

## Patriotism and Catholics

Christians must merge values  
with wider view of world

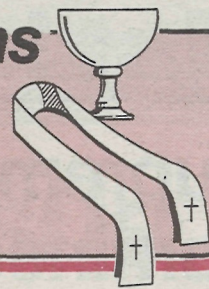
—Page 11



## Bishops and vocations

Discuss problems, solutions...  
Also Devotedly Yours

—Page 3



# THE VOICE

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## Religious liberty

### Has come a long way since 'Lady Liberty' dedicated 100 years ago

By Liz Schevtchuk

WASHINGTON (NC) — When Americans dedicated the Statue of Liberty 100 years ago, Catholics enjoyed religious liberty under the Constitution but continued to have religious bigotry in their everyday lives.

And ahead still lurked the rise of a prominent anti-Catholic movement, the rantings of the Ku Klux Klan, the questions as late as 1960 about whether a Catholic should be president, and the arguments from leaders in their own church that American church-state separation was barely tolerable.

According to church historians, the torch of religious liberty is brighter to-

day than in the 19th century and in earlier decades of the 20th century, thanks to changes both in American society and the church itself.

Anti-Catholicism directed toward individual Catholics "has greatly faded," said Msgr. John Tracy Ellis of The Catholic University of America, the dean of U.S. church historians.

However, "I think it would be a mistake to say it's extinct," he said. Discrimination related to tuition tax credits, right to life and anti-Catholic art and theater still exist.

Msgr. Ellis suggested that Americans have made "tremendous progress" in recent decades in overcoming religious prejudice while Catholics have significantly advanced in society.

As examples, he cited the presidential candidacies of Robert Kennedy and Eugene McCarthy, both Catholics, in 1968 after the resurgence of some anti-Catholic feeling when John F. Kennedy ran for president in 1960. He also cited the presence of Catholics in governors' offices, on judicial benches, in state legislatures across the country, and in the current Congress. "That would have been unheard of in the 1880s," Msgr. Ellis said.

"Part of the changed picture between these two dates, 1886 and 1986, is that American Catholics have arrived in the American mainstream," the monsignor added. Among their other attributes, he said, "they are rich. The U.S. is teeming with Catholic millionaires."

But in 1886, it wasn't quite the case.

Not only were American Catholics targets of bigotry by Protestants, but Catholic Church officials themselves expressed doubts about the wisdom of religious liberty, at least as demonstrated under church-state separation.

During the 1884 presidential cam-

(Continued on page 5)



### Issues by the pound

Marsha Whelan, secretary to the Archdiocesan Synod, stands almost knee-deep in the 18,000 questions and suggestions raised by South Florida Catholics during public hearings held last fall by parishes, schools and organizations. Synod commissions have begun grouping the issues into categories and studying them in order to prepare responses this fall. (Voice photo/Ana Rodriguez-Soto)

## Nicaraguan laity trained here

By Ana Rodriguez-Soto  
and Araceli Cantero

Amid tears and long embraces, members of the Archdiocese of Miami last week said a heartfelt goodbye to 15 Nicaraguans who, after three months of intensive training here, were returning to their homeland to spread the Gospel.

The mission is not as simple as it sounds, Archbishop Edward McCarthy pointed out during the Mass where group members were commissioned as lay ministers: in Sandinista Nicaragua, they may be called on to "possibly be martyrs for their faith."

The risks, however, didn't seem to

frighten the Nicaraguans, most of them rural workers from the Chontales area in the southwestern part of the country. For several years now, they all have been involved in spreading the Gospel throughout that strife-torn region where battles between the Sandinistas' troops and the rebel "contras" are commonplace.

In fact, some members of the group already have lost close relatives and friends to the conflict. "You get used to thinking you're not going to die and that your faith will save you," said one of the group, Jose Manuel.

It was that deep, firing-line-tested faith that impressed the Miami-

ans who lived with and trained the Nicaraguans during their stay.

"They're a blessing and a lesson," said Lila Muina, one of a number of Our Lady of Divine Providence parishioners who shared their homes with group members.

The experience "has made us feel more universal. We've lived a Church that doesn't end in Miami," said Father Ernesto Garcia-Rubio, pastor of the west Dade parish, who worked out the arrangement with Nicaraguan Bishop Pablo Vega more than a year-and-a-half ago.

Bishop Vega was visiting Nicaraguan families here, a majority of whom

have settled within Our Lady of Divine Providence's boundaries, when he expressed a desire to provide more training for his lay ministers.

Father Garcia-Rubio told him about the Archdiocese of Miami's Lay Ministry program and the rest was a matter of logistics — and raising \$15,000 to pay for it.

The bishops of Germany and France picked up the air fare, groups of local Catholics made additional donations and Our Lady of Divine Providence parishioners flocked to provide food and shelter.

The three-month program, offered

(Continued on page 8)



## Supreme Court nominee backs Catholic issues

WASHINGTON (NC) — In nominating Judge Antonin Scalia to the U.S. Supreme Court June 17, President Reagan appointed a Catholic who opposes abortion and supports tuition tax credits.

Scalia's position on those two issues — along with Reagan's nomination of Justice William Rehnquist as chief justice — prompted some Catholic leaders to foresee a shift on the court that could boost their agenda.

Scalia, who would be the seventh Catholic to serve as a Supreme Court justice, would replace Rehnquist, nominated by Reagan as chief justice upon the retirement in July of Chief Justice Warren Burger.

A judge since 1982 of the U.S. Circuit Court of Appeals for the District of Columbia, Scalia is known for his emphasis on the separation of powers in government. He also is known as a conservative activist and opponent of abortion, although as a judge he has not ruled on any abortion cases.

A 1984 article on him in the magazine *Policy Review* described him as personally opposed to abortion and said his first involvement in politics was in a fight for tax credits for tuition paid by parents of children in non-public schools.

While he was a law professor at the University of Chicago he testified before congressional subcommittees in 1978 and 1981 in favor of tuition tax credits.

Michael Schwartz, director of the Catholic Center in Washington and a former official of the Catholic League for Religious and Civil Rights, said Scalia's positions make him strong on what Schwartz characterized as "the Catholic agenda."

The father of nine, Scalia was born March 11, 1936, in Trenton, N.J. He graduated from Georgetown University in 1957 and received his law degree from Harvard in 1960.

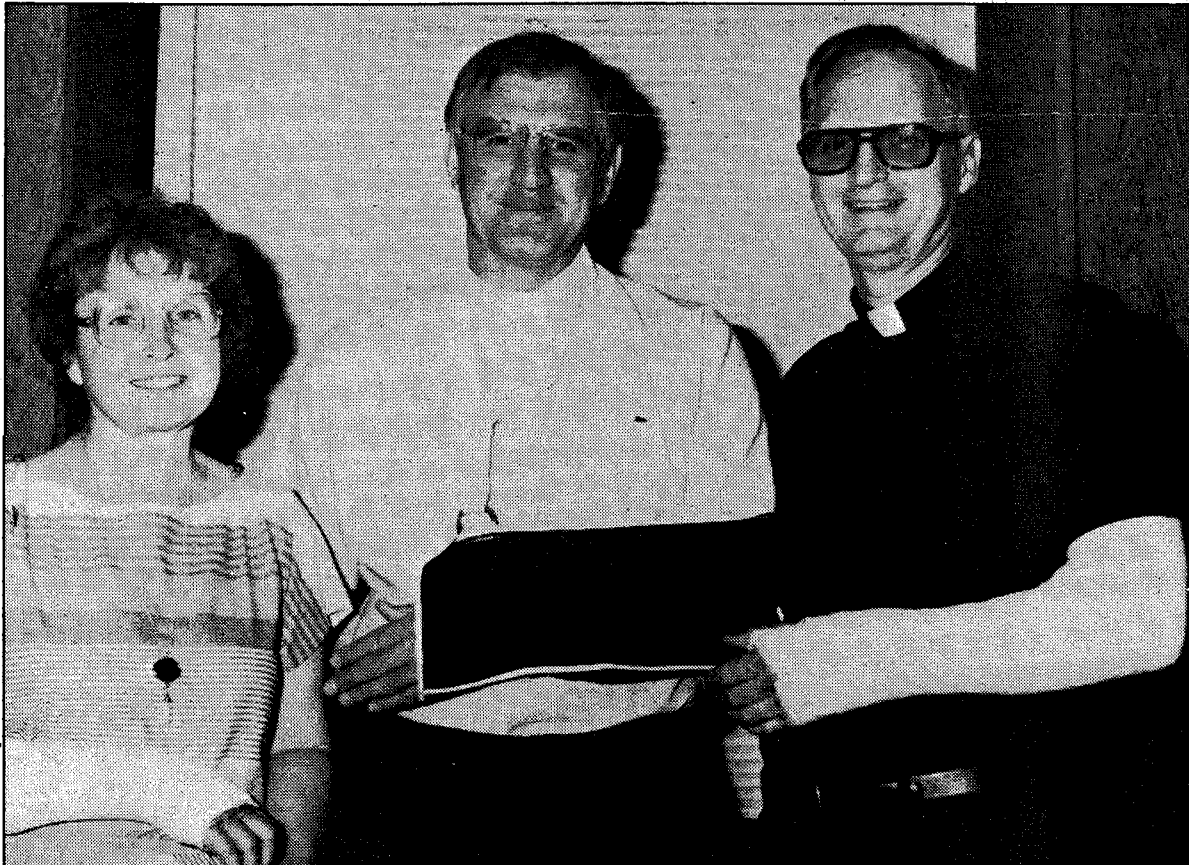
Scalia, whose name is pronounced Skah-LEE-ah, is a member of St. John's Parish in McLean, Va., a Washington suburb.

## USCC president protests jailing of South Africans

WASHINGTON (NC) — U.S. officials should "use all means available" to push for the release of people detained under South Africa's state of emergency decree, said the president of the U.S. bishops' conference. The United States also should pressure the South African government to "deal peacefully and constructively with people of all races and groups who want nothing more than a society which provides freedom and justice for all its members," said the official, Bishop James W. Malone of Youngstown, Ohio, in a statement released June 17 in Washington. He said the U.S. bishops protested "the treatment given to many hundreds of persons apparently innocent of any crime."

## Indian loses court fight over social security ID

WASHINGTON (NC) — Saying that "not all burdens on religion are unconstitutional," the Supreme Court in an 8-1 decision rejected an American Indian's claim that use of a Social Security number hinders religious beliefs. The high court June 11 overturned a decision by a district court that prevented the Federal Department of Health and Human Services from using and disseminating the Social Security number assigned to Little Bird of the Snow Roy. The child's father, Stephen J. Roy, descended from the Abenaki tribe, had objected that use of his daughter's Social Security number threatened her spiritual development. The Catholic League for Religious and Civil Rights, in a friend-of-the-court brief, had argued on Roy's behalf.



## Arms restrictions

Casts and slings are much in evidence around the chancery in Salina, Kan. Sister Martina Stegman, religious education coordinator, broke her wrist in a fall; Father Larry Grennan center, religious education director, had a skiing accident; and Msgr. James Hake, chancellor broke his arm while skating with a Catholic youth group. (NC photo by Msgr. R. M. Menard)

## Christian pro-lifers form political action team

WASHINGTON (NC) — A coalition of Christians taking pro-life views on both abortion and the arms race has formed JustLife, a new political action committee whose advisers include Bishop Leroy T. Matthiesen of Amarillo, Texas. According to a statement from the interdenominational group, JustLife "takes positions that are pro-life on abortion, pro-life on arms control and pro-life on poverty issues" and will "endorse candidates whose positions demonstrate a commitment to protecting life, justice and peace."

## Non-ordained Franciscan gets high rank in province

NEW YORK (RNS) — For the first time since the early years of the Franciscan order, a non-ordained brother has been chosen visitor general of a Franciscan province. Brother Edward Coughlin, O.F.M., will serve a one-year term in that capacity for the Cincinnati-based St. John the Baptist Province beginning in September. As visitor general, the 37-year-old brother will be responsible for confidential interviews with each of the 325 friars in the province, offering them an opportunity to discuss personal problems and areas of their fraternal life and ministry.

## Abortion ad signer says Vatican has cleared her

WASHINGTON (NC) — Dominican Sister Donna Quinn said she has been cleared of Vatican threats to dismiss her from her order because she signed a 1984 abortion statement that appeared as a full-page ad in *The New York Times*. "I do not promote abortion. I never have promoted abortion," The Chicago-based nun said in a telephone interview. Signers of the ad have said their statement was only a call to dialogue on issues surrounding church teaching and abortion, but objections by the Vatican Congregation for Religious and Secular Institutes focused on a claim in the ad that there was more than one "legitimate Catholic position" on the morality of direct abortion.

## Pro-life priest jailed after breaking probation

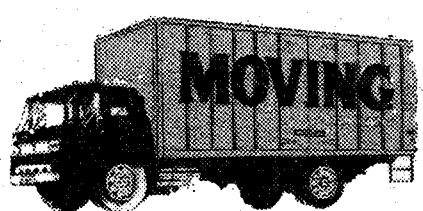
BIRMINGHAM, Ala. (NC) — A judge revoked probation for Benedictine Father Edward Markley, pro-life activities coordinator in the Diocese of Birmingham, and ordered him to serve a five-year prison term for a 1984 sledgehammer attack on an abortion clinic. Jefferson County Circuit Judge J. Richmond Pearson said the priest violated the terms of his probation in the 1984 conviction by participating in a pro-life march Jan. 18 in Birmingham. Fr. Markley had been sentenced to two five-year suspended prison terms for two felony counts with the condition that he not march within 500 yards of any abortion clinic in the 50 states for five years.

## NOW sues pro-lifers, charges 'reign of terror'

WASHINGTON (NC) — The National Organization for Women announced it has filed a lawsuit against Joseph Scheidler, director of the Pro-Life Action League, and two other anti-abortion activists over demonstrations at abortion clinics. At a Washington news conference, Eleanor Cutri Smeal, NOW president, said the lawsuit was filed because "there is a reign of terror going on, a national conspiracy to close abortion facilities." The suit named Scheidler, based in Chicago, John Patrick Ryan, director of the St. Louis-based Pro-Life Direct Action League, and Joan Andrews, a frequent abortion protester now jailed in Florida.

## High court says Pa. law disrupts right to abortion

WASHINGTON (NC) — A sharply divided Supreme Court ruled 5-4 that a Pennsylvania law regulating abortion is unconstitutional and impermissibly interferes with a woman's legal right to an abortion. Justice Harry Blackmun, writing the court's majority opinion, said that "few decisions are more personal and intimate" than a woman's decision on abortion. "The states are not free, under the guise of protecting maternal health or potential life, to intimidate women into continuing pregnancies," said Blackmun.



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## Bishops tackle vocations issue

### Lay ministries way up, religious down

WASHINGTON (NC) — In the relaxed, shirt-sleeve atmosphere of rural Minnesota, 259 U.S. bishops met June 9-16 to consider the complex, seemingly contradictory issue of vocations.

Gathering at Benedictine-run St. John's University in Collegeville, Minn., the bishops combined a religious retreat with a series of presentations ranging from the theology of vocation to lay vocations to the vocation of the ordained.

While the meeting was closed to the press and observers, the texts of the presentations were released after the conference.

At the assembly's conclusion, there was general agreement:

- That the U.S. church is in the midst of a crisis in ordained and religious vocations.
- That solutions to that crisis do not include a married priesthood or women priests.
- That the crisis in vowed and priestly vocations exists alongside an "explosion" of lay ministries.

#### 'Crisis of Faith'

In his talk on a theology of vocation, Cardinal Bernard F. Law of Boston said the vocation crisis is actually "a crisis of faith, a crisis of our call to holiness."

The human vocation is one of sacrificial love, of total self-giving, Cardinal Law said, while sin "is the refusal of vocation."

Bishop Raymond Lucker of New Ulm, Minn., told fellow bishops that the vocation of the laity first of all is "to change the society in which they live and work. After that they can be called to ecclesial ministries."

He said the church has mistakenly reversed the order of the laity's calling, tending to call people first to ministries within the church community.

"Where we have not done so well is in recognizing, affirming, encouraging and supporting people in ministries affecting the transformation of society, which is essentially the ministry of the laity," said Bishop Lucker.

#### 'Theology of sexuality'

In a series of propositions, Bishop Lucker called for, among other things, a "positive theology of sexuality," church support for women "in their ministries and in true Christian feminism," and a process for clergy listening to the laity "on their turf, in their living situations."

