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Stress

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THE VOICE

'3rd World USA' fighting AIDS and poverty

By Ana Rodriguez-Soto
Voice News Editor

"Happy" Johnson was hopping mad.

Red-faced and pot-bellied, screaming at the top of his lungs, he lumbered toward the small group gathered around a Haitian resident of his trailer park. A big man with a big temper, Johnson looked as menacing as an angry bull.

'Belle Glade has got to be one of the worst places I've ever seen ... because it's got an urban inner city in a rural economy.'

—Don Mason, attorney who worked in Belle Glade

I told you before to get the h--- outta here, he shouted. You're just stirrin' up the people. Y'ain't helpin'. Get out!

The priest and two habit-clad nuns protested to no avail that they were merely visiting a friend who lived in the park.

This is private property, Johnson insisted, saying the road inside his trailer park belonged to him and he had forbidden his tenants to see any of these visitors.

Then, noticing a reporter in the group, he snatched at her legal pad and angrily hurled a wad of pages to the ground.

When the local police arrived, they agreed it was Johnson's private road, and advised the visitors, for their own safety, not to walk through there again.

Welcome to Belle Glade, Florida, the place some people call Third World, USA.

Here on the southeastern fringes of Lake Okeechobee, acres and acres of the Everglades' rich, black muck have yielded wealth for a few, poverty for many and generations of injustice.

In 1960, CBS newsman Edward R. Murrow found his famed "Harvest of Shame" in the city's ghettoish downtown, a dreary and, for these parts, uncharacteristically urban conglomeration of concrete-block apartments and rooming houses, unsafe, vastly overcrowded and criminally overpriced, which still shelter the majority of the town's black population.

In the rooming-houses, most built 40 years ago as seasonal lodging for lone, male farmworkers, dozens of today's tenants, many of them families, must share a single hall bathroom. They may pay \$35 a week for the privilege.

In "Happy" Johnson's trailer park, where floors have been known to col-

(Continued on page 16)



A little love

That's what children of farmworkers are giving Sr. Regina Vieyra, one of two Guadalupan nuns who teach religion once a week after school at the Dudas Trailer Camp in Belle Glade. More stories, Pages 16-18. (Voice photo/Ana Rodriguez-Soto)

COVENANT HOUSE IN BROWARD

Street kids being saved here

By Betsy Kennedy
Voice Staff Writer

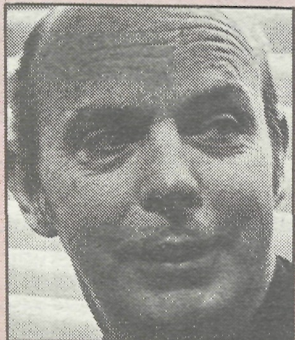
Every weekend a sacred ritual called 'cruising' takes place in Fort Lauderdale. Hundreds of teenagers converge on the beaches and rock 'n roll nightclubs seeking excitement.

Among the tanned and expensively dressed majority are some who have come not to party in the streets but to hide in them, surviving any way they can.

They are runaways. Attracted by Fort Lauderdale's reputation as a glamorous city that never sleeps, the runaways come primarily from South Florida. But others, fleeing broken homes and their own confused emotions, drift in from as far away as California, New York and Canada.

No Refuge

Until Father Bruce Ritter opened



'Homeless teens and those who came from solid families as well as being victimized by the eroticism of American society'

— Fr. Bruce Ritter

the doors of Covenant House in Fort Lauderdale, a temporary crisis shelter for homeless teenagers, there was literally no refuge for the approximately 7,600 of them under the age of 18 in Broward. The department of Health and Rehabilitative Services in a 1973 report documented this startling number of frightened, lost and rootless youth, and also the fact that there were at that time, only 28 shelter beds available for them at the various community agencies.

Covenant House is one of five facilities in the U.S. founded by the priest to protect young people from exploitation by pimps, child pornographers, criminals and others who feed off the innocent. Just a little more than 17 years ago, Fr. Ritter was a traditional priest who lectured to Manhattan University students about living their faith while he had almost

forgotten how to live his own.

His ministry changed dramatically after he left his teaching post and went to live in a hellish New York City tenement among the poor. One cold night he opened his door to a handful of teenagers who had nowhere else to go. He has been leaving his door open ever since. Covenant House shelters now rescue 18,000 homeless youth under the age of 21 a year.

Because the facility can only provide temporary housing, Fr. Ritter and his staff of 75 in Fort Lauderdale must make every hour count in fulfilling the needs of youth who come and stay for as long as it takes to get their lives in order. A referral system enables the staff to direct teenagers to the appropriate community agencies, which pick up where Covenant House left off. The ultimate goal is to send the

(Continued on page 14)

Step up fight against AIDS, NCCC urges

SAN FRANCISCO (NC) — The National Conference of Catholic Charities has called on the church and federal and local governments to immediately and "significantly" step up the fight against the disease AIDS.

The NCCC urged the action with a resolution unanimously approved by delegates during the organization's 71st annual convention in San Francisco.

In the resolution NCCC also recognized the need for pastoral care for individuals with AIDS, Acquired Immune Deficiency Syndrome, and endorsed commitment of its member agencies' resources to helping AIDS patients and their families.

It also stated that NCCC will be "a voice of advocacy" for the civil and human rights of AIDS sufferers and called for an immediate response to their physical, emotional and spiritual needs.

Father Thomas Harvey, executive director of NCCC, said it would have been "a real mistake to come to San Francisco and not make such a statement."

In August Archbishop John R. Quinn of San Francisco blessed the convent of Most Holy Redeemer Parish as a hospice for terminally ill, including AIDS patients.

The resolution noted the increase of the AIDS

threat to society has strained "limited resources" available to patients, including housing and medical care.

"This unfortunate medical situation has been used by some as a catalyst for prejudicial and homophobic attacks," the resolution said.

Fr. Harvey said some administrators of Catholic hospitals have told him they have had to keep their help to AIDS sufferers quiet.

"Even the good people who want to do something are afraid they'll be shut down or picketed," the priest said.

New England towns defeat Roe vs. Wade referendum

(Undated) (NC) — Three New England towns defeated referendums asking whether the 1973 U.S. Supreme Court decision on abortion should be overturned. The referendums were believed to be the first asking voters their views on the Supreme Court ruling which had struck down most state restrictions on abortion. In Bristol, Conn., where the referendum originated, 55 percent of the voters opposed the measure. But referendum organizer Pat Mahoney said the vote still was a "major victory" for pro-lifers because the 55 percent opposition to the referendum was smaller than the 70 percent support for the abortion ruling which he said is claimed by abortion rights groups.

Abp. Mahoney asks governor to fire labor board counsel

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has urged California Gov. George Deukmejian to dismiss David Stirling, the controversial general counsel of the state's Agricultural Labor Relations Board. In a letter to the governor Archbishop Mahony said Stirling had "effectively disqualified himself from continuing in that position" with an article in the Los Angeles Times criticizing the United Farm Workers of America. "his intrusion into the affairs of a party which appears regularly before the board and his offices is unprecedented in labor law history," wrote Archbishop Mahony. Archbishop Mahony was the first director of the ALRB under Gov. Edmund G. Brown Jr.

U.N. is best hope for peace, says Bp. Malone

YOUNGSTOWN, Ohio (NC) — Bishop James Malone of Youngstown told the local chapter of the United Nations Association that "for all its flaws, all of its failures, the U.N. continues to be our best hope for peace." He said that since the United Nations was founded in 1945, there have been 130 wars resulting in the loss of 16 million lives. Bishop Malone's speech was given at Youngstown State University at an observance of the 40th anniversary of the U.N. "Our chief means of saying 'yes' to peace must be our continuing support for the United Nations," said the bishop, who is president of the National Conference of Catholic Bishops.

James Groppi, peace activist, ex-priest, dies of cancer

MILWAUKEE (NC) — James E. Groppi, who in the 1960s drew national attention as an inner-city priest leading civil rights battles in Milwaukee, died of cancer Nov. 4. He was 54. Repeatedly arrested in the late 1960s as he led marches for desegregated schools, open housing and other racially-charged causes in Milwaukee, Groppi left the active priesthood in the early 1970s. He was formally suspended from the priesthood in 1976 when he married Margaret Rozga, a college English teacher and long-time colleague in civil rights activities.



White House reminder

A yellow ribbon, presented to President Reagan by families of Americans still held hostage in Lebanon, hangs on a White House entrance. After meeting with the president, the four families expressed satisfaction that the U.S. is working for release of the captives, among whom is Servite Fr. Lawrence Jenco. (NC photo from UPI).

Parents, record makers, agree on labeling rock music lyrics

WASHINGTON (NC) — Two parents' organizations and the recording industry have reached a compromise on how to label rock music lyrics considered "explicit." The agreement, praised on all sides as a victory for parents and consumers, gives record companies two options when dealing with lyrics that contain suggestions of explicit sex, violence or substance abuse: a four-word warning, "Explicit Lyrics — Parental Advisory," may be boxed and printed on the back cover of record albums, or potentially offensive lyrics may be printed on the back cover of albums or on visible lyric sheets, enabling consumers to judge for themselves.

Cdl. Manning honored by peers for years of leadership

SACRAMENTO, Calif. (NC) — Cardinal Timothy Manning, retired archbishop of Los Angeles, was honored by the California Catholic Conference "for his many years of selfless, gentle and wise leadership as founding president of the episcopal conference of California." The award, a poem titled "He Who Honors God," was presented to Cardinal Manning at the annual meeting of the state's bishops.

Federal judge denies motion by Ariz. sanctuary workers

TUCSON, Ariz. (NC) — A federal judge denied a motion by defense attorneys for 11 sanctuary workers to remove U.S. District Judge Earl H. Carroll from the trial in Tucson. Chief U.S. District Judge Richard M. Bilby rejected arguments that Carroll had a conflict of interest and was biased against the defendants. The 11 sanctuary workers are accused of smuggling Salvadorans and Guatemalans into the United States. The defendants include Father Anthony Clark, a priest of the Diocese of Davenport, Iowa, in residence at Sacred Heart Parish in Nogales, Ariz.; Father Ramon Dagoberdo Quinonez, of Nogales, Mexico; and School Sister of St. Francis Darlene Nicorgski of Phoenix, Ariz.

Cdl. O'Connor says Vatican-Israel issue isn't up to him

NEW YORK (NC) — Cardinal John J. O'Connor of New York declined a public appeal by a Jewish leader to get involved in the issue of Vatican diplomatic relations with Israel. The appeal, at a fund-raising dinner held by the Anti-Defamation League of B'nai B'rith in New York, came from Edgar Bronfman, president of the World Jewish Congress and dinner chairman. Cardinal O'Connor made no direct response at the dinner, but he told reporters later that it would be "inappropriate" for him to intervene on the issue.

Soviet, U.S. women share same concerns for peace

SALT LAKE CITY (NC) — Soviet women and U.S. women share the same concerns, especially concern for their children, the "greatest reason for peace in the world," according to Soviet women at a workshop sponsored in part by the Diocesan Council of Catholic Women in Salt Lake City. The diocesan council joined with 19 other groups to organize the session, called "Lifestyles of Soviet Women," which was included in the Utah Women's Conference 1985. The visit of three Soviet women was part of a U.S.-Soviet exchange sponsored by Peace Links, an international organization founded in 1982 by Betty Bumpers, wife of Sen. Dale Bumpers, D-Ark.

Priest's killer ruled insane, sent to mental hospital

LA CROSSE, Wis. (NC) — Bryan Stanley, 30, was committed to Mendota Mental Health Institute in Madison, after a judge ruled that he was innocent of first degree murder by reason of insanity in the shooting deaths of three persons at a La Crosse parish.

La Crosse County Circuit Judge Peter Pappas concluded that Stanley, was not legally responsible for the slaying last Feb. 7 of Father John Rossiter, Ferdinand Roth Sr. and William Hammes at St. Patrick's Church in the La Crosse suburb of Onalaska. Pappas said that Stanley could be held in a mental institution for 40 years, or as long as he would have been held in prison before being eligible for parole if found guilty.

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Vatican money woes

Cardinals to discuss public disclosure of finances

VATICAN CITY (NC) — Since 1981 a group of cardinals has been trying to reduce the gap between the Vatican's operating income and its expenditures.

The cardinals also have been trying to convince Vatican officials to disclose Holy See finances.

They say that disclosure would make Catholics more aware of the Vatican's money problems, draw greater contributions and correct some myths about its wealth.

So far, the cardinals' efforts have

been losing battles.

The group, a 14-member council of cardinals Pope John Paul II appointed to advise him on Vatican finances and curial reorganization, is scheduled to meet again Nov. 19-20. In announcing the meeting, the Vatican said that information about its finances would be made available at the end of a Nov. 21-23 meeting of all the cardinals.

"Public reporting of Vatican finances is now in the works," said Cardinal John Krol of Philadelphia, a member of the financial advisory council, in 1981.

Despite the cardinal's statement, information about Vatican finances has been sparse. It has mostly emphasized the growing operating shortfall, which has had to be covered by funds previously earmarked for other purposes.

The Vatican began publishing financial figures in 1979. But it has yet to make public its yearly budget or provide a breakdown of receipts and expenditures.

It has listed shortfalls for the years 1979, 1981, 1984 and 1985.

The Vatican never has published a breakdown of its foreign currency income, or the exchange rates prevailing when it converted that income to lira.

The lira has been weak during much of the period in which the published figures have appeared.

Council members, such as Cardinal Krol, have occasionally made additional figures available. In March, following the last council meeting, Cardinal Krol estimated that expenditures for 1985 would be about \$91 million. The figure was not in the Vatican press release issued at the end of the meeting.

Council members advocating full disclosure of Vatican finances say this is necessary if the church is to increase its principal source of income — voluntary contributions.

"We have to do a better job showing the faithful the credibility of the church and that it needs money for its charitable works and to maintain the departments of the Holy See," Cardinal Jaime Sin of Manila, Philippines, another financial council member, said last March.

Public disclosure also would erase the "public myths and fables" about vast Vatican wealth, said Cardinal Krol in 1981.

Council members have pointed to the growing operating funds shortfall



Cathedral occupied

Members of Mutual Support Group demonstrate outside the Metropolitan Cathedral in Guatemala City demanding that the government account for missing relatives. About 150 people locked themselves in the cathedral for several days. (NC photo)

Communion by intinction suggested

WASHINGTON (NC) — Dipping the host into the Communion cup is an acceptable alternative to drinking from the common cup, Bishop Stanislaus J. Brzana of Ogdensburg, N.Y., reminded fellow bishops at the National Conference of Catholic Bishops meeting in Washington Nov. 12.

Bishop Brzana said that although drinking from the Communion cup "is indeed a fuller sign" of unity, "in these days of awareness of communicable disease fewer and fewer people are using the cup."

He did not specifically mention AIDS, Acquired Immune Deficiency Syndrome, but some churchgoers have expressed the fear of contracting AIDS through the common cup. Experts believe AIDS is passed only through sexual contact, contaminated needles or other exposure that would introduce a victim's secretions directly into the bloodstream.

Bishop Brzana said at the bishops' meeting that the intinction method is common in his area and that when it is used "over 95 percent are receiving in this way."

Archbishop Charles A. Salatka of Oklahoma City reminded Catholics that they are not required to receive Communion under the species of both bread and wine.

as the key fact in debunking the myth.

The published Vatican estimates show that the shortfall jumped from 17 billion lire in 1979 to 63 billion lire in 1985.

In dollar terms, based on exchange rates at the time the figures were released, the shortfall went from \$20.4 million to \$30.1 million.

The Vatican has said in recent years that the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's

discretion, was being used to help ease the problem. Previously, Peter's Pence had been used mostly for papal foreign aid projects, especially for churches in underdeveloped countries.

The remainder of the shortfall has been covered by income from Vatican investments.

Vatican investment funds come from the money given to the Vatican under the 1929 Lateran Pacts by the Italian government for the expropriation of the papal states.

British to study spiritual healing

LONDON (RNS) — Spiritual healing is being put to the test in Britain. Healers are being given their chance to treat patients, under the National Health Service, in a carefully monitored trial to assess whether their techniques really work.

Patients in the Leeds trials, who range in age from 18 to 65, will be examined regularly by doctors and given standard tests to assess whether patients treated by healers progress at a rate different from those treated by conventional medicine.

Capitalism praised enough, bishop says

WASHINGTON (NC) — The Catholic bishops' pastoral on the U.S. economy cannot praise capitalism any more than it already does "without going out of the mainstream of Catholic social teachings," Archbishop Rembert Weakland of Milwaukee told the U.S. bishops Nov. 11.

"The glorification of rugged individualism can often lead to a neglect of the common good," the archbishop warned. "The profit motive of self-interest can often lead to greed and exploitation... market trends can often lead to excessive and senseless consumerism."

Speaking at the bishops' yearly November meeting in Washington, Archbishop Weakland, head of the economy pastoral's drafting committee, said the third and final draft of the pastoral would be sent out next June and brought to a vote by the nation's bishops in November 1986.

The first draft of the pastoral was released in November 1984, and the second draft was issued in October

1985.

Later during their Nov. 11-15 meeting the bishops were to hold small-group discussions on the second draft, then in another session discuss their concerns about the second draft with Archbishop Weakland.

"This pastoral letter is not a how-to manual for the economy," Archbishop Weakland said. "Rather it presents a moral vision and describes the aims and objectives that should guide economic decisions."

Short version

The archbishop also said that a planned "pastoral message," considerably shorter and less technical than the pastoral itself, will be made available to the bishops along with the third draft.

"It will highlight the major themes of the draft and emphasize the practical consequences in daily life of the moral vision put forth by Catholic social teaching," he said. "We hope it

will be both reasonable and challenging, both realistic and prophetic."

Some bishops had called for a shorter message to accompany the pastoral letter because of the pastoral's length and its technical treatment of some economic issues.

Referring to critics of the bishops' efforts to address socio-economic problems, Archbishop Weakland spoke of the extensive consultations the committee undertook before writing even the first draft.

"I only wish that those who say the bishops are naive and uninformed had been able to participate in all those sessions that lasted from November of 1981 to July of 1984," he said.

He also stressed that the pastoral's purpose is not "technical analysis" but "a moral vision... that should guide economic decisions."

Successes cited

Responding to critics who have said that the pastoral recommends social

Catholic-Jewish liaison probes Holocaust

VATICAN CITY (NC) — Catholic and Jewish leaders meeting at the Vatican have agreed to undertake a joint study of the Holocaust and its theological implications, said a statement released by the group.

The international Catholic-Jewish liaison committee announced the decision as part of a 'program of action,' which came following Pope John Paul's statement that Catholics should reflect more deeply on the Holocaust, the extermination of several million Jews in Europe by the Nazis during World

War II.

Some Jewish leaders criticized the statement, saying the Vatican had dealt inadequately with the Holocaust in a recent statement on Jews and Judaism, released in a Vatican document entitled, "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church." Several Jewish leaders, including participants in the Vatican meeting, criticized the document as "trivial" in its treatment of the Holocaust and its significance for Jewish understanding.

However, following the Vatican meeting, Gerhart M. Riegner, co-chairman of the governing board of the World Jewish Congress, said that the "conflict over the notes," was "very, very frankly discussed." Jewish leaders left with a positive impression, he said.

Many of them, he said, had arrived with the fear that the "notes" represented a step backward on the Vatican's part in Catholic-Jewish dialogue. The agreement to study the Holocaust was "a very important conclusion."

Pope tells Catholic schools to keep 'character'

VATICAN CITY (NC) — Pope John Paul II warned Catholic educational institutions to preserve their Catholic character, noting that some "have eclipsed" their identity in an effort to be open to non-Catholic students. "Out of a praiseworthy respect for students of other denominations or those with little or without any religious appreciation," the pope said "the emphasis given to the transmission of the faith, witness and celebration has been thoughtlessly reduced."

Fr. Kung is 'Protestant' says respected colleague

ROME (NC) — A noted Catholic theologian said he considers controversial Swiss-born theologian Father Hans Kung a "liberal Protestant," not a non-Christian as an Italian newspaper had earlier reported. In a November bylined article appearing in West German and Italian newspapers, Father Hans Urs von Balthasar, who is also Swiss, described Father Kung as "the guide of that which can be called the liberal Protestant party of the Catholic Church." In a recent interview, Father von Balthasar was quoted as saying that "Hans Kung is no longer a Christian" because "for him, Jesus is nothing more than another prophet."

Pope calls for food treaty to aid the world's hungry

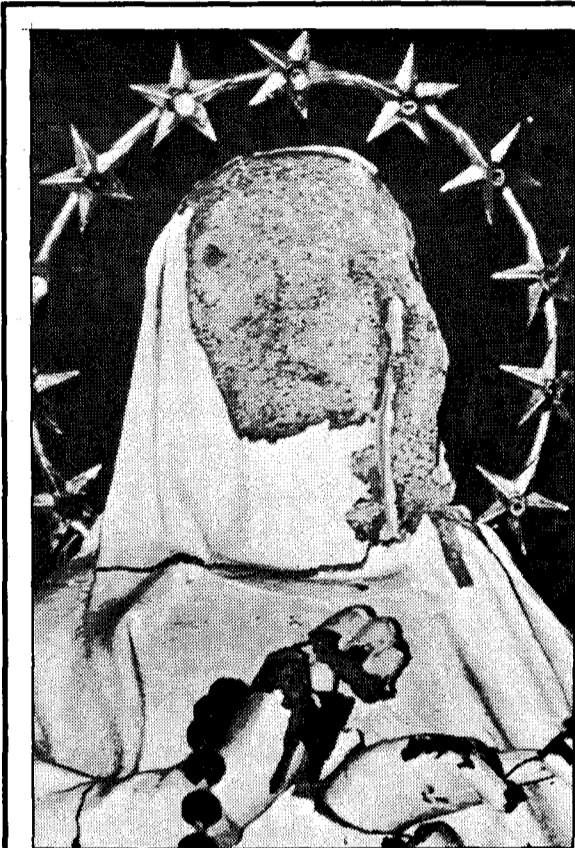
VATICAN CITY (NC) — Pope John Paul II, saying individuals and nations need to make an "examination of conscience," called for an international "food security" treaty to aid the world's hungry. Speaking to representatives of the U.N. Food and Agriculture Organization on its 40th anniversary, the pope said it was "urgently necessary" that wealthier nations make more joint commitments to help the needy. It was the pope's second major talk in two days on the church and social justice.

Political activism builds God's kingdom — bishop

(Undated) (NC) — Political activism in the struggle for justice is part of the Christian commitment "to announce and construct the kingdom of God," said Bishop Samuel Ruiz of San Cristobal de las Casas, Mexico. The bishop commented in a pastoral letter, "The Condition of the People Struggling for Justice." The letter condemns increasing human rights abuses in southern Mexico and the "continual deferment of just solutions to the demands of the poor."

Circumcising girls is wrong, says Kenya vicar

NAIROBI, Kenya (RNS) — The vicar in charge of the newly established Anglican parish of Kiambera has denounced "circumcision" of young girls and asked Christians to mount a campaign against the practice. The Rev. Jotham Nyagah called "female circumcision" an evil custom and said it causes great pain among young females under the cover of maintaining tradition. He revealed that even some Christians practice the ritual and said he wondered how they could be expected to set a good example for others if they fall victim to the "barbaric practice."



Broken Image

A statue of Mary at a roadside shrine near Ballinspittle, Ireland stands badly damaged after two men with tools smashed it. A third man took photographs from a getaway car as 40 worshippers watched the destruction. (NC photo from Wide World).

Abp. Lefebvre says synod will harm the church

ROME (NC) — Dissident French Archbishop Marcel Lefebvre has predicted that the Nov. 24-Dec. 8 extraordinary Synod of Bishops will take the church a step closer to "self-destruction" by uncritically ratifying changes made by the Second Vatican Council. Archbishop Lefebvre also said he might decide to ordain bishops, an act which would cause a schism in the church. The archbishop made his comments in an interview with the Italian news agency ANSA in which he also said that Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, has a more negative view of the post-conciliar church than he does.

Church yearbook: Catholics number 825.6 million

VATICAN CITY (NC) — The world's Catholic population is slightly more than 841 million, according to latest church estimates. The figures include an estimate of 16 million Catholics living in countries, mostly under communist rule, where church leaders are unable to report figures to the Vatican. The figures were reported in the 1983 Statistical Yearbook of the Church, which was published this year, but are 1984-1985 estimates. Statistics from ecclesial jurisdictions able to report to the Vatican show a Catholic population of nearly 825.6 million, almost 18 percent of the world population, the yearbook says. The yearbook shows that as of 1983 Latin America was the region with the largest Catholic population — 345.5 million, or 41 percent of all Catholics.

Spanish doctors continue to oppose abortion law

MADRID, Spain (NC) — Spanish doctors have joined Spain's bishops and pro-life groups in protesting a law allowing abortion in certain cases. Although some legal abortions have taken place, in many areas of the country few or no doctors are reportedly willing to perform the procedure. In the province of Asturias, for instance, a woman seeking an abortion was unable to find a doctor to take her case. A nationwide poll of doctors showed only 12 percent were willing to perform abortions and up to 80 percent would register as conscientious objectors, thus exempting themselves from performing abortions.

World Vision raises \$8 million for famine relief in Africa

NEW YORK (RNS) — Pledges totaling \$8 million for African famine relief have been received by World Vision, the evangelical relief and development agency, as the result of what is thought to be the first live telethon ever to originate from Africa. Television personalities Gary Collins ("Hour Magazine") and Mary Ann Mobley ("Diff'rent Strokes") co-hosted the 11-hour program Oct. 26 from Nairobi, Kenya. Art Linkletter, Carol Lawrence and former NBC News correspondent Edwin Newman served as co-anchors in a Washington studio where pledges were monitored.

'Agca lying' say witnesses in papal shooting trial

ROME (NC) — Two key prosecution witnesses told an Italian court that convicted papal assailant Mehmet Ali Agca was lying about their alleged connection to the 1981 papal shooting. Austrian arms dealer Otto Tintner denied that he had sold Agca the gun used in the shooting, as Agca had testified. Turkish businessman Omer Mersan denied Agca's claim that he had introduced Agca to fellow Turk Bekir Celenk in a Bulgarian hotel. Agca has said that during the 1980 meeting, Celenk and a Soviet diplomat offered him money to shoot the pope.

Pope hopes Chinese Catholics, Universal Church will agree

VATICAN CITY (NC) — Pope John Paul II said he hopes that obstacles to the union of Chinese Catholics with the universal church will be quickly overcome. The pope expressed the hope at a meeting with bishops from Taiwan. He did not say what the obstacles are or if a solution was near. Previously, Chinese officials have said one key obstacle is the Vatican's diplomatic ties with Taiwan, which China considers part of its territory. Church officials have cited as a key obstacle government promotion of the National Association of Patriotic Catholics, which rejects ties to the Vatican.

Philippine clergy say gov't. is against church

KIDAPAWAN, Philippines (NC) — Missionaries on the Philippine island of Mindanao say they believe that government forces are trying to repress the church by killing local church leaders. Several missionary priests said they believe that the military is responsible for the killing of 18 of 19 local church leaders, including a priest, between April and July. One said that church activities in his parish have been curtailed because people are afraid.

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Federal death penalty opposed

WASHINGTON (NC) — The U.S. Catholic Conference, which believes the death penalty "should be abolished," Nov. 7 urged Congress to defeat efforts to reinstate capital punishment at the national level.

Father J. Bryan Hehir, secretary of the USCC Department of Social Development and World Peace, told the House Subcommittee on Criminal Justice that "the recent increases in the number of people on death row and the growing frequency of executions constitute an alarming trend."

Executing criminals is another reflection of society's lack of respect for the sanctity of human life, a failure demonstrated by "the widespread practice of abortion, the unhealthy shift in national policies away from concern for the poor, and the continued acceptance of racial and sexual discrimination," he said in prepared testimony which he summarized for the subcommittee.

"It is a reasonable judgment that racist attitudes and the social conse-

USCC calls it evidence of current disrespect for life

quences of racism have some influence in determining who is sentenced to die in our society," Father Hehir said, noting that a disproportionate number of death row prisoners are non-white and poor.

He said that by rejecting capital punishment at the federal level Congress "can send a clear message of leadership in the effort to preserve and enhance human dignity in our society."

Currently, there is no death penalty for violations of federal crimes, but many states permit the death penalty under their statutes.

Backers of capital punishment at the federal level have argued it should be allowed for crimes of terrorism against the nation and similar acts.

Father Hehir said opposition to capital punishment does not imply op-

position to help for victims of crime.

"I want to state unequivocally that we are also deeply concerned about the victims of crime and the practical means which society can take to redress the suffering and loss that crime brings to its victims."

Stephen S. Trott, assistant attorney general in the Department of Justice criminal division, told the subcommittee the Reagan administration seeks the re-imposition of a federal death penalty as one of its highest criminal justice priorities.

"Our position is very simply stated: We strongly support the death penalty for a limited class of federal crimes for which there is no other appropriate punishment."

He said "reverence for life" demands the death penalty as a way "to protect innocent life against savagery," and argued that capital punishment

will deter some criminals from violence.

Trott acknowledged that "there are certain people out there who can't be deterred by anything," but said this reality is an argument for capital punishment, too. "Maybe the death penalty ought to exist as the appropriate penalty for that sort of person."

The Rev. Guillermo Chavez, a Methodist minister from the National Interreligious Task Force on Criminal Justice, and Rabbi Irwin M. Blank of the Synagogue Council of America also testified against the death penalty.

"Our Judeo-Christian heritage affirms that for the state to assume the power of absolute judgment is to assume a power that belongs to God," Chavez said.

Rabbi Blank argued the legal system can err and cannot sufficiently guard against unfair condemnation of the innocent through capital punishment. "Human fallibility is such that the taking of one human life unjustly is repugnant," he added.

Reagan, cardinals discuss summit

WASHINGTON (NC) — President Reagan had lunch with four Catholic cardinals, a bishop and about 12 other Christian and Jewish religious leaders this week to solicit their views on his Nov. 19-20 summit in Geneva with Soviet leader Mikhail Gorbachev.

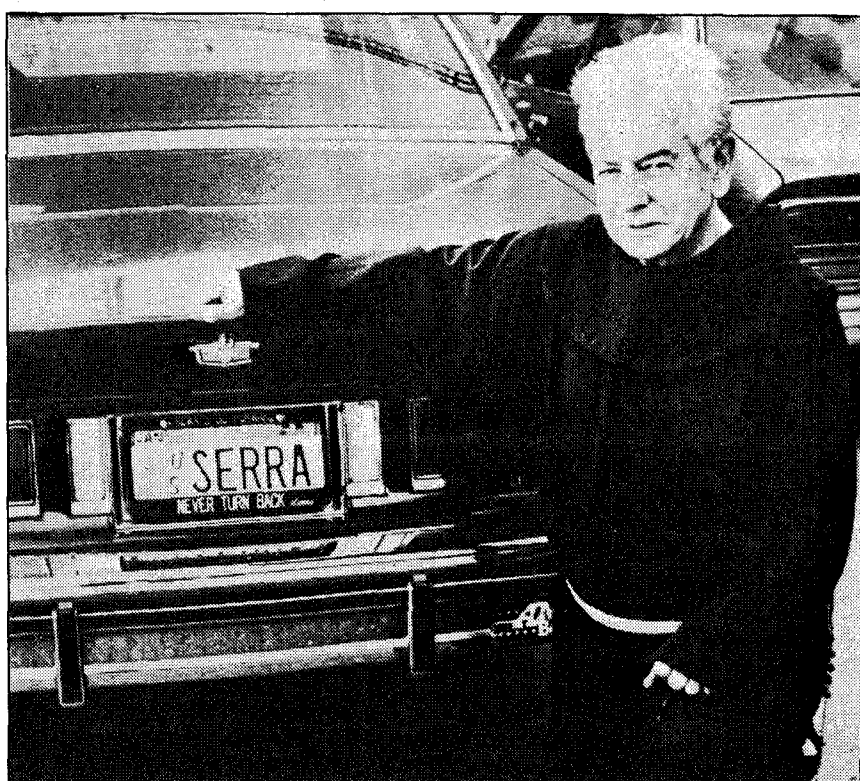
Those involved in the lunch and briefing included Cardinals Joseph L. Bernardin of Chicago, John J. O'Connor of New York, John Krol of Philadelphia, and Bernard F. Law of Boston. Also present were Bishop Paul Baltakis of Brooklyn, N.Y., spiritual leader of Lithuanian

Catholics outside Lithuania, and Father Casimir Pugevicius, director of the Brooklyn-based Lithuanian-American Services.

The church leaders and White House press officials said Reagan does not wish to limit the summit discussion entirely to arms control but wants to raise questions of human rights, including religious rights, and other international issues with Gorbachev as well.

Cardinal Law said he came out of the lunch "with the clear idea that the president goes into the summit" with the intention it will be successful and help promote "a more peaceful world."

Asked whether the president's current friendly tone toward Moscow, compared to his more strident language during his first term in office, demonstrates an evolution in presidential thinking, Cardinal Bernardin responded, "He certainly has expressed all along his commitment to an improved relationship."



Serra promoter

Franciscan Father Noel Moholy shows off the license plate on his car, which bears the name of Father Junipero Serra, the Spanish Franciscan missionary to California during the 18th century. Father Moholy has been working for 35 years to have Father Serra declared a saint. (NC/Wide World photo)

Seminary enrollment down again

WASHINGTON (NC) — The number of U.S. Catholic seminarians declined this year in all three categories — high school, college and theology — the Center for Applied Research in the Apostolate said.

The largest drop was in seminarians at the college level, which for the 1985-86 school year declined by 406, or 13 percent, from the previous year.

Benedictine Father Adrian Fuerst, CARA's specialist in seminary enrollment trends, said he was still analyzing details of the new data and preparing a commentary to be published in early 1986.

CARA is an independent Catholic research agency in Washington.

According to the CARA figures:

- The combined total of all U.S. students for the priesthood declined from 11,585 in 1984-85 to 10,811, this year, down 774 or 7 percent.

- Total seminarians in post-college training dropped from 4,170 in 1984-85 to 4,063 in 1985-86 — a loss of 107, or almost 3 percent.

- At the college level, which in the previous two years showed very slight gains, enrollment dropped 12 percent, from 3,526 to 3,120.

- High-school seminarians showed a 4 percent decline, from 3,186 last year to 3,051 this year.

- The number of novices for male religious orders dropped from 703 to 577, or 18 percent, reversing slow gains made in the early 1980s.

MAGAZINE REPORTS:

TV covering pro-life better

RADNOR, Pa. (NC) — Nightly news coverage of abortion by ABC, NBC and CBS has taken "a decided tilt" in favor of the pro-life side since the beginning of 1985, according to a study by *TV Guide* magazine.

A report on the study, which reviewed network evening news coverage from 1983 to 1985, appeared in the Nov. 9 issue of the magazine.

To measure news coverage, the article's author, Joanmarie Kalter of *TV Guide*, studied evening news stories from January 1983 through February 1985 and interviewed activists on both sides as well as reporters, sociologists and pollsters.

In 1982, the abortion issue received about 33 minutes of network news coverage all year compared to almost 53 minutes in January 1985 alone, according to Kalter.

The article said the abortion issue began receiving "media headlines" with the showing on all three networks of excerpts of the 28-minute anti-abortion film "The Silent Scream," nar-

'In 1982, the abortion issue received about 33 minutes of network news coverage all year compared to almost 53 minutes in January 1985 alone.'

rated by Dr. Bernard Nathanson, former abortion activist who is now a pro-life advocate.

"The Silent Scream" is an ultrasound videotape of a 12-week-old fetus being aborted. Pro-life groups have praised it as an educational tool depicting fetal pain, but critics have said the film is misleading.

The article said, however, that despite gains made in media coverage the anti-abortion movement has "met

with almost no real legislative or popular success."

Daniel Donehey, director of public relations for the National Right to Life Committee, disputed the study's finding about the pro-life movement's popularity and said pro-lifers do see a shift in opinion toward their movement.

He cited a Gallup Poll conducted for *Newsweek* last January that indicated 58 percent of Americans favored a ban on all abortions. "But there is still a sizeable majority that are ambivalent," he said.

The *TV Guide* article said, "Polls show that only a small fragment of Americans are either militantly pro-choice, favoring a total ban on abortion. Most Americans are much more ambivalent."

It added, though, that network coverage of the issue "yields the impression that the country is torn between polar opposites."

Pro-abortion rally picketed at cathedral

SAN DIEGO (NC) — A rally this week in support of a former University of San Diego professor who signed an advertisement suggesting there is more than one legitimate Catholic position on abortion was confronted by a pro-life counterdemonstration at St. Joseph Cathedral in San Diego.

Nearly 50 supporters of Jane Via, the former professor at the Catholic University who signed the October 1984 ad in The New York Times, were met by more than twice as many pro-life demonstrators.

Via has been told by Bishop Leo T. Maher of San Diego that she may not speak at any church-sponsored gathering.

As several supporters of Via, clad in white and wearing red veils to cover their faces, attempted to speak, pro-lifers recited the rosary. Several pro-lifers yelled slogans and waved placards with photos of aborted fetuses to drown out speakers.

"You can't talk as Via does and

call yourself a Catholic theologian," she said.

"The right of dissent" is a tradition in the New Testament, she added. She said the rally was held "to dramatize (this) freedom of speech teaching

Abortion ad nun criticized by bishop

INDIANAPOLIS (NC) — Archbishop Edward T. O'Meara of Indianapolis said Sister Margaret Ellen Traxler committed a "serious ecclesial impropriety" in giving the keynote speech at a pro-choice rally in his archdiocese last week.

At the Rally, picketed by pro-lifers, Sister Traxler defended choice of abortion as a woman's right, saying it "is a God-given gift to exercise our free will."

Sister Traxler is a Chicago-based School Sister of Notre Dame and a founder of the National Coalition of American Nuns. She is among a

(and) the right of Catholics to form their conscience in light of church teaching."

Bishop Maher, in his column in the Nov. 7 issue of the Southern Cross, newspaper of the San Diego Diocese,

said a Catholic who chooses to dissent from church teaching on abortion "or to support dissent from it, is dissenting not only from church law but also from a higher law that the church seeks to observe and teach."

group of U.S. nuns facing a Vatican threat of dismissal from their orders because they signed a statement, published as an advertisement in The New York Times last year, which declared that there is more than one "legitimate Catholic position" on the morality of abortion.

"Her often-stated position on abortion is not reconcilable with the clearly and frequently stated position of the Catholic Church," the archbishop wrote.

He cited the Second Vatican Council's statement that "life must be pro-

tected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes."

He also quoted from the U.S. bishops' response to The New York Times ad and said that the view expressed in the ad, "however sincerely motivated, contradicts the clear and constant teaching of the church. . . deliberately chosen abortion is objectively immoral. It is not a legitimate moral choice."

Archbishop O'Meara said a Catholic nun is an ecclesial person, a representative of the church.



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Unchurched tell why they would return

WASHINGTON (NC) — Some "unchurched" Americans would consider joining the Catholic Church because it teaches that human life is sacred and marriage is forever, and because of a sense of strong family ties among Catholics.

Others find the church unattractive because it teaches that abortion, artificial birth control and sex outside of marriage are wrong, puts "emphasis" on money, and upholds the pope as "universal shepherd of all Catholics."

The reasons were given by people interviewed in a Gallup Poll conducted for the Paulist Fathers' National Catholic Evangelization Association to assess attitudes toward joining the Catholic Church.

The poll was conducted by Gallup in January. A total of 3,050 adults, age 18 and older and selected at random from across the country, were interviewed in person.

Sixty-seven percent of those interviewed could be described as "churched" and 33 percent as "unchurched."

The study defined "unchurched" as those who had worshiped less than two times in a church or synagogue during a 12-month period, excluding weddings, funerals, Christmas, Easter or holy days.

The unchurched were asked to choose from a list of 45 items those which would be their main reasons for considering joining — or re-joining — the Catholic Church and those reasons that would keep them from considering such a move.

Some reasons given for joining included:

- The belief God exists and is creator of everything.
- Having Catholic relatives, friends or neighbors.

- The teaching that marriage is a lifelong vocation.

- The belief that Jesus Christ is both true God and true man and that Jesus Christ is alive today and is Lord and savior of all people.

- The teaching that human life is sacred.

- The availability of religious instruction for children and youth.

Reasons unchurched Americans gave for finding the Catholic Church unattractive included:

- The teaching that abortion, birth control and sex outside of marriage are wrong and that marriage is lifelong.

- The church's "emphasis" on money.

- The tradition of the pope as "universal shepherd of all Catholics."

- Devotions to Mary and the saints.

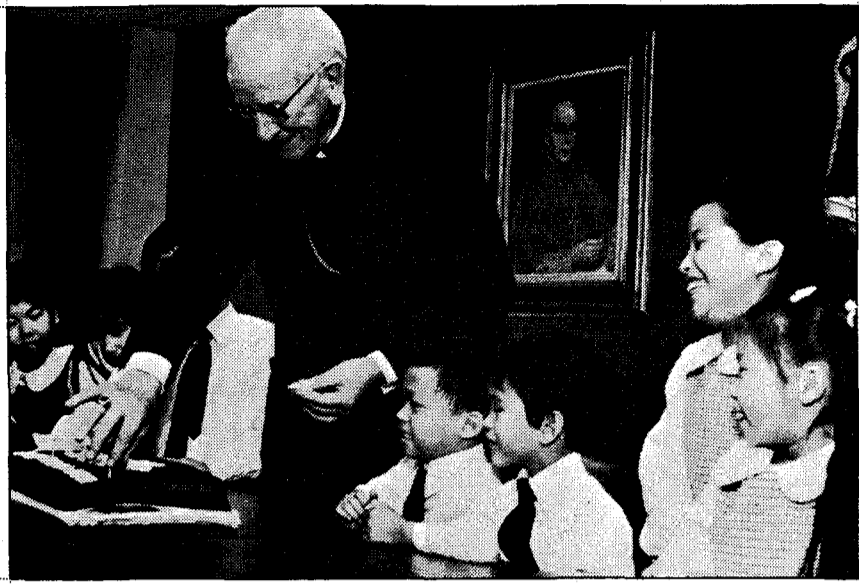
- The use of statues, rosaries, incense, holy water, candles and medals.

The Gallup Poll results will affect the type of materials the Paulists' evangelization association designs to reach the unchurched, said Father Alvin Illig, director of the association.

What the unchurched find attractive about the Catholic Church will be emphasized and what is perceived as unattractive, like its teaching on abortion and birth control, will be explained in detail, he said.

"We had the survey conducted because we want to raise public awareness about the unchurched and make Catholics realize that each one has the responsibility to evangelize," said Father Illig.

"The survey was not done to affect changes in the church but was for us to know the community we're trying to serve."



Cardinal is 75

Children from Holy Redeemer Chinese Catholic School in Philadelphia surprise Cardinal John Krol at his office with a birthday cake to mark the cardinal's 75th birthday. The children also sang "Happy Birthday" in English and Chinese. (NC photo)

Parishes more welcoming to youth, speaker says

BILOXI, Miss. (NC) — Involvement in youth ministry programs is on the upswing because U.S. Catholic parishes are making teen-agers feel at home in parish life, according to a speaker at the biennial conference of the National Federation for Catholic Youth Ministry.

About 2,800 youths and youth ministers representing 55 dioceses in the eastern half of the United States attended the meeting at the end of October. Sessions covered death, sexuality and spirituality, global awareness, peer pressure, prayer and worship.

The speaker, Maggie Wilson Brown, NFCYM's executive director, called the trend a "welcoming ministry" and said the move has been going on in Protestant churches for a

long time. Because of the Second Vatican Council the idea is showing up "more and more at the forefront of Catholic parishes today."

Brown said the youth minister's task is to help young people see the church as "a viable part" of their lives along with assisting them through their "turbulent teen years."

Auxiliary Bishop Daniel Walsh of San Francisco, episcopal moderator for NFCYM, said youth ministers must use "available attractive" ways to present to youths the church's answers to complex issues.

He said documents of the church "deal in all question areas" and, with the "guidance of the Holy Spirit, interpret Scripture to apply to the modern world."

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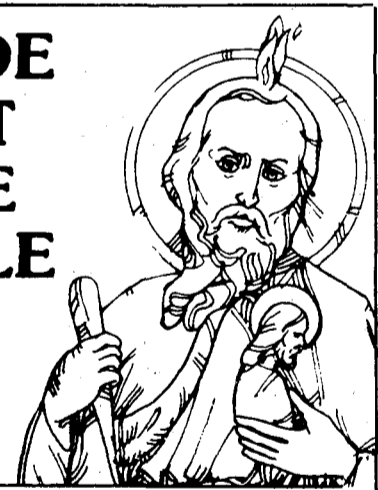
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Catholic schools coping with court ruling

In Iowa, former tavern called 'secular enough'

By NC News Service

An Iowa Catholic school has chosen a former tavern as a classroom for students receiving remedial instruction from public school teachers because the tavern is "secular enough to survive any constitutional tests," according to the parish pastor.

The use of the former tavern was one more example of the alternatives to which Catholic school administrators are turning after last summer's U.S. Supreme Court decision striking down publicly funded remedial education programs on parochial school property. The program used federal Chapter I (formerly Title I) funds, which aid disadvantaged students.

Although the court ruled out classes in the private schools, the students are still eligible for Chapter I remedial instruction. School districts around the country have sought to resolve the conflict by delaying implementation of the court ruling, by postponing the remedial classes, or by finding neutral classroom sites near the parochial schools.

The Diocese of Sioux City found the solution to the classroom dilemma for Christ the King School students in Mount Carmel, Iowa, at the former tavern across the street.

The tavern "was the most convenient place around and the owner was very cooperative in making it available," said Father Jerome P. Cosgrove, pastor.

The tavern still contains bar stools and most of the furnishings associated with its past.

"Since the U.S. Supreme Court has

frowned on Chapter I teachers instructing on religiously affiliated premises, we wanted to be sure that an alternative location would be secular enough to survive any constitutional tests," Father Cosgrove said.

Students at other parochial schools in the Sioux City Diocese are receiving remedial instruction in private homes, a library and at a community college. As in many other parts of the country, students in the diocese also are attend-

ing classes in nearby public schools and in mobile classrooms.

In Detroit, remedial and auxiliary services for nearly 2,000 parochial school students began in early November after an agreement, known as the "Detroit Solution," found neutral sites in mobile units and neighboring public schools.

Archbishop Edward Szoka of Detroit said the plan provides remedial services "in a very awkward and even extreme way in some cases. We must, however, for the benefit of our children, reluctantly accept this plan."

(In the Archdiocese of Miami, the situation varies from county to county, according to Sr. Marie Danielle Amspacher, associate superintendent of Schools. Plans are in the works for Dade's Catholic students to be taught in trailers owned by a neutral corporation. The trailers will be parked alongside school property. Broward is a "problem," because no agreement has been reached with the school board, although the remedial classes have begun for children in public schools. Monroe County has no Catholic students in the Chapter I program.)

Groups attack birth control program

WASHINGTON (NC) — The Federal Title X family planning program "encourages the tearing down of moral values and family life" and should be ended immediately, opponents of abortion and contraception said last week.

At a Washington news conference, representatives of the Concerned Women for America, American Life League, Women Exploited by Abortion and Eagle Forum blamed the government birth control program for promoting abortion, AIDS (acquired immune deficiency syndrome), promiscuity, and rifts in the American family.

They commented as Title X, a 15-year-old public health project, awaited congressional action.

"These programs have simply promoted increased sexual activity which has led to the ever-increasing

pregnancy rate among unwed teens and the corresponding escalating abortion rate," a joint statement from the four groups declared.

"Worse yet, increased promiscuous sexual activity has brought about sexually transmitted diseases in epidemic proportions," the statement added, citing venereal diseases and AIDS.

Other abortion opponents, including the National Right to Life Committee, Rep. Jack Kemp, R-N.Y., and Sen. Orrin Hatch, R-Utah, have proposed amendments preventing Title X funds from going to family planning agencies which offer abortion referrals or counseling for abortion. Federal law already forbids use of Title X to fund abortion itself.

Kemp, Hatch and the NRLC have emphasized they do not want to abolish Title X but want to ensure it is used for legitimate family

planning and not linked even indirectly to abortion.

But according to the American Life League and its allies, the entire program should be terminated.

The groups seek "the absolute and total defunding of the program. That is our goal," said Judie Brown, ALL president. The Kemp-Hatch proposal is acceptable only as a "stop-gap."

She attacked contraception, saying the intrauterine device and all forms of the birth control pill induce abortions by acting against a fertilized egg.

She also said her group believes contraceptives are harmful to women's health but would likewise oppose family planning that provides young men with condoms. "We're concerned about our children, whether they are female or male."

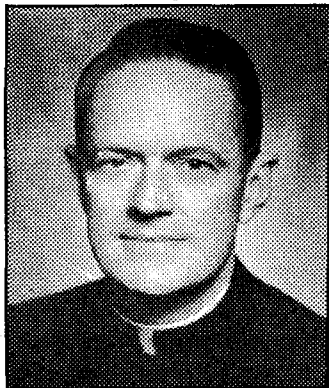
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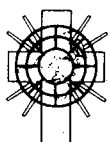
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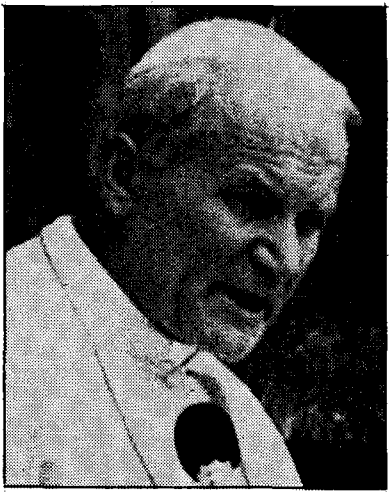
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Pope John Paul II: Infallible only on specific matters of faith and morals.

Infallibility 'misunderstood'

Jesuit magazine says

ROME (NC) — Catholics who believe infallibility means the pope can never make a mistake are making an idol of the pontiff, said an editorial in the prestigious Jesuit bi-weekly *Civiltà Cattolica*.

Such a belief confuses infallibility in specific issues dealing with faith and morals with general flawlessness, the unsigned editorial in the Nov. 2 edition said.

Civiltà Cattolica is published by the Jesuits in Rome, and its editorials and major articles often express the views of high-ranking Vatican officials.

The editorial did not name any individuals or groups.

The Second Vatican Council said the pope can speak infallibly on issues of faith and morals when he does so in cooperation with the entire body of the world's bishops and on issues

which form part of the deposit of divine revelation.

The council added that infallibility does not reside in the person who is pope but in the office of the papacy.

The last infallible pronouncement of a pope was on Nov. 1, 1950, when Pope Pius XII said that Mary, after her life on Earth, was assumed, body and soul, into heaven.

The editorial also said that the pope is "still erroneously considered, by large sectors in public and church circles, as the holder of full political, financial and, more generally, temporal power."

The editorial said that part of the reason for the misperception was that for centuries popes were temporal rulers and exercised wide-ranging powers which had nothing to do with divine authority.

It noted that in modern times exercise of authority in the church "is evolving from monarchical and aristocratic forms toward democratic, parliamentary and popular forms of government."

The modern age needs a papacy which is more Christ-centered than centered on the institutional church and popes who are "humble servants of human conscience," the editorial added.

This requires "simultaneously rejecting the human tendency toward despotism or paternalism," it said.

The editorial praised Pope John Paul II for his "Christ-centered orientation" and said that this "perhaps represents a new form of papacy."

"Through this form, the papacy strengthens its supreme vocation, which is to protect the truth of God by giving testimony of charity to people," it said.

Catholics who believe infallibility means the pope can never make a mistake are making an idol of the pontiff, said an unsigned editorial in *Civiltà Cattolica*.

What to discuss at world synod?

Different bishops have different suggestions

By NC News Service

Should the upcoming extraordinary Synod of Bishops in Rome apply "surgery" to problems in the post-Vatican II church or should the bishops examine how best to use collegiality, their shared authority with

'Surgical measures... are necessary [to correct theological problems]'

— Brazilian cardinal

'National conferences of bishops ... should be accepted and supported as indispensable ... for the life of the Church...'

— Canadian bishops

National Conference of Catholic Bishops.

Speaking at the U.S. bishops' general meeting in Washington Nov. 11, Bishop Malone also said it is "dismaying" that some people are apprehensive about the synod.

The previous week, Cardinal Joseph Bernardin of Chicago told an audience at The Catholic University of America, Washington, that he had a positive view of the church since Vatican II. The cardinal attended the last four regular world synods and is a member of the synod's permanent secretariat.

Both churchmen emphasized collegiality — the shared authority of the pope and bishops — and national bishops' conferences.

"The nature of the questions we face today — doctrinal judgments, pastoral adaptations, new needs of all sorts — requires a structure wherein to share experiences, establish priorities and shape strategies," Bishop Malone told the NCCB.

Cardinal Bernardin told the university audience the synod "undoubtedly" will discuss "the future of collegiality," and "one crucial dimension" of that is the status and function of bishops' conferences.

The cardinal said he could understand "legitimate concerns" about national conferences stifling the voices of individual bishops, "but I fear much more what would be lost if the capability to project a unified voice on both pastoral and policy questions were diminished."

The bishops of Ontario said that "national conferences of bishops... should be accepted and supported as indispensable realities for the life of the church... especially in dealing with national governments and for contributions to national life and culture."

At the Canadian bishops' general meeting in October, Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, head of Canada's Ukrainian Catholics, said he would propose at the synod establishing a permanent legislative body drawn from the world's bishops to decide church questions with the pope.

Currently, the bishops have an advisory role in matters affecting the whole church, and that is not truly col-

legal, Archbishop Hermaniuk said.

"The Roman Curia would have the executive power" to "put into practice the decisions of the permanent synod," he said.

Retired Bishop Alexander Carter of Sault Ste. Marie, Ontario, said a similar proposal at the 1969 synod was "coolly received... it just died."

Meanwhile, Cardinal Eugenio de Araujo Sales of Rio de Janeiro, Brazil, said in a newspaper article that some bishops act "as if they could substitute" for the pope.

Cardinal Sales, one of several papal appointees to the synod, said the


church should act decisively against errors by theologians and others, even if it draws public criticism.

The cardinal said that since Vatican II, Latin America has experienced weakening of church unity, growth of religious sects, social injustice and the development of Marxist ideologies, and the synod should discuss those problems.

The cardinal also said the synod should "correct in a timely, clear and efficient way the theological errors that are multiplying," he said. "Surgical measures, not clinical measures, are necessary in many circumstances."

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the pope?