Bishop Lawrence Welsh of Spokane, Wash., summarized recent sociological research to document both the shortage of priests and the "vocation explosion" in lay ministries.

Among data from recent research that he cited were several indications that a church decision to begin ordaining married men or women would reverse the decline in priestly vocations.

In his talk, Bishop Welsh made what he called "a delicate observation" that bishops are committed both to defending church teachings on the priesthood and to "open dialogue with the world," including learning from scientific research.

Part of a bishop's responsibility, he said, is "to strike a balance between the legislated discipline of the church on the one hand, and on the other the findings of religious research we have sponsored, the observations of many vocations personnel and the requests of other episcopal conferences."

Current and projected trends in the number of priests indicate a need to change structures to make more use of lay ministry, he said. "If we do not

take steps to restructure our parish life and the ministry of our priests, we will realize a severe shortage in very short order."

Bishop Welsh also noted that Hispanic Catholics form one of the largest and fastest-growing segments of the U.S. Catholic population and one that is most severely short of priests.

He urged bishops to pay special attention to recruitment of vocations in the Hispanic community and asked them to consider "the appointment of a Hispanic or Hispanic-conscious vocation director for your diocese."

A talk on the vocation of the ordained, by Archbishop Daniel Pilarczyk of Cincinnati, was the most well received, according to several bishops.

### Devotedly Yours

## We're all responsible

#### Dearly beloved:

It is Tuesday morning and Bishops Roman, Dorsey, San Pedro and I, along with some two hundred and fifty other United States Bishops, are aboard airliners flying to our home dioceses after spending ten days in prayerful reunion at St. John's Benedictine Abbey in Collegeville, Minnesota. We, the Miami contingent, are at 37,000 feet aboard a Northwest Orient flight.

We gathered to pray and ponder over vocations in today's Church. It was a heavenly spot in the cool, green Minnesota farm country, some 80 miles north of Minneapolis. The Abbey and University were founded by some 130 years ago by German Benedictine Monks who accompanied and ministered to the German immigrants who settled this area of Minnesota.

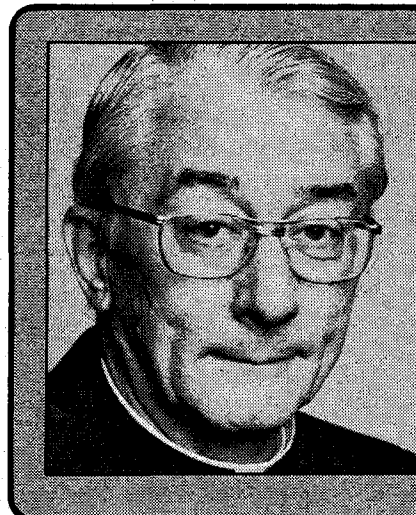
The Abbey has since founded monasteries in the Bahamas, Japan, Mexico and Puerto Rico. The Abbey has been distinguished for its leadership in the liturgical movement. It is the home of the Liturgical Press (Worship, The Bible Today). Its large concrete abbey church, designed by the famed architect Marcel Breuer, is a striking example of contemporary liturgical architecture, even though it was built before the Second Vatican Council.

Our meeting was held in a prayerful atmosphere. It opened with a Day of Recollection led by Cardinal Martini, the Archbishop of Milan, Italy. He is former head of the Biblical Institute and of the Gregorian University in Rome, a holy man and a brilliant scripture scholar.

We began each day by praying together from the Divine Office and a spiritual conference by Cardinal Martini. He based all his conferences on the Second Letter of St. Paul to the Corinthians, helping us to learn from and identify with St. Paul as we minister to our people in the contemporary Church. We concelebrated the Eucharist at noon and prayed our evening prayers together before the evening meal.

Each morning one of the Bishops gave a presentation in some area of Church vocation. We then had a period of private reflection. In the afternoon, we met in small groups to discuss the issue and then shared our insights with the general assembly.

Cardinal Law, of Boston, spoke

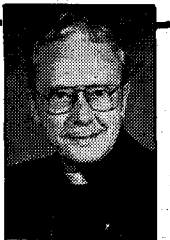


*Laity must 'change the society in which they work and live. After that they can be called to ecclesial ministries.'*

—Bishop Raymond Lucker

He said confusion over the nature and purpose of the priesthood and the value of celibacy have contributed to the decline in vocations. And he focus-

ed on the distinction between the universal priesthood of all baptized Christians and the ordained priesthood.



on the theology of vocation, the vocation that each Catholic has to spread the Kingdom. Bishop Lucker spoke of the vocation of the laity. Bishop Welsh reported the current research on vocations. On Friday we heard a paper by Bishop Francis on the vocation of religious and on Saturday Archbishop Pilarczyk gave a brilliant talk on the vocation of the priest.

My head is full of the many rich insights that surfaced in the discussions. There has been a decline in vocations to the priesthood and the religious life. In 1963, there

**'There is a need...to clarify the thrill of celibacy not as a restriction but a freedom to love...'**

were 47,000 seminarians; today, there are 10,800. In 1965, there were 179,443 religious Sisters; in 1986 there are 113,658. And the clergy and religious are becoming older. Yet, the laity have been acquiring a growing sense of their responsibility as disciples of Jesus.

We agreed that, in our changing times, secular values are changing. There is less idealism, less willingness to sacrifice for ideals. And these attitudes affect Christians as well. We were comforted, however, by a generally perceived growing interest of young people in religion and in some form of Church service. Actually, fifteen new men are already committed to begin studies for the priesthood in our archdiocese in the fall.

We recognized that the great interest in lay ministry has blurred somewhat the distinctive and attractive role of the clergy and religious in today's Church. There is a need to clarify this, to project the model of happy, enthusiastic priests and religious, to clarify the thrill of celibacy not as a restriction but a freedom to love and serve greater numbers with less inhibition.

While there was some question whether celibacy is depriving the faithful of adequate clergy to celebrate the Eucharist, there was general recognition of its great value as proclaimed by the Vatican Council and the Holy Fathers.

As Bishops, we recognized our responsibility to help our clergy and religious to grow in a deep, mature

spirituality, to be supportive of them in their vocations, to be sensitive to their needs, to be available to them.

Another thought frequently expressed was the responsibility we all have for vocations. The need for more priests and religious is most critical for the laity whom they serve. Each of us must contribute to building a strong faith community in which vocations will flourish. This is another reason why evangelization is important.

Parish vocation committees were recommended. The faithful were urged to identify good vocation prospects and actually confront them with the possibility that the Lord may be calling them. The Bishops felt there is need for much more research as to the qualities that identify good vocation prospects and the most successful means of attracting them, and above all, we must pray.

We frequently reflected how fortunate the Church in the United States is to have such committed and devoted clergy and religious serving its people. We saw in the vocation shortage a challenge to more effective recruiting and the active participation of all Catholics, rather than a reason for discouragement.

The experience was not all prayer and work. We also had time for recreation — walking on the beautiful grounds, using the indoor swimming pool and tennis courts or nearby golf course. There were even movies in the evening — "The Mission," "The Witness," "The Purple Rose of Cairo," "The Official Story," "Young Sherlock Holmes," "Places in the Heart" — and, just to put us in the spirit of our childhood, the Monks made bags of popcorn available. An excursion on the Mississippi River was also offered. The meals were tasty. I had a hard time resisting the self-service soft ice cream machine.

Ten days is a long time to be separated from our beloved people of the Archdiocese. There is a song in the heart of each of us Bishops as we are flying home.

Devotedly yours in Christ,

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



## Vatican probes Yugoslavia's Marian apparitions

VATICAN CITY (NC) — Because of widespread international interest, local church authorities investigating the validity of reported Marian apparitions in Medjugorje, Yugoslavia, have been offered assistance by Vatican agencies, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of Faith.

"We have offered assistance and asked the local bishop to stay in touch with the congregation and the secretariat of state," he said.

The cardinal said the congregation discourages "official church pilgrimages" to Medjugorje "because it is still an open question" whether the apparitions are valid.

"But this doesn't mean that private groups or individuals can't make a pilgrimage," he said.

Last year, doctrinal congregation secretary Archbishop Alberto Bovone sent a letter to the Italian bishops' conference asking that official pilgrimages be stopped.

The cardinal said he had no idea when an official church position on the apparitions would be made public, but he did not expect any statement in the near future.

Controversy has surrounded the case since the apparitions first were reported in 1981. Young people continue to see, hear and touch Mary during regular visions in the chapel and are given secret "messages" which foretell great world events and urge peace through conversion, say supporters.

### Cardinal Sin appeals for release of French missionary

VATICAN CITY (NC) — Philippine Cardinal Jaime Sin appealed for the release of kidnapped French missionary Father Michel de Gigord, Vatican Radio reported. Cardinal Sin said he was "extremely anxious" about the apparent lack of progress in efforts to free the 46-year-old member of the Paris Foreign Mission Society, the report said. Father de Gigord was kidnapped by Moslem separatists June 4 in Marawi City on Mindanao, one of the southernmost islands in the Philippine archipelago. The cardinal asked the kidnappers, who demanded a ransom of \$15,000, to free the priest "immediately," so he "can continue his good work."

### Latin bishops continue to press for dialogue in El Salvador

UNITED NATIONS (NC) — Latin American bishops continue to support a dialogue between opposing forces in Nicaragua and El Salvador, according to the head of the Latin American bishops' council. Bishop Dario Castrillon Hoyos of Pereira, Colombia, said the bishops also oppose foreign intervention in Central America. The secretary general of the Latin American bishops' council, Bishop Castrillon relayed the bishops' message to President Reagan June 18 and again to the secretary general of the United Nations, Javier Perez de Cuellar, June 19. Bishop Castrillon told reporters June 19 the Latin American bishops are "very worried about the social and political situation in the subcontinent."

### Vatican newspaper urges negotiation in South Africa

VATICAN CITY (NC) — The Vatican newspaper has called for negotiations between the South African white-minority government and opponents of its apartheid system of racial segregation. Negotiation is the best way to break the current "chain of violence," L'Osservatore Romano said in a June 22 front-page editorial. It asked for international solidarity with those South Africans who seek negotiations and who put human dignity above skin color. The editorial called apartheid "morally unsustainable" and criticized the government for using force to try to maintain it.

### Sandinistas rob, then return Church building

MANAGUA, Nicaragua (NC) — The offices of a Nicaraguan Catholic social agency have been returned to the church after an eight-month occupation by the government. According to archdiocesan officials, when the offices were returned to the church June 19, they were stripped bare of everything from telephones to a printing press donated by German Catholics. Msgr. Bismarck Carballo, spokesman for the Archdiocese of Managua, said an estimated \$500,000 worth of equipment was missing, including vehicles, furniture and medicines for distribution, as well as the press. The printing press was used to print the church publication Iglesia (Church). Government forces confiscated the first issue of the magazine, charging it had not been properly registered with the government, then occupied the agency's buildings last Oct. 15.



### Green line

Cardinal John O'Connor of New York is welcomed by Sunni Moslem spiritual leader Sheik Hassan Khaled, left, on the cardinal's visit to Moslem-controlled west Beirut. Under heavy security, Cardinal O'Connor crossed the 'green line' in an effort to gain information on the five Americans held captive in Lebanon. (NC photo from UPI-Reuter).

### German missionaries expelled from South Africa—official

DURBAN, South Africa (NC) — Two West German Catholic missionaries who had been detained in a countrywide police sweep were deported from South Africa, said a government official. South African Home Affairs Minister Stoffel Botha said the missionaries, Father Theo Kneifel and Brother Heinz Ernst, were expelled "in the state interest." Father Kneifel and Brother Ernst, members of the Oblates of Mary Immaculate, were the first to be identified officially among those detained under the country's state of emergency. News media in South Africa were barred by emergency rules from reporting the names of detainees unless the names were released by the government.

### Priest's murder in Brazil sparks plea for land reform

BRASILIA, Brazil (NC) — The parishioners of a murdered Brazilian priest have taken their pleas for land reform to the president of their country. The delegation of farmers, drawn from the parish of Father Josimo Moraes Tavares, visited Brasilia to petition Brazilian President Jose Sarney to release land to the farmers. The farmers also asked punishment for the murderers of Father Tavares and 10 other people killed in their community since 1983. The petition, signed by members of five rural workers' unions and 49 members of rural communities, was released June 16 in Brasilia.

### Philippine bishop meets with communist guerrillas

MANILA, Philippines (NC) — Bishop Antonio Fortich of Bacolod, Philippines, has met with leaders of the communist-led New People's Army to hear their suggestions for economic recovery and a cease-fire with government troops on Negros Island. Bishop Fortich met in June with New People's Army leaders at their invitation, in a secret rendezvous "somewhere in southern Negros," he said June 16. He said he also had met with communist representatives in late May. The bishop said he was satisfied with the dialogue and eager to speak to President Corazon Aquino about government reconciliation with Negros guerrillas. The guerrillas' suggestions were very reasonable, he added.

### South African priest cleared of firearm charges

PRETORIA, South Africa (NC) — Charges that the general secretary of the southern African bishops unlawfully possessed a firearm have been withdrawn, state officials announced in a Pretoria court June 18. Father Smangalis Mkhathswa, general secretary of the Southern African Catholic Bishops' Conference, was not in court when the announcement was made. He has been detained by South African security forces since June 12, under state of emergency regulations. In other developments, security forces raided the offices of the New Nation, a Catholic newspaper funded in part by the bishops, June 19.

### Pope urges Lebanon patriarch to work for pluralistic state

VATICAN CITY (NC) — Pope John Paul II urged Lebanon's recently elected Maronite Patriarch Nasrallah Sfeir to work for the continuation of a pluralistic state in Lebanon by bringing the Moslem and Christian communities together. The pope made his remarks as he presented the pallium, a circular band of white wool worn by heads of metropolitan Sees, to Patriarch Sfeir at the Vatican. The patriarch was elected head of the world's Maronite Catholics April 19 at a Maronite synod in Beirut, Lebanon. "A pluralistic Lebanon, open to the contributions of different civilizations and capable of harmonizing them" while safeguarding the nation's identity, should be maintained and strengthened, the pope said.

### Pope says victory over drugs is resurrection

ROME (NC) — Pope John Paul II has called victory over drug addiction a form of resurrection and asked for increased public awareness about the harmful effects of narcotics. "Is it not perhaps a resurrection to have known how to win over the slavery of drug addiction?" the pope asked June 21 at ceremonies inaugurating a church-sponsored drug rehabilitation center in Rome. For people trying to overcome drug addiction, "to carry the cross means to exit from isolation" and to once again "become part of the family of redemption," he said. At the drug center ceremony, the pope asked public figures to "increase the information on this spreading tragedy in our society, which is so insecure and so morally poor despite its growing material well-being."

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## Catholic share of private schools declining

WASHINGTON (NC) — Catholic elementary and secondary schools today make up a far smaller share of private education than they did in the 1960s, according to statistics released by the National Catholic Educational Association.

In 1965-66 Catholic school enrollments made up about 87 percent of the private elementary and secondary sector. By 1980-81 this figure had dropped to 63 percent, according to the statistical report issued by the Washington-based association.

Basilian Father Frank J. Bredeweg, NCEA data bank consultant, said Catholic schools "may fast be approaching a 50-50 partnership with non-Catholic private education."

The report found that Catholic schools lost over 2 million students from 1965 to 1978 while at the same time other private school enrollments increased dramatically.

Now, with Catholic school enrollments no longer declining as they were and with the increase in other private schools, the result should be an even higher proportion of private school students, according to Father Bredeweg.

Private education made up 12.6 percent of the total U.S. enrollment — 5.7 million out of 45.2 million students — as of December 1984, up from 10.5 percent in 1970.

- There were 7,811 Catholic elementary and 1,434 Catholic secondary schools in the United States, 95 fewer schools than in 1984-85.
- Enrollment in Catholic elemen-

tary and secondary schools declined about 81,000 students — 2.8 percent — to 2,821,000.

The full-time faculty in Catholic elementary and secondary schools decreased 3,294 to about 146,000.

- The 20 largest dioceses in the United States served 50.2 percent of the total enrollment.

- The percentage of Catholic schools in urban areas decreased slightly (3.3 percent in elementary, 1.4 in secondary) while the share of suburban schools has increased. The percentage of rural schools has declined, probably because these schools lack the option of consolidation available in more populated areas, according to Father Bredeweg.

- The percentage of non-Catholic schools increased to 11.1 percent in 1985-86. The numbers and percentages of minority students in Catholic schools still exceed one-fifth of the total enrollment.