As the Nov. 24-Dec. 8 synod approached, church leaders had different views of what it should accomplish and what it should emphasize.

For U.S. and Canadian churchmen, collegiality was the focus.

A Brazilian bishop said "surgical measures" were needed to solve some doctrinal and disciplinary problems resulting from misinterpretations of council documents.

An extraordinary assembly of the world Synod of Bishops has fewer members than the regular synods which meet every three years. Participants will include top Vatican officials, presidents of bishops' conferences and special papal delegates.

Canon 346 of the Code of Canon Law says an extraordinary synod is "for the purpose of dealing with matters which require speedy resolution."

Two U.S. church leaders, commenting on the upcoming meeting, said they disagree with negative views of the post-Vatican II church.

The teachings of Vatican II were "a blessing" to the church in the United States, said Bishop James W. Malone of Youngstown, Ohio, president of the

Nuns' role: 'Spiritual maternity'

ROME (NC) — Nuns cannot be priests, but are called to a "spiritual maternity" which "generates and sustains the priestly ministry," said the head of the Vatican office which oversees the world's religious.

Cardinal Jean Jerome Hamer, prefect of the Vatican Congregation for Religious and Secular Institutes, described the role of nuns in an interview in the November issue of *30 Giorni*, an Italian monthly magazine.

In the interview, the Belgian churchman said there are different roles in the church and "they do not give rise to the superiority of one over the other."

He said that "it would be an error to consider access to the priestly ministry as a 'right' given to men and denied to women." He said the priest must be a man because Jesus was a man.

Cardinal Hamer also discussed the papally appointed commission to study U.S. religious life, headed by Archbishop John Quinn of San Francisco.

The cardinal said the study, which provoked criticism among religious when it was established in 1983, "has no other purpose than to stimulate the American bishops to acquire a greater awareness of the responsibility for religious assigned to them by Vatican II."

"It is not a dialogue between the personal experiences of religious and the personal opinions of bishops" but a confrontation between "emerging problems and the principles pointed out by the great documents of the church on religious life," the cardinal said.

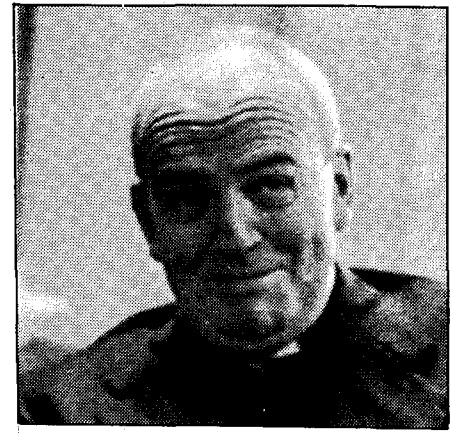
Cardinal Hamer said that an

understanding of the place of religious in the church "is one of the great problems which we have to face today."

He said bishops tend to see religious life "as a reality apart" in their dioceses. But Vatican II gave bishops a greater responsibility for religious, the cardinal said.

"Certainly," he said, "the religious institutes are recognized as autonomous, especially regarding their governance, as a means of keeping their spiritual patrimony and proper discipline intact."

While upholding the orders' autonomy, Cardinal Hamer defended the Vatican's decision in a dispute among cloistered Carmelite nuns over revising their constitutions. Most of the order wanted new constitutions based on experimental models developed after the Second Vatican Council while a



Cdl. Jerome Hamer

minority wanted them based on constitutions established by the order's founder, St. Teresa of Avila.

The Vatican decided to have the cardinal's congregation write the constitutions, taking into account "spirit and the intentions of the founder."

Doctors: Care, not treatment, required for comatose

VATICAN CITY (NC) — Medical treatment is not required when a patient is in an irreversible coma, "but care, including feeding, must be provided," said a report on medical ethics prepared for Pope John Paul II by the Pontifical Academy of Sciences.

The report cannot become an official church document until approved by the pope. It was drafted at an October meeting of the academy.

The report also encouraged organ transplants.

"Transplantation of organs deserves all the support of the medical profession, of legislation and of the population in general," said the report.

It supported efforts to prolong heart activity in a brain-dead person for purposes of a transplant.

The statement offered guidelines for judging cases where extraordinary medical treatment may be proposed to prolong a patient's life. It distinguished between treatment, defined as "medical interventions, however technically complex, which are available and appropriate for a given case," and care.

Care was defined as "ordinary help due to bedridden patients, as well as compassion and affective and spiritual support."

The guidelines offered were:

- "If the patient is in permanent coma, irreversible as far as it is possible to predict, treatment is not required, but care, including feeding, must be provided."
- "If some prospect of recovery is

medically established, treatment is also required or pursued."

- "If treatment may bring no benefit to the patient, it can be withdrawn, care being pursued."

The report was prepared by 20 doctors and scientists from eight countries who met to discuss the theme, "The Artificial Prolongation of Life and The Exact Determination of the Moment of Death."

The report defined the moment of death as the time when the brain ceases to function, agreeing with the current medically accepted practice of deter-

mining brain death by the use of an electroencephalogram, an instrument which measures brain impulses.

"In order to be sure, by means of the electroencephalogram, that the brain has become flat, that is that it no longer shows any electric activity, the observation must be made at least twice within a six-hour interval," it said.

"When the whole brain has suffered an irreversible damage (cerebral death), any possibility of sensitive and cognitive life is definitely abolished," it added.

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TV news show is all Church

Producer says 'Newsfront' chronicles religion's vitality

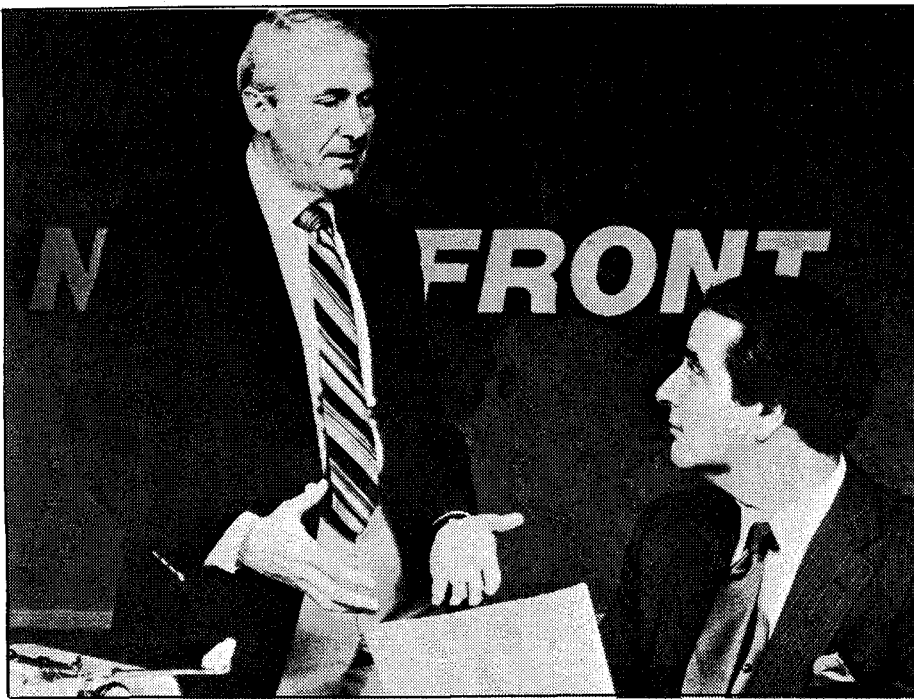
By Betsy Kennedy
Voice Staff Writer

A first-of-its kind half-hour television news program began airing locally on PBS, Channel Two, in September.

The show brings into focus not only global coverage of breaking news in religion — but the dynamic interaction between churches and society.

"Newsfront," a National Catholic (NC) News subscriber service supported largely by Catholic funding, is the only nationally televised newscast of religion and related issues. It does not analyze, editorialize or offer commentaries.

"An important product of the program is that it teaches people that religious institutions are not stagnant,



Richmond Egan, left, is executive producer and Paul Anthony is anchorman "Newsfront," the only nationally televised newscast which covers breaking news about religion. The program can be seen weekly on PBS, Channel 2 in South Florida.

readers to dissect the issues they agree or disagree on, said Egan.

The program was first launched in 1981 when the Catholic Communications Campaign gave NC Broadcast news the funding to create a video service comparable to their wire service for subscribers.

"We wanted it to be the foundation block for the dioceses to do their own television Catholic news programs, while we would feed them national coverage," said Egan.

At the onset, "Newsfront" was confined to presenting a narrower picture because it offered only Catholic religion news. But it soon became evident, said Egan, that an ecumenical format would be advantageous.

His hopes for the dioceses to purchase the service, charged on the basis of the size of their Catholic population, faded when he realized there were difficulties behind the scenes.

"In 1981 the economy was more unstable and the dioceses didn't want to go into new ventures. And the early promise of cable didn't result in what we had hoped..."

Also at that time, cable television was changing. A diocese could take a taped program with a long shelf life and 'bicycle' it into the cable system.

Sometimes "The Newsfront" staff would have to make 17 dubs from one program to deliver to the different stations.

"We were determined to make it all work. We made 3 pilots and wrote letters to almost every pastor and bishop in the country," said Egan, who is the

'We're pioneering by taking the spotlight in journalism and casting it on people and institutions that have never been seen, yet are making contributions.'

only Catholic on the staff of the program.

More than 75 bishops requested dubs and letters poured in from hundreds of parishes.

After the decision was made to try cable, Newsfront premiere as "World Report" in 1983 and was seen on 460 cable stations, reaching 8 million households. It then expanded to include the overseas satellite feed of the American Forces Radio and Television Service, as well as its three time slots on SPN.

Now that it has been distributed in the national PBS market, Egan feels Newsfront has found its most effective slot on the air.

Although its inception is too new to judge viewer response fairly, he is encouraged by the number of positive

cards and letters that have been received by Channel Two. Archbishop Edward A. McCarthy has said he is pleased with the segment he has seen and pledged that he will be monitoring future programs for balance and objectivity.

'The minute you say the word religion and then television they think you are preaching ... We leave the moral theology to the clergy...'

Said Egan, "We're excited because we're pioneering in journalism. We're taking the spotlight and putting it on people and institutions that have never been seen before yet who are making lasting contributions."

Because PBS stations are giving "Newsfront" free air time, it will enable the program to do more projects and help offset the \$27,000 weekly budget it takes to produce one segment. The high cost is due to the field production work, said, Egan. "Newsfront" has a European Bureau based in Rome, a Middle East Bureau in Jerusalem and newly established bureaus in Johannesburg and New Delhi as well as world-wide network of correspondents and camera crews.

Among the awards it has garnered in the industry is a merit from the Religious Public Relations Council, for "recognition of outstanding and impartial reporting of the spiritual life of our country, on behalf of all faiths."

Yet Egan said he continues to confront people who misunderstand the purpose and content of "Newsfront."

"The minute you say the word 'religion' and then television, they think you are talking about a show that preaches... we leave the moral theology to the clergy. We are not out-of-sanctuary news, that is, we do not emulate Saturday and Sunday church programming..."

One major network representative refused to watch a segment until just recently. After he finally relented, and viewed the tape he told Egan.

'Why this is great... it is just like the nightly news...'

Newsfront can be seen locally on Channel Two at 4:30 p.m. on Saturdays and again at 11 p.m. on Sundays.

Officials

Priest changes
See Page 20

or run by old ladies sewing circles. That argument doesn't hold up anymore. Churches make a vital impact on non-believers and believers as well... they are not a past echo of what is happening, they are a contemporary voice..." said Richmond Egan, executive producer of "Newsfront."

One recent segment of "Newsfront" dealt with a protest by an inter-faith group that felt Reverend Sun Myung Moon of the Unification Church had been treated unfairly by the government. Another show, said Egan, might deal with a pro-abortion rally, and on the following one, an anti-abortion rally. Then the focus might be on the entire issue of abortion.

"We have to realize that Catholic news impacts Protestants and non-believers. And in turn, the non-believers impact the religious. It is the same premise at work in most of our major Catholic hospitals and social welfare programs. They are for anyone who needs their service.

"Newsfront" also builds ecumenical bridges of understanding and invites

Catholic-Jewish gap said to be narrowing

Two rabbis and two Catholic priests — all prominent in intergroup relations — agreed that in the last 20 years the centuries-old chasm of misunderstanding dividing Catholics and Jews has closed in several key areas.

But they also agreed that gaps remained — the anti-Semitism in many versions of the Passion Play was cited as one example — and they called fervently on both faith communities to seek to understand each other's beliefs, pains, and priorities, and to join in battling injustices, abhorrent to both traditions.

Speaking at the annual meeting of the American Jewish Committee's National Executive Council, at the Hyatt Regency Miami Hotel, were Fr. John Pawlikowski,

professor of ethics, Catholic Theological Union; Fr. William M. Lewers, director, Office of International Justice and Peace, U.S. Catholic Conference; Rabbi A. James Rudin, AJC director of interreligious affairs, and Rabbi Marc H. Tanenbaum, AJC director of international affairs.

"As we celebrate the 20th anniversary of the Vatican Declaration on the Church and the Jewish people (Nostra Aetate), I believe we have made significant progress in many areas of the dialogue. We have taken major steps to obliterate in the Catholic Church and in mainline Christianity generally the historic deicide charge, which caused so much pain, suffering, and death for the Jewish people

throughout the centuries."

"Another area where there has been real progress on the Catholic side," continue Father Pawlikowski, "is the rethinking of the theological relationship between Christianity and the Jewish people. Yes, there have been some troublesome statements, but the overall impact leaves the definite impression that the Catholic community has irreversibly changed its theology regarding the continuing role of the Jewish people in the history of salvation, and Christians and Jews are now definitely viewed as partners, necessary partners, in the redemption of humankind."

On the negative side, Father Pawlikowski pointed to the Passion Play, "both the

historic one in Oberammergau and the several held here in this country, all of which tend in one way or another to perpetuate the old deicide charge."

Summarizing what he saw as the overall picture, Rabbi Rudin said, "The enormous advances in Catholic-Jewish relations throughout the world since 1965 form one of the great success stories in human history. Because of *Nostra Aetate*, the way was opened for our two great faith communities actively and systematically to repair the damage of the past 1,900 years. The most difficult thing to achieve in life has actually taken place: human attitudes and beliefs have been changed for the better."

'Ethnic parishes' a good idea, priest says

By Prent Browning
Voice Staff Writer

Fr. Thomas Wenski says the idea of creating parishes geared to particular ethnic groups was encouraged at a recent conference for clergy he attended at the Vatican.

Fr. Wenski, director of the Pierre Toussaint Haitian Catholic Center in Miami, also had the opportunity while in Rome to present to the pope a letter of thanks from Miami's Haitian community.

The letter, signed by Haitian residents and read over local Creole radio, expressed appreciation for the advocacy of the Catholic Church on behalf of the Haitian immigrants, and thanked the pope for his visit to Haiti several years ago in which he bluntly stated the need for social change.

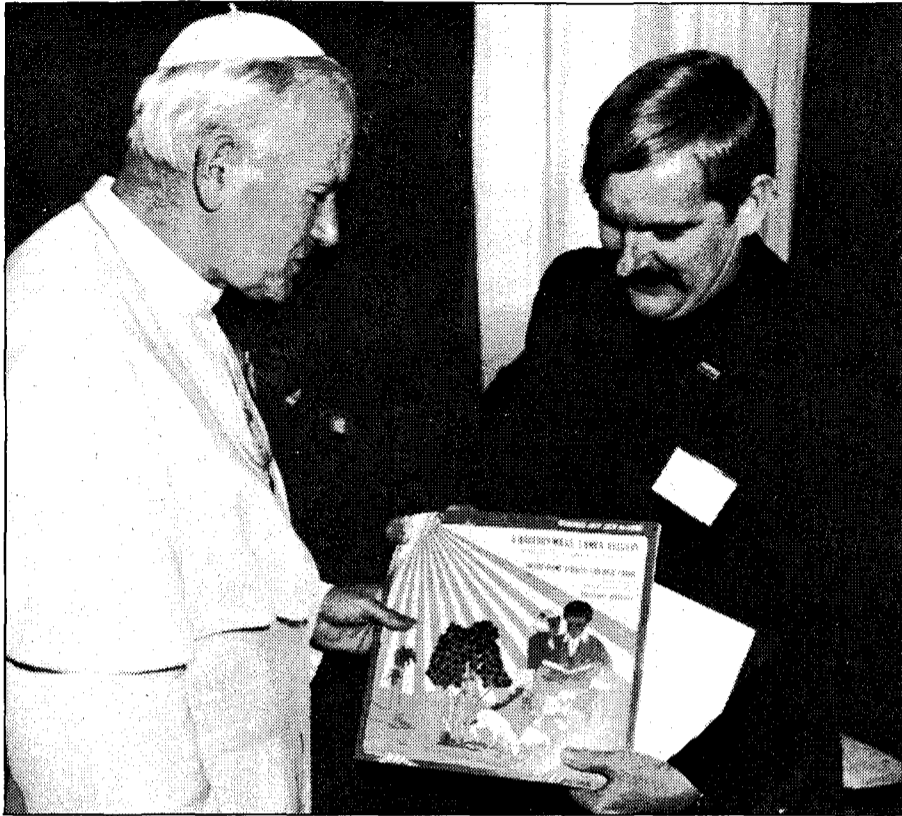
The pope was also presented with a recording of a special Mass composed and sung by the Notre Dame D'Haiti Mission choir.

Fr. Wenski said the pope thanked him and exclaimed the word "solidarity" in Polish when he noticed the Polish priest's "Solidarity" button.

The 6-day emigration conference last month dealt with both the issues of the integration of the immigrant into the church and his freedom of religious expression in a foreign country.

Fr. Wenski said he listened to reports of how tens of thousands of Catholic Philipinos working in Saudi Arabia are forbidden to worship and how conversely Islamic immigrants are discriminated against in France.

Of particular interest to Fr. Wenski, who celebrates Creole Masses at the Notre Dame D'Haiti chapel in Little Haiti, a cathedral mission, was the issue of "ethnic parishes" or "personal parishes" as they have been known.



Fr. Thomas Wenski gives Pope John Paul II a copy of "The Haitian Mass" recorded by the Notre Dame d'Haiti Mission Choir. The Miami priest was in Rome for a conference on immigration.

These are parishes which conduct Masses and other activities in their own languages and according to the style and custom of their culture.

The Haitian center director cites recent statements by the pope promoting the free exercise of an immigrant's language, culture, and tradition within the framework of the church and sections of the new canon law as indications of new attitudes about personal parishes.

Traditional prejudice by the clergy against personal parishes, says Fr.

Wenski, is rooted in the idea of territoriality as the basis of parish structure (as opposed to language or culture) and the idea that separate worship services only slow the assimilation of an immigrant group into the local church and society at large.

"What basically is thought by people," he says, "is 'put everyone into one big melting pot and make one big parish where everyone worships.'"

"Ideally it sounds good but it rarely works because of the very human reason that people go to where they

are the most comfortable and relate to the gospel in the context of their cultural background."

Before World War II, said Fr. Wenski, ethnic parishes were common but in later years there has been a perception that separate parishes for different cultures was "divisive."

There was a feeling at the conference, he said, that cultural factors that enrich the church "should not be abandoned but given an opportunity for expression because that is how the Catholicity of church becomes more apparent in a local area."

Fr. Wenski compares the issue with St. Paul's early stand that in order to become a Christian you don't have to become a Jew first.

"In order to become a good Catholic do you have to learn English?"

According to a major conference address by Fr. Velasio De Paolis, C.S., a Professor of Canon Law at the Gregorian University in Rome, the new Code of Canon Law shows particular respect for the language and culture of different groups, said Fr. Wenski.

In the instance of the Haitians, cultural accommodation is very important, he said, if the Catholic Church is to truly reach out to the Haitian community.

Many Haitians, Fr. Wenski said, have felt the need in South Florida to cross denominational lines and attend Protestant churches that are more divided along the ethnic parish model. Indeed, there has been a rise in the number of Haitians participating in Protestant services in recent years.

"The bishops in the U.S. should reevaluate their position and see how these parishes could be set up," he said.

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How to win against pornography

Broward citizens say use law, political pressure

By Ana Rodriguez-Soto
Voice News Editor

All it takes is indignation. Translated into political pressure, it can rid any community of a lot of pornography, say a number of concerned citizens in Broward County.

Two state prosecutors tend to agree. And a former FBI agent is adamant:

"Obscenity is always a crime. It's never been protected," says William Kelly, a Catholic and seasoned veteran of the pornography wars in South Florida. He retired from the Bureau after 28 years and now works as special investigator and consultant in the Organized Crime Division of the Broward Sheriff's Office.

Broward has been putting the heat on pornographers recently. In the most publicized instance, video store owners in Margate were warned that they faced stiff fines and possible arrest if they were found to be selling or renting movies which the courts have determined to be obscene.

The owners complained bitterly and took the county to court. But they removed the tapes from their shelves and, after similar warnings by the sheriff's office, so have most other video store owners in Broward.

"We have an excellent law on the books but nobody was enforcing it," says Todd Angier, the Margate resident whose lobbying last summer lit the fuse of obscenity prosecutions in the county.

His advice to other concerned citizens in Florida: Rally the community to demand that public officials enforce the law.

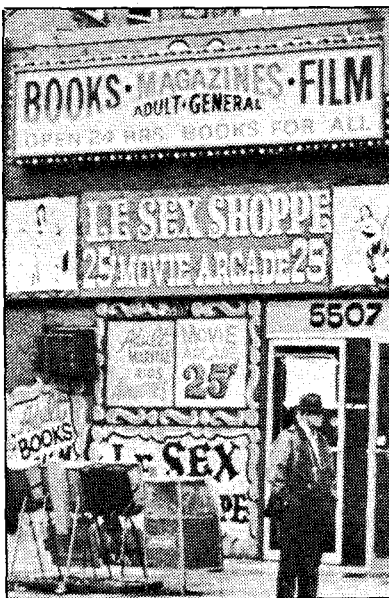
"By saying that we don't want this stuff we're setting the community standards," he says, referring to the 1973 Supreme Court decision which prescribed a three-part test for

'Obscenity is always a crime. It's never been protected.'

— William Kelly,
former FBI agent

'By saying that we don't want this stuff we're setting the community standards.'

— Todd Angier
Broward resident



Pornography hearings here

The National Commission on Pornography will be holding hearings on child pornography on Nov. 20 and 21 between 8:30 a.m. and 6 p.m. in the Ceremonial Courtroom of the Federal Courthouse.

The Florida Coalition for Clean Cable encourages all concerned citizens to attend. For more information, call Joe Woodnick, 751-0937.

The problem, Angier says, is the public's perception that pornography cannot — perhaps should not — be fought. In particular, he says the news media propagates the myth that obscene materials are protected under the freedom of speech provisions of the Constitution.

"The average person believes [X-rated material] is raunchy, horrible," says Curt Kelly, (no relation to William), executive director of the Alliance for Responsible Growth, an anti-pornography group in Broward. "If it were up to them, they wouldn't want it sold. What they don't understand is that it is not allowed to be sold. All it takes is for the community to say it doesn't want it."

Florida statute 847.011 defines obscenity to include almost anything "lewd, lascivious... [or] sadistic" which can be seen or heard, and prohibits the sale, distribution and showing of all such materials.

obscenity (see accompanying story). "If we don't say anything, community standards are set the other way."

Ronald Waterstreet, the special prosecutor who handles obscenity cases for the Dade State Attorney's Office, agrees: "If the community is willing to accept it and let these places go on, there's really nothing much we can do about it."

'Obscenity' is legal distinction

Fighting pornography is not as easy as calling the police and having the neighborhood "adult" movie house shut down. It takes a little more patience and perseverance than that, but it can be done.

First, there's an important distinction to remember:

"Pornography is not a crime. Obscenity is always a crime. All obscenity is pornography. But only some pornography is obscene," said William Kelly, a 28-year veteran of the FBI who currently works for the Broward Sheriff's Office Organized Crime Division.

In a landmark 1973 ruling, the U.S. Supreme Court set up a three-part test to determine whether specific pornographic material is obscene.

- Does the work, taken as a whole, appeal to the prurient interest of the average person when applying contemporary community standards? (What may be obscene in Miami may not be obscene in Los Angeles.)

- Does the work depict or describe, in a patently offensive way, specific sexual acts? (These must be defined by the state law).

- Does the work, taken as a whole, lack serious literary, artistic, political or scientific value?

In addition, before any obscenity prosecution can take place, the contested material must be viewed by a judge to determine whether there is probable cause to consider it obscene.

If the judge determines there is, the police can arrest those selling or

distributing it and state prosecutors can bring the case to court. There, a jury makes the final determination of whether the material is obscene and therefore those accused are guilty of a crime.

The procedure "is a little inconvenient," admitted John Contini, assistant state attorney in Broward County. "That's just necessary because we're a free country and people can show what they want until it's deemed to be something they shouldn't be showing."

Finally, mere possession of obscenity is *not* a crime.

People can't be prosecuted for having or viewing it in their homes, Kelly said. But "nobody can sell it."

— ARS

Walk-a-thon Saturday to benefit Florida farmworkers

Hundreds of people from South Florida and beyond are expected to participate in a 10-mile walk-a-thon for migrant farmworkers set to begin this Saturday at 8:30 a.m. at Miami's Tropical Park, Bird Road and the Palmetto Expressway.

Organizers of the ecumenical event said they expect participants to include youth, young adult and high school groups from the Archdiocese of Miami as well as farmworkers from as far away as Homestead, Immokalee and central Florida.

Auxiliary Bishop Agustin Roman

of Miami will be among the religious leaders imparting a blessing before the start of the walk-a-thon, whose aim is to raise money for farmworkers' organizing efforts.

"This is a way to help make a reality the recent declarations of the Florida bishops," said Patricia Stockton, director of the Rural Life Ministry for the Archdiocese and co-organizer of the walk-a-thon.

She was referring to the bishops' recent letter on "Social Concerns in Florida," which noted that agricultural workers will not participate

fully in American society until they "come to enjoy the basic right afforded to other workers, namely the right to form unions."

In addition to raising funds, the walk-a-thon will be a symbol of the public's solidarity with farmworkers and a strong show of interdenominational support for their cause.

"The migrant issue is something that is in our own backyard," said Stockton, "even though we tend to forget it because it's not in the middle of the city. Yet it's a reality we experience every day when we eat our salads and vegetables."

The law has been on the books for about 20 years, and has been challenged and upheld as constitutional a number of times.

Opponents of obscenity prosecutions, however, cite the futility of closing down a movie theatre only to have another one open up down the street.

They say police and state prosecutors waste scarce manpower and money during the tedious process of making an obscenity case, resources that could be better spent fighting "more serious" crimes.

Assistant State Attorney John Contini, who prosecutes obscenity cases for Broward, disagrees, for a couple of reasons. First, he says, an obscenity prosecution "can be done right and it can be done quickly. We do it in Broward County very successfully."

Second, "that's a suggestion that we ignore the law, and I can't do that... I'm sworn to uphold it."

Although Dade County has not made headlines for obscenity prosecutions in recent years, special prosecutor Waterstreet also says, "We enforce [the law]. Dade State Attorney Janet Reno believes that it is a problem and we actively enforce it."

Former FBI agent Kelly, however, says obscenity always has been treated as a "low-priority crime" until the public outcry grows loud.

"Obviously, it's not as high a priority as murder or narcotics violations," he says. "But it's also no reason to ignore it."