"According to education studies, policy analysts cannot ignore the growth of private schools, or the significance of minority enrollments in urban Catholic schools," Father Bredeweg said in the report.

### Rabbi defends cardinal

NEW YORK (NC) — Cardinal John O'Connor of New York is "a devoted friend of the Jewish people" even though his call for a Palestinian homeland "will be seen as an unfriendly statement" toward Israel and the Jews, said a leading American rabbi.

Cardinal O'Connor is "deeply committed to the security and well-being of the people and the state of Israel," said Rabbi Marc Tanenbaum, director of the American Jewish Committee's international relations department.

He also called on the cardinal to visit Israel to learn about current Middle East negotiations.

Rabbi Tanenbaum made the comments in a statement after Cardinal O'Connor had discussed the Palestinian issue at a news conference at the Vatican following his three-day visit to Lebanon.

The cardinal said Vatican diplomatic recognition of Israel would not help bring peace to the Middle East, including Lebanon, unless it is tied to a comprehensive package which includes finding a Palestinian homeland and assuring protection for the millions of Christians in the region.

The cardinal also defended Israel's right to exist and said that finding a Palestinian homeland should involve "nothing adverse to Israel."

## Torch of religious liberty shining brighter today

(Continued from page 1)

paign, only two years before the Statue of Liberty's dedication, the Rev. S. D. Burchard, a Protestant who supported Republican presidential candidate James G. Blaine, had railed against the Democratic Party as a bastion of "rum, Romanism and rebellion."

That slur was not received kindly by Irish-American Catholics, who were subsequently credited with voting against Blaine in large numbers and dashing his chances for the presidency.

In 1887, a year after the statue was installed as a beacon of hope to the world's impoverished and oppressed — many of whom were Catholic — Midwesterners organized the anti-Catholic American Protective Association.

The association saw papal plots behind numerous American economic

and agricultural setbacks, opposed parochial schools, fought government grants to the Bureau of Catholic Indian Missions. By the mid-1890s it had won 2.5 million members, founded 70 newspapers and taken root as a potent political force.

"There was vigorous anti-Catholicism" Msgr. Ellis noted, and the American Protective Association "made it extremely unpleasant for Catholics."

Eventually, after Protestant leaders had repudiated the association and William McKinley had refused its backing and won the presidency in 1896, it crumbled.

But from its remains and those of the original Ku Klux Klan after the Civil War grew a new, powerful anti-Catholic, anti-Jewish, anti-immigrant and anti-black Klan in the early 20th century.

"Catholicism ranked first among the hatreds of the Klan, which professed alarm over increasing immigration from Slavic and Mediterranean areas," the late historian John L. Morrison wrote in "Catholics in America: 1776-1976."

As words of Klan leaders from Oregon and Alabama suggested, Klan members thought "the only way to cure a Catholic is to kill him" and despised "niggerism, Catholicism, Judaism and all the 'isms' of the whole world," he added.

Among other Klan tenets were the claims the Knights of Columbus ordered the assassinations of President Lincoln, Garfield, McKinley and Harding and demanded members swear to "hang, burn, boil, flay and bury alive" non-Catholics.

It wasn't until 1930 that the Klan's power waned, Morrison noted — al-

though the Klan and kindred groups exist in 1986 as well.

While Catholics in the late 19th century were dealing with religious bigotry, they also were confronting conflict in their own church, according to Msgr. Ellis and to Jesuit Father R. Emmett Curran, associate professor and chairman of the history department at Georgetown University.

"Within the church there's certainly been a decided acceptance of religious liberty that wouldn't have been (present) in 19th century America," Father Curran pointed out.

In 1886, there was "at best a tolerable acceptance" of the principles of church-state separation and neutrality of the state toward all religions and denominations, he said. "That was unthinkable in Rome. That was something Rome was very slow to accept, to hear."

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## Pope to bishops: Keep talking to Castro

ROME (NC) — Pope John Paul II has encouraged Cuba's Catholic leaders to continue their dialogue with the communist government of Fidel Castro, so they can "bring the church to everyone" in the country, a Cuban archbishop said in Rome.

But Archbishop Pedro Meurice Estiu of Santiago de Cuba said a papal trip to the Caribbean island nation appeared unlikely in the near future and would depend on the church there being given more freedom.

In a lengthy meeting at the Vatican June 11, the pope stressed the need for

*'The Pope encouraged us to continue the dialogue with government officials. The pope understands our situation very well because of his experience in Poland.'*

—Abp. Pedro Meurice

the Cuban church to evangelize, Archbishop Meurice said in a June 12 interview with National Catholic News Service. Pope John Paul expressed satisfaction with recent signs that the Cuban government might be relaxing its control on church activities, the archbishop said.

Along with Bishop Adolfo Rodriguez Herrera of Camaguey, president of the Cuban bishops' conference, Archbishop Meurice presented the pope with a 200-page report on the church in Cuba.

The two church leaders noted recent "positive signs" from the Castro gov-

ernment, including permission for several foreign priests to enter the country, permission to hold a national church meeting earlier this year and greater freedom of travel for Cuba's eight bishops.

"The pope said, 'This is something. Let's hope more is possible,'" Archbishop Meurice said.

"The pope encouraged us to continue the dialogue with government officials," Archbishop Meurice said. "The pope understands our situation very well because of his experience in Poland."

### CATHOLIC JOURNALISTS TOLD:

## Report dissent, but in context

SAN MINIATO, Italy (NC) — Catholic newspapers must report on dissent in the church, but should always do so within "the context of what official Catholic teaching truly is," said the head of the pontifical Commission for Social Communications.

"Dissent must be reported by diocesan newspapers," said Archbishop John P. Foley, former editor of the Philadelphia archdiocesan newspaper, the Catholic Standard and Times. "Not to do so would be a failure to recognize reality and could possibly undermine the credibility of the newspaper."

But at the same time, Archbishop Foley said, "Catholic newspapers should defend the teaching of the church and should place reports in the context of what official Catholic teaching truly is."

*'Not to do so would be a failure to recognize reality and could possibly undermine the credibility of the newspaper.'*

—Abp. John Foley

Catholic newspapers have not yet "satisfactorily resolved" this tension, he added.

Archbishop Foley spoke about Catholic newspapers and dissent during a June 20 speech to the Italian Federation of Catholic Weekly Newspapers in San Miniato.

In his speech, he gave an overview of the U.S. Catholic press, where, he

said, reporting on dissent "is one of the key problems" it faces.

He also expressed concern that diocesan newspapers reach fewer than 10 percent of U.S. Catholics.

"In the U.S., where there is a shrinking involvement in Catholic schools, the Catholic press — the diocesan press — is increasingly important," he said.

## Ruling near on Curran case

VATICAN CITY (NC) — The Vatican hopes to make its decision by mid-July on the case of U.S. moral theologian Father Charles Curran, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Cardinal Ratzinger told National Catholic News Service that the congregation "has no official date set" for making a decision but is in the final stages of its examination process.

Meanwhile Catholic theologians meeting in Chicago said the good of the church is at stake and urged the Vatican not to remove Father Curran from his Catholic teaching post.

Members of the Catholic Theological Society of America voted 171-14 for the resolution.

The directors of the international theological review Concilium also released a statement in mid-June backing Father Curran and criticizing the Vatican for its proceedings against him.

## Pope quotes Dante, praises Galileo

VATICAN CITY (NC) — Pope John Paul II quoted Dante, the poet, and praised Galileo, the scientist, in a talk to bishops from the region of Tuscany, birthplace of the Italian Renaissance.

Calling Dante Alighieri the "supreme Christian poet," the pope quoted a passage from Dante's 14th-century masterpiece "The Divine Comedy" which exhorted men of that age not to "live as beasts" but to pursue both science and moral perfection.

Galileo Galilei, the 17th-century Florentine astronomer who was once condemned by the church, "opened the way to modern science," the pope said.

"Galileo encountered foreseeable difficulty in biblical interpretation," but "began vigorously from the clear premise that true science and authentic faith cannot be in disagreement, having origin in the same author," the pope said.

Galileo was censured in 1633 for what was considered his "heretical" assertion that the earth revolves around the sun. A Vatican commission appointed by the pope said in 1984 that Galileo had been wrongly condemned by the church.

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## Young adults: 'Seek treasures hidden within'

By Ana Rodriguez-Soto  
Voice News Editor

*Single, young, confused? Turn those "dragons" into "delights." Take risks. Seek the "treasures" hidden within yourself. For answers, call God.*

Sr. Faith Mauro might have placed such an advertisement in the local dailies, for that was the message she brought to more than 100 Catholic young adults who gathered June 13-15 on Miami Beach for their second annual conference.

Sponsored jointly by the Archbishop's Young Adult Council and the Archdiocese of Miami's Young Adult Ministry, the weekend-long event featured workshops on Christian dating; healthy relationships; alternatives to the "bar scene;" spirituality; drug/alcohol addiction; and the God-centered view of sexuality.

Participants also heard actor Ed Olmos, who plays Lt. Castillo on the TV series "Miami Vice," discuss the

unique role of art and cinema in bringing people of different cultures together.

In her keynote speech, Sr. Faith Mauro, the U.S. Catholic Conference's representative for Young Adult Ministry, urged the 20s and older, mostly single audience to face honestly the "big questions" of their lives: intimacy, sexuality, spirituality.

"It's not an easy time in our lives," she said. Parental values are being questioned and new ones are being examined as young people, on their own, "develop a vision of how we will live our life."

But the "dragons" can be turned into "delights" if young adults choose to learn, rather than hide, from the deep questions and painful experiences that accompany growth.

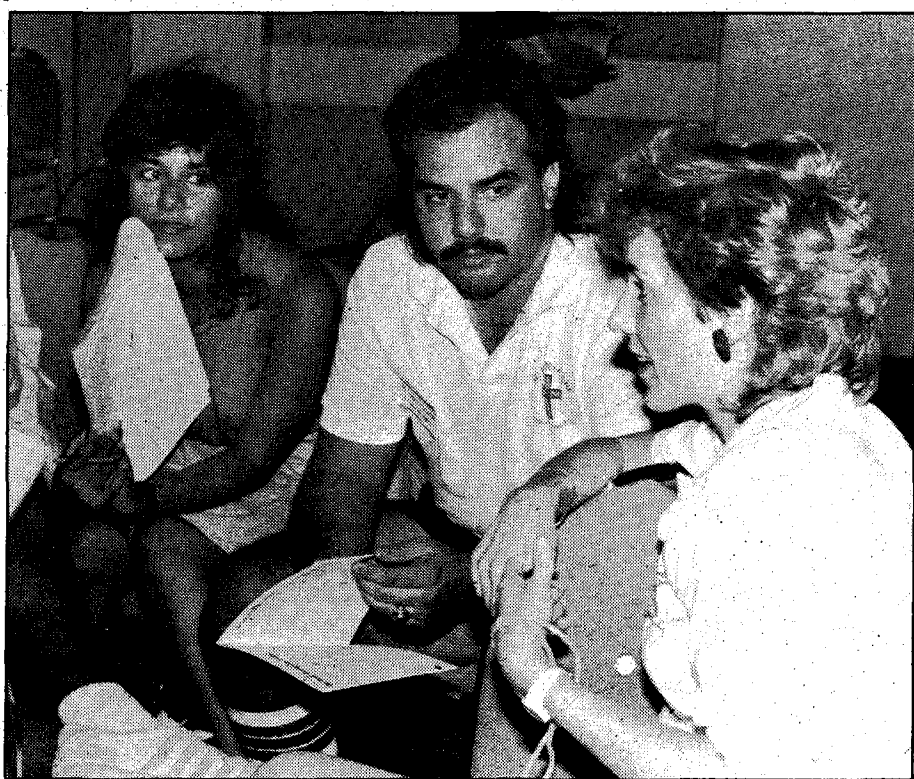
"We need to discover the treasures hidden deep in our souls," Sr. Faith said. "Above power, above success, above prestige and recognition, we're looking for peace and self-love and intimacy."

She urged that young adults take the time to simply "sit quietly before our Creator... I think that sometimes I search so long and so hard for God that I miss God's presence in front of my eyes and within myself."

And she suggested they look to Jesus — a single young adult — as their role model.

For Jesus, too, had painful experiences with friendship and intimacy, Sr. Faith said. His closest friends deserted Him, one even betrayed Him, and other people sharply criticized His "very deep and very special" relationship with Mary Magdalene.

Jesus' pain and loneliness was not much different from that experienced by young adults today, Sr. Faith said. So she urged her audience to remember that "we're not in this alone," and to hang onto faith in God "even when He is distant."



Single young adults share views on God and spirituality after listening to Sr. Faith Mauro (below). (Voice photos/Ana Rodriguez-Soto)

*'We need to discover the treasures hidden deep in our souls... Above power, above success, above prestige and recognition, we're looking for peace and self-love and intimacy.'*

—Sr. Faith Mauro  
USCC representative  
for Young Adult Ministry



"All God asks of us is to act justly, to love tenderly, and to walk humbly with our God," she said.

In a brief interview later with The Voice, Sr. Faith said the "real challenge" of young adult ministry is reaching those who have yet to admit that they need or want God in their lives, those totally immersed in the secular, superficial "singles" lifestyle.

"We've got to make an invitation to people," she said. "Be open. Not judge, but listen. Maybe challenge... What they're looking for is true love and intimacy."

"One of the biggest messages here is hospitality," said Kathie Klerk, referring to the rationale behind the now annual young adult gathering. "We want to make people feel welcome no matter where they're coming from."

Klerk, who coordinated the weekend's events, is a member of St. Louis parish in South Dade and delegate-at-large on the Young Adult Council. She added that, by their example, Catholic young adults are showing their peers that "there's a choice. There's an alternative lifestyle that can make you very happy."

### St. Thomas president honored

Fr. Patrick O'Neill, president of St. Thomas University in Opa-Locka, was honored during the second annual Young Adult Conference for his "outstanding work" in the field of young adult ministry.



Fr. O'Neill

In the mid-1970s, Fr. O'Neill saw the need for a special ministry to young adults and became the first to coordinate it on a national level. From 1974 to 1980, when he was appointed president at St. Thomas, he served as national director for higher education, campus and young adult ministries for the U.S. Catholic Conference.

Fr. O'Neill also has been "very supportive" of young adult programs in the Archdiocese of Miami, said Michael Galligan-Stierle, director of the Archdiocesan office of Young Adult Ministry.

## Bishops: Let Cuban prisoners in

In a joint statement issued last week, Miami's Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman urged that Cuban political prisoners be granted visas to enter the United States.

The State Department this week

agreed, reversing an earlier administration decision to deny the visas in retaliation for the Cuban government's refusal to take back criminals who arrived on the 1980 Mariel boatlift.

"Today we ask that the proverbial

generosity of this nation toward all who suffer persecution be extended to these men and women who have proven their loyalty to the ideals of liberty common to the Americas — liberty that has its roots in Christianity," the bishops said.

## Miami called top evangelizing diocese

### Lay leader elected to national post

By Araceli Cantero  
Executive Editor, La Voz

The Archdiocese of Miami is number one in evangelization, and recognized as such in the rest of the country, where fellow bishops call Archbishop Edward McCarthy "the evangelizing bishop."

That's the opinion of Marsha Whelan, newly-elected president of the National Council of Catholic Evangelizers (NCCE), who also happens to be the director of the Archdiocese of Miami's Evangelization Office and

secretary to the Archdiocesan Synod.

Whelan is the first woman to head the national evangelization group and, in an interview with La Voz, said her election to the post is a sign of maturity within the Church, which is recognizing that women also can be leaders.

She said the fact that she lives in Miami will enable her to bring great sensitivity and resources to her new job.

"In a country where, by the year

2,000, half of the Catholic population is expected to be Hispanic, the Miami experience can serve as a preview of the future," she said.

Whelan's job as president of the three-year old NCCE (she served as vice-president the last two years) will be to establish and maintain links with other national groups such as Renew, the organization of lay ministers and the organization of pastoral planners, so that their programs will include a broad view of evangelization.

Whelan is convinced that the fact that she comes from the Archdiocese

of Miami influenced her election to the NCCE presidency since "nationally we are considered pioneers in evangelization."