And it's no secret that the sale of pornographic materials puts millions of dollars a year into the coffers of organized crime, Kelly says. "If you don't capture an alligator every once in a while, first thing you know you're up to your ears in alligators."

Angier and the Alliance's Kelly go even further, citing studies which show that pornography can lead some individuals to commit such serious crimes as rape and child abuse.

"Pornography is like drug addiction," Angier says. "It takes a small amount to get you high, to give you a kick. And then it takes stronger doses."

Compared to 20 years ago, he adds, today's pornography is "extremely violent. It has become extremely deviant. What will be next?"

"This is a genuine attempt to go to the source, to go to the root of the problem," says the Alliance's Kelly who, like Angier, is not Catholic.

But his group is working with area churches and civic groups to educate the public both to the harmful effects of pornography and to the control communities can exert on its proliferation.

He would like to see his efforts repeated elsewhere in the state, particularly the rest of South Florida.

"An elected official bows to pressure," he says. "If this became a political 'hot potato' you would see this issue cleaned up in a couple of years."

The walk-a-thon route goes from Tropical Park to St. Agatha Catholic Church on SW 107 Avenue and back, and includes water and rest stops at St. John Vianney College Seminary, St. Thomas the Apostle Catholic Church and Florida International University.

Volunteers will arrive at the park at 7:30 a.m. to receive sign-up sheets and register walkers. For more information call Stockton at 757-6241, Ext. 195 or contact Marianna Cadena of National Farmworkers' Ministry Dade County Support Committee, 944-0425.

Street life will kill you, 2 survivors say

By Betsy Kennedy
Voice Staff Writer

Michelle Scherlitz, a perky 18-year-old with a turned up nose and dangling earrings, wants to be a singer, cosmologist or counselor for disturbed teenagers.

Just a few months ago, before she arrived at Covenant House, Michelle didn't have any future at all. She was living off the streets in Fort Lauderdale in ways, "which were nothing to write home about."

At age 13, because of family problems, especially disagreements with her stepfather, Scherlitz took an overdose of pills, "any kind I could get and then I washed them down with alcohol." When she awoke in the hospital she decided that if she couldn't get away from her family by dying she would do the next best thing — she would run.

She hitch-hiked from New Orleans to Houston and met a pied piper who led her down a path of violence, drugs and even death.

"He was five years older. He was nice at first. Then he got into dealing drugs. Before I knew it, I accepted what he was doing, the whole lifestyle."

After two-and-a-half years of turned on nights shooting cocaine into her arms and legs, Scherlitz walked into a bathroom — and died.

"Blood was coming out of my mouth. I wasn't breathing. My boyfriend threw ice on me and I came back somehow."

She continued the drug abuse even after the brush with death until she ended up in a hospital with hepatitis for five months.

When she checked out she got on a bus and went to visit her boyfriend one last time. She arrived at his home on her 18th birthday. To celebrate, he beat her up.

But Scherlitz can't retaliate legally because, "he knows people who are powerful in the drug world, and they'd come after me."

After the beating, Scherlitz hitch-hiked to Fort Lauderdale and began to wander around. Then she found Covenant House.

"They're my family now. Before, I knew only street people. At Covenant, they've shown me love and a confidence in me that I have never known before," she said crying openly.

Scherlitz is almost ready for independent living again. She's working as a waitress and has resumed a close relationship with her mother. She knows what is waiting for her if she decides to go back to the old life.

"But I'm going to make it—nothing can stop me now."

Danny Beaver tries to get his injured right leg comfortable on the chair. He'll be out of work for a while now, thanks to a gang that jumped him on the N.E. 17th Street Causeway in Fort Lauderdale.

He doesn't smile, but stares woodenly at the T.V. His voice sounds rusty, like a door that has been opened and shut far too many times. His shoulders droop too much for someone who has just turned the corner on his 20th year of life.

But after you've gone hungry, had

'Before, I only knew street people. Covenant House is my family now... They have shown me love I never knew before.'

— Michelle Scherlitz



to fight for your life and sleep in the bushes to keep from being robbed, it might be difficult to stand tall for a while.

"The streets are just nowhere, nothing," he mumbles.

Danny's seen it all. Child porn kingpins who behave like fathers to seduce lonely girls off the streets, drug dealers, pimps and hookers and now and then, even a criminal who will slip into a bar trying to find a tough guy willing to kill for money.

He came to Fort Lauderdale, lured by the sunny promises of high-paying work and pretty girls.

When he sought help at Covenant House after the attack, he couldn't believe it didn't charge him anything and or want something in return. Danny seems distrustful of adults.

ny seems distrustful of adults.

After he walks outside the Covenant House doors for a few moments, a middle-aged man in a car drives by and just glances over at Danny.

"I don't like the way he looked at me — I don't like him," he says defiantly.

He gazes around fearfully at the street corners, as if there are more threats lurking.

But he breaks into his first smile when he talks about what he is doing at Covenant House, planning recreational activities for the other kids. He has one very special activity planned he hopes he can get approval for.

"When I get back on my feet, I'd like for my girlfriend and me to be married at Covenant House."

Covenant

(Continued from page 1)

homeless back to their families, an safe alternative environment, or to help rehabilitate those who are able to live independently.

Major threat

While preparing for the opening of Covenant House which began accepting teenagers in September, Fr. Ritter spoke with *The Voice* about what he feels is a major threat to today's young people.

"Homeless teens and those who come from solid families as well are being victimized by the eroticism of American society. The cultural phenomenon in 1985 is that the knowledge and experience of hardcore pornography is universal among all citizens, including our youth. In fact, most teenagers get their sex education from pornography," he said.

Fr. Ritter's concerns have led him into the center ring in the fight against pornography. He was selected by Attorney General Edwin Meese to participate in an 11-member commission charged with studying its effects and devising ways to counter its spread.

They are battling a multi-million dollar industry. Adult book stores flourish in every city. A new Dial-A-Porn service in New York City entitles callers to a few minutes of taped

(Continued on page 16)

A health care series about men: For women only.

As a woman, you know your own body. Information on female health care is abundant. But how much do you know about the health needs of men? If you are like most women, you worry about the health of your husband, son or father. Do you sometimes feel ill-equipped to discuss or help with their health problems?

Come to St. Francis Hospital for "A Health Care Series About Men: For Women Only." Beginning Monday, November 18, we will offer a free 4-part lecture series and forum for open discussion of such male health care topics as: impotence, prostate trouble, colon cancer, stress, heart disease and plastic surgery. The series will run for four consecutive Mondays from 2 p.m. to 4 p.m. in the Hospital's Wiegand Auditorium.

To register for this free health series, call the St. Francis Hospital Department of Community Relations at 868-2783.



Barbara Sloan, news anchor/reporter for WCIX-TV (Channel 6), will act as moderator for this very special series.

- Nov. 18 **THE ANXIOUS MALE**
Stress/Ulcers/Colon Cancer/Nutrition
- Nov. 24 **THE ACTIVE MALE**
Back Care/Hernia/Exercise
- Dec. 2 **THE AGING MALE**
Plastic Surgery/Prostate/Impotence/Heart
- Dec. 9 **THE ASSIMILATING MALE**
Diabetes/Glaucoma/Cataracts/Nutrition



250 West 63rd Street
Miami Beach, FL 33141

Life. Be in it.

House: Saving Broward street kids

obscurity. Until last month when a strict code of enforcement began to regulate the service, teenagers could listen to smut as easily as dialing the folks back home. In Chicago alone, there are 2,000 retail outlets which peddle pornographic video cassettes.

Cardinal Timothy Manning has said, "Pornography is an epidemic which devastates the personal and social well being of the contemporary man."

Fr. Ritter defines pornography as "a depiction of explicit sexuality focusing on the genitals and human functions. When there is human nudity involving erotic sexual positions with no intent to exploit genitalia, that can be categorized as erotica, rather than porn."

Hedonistic sex

Society's obsession with erotica has found its way into movies as producers

'Knowledge and experience of hardcore pornography is universal among all citizens... most teenagers get their sex ed from pornography.'

— Father Ritter

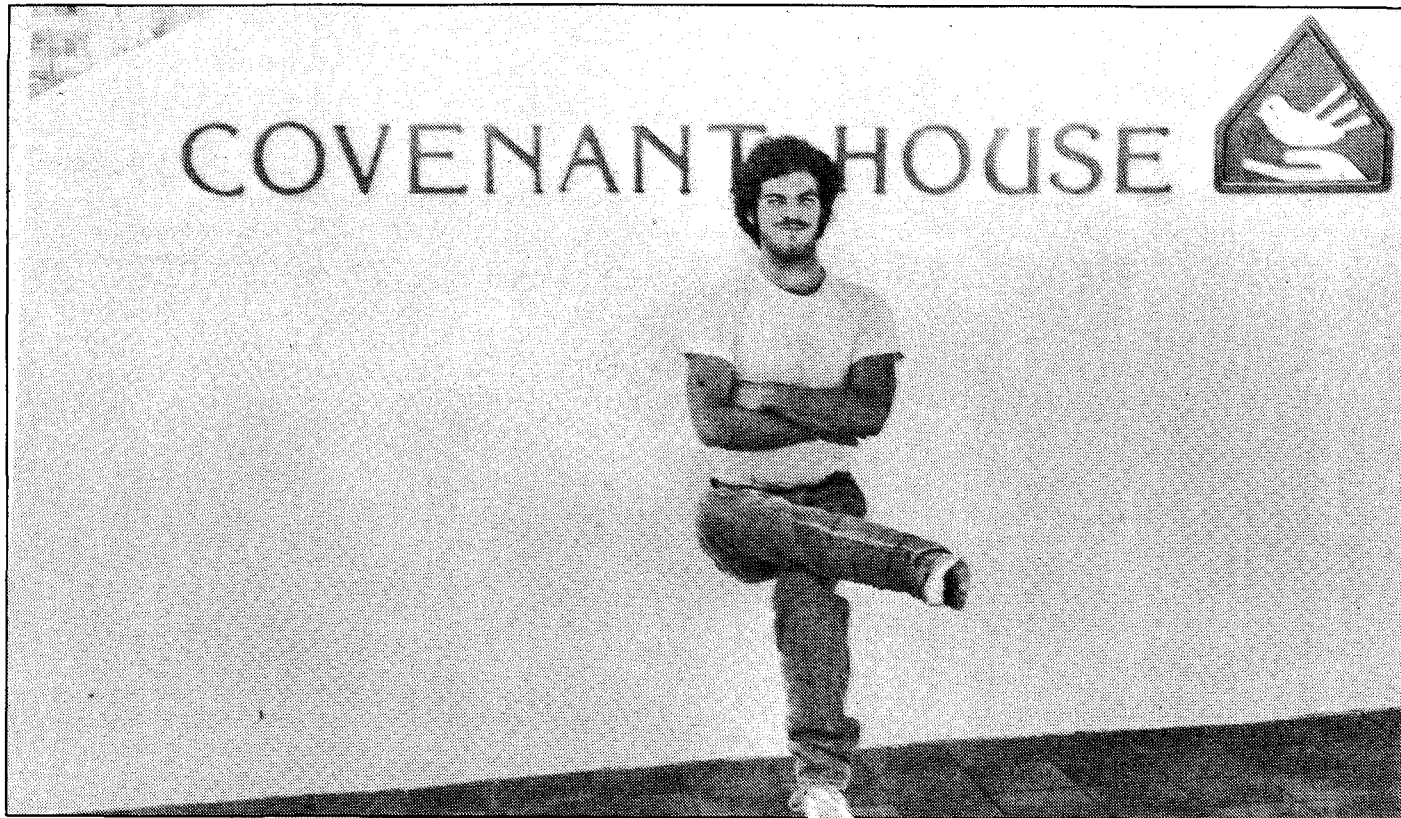
continue to snip away the restraints of censorship until almost anything vulgar or graphically sexual is acceptable as long as it is stamped with an "R" rating.

"Teen movies come close to soft porn and teach anti-family values. They teach that pre-marital sex is OK, adultery and fornication are jokes, and they promote a hedonistic view of sex," said Fr. Ritter.

With young adult film idols smiling as they indulge in hedonistic screen sex, it is not difficult to understand why today's teenagers have little respect for the responsibilities of a relationship or the permanent bond of marriage, he added.

The film, "Where The Boys Are," originally produced in the '60s and shot on location in Fort Lauderdale, and it's '80s' re-make exemplifies the cultural phenomena Fr. Ritter is alarmed about.

The film centers around the adven-



Danny Beaver's parents didn't want him around so Covenant House took him in. (Voice photo by Betsy Kennedy)

tures experienced by a group of teenagers who gather on Fort Lauderdale's beaches during their college spring break.

In the first version, the stars are clean-cut and wholesome, out looking for romance. They are respectful of their families, do not abuse drugs and do not indulge in pre-marital sex.

By contrast, the contemporary version features characters who make up their own set of rules, leap in and out of each other's beds and smoke pot as casually as if they were munching snacks.

"Just go and see one of the teen films and you will see what the philosophy of today's kids is. They think virginity is a prize to be lost and you are only successful when you do lose it," said Fr. Ritter.

Some educators and parents tend to reinforce this attitude.

Dr. Ruth Westheimer, a maternal looking woman who has achieved national prominence as an outspoken sex therapist, recently appeared on her radio question and answer show and congratulated a 17-year old caller as being "the best lover in San

Francisco" because he had frequent oral sex with his girlfriend and repeated orgasms.

Private vices

There are few public outcries about such "garbage" believes Fr. Ritter.

"We are two faced, we like our private vices while we profess public virtues."

He is convinced that if parents taught their children the proper, value-laden sex education at home, things would begin to change.

"The trouble is, parents don't start the process early enough... a child should start learning sex education when he is old enough to be aware of his body."

Parents also fail in providing the proper sex education because they were never taught themselves, said Fr. Ritter.

He would like to see Catholic parents mobilize more programs in their parishes and schools to offer effective, accurate information on sexuality — and counter the anti-family values which permeate the secular

community.

But regardless of religious denomination, Fr. Ritter thinks parents are operating on a system of 'denial' when it comes to what is happening with pornography and eroticism.

"If you could paint a portrait of American parents, it would show millions of people with their heads stuck in the sand.

"There is really no such thing as a bad kid. A person is bad when their choices are bad — or they have been taught to be bad. We can teach our kids virtue, moral courage and honor. Or we can teach them depravity and destructiveness."

As he concluded his remark, a plane flew over Covenant House and then dipped low over the clean, white beaches bordering highway A1A where people of all ages were sunbathing.

It towed an advertising banner paid for by one of the local nightclubs. It's message symbolized what Fr. Ritter is fighting against:

"Come party at our place — Wet T-Shirt Contest."

Meet Amy, teenage hooker

By Betsy Kennedy
Voice Staff Writer

She was wearing so much make-up she could have been mistaken for a clown. But for Amy, 19, the world isn't very funny.

She's been a hooker since she was 16, when she ran away from home in Dayton, Ohio. Amy has been traveling across the country ever since. Her parents have no idea where she is.

A recent Friday night found her at one of Fort Lauderdale Beach's liveliest night spots, a place where just a few weeks earlier a disc jockey had been arrested for letting college students urinate into bottles and perform lascivious sex acts on stage.

He was convicted and sent to jail, but at the club, the band rolls on. Amy likes to hang out here because it attracts a lot of young singles with fat wallets.

"You get used to street life," she said, her eyes studying the floorboards beneath her feet while she spoke.

She lit a cigarette and tried to appear tough and cosmopolitan. But the fear in her was transmitted in her body language just as loudly as the



'I agreed to be quiet and then he raped me.'

drunk voices behind us.

"Look, I love my parents... but they fought a lot and they were always drunk a lot. I just couldn't take it. When I was a kid I used to punch my doll over and over again when they were fighting, just to get rid of my own anger.

"When I felt I could handle things on my own, I asked my Mom if she minded if I left and she shrugged her shoulders and said, "I'll buy you a ticket, where do you want to go?"

"She might have thought I was bluffing but I didn't hang around to find out. I took the money for a ticket and left."

Amy said she used to make good grades at school but wasn't very popular. She was fat then, she says, in contrast to her almost sickly-thin body now.

But she remembers very well how she got acquainted with sex.

"I found out about it by watching the Playboy Channel on cable TV when my friend's parents weren't home... I was 11.

Her physical introduction to sexuality was a violent one.

"A football player said he'd take me home one night from a dance. I was really impressed because most of the guys didn't pay attention to me..."

"We stopped at a kids' playground and he forced me down and said he'd hurt me if I didn't do what he said. I agreed to be quiet and then he raped me. And he still hit me a couple of times anyway. He said if I

told anyone at school he'd spread real bad rumors about me... That was the first time I had sex."

The young men in the bar were passing by, looking at Amy and appraising her as if she were a used car on a lot. Beneath all the makeup, a pretty face was hiding. Her long shimmery blonde hair was down to her shoulders and she wore a short, tight skirt and blue tank top that showed a lot more than her tan.

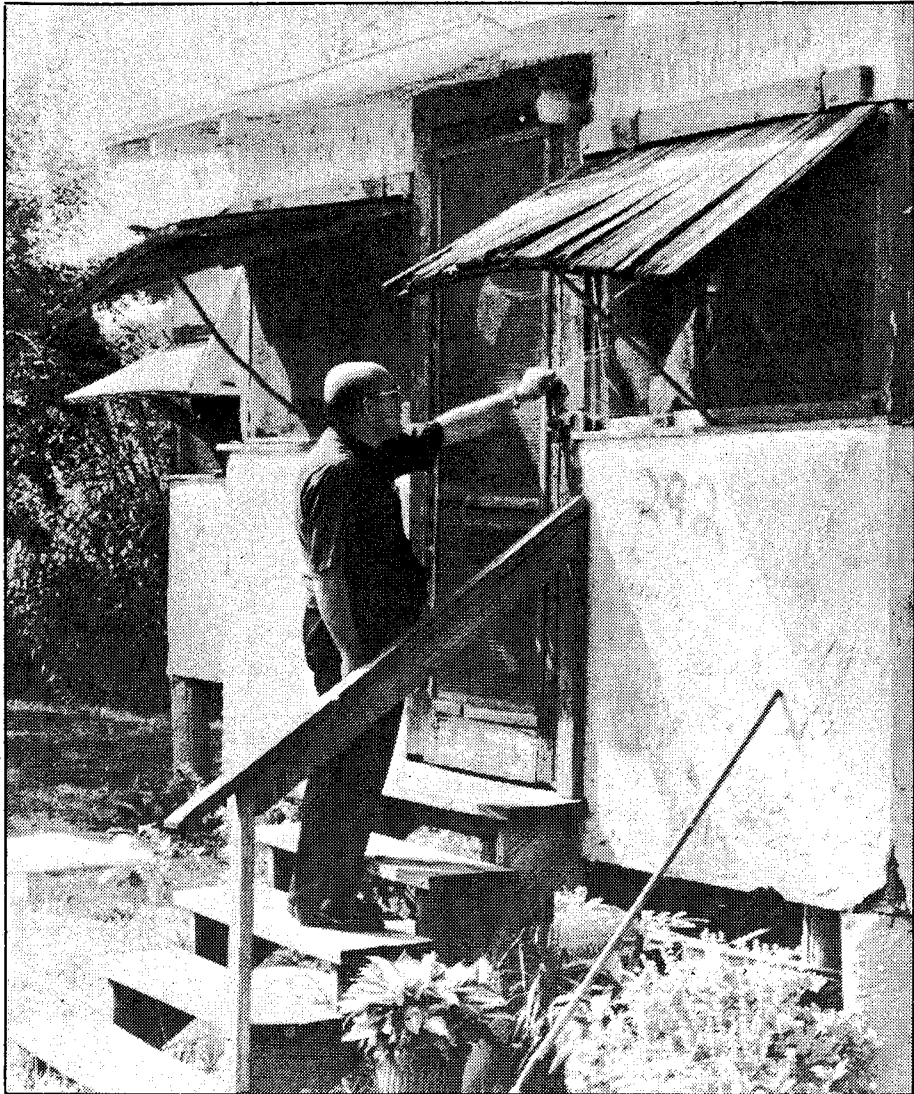
She got up from her barstool and excused herself to walk outside.

"I don't mean to be rude," she said, "but my rent is due in just two days. I have to make my rent. You understand, don't you?"

She watched the cars moving almost bumper to bumper along the street by the beach, cars filled with attractive young couples or single men. She shook her head no to a couple of dirty-looking guys who tried to get her attention.

Then a new Camaro passed slowly by. The man inside looked clean-shaven and fairly normal.

He motioned to her and she ran quickly to his car, her blonde hair looking like a halo of light until it disappeared into the dark shadows of the street.



Fr. Joseph Santa-Bibiana prefers quiet diplomacy to a "punch in the eye," saying his mission is to minister to both rich and poor in Belle Glade. Here he visits one of his poorer parishioners.

Priest makes progress without making waves

By Ana Rodriguez-Soto
Voice News Editor

Both the poor and the not-so-poor come to pray at Fr. Joseph Santa-Bibiana's parish in Belle Glade. His job, he says, is to minister to all of them.

That includes the best-off — Cuban exiles who enjoy year-round work at the surrounding sugar mills; the worst-off — Haitian and Mexican migrants, many undocumented, who depend on the vegetable harvest for a meager subsistence; and everyone else — white Americans, Puerto Ricans, Filipinos, Salvadorans, Nicaraguans and a single family of black American Catholics — who falls somewhere in between on the economic scale.

"Nobody's swimming in money," says the Salesian missionary who took over as pastor of St. Philip Benizi five years ago.

Even if they were, he insists, it's not his job to draw lines of good and bad between the rich and the poor:

"We have to work to solve the problems that exist in Belle Glade. We just can't sit down and do nothing. But we have to work with everybody."

Fr. Santa, as he is known around town, sees his pastor's role as that of unifying the diverse parish community, and places evangelization at the top of his list of duties: "To bring the Gospel to the people, and, of course, teach them how to practice it."

Teaching

Largely, that means preaching and teaching, from the pulpit and in the fields, in English, Spanish and Haitian Creole, that "to be a Christian is not

"We have to work to solve the problems that exist in Belle Glade... But we have to work with everybody."

— Fr. Joseph Santa-Bibiana,
St. Philip Benizi Church

just to go to Mass on Sundays," in Fr. Santa's words. "You have to be a Christian every day."

Two Salesian priests, a Salesian brother and four Guadalupan sisters help Fr. Santa pass that message along. They take it into the local jail, to the nearby hospital, to the homes of parishioners they frequently visit and to the trailer camps of farmworkers, where they make almost daily rounds during the picking season.

The sisters alone teach religious education to more than 1,000 people a year, from children to grandparents, in addition to preparing hundreds of families to receive the sacraments.

Three years ago, the parish established a chapter of the St. Vincent de Paul Society, where the needy can come for emergency rent, food and clothing.

The local group links St. Philip to the rest of the Diocese of Palm Beach, helping to remind the wealthier Catholics on the east coast that they

(Continued on page 18)

Sr. Pat gets fight

She is 'voice for voiceless' in Belle Glade

By Ana Rodriguez-Soto
Voice News Editor

Injustice causes a physical reaction in Sr. Pat Downs. Her limbs stiffen, her face hardens, her jaw sets — and tears well in her eyes.

"That's the trouble with this town," she says through clenched teeth after a particularly ugly head-to-head with injustice. "Everybody's scared."

But the fact seems to strengthen her resolve. With God's help, the fear will be fought, the problems tackled. Injustice will just have to give way.

Since her arrival in Belle Glade at the end of 1982, Sr. Pat has done much to tear down walls of fear and build up a sense of community, especially among those with the least hope — the poor, the neglected, those ignored.

She hasn't done it alone. But people agree she has been the dynamo behind the change. Recently, the Palm Beach County Community Relations Board honored her work with its 1984-85 Recognition Award.

"At times she seemed timid in speaking to the Haitians in Creole," recalls Fr. Thomas Wenski, director of the Haitian Catholic Center in Miami who worked with Sr. Pat until last year, when Belle Glade became part of the new Diocese of Palm Beach. "But she certainly was not timid in speaking out for the Haitians at the various government and social service agencies."

Together with four other Blessed Sacrament sisters who minister in Belle Glade, he says, Sr. Pat has become "a voice for the voiceless."



"I'm convicted and convinced that what I'm doing is right. And I'm doing it in the name of the Church."

— Sr. Pat Downs,
Haitian Catholic Center

They also began visiting Haitian tenants of nearby apartments and rooming houses, taking the opportunity to teach them English whenever small groups could be formed. Currently, the sisters teach English-as-a-second language classes at night in the local public schools. They also help out with Haitian Masses and religious education at the nearby Catholic parish, St. Philip Benizi.

Haitian ministry

A certified social worker and veteran of nearly 30 years of ministry to the hardcore poor of the urban and rural South, Sr. Pat was aghast at the inhumane conditions she found in Belle Glade — and angry that nobody seemed to care.

She and another Blessed Sacrament sister had been recruited to set up a ministry to between 3,000 to 5,000 Haitians who made their way there in search of jobs.

The sisters first spent two months in Haiti learning the Creole language. Then they moved into a two-story house on the fringe of Belle Glade's blighted area and set up an after-school program for local children.

These traditional ministries, however, have led to additional, less-traditional ones. If a Haitian is in trouble with the police, or needs treatment at the hospital, the sisters are called as interpreters. Haitians with immigration problems seek them out for counsel. Others come who are behind in their rent or having disputes with landlords.

And although Haitians continue to be the primary focus of their ministry, the sisters have found they cannot ignore the desperate plight of Belle Glade's other poor, who for the most part are American blacks.

They, in turn, have come to recognize the sisters as an always-ready source of help. On a recent afternoon, for example, a small group of about eight black women and men

Belle Glade struggling

(Continued from page 1)

lapse and roofs to cave in, families may pay \$125 a week for a single, run-down unit.

Through the years, this seven-block by seven-block site in downtown Belle Glade has been visited by masses of reporters, social workers, lawyers, missionaries and legislators.

As a result, and much to residents' chagrin, the area has become synonymous with the city, and Belle Glade itself has come to symbolize everything that is wrong with this nation's farmworker system.

But little has changed for the people.

Poverty

Currently, Belle Glade has been cited as having one of the nation's highest rates of AIDS (Acquired Immune Deficiency Syndrome). Government experts are looking into the possibility

that the unsanitary and overcrowded conditions in the downtown section of the city provide a breeding ground for the deadly disease.

To be sure, Belle Glade's poverty rate is high, but not the worst in Florida and certainly no worse than that of other, lesser-known cities with strictly agricultural economies.

The 1980 Census found that almost 25 percent of Belle Glade's residents earned less than \$3,686 a year (for individuals) or \$7,412 (for families of four), the federal poverty level.

The rate for Florida City in Dade County is almost 31 percent. Urban Miami's hovers near 25 percent.

But Belle Glade's poor are trapped. The land, fickle and harsh and someone else's, is their only source of employment.

"It's somewhat feudal because most of the people here work on land they do not own and work for minimum

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crowded into the convent's downstairs hall. Only two were Haitian. The rest had come asking for food.

"We do act as an advocate and we work in intervening when we can," Sr. Pat says. But "we're really trying to be careful that we don't do for the people what they can do for themselves."

Nevertheless, her visibility has resulted in some harrassment, most frequently from next-door neighbor "Happy" Johnson, the owner of a rundown trailer park. His sons still threaten her regularly. "I don't stop doing what I have a right to do," says a resolute Sr. Pat. "We still continue to ... visit people. That doesn't stop us."