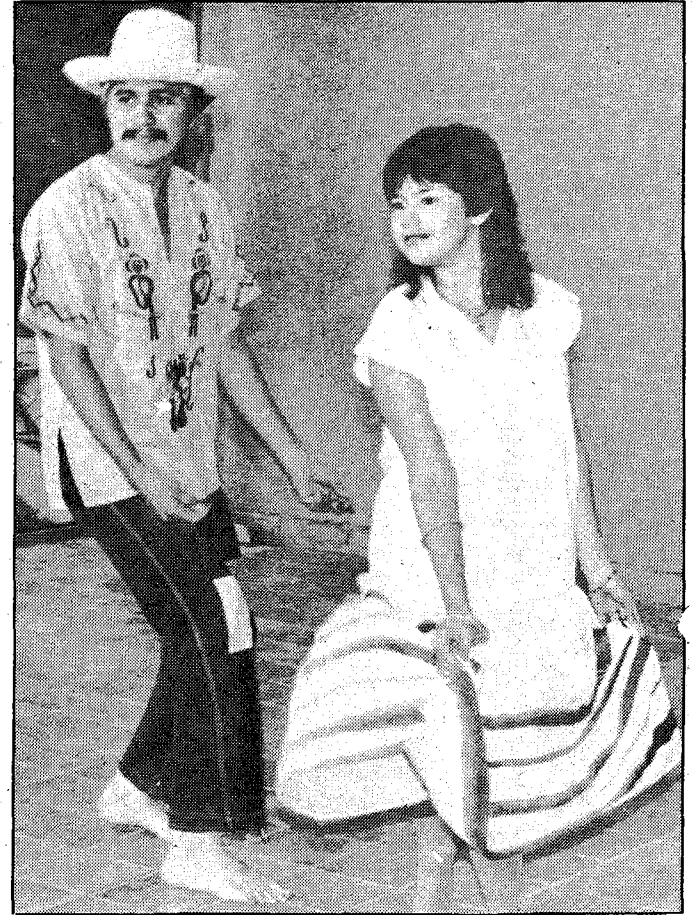
She said Archbishop McCarthy is known among fellow bishops as a staunch supporter of evangelization efforts. "He was the only one who voted against closing the [U.S. bishops'] national evangelization office," Whelan said.

"Our task is not measured by the number of converts or statistics on Catholics," she added. "The important thing is to change society from within, penetrate the culture and give each person a sense of mission."





Father Ernesto Garcia-Rubio (left) gets a hug from one of the Nicaraguan lay ministers during the commissioning Mass. As a farewell gift (right), group members performed typical dances and sang for Pastoral Center employees. (Voice photos/Ana Rodriguez-Soto)



## Nicaraguans trained here

(Continued from page 1)

free of charge by the Lay Ministry office, consisted of 28 hours of classes — on the Bible, spirituality, the Church, the sacraments and evangelization techniques.

The remaining time, up to 40 hours per week, the Nicaraguans spent doing pastoral work at Our Lady of Divine Providence parish — visiting homes, serving as leaders in parish groups.

In an interview with *La Voz*, the

Spanish-language newspaper of the Archdiocese, Bishop Vega said he wanted his lay ministers to see evangelization in a different context, "so that they won't think they're the only ones with problems...I think the experience has been more beneficial than even I imagined."

Mayra, one of the Nicaraguans, agreed. "Being a Christian is a problem here, too," she said. "Over there, we think this is paradise, but people

here often feel an emptiness inside."

At the commissioning liturgy, Auxiliary Bishop Agustin Roman praised the Nicaraguans as "the most excellent of all the visitors" to South Florida because "you have come here seeking the pearl, the treasure that is the Gospel. And you do not wish to hoard it but to share it."

"It really was our gift to be associated with them," said Archbishop McCarthy, adding, "our prayers will be with them."

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# La Voz judged best Spanish Church paper

La Voz, the Spanish-language newspaper of the Archdiocese of Miami, has been judged the best Spanish-language Catholic publication in the United States.

In the Catholic Press Association's annual competition, La Voz took first place in every Spanish-language category: for best news report; best human interest feature; best article; best editorial; best opinion column; and general excellence.

The judges said La Voz "stands out" above all the other Spanish-language publications and was "clearly the first choice" for general excellence.

"I think the Archdiocese of Miami deserves this distinction," said Araceli Cantero, executive editor of La Voz and herself a multiple award winner, both this year and in years past.

"Since 1960 and before any other organization, the Archdiocese has been informing Hispanic Catholics in their native language," Cantero said, obviously pleased by the scope of the paper's win.

The fact that La Voz was honored for general excellence, a distinction it had not received previously, shows that "teamwork is essential in the newspaper business, especially when the resources are scarce," Cantero said.

"At La Voz, we are few, but we work well," she said. "I hope these prizes serve to encourage more Hispanic journalists and more Hispanic publications in other dioceses."

About 30 Catholic newspapers in the United States publish columns or sections in Spanish. Award selections are made from these entries. The general excellence category is open only to magazines, newspapers or newsletters — national and diocesan — which are published entirely in Spanish. Currently, there are nine.

In addition to general excellence, La Voz also won first place in each of the following categories:

- Best news report: For Cantero's "It's Our Church," a report on the 3rd National Hispanic Encuentro;
- Best article: For Ligia Guillen's "To be Christian in Cuba is a chal-

lenge," which reported on a meeting of exiled members of the Cuban Youth Federation. (Revista Maryknoll and NC News Service tied for first place in this category.)

- Best human interest feature: For "In Dios: much more than sewing and singing," by Cantero. The story dealt with a farmworker cooperative that makes and sells clothes to high-class stores.

- Best editorial: "A brave gesture of Church solidarity," by Cantero, which defended the visit of the U.S. bishops to Cuba.

- Best opinion column: For Fr. Arnaldo Bazan's "Wilted Flowers," which dealt with the custom of placing flowers in funeral parlors. Fr. Bazan is associate pastor at St. Michael Church in Miami.

Also winning a third place in this category was Fr. Jose Luis Hernando, pastor of St. Benedict Church in Hialeah, for his columns on "understanding the animals," in particular one about the hedgehog.

The Archdiocese of Miami publishes two diocesan newspapers: The Voice for English-language readers and La Voz for Spanish-language readers. The two publish on alternate weeks and have separate content, staffs and editors.

## Official Archdiocese of Miami

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

**The Reverend Monsignor William Dever** — to Pastor, St. Helen Church, Fort Lauderdale, effective June 21, 1986.

**The Reverend William Elbert** — to pursue higher studies, effective August 13, 1986.

**The Reverend John Hanley, OMI** — to Administrator, St. Stephen Church, Miramar, effective September 2, 1986, upon nomination by his Superior.

**The Reverend Francis Flanagan, OMI** — to Associate Pastor, St. Stephen Church, Miramar, effective September 2, 1986, upon nomination by his Superior.



Gene Newman (left), Linda Aguirre and Matias Cruz took their RC Cola protest to Victor Posner's Miami Beach headquarters. (La Voz photo/Araceli Cantero)

## Union pickets RC

Holding posters that showed caricatures of businessman Victor Posner and urging the public to boycott the products of his Royal Crown Company, a group of farmworkers demonstrated in front of the R.C.-Cola building in Miami Beach recently to protest what they called Posner's unfair labor practices.

Gene Newman, 45, holding one of the posters, said, "We're not trying to destroy Posner but to make him understand that we're also human beings."

Newman and 400 others lost their jobs with Adams Packing Assoc., a subsidiary of RC Cola, after sign-

ing petitions that asked the United Farmworkers of America (UFW) union to represent them. The workers were replaced by others who were not associated with the Union.

Matias Cruz, representative of the UFW, said that on various occasions the union has tried to negotiate with R.C. Cola to raise the wages of farmworkers. But the company says it has nothing to do with them. Instead, it allows Adams Packing to hire non-union workers and pay them 55 cents for every 90-pound basket picked, rather than the 92 cents a basket the union is asking for.

## Miami priest remembers singer Kate Smith

By Marjorie L. Donohue  
Special to The Voice

While Americans throughout the nation mourned the death of singer Kate Smith on June 17, one priest from Miami felt a personal loss with the news of her passing.

Father Sean O'Sullivan, presently

director of the Substance Abuse Division of Catholic Community Services, recalled his first meeting with her in 1964, when he served as an associate pastor in Sacred Heart Church, Lake Worth.

"She had a condominium on the ocean," he recalled, "and came there to live after the death of her manager and close friend, Ted Collins, whom she greatly admired because of his deep faith and adherence to Catholicism. She attended Mass at Sacred Heart Church and joined the convert class I was conducting weekly for a period of three months."

According to Father O'Sullivan, Miss Smith was not baptized as a child although her father was a Catholic and her mother was a Presbyterian. At the conclusion of the classes, she asked to be baptized.

"Religion came easy to her," Father

O'Sullivan added. "She was a deeply religious woman who walked with God and Christ every day of her life." Although she was very depressed after Collins' death, she "found consolation in her faith and was a bubbly woman full of life and good cheer," he said. "Her presence dominated everyone in the room because of her great personality and when she would occasionally sing a hymn during the Sunday Liturgy at Sacred Heart Church, parishioners would be standing three-deep in the parking lot to hear her

beautiful voice.

"Kate Smith had a deep and abiding love for America and her appreciation of this great country was one of the great themes of her life. Her inspiring presence will be sorely missed by a country which badly needs someone to sing its praises," Father O'Sullivan added.

At age 58, the 79-year-old singer, who was best known for her singing of "God Bless America," was baptized in St. Agnes Church in Lake Placid, N.Y. where she had a summer home.

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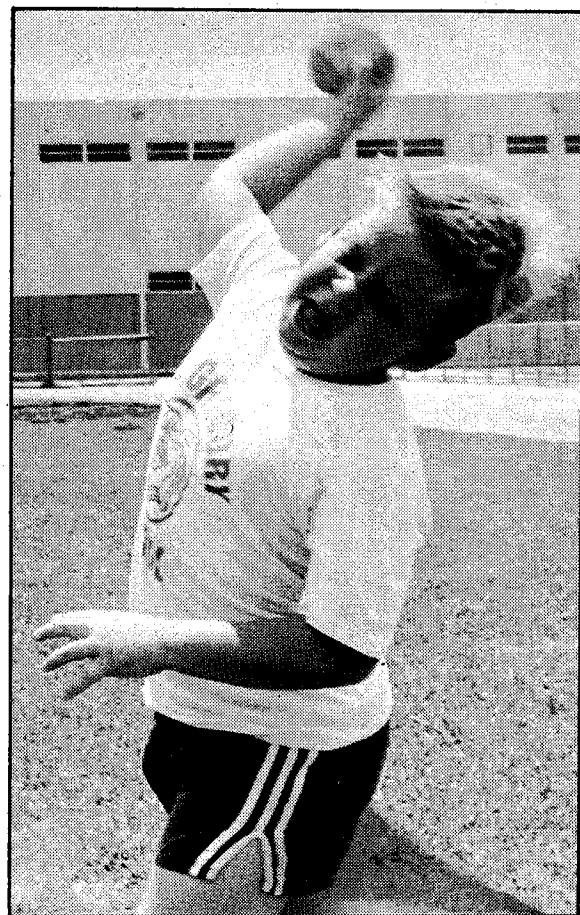
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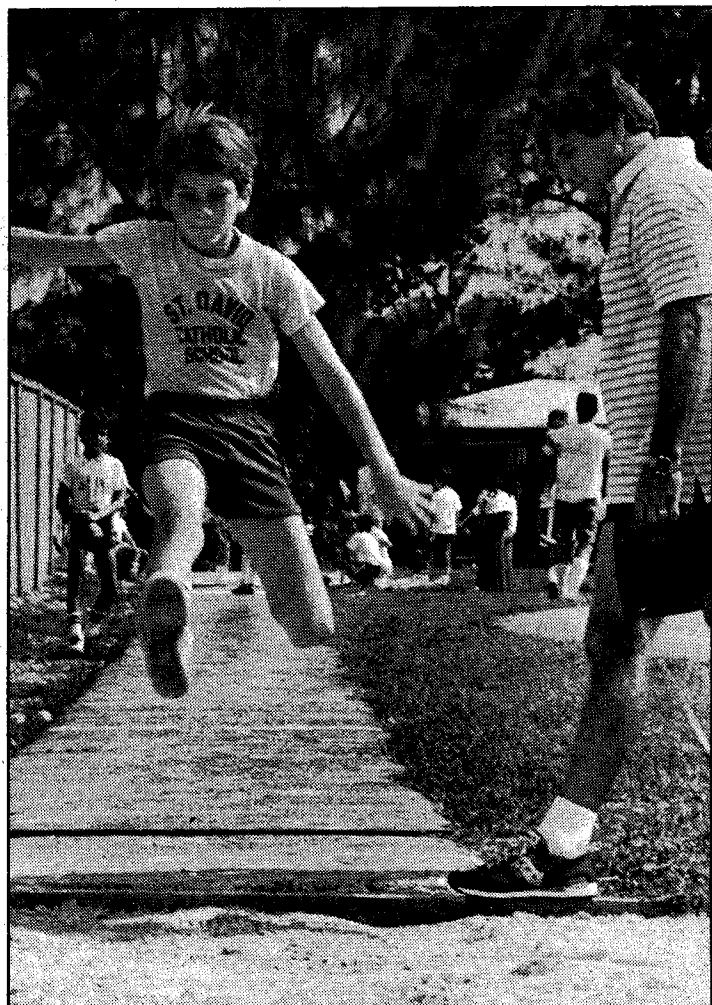


St. Gregory's Frank Marciante, who placed first in several of the track and field events, strains to finish the 100-yard dash ahead of his classmates. At right, Christopher Alvershine, a first-grader at St. Gregory's, exerts a similar effort to throw the softball as far as he can. (Voice photos/A.R. Soto/B. Kennedy)



## Go for it! First thru fourth-graders compete in track and field

It started out as a kind of competition between coaches. Whose athletes were better? St. Gregory School's athletic director Mike Higgins claimed his were. But his wife, Lisa D'Addio Higgins, physical education teacher at St. David School, disagreed. Then they realized there were no track-and-field competitions for students in first through fourth grades, so they decided to organize their own. Last Saturday, at St. Thomas Aquinas High School in Fort Lauderdale, about 50 of their students (with cheering parents in tow) showed up to compete in several events: running long jump, standing broad jump, softball throw, 50-yard dash and 100-yard dash. Ribbons were awarded to the three top finishers from each grade in each event, but everyone got an honorable mention at the end. D'Addio Higgins said the all-volunteer meet was so successful she and her husband are planning to make it an annual event and invite participants from other Broward elementary schools.



A. St. David's fourth-grader takes a stab at the running long jump. (Voice photo/A.R. Soto)



Alejandra Hering, a first-grader from St. Gregory's, breezes through the finish line during the 50-yard dash while her classmate (left) Anna DiMarco holds up award ribbons. (Voice photos/B. Kennedy/A.R. Soto)

## Thanks, America!

Operation Pedro Pan 'kids' hold reunion, make plans to help today's refugees

By Ligia Guillén  
La Voz Staff Writer

The rain fell hard and heavy all day, but it didn't dampen the spirits of about 200 party-minded Cuban-Americans and their families. Bringing umbrellas and memories of two

decades ago, they gathered at Boystown June 18 to say "Thanks, America."

The carnival-style reunion brought together men and women who, in the early 1960s, arrived in this country as children alone, sent by parents who

feared they might never see their sons and daughters again, but accepted that risk as the price of freedom.

Between 1960 and 1964, Operation Pedro Pan (Spanish for Peter Pan) brought about 7,000 unaccompanied Cuban children, ages 7 to 19, to five

Miami "camps" or group homes. The "Thanks, America" picnic was celebrated in one of them, known then as Matecumbe, now as Boystown, a Catholic shelter for dependent boys.

Msgr. Bryan Walsh, the Irish priest  
(Continued on page 17)



## Patriotism and Catholics

*A Christian citizen needs to find ways of joining love of country with much wider human solidarity*

By John A. Coleman, S.J.

Jesuit scholar John Courtney Murray once reminded his fellow Americans that as Catholics we belong to a tradition and heritage richer, older and wider than our nation's. We belong to a worldwide church which makes us, in some real sense, brothers and sisters to men and women in Bolivia, Kenya and Hong Kong.

The question then arises: How does this wider worldview influence the way a Catholic regards patriotism, the love of one's own country?

Thomas Aquinas lists patriotism as a virtue under the rubric of *pietas*. Loyal adherence to one's native city-state or ethnic people (the modern nation-state did not yet exist in Aquinas' era) is akin to piety toward family and church. Like every loyalty short of our loyalty to God, patriotism always stands under dual judgment. First, patriotism is subordinate to our higher loyalties to God, and second, the ground of loyalty to any group (family, school, business, nation) is dependent on the intrinsic purposes and just goals of that group.