Housing help

Out of similar determination and months of prayer by a basic community group was born NOAH, Sr. Pat's pride and joy.

A non-profit, ecumenical organization founded last year, Neighbors Organized for Adequate Housing is tackling one of Belle Glade's most critical problems, the shortage of decent housing.

Progress is slow, but two renovated duplexes already have helped four families and the group plans to build 134 units of affordable housing as soon as land and money become available.

Sr. Pat is proud of the fact that NOAH's founding members are local residents who represent the religious spectrum, from Mennonites to Baptists. "It's a positive effort of a community-based group of people to do something. That's important."

'We're really trying to be careful that we don't do for the people what they can do for themselves.'

Another self-help effort emanating from the Haitian Catholic Center is a sewing cooperative.

Begun only this summer, and funded through the U.S. Catholic Conference, the cooperative's goal is to provide employment for Haitians once the picking season is over.



Until Sr. Pat Downs came along, the seven-member Desamour family shared a one-room apartment in Belle Glade's dilapidated downtown district. Now, thanks to NOAH, a housing group she spearheaded, the family lives in a four-bedroom 2-bath duplex and pays only 30 percent of its income in rent. Pictured: Sr. Pat and three of the Desamour children, Roosevelt, 7, Sidney, 3, and Lucita, 6. (Voice photos/Ana Rodriguez-Soto)

More funding is needed, but Sr. Pat hopes the program eventually will support itself by contracting for jobs with area residents in need of curtains, bedruffles or other interior decorating items.

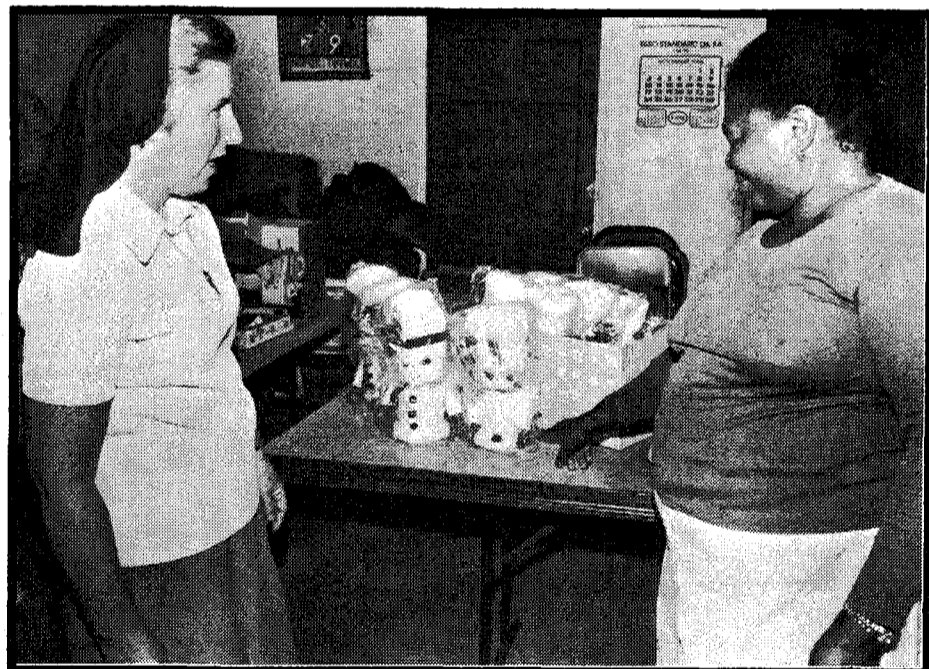
Some may worry that instigating housing developments and cooperatives places priests and religious too far out in the secular arena.

Sr. Pat, who admits she doesn't know much about politics, disagrees — strongly.

"I believe the Church has always dealt with charity issues and justice issues. Jesus Christ, Himself, ministered to the needs of the people as they arose.

"A need that we felt in Belle Glade was that people who live in such crowded conditions, without jobs, are being denied their basic human rights. That's where I get my energy," Sr. Pat says.

"I'm convicted and convinced that what I'm doing is right. And I'm doing it in the name of the Church."



The sewing cooperative founded through the Haitian Catholic Center is an effort to provide employment for Haitian women when the picking season is over. Although contracts for interior furnishings such as curtains have been slow coming in, the cooperative plans to sell its rag dolls and snowmen to the public.

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'It's somewhat feudal because ... the whole economy is tied to the land and the land is owned by a few individuals.'

— Don Mason, attorney, formerly with Florida Rural Legal Services

wage," says Don Mason, an attorney who spent five years with Florida Rural Legal Services in Belle Glade, arguing the case of the city's poor. "The whole economy is tied to the land and the land is owned by a few individuals."

Once dependent on vegetables, Belle Glade today is the second biggest producer of sugar in the United States, after Hawaii. Year-round, it is a small, rural enclave of 17,000 people. From October to April, it is home to 8,000

more, migrant farmworkers and newly-arrived immigrants desperate for jobs in the surrounding fields.

Increasingly, these are Haitians fleeing unemployment in Miami. They and the mostly Hispanic farmworkers who migrate here only for the season compete for limited field jobs with the city's resident blacks, most of whom have known nothing all their lives but picking vegetables.

Jobs cutting sugarcane are even scarcer. It's tough, backbreaking work

which few locals are willing or experienced enough to do, so the growers rely on cheaper Jamaican workers brought in under the U.S. guest-worker program.

Whites, Hispanics and a sprinkling of Arabs, who own the few small businesses or work year-round at the handful of sugar mills and vegetable-packing companies, make up the rest of the city's population, which is mostly low and middle-class.

Even Mason, who constantly criticized city officials for "ignoring" the plight of their poor, admits that solving Belle Glade's longstanding problems "would require an awful lot of work."

"Belle Glade has got to be one of the worst places I've ever seen," he says, "mainly because it's got an urban inner city in a rural economy. And people are concentrated in the inner city."

An indication of just how bad things are: Not every landlord who charges exorbitant rates for dilapidated properties gets rich off others' misery — "Happy" Johnson lives in his own trailer park.

Some progress

But life in Belle Glade may be getting better — very slowly and not for everybody at once, but better, nevertheless.

Underemployment, caused by dependence on the land, remains an insuperable problem but city officials from the mayor down have begun working to convince businesses and factories to set up shop in Belle Glade. Now the town can boast about having several fast-food restaurants.

More progress is being made in the critical area of housing.

Largely as a result of Mason's law-
(Continued on page 18)

Progress slow in Belle Glade

(Continued from page 17)

suits, one dealing with voting rights and the other with housing, the city and its residents have opened their eyes to the condition of the downtown area and now are working to change things.

Under a five-year court order, the city is fining inner-city landlords who refuse to comply with housing codes. Owners of dilapidated apartments are being told to refurbish them; antiquated and unsanitary rooming houses are being turned into efficiency apartments, with bathrooms in each one; the most unsafe properties are being demolished.

Recently, the AIDS threat spurred Palm Beach County to set aside \$5 million to improve housing conditions throughout the Glades area. The city of Belle Glade is expected to receive a significant share of that money.

Improvements won't happen overnight, but as far back as July 1984, Mason sensed that Belle Glade had cleared "the big hurdle" to solving its problems. The town's attitude had changed.

"The attitude in the past has always been 'Why do anything?'" he said. "I don't think that they're ever going to be able to go back to their old ways... There has been some movement in the community to work together... They [city officials, middle-class whites and blacks themselves] are now willing to address the problem."

"There's a lot of beautiful people in this community, people that care," insists Ann Youchock, a local Catholic who works at Belle Glade City Hall. A sign at the entrance recently said: "A little love goes a long way. A lot of



Children play outside a rundown apartment house in Belle Glade's inner-city. Until the building was condemned by housing authorities, families living in it shared a single hall bathroom.

love goes a lot further."

"No one is going to convince me that I should lament that 50 years ago these things weren't being done," says Remar Harvin, Belle Glade's director of Planning and Community Development. "There's a positive move now. And I'd rather emphasize the present which I've got some control over."

Someone who has pushed for change and herself made it happen is Sr. Patricia Downs of the Belle Glade Haitian Catholic Center. Just two years ago, it seemed she was hitting a brick wall of injustice everywhere she turned.

"Happy" Johnson, her convent's

next-door neighbor, was one of the bricks. She was one of the nuns he wanted off his private road.

The run-ins, at least with Johnson's sons, haven't stopped, she says. But in other places she sees "tremendously good stuff happening."

Through a non-profit community group she was instrumental in starting, NOAH (Neighbors Organized for Adequate Housing), four of Belle Glade's poor families today have a decent place to live.

Two of them American blacks and the others Haitians, the families were chosen at random to live in two

duplexes NOAH had bought and renovated. In a marked sign of progress, the duplexes are located away from the mostly black inner-city, in mixed-race residential areas. Tenants pay only 30 percent of their income in rent.

Four families among thousands represent the proverbial drop in the bucket of progress, but NOAH doesn't plan to stop there. The group has applied for a \$500,000 grant to begin building Covenant Village — 134 units of affordable, adequate housing on eight acres of land situated within the Belle Glade city limits.

Purchasing the land at a reasonable price will be difficult, Sr. Pat admits, because it's a scarce commodity and owners are holding out for huge profits.

But "we're determined," she says, explaining that NOAH's goal is "to build a partnership with the people who are our tenants. We need to build up pride and a sense of ownership. We don't want the same thing to happen again."

"The cooperation of the county and the city has just been superb," she adds, and Belle Glade residents now stop her on the street to say, "Thank you for doing what you're doing."

"I really think the whole community of Belle Glade wants their city to be a good community. I really do believe that," Sr. Pat says with conviction.

Her persistence may have paid off in a most unlikely way.

"Happy" Johnson, her frequent nemesis, is still unrepentant, but now he needs to sell his trailer park and the land that goes with it. He has asked Sr. Pat to buy it for NOAH.

Parish ministers to rich and poor

(Continued from page 16)

have poorer brothers and sisters 50 miles away.

The results: A new bus for bringing young people to St. Philip's religious education classes, and a weekly supply of 100 box-loads of food to be distributed among needy families. Fr. Santa notes that all the food is usually gone by the third day.

The parish also sponsors a chapter of Santuario, a Florida-based group whose members raise bail for undocumented farmworkers detained by the Border Patrol. The group works to educate all the undocumented about their rights under U.S. law.

Still, some may say that Fr. Santa's low-key ministry does not do enough to alleviate the deep-rooted problems of Belle Glade — poverty, injustice, underemployment.

'Not radical'

The priest, a veteran of 14 years in teaching and administration who has worked part-time in the urban slums of Boston and Patterson, NJ, sees things differently.

"My way is not the radical way. My way is to work slowly, without making waves. It's not my way to punch a person in the eye just because he's doing something wrong. So, I give him a black eye. Then what? I try, if I can, to show him up by doing the right thing. Or, at least, keep on doing good without letting anyone bother me."

This conciliatory approach paid dividends when the parish, which itself



Bullhorn in hand, Sr. Irene Lara lines up students before class at the Dudas Trailer Camp. Four Guadalupan sisters and a Salesian who work out of St. Philip Benizi parish teach religion to nearly 1,000 people, mostly the children of farmworkers. If the children can't come to them, the religious go to the children.

qualifies as poor, embarked on the construction of a six-classroom educational building.

Fr. Santa asked his better-off parishioners for help, and says they responded. He also approached local growers for pledges. Only two refused him.

From the rest, he raised about \$100,000 for the St. John Bosco Catechetical Center, which Bishop Thomas V. Daily of Palm Beach dedicated last March during a bilingual ceremony.

(Confirmation was done in three

languages at the parish, and the feast of Pentecost was celebrated in four — English, Spanish, Creole and Latin — to symbolize the universality of the Church.)

Do the growers' donations compromise his Christian commitment to serve the poor? Fr. Santa sees only the results. "We were teaching catechism under a banana tree. Now we have six classrooms."

And new dreams for the future. If he raises enough money to establish a scholarship fund, he says, today's

catechetical center may become Belle Glade's first Catholic school.

That would suit his philosophy just fine. "Our mission, above all, is to evangelize," Fr. Santa says.

One of the Guadalupan sisters who work with him is a little more specific.

"We have to reach those who are poor," says Sr. Ernestina Hernandez, who has been in Belle Glade for six years. "Those who are physically poor as well as those who are spiritually poor, even if they are swimming in money."

Homestead parish helps babies survive

By Betsy Kennedy
Voice Staff Writer

When you are a parent, the only thing worse than having your child die is to sit and watch helplessly for that death to happen.

Doris Meneses and her husband Elias had never heard of Sudden Infant Death Syndrome, or crib death, a severe breathing disorder which is the leading killer of babies from one to 12 months, until their first daughter Jessica was discovered to have the problem.

Feeling they had nowhere to turn for help and unable to afford the \$800 for an Apnea Monitor, a special device which would set off an alarm when Jessica stopped breathing, the Meneses were forced to stay up night after night, shaking their baby awake during the terrible episodes, and calling paramedics if necessary. Some nights, Jessica stopped breathing from 12 to 15 times.

In desperation, Doris contacted the Sacred Heart Women's Club in Homestead, of which she is now vice president, and asked "just for someone to talk to."

Since that phone call six years ago, Sacred Heart has been giving a second chance at life to SIDS babies throughout South Florida. After becoming Doris Meneses's 'hotline' during the anxious months, the club members assisted Fr. Daniel Dorriety of Sacred Heart Church in raising the money for a monitor for Jessica and then went on to raise the funds for two more, which were given to James Archer Smith Hospital and Variety Children's Hospital.

A monitor is available on loan, free of charge, to any parents who need one.

Sacred Heart was also the springboard for the first local SIDS support group, created by Meneses. She is a 'monitoring mother,' ready at all times to provide assistance to parents of SIDS babies who have trouble adjusting to using the machine. And there are other mothers who offer their support to those parents who have lost children to the mysterious disorder.

The emotional trauma of having a SIDS son or daughter is unlike anything else, said Meneses, and having someone there who understands is as vital a connection for the parent as the machine is for the baby.

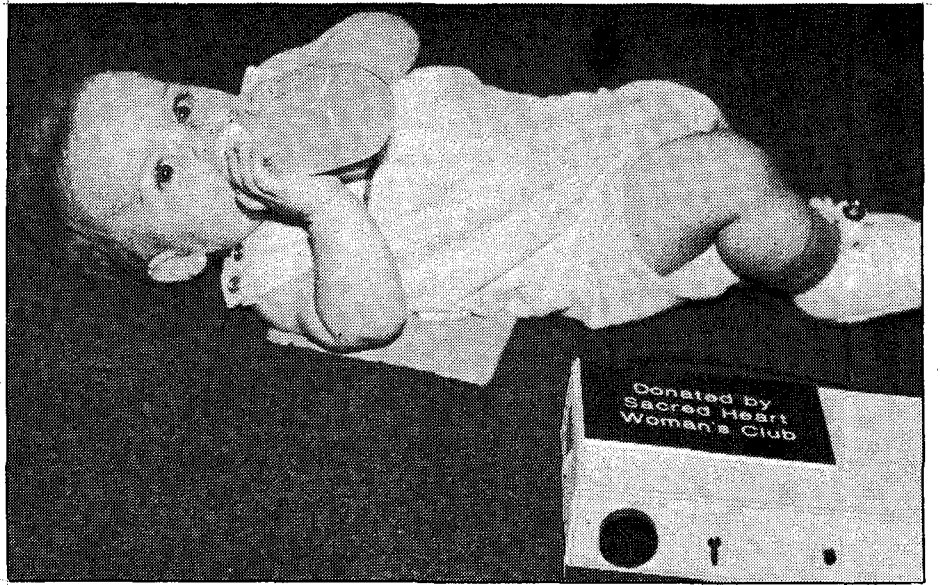
"I thought I was going insane many times when I was monitoring Jessica. When I would hear the alarm go off I would be afraid to walk in the room and find her cold... when I became pregnant again I thought I would never get through the panic and anxiety," said Meneses, whose first son Danny and third daughter Debi have never suffered from SIDS.

Laura Glass found out too late about Sacred Heart's service and the life-saving monitor. In 1981, she awoke from a nap she was taking in the same room where her baby, John, Jr. slept in his crib. When he did not stir, she checked on him and found him dead. There are no warning signals for SIDS, and since the breathing lapses occur most frequently during the babies' deep sleep periods, the parents often find them too late.

What follows after such a sudden death is confusion, bewilderment and terrible guilt, said Glass.

While she was able to talk freely about her grief, her husband bottled his up and at first was angry with God after the baby died, she said.

Slowly, the hurt diminished for the Glass family but when Laura became



Brandon Glass, at age 9 months, has been monitored since birth for Sudden Infant Death Syndrome on the Apnea Monitor, provided to his mother Laura by the Sacred Heart Women's Club of Homestead. So far, Brandon has not shown any sign that he has the disorder which took the life of his brother in 1982. (Voice photo by Betsy Kennedy)

pregnant with her second son Brandon, she called every hospital in Dade and Broward trying to get information about SIDS. Through word of mouth, she was put in contact with the Sacred Heart Club, which loaned her the machine for Brandon, who at nine months now is a red-cheeked, active baby and the winner of a trophy in a "Mr. Baby Legs" contest.

The Glass family will continue to monitor Brandon until he is one year old, the age when most babies are out of danger.

To this day, neither Glass or Meneses feel they have recovered from the anguish of having a SIDS baby, although they have learned to cope.

"I can't stand the sound of alarms going off, especially a watch alarm

beeping. It gives me cold chills because it reminds me of the sound of the monitor," said Glass.

"Some parents want to forget, but I can never forget so I want to keep helping others get through those long nights," said Meneses.

"I've saved all the names and addresses of people who sent donations for the monitors. When Jessica is old enough, I'm going to let her write her own thank you notes," said Meneses.

For more information about SIDS, call Doris Meneses at 247-8697 or write to:

National SIDS Foundation
2 Metro Plaza, Suite 205
8240 Professional Place
Landover, Md. 20785

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Cathedral fete raises \$30,000

By Marge Donohue

As evidence of the integral role which the Cathedral of St. Mary plays in the lives of Catholics throughout the Archdiocese of Miami more than 535 representative of South Florida parishes participated in the first annual luncheon to benefit their "Mother Church" last Saturday at the Radisson Mart Plaza Hotel.

More than \$30,000 was realized from donations and tickets to the event where Father Gerard LaCerra, rector, emphasized to guests that the Cathedral parish "is a living testimony that people of different languages, colors and ethnic origins can not only 'co-exist' but can be enriched by praying, working and socializing together.

"You should be proud of the Cathedral parish. With all the problems surrounding it, its ever present financial woes, it is truly the embodiment of what the Church teaches — all of us are children of God and all of us

D.A.R.E. workshop

D.A.R.E. (Drug/Alcohol/Rehabilitation/Education) is presenting a series of workshops on Substance Abuse Prevention to parents, teachers, and all concerned adults at: St. Catherine of Siena Church/Temple Shir-Ami, 9200 S.W. 107th Avenue, Kendall, Nov. 20, 27, Dec. 4, 11 (Wednesdays) 7:30 to 9:00 p.m. Please contact Jose Cruz, Director at 573-1259.

are called to live in peace, united in Jesus Christ," he said.

Msgr. John J. Donnelly, now pastor of St. Malachy parish, Tamarac, and former rector of the Cathedral, also spoke of the financial problems at St. Mary's recalling that as rector his financial worries were forgotten during the "beautiful liturgies" which have become synonymous with the Cathedral parish. Msgr. presented Father LaCerra with a donation of \$5,000 for the parish which presently operates with a deficit of \$1,900 weekly.

As Mrs. Suzanna Tweed of Little Flower parish, Coral Gables, grand benefactor for the fund-raising event, other benefactors and guests listened, Federal Judge Peter Fay of St. John Neumann parish, emphasized the symbolism of many age-old Cathedrals around the world and their tradition as houses of worship for travelers.

As nicks of ceremonies, Father Jose Nickse, now pastor of St. Brendan parish, and former associate rector at the Cathedral, praised both Msgr. Donnelly and Father LaCerra for their accomplishments as rectors of the "Mother Church" of the Archdiocese.

Entertainment during the afternoon was provided by tenor, Walter Scarpella, St. Louis parish, accompanied by Billy Martin.



Examining the program at the first annual Cathedral benefit luncheon are Judge Peter Fay, the main speaker; Mrs. Suzanna Tweed, grand benefactor; and Father Gerard LaCerra, Cathedral Rector. (Voice photo by Ana Rodriguez-Soto)

Mary Schuster

Funeral services were held in Madison, Wisconsin, for Mary Schuster, first professional Social Worker employed by the Archdiocese of Miami Catholic Community Services from 1939 to 1942.

The former director of Public Welfare in the State of Wisconsin, Miss Schuster was employed by the then Catholic Welfare Bureau of the Diocese of St. Augustine which was legally incorporated in 1939 in Miami with offices at 216 NE Second Avenue.

Among the needs identified by Miss Schuster were those of broken families, unwed mothers, juvenile delinquency, immigrants threatened with deportation and children in need of foster care.

She is survived by her nephew, Robert Schuster, director of the New York City Ballet. Her brother, the late George Schuster was associated with Notre Dame University and Hunter College in New York.

Church grant funds Broward project

By Prent Browning
Voice Staff Writer

The Campaign for Human Development, sponsored by the U.S. Catholic bishops, recently awarded a \$14,500 grant to a new Broward organization, the Broward Black Community Organizing Committee (BBCOC).

BBCOC is an outgrowth of discussions between Broward residents and the leadership of PULSE (People United to Lead the Struggle for Equality), a black community organization in Miami.

The new black community organization was founded in January of this year after the need for such a group was realized in a county where blacks are highly segregated, poor and according to BBCOC leadership politically under-represented.

The Campaign for Human Development (CHD) was formed in 1970 to provide financial support to self-help projects organized and controlled by groups of poor and low-income persons.

Seventy-five percent of the money obtained in annual church collections are sent to the CHD office for national allocation. The remaining 25 percent is retained by the dioceses to support local self-help initiatives such as PULSE OR BBCOC.

Among the goals of the new com-



Sister Anne McDermott, the Archdiocesan Director of CHD, presented a check for \$14,500 at a Sunday Mass at St. George Catholic Church in Fort Lauderdale to Broward Black Community Organizing Committee representatives (from left) Star Thomas, Bernice Laramore, and Jimmy Collins. (Voice photo by Prent Browning)

munity organization, which receives the support of over a dozen area churches, are: to reduce the effects of discrimination by advocating that blacks receive a fair share of jobs and

government services; to educate the public about the needs of low and moderate income blacks; and to become financially self-sufficient in 3 to 5 years.

A town hall meeting held last week by BBCOC and attended by representatives of 25 Broward community groups made clear that crime-related problems — police protection and drug abuse — were high on everyone's list of priority community issues.

Other concerns were the dumping of garbage in the neighborhoods, housing related problems, and the lack of jobs and job advancement.

Action committees are being formed to move on these various issues.

According to BBCOC leadership 77 percent of the black population has no black elected representation at the local government level.

In addition to a lack of black officials on a city and county level there is no black school board member, even though 25 percent of the public school population is black.

There is also concern about an urban renewal project in Fort Lauderdale that may displace as many as 2,000 low-income persons.

BBCOC has stated that it expects to resolve in the coming months at least two short term issues and make measurable progress on a long term one.

It was recently announced that 217 self-help projects throughout the country have been awarded grants and loans totaling more than \$6.5 million dollars from the National Campaign for Human Development.

Official

Archdiocese of Miami

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

The Rev. Gerald Morris - To Spiritual Director, Legion of Mary, Broward Curia, effective October 31, 1985.

The Rev. Peter Lambert - to Associate Pastor, Little Flower Church, Hollywood, effective November 15, 1985.

The Rev. Richard Soulliere - to Associate Pastor, St. Lawrence Church, North Miami Beach, effective November 15, 1985.

The Rev. George Cardona - to Associate Pastor, St. Hugh Church, Coconut Grove,

effective November 15, 1985.

The Rev. George Duffy - to Associate Pastor, St. Malachy Church, Tamarac, effective November 20, 1985.

The Rev. Jack Cosentino - to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective November 15, 1985.

The Rev. Alfonso Esteve - to Associate Pastor, St. Agnes Church, Key Biscayne, effective November 20, 1985.

The Rev. Rene Parra - to Associate Pastor, St. Agatha Church, Miami, effective November 12, 1985.

The Rev. Daniel Trujillo, C.M. - to Associate Pastor, St. Kevin Church, Miami, effective November 15, 1985.

Catholics here give \$65,000 for 'quake

Catholics in South Florida have given over \$65,000 to help ease the suffering of Mexico City earthquake victims.

The Archdiocese of Miami has sent a check for \$65,526 to the Catholic Relief Services fund for the Mexican

earthquake.

The money was taken up in the parishes "to alleviate the horrendous losses caused by the recent earthquake which struck our Mexican brethren," said Father John Vaughan, Archdiocesan Financial Administrator.

Glover awarded Rensselaer

Michael Glover of Hallandale, a student at Chanminade High School, was awarded the Rensselaer Medal from the Rensselaer Polytechnic Institute.

The Rensselaer Medal is awarded annually to high school students for out-

standing achievements in the study of mathematics and science during their junior year.

One junior from each of approximately 1,700 high schools is selected annually by the New York school.

'It borders on paranoia to perceive the Bishop of Rome lurking behind programs that are vital to the nation's school children.'

— Justice Warren Burger



Does top court believe in religious freedom?

By Virgil C. Blum, S.J.

It was Chief Justice Burger, as I recall, who said that if the Bill of Rights were put to a vote today it would not be ratified. I think he is right. That is shocking.

But more shocking still is the high probability that many federal courts, including the Supreme Court, would not approve the free exercise of religion clause of the First Amendment.

The Founding Fathers wanted to guarantee Americans the greatest degree of religious freedom. That's why they wrote the "free exercise" and the "no-establishment" clauses into the First Amendment. They made religious freedom paramount, and, to achieve this, they decreed the government was not to give preferential treatment to any one religion.

In recent years the Supreme Court has rewritten the First Amendment. It now says that "no establishment" means "no aid to religion," and that the "no aid" principle is now paramount and far and away more important than the "free exercise" guarantee. To avoid even indirect, incidental or symbolic aid to religion, the Court now suppresses religious freedom. Here are a few examples.

In 1972 Pennsylvania passed a law to provide private school children various "auxiliary non-educational services," like counseling, remedial reading and math instruction, and speech and hearing therapy. The services were provided exclusively by public school teachers to educationally disadvantaged children.

The Supreme Court struck down the law, saying it could not accept "the good faith and professionalism" of public school teachers. They must be policed to make "certain" they do not advance religion. But such policing, ruled the Court, "necessarily gives rise to a constitutionally intolerable degree of entanglement between church and state."

Yes, the Court is hostile to religion. Chief Justice Burger charged that the Court "penalizes children... because of their parents' choice of religious exercise."

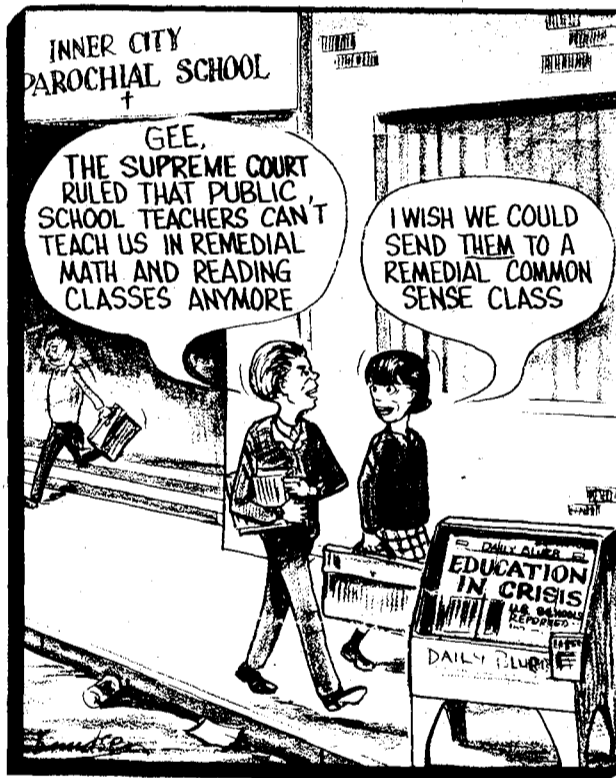
The Court treats religion like an infectious disease in the body politic, with which there may be no excessive entanglement. Hence, the government may not give even symbolic aid to religion. The Court is as hostile to religion as a surgical team is to a cancerous infection that must be excised.

In the Spring of 1985, the Supreme Court struck

down an Alabama law that permitted public school teachers to start the day with "a moment of silence for meditation or voluntary prayer." For the Court, a moment of silence for spiritual relations with God is as objectionable as sexual relations with an AIDS carrier: it must be prohibited to maintain the health of the body politic.

Last year Congress passed the Equal Access Bill. This law prohibits public school officials from suppressing the religious content of student speech in non-academic club meetings.

Recently the Supreme Court heard oral arguments in a case challenging that law. Will the Court strike down the law which guarantees the First Amend-



ment free-speech rights of students to read the Bible at club meetings? We shall see.

Twenty years ago Congress passed a law to provide remedial instruction for educationally disadvantaged children, including children in church-related schools.

The Supreme Court struck down the remedial programs which benefited nearly 200,000 children in Catholic schools. An "ongoing inspection is required," said the Court, "to ensure the absence of a religious message" brought into private schools by public school teachers.

But, declared the Court, "this pervasive monitoring by public authorities... infringes... the prohibition of excessive entanglement" between government and religion — a catch-22.

Yes, the Court is hostile to religion, said Chief Justice Burger. "It borders on paranoia to perceive... the Bishop of Rome lurking behind programs that are... vital to the nation's school children... [This decision]... exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools," he said.

Georgetown University in Washington, D.C. refused to grant two homosexual student groups support funds and access to school buildings for meetings.

Georgetown argued that under the First Amendment religious freedom guarantee it had the right, as a Catholic institution, to deny university recognition to homosexual groups.

Are the First Amendment religious freedom rights of a church-related university more secure than the city-created civil rights of Washington homosexuals to demand recognition and implicit universal approval?

No, said a three-judge panel of the D.C. Appeals Court. It said the District had a "compelling" and "overriding" interest in preventing discrimination against student groups based on "sexual orientation... whether [the university's rights are] constitutionally based or not."

This decision, if upheld, will undermine the religious freedom rights of all schools to conduct their policies in accordance with their own professed religious beliefs.

These examples make it clear that through the judicial activism of the courts, religion is being more and more ghettoized, and more and more suppressed even in private schools.

(Father Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

Once again, dispute over Christmas creche

By Liz S. Armstrong

WASHINGTON (NC) — With Advent and the construction of Christmas decorations in American communities, sometimes controversies erupt as well — as in Washington, where plans for a Christmas creche in a national public park are again in dispute.

Last year, the National Park Service included the creche in its public holiday display on the Ellipse, the park behind the White House, for the first time in a decade. On Nov. 1, the Park Service held a hearing to gauge public reaction to inclusion of the creche this year as well.

The Park Service's 1984 decision to include the creche followed a 5-4 Supreme Court ruling earlier that year allowing the City of Pawtucket, R.I., to include a Christmas creche among city decorations placed on private land as part of the community holiday festivities.

Then earlier this year the high court also upheld the erection of a nativity scene by a private group

in a city park in Scarsdale, N.Y.

Groups arguing against the inclusion of the creche in the 1985 holiday display suggested that even if the Supreme Court rulings make the creche constitutional, its presence creates divisiveness that would be prevented if the creche were not constructed.

The National Park Service made no immediate decision on the creche on the Ellipse.

Unlike the Pawtucket decision, in which a slim majority of justices voted to uphold the creche, the Scarsdale case brought a tie 4-4 vote and a terse, one-sentence determination that the lower court decision upholding the Scarsdale creche would stand.

In one aspect, those Scarsdale and Pawtucket cases were flip versions of one another: In Pawtucket, the issue was a public-sponsored creche placed on private land; and in Scarsdale, the issue was a private-owned creche on public land.

Beyond that, however, both cases involved the right to exhibit a particularly Christian display in

the secular community, raising church-state separation questions.

In the 1984 Pawtucket majority decision, Chief Justice Warren Burger wrote that the court has not considered it desirable or possible to enforce a regime of total church-state separation.

"Nor does the Constitution require complete separation of church and state; it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any," Burger stated. "Whatever benefit to one faith or religion or to all religions is indirect, remote and incidental."

Rather than focusing merely on the creche, the Pawtucket display also included various other holiday symbols, such as a Christmas tree and Santa's house.

The U.S. Catholic Conference expressed its gratification with the Pawtucket ruling. Msgr. Daniel F. Hoye, USCC general secretary, said the ruling "appears to affirm the reasonable view that government can accommodate the interests of its citizens in this matter without doing violence to any constitutional principle."

Capitalism pastoral critics over-reacting

There are still angry barbs being aimed from disgruntled quarters against the U.S. bishops for their coming pastoral letter on the economy and capitalism.

National columnists and publications with a conservative fiscal bent rip the bishops for getting into areas "they know nothing about" and suggest they are spending all that money on an economics pastoral when they should be dealing with spiritual matters, evangelization, vocations and such.

Columnist Joseph Sobran, *Fortune* magazine and others apparently would prefer a letter, if it must be written, that is an unqualified paean to capitalism and chides the poor for being that way. "Hey, you guys, grab some affluence like the rest of us!"

First of all, the bishops do praise capitalism's good points. And they certainly are not calling for a change to some other system such as Marxism. But as moral leaders their role in whatever society they find themselves is to criticize shortcomings and point to better possibilities.

EDITORIAL

As Archbishop Rembert Weakland of Milwaukee, head of the drafting committee, told reporters (see page 3) the bishops had to temper their praise of capitalism in that unbridled individualism and consumer lust (our words) are a distortion of Christian values.

What the letter is saying, in effect, is that if we are going to enjoy the many benefits of a system that offers affluence, then we ought to be able to modify that system to help deal with problems that do not automatically correct themselves through free enterprise.

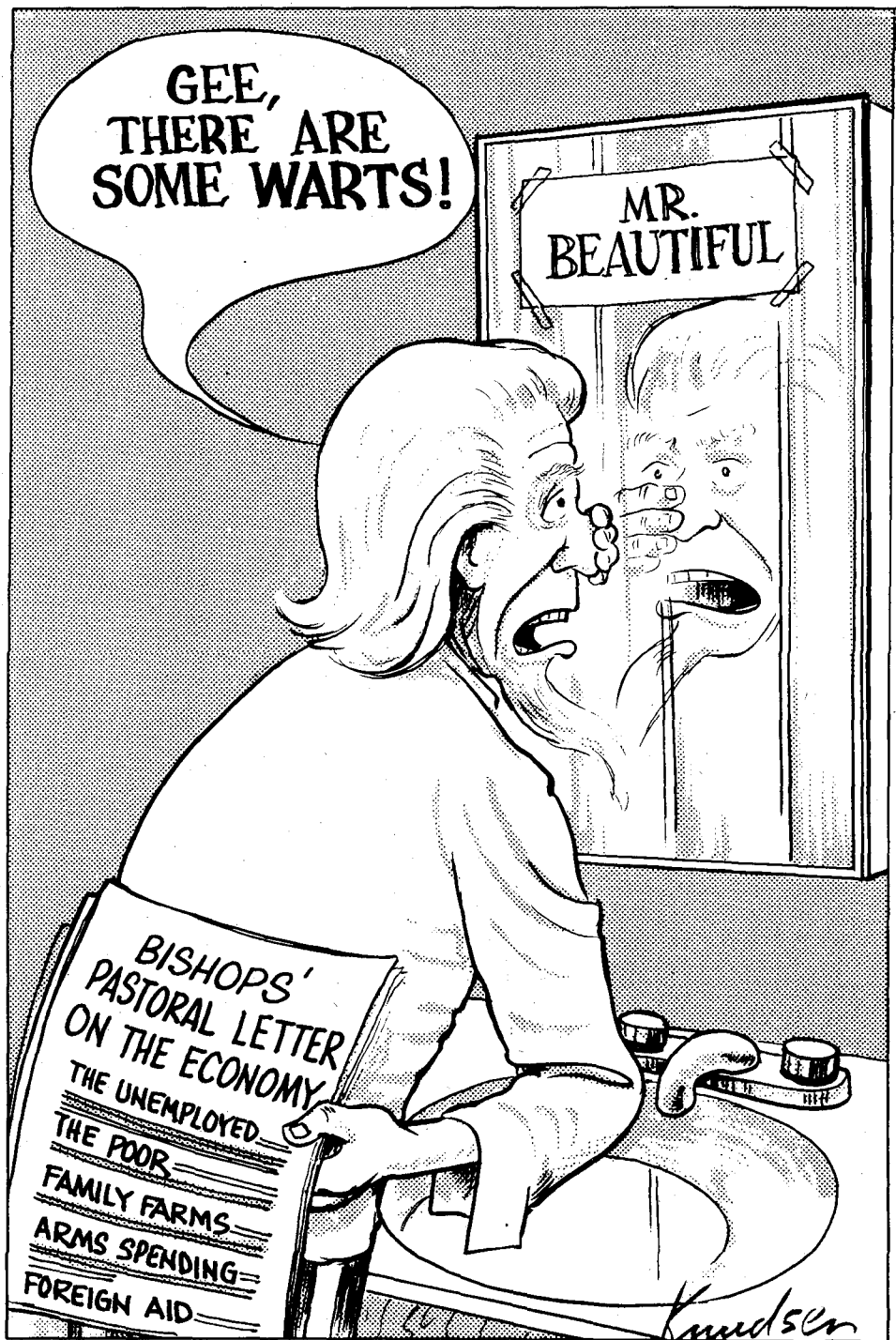
Can it be a matter of laziness that the poorest among us continue to be minorities, blacks, Hispanics and Asiatics? Neither a child of the ghetto nor a poor Mexican immigrant can be blamed for their poverty. Nor can they be expected to jump immediately into the mainstream of American free enterprise. Childhood poverty tends to breed limitations into the individual's ability to compete in the dog eat dog arena of free enterprise.

On the other hand, neither is capitalism the cause of poverty, though it has been known to exploit it. The capitalist would say, what is wrong with giving poor people a job at cheap wages if they might otherwise have had no job at all? Well, nothing, when phrased that way. But the question for Christians is, are we not called to do better, that is, to look at our cheap labor, the poor farmworker, the single mother, the unskilled laborer, as fellow human beings not only to be used but to be elevated in skill level, education and pay level?

The problem of poverty is complex. Simply pouring tax money on social issues is not the answer, though it may be part of it. Social Security has lifted millions of elderly out of poverty. Food stamps and school lunch programs have given millions of kids adequate diets they would not have had otherwise. Head Start has helped a generation of poor citizens receive a better education and be more productive than they would have otherwise.

Certain other programs have not worked as well. But that should be taken as part of the learning process, not as an excuse to let the hapless go helpless.

The bishops have been listening to experts for three years and are hardly



devoid of insight. They are not trying to overturn a system but to perfect it. Those who are most concerned over the fate of capitalism should be the most willing to consider ways of defeating Marx's view of the poor getting poorer under our system.

Letters

Beware Federal School monopoly

To the Editor:

The very survival of our country as a God-fearing nation may depend on whether we as people can apply a brake to its present leftward drift. There is a movement in this country to make public education the exclusive educational system. One of the first acts of a totalitarian regime is to gain exclusive control by the state of education.

The primary right to educate resides with parents. This right is bestowed by the Creator and no government or constitution can abrogate it. The state is an unwelcome intruder onto the field of education.

But there is one way to eject it from the field. The people through their instructed legislators can refuse to appropriate funds for public education. Elect to office legislators at all levels of government who will put control of education back into the hands of parents.

One of the most onerous influences on education is the Federal Government. The Federal Department of Education forces its onerous programs on the state and local school systems. I think that the minimum goal of parents should be the shutting down of the Federal Department of Education. Parents can do this by writing their national legislators to vote against all federal funding of education.

On the state and local levels, elect legislators that are committed to par-

ents' rights and private sector education. If the state and local government don't respond to parents grievances, they should be treated the same. We don't have to pay to the state billions of dollars to do our bookkeeping. We can manage our own affairs.

Cornelius U. Morgan
Baltimore, Md.

Charity, justice not same thing

To the Editor:

The atheist's belief that we need only look to The Almighty State to solve all our problems and provide our every need has been around for centuries. This doctrine answers to many names.

Names such as Fabianism, collectivism, humanism, socialism and communism, just to mention a few. But, when our church-going social changers began to publicly accept and promote this Marxist principle they attempted to justify their actions by giving it yet another, but more respectable, title — "Social Justice."

In our free society, justice has been defined as being blind. It makes no distinction between Black or White, rich or poor or young and old. It demands that all people be treated equal.

When government takes away what belongs to one citizen to give to another, there is no justice because everyone is not being treated equal. Not so, say these social changers

whose concept of justice, like all left-wing socialists, is not to TREAT everyone equal, but to MAKE everyone equal. Claiming their motives are charitable as an excuse for embracing this philosophy is not a valid argument.

Charity has nothing to do with justice. Charity is being FREE to contribute whatever amount YOU wish to whoever YOU decide is needy.

They insist that if John Doe has a larger piece of the economic pie than his neighbors, then without question Mr. Doe is guilty of exploitation.

Like all socialists they simply ignore the possibility that Mr. Doe has more because he worked more. Twelve to 14 hours a day while the others worked only 8 hours, or less; or not at all. Perhaps Doe saved and invested in his own business; expanded; built new plants; created jobs that never before existed.

These socialists fail to recognize that in earning his larger share Mr. Doe created a much, much larger pie for all to share.

This is free enterprise. This is capitalism. This could not happen in societies that force the John Does to remain at the same economic level as the least productive member of the community. This is "Social Justice."

The promoters of this leftward trend are the same ones who told us to beat our missiles into food stamps and to roll over and play dead in face of communist aggression. We learned what they meant by "peace," now we know what they mean by "justice."

James W. Carroll

Double standard on 'Miami Vice'

To The Editor:

I was embarrassed to see the inconsistencies displayed in your October 18th edition with regard to "Miami Vice."

I must state that I am, without a doubt, a "Miami Vice" fan. Therefore, I thoroughly enjoyed Marjorie L. Donohue's account of the behind the scenes negotiations involved in arranging the filming that recently took place at St. Mary's Cathedral in her headline article, "Miami Vice Goes to Church."

I believe the show has revived a sense of community spirit and has had a favorable impact economically on the community as well.

On the Entertainment page of the same issue, I found an article by Michael Gallagher entitled "Is 'Miami Vice' Not So Nice?" which harshly criticized the series. Mr. Gallagher, a staff member of the U.S. Catholic Conference Department of Communications, stated that... "in many respects, it (the show) stands in sharp contradiction to a Christian sensibility and Christian moral values."

I ask you, is there not a dichotomy here? The show is supposedly in contrast to Christian morals and yet, the Archdiocese of Miami propagates the show by allowing filming on Church property.

At least you could have published the articles in separate editions.

Marguerite DiGaetano
Miami Shores

Mother Teresa's street servants

When Cardinal John O'Connor proposed the creation of an institution which would care for AIDS victims, he turned to a perhaps surprising source for personnel to staff the unit: Mother Teresa of Calcutta's Missionaries of Charity.

Yet for those who know much about this renowned sister's vision, that willingness to undertake a delicate and presumably risky mission would simply be a logical application of her consistent approach to this world's hurting people.

'The saintly sisters' philosophy is this: We wish to assist those in need who are helped by no one else.'

Compelled by what she judged was a unique inner impulse from God, the strong-willed native of Albania left her religious community, the Sisters of Loreto, to found a new religious community of women who would work with the poorest of the poor.

That meant in India throughout the beginning years caring for lepers, abandoned children and people left to die in the streets. But within a brief period of time, Mother Teresa's Missionaries had spread to many other countries and many different works of charity.

The saintly sister's philosophy is this: We wish to assist those in need who are helped by no one else; when an agency, institution or organization

BY FR. JOSEPH M. CHAMPLIN



steps in and takes over a particular task we perform, then we will move on to another group of poor who, like AIDS victims, generally stand alone in their needs without help from others.

While secular and religious leaders widely acclaim Mother Teresa, she does have her critics.

• Some religious sisters feel uncomfortable about the woman because of her insistence on a uniform habit for members of the community and her quite traditional approach to the spiritual life.

The habit for the Missionaries of Charity is made from the rough cotton sari of the poor, white with three blue stripes and wrapped securely around the head. A small black crucifix is attached by a safety pin over the left shoulder.

The prayer life for these sisters is strenuous and rather conventional. They rise at 4:40, have meditation and Mass in those early hours, work for the poor throughout the day, and spend an hour of adoration before the Lord at night.

From her childhood days, the Eucharist has been central to Mother Teresa's inner life and thus it is only natural that this emphasis would overflow into the community she founded.

Eileen Egan's excellent and very thorough biography of the Indian nun ("Such a Vision of the Street," Doubleday) notes this centrality of devotion. When Mother Teresa and another servant of the poor, Dorothy Day, met in Calcutta, they joined in prayer at the altar. Speaking about those two women founders, Egan observed, "For each one, the Mass was the central act of the day. Despite her schedule of travel, Dorothy Day hardly ever missed daily Mass."

• A small group of priests in Peru did not welcome the sisters there and suggested it would be better if they left that country. Their view, as reported by Egan, maintained that it was "time to change the very structures that were giving rise to the poverty with which they were surrounded. The Missionaries of Charity were doing nothing to change these structures and were thus prolonging the misery of the people."

Although stunned by this criticism, "the Sisters did not argue but carried on with their own ministry, the back breaking task of feeding an old woman discharged from a government hospital, washing a rheumy-eyed old drunk left to die on the street, or rescuing little boys abandoned to darkness and hunger."

Mother Teresa's mission has been mostly a "one by one by one" ministry to the world's hurting. But a study of her life reveals also numerous incidents of the woman's astute, determined and successful efforts in changing structures or systems to help the poor. Yet whether a bad systemic situation can or cannot be altered, there still remain thousands of individuals in need. It is for them that the Missionaries of Charity exist.

A prayer for the synod

When the extraordinary synod was announced, there were some who saw it as an occasion for confrontation. There were those who interpreted it as a means for diminishing the impact of the Second Vatican Council, although there was nothing that Pope John Paul II said that indicated that this was true. Others said it would provide steps beyond Vatican II, again without evidence in the words of the Pope who called it.

What I've said from the beginning has been that our response should be prayer that the Holy Spirit might bring about at this synod what the Pope hopes to achieve.

The Apostolate for Family Consecration, which now has representatives across the nation, is beginning an Immaculate Mary Novena which will be held through the days of the synod and close on the Feast of the Immaculate Conception, Dec. 8th. The founder and president of the lay organization, Jerome Coniker, said a chief reason for the novena is to bring prayer in support of the intentions of the Holy Father in this synod.

But it is also to bring Catholics of the nation closer to the Blessed Virgin under the title of the Immaculate Conception for it was to Mary under this title that the bishops of the United States entrusted our nation in 1846.

Before I go further, telling you about this, let me speak briefly about the Apostolate for Family Consecration. Since it began 10 years ago, I've written about it often. The Apostolate spent its early years in the preparation of its written, recorded and

BY DALE FRANCIS



filmed teaching materials. Leaders were trained who, volunteering to serve only for living costs, then move across the country to form small groups of Catholics who begin courses for study and spiritual progress.

Father John A. Hardon, S.J., one of the nation's best known theological writers, is the vice president of the Apostolate, its theological director, writer and editor of its teaching materials.

From the beginning, the Apostolate sought direction from leaders in the church. There are 11 important Vatican leaders who serve as members of the Apostolate's advisory council — among them Cardinal William Baum, Cardinal Rosalio Castillo Lara and Cardinal Augustin Mayer. In the United States, Cardinal John J. O'Connor of New York and Cardinal John J. Carberry, former archbishop of St. Louis, are two of five members of the hierarchy on the advisory council. Before their deaths,

New York's Cardinal Terence Cooke and Boston's Cardinal Humberto Medeiros were members.

Probably the most important member of the advisory council has been Mother Teresa of Calcutta. She joined the council soon after the Apostolate began and from the beginning she has been one of the most active. She has led in making the video tapes that are such an important part of the Apostolate program. In this she has been joined by Cardinal Eduard Gagnon, president of the Pontifical Council for the Family; by Cardinal Luigi Ciappi, the Dominican who is the Pope's official theologian, and Bishop Peter Canisius John Van Lierde, vicar general of Vatican City.

And it was Mother Teresa who had the idea for the public novena, asking that it be held in churches in the presence of the Blessed Sacrament. She is joined in the video of this novena by Cardinal Silvio Oddi, prefect of the Vatican Sacred Congregation for the Clergy; Father Bernard Geiger, former national director of the Knights of the Immaculate, and Mother Immaculata St. Anthony, foundress of an order of Carmelite hermits. These and others offer their thoughts in videos, available in Beta or VHF, that lead the novena.

Those interested in the Immaculate Mary Novena or in the program of family consecration may write to the Apostolate, House of St. Joseph, P.O. Box 220, Kenosha, Wisconsin 53141, or phone (414) 652-2600.

Time capsules

By Frank Morgan



Ft. Lauderdale's first doctor

According to the book, "Checked Sunshine," Thomas S. Kennedy, a former druggist, came to Fort Lauderdale in 1899 to grow tomatoes.

But yellow fever struck that year and young Kennedy obtained calomel, epsom salts and quinine from Miami to treat those who were ill with the fever. In time nearly all the inhabitants including Kennedy contracted the disease.

Shortly after the three months epidemic ended, officials from the Federal Bureau of Health came to Fort Lauderdale to charge Kennedy with practicing medicine without a license.

After Kennedy explained to them that there was

no doctor in the area and that none had come from Miami or Palm Beach during the epidemic and after they examined every patient he had treated, he was told to make out a bill for his services and send it to the Bureau of Health office in New Orleans.

He received payment for his services from the government and with these funds attended the University of the South at Sewanee, Tennessee to complete his medical training.

He returned to Fort Lauderdale and became its first doctor. He served whites, blacks and Indians

and became one of the best loved men in the community.

The prayer of King Leopold of Belgium in World War I was, "O God, help our side. If you can't then at least don't help those scoundrels."

St. Francis de Sales said, "many would be willing to have afflictions provided that they would not be inconvenienced by them."

A gift from father

I learned through experience how often children remember things from their childhood days that parents have long since forgotten. These can be negative incidents or wonderful ones. But they are moments that get etched in the mind of a child permanently.

I realized this when I was reminding my father of something that happened when I was 9. He just smiled. It was a new story to him.

The summer of 1937 was deep in the Depression. Hardworking adults were concentrating attention on just keeping enough money coming in to keep body and soul together.

BY
ANTOINETTE
BOSCO



My aunt Justina was in her first months of pregnancy. She and her husband, my late Uncle Jim, had moved to Sidney, a tiny town in upper New York state. He had found a job as a crossing guard at the railroad tracks. It was low paying, but at least he had a job.

I went to stay with my aunt for a month to keep her company while she adjusted to her new environment away from the family. It was my first trip away from home.

There wasn't much to do in Sidney. I went to Mass every morning and I did a lot of reading. I would bring lunch to my Uncle Jim every noon and sometimes would sit with him while we waited for the train to hoot, signaling him to get out, swing his red lamp and warn traffic to stop.

I discovered berries in some wild growth in the hills near the railroad track and picking them was fun. There was a movie in town, but I couldn't go because it cost 10 cents.

I had been there about two weeks and was getting terribly lonely for my parents, my sister Rosemary and my brother Joe, then a year-old toddler, when the letter came. It was from my father. He wrote to tell me how he was keeping busy working; that Joey was walking and doing cute things.

He said he missed me and wanted me to have some fun, to go shopping and buy something for myself. In the envelope was a dollar. A dollar!

I had never held so much money in my hand. In a Depression year it was a lot of money for a 9-year-old to have.

I spent the money carefully. I lit two candles in church at five cents each, bought an ice cream cone for my aunt and uncle and myself, bought a powder puff for my aunt and a writing pad, envelope and stamp so I could write to thank my father.

With great excitement, I went to the movies by myself, paying the matinee price of 10 cents. I even remember the stars, though I can't remember the movie, Joe E. Brown and Martha Raye.

What I remember most, of course, was my father's love for me. When he couldn't recall that incident at all, it made me realize that as adults we should make a point of remembering such good times with our parents. That way the moment can be shared and relived.

We could write them letters asking, Do you remember? Unfortunately, in many families what is talked about are the bad times, not the good ones.

As I write this, my father has suffered a massive heart attack. He may not live. I am so happy that in his golden years I reminded him of the special ways he showed me his love, times he didn't remember but I will never forget.

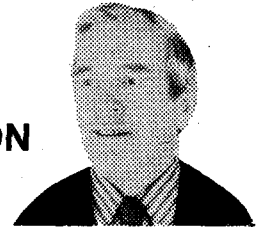
(NC News Service)



Life at home

Q: My mother is always saying that you need your family for support. Right now in my life I feel that I don't want to be involved with my family. I don't want to be around them and I don't want support. This feeling could change, but I'm not sure it will. Is feeling like this so wrong? (Texas)

BY
TOM
LENNON



A: Among teen-agers, feeling the way you do right now is par for the course and not wrong at all.

Much of the time many young people would prefer to be out somewhere with their friends rather than at home with their families.

This is a part of growing up and of preparing for the time when you will be completely on your own.

It is likely that for a while now you will seem to grow away from your family. The feeling that you don't want to be involved in family matters may even increase.

'Much of the time many young people would prefer to be out somewhere with their friends rather than at home with their families. This is part of growing up...'

Yet isn't it good to know that if you're in a car accident, or if you suffer an injury in football or if you run out of money and can't find a job, you'll have a family to help you out?

Despite conflicts that arise, families can be wonderful to have around.

Kevin, a friend of mine, has discovered this. At 27 he's unmarried and lives away from home in his own house. Six of his eight brothers and sisters live at home.

Almost every Sunday you'll find Kevin back at home enjoying the family he grew up with. Sometimes there's a ball game in the huge back yard. At other times a Monopoly game goes on in the living room.

There's a lot of razzing, joking, fun and camaraderie along with the big Sunday dinner. Then about 11 o'clock Kevin takes his leave. "I always feel bad when it's time to go," he says.

Why not try looking at your family from Kevin's perspective? Then try to have the best of both worlds. Enjoy the time you spend away from home with your friends and when you're home try to enjoy your family and have fun with all of them.

Your mother may be overstating her case somewhat, but isn't it true that most of us need all the support we can get?