We are not bound to blind loyalty toward our families if they are destructive of their members or so deeply pathological as to undermine family life. The obligation to national loyalty, similarly, changes when one's nation subverts justice, liberty and the common good. Since the nation is always linked to our own fate, in these circumstances piety toward the nation calls for compliance to its just laws but also active resistance to any unjust policies. So thought patriots such as Thoreau, Emerson and Martin Luther King in the United States, Corazon Aquino in the Philippines and Lech Walesa in Poland. The legacy of the Nuremberg trials passing judgment on German collaboration in Hitler's evil illustrates the same principle from another perspective.

Authentic patriotism demands an active and critical stance. It is not a passive virtue. We can fail by excess or by defect. We fail by excess when our patriotism is too uncritical or premised on an unjust disparagement of other cultures or infringes their inherent right to self-determination.

A thinking patriot knows that we have loyalties and obligations beyond our land to common humanity and to a global common good. Catholics in the United States especially, as members of an international church, should feel these bonds of solidarity keenly. They stand in judgment on national pride. They led our U.S. bishops, through solidarity with the church in El Salvador, to question current governmental policies. Making an absolute out of national sovereignty or self-interest is sinful. I look each day on my wall at a poster I brought from the Vicariate of Solidarity in Santiago, Chile. The poster shows mothers holding placards asking, "Where are they?" — their missing children murdered by a bloody regime. As a Catholic I feel ties which bind me to those mothers. As a patriot I am ashamed of the ways the U.S. government helped the Pinochet regime to power and supported it until quite recently.

Only airy abstract thinkers, however, will im-

*Jesuit Father John Coleman, a sociologist, is professor of religion and society at the Jesuit School of Theology, Berkeley, California.*



agine that we can make an unmediated jump to becoming and being "citizens of the entire world" without need for a particular hearth, homeland, culture and national temper. This abstract view — profoundly anti-Christian in its nonhistorical and anti-incarnational approach — strikes me as idealistic and naive. The Irish poet William Butler Yeats knew better. He claimed.

*'Piety toward the nation calls for compliance to its just laws but also active resistance to any unjust policies. So thought such patriots as Thoreau, Emerson and Martin Luther King in the United States, Corazon Aquino in the Philippines and Lech Walesa in Poland.'*

"One can only reach out to the universe with a gloved hand — that glove is one's nation, the only thing one knows even a little of."

The dangers in excessive, chauvinistic patriotism are real, persistent and in need of constant, critical monitoring. We do well, as Christians, to underscore the conditioned nature of our loyalties to the nation. They are always "under God" and under the judgment of justice. We belong to a worldwide church whose saints, past and present, have had to choose between God and Caesar. But we equally make a major mistake if we pretend that patriotism is *always* or usually dangerous. Patriotism is also a duty, a genuine virtue and a moral good by building community for national purpose and for relating to the wider world.

A thoughtful article in the *New York Times* Sunday magazine by R. W. Apple Jr. entitled "New Stirrings of Patriotism," raises the issue of

authentic patriotism. Apple notes that "there isn't much agreement on what constitutes patriotic or unpatriotic conduct. When people say they are patriotic they may well mean different things." It has always been this way. Alisdair MacIntyre notes in his book, *After Virtue*, "To belong to any tradition is to engage actively in a lively argument about the goods of that tradition."

There were ominous signs of inauthentic patriotism in Apple's report. For example, by a margin of two to one, U.S. citizens prefer a suicidal nuclear destruction (in a cataclysm that will destroy other nations as well) to tolerating Russian domination. Frightening, too, was the statistic showing that a majority of U.S. citizens, when asked, were willing to override the Bill of Rights to deny extremist groups the right to hold nonviolent protests. Further, wealthier U.S. citizens were very conditional in their allegiance to this country. "They were more likely than the poor and uneducated to say they would leave the country if they could double their income."

Apple concludes his essay with an appeal for a "higher" patriotism which, he claims "has always consisted in constructive criticism in the search for ways to improve, if not to perfect, what we love." Whether we like it or not, responsibility for our nation — for its many blessings and for its defects — is part of our destiny as U.S. citizens. Through authentic patriotism we can call it to its highest ideals and destiny.

On occasions when I have lived abroad, especially when I have been in contact with American missionaries — in Zambia, Bolivia and Chile — I have always come back both more aware of just how American I already am and am destined to remain (often more proud of some of our American traits) and convinced of the need for an active, critical patriotism informed by my deepest loyalties as an American Catholic citizen. Tied both to our nation's highest purposes and to membership in a worldwide church, Catholic patriotism will always look for ways to join authentic patriotism to a wider human solidarity.

*(Reprinted from Maryknoll Magazine)*

### Freedom quotes

"The Fourth of July is a day to give thanks to God for all that our forefathers accomplished and a time to renew the national effort on behalf of the poor and homeless. Especially this year, as we celebrate the restoration of the Statue of Liberty, I think we should again celebrate the achievements of the past 210 years and also address the many challenges needed to improve our way of life — a greater measure of world peace and a higher level of economic and social justice for more people."

— Bishop James Malone, president, National Conference of Catholic Bishops

"I'll just tell you what I am going to do. I am going to fast that day, keep away from the hoopla and observe the day the way Christians ought to. It should be a day of repentance and atonement for everything, like Yom Kippur is for the Jews. The current crimes are, of course Nicaragua and El Salvador, the arms race, neglect of the poor and the homeless. The list is pretty large."

— Rev. Daniel Berrigan, S.J., Anti-war activist, writer



# Editorial Page

## Will 'Lady' survive another 100 years?

At this time when we are about to commemorate the refurbished image of our Statue of Liberty, and in so doing celebrate those symbolized liberties, it should be worthwhile to ask ourselves where those liberties are taking us.

What kind of nation is Lady Liberty presiding over and what kind of nation will we be when the Lady is another hundred years old?

We have discussed here before the neutering of our value system by sanitizing any religious values from the public institutions.

Now Columbia magazine has devoted a whole issue to the secularization of America. It makes devastating reading.

One author chronicles the American Civil Liberties Union assault on religious expression in our public institutions, arguing that ACLU is the chief architect of the secularization of America's soul. The article describes how Rep. Henry Hyde, after sponsoring abortion-restricting legislation, was spied on by the ACLU which searched his mail, observed him going into

### Voice editorial

church, receiving Communion and reading the Bible. ACLU used this in court to challenge his legislation as being a breach of church and state. ACLU lost in this instance, apparently oblivious to the irony in the use of such Gestapo tactics by a "civil liberties" organization.

However, the article also lists numerous successful ACLU court cases chipping away at religious content in public life.

The magazine, in other articles, also cites the tremendous destruction of values in the entertainment media and the public schools, both of which are the great molders of America's youth who spend most of their time in the grips of one or the other.

And the government itself is cited as a major part of the problem, fostering anti-family legislation that rewards non-marriage, penalizes parents who want to educate their children with religious values, helps in the destruction of unborn life, and in many other ways advances the myth of value-free laws.

America is still the greatest nation on earth, and perhaps the best single hope for a future world that can move forward in peace and mutual cooperation toward conquering poverty and need. But the mantle of that kind of leadership carries with it a great burden that can be borne only on a foundation of rock-like character. Such character flows not from the shifting sands of selfish individualism but a hard belief in God-oriented values. George Washington was not sectarian in his orientation but was firm in his belief in God and thus was able to weather every hardship of frostbite and hunger at Valley Forge when others would have quit.

As a nation we must not segregate all religion from our nation's institutions or we will eventually segregate our nation's soul to the ghetto of failed societies.



But with open acknowledgment of our spiritual reliance, this nation can be the guiding light of the world, as symbolized by the torch in the hand of the Lady whose one-hundredth year we celebrate this coming week.

## Letters

### Catholic cemetery provides service

Editor:

I am disappointed in the recent advertisement-type article appearing in *The Voice*, describing the "Catholic section of Woodlawn Park Cemetery, South." The article promotes what this non-sectarian cemetery bills as a Roman Catholic Section, a claim which has caused confusion and concern among those seeking burial in a cemetery owned and maintained by the Catholic Archdiocese of Miami.

The Archdiocese of Miami operates two cemeteries: Our Lady of Mercy, in Miami, and Our Lady Queen of Heaven, in Fort Lauderdale. Both cemeteries are being continually renovated and developed to serve the Catholics of South Florida with traditional ground burial as well as crypt burial in Chapel and Garden Mausolea. As non-profit entities, the Archdiocesan Cemeteries provide Catholics reasonable and economical burial. A single mausoleum crypt in the "Catholic" section of Woodlawn South sells for \$4,450 with 10.85 percent financing. A comparable crypt at Catholic Cemeteries is offered for \$2,450 with 72 months to pay and no finance charges.

When Catholics are faced with the decision of selecting burial location, the Catholic Cemeteries of the Archdiocese provide a sacred enclosure of dignity and beauty reflecting our faith in the resurrection.

—Father Kenneth D. Whittaker  
Archdiocesan Director of  
Catholic Cemeteries

### Archbishop right on clinic issue

Editor:

I wish to commend Archbishop McCarthy for his clear and concise stand on the school-health clinic issue as printed in the Miami Herald June 12th "Readers' Forum."

One might wonder why more of the laity do not express themselves likewise in the secular press on moral matters. Some of us have tried and have done so but the Herald appears to ignore our letters but does not hesitate to print contrary views at times.

Anyhow, it took the Archbishop to put the point across to the secular public on this particular matter.

—G. N. Pitzen  
Stuart

### Soviets are ones double-talking

Editor:

In a recent *Voice* interview, Sr. Mary Evelyn Jegen of Pax Christi implied that the United States is not negotiating "in good faith" with the Soviet Union at the arms control talks.

If she were to look at the facts and not the rhetoric, however, she would find that it is the Soviets who do not negotiate in good faith as evidenced by the lack of free elections in Poland (in violation of the Yalta Agreement), the internal exile of Sakharov (in violation of the Helsinki Accords), the use of child-maiming toy bombs in Afghanistan (in violation of the Conventional Weapons Treaty), the deployment of two new Intercontinental Ballistic Missiles (ICBMs) — the

SS-24 and the SS-25 (in violation of the SALT II), et al.

Furthermore, I do not share her view that it is myth-making to consider the Soviet Union an "evil empire." Especially when you consider that the Soviets starved to death at least seven million Ukrainians in the 1930s, killed over one million Afghans since their 1979 invasion, broke Solidarity in Poland, probably put the contract out on the Pope, massacred 269 innocent civilians on KAL 007, and failed to inform anyone for three days after having the world's worst nuclear disaster.

While I agree with Sr. Mary Evelyn that we should strive to make "war obsolete," we must realize that our highest priority as a nation is to preserve our freedoms. Winston Churchill said it best when he stated, "If a country ever places a higher value on peace than it does freedom, it will probably lose both."

—Scott D. Lofman  
Miami

### American banks helping Soviets?

Editor:

The American people are financing the Soviets and their satellite nations in their expansionist movements throughout the world.

How can this be? The Soviets and their cronies can't afford these projects on their faltering economy so they borrow the money from American banks at lower rates of interest than we Americans can borrow. But this money belongs to the depositors and so we Americans are financing the Sovietization of our world and our own destruction.

Even worse, since the Soviets and their cronies are notorious for breaking agreements, the chances are good that they will default on these loans and the American people will be stuck with the losses. Either the depositors will lose their money or the taxpayers will have to foot the bill to cover federal insurance. Many billions of dollars are involved and every taxpayer will feel the bite. So do something about it.

—Cornelius U. Morgan  
Baltimore, Md.

### Irreverent tide sweeping country

Editor:

A rising tide of irreverence is sweeping our country. I refer to the boldly increasing use of cussing, mockery and blasphemous scripts of film, stage, TV shows and even news-casts, depicting all manner of anti-God and anti-Christ fiction.

Of course, there is nothing new about blasphemy and sacrilege. They are the devil's own language — or the ravings of the mentally ill. But when a supposed-to-be respectable ABC reporter like Peter Jennings in his May 20th broadcast closes his program (taped in Miami) thanking local TV stations and city officials for the courteous welcome and ends up staring at the heaven with a cynical thank you to that "character" up there for holding off the thunder and rain, one feels that all natural reactions of reverence and sense of propriety have been reversed. For when you give God such a cheap second place, with cynical derision you give Him no place at all.

—Edward Starks  
Buffalo, N.Y.



## The index of forbidden books

**Q. I am a convert of several years to the Catholic faith. A few days ago a friend (Catholic all his life) mentioned something I never heard of before, the Index of Forbidden Books. Is there such a list of forbidden books? What does that mean? (Pennsylvania)**



**BY FR. JOHN DIETZEN**

**A.** Almost from the beginning, the Catholic Church has recognized that what people read has enormous potential influence, for good or bad, on their faith.

For example, this is one reason Christian people were always so careful that translations and copies of the Sacred Scriptures were as accurate as humanly possible. Among the most colorful documents we possess from early Christian centuries are letters that flowed between the early theologians and saints arguing over the most appropriate translation of a word in the Bible.

By the fifth century this concern was already shown toward other writings and what later became the Index of Prohibited Books came into existence.

This was simply a list of books relating to religion, Christian religion particularly, that members of the church were not to read without sufficient preparation and background.

The index continued, in one fashion or another, up to our time. Gradually, particularly in this century, this sort of prohibition against printing, selling or reading certain books was greatly mitigated and now is repealed altogether. The new (1983) Code of Canon Law contains no provision for such a prohibition of books.

Approval by proper church authorities is still required for certain types of publications either before or after they are printed. These include mainly editions of the Bible, liturgical and devotional books and books intended to be used as texts for religious instruction (see especially canons 824-828). These provisions are considerably less restrictive than in previous church law.

The church, of course, retains the same concerns for the integrity of our faith as in the past. The shift is toward a different understanding of the purpose of church law.

As the Canon Law Society of America explains: "The purpose of this legislation has partially changed, from a rather paternalistic attempt to protect the faith and morals of the people by safeguarding them from harmful religious publications, to a more restrained and positive effort to assure that those writings which express the church's prayers and beliefs do so accurately" ("The Code of Canon Law: A Text and Commentary").

**(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)**

**(Questions for this column should be addressed to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)**

## Lost children

**BY ANTOINETTE BOSCO**



We must be honest in asking ourselves what children get at church. On Sundays they sit through Masses that often have little meaning to them and hear sermons they don't relate to since they have little to do with their daily lives.

Most parishes do little to involve kids in Christian work to help the poor, the sick or the needy. How many parishes have ongoing programs to help with drug abuse, teen pregnancies, teen depression and loneliness and despair?

The reality is that when our children go off to start their adult lives, many leave the church. When they decide to marry, many still want a church wedding. This could be a perfect time to welcome them back into the fold.

But, increasingly, these young couples are meeting with judgment against them. A young woman came to me in tears just today because a priest told her she could not have a Catholic wedding simply because she was not officially registered with any parish.

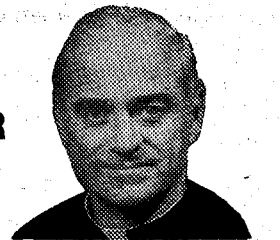
There are many complex reasons why the church is losing young people. We owe it to them to examine what we are doing wrong.

The real tragedy is that our children need the church — even if they are too young to realize it now. Everyone of us eventually reaches a point where life on earth only makes sense through faith in God.

Without the necessary foundation, I'm afraid that many of our children will reach that point as adults, only to find themselves lost in a sea of despair.

## Sexaholics Anonymous

**BY FR. JOHN CATOIR**



About a year ago I received a letter from a 30-year-old man from the mid-West who was deeply troubled about his sexual promiscuity. He felt he had lost all control of his life. His room was cluttered with pornography. He was spending over \$5,000 a year on prostitutes, and his self-respect was at an all-time low.

I phoned him, and we had a long chat. "You can't put out a fire with dry wood," I said. "If you are serious about recovering your sanity, you will have to rid your room of all the porn and eventually try to clean your mind of it too." Then I began speculating. "Why not go to some Alcoholics Anonymous meetings? Even though you have a different problem, just being among them might help you to draw strength from their courage." He agreed to try it.

Some months later I got a letter from him explaining that at an A.A. meeting he learned about S.A. (Sexaholics Anonymous) and was attending their meetings regularly. He said there were about 12 chapters in towns and cities within driving distance of him. I had never heard of S.A. and asked him for more information.

He sent me a brochure, and this is what they say about themselves: "Sexaholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to stop lusting and become sexually sober... Many of us felt inadequate, unworthy, alone and afraid... we tuned out with fantasy and masturbation. We lusted and wanted to be

lusted after. We became true addicts: promiscuity, adultery, dependency relationships and more fantasy. We were addicted to the intrigue, the tease, the forbidden. This produced guilt, self-hatred, remorse, emptiness and pain, and we were driven ever inward away from reality, from love, lost inside ourselves... but we discovered we could stop... that sex indeed was optional."

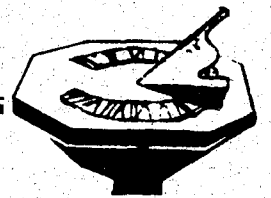
I recently received this note from him, "I'm entering my fifth month into the journey of discovering who God meant me to be; it is a very enlightening journey filled with many obstacles which do not nearly seem as insurmountable as before."

I think he's making wonderful progress. If you would like more information on S.A., write to S.A., P.O. Box 300, Simi Valley, Ca. 93062. As in A.A., everything is strictly confidential.

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

## Time capsules

By Frank Morgan



### 'Eureka! I've found it'

Archimedes was a Greek mathematician of the third century before Christ, who lived most of his life in his native Syracuse in Sicily where he was on friendly terms with the royal family. One day the ruler of Syracuse, Hieron, asked him to determine if the royal crown was pure gold or alloyed with silver. Archimedes was perplexed until one morning in the public baths he suddenly realized that pure gold would displace a different amount of water than silver. He rushed from the baths, naked, to his home shouting, "Eureka!" (I have found it!)

Archimedes also invented the crowbar. It was he who said of his crowbar or lever, "Give me another place on

which to stand and a lever long enough and I will move the earth." He also invented the first elevator. It was a hand-wound lift that was designed to carry a single passenger. He also raised water from a lower level to a higher level with his "Archimedean screw."

And when the Romans attacked Syracuse by sea in 214 B.C., Archimedes installed a giant concave mirror on the shore. He placed the mirror so that it magnified the sun's rays, then focused them on the Roman ships which ignited in seconds. But eventually the Romans conquered Syracuse and Archimedes died at their hands at the young age of 25.



## Tips for a concerned grandparent

Dear Mary: I am concerned about my grandson. He steals. He is 22 years old, and I strongly suspect he has been stealing since he was a small child. He thinks it is all right to steal from some people and firms, but not others. I have heard my daughter reprimand him, but I have never heard my son-in-law say anything to him. My daughter and son-in-law left the church a long time ago, so he has no training in religion. I know it is only a matter of time until he gets into real trouble. Is there anything I can do? —Ohio.

The problem you pose applies not only to grandparents, but other relatives and close friends when they see a difficult situation within a family. What can you do? What should you do?

First, be very certain of your facts. How do you know your grandson steals? Have you observed him personally? Has he told you all about it? All of us, when we talk about other people, have a tendency to emphasize or exaggerate the point we are trying to make. Unless you live within the immediate family, you are not likely to get the facts of a situation with complete accuracy.

Second, supposing that your grandson does steal, there is very little effective direct action that you can or should take. Your grandson is an adult. Even his parents are not responsible for his



BY  
DR. JAMES  
AND MARY  
KENNY

discipline. Perhaps that is why you have not heard your son-in-law "reprimand" him. It is doubtful that a reprimand would be effective with an adult child. You, as a grandparent, have even less responsibility for his behavior than his parents do.

Since your facts may be doubtful and your responsibility non-existent, it is not your business to take action regarding your grandson's behavior. And it is even more doubtful that you would be able to take effective action if you did try.

Is there anything you can do? Certainly. You can act like a grandparent. Grandparents believe that their grandchildren are the most beautiful people on earth. Grandparents are interested in their grandchildren's activities and are proud of their achievements. Grandparents love their grandchildren unconditionally, just for being themselves.

Your grandson is a young adult. Treat him like

one. What interests or expertise does he have that you might use? Many young men, for example, know a great deal about cars. Perhaps you are thinking about buying a new or used car or perhaps your car needs repairs. Ask his advice on the subject.

Sometimes grandparents would like to travel but do not like to drive for long periods of time. An adult grandchild can make an ideal traveling companion. A young adult grandchild might be eager to drive and might enjoy taking a trip with you.

Your own knowledge of your grandson can suggest other areas which might bring you together. Share information with him. Share experiences with him. Let him know that you think he is a terrific person.

In short, ignore the whole matter of stealing, a matter you cannot and should not get involved in. Instead, act like a grandparent. Let him know you are interested in him, you care about him and you think he is wonderful. In the long run, he just might measure up to your opinion.

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

(NC News Services)

## Life with a moody person

"I had a terrible weekend," a wife said. "My husband was moody the entire time. He slumped around and grouched at me and the kids. But you know what really bugged me?"

"When someone dropped in on Saturday and again when we went to church on Sunday, he was charming and cheerful. Then when we were alone he went right back into his bad mood."

She speaks to a familiar pattern — the person who falls into temporary moodiness at home. He or she is pleasant outside the home but is a bear to live with when in a dark mood.

Moodiness is tough on families. The moody person withdraws, answering in monosyllables or not at all, refusing to be pleased. And the family tiptoes around trying to find the cause.

"I have to play search and destroy when he's in one of his moods," a woman said. "When he's mad at his boss or the dog, why does he take it out on us?"

It isn't always the husband, of course. Wives and kids, particularly teenagers, can lapse into sullen silence and daylong frowns. When this happens, the rest of the family usually takes it personally. "Why is she mad at me?"

The moody person may be depressed for no identifiable reason. He just doesn't want to be happy. When others try to cheer him up, it deepens his gloom.

All of us are moody at times. But it's the chroni-

BY  
DOLORES  
CURRAN



cally moody persons who create family tension. These people often use their behavior to get attention and to control others. They assume the family will accommodate them and the grumpier they become, the more the family accommodates them. It becomes a family game, with the pouter always winning.

How, then, do families deal effectively with a chronically moody member? By acknowledging and then ignoring her. By saying something like, "We'll stay away from you, dear. We can see you're having a bad day."

This response puts the responsibility where it belongs, on the moody one, not on the family. It tells that person that she's the one with the problem and that the family will cooperate by staying away and refusing to kowtow to the bad mood.

When the moody one is ready to interact pleasantly again, the family will be there, but they're giving notice that they are not going to

allow her to make them miserable just because she is.

Another way of dealing with it is to confront bad moods openly. "Look, I'm not the one who chewed you out at work or who stole your equalizer. If you're going to take it out on someone, look elsewhere." This response tells the moody person that he must go to the source for relief not to innocent parties.

Naturally, there are times we should be sensitive to situations that caused a loved one temporary depression. That's what being family is all about. But if one member is chronically moody and uses his bad mood to manipulate the family, it becomes destructive and childish.

Dr. Peter Purpura, a Long Island psychologist, says, "A partner's withdrawal conveys the sense that you don't exist. It is a quiet, sullen accusation that you and the world have failed to make him happy."

Mood control is learned in childhood. That's why we must not reward children who use moods to manipulate others. We must teach them that we are not going to allow their moods to affect us. Instead of trying to make them happy we can encourage them to find their own way out of bad moods.

If we permit their mood to sabotage family harmony, we are teaching them to be moody spouses. And future families will inherit the problem.

(Alt Publishing Co.)

## Family matters

By Sister Virginia McCall  
Director of Ministry to Separated  
and Divorced, Family Enrichment  
Center

It is extremely difficult for the widowed person to regain a sense of direction and meaning because of the intensity of the loss of one who is most significant and loved. Part of this struggle is often the acceptance of oneself as a single person after years of being part of a couple.

A single-person identity doesn't appear overnight, but slowly emerges from events of life during the first weeks and months of living alone. Ever so gradually small, insignificant actions begin to move one towards a new sense of being. One becomes aware that the sun does continue to shine; I can see new life begin to take form all around me after the barrenness of a long winter; mastering a task (cooking a meal, balancing a checkbook) that was formerly done by my spouse; or simply being able to enjoy time alone without feeling lonely.

As one begins to see these awarenesses

emerge, life takes on a new beauty and meaning. Inner resources begin to surface which may have been hidden throughout the marriage. These are the resources so necessary to the development of a single-again self image.

The widowed person often resists these signs of emerging independence at first. The shock of the death often leaves one numb and unable to absorb the immensity of what has happened. There must be time to mourn the loss of the spouse.

But the time comes when one must move on, which isn't always easy. Often there are feelings of guilt when one thinks of going out on one's own, of making a new life for oneself. These feelings need to be admitted and seen for what they are... burdening, yet unrealistic.

Certainly, as one begins to grow as a single person he or she is in no way denying the joy, comfort and companionship felt while in the presence of their spouse. It is merely another way of continuing through life seeking new options for growth and happiness while at the same time cherishing the past.

Many times the widowed person tends to make decisions in the light of what their deceased

spouse would have wanted. Sometimes they continue to see or to hear their departed partner. This is a most common and real experience.

Mildred once told of looking up towards the door and seeing Charlie come towards her and then suddenly disappear. She couldn't understand what was happening and it disturbed and frightened her. It was only in sharing this experience that she discovered this was a common happening. She wanted Charlie back so badly and thought about him so often that there were times she could actually see and hear him.

There came a time when Mildred had to bury Charlie... not only physically but emotionally. While not denying her love for him and a very real presence which she felt, Mildred had to say, "Charlie, you're dead. I miss you terribly. I want you to be with me but the reality is that you are not. So I will let you go."

This was a difficult thing for Mildred to do. Yet it enabled her to accept the finality of Charlie's death. She still thought of him and their happy times together, but she was able to go on with her life, to grow through the experience of her loss and to be at peace with herself.



## Does lamp of liberty shine on TV?

A Catholic TV critic's meditation on the Statue of Liberty, which will be the focal point of Fourth of July celebrations next week:

• "Give me your tired, your poor, your huddled masses" — On television, people are rarely tired or poor or



BY  
**JAMES  
BREIG**

huddled together to ward off cold or fright or danger. Occasionally, a special will explore the plight of the homeless, but, usually, we see the columned homes of the Ewings and Colbys.

If people get tired on TV, it's from cheating each other or cheating on each other. No one works. Cliff Huxtable lounges; detectives like the Brothers Simon seem to put out effort in five-minute spurts; businessmen and women have endless hours for barbecues and sailing in yachts.

As for poverty, when was the last time you watched a regular series about poor people? Shows like "Sanford and Son" or "Good Times," which focused on the lower economic "masses," have gone into rerun oblivion. In their place have come the rich and famous.

• "Yearning to breathe free" — Freedom is becoming more and more associated with violence in the media and the Rambo-ism of films will soon spill over into more TV shows like "The A-Team." Hulk Hogan, he of the massive chest which puffs out even farther when near a flag, pummels Iranians and Russians to the delight of screaming fans. Do people take that enthusiasm into the real world when Libyans are bombed and do they feel that justice is achieved in flattening



**SPACECAMPERS** — Kate Capshaw, center, plays an astronaut who provides guidance for a group of bright teenagers, who through a misadventure, end up on a space voyage. The USCC rates the wholesome film, "A-1," general patronage, and calls it "interesting entertainment..." (NC photo).

convents as well as in flattening grapplers?

Did America nurture freedom in order to ignore the poor and tired while more and more billions are spent on arms? If freedom must be protected militarily, how much will it suffer when the hungry and homeless

and sick and aged and disabled are pushed aside because there is no money left for them?

America is not great when it whips midgets. It is great when it cares for the least of its citizens. When it fails to do so — through such sins as racism, abortion or excessive arms

build-ups — it so pollutes the atmosphere that freedom cannot be breathed.

• "The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me" — How

*'I lift my lamp beside the golden door' — or is that golden arches?*

does TV treat people who aren't blond, thin and perfectly toothed? Does it even show such folks?

Foreigners, on the tube, are usually the enemy. Cliches and stereotypes abound. Italians are crooks, French women are morally loose, Germans are stiff-backed martinets, Hispanics are lazy.

And you can look a long time before seeing anyone on television who is from Cambodia, Vietnam, Haiti or El Salvador, four nations which have sent a lot of new Americans to us from their teeming shores.

• "I lift my lamp beside the golden door" — Or is that golden arches?

The latest TV innovation is the 15-second commercial so that even more ad messages can be beamed at us every day. This constant drumming on our minds, like a leaky faucet, anesthetizes us to any other input. We concentrate only on the buy-buy theme and ignore the materialism it inspires.

Do we own enough? Are we pretty enough? Will we be accepted in this car or that one?

As you watch the Statue of Liberty celebration, I'd like you to keep in mind that, as great as television is when it brings us something like that, it can also work against what the Mother of Exiles stands for. Even more so, it can work against what Mother Church stands for. Don't let the circus dazzle you so much that you can't focus on reality.

Happy Fourth of July!

## Author probes women's poverty

**WOMEN AND CHILDREN LAST: THE PLIGHT OF POOR WOMEN IN AFFLUENT AMERICA**, by Ruth Sidel. Viking Penguin Inc. (New York, 1986). 236 pp., \$16.95.

Reviewed by Barb Frazee  
NC News Service

"Women and Children Last" is a powerful, well-researched study of the special poverty predicament facing millions of women in the United States.

Ruth Sidel, a sociologist, has com-

bined statistics with first-person accounts from women to present an eye-opening, sometimes moving account of the realities of being a female head of household in a society which traditionally treats women — especially poor women — as second-class citizens. The statistics dispel myths and add perspectives to the way some people might view poverty.

She makes no effort to hide her disgust with the social policies of the Reagan administration, citing ex-

amples of how budget cuts and administration attitudes have undermined the support system for women and children.

Many of Sidel's statistics and conclusions are similar to those in the section on poverty in the third draft of the U.S. bishops' pastoral letter on the economy. Both contend that wage discrimination is a major factor behind the high rates of poverty for women.

Both point out that when marriages break up, in most cases it is the women who take responsibility for

the children, adding a major factor to their economic situations. Both contend that the United States has the capacity to provide the necessary support in these situations.

This book will open eyes, cause debate — perhaps even trigger some action by those concerned with the poor. It is "must" reading for anyone involved in social justice or development work and recommended for raising the consciousness of all.

Ms. Frazee is assistant foreign editor of National Catholic News Service.

## Humanitas winners named

LOS ANGELES (NC) — The writer of the CBS-TV drama "Do You Remember Love?" about a family coping with Alzheimer's disease was the top winner of the 1986 Humanitas awards for most fully communicating human values that enrich the viewing public.

Episodes of CBS-TV's "Cagney and Lacey" and NBC-TV's "The Cosby Show" were also among the winners.

The Humanitas awards, which were announced, are given annually to television writers by the Human Family

Educational and Cultural Institute headed by Paulist Father Ellwood Kieser.

"Do You Remember Love," a two-hour drama, won the \$25,000 Humanitas prize. Written by Vickie Patik, it was the story of a family experiencing the power of love when one of its members is afflicted with Alzheimer's.

Robert Eisele won the \$15,000 prize for prime-time, 60-minute teleplay for "Ordinary Hero," an episode of the "Cagney and Lacey" series.

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# What's Happening



## Burning interest

There was cause for celebration recently at St. Kevin Parish in West Dade when the last payment on the school mortgage was made. On hand for the fiery liquidation of the debt were, from left: Father Ignacio Morras, pastor; America Novas, St. Kevin School principal; Pepe Arriola of the parish building committee; Arnaldo Lopez and Frank Ruiz of the Archdiocesan Accounting office; and Bob McDaniels, president of the school administrative council. (La Voz photo/Araceli Cantero)

## St. John Vianney offers courses for laymen

Saint John Vianney College Seminary is now accepting applications for admission from non-seminarians.

The goal is to serve the Archdiocese of Miami by offering academic programs to the community.

The philosophy program is the only one in the area with the perspective of the rich Catholic tradition. Moreover, it is a bilingual program (practically all the courses have two sections: one in English and one in Spanish).

Applicants may work towards a B.A. degree in Philosophy or they may be non-degree seeking students.

Prospective applicants may include:

- 1) Priests, religious or lay persons, who already hold a degree, and wish to explore new areas or brush-up on some old ones (e.g. Marxism, Social Psychology, Anglo-Hispanic Christian Expressions, Spanish Language and/or Literature, English Language and/or Literature).
- 2) Degree-seeking students who wish to major in Philosophy.
- 3) Students seeking a degree elsewhere,

who wish to complement their education with some of the offerings, which may not be available to them otherwise.