(Send comments and questions to Tom Lennon, 1312 Mass Ave. N.W. Washington, D.C. 20005.)
(NC News Service)

In an ideal world...

Ideally, there should be no sex outside of marriage. Ideally, every sexual act in marriage should be open to procreation.

Ideally, all Christians should love their enemies. Ideally, all priests should be men of prayer and sacrifice.

BY FR.
JOHN CATOIR



Ideally, all bishops should give witness to the poverty of Christ.

Ideally, the Vatican's financial dealings should be beyond reproach.

Alas, it's an imperfect world. Even the shepherds are human. Wouldn't it be wonderful if the clergy could teach the truth with more love and understanding, admitting that we are all, more or less, in the same boat?

Jesus had a way of teaching the truth which demanded total dedication, without crushing the human spirit.

Jesus told the adulteress to sin no more, but He let her bathe His feet with her tears.

Jesus attacked the money changers in the temple, but He made friends with the tax collectors, even before they repented.

Jesus was a Jew, but He showed tenderness to the Samaritan woman.

A church leader is called to follow Christ's example and become a sign of contradiction, standing against sin, warning the flock to be on guard against the lies and snares of the devil.

But he is also supposed to be a sign of salvation, one who presents the truth with compassion, always sensitive to the weaknesses of human nature and, therefore, full of encouragement.

Without coddling the sinner, I think church leaders should strive more and more to speak the truth with love. No one did it better than Pope John XXIII. He gave people the impression that even if they weren't perfect, he saw their natural goodness and liked them. That made them listen to him all the more.

For a free copy of the Christopher News Notes, "Ways to Say, 'I Love You,'" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"HOW CAN YOU SAY I'LL BE FORGIVEN? WE'RE TALKING ABOUT SINS HERE THAT RUN WELL INTO SIX FIGURES."

Breaking a brotherly silence

Dear Dr. Kenny: My mother died about seven years ago. She had lived with my wife and me for two years before her death. Since then, I have not spoken to my only brother. Her will divided the inheritance equally between us. I felt my wife and I should have received extra for caring for mother while my brother was over a thousand miles away. I told my brother so and he became very angry. He still lives far away, so the silence has not been difficult to maintain.

Now his wife is seriously ill and I would like to talk to my brother, visit my sister-in-law and help if I can. I want to let the past be forgotten. What do you suggest? (New York)

A lawyer recently told me that the bitterness generated in families over an inheritance is often greater than the bitterness arising over custody and visitation disputes during a divorce. Sibling rivalry is inflamed by feelings about unfairness when parental goods are divided. The second major family story in the Bible is about a dispute between two brothers over God's favor.

However, that unpleasantness is now seven years old and you wish to let the past be forgotten. The new issue is the seven intervening years of hostile silence. You have no idea what his present attitude toward you is.

The problem is how to restore communication. You are to be commended in wishing to reach out



BY
DR. JAMES
AND MARY
KENNY

at this time.

Why not start with a brief note? Tell him you are worried about your sister-in-law, concerned for him, and ask that he give her your love and best wishes.

Then, in the second paragraph, tell him you regret that you have allowed the silence to last so long: "I am sorry we have lost touch with each other. I apologize for not writing sooner and at a more pleasant time."

You are not admitting you were wrong originally, but simply saying you have been wrong in allowing the silence to continue.

Then phone your brother. Do not wait for him to answer your note. He may have too much on his mind now. Your letter will give him a chance to think about your concern and prepare himself so as not to brush you off abruptly when you call.

The first purpose of your phone call is to listen

and to learn. Do not start by apologizing. Ask how your sister-in-law is and how he is managing. Undoubtedly, he needs understanding and sympathy at this time and, hopefully, he will be able to accept it from you.

What if he responds: "Why are you so concerned now? Are you feeling guilty or something?"

In that case do not argue or try to defend yourself. This is a hard time for him. Simply tell him you care and will be available if and when he feels you can help.

Then send another brief note stating that you understand he is going through a very difficult time and you wish him and his family well. It is important to send this follow-up note so he knows he has not alienated you again.

If, however, he does share his present distress with you, respond with sympathy and concern. Tell him how you feel. Ask, "Is there anything at all we can do for you and your wife?" If you would like to visit, say so.

You are attempting something difficult. Do not be dissuaded by the possibility he may reject your overture. Good luck!

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

(NC News Service)

Stress: How much is too much?

It was 10:30 p.m. I was tired, self-pitying, and slumped in my chair. It has been one of those days filled with meaningless urgencies where I had to get something done so I could get something else done before I could accomplish a third task. My mind was in neutral.

So when my son brought up a complex issue requiring a decision, I didn't respond enthusiastically. He pushed a little and finally I resorted to my Scarlett O'Hara response, "Steve, I'll think about that tomorrow."

He looked at me quizzically, "If you can think about it tomorrow, why can't you think about it now?"

Wearily, I said, "I'll think about that tomorrow, too. I just don't have any mind left tonight." He laughed and gave up. The next morning, fresh and alert, we solved his problem.

We all have days like mine when we are overloaded, days which require us to be on call every moment, days which make us long for a simpler life. I believe these days present us with an opportunity to examine our priorities, stresses, and have the courage to say, "Enough. I'll think about that tomorrow."

There was a time when businesses hung a "Gone Fishing" sign on their doors and people accepted it as natural. Now we feel guilty if we let a phone go unattended.

BY
DOLORES
CURRAN



In researching my latest book, *Stress and the Healthy Family*, (Winston Press), I discovered that families best able to control every day stresses pay attention to their stress level. They recognize the symptoms early and find ways of hanging a Gone Fishing sign out in their family life.

What are these signs? Tension that underlies and gives rise to harsh words and unprovoked anger; a constant sense of urgency and hurry-up; a feeling that one can never catch up or get everything done; a desire to escape to be alone; a feeling that kids are growing up too fast and that daily life is out of control; a longing for a simpler life; and ongoing guilt for not being caught-up, patient, and perfect enough.

All families live with these to some degree but some families live with them at peak level most the time. They refuse to stop and put life into perspective by going fishing or taking time off. Instead they increase the pace which increases the tension.

Just as we learn to perceive signals in our body telling us to slow down — headaches, crankiness, clumsiness — so do we need to recognize signals in our family telling us that we're edging toward too much stress.

But recognizing the signals isn't enough. We must act or the stresses will continue. Frequently, action requires a new look at priorities. Are all these activities more important than harmonious family life? Which can go?

Clearly if we want to make our homes and lives more stress-free, we have to take practical steps in protecting our time. Time is the great equalizer. We don't all have the same money, children, talents. But we do all have the same 24 hours daily.

Can we give ourselves and our families permission to say, "I'll think about that tomorrow," or "Gone Fishing" when we recognize the need? Healthy families do. And they don't feel guilty, either.

(Alt Publishing Co.)

Family matters

Reflections on beginning a ministry

Last Spring four married couples from St. Rose of Lima and St. Gregory were trained at the Family Enrichment Center by John and Lynda DiPrima to present a Young Marrieds' Program in their parishes. The following was written by Mary Ann Neal of St. Rose:

Both Stephen and I were more than a little apprehensive about our new involvement in the Young Married Ministry at St. Rose. Thoughts, such as, "am I holy enough to do this?" kept racing through my mind as we drove to our first training session at the Family Enrichment Center. Soon, this apprehension turned to gladness as the second couple from St. Rose arrived. Standing in front of us was the very same couple we had been sitting behind at Mass every week for an entire year. We'd always wanted to meet them, but somehow, in our hurried world, had never done so... just spent week after week exchanging the greeting of peace, but never anything else, not even our names.

Finally, the chance... we met Gisele and Ernie Otero. A few minutes later, the third couple from St. Rose rushed in amid apologies for their tardiness. We were to find that Bruce and Maureen Paparella were more often late than not, but after meeting their new daughter, Colleen, you could understand how they would want to spend as much time with her as possible.

After meeting the fourth couple participating in the training, Chuck and Sandy Dailey from St.

Gregory parish, we began. Lynda DiPrima opened by telling us that we were "in on the beginning of something new." The program is based on the book and video cassette "The First Two Years of Marriage," by Thomas and Kathleen Hart. It does not solve problems but provides skills for enhancing our patterns of interaction with one another. It is a logical next step from Pre Cana or Engaged Encounter. By participating in this type of program we learn to build better foundations for our married life.

As we began to discuss together how we decided to say "yes" to this training session, we found we had a common bond — Sr. Jean Rosario, O.P., Coordinator of Evangelization at St. Rose. She had asked each one of us, telling us we were perfect for this program. Who could (or would want to) turn down a request like that? It was at that point that we all rested a bit easier in our chairs, and our "what did I get myself into" feelings vanished entirely.

We read the book at home between sessions and watched the video followed by couple dialogue and group discussion on the training evenings. The tape shows situations all married couples have experienced. Seeing someone else act them out, though, is a lot funnier than our own experiences and allowed us to realize how ridiculous we can be. Then by sharing personal experiences, we got to know one another and saw that we were not the only couple in America who argues over which one will take out the garbage week after week.

By spending four weeks on such topics as: Expectations, Communication, Differences, Intimacy, Autonomy and Roles, Sexuality and Spirituality, we learned more about ourselves, individually, as a couple and as a group. The first time we met, we shared only superficial happenings; however, with each session we gained trust in each other, talked more openly, and learned more.

After the training, we met with Sr. Jean to decide what to do in the parish. We were convinced the program was a valuable one for any married couple, so we expanded the scope to include all married couples, not just those married 5 years or less. We set our dates for the first program which would begin in October. In addition, we felt the need to do more at St. Rose — we wanted a social group for the married couples, so they could have an opportunity to feel connected to the parish. Our social group had a pot luck dinner in September attended by approximately 26 couples. YES, there was a need for this group.

It is all a beginning, one that is reaching a previously ignored group at the parish. We are attempting to reach out to them, with monthly social events, development of babysitting lists, enrichment programs, etc. We want to be a support group for our married couples, both spiritually and emotionally. We truly believe that there is not better way to build a community.

Other training sessions for this type of outreach will be offered throughout the year at the request of interested parishes. Please contact Lynda DiPrima (651-0280) for arrangements.

Scriptures

Sunday, November 17, 1985

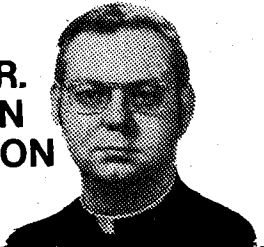
READINGS: Daniel 12:1-3; Hebrews 10:11-14, 18; Mark 13:24-32.

Justice and mercy will reign

BACKGROUND:

The Book of Daniel is intriguing. Oppressors many years before Christ were no more inclined to allow open dissent than are dictators today. One such oppressor was Antiochus IV Epiphanes, who ruled a portion of what had been Alexander the Great's empire in Asia Minor. As his name implies, he saw himself

BY FR.
OWEN
CAMPION



a god. That outraged faithful Jews. They detested him — as they had despised the pagan Alexander. The Book of Daniel relies heavily upon poetic license and symbolism to denounce such idolatry without employing the Greeks' names. To have done otherwise would have meant death for the author — and possibly for the readers of the book.

Daniel did not fail in its purpose, however. Its readers were told that indeed the pagan op-

pression they endured was a sin calling to heaven for redress. But, it also comforted them, explaining, righteousness will overcome.

Again, this Sunday's Liturgy of the World turns to the Epistle to the Hebrews as have the liturgies of recent weeks. Once more, the epistle remind worshippers that Jesus is all, in all, and above all.

The early Christians met considerable rebuke from their contemporaries. Much more than polite disagreement confronted them. Often, the price was their lives. It is not uncommon in the New Testament to read passages such as this weekend's Gospel in which a writer of the Scripture tells believers that they will be vindicated, that the Lord will triumph. Vindication, and the conquest of evil by good, are this Sunday's Gospel message — not a threat of destruction of everything, good, bad, or indifferent. Justice and mercy will reign!, St. Mark says in summary.

REFLECTION:

The "end of the world" fascinates some people today, as it has historically. Actually, today such interest is probably rather subdued compared with the frenzies that other generations have seen develop in anticipation of the "coming of the Lord."



As this Sunday's Gospel cautions us, no one can predict the exact time, and process, and extent, of the apocalyptic "end of the world." Morbid attention to such details may be more humorous than sad.

But tragic within that perception, and perhaps even more widely than assumed, is the rush to assume that the Lord's second coming will be a stroke of revenge and death unheard of in

human history.

The true message is more difficult to believe — especially in the face of such extraordinary bold evil in the world. The message reassures us that good will triumph. It says to us that nothing

'The message reassures us that good will triumph... nothing and no one can conquer God and his truth.'

and no one can conquer God and his truth. Further, it tells us that the good and decent will be satisfied. Those ancient messages were powerful statements of belief in the almighty power of God and in the glory of his Son's gospel.

A second aspect challenges us all. The second coming of Jesus need not await thunder and lightning, with angels' trumpets and demons' flights. Rather, we may create the Lord's coming by our compassion, mercy, justice, truthfulness, and care. When we serve another — the Lord comes again. It is a majestic, sobering thought.

How do I start my confession?

Q. I am returning to the Catholic faith which I love dearly. I know you have face-to-face confession now. What is the procedure? What are the exact words to the priest? Is it still, "Father, I have sinned," and so on? (Wisconsin)

A. Most churches today have the



BY FR.
JOHN
DIETZEN

opportunity for face-to-face confession as well as the traditional anonymous way. But the option should be entirely yours, depending on what you feel most helpful for you spiritually. Please don't worry about which

words to use. Usually the priest will say a brief prayer before you begin, or read a short passage from the Gospels. Then say whatever you are familiar with. The priest will ask you to fill in the gaps, if any.

The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness, and especially to our cooperation with the healing grace of God in committing ourselves to greater holiness of life.

Nearly always the priest will, as much as possible, help you to do that as you receive this sacrament.

Q. A magazine I read contained advertisements of a book foretelling many things of our day, written by the prophet Nostradamus. According to the ad, this man predicted war in space, a time when night will become day, the destruction of the Catholic Church and the last pope, and many

'The changes in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness...'

other things. These predictions trouble me every time I see them. Is there any truth to them? (California)

A. The so-called prophecies of Nostradamus, along with those of a number of other seers of the Middle Ages and Renaissance periods, have long been discredited. The main and most famous predictions by Nostradamus are contained in a long

series of brief poems, said to identify and characterize popes from his lifetime until the end of the world. I believe the list provides for two more after Pope John Paul II.

Among other problems with prophecies, we know they were written long after some popes they claimed to foretell. Early "predictions" are relatively plain. Later ones get awfully fuzzy.

Like the daily newspaper horoscopes, we can read almost anything into them if we wish.

(A free brochure giving the basic prayers, beliefs and precepts of the Catholic faith is available by sending a stamped, self-addressed envelope to Father Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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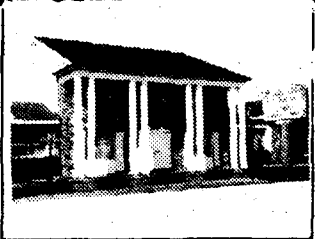
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Have we become video voyeurs?

When I'm in the mood to play the curmudgeon, I will declare that nothing of value has been transmitted via a public speech since the Gettysburg Address. This invariably achieves my purpose of outraging everyone in the room and sparking a discussion on the value of communication.



BY
**JAMES
BREIG**

Still, while I'm being deliberately provocative, my declaration has a bit of truth in it. It sometimes seems to me that intelligent ideas have gone the way of the hula hoop. A session with any TV talk show provides ample evidence I'm right.

'I fear that in the mass media we are creating such a market for mediocrity that we've diminished the incentive for excellence...'

And now comes Ted Koppel to back me up. Mr. Koppel, the host of ABC's "Nightline," recently received the Broadcaster of the Year Award from the International Radio and Television Society. In his remarks, the newsman said this:

"Almost everything that is publicly said these days is recorded. Almost nothing of what is said is worth remembering. And what do we remember? Thoughts that were expressed hundreds or even thousands of years ago by philosophers, thinkers and prophets whose ideas and principles were so universal that they endured without videotape or film, without the illustrations of photographs or cartoons.

In many instances, without paper; and for thousands of years without the easy duplication of the printing press. What is largely missing in American life today is a sense of context, of saying or doing anything that is intended or even expected to live beyond the moment."

The blame for that goes to the media and to us as consumers of it, Mr. Koppel believes. Listen to something else he said:

"I fear that we in the mass media are creating such a market for mediocrity that we've diminished the incentive for excellence... Which brings me to my own profession. Overestimated, overexposed, and overpaid: I am a television news anchor, role model for Miss America contestants and tens of thousands of university students in search of a degree without an education..."

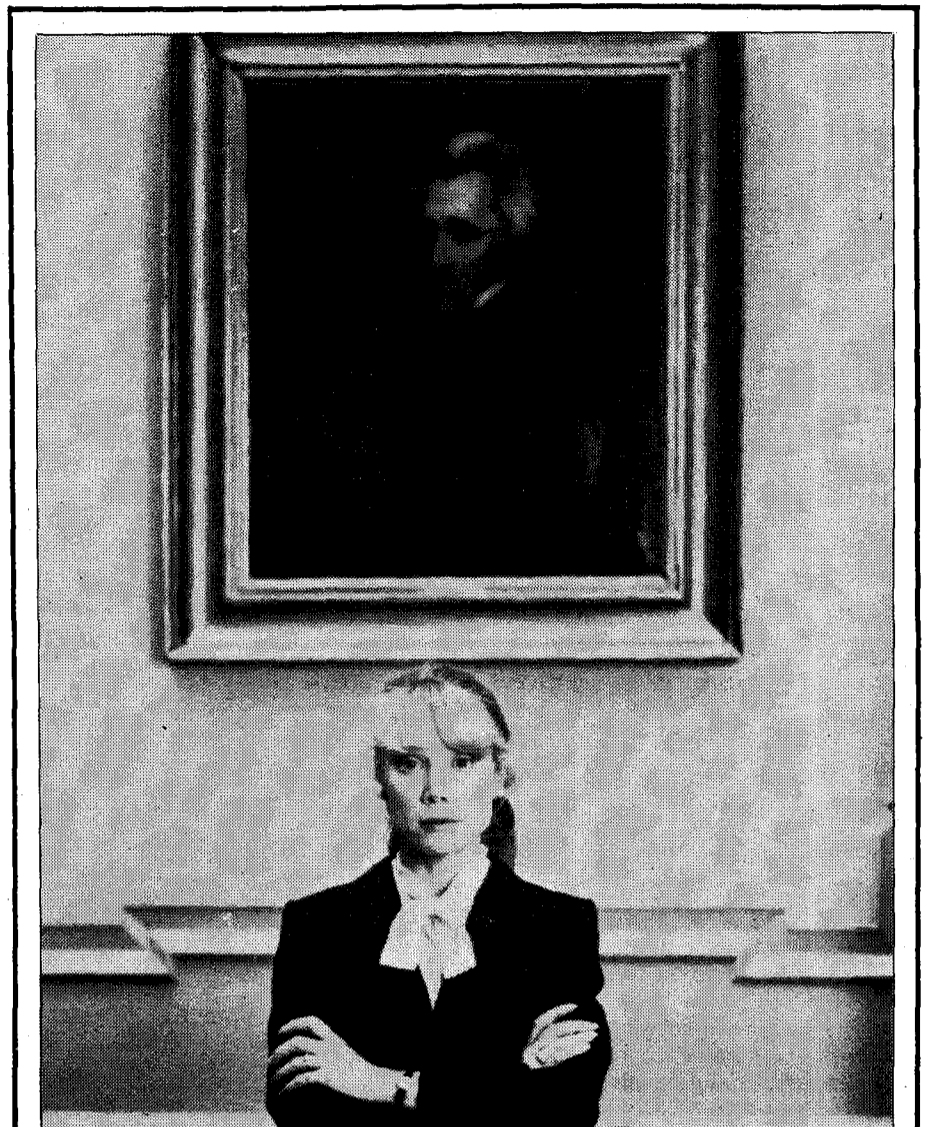
"We are losing our ability to manage ideas, to contemplate, to think. We are becoming a nation of electronic voyeurs, whose capacity for dialogue is a fading memory, occasionally jolted into reflective life by a one-liner (like 'Where's the beef?' or 'Can we talk?')

And if I may steal some more from the newsman, here is his closing:

"It's easy to be seduced into believing that what we're doing is just fine. After all, we get money, fame and, to a certain degree, even influence. But money, fame and influence without responsibility are the assets of a courtesan. We must accept responsibility for what we do and we must occasionally think of the future and our impact on the next generation."

In the 13 years I have written this column, I have only rarely given it over so extensively to another person's thoughts. But they are so on the mark that I had to share them with you. Think about them and about how you react to television...

On another topic: Week after week, I have written about how others do with their TV shows. Now you can have the chance to critique how I've done.



SPACE'S LATEST — Sissy Spacek stars as Marie Ragghianti, a divorced mother of three who became the first woman to head the Tennessee Board of Pardons and Paroles and went on to expose the governor who appointed her. The USCC has rated the film A-II, adults and adolescents and lauds the actress for "an outstanding performance."

CP Films, Inc., has released a 30-minute video I wrote entitled "The Christmas Letter." It's the story of a family struggling with the spiritual side of Christmas and it's more of an "amazing story" than anything Spielberg has turned out.

At least, I think so. If your family, school, parish organization or other group would like to find out for yourself, the tape is available from CP Films, 4431 N. 60th Ave., Omaha, NE 68104 (cost: \$39.95). Don't forget to specify Beta or VHS.

I'm proud of it and think it could be a perennial viewing treat for families in their homes or as part of a church program. If you see it, let me know what you think.

(By the way, if you believe that the above is a blatant plug, you're right. Don't you wish you had a weekly column?)

Film Ratings by the USCC

NEW YORK (NC) — The following are classifications of movies recently reviewed by the staff of the U.S. Catholic Conference Department of Communion.

"Cease Fire" (Cineworld) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, R — restricted.

"Commando" (Fox) — U.S. Catholic Conference classification, O — morally offensive. Motion Picture Association of America rating, R — restricted.

CUBAN ROOTS

"Raices Cubanas," the popular show radio show which helps instill pride and interest in the Cuban heritage has now come to Catholic television. It can be seen every Sunday at 9 a.m. on Channel 51.

SOAP OPERA PRAYER

Almighty and eternal God, help us to no longer be the Young and the Restless, help us all remember that we have One Life to Live and not to build a Dynasty. Let us remain always close to you, walking not in Ryan's Hope, but in Christian hope, for our destination is heaven and not Dallas. May mothers and fathers of our community always say to you, bless and protect All My Children. Truly these are the Days of our Lives. And so, As the World Turns, and as some of us have to visit The Doctors and General Hospital, may we always keep you dear God as the Guiding Light. Then we won't be concerned with a foolish Search for Tomorrow, waiting on The Edge of Night. For together, dear Lord, we will forget Knot's Landing and create and build Another World. Amen.

"Death Wish III" (Cannon), U.S. Catholic Conference classification, O — morally offensive. Motion Pictures Association of America rating, R — restricted.

"Remo Williams: The Adventures Begins" (Orion) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned to give special guidance for attendance of children under 13.

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Grayson Brown comes to town

Grayson Warren Brown, noted black liturgical composer will be conducting a workshop in gospel music and its integration into Catholic liturgy on Saturday, November 23, beginning at 9 a.m. at St. Mary Cathedral. The feature work will be Grayson Brown's new Mass just recorded on the album "Cast Your Bread Upon the Water." Choirs from the diocese invited to attend the morning session, which will culminate with a Eucharistic Liturgy at 11:30 a.m. to which all are invited. For further information please call the Office of Worship at 757-6241.

From Monday through Friday (Nov. 18 to 22) from 7:00 p.m. to 10:00 p.m. Grayson Brown will be conducting a week-long workshop and bible study on "Social Justice: What It Means to Christians" at Christ the King Catholic Church. For more information call 238-2485.

Grayson Brown began his music ministry in a small church in Brooklyn, New York, as a parish organist.

Broward NCCJ to hold workshop

The Broward National Conference of Christians and Jews will sponsor its third Youth Human Relations Workshop Sunday, November 24 from 1 p.m. to 8 p.m. at the Holiday Inn Conference Center, 1711 North University Drive, Plantation.

The workshop, bringing together high school students from public and private high schools in Broward County, will provide the opportunity for young people of different races, religions and ethnic back-

grounds to exchange ideas and information; enable them to become more aware of, and sensitive to, differences as well as values held in common and to develop communication skills. Included in the program will be a film, role-playing exercises and discussion groups.

The conference will be staffed by trained adult leaders with various professional backgrounds.

Full scholarships, including supper, are provided by the National Conference of

Christians and Jews. Interested students are urged to call the NCCJ office at 749-4454 for application blanks.

The National Conference of Christians and Jews is not-for-profit human relations organization dedicated to building bridges of respect and understanding among all segments of society.

School of Ministry accepting applicants

Applications are now being accepted for the School of Ministry sponsored by the Office of Lay Ministry of the Archdiocese of Miami. The laity of the Archdiocese who feel a 'call' to be 'leaven' in the community at large as well as those who desire to make a long term commitment as Ecclesial Lay Ministers are welcome to apply for this program.

This two to three year program will form and train lay candidates in Christian living, leadership and ministry. This program will be held in Dade County and is scheduled to begin in September, 1986. The site for the course work will be dependent on the locale of the majority of those responding. The deadline for the application process is March 1, 1986. For more information and/or application contact: Sr. Regina Griffin, Regional Director for Dade/Monroe Counties, Office of Lay Ministry, 9401 Biscayne Blvd., Miami, Fla. 33138. Call 757-6241 Ext. 372.

St. Louis holds art fair

The St. Louis Catholic Woman's Club will hold its 12th Annual Arts and Crafts Show on Sat. and Sun., Nov. 30 and Dec. 1, from 9 a.m. to 4 p.m. on the Church Grounds, SW 120th St. and 72 Ave.

The Show presents over 150 of S. Fla.'s most exciting artisans, featuring all types of paintings, sculpture, pottery, needlework, jewelry, handmade goodies. Admission is free and free babysitting is available.

Knights honor Abbot Dunlap

The State Knights of Columbus Council honored Abbot Fidelis Dunlap at a testimonial dinner held at the Hyatt-Regency Hotel in Tampa recently upon his retirement as Abbot of St. Leo Monastery. More than 100 Knights and their wives were present to thank Abbot Fidelis for his work in Florida since 1952 and particularly for his work with the Florida Knights of Columbus for the past 21 years.

Abbot Fidelis served as State Chaplain

of the Florida Knights from 1977 to 1981. He is also well known on the national level of the K of C and has attended seven National Conventions of the Knights.

State Deputy Leon Kocol commented that Abbot Fidelis has probably done more for the Knights of Columbus in Florida than any other man. Kocol thanked the Abbot for being a great spiritual leader and good friend to all the Knights in Florida.

Training set for ministers to elderly

Anyone interested in ministering to the elderly is encouraged to register for a 10-week training course which will begin January 13, 1986.

Classes will take place on consecutive Monday evenings between 7 and 10 p.m. at the Sts. Joaquim and Anne Center for the Elderly, 18340 NW 12 Avenue, Miami.

Through lectures and group discussions, participants will be trained to carry on a ministry to the elderly in their own parishes.

For more information, call the center at 653-2921 or contact the Office of Lay Ministry, 757-6241 in Dade or 525-5157 in Broward.