Since it is a fully accredited institution, the credits are transferable throughout the United States.

For more information, please write to: Office of Admissions, St. John Vianney College Seminary, 2900 S.W. 87th Avenue, Miami, FL 33165, or call: 223-4561.

## Dr. Romagosa attends Yale seminar

Dr. Juan E. Romagosa of the faculty of St. John Vianney College Seminary has been invited to participate in a Seminar at Yale University this summer. The subject of the Seminar, which is sponsored by the National Endowment for the Humanities, will be an in-depth analysis of Sigmund Freud and Carl Jung world views. Dr.

Romagosa will join a group of distinguished scholars from across the country who share common interests.

Dr. Romagosa has been a member of the faculty of St. John Vianney College Seminary since 1982 and assists the Archdiocese of Miami in the evaluation of prospective candidates for the priesthood.

## Serra Club installs officers

The Serra Club of Miami elected nine new officers at the annual installation dinner held recently at the Rod and Reel Club in Miami.

The new board consists of John F. Cosgrove, President; George E. Barket, V.P. Programs; William P. McCaughan, V.P. Membership; Eugene J. Abello, V.P. Vocations; Frank P. Pellicoro, Treasurer; James Warble, Secretary; George Korge, Trustee, one year; William M. Wolfarth, Trustee, two years; and James P. McCaughan, Trustee, 3 years.

Archbishop McCarthy, guest speaker, told Serrans of the need for continued support of vocations, saying that there are

64,000 more Catholics already attending Sunday Mass than 10 years ago. The Archdiocese, he said, is sending a representative to Costa Rica which has a surplus of priests to discuss sending some here on a temporary basis.

The Archbishop spoke of the clinics in public schools and said that while the protest was turned down, he believed a lot of good was accomplished in toning down the original plans.

Following the installation of officers, the Archbishop was presented with a check for \$2,000 which the club had pledged for the Pastoral Center.

## Fr. McGrath named St. Brendan principal

The Rev. Gerald F. McGrath, former associate pastor at St. Rose of Lima Church, Miami Shores, and past principal of Archbishop Curley-Notre Dame High School, has been appointed new principal at St. Brendan High School in South Dade County.

A native of Norwood, N.Y. who has served the Catholic community in Miami's northeast area for the past 12 years, Father McGrath served in the U.S. Navy in the American Theater of Operations and was in the business world for four years prior to beginning his studies for the priesthood. He was graduated from St. Mary Seminary, Baltimore and was ordained in Ogdensburg, N.Y. on May 31, 1958. He took graduate studies at the University of Ottawa where he was awarded a Master of Education degree in guidance and counselling.

After coming to the Archdiocese of Miami in 1974 he was appointed associate pastor at St. Rose of Lima Church. In 1978 he was assigned as principal to Archbishop Curley-Notre Dame High where he made many innovations to upgrade the curriculum and athletic program. One year ago he was named assistant superintendent for Educational Development in the Archdiocese School Department, where his efforts have been concentrated on building an endowment fund for education to assure financial resources for Catholic schools particularly those in the economically deprived inner city areas.

## NOTE

For our convenience It's a Date items should be lower case beginning with the name of the organization and including basic information regarding time and place. Deadline is the Monday before the Friday issues. The Voice is a bi-weekly publication.

## Catholic Daughters hold convention

The Catholic Daughters of the Americas from Florida recently held their 31st Biennial convention in Winter Park where they installed state officers and attended a Mass concelebrated by four bishops.

The Daughters had the honor of having Archbishop McCarthy as a guest who concelebrated Mass with Bishop Grady of the Orlando diocese, Bishop Snyder of the St. Augustine Diocese and Bishop Daily of the Palm Beach Diocese. Mrs. Jean Baumgartner, a member of Court Infant of Prague of Hollywood and a parishioner of St. Matthew Church in Hallandale, was reelected State Regent.

In the state of Florida there are over 1,000 members making up 17 courts. They are hoping to establish new courts throughout the state.

## It's a Date

The Widow and Widowers Club of Broward County will have social gatherings every 1st and 3rd Sunday at the Wilton Manors Recreation Hall, 509 N.E. 22nd Dr., Wilton Manors. For more info call 564-7394 or 731-2915.

Christ the King Catholic Church in Perrine invites everyone to attend an ecumenical service on freedom "as Christians and Americans" on July 3 at 7:30 p.m.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on July 6 and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 Street, Miami, at 1 p.m. Anyone interested is invited.

The Widow or club at Nativity will have no meetings during the months of July and August. The next meeting will be September 5, 1986, at 7:30 p.m.

St. Timothy Separated and Divorced Ministry meets every Monday night at 7:30 in McDermott Hall, 5400 S.W. 102 Ave., in Miami.

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# Collection profiles great Catholic history

**Builders of Catholic America, by Father Albert J. Nevins, M.M. Our Sunday Visitor (Huntington, Ind., 1985). 250 pp., paperback, \$7.95. Reviewed by Nancy L. Roberts NC News Service**

This collection profiles 16 "great and courageous figures" in American Catholic history. They include Father Jacques Marquette, the Jesuit missionary and explorer; Father Stephen Badin of Kentucky, the first priest ordained in the United States; St. Elizabeth Ann Seton, founder of the Daughters of Charity of St. Vincent de Paul and Cardinal James Gibbons, who helped lead the church into the 20th century.

Maryknoll Father Albert J. Nevins, editor of *Diaconate* magazine and former editor of *Our Sunday Visitor* and *Maryknoll* magazine, divides the book into five sections: "The Blackrock," "The Pioneers," "The Emigres," "The Irish Brigade" and "The Women."

Occasionally he offers interesting anecdotes in readable prose. Unfortunately, however, the book is flawed in several ways.

First, surely the "great and courageous figures" in American Catholic history include lay people.

But in this collection, only a few members of the Carroll family and Dorothy Day represent the laity.

Doubtless well-meaning, Father Nevins states that "Historians have not paid great heed to the contribution women have made to the building of Catholic America for the simple reason that what is unknown remains

unsung." This remark begs the question, which is: why, indeed, have those who write history not found the story of women salient?

Father Nevins' inclusion of four women (Mother Seton, Rose Philippine Duchesne, St. Frances Xavier Cabrini, and Miss Day) is a welcome step toward writing women into

history. However, segregating them into a single category simplistically entitled "The Women" undermines this.

"Builders of Catholic America" is well-intentioned and earnest, but it falls short.

Ms. Roberts, author of "Dorothy Day and the 'Catholic Worker,'" teaches journalism and history.

## They'll give thanks by helping others

(Continued from page 10)

who, with the blessing of the late Archbishop Coleman Carroll, coordinated the entire Pedro Pan operation, was the extra-special guest of honor at the picnic and the watery-eyed recipient of numerous hugs and kisses.

Now serving as executive director of Catholic Community Services, the Archdiocese's multi-million dollar charities agency, Msgr. Walsh says he still considers Pedro Pan the most important project of his priestly career.

He lived with the boys in one of the homes, San Rafael, and in doing so became a surrogate father to many: keeping an eye on their grades while imparting equal doses of love and discipline.

As he took the project to heart, so the "children" have reciprocated: he has witnessed many of their marriages and baptized dozens of their sons and daughters, four of whom bear his name.

Msgr. Walsh's "home away from home" also nurtured many of Miami's most prominent Cuban-Americans — including Grand Prix promoter Ralph Sanchez, singers Lisette and Willy Chirino and El Miami Herald Editor Roberto Fabricio — and gave rise to more than 30 priestly vocations.

Among those are four who currently serve as pastors in the Archdiocese — Fr. Juan Sosa, Fr. Ernesto Garcia-Rubio, Fr. Ricardo Castellanos and Fr. Jorge Garcia — and the former

rector of St. Vincent de Paul Regional Seminary in Boynton Beach, Fr. Felipe Estevez.

The "Thanks, America" party was a tribute both to the man and the country who became family and home when the need arose. And the picnic was only the beginning, organizers promised.

A recently-formed Thanks America Committee will be busy returning the favor by raising funds to help care for new generations of refugee children.

"We want to give others the same reception we got," explained Ronaldo Barberis, secretary of the Thanks America Committee. It's the best way Pedro Pan's children can find to say "Thanks!"

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Thank you Blessed Mother,  
Sacred Heart of Jesus, St. Jude and  
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Who light all roads so that I can attain my  
goal. You who give me the divine gift to  
forgive and to forget all evil against me  
and that in all instances of my life you are  
with me. I want in this short prayer to  
thank you for all things and to confirm  
once again that I never want to be separated  
from you, even in spite of all material  
illusion I wish to be with you in eternal  
Glory. Thank you for your mercy towards  
me and mine. Publication promised. J.C.

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Holy Spirit you who solve all problems.  
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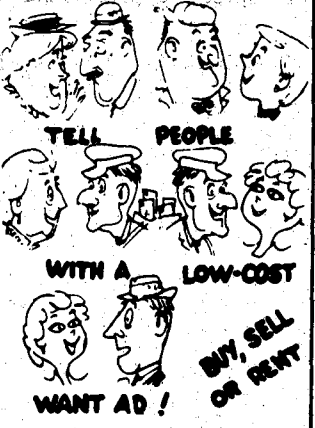


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# Your turn!

## Tell the bishops about your lives as lay Christians in the world

By Dolores Leckey  
NC News Service

This article is unlike any other that I have written for these pages. It carries an invitation to you, the reader, from a committee of bishops that is soliciting your views. Let me explain.

In 1987, the church will focus on the lives of its lay people in a special way during a world Synod of Bishops. Bishops from around the world will meet in Rome to discuss and discern the mission and the role of today's lay Catholics. And Pope John Paul II has asked that the laity be consulted prior to this gathering.

For eight years it has been my privilege to serve as director of the U.S. bishops' Laity Secretariat. In that position, I serve the bishops' Committee on the Laity which wants to listen to and learn about

your experiences and hopes.

Today I am asking you, the reader, to write to me about your everyday faith. Here are my questions:

- In what concrete ways do you experience the presence or absence of God?
- What gives you hope? What does faith mean to you?
- Where do you glimpse God in everyday life — in the family, work, friendship, marriage, widowhood, parenting?

You may wish to answer one of those questions. Or you may wish to answer all.

Your letter, sent to the address at the conclusion of this article, will receive consideration from the bishops' committee.

The Second Vatican Council stated that everyone of whatever

rank or status is called to holiness. This means that God's life flows through the places and people that make up the ordinary world of most of us.

When we stop and listen quietly, we can see the etchings of the great Christian themes in our own lives.

Take, for example, Bill. He is a recently retired government worker. His wife, several years younger, very much enjoys her job with a law firm. In the first few months of his long-awaited retirement, Bill enjoyed late breakfasts, leisurely reading and extended visits to the library.

Then, gradually, Bill began to long for something creative to do. He didn't want to mark time.

He turned his attention toward his home and garden and found new joy in building bird feeders, creating a rock garden or preparing



In preparation for the 1987 world Synod of Bishops in Rome, the U.S. bishops' Laity Secretariat is asking lay Catholics to write and express their views on their everyday faith. (NC Sketch)

hot tea to greet his wife's return from work.

Bill now feels a new sense of harmony with the rest of the world. He has a deepened appreciation for God's good and simple gifts.

Or, consider Ellen and Jeffrey. Married seven years, they have a 1-year-old daughter. Jeffrey says he's felt himself on the verge of a nervous breakdown for quite a while and blames the stresses of marriage, including parenthood.

Jeffrey thinks he must leave the marriage for the sake of his health. Ellen feels rejected and is tasting depression and fear for the first time.

Although this couple is in marriage counseling now, and Ellen realizes that healing and strength will not come quickly, she is still shaken to the depths. The future is so uncertain.

One day she said to me. "I never understood before what suffering really is."

Ellen sees and touches crucifixion. I tell her to keep identifying the places of hope in her life. She smiles and begins to list her "bright spots": her baby; a rare, deeply felt communication with Jeffrey; the marriage counselor's penetrating questions which yield truth.

She asks if this is the light of the resurrection.

"Everydayness" is the label that novelist Walker Percy would give those two very different kinds of stories. Stories of failure and hope, loss and love, contemplation and gratitude are embedded in this everydayness. At root, they help to illustrate the spiritual dynamics of Christian faith.

I tell these stories only to stimulate your reflection on the unique story of your home and family and work and friendships.

Where, in the everydayness of your life, do you find God?

Please write in care of Faith Today, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

## Why all the interest in laity?

By David Gibson  
NC News Service

The roles of the church's lay people are attracting great interest today. But is this just the latest fashionable trend — a fad? Or is there something more behind it?

In many parts of the world, church leaders are consulting lay people as part of preparations for the 1987 World Synod of Bishops in Rome on the laity. As this consultative process swings into action, let's take a look at a few reasons why all this interest in the laity developed in the first place.

1. The liturgical renewal has had a powerful impact on the way the laity are viewed.

First, the liturgical renewal stresses the active involvement and response of the person who receives a sacrament. This means that the individual is not seen as the passive recipient of a sacrament.

Second, the liturgical renewal stresses the integral role of the entire worshipping community. This means that the people in the pews are not viewed as mere spectators of actions carried out before them.

This emphasis on active, responsible participation in the liturgy leads naturally to a fresh appreciation of the roles of all those baptized into the church community, including the laity.

*'The people in the pews are no longer viewed as mere spectators of actions carried out before them.'*

2. Then there is the priesthood shortage. Most church leaders would agree that the laity's Christian life is given birth — and is grounded — in the sacraments. With or without a priesthood shortage, lay people are called to active roles in the church. Still, the fact that there are fewer priests and Religious is not unrelated to the current demand for well-trained lay people to serve in the church.

Those are just two factors to consider. Briefly, here are four others:

3. Church social teaching stresses the church's responsibility to defend human rights and promote conditions that foster human dignity. This focuses attention on the value of the laity in the social and political arenas. Lay people, it is often said, are uniquely able to foster social change through their roles in society.

4. All of society is increasingly

concerned about the problems of families, the needs of women, the hopes of youth, the high divorce rate, the challenges single parents and other singles face. In the church, this translates into efforts to better understand and respond to the realities of family and lay life.

5. In an age when the ongoing education of adults is highly valued by society, the ongoing religious education of adults is highly prized by the church. Many laity demonstrate their desire for continuing education by wanting to learn about Scripture, to develop their spirituality and to explore their faith together with others. All of which serves to make the presence of the church's laity more strongly felt.

6. Finally, there is broad recognition that the scope of the church's liturgy is not restricted to Sunday morning. Instead, the liturgy is the nurturer of everyday life. People are encouraged to direct their gaze outward to contemplate the link between faith and their daily activities. This leads to a renewed consideration of the dynamics of lay life — for example, work and home life.

Beginning as they do with a view of the lay life grounded in the sacraments, all these reasons hardly seem to represent a passing fad.

### Scriptures

## The reign of God is at hand

Reflections on next Sunday's first reading, Isaiah 66:10-14

#### Introduction

"The Lord's power," Isaiah declared, would be "known to his servants" (first reading).

Those whom Jesus sent out to announce God's reign would evidence God's "power" at work within them (gospel reading), as would Paul, created anew by the power of God's grace (second reading).

#### Background

The final chapters of Isaiah (Ch. 56-66) are known as Third Isaiah. They represent a time long after Isaiah's age and a period when the exile into Babylon had ended. The captives have come back to the Promised Land.

The joy of return has been lessened by the realities of life. The task of rebuilding the temple and the nation has taken its toll on the energies of the people. The restoration promised by Second Isaiah (Ch.

40-55) needs a new burst of energy and excitement.

God had rescued them, as he had promised. He will continue to come to their aid, despite any discouragement. That is the lesson to be learned, and in words that are word-pictures, the sacred author brings images of future glory to mind.

We see a jubilant crowd, not unlike the images that flash across our television screens as the Mardi Gras in New Orleans is reported. Then comes a group of mourners. In turn, we come across a bunch of children being nursed by their mothers.

After that, we see lavish treasures, gold and precious gems. Shortly thereafter, we see a rushing stream of rippling water, which is followed by the sight of a flood.

The images continue to "flash" before our eyes. Happy children are held in their



## How to live our Christianity?

One (ordinary) day at a time

By Katharine Bird  
NC News Service

Their marriage started off ordinarily enough, a young man and a young woman falling in love, marrying and taking up a new life together. In time they had a son and their life settled into a reasonably happy routine: Joan working contentedly at home while Paul taught theology on the college level.

Then the happy world of this young couple began to fall apart as Joan began to show symptoms of mental illness. They consulted several doctors and Joan received the best medical attention.

But, even with medication, her condition is only partially controlled and not curable. Periodically she becomes so ill that hospitalization is necessary until she improves.

Joan's illness has dramatically altered the family's lifestyle. Her husband's freedom is considerably limited as his life revolves around taking care of her. Sometimes he can relax a little. Other times when she isn't as well the cost is higher. Occasionally, Paul has abandoned or postponed his own career plans for her sake.

The way Paul has adjusted quietly and without fuss to the difficult circumstances of his life has brought him the respect and admiration of colleagues and friends. They see him, tempered by trial, growing perceptibly into a more Christ-like person as he puts into daily practice the principles he teaches to his students.

Paul didn't have to look far afield to identify where his role as a Christian should be fulfilled. For him, it was deep in the midst of everyday family life.

For others, identifying the ways to live out their Christianity may mean shifting through choices, taking a sharp look at where their priorities are and deciding on a course of action.

Another couple comes to mind.

Susan and Peter are Mennonites. Their church has long been associated with the peace cause. Off and on during the first 12 years of their marriage, they talked about the possibility of going overseas as volunteers with their church.

They hesitated, first to pursue their careers: Peter as a businessman and Susan as a librarian. Then they took time out to have children, a girl and a boy. But the urge to volunteer, to put their beliefs to the concrete test, remained.

Finally, when their youngest child was 3, Susan says they "decided now is the time" and put in an application as volunteers with their church. They indicated they were willing to go anywhere but their preference was for an urban setting with a good school system for the children.

Ten days later, the couple was offered a position in Jerusalem, effective as soon as possible. The offer came much quicker than they expected, Susan says. They gulped, and said yes.

Moving to the volatile Middle East, far from family and friends, and all the familiar sights of home, brought a "radical change" in their family life, Susan said. And they had to make important decisions on how they wanted to live in a land where lasting peace is hard to come by.

For the first 18 months, both parents were able to spend considerable time with their children. "Leaning on each other helped" them overcome their loneliness, Susan said.

Faced with the reality of the tension that exists between the Israelis and the Palestinians, they worried about seeming to favor one side or another. As peace



Church social teaching stresses the church's responsibility to defend human rights and promote conditions that foster human dignity. This focuses attention on the value of the laity in the social and political arenas. (NC photo)

advocates, they hoped to be neutral. They made it a point to make friends on both sides.

They also enrolled their children in an Anglican school with children

from 45 different nationalities. Maintaining contacts with so many different nationalities "blows away stereotypes" about people, Susan explained.

### Thinking it over

## God is everywhere, in every day

Sometimes people experience moments of frustration because they don't "feel" all that much like serious Christians. During those moments their thoughts might run something like this:

"If only I could get away from this job, and this house, and this city. Then I could really live as a follower of Jesus and a good member of the church."

It is easy to think that the real Christian life is "out there" some-

where just waiting for people to get to it. However, what is missing in such thinking is recognition that the Christian life can take root and be built up in the context of ordinary life.

In her book, "Pilgrim in the Parish: A Spirituality for Lay Ministers," Virginia Finn suggests that the daily activities people are involved in can become their "dowry for ministry and prayer." What she means is that the

ordinary activities of life feed into a person's spiritual life and can become the means of further spiritual growth.

She encourages people to reflect on this: How is Christianity lived through the ordinary and sometimes extraordinary things one does?

Such reflection can also help individuals to identify "some of the religious experiences already happening" in their lives, Finn says.

mothers' arms and are bounced up and down upon their mothers' laps. A child with an injury is being kissed, and lastly, there is an unusual picture, to say the least — a vegetable garden.

All this within the 18 seconds or so it takes to cover the reading!

#### Commentary

At the very end of his "slide show," our inspired teacher provides the lesson (v. 14b). The "power" of the Lord is something that "shall be known to his servants." God can save his people, and he will do so!

The key word is "servants." It throws light on all the events recently undergone, the exile into Babylon and the disappointments that were met on their return from exile. That captivity was a bitter experience, but it was not undeserved.

It had prompted the question, "Why?" Why had this happened to God's people?

They asked themselves, "Why us?" Third Isaiah provided the answer. God's people failed to abide by God's law. Only a return to obedience could possibly insure that the restoration, now beginning, would be completed.

Jerusalem will welcome her scattered children back to her embrace, a tender mother comforting her children.

Moreover, other nations, the Gentiles, will also come streaming into the Holy City. With them, they will bring their rich treasures, just as the captors had earlier looted Jerusalem, and carried off Israel's richness and resources.

Like a vegetable garden, the people would become strong and productive, no longer "wilted" in exile. That image of a garden recalls what the original Isaiah had said, when he called Israel "a vineyard," whose

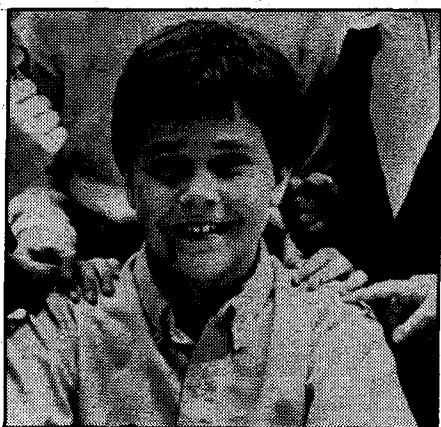
owner and harvest master was God (Is 5:1-7).

Jerusalem would come to resemble God. Like a tender mother, God would tend the people whom Scripture had already termed to be the "first-born" child of God (Ex 4:22), "my son."

If the people would truly become God's "servants," then would their role as God's children become apparent to all the world. Only then would they prove themselves worthy of God's love, the love of a mother for her own children.

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, NE., Washington, DC, 20017.





*'Like renovated Liberty, the space program should build itself back up again and Americans should regain their enthusiasm for it.'*

**Josh Stottman, Liberty contest winner**

## Boy pens prize poem to Liberty

LOUISVILLE, Ky. (NC) — When the refurbished Statue of Liberty is reopened to the public the July 4th weekend, Joshua Stottman, a fourth-grader at St. Barnabas Catholic School in Louisville, will be among the national dignitaries and honored guests on Liberty Island in New York harbor.

Young Stottman earned the trip as Kentucky's winner of a writing contest sponsored by the National Association of State Boards of Education.

He will join 49 other winners for a firsthand look at the celebration, which is to be nationally televised. The contest will also sponsor the trip for one of his parents and his teacher.

Joshua's poem, "Our Statue: Teacher of Liberty," was about Christa McAuliffe, the New Hampshire schoolteacher chosen as the first ordinary citizen to fly into space.

The contest, open to all grade school students in the state, called for a poem or essay on McAuliffe or on the restoration of the statue.

McAuliffe and the six astronauts aboard the Challenger space shuttle were killed Jan. 28 when the shuttle exploded shortly after takeoff from

Cape Canaveral, Fla.

"I wanted people not to feel sorry for her, but proud of her," the student said in an interview with The Record, newspaper for the Archdiocese of Louisville.

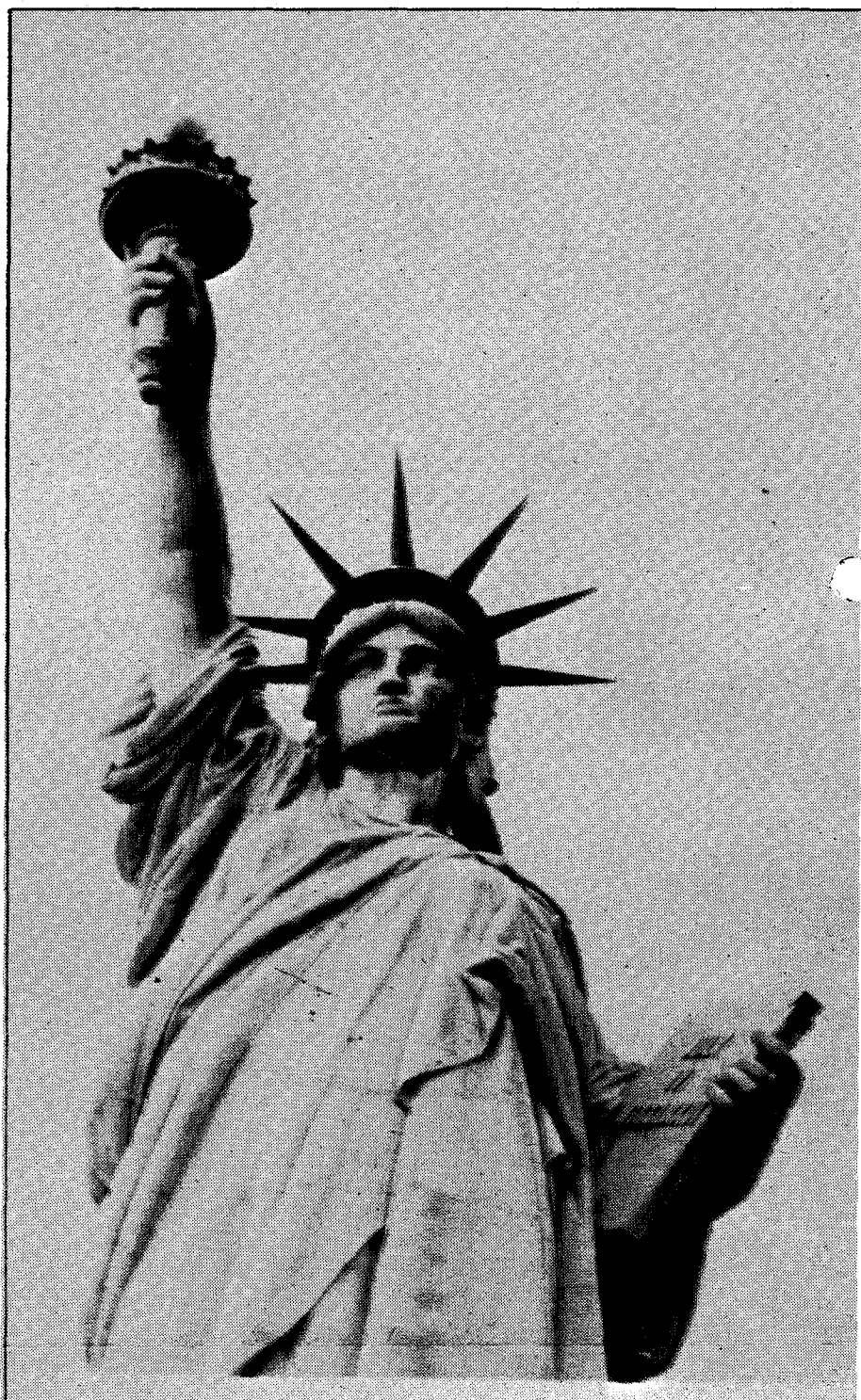
Joshua said he combined the two categories by comparing the space program to the statue. Like renovated Liberty, he said, the space program should "build itself back up again" and Americans should regain their enthusiasm for it.

His teacher, Laura Reuff, said she selected his poem to submit "because it had a lot of feeling."

She added that Joshua "really grasped the concept" of a recent class discussion about the shuttle tragedy and the merits of taking risks for good reasons.

In New York one of the winners will read his or her poem on national television. It hasn't been determined who it will be, Joshua said, but he isn't too concerned.

"I won't be too disappointed if I don't get to read it," he said, adding that seeing the statue is most important.



When the refurbished Statue of Liberty opens with spectacular celebrations on the July 4th weekend, Josh Stottman, a 4th grader at St. Barnabas School in Louisville, will be one of the honored guests on Liberty Island in New York.

## Fowl play on moving day

We are moving soon. So I called the moving companies and rental-truck firms for brochures. My favorite is from a company called U-Hernia titled "Packing made easy" and subtitled "What to tell a paramedic when the piano crushes your husband's foot."

They tell you how to organize your boxes, load the truck, lift your washing machine, plan your route. None of them tell you how to move chickens.

I think I've told you about Bert and Future Soup, our two urban chickens. My husband offered to pay the kids 89 cents a pound for them and make the pair special guests at a pre-move barbecue. But the kids caught on and set up a human barricade around the chicken coop.

"If the chickens stay, we stay," they chanted.

Yes, I confess we were tempted but in our hearts we knew youngest son would follow the cookie jar no matter what.

"You know," my husband told them (the kids, not the chickens), "this is not simply a matter of rolling down the car window and letting their ears flap in the wind for 2,000 miles. And remember, there are no chicken rest areas along America's freeways.

"How would they tell you they were feeling car sick?" my husband asked.

"How will they feel if we stop at a Colonel Sanders?" I tried.

"There are probably laws about interstate transportation of poultry," spouse noted.

*'If the chickens stay, we stay,' they chanted.*

"These are not poultry. These are pets," said the leader of the mob. There was no dissuading them.

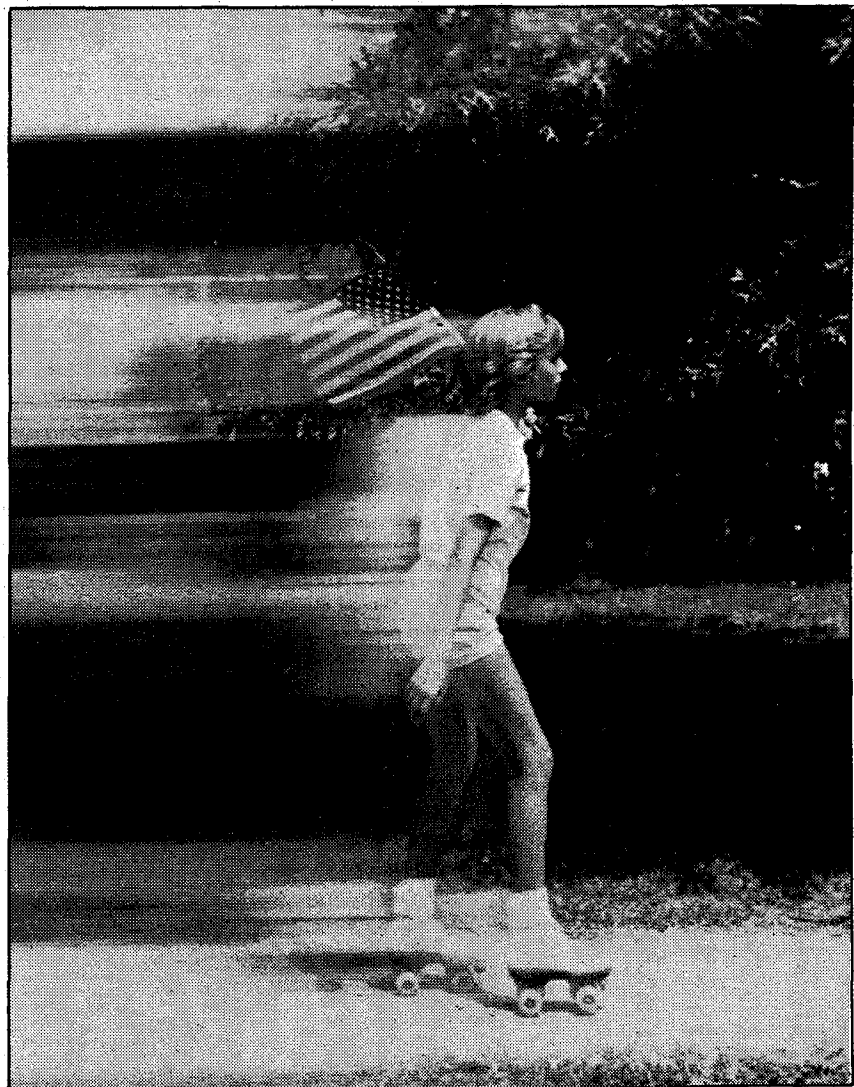
So I called U-Hernia this morning. "Do you have any special carrying cases for chickens — one that will hold two and last 2,000 miles?" I asked.

"Is this someone from Bleeps and Blunders?" said the man answering the phone.

"Close," I said.

(Send comments to Hilda Young, Box 19219, Oakland, Calif. 94619).

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ON A ROLL — Cindy Miller of Claremore, Okla. finds a way to show her Patriotism and beat the summer heat at the same time. (NC photo by Kent Halsell)