Glenmary volunteer program slated

The Glenmary Volunteer Program will be held December 28, 1985 thru January 3, 1986 and January 6-12, 1986.

The Glenmary Home Missioners, headquartered in Cincinnati, is a society of priests and brothers dedicated to serving the Catholic minority, the unchurched

and poor throughout Appalachia, the rural South and Southwest.

If you are a single, Catholic male of college age and would like further information write to: Glenmary Winter Volunteer Programs, Box 465618, Cincinnati, Ohio, 45246-5618.

It's a Date

Bazaars

The St. Clements Womens Club Christmas bazaar will take place on Nov. 16 from 9 a.m. to 4 p.m. and on Nov. 17 from 9 a.m. to 2 p.m. in the parish hall located at 225 N.W. 29th St. in Wilton Manors. Crafted Christmas items, religious articles, gifts, baked goods.

The St. Bernadette Women's Guild holiday gift shop will have a selection of handmade items Nov. 22 from 1 to 3 p.m., Nov. 23 from 1 to 7 p.m., and Nov. 24 from 7:30 to 2 p.m., St. Bernadette Church, 7450 Stirling Rd., Hollywood.

The St. Matthew Parish Club will hold their annual Christmas bazaar on Nov. 23 from 1 p.m. to 8 p.m. and on Nov. 24 from 8 a.m. to 1 p.m. in the parish hall, 542 Blue Heron Drive, Hallandale. Arts and crafts, plants, baked goods, hand made articles.

The St. Stephen Crafty Ladies will hold a Christmas bazaar of Christmas items, gift articles. On display at 2000 S. State Rd. No. 7 in Miramar on Nov. 23 and 24 from 8 a.m. to 6 p.m., sponsored by the St. Stephens' Council of Catholic Women.

The Ladies Guild of St. Hugh Church of Coconut Grove will hold its annual Christmas Boutique on Nov. 30 from 9 a.m. to 4 p.m. and Dec. 1 from 9 a.m. to 4 p.m. at Glorie Hall, 3460 Royal Rd., Coconut Grove. Knitwear, baby wear, toys and Christmas decorations.

St. Clare's Womens Guild will hold a Christmas boutique on Nov. 16 from 9 a.m. to 2 p.m. and Nov. 17 from noon till 4 p.m.

St. Clare's Parish Hall, 821 Prosperity Farms Rd. in North Palm Beach.

The St. Joseph's Women's Club, at 8625 Byron Ave. will hold a fall bazaar on Nov. 23 from 10 a.m. to 5 p.m. and Nov. 24 from 9 a.m. to 2 p.m. Table cloths, handbags, hand knit items.

St. John the Baptist Women's Guild will hold its annual holiday boutique on Nov. 16 from noon to 7 p.m. and Nov. 17 from 8 a.m., to 2 p.m. in the parish hall at 4595 Bayview Dr., Ft. Lauderdale.

Holy Family Women's Club will hold a Christmas sale on Nov. 30 and Dec. 1 from 9 a.m. to 3 p.m. Parish Hall, Holy Family Church, N.E. 145th St. and 11th Ave. in North Miami. Toys, jewelry, Christmas items.

St. James Women's Club will be having its Second Annual Flea Market on Nov. 16, from 9 a.m. until 3 p.m., at N.W. 131st Street and N.W. 6th Avenue, in the church parking lot. For information call Linda Paulison - 681-7762 or Marylou Reynolds - 688-3186 (after 3:00 p.m.).

Our Lady of Mercy Catholic Church will hold their 3rd annual Christmas Bazaar Dec. 7th from 9 a.m. to 2 p.m. and Dec. 8th, noon to 1:30 p.m. at 5201 N.W. 9th Avenue, Pompano Beach. Christmas decorations, needle-

work, plants, baked goods, crafts and white elephant items. For more information contact Joan Hannon at 782-5165.

St. Louis Catholic Woman's Club will hold their 12th annual Arts and Crafts Show on Nov. 30 and Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave. Painting, sculpture, pottery, needlework, jewelry.

Festivals

Our Lady of Perpetual Help Church will hold its 14th annual festival on Nov. 21-24 on church grounds at N.W. 27th Ave. and 135 St. in Opa-Locka.

St. Timothy Annual Super Carnival will be held Nov. 14-17. Located at 5400 S.W. 102nd Ave. Flea market, rides, game booths.

Immaculate Conception's Annual Carnival will take place on the Church grounds, 68 W. 45 Place, Hialeah, on Nov. 15, 16 & 17. Kiddie rides, Country Store, White Elephant.

The Archbishop's Young Adult Council is sponsoring a Mardi Gras to build community among young people Feb. 8. International foods and crafts on display and for sale. Live Entertainment. If interested, booths are available now. Call Sue at 653-1318 eves.

St. Andrew Greek Orthodox Church of Kendall presents the 9th Annual Original Miami Greek Festival, Nov. 15, 16, and 17. Live music and dancing. Greek pastries, imported Greek wines, a Greek boutique, continuous entertainment, rides and games for the kids. 7901 N. Kendall Drive, 2 blocks west of Dadeland Mall. Free Parking at Dadeland Mall and The Greenery with shuttle bus to festival. Open from 11 a.m. to 10:30 p.m. daily.

Christ the King Catholic Church, 1600 S.W. 112th Ave. will hold their 2nd Annual International Feast Day Festival on Nov. 23. Noon to midnight. Live entertainment (Steel band of Trinidad, Miami Children's Choir). Arts and crafts. Foods and beverages from some 40 nations and ethnic groups.

Entertainment

Barry University will present a concert of duo-pianists Georgette Heindold and David Maddern at the Broad Center for the Performing Arts, 11300 N.E. 2nd Ave. in Miami Shores, on Nov. 16 at 8:15 p.m. Free admission.

St. Brendan's Catholic Church located at 8725 S.W. 32nd St. will be having a Variety Show (all family entertainment) on Nov. 16 at 8 p.m. in the Old Church.

The Bent Tree Elementary School at 4861 S.W. 140 Ave. will be the location of a presentation of the Life Nativity Story presented by members of Mother of Christ Church on Dec. 7 at 7 p.m. in English and 9

p.m. in Spanish. Admission \$2 adults and \$1 children.

Spiritual Renewal

Immaculate Conception parish hall at 68 W. 45 pl. in Hialeah will be the location of a day of renewal conducted by St. Louis parish pastor, Fr. James Fetscher, on the theme: "The challenge of Jesus" on Nov. 30. Free admission. Doors open at 12:30 p.m.

St. Augustine Church in Coral Gables will host a 1 day retreat especially for women on "Spirituality in the Midst of the Crisis of the 80's," Nov. 19 from 10 a.m. till 2 p.m. at St. Augustine library. Conducted by Fr. Robert Cannon. Lunch served. Donation \$5. Call 665-4004 immediately for reservations.

St. Coleman Church, 1200 S. Federal Hwy. in Pompano Beach will host a night of inspired teaching, healing prayer and anointed singing on Nov. 26 at 7:30 p.m. conducted by evangelists Bruce and Linda Simpson.

Dominican Retreat House is offering a retreat for all members of AA & Alanon on Nov. 22-24. Fr. Ed. Mcgovern will lead the program. He is a member of AA and enjoys over 25 years of sobriety. Weekend begins at 7:30 pm on Friday, and concludes on Sunday about noon. For more information contact Sr. Cathy 238-2711.

Single/divorced/widowed

The North Dade Catholic Divorced and Separated Club will host a turkey dinner following the 5 p.m. Mass at Visitation Church. Call 652-0729 for information and R.S.V.P. Each person will bring a covered dish. Children invited.

The Franciscan Center in Tampa will host a Widows/Widowers retreat on Nov. 22-24. More info call (813) 229-2695.

St. Timothy's Parish Hall, 5400 S.W. 102nd Ave. will be the location of a meeting of divorced and separated on Nov. 25 at 7:30 p.m.

St. Juliana Separated and Divorced Group will attend the Musicana Dinner Theatre, 1166 Marine Drive in West Palm Beach at 6 p.m. Nov. 16. Anyone interested in attending contact Reggie at 471-5355 or Nancy at 655-2206.

The Dade Catholic Singles Club will have a dinner night on Nov. 22 in the Kendall Mall at the new Blue Grotto Italian Restaurant at 8:30 p.m. For information call Mike Naya at 226-4274 or Ana Maria Alvarez at 446-6851.

The North Dade Catholic Widow/Widowers Club will hold a meeting and game party on Nov. 22 at 7:30 p.m. at the Visitation Church Social Hall at 191st St. and North Miami Ave. All faiths welcome.

The Catholic Widowers Club of Hollywood will hold a gala Christmas party on Dec. 6 Members \$15 and guests \$16. Call Gert

966-9889 or Lucy 962-8529.

Potpourri

The Broward County Right to Life will host an annual Christmas breakfast on Dec. 7 at 10 a.m. till noon at Pier 66 Hotel and Marina in Ft. Lauderdale. Guest speakers: U.S. Rep. Henry Hyde and U.S. Senator Paula Hawkins. Donation \$15. For reservations call 563-5433.

St. Mark's Church in Boca Raton will hold an Antique show and sale from Dec. 5-7. Thurs., Fri. from 12 to 9 p.m., Sat., from 12-8 p.m. General admission \$3.50.

Visitation Women's Club will host a game party on Nov. 15 at 7:30 p.m. Located at 19100 N. Miami Ave. \$3 admission.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, Pompano Beach, will sponsor a Dessert Card Party on Nov. 23rd at Noon. St. Elizabeth's Gardens, Pompano Beach, Donation \$1.50 Anyone may attend. Proceeds to support the coming Holiday Charities. For information call 941-5546.

St. Lucy's Women's Guild of Highland Beach annual Christmas Luncheon on Dec. 9, at 11:30 a.m. at the St. Andrews Club, 17557 Claridge Oval West, Boca Raton. Christmas Carols and entertainment by Roni & Jerry. Bring a gift for a boy or girl (ages 3-5) or a sealed donation would be gratefully accepted (no toys). All gifts for the Child Development Center of Delray Beach. For reservations call Ginger Girardin - 278-9527.

Madonna Academy in Hollywood invites all its graduates and faculty to a special reunion celebrating the school's twenty-fifth anniversary. The reunion and picnic will be held on Nov. 30 at Madonna from 11 a.m. to 4 p.m. Reservations are still being taken. Call Cynde Nordone today at 989-7609 for more information.

The Archbishop's Young Adult Council is sponsoring a Dinner/Dance on Dec. 7 at 7:30 at St. Maurice Church. Admission is \$15.00. All ages welcome. Call for tickets 757-6241 ext. 191.

Msgr. Edward Pace High School, Opa-Locka, will hold its 2nd annual Pizza and Beer Reunion for all alumni and friends on Nov. 23, following the 2 p.m. football game. Tickets are \$5. For information and RSVP call 624-8534.

St. Thomas the Apostle Church will be commemorating the 50th anniversary in the priesthood of Fr. Samuel Delaney, assistant pastor, on Dec. 10 with a Mass at 6:30 p.m. followed by a reception at Coral Gables Country Club. Anyone interested in attending contact the St. Thomas Women's Club.

St. Henry's Church is sponsoring a "Swinging on Sundays Dance" at St. Henry's Parish Hall, 1500 South Andrews Avenue, Pompano Beach. 18 piece Hall of Fame Orchestra on Nov. 24 from 5:00 p.m. until 8:00 p.m.

What keeps people poor?

By Katharine Bird
NC News Service

For many years in Chicago Ed Marciniak has championed the cause of the poor through career and volunteer activities. In the process, he has reached some conclusions about what makes and keeps people poor. Marciniak is president of the Institute of Urban Life in Chicago.

He is convinced that a new class of poor has emerged: people who live in "social poverty."

Those in social poverty are severely disadvantaged people living usually in "giant high-rise public housing projects" and trapped in the underworld of poverty, Marciniak said in an interview. "The alarming characteristic of the new underclass is that its numbers grow each year."

For him the concept of social poverty, which describes overwhelming social disorder, is not quite like the poverty of a family temporarily out of work. He developed the concept while researching a book on the Cabrini-Green Public Housing Development in Chicago.

What is deadly about the situation of people in social poverty is their isolation: Too often they live in "a single-class society," without leadership or peer models, he said.

Very few of the traditional neighborhood social organizations — cooperatives, churches, credit unions, community organizations — can be found in the environment. Without these support systems, "it's very difficult for anyone to get out of poverty."

Marciniak pointed to the situation of the poor in the 19th century for contrast. "Then the poverty-stricken lived in the mainstream of society," he noted. "Areas of poverty would be honeycombed with other people. Shopkeepers, policemen, landlords, teachers, all lived in the same area as the poor."

This provided the poor with a bridge to a different life; "people could see other kinds of possibilities for themselves and their children," Marciniak said.

Marciniak recognizes that the plight of those in social poverty is so severe that possible solutions are extremely complex.

Nonetheless, based on his experiences, he believes that active efforts are needed to help the poor "find ways to help themselves."

For instance, he believes Catholic schools play a vital role in the inner city. He would like to see more Catholic lay persons, as well as priests and religious, offer to teach here.



People who live in "social poverty" are usually living in "giant high-rise public housing projects" and trapped in the underworld of poverty. What is deadly about the situation of people in social poverty is the isolation: Too often they live in a single-class society without leadership or peer models. (NC sketch by Tom Gladden)

Catholic schools provide "institutional support and the climate within which escape from poverty" might be possible.

In small, private schools, "principals and teachers know the students by name," Marciniak said. This personal attention provides poor youths with "much-needed attention and support."

In Chicago, "we have a sharing program between the inner city parishes and middle-class parishes which involves an exchange of money, jobs, liturgies."

He also spoke of his volunteer work in a Catholic elementary school near the Cabrini-Green housing center.

"The advantage is, you get to know people on

a name basis," he said. They aren't non-entities.

Marciniak also spoke about volunteer tutoring programs: Tutoring, one-on-one, gives inner city youths a "lifeline to the outside" through their association with an adult. Being able to call on an adult, a lawyer or a teacher, "gives youths a place to go other than the gang."

He told of a lawyer who defended a 16-year-old youth arrested for a felony. The lawyer got involved beyond the immediate problem, recognizing that the youth's involvement in a gang had led him to robbery.

Through the lawyer's interest, when the case was over, the child was moved into a foster home in a different environment and had a part-time job, Marciniak reported.

THINKING IT OVER

How ordinary people can fight injustice

"Have you ever experienced a situation where someone did something to you that was unjust?"

John Butler has used that question to begin discussions of social justice in Renew groups. Renew is a program for parish renewal and Butler is Renew coordinator in the Archdiocese of Washington, D.C.

The question always gets a positive response. People recall a time when "someone took something from them, or treated them wrongly," Butler said.

He then asks people to reflect on how they felt at the time. They usually speak of "their pain or how angry and powerless they felt."

The exercise gets people to make a personal connection between their own lives and issues of social justice.

Next, Butler asks people to think about

injustices in their community, keeping their own experience in mind. This can involve identifying those who endure poverty or suffer from isolation and discrimination.

Butler thinks it is important to begin discussions of social justice in a non-threatening way, because the word "justice" often carries "negative connotations" for people.

For instance people may jump to the conclusion that the only way to work for justice is to sell all their possessions and give the proceeds to the poor.

To help people with their apprehensions, Butler tries to get them to talk about what they already are doing for justice. He finds that people usually are doing something, whether working for a soup kitchen, staffing a shelter for the homeless or donating to the poor.

Then, he makes it a point "to affirm

what they are doing."

Finally, he "challenges them to do more." A way to do this, he said, is to ask people if they are satisfied with what they are doing.

Other times he may ask them to think about what can be done to get at the root causes of injustice.

Butler stressed that the response of different individuals and groups to justice issues varies: "The Holy Spirit calls us in different ways."

- Some act through the political system, through the ballots they cast and public-affairs action.

- Injustice prods some people to dramatic action, such as allowing themselves to be arrested while picketing.

- Still others take action by praying daily for justice in the world.

Living on the edge

By Father Herbert Weber
NC News Service

A few years ago I was enjoying dinner at the home of parishioners when the husband humiliated his wife by criticizing the poor quality of tablecloth she had chosen. I was embarrassed for both of them but wasn't sure what to say.

Later that evening I visited another home of parishioners, members of an ethnic minority. We had a friendly, quiet discussion. Shortly before I left I realized this couple wasn't likely to fight over the tablecloth. They didn't even have a table.

The contrast of the two homes remained with me. Among other things, it reminds me that those "without" often live near those "with."

There are individuals and families living on the very edge of what most people would consider minimal requirements for livelihood. And those on the edge often lack more than tables.

People on the edge — or "marginalized," as the U.S. bishops call them in their proposed national pastoral letter on the economy — do not have the basics: food, shelter, an opportunity to earn a just wage and conditions for establishing self-worth.

What usually puts these persons on the very edge of human life's flow is their loss of power to speak out or even to take care of their own needs.

Not all persons on the edge are unemployed. I know a man who is working, but the job he presently holds has much less buying power than the one he previously had. He gets just as tired and still has bills to pay, but his form of employment, in status and in income, has been slipping. He and his family have tightened their belts, withdrawn savings. Now they wonder what they will do next year.

Then there are those who have no hope of ever owning a home, a car or securing a job. These individuals lose power because what they have or do not have is not a matter of choice. Their lives are determined by fixed incomes or uncontrollable circumstances.

A woman affected by cerebral palsy indicated that her disabilities — some loss of dexterity, sight, hearing — are great enough that she is not competitive in seeking employment; but her disabilities are not intense enough to allow her the special assistance available to those totally blind or deaf.

Admitting there are people on the edge between survival and catastrophe is almost like admitting a family member has a terminal illness. There is a lot of denial. No one wants to think that this could happen in a land with an abundance of wealth, success and happiness.

The fatalists recall Scripture's words that the poor are always with us. The blamer might say:



There are individuals and families living on the very edge of what most people would consider minimal requirements for livelihood. These "marginalized" people, as the U.S. bishops call them in their proposed pastoral letter on the economy, do not have basics: food, shelter, an opportunity to earn a just wage and conditions for establishing self-worth. (NC sketch by Beth Thoreson)

"If those people only put their minds to it, they would have better jobs, places to live..." Judging the ways others handle their life situation is an easy habit to fall into.

My experience tells me that those on the edge really would like to get out of that precarious position and improve their lot. Often they don't know how to make this move. They behave on occasion as if they are satisfied with the status quo.

But the ugly truth is that powerlessness propagates itself into less and less ability to move to something better.

The question to be asked pertains to the sharing of power. Can those on the edge be brought back to the center and restored to hope?

The gospel message not only calls on Christ-followers to provide food for the hungry or tables for those without furniture. It also expects all to give hope to those who have no future.

Outside the walls

By Father John Castelot
NC News Service

Practically all the towns of ancient Israel were enclosed by stout, surprisingly thick walls. They served as a barrier to invading foes. But they gave inhabitants a deep sense of secure togetherness, snug as bugs in a rug.

It was a horrible fate to be ejected the city's confines, to be shut out from the community. Yet this was precisely the fate of lepers.

Those unfortunates were not really lepers in the modern medical sense. A few may have been, but in biblical times "leprosy" was a vague term applied rather loosely to any kind of skin infection considered, or imagined to be, contagious or infectious.

Once people were judged to be lepers, they were banished from the town and doomed to a lonely, precarious existence. Cut off from family, friends, employment, worship, they were the most pitiable of humans. They had to shout a warning, "Unclean! Unclean!" whenever anyone approached. Legally, they were listed as dead.

The treatment of lepers is admittedly an extreme and dramatic in-

stance of how a group becomes "marginalized" — separated from life's mainstream. But there were other examples.

And even larger group of people in biblical times were written off and pigeonholed as "the people of the land." The modern equivalent might be "the scum of the earth."

Their only fault, if fault it can be called, was that they did not measure up to established religious and social standards. Unable for one reason or another to learn all its intricacies, they could not observe all the niceties of religious custom.

Disadvantaged to begin with, these people now were made more miserable by being ostracized from society's mainstream.

Then there were widows and orphans. In an era which knew nothing of Social Security or other safeguards, a widow's lot was lamentable. She was left to her family's charity. Getting a job was out of the question. She and her children were often reduced to beggary.

And, as always, there were some greedy persons who exploited the poor for their own ends. As the prophet Micah said: "They covet fields and seize them... The women of my people you drive out from their pleasant houses." (2:2,9).

Micah is typical of God's chosen spokespersons. All were vocal in expressing God's displeasure at the exploitation, oppression and neglect of human beings.

The plight of the disadvantaged was clearly a major concern of God's.

Famous nun is superhero in Marvel comic

NEW YORK (NC) — Spider-man, the Incredible Hulk and Mother Teresa may seem to be an unlikely trio, but have one thing in common — they're all heroes in Marvel Comics.

The Marvel Comics Group, along with the Franciscan Com-

reporter, assigned to do a feature story on the Nobel Peace Prize-winning nun, travels the world in search of what makes her special. After stops in Lebanon, Yugoslavia and Ireland, he finally catches up with the 74-year-old missionary in Calcutta. After

'We see these comics as a valuable tool for teachers who wish to impart spiritual values that have practical applications to life...'

munications Office, has published "Mother Teresa of Calcutta," a 48-page comic book that hit the newsstands and has proved to be very popular.

Unlike Spiderman and the Hulk, Marvel's Mother Teresa doesn't rely on bulging muscles or witty dialogue to save the day. Her secret weapons are faith, sacrifice and love according to one of the comic's characters.

In the comic book, a cable news



watching Mother Teresa comfort a roomful of dying people, the reporter finally realizes what makes her able to do so much.

"The thing that makes Mother Teresa special is, quite simply... she cares!" he concludes.

"Mother Teresa" is the third in a series of historical, Catholic-oriented comic books published by Marvel. The first, "Francis, Brother of the Universe," published in 1982, sold more than 1 million copies.

The second, "The Life of Pope John Paul II," sold about 750,000 copies.

Franciscan Father Roy M. Gasnick, director of the communications office, said "mother Teresa" may top "Francis" in sales "because she is contemporary and easier to identify with."

Father Gasnick was responsible for the research and story line of "Mother Teresa" and "Francis." Marvel did the illustrations and artwork. The comic book publisher and the religious order are joint copyright holders for both books.

Paulist Press of Ramsey, N.J., will distribute the new comic book to religious outlets and also will offer all three comics as a package.

"We see these comics as a valu-

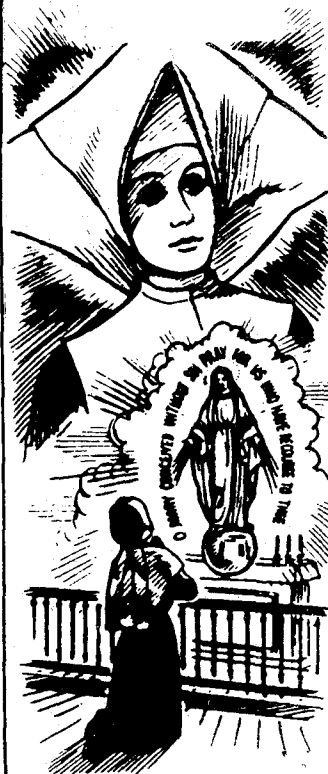
Following its success with comic books on St. Francis of Assisi and Pope John Paul II, Marvel Comics released a comic book on Mother Teresa of Calcutta. The life story of the Nobel-Prize winning and nationally beloved nun is available through religious goods stores at \$1.25 a copy. (NC photo).

able tool for teachers in the classroom who wish to impart spiritual values that have practical applications to daily life," said John Twomey, Paulist's editor.

Future collaborations between

Marvel and the Franciscan Communications Office may include a comic book on Martin Luther King Jr. and a four-part series on the history of the Catholic Church in the United States.

the ~~Story~~ *by Luke*



ZOE LABOURÉ WAS BORN IN 1806 ON A FARM IN BURGUNDY, FRANCE, THE NINTH OF 11 CHILDREN. SHE DID NOT GO TO SCHOOL BUT LEARNED LATER TO READ AND WRITE. ZOE WAS VERY DEVOUT AND WANTED TO BECOME A NUN. SHE PRAYED TO KNOW GOD'S WILL.

UPON A VISIT TO A HOSPITAL WHICH WAS RUN BY THE SISTERS OF CHARITY, SHE SAW A PICTURE OF ST. VINCENT DE PAUL IN THE PARLOR AND SHE SAID SHE HEARD THE WORDS, "MY CHILD, IT IS A VERY BEAUTIFUL THING TO TAKE CARE OF THE SICK. GOD IS ASKING SOMETHING FROM YOU."

HER WIDOWED FATHER OPPOSED THE IDEA OF HER JOINING THE CONVENT AND SENT HER TO WORK AS A WAITRESS IN HIS BROTHER'S RESTAURANT IN PARIS. SHE RAN AWAY AND JOINED THE SISTERS OF ST. VINCENT DE PAUL AT CHÂTILLONSUR-SEINE. AFTER HER POSTULANCY, SHE WAS RECEIVED AT A PARIS HOUSE AS SISTER CATHERINE. SOON AFTER, THE VIRGIN MARY BEGAN THE FAMOUS APPARITIONS TO CATHERINE, ON JULY 18, 1830.

IN CATHERINE'S OWN WORDS, OUR LADY SAID, "BEHOLD THE SYMBOL OF THE GRACES I SHOWER UPON THOSE WHO ASK FOR THEM! ... THEN AN OVAL FRAME FORMED AROUND THE BLESSED VIRGIN AND I READ IN LETTERS OF GOLD: "O MARY CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE." AND ON THE OTHER SIDE WERE THE HEARTS OF JESUS AND MARY. OUR LADY SAID, "HAVE A MEDAL STRUCK ACCORDING TO THIS MODEL. ALL WHO WEAR IT WILL RECEIVE GREAT GRACES."

CATHERINE DIED IN 1876 AND WAS CANONIZED BY POPE PIUS XII ON JULY 27, 1947. THE FEAST OF THE MIRACULOUS MEDAL IS NOV.27, AND THE FEAST OF ST. CATHERINE LABOURÉ IS NOV.28.

Time for those VCR impulses

I'm thinking about asking our local Catholic Charities office to install a hot line for parents of families who have not yet purchased a VCR. Your children make you feel like you are making them outcasts, denying them a birthright, destroying their social lives, withholding affection.

"Everybody has a VCR except our family," groaned oldest daughter this evening, drawing out the word "everybody."

"Aren't you glad you had your flu shots?" I asked, trying to play dumb and apparently succeeding.

"Video cassette recorder, Mom, not a disease," she sighed, giving me a look that implied I was guilty of terminal dullness.

"If you are talking about those very expensive little jobbies that you hook to your TV set so you can rent movies and memorize dialogue, we can do without," I told her.

"Dad could record his football games," she pointed out.

"Terrific," I said, "we could just set him out in the garage and visit him at feeding times."

"We could rent educational films, learn a foreign language," she kept on.

"Just like you spend hours paging through that \$400 set of encyclopedias you couldn't do without, right?" I countered.

"You could record the TV movies you don't want to miss," she tried.

"Listen, honey," I said, "watching 'Rambo' on fast forward holds no appeal for me. Neither does renting 'Bambi' or 'Nine to Five' and inviting over a dozen people so we can cook for them."

"Did you know there are three Robert Redford films on cassette?" she asked slyly.

I shifted from my right foot to my left. "Maybe we could talk to your father about it," I said. "Just don't mention the football idea."

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