

She comes selling life, love

By Betsy Kennedy
Voice Staff Writer

The clatter of dishes in the elegant Omni International Hotel banquet room fell silent. The cameramen, reporters and photographers stopped jostling for the best position. Even the uniformed Metro police officers relaxed their vigil and strained to hear the aged woman, cloaked in white robes, who was barely tall enough to reach the microphone.

Mother Teresa of Calcutta, the 76-year-old nun who has comforted thousands of dying people throughout the world, had come to Miami to bring her powerful life-giving message to Jews, Catholics and Protestants alike: "Experience the joy of giving love."

As the special guest of Miami Right to Life and the Notre Dame Club of Greater Miami, the world-renown

founder of the Missionaries of Charity spoke with a child's simple faith and a saint's vision: "We must pray. The fruit of faith is love, and the fruit of service is peace in the world."

ciencia, she said. "All her life the mother will remember that she has killed her child."

Today, a mother is often afraid of the responsibility of clothing, feeding and educating a child. But this is a

'Do you pray together? Is the family happy? If they are not, then you must turn to the Father, and light the lamp'

Mother Teresa in Miami

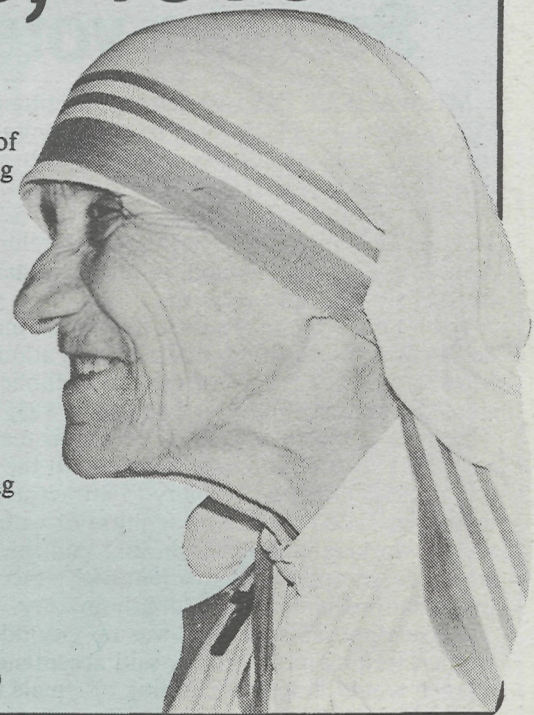
She challenged the politicians, the businessmen and especially the families who were gathered before her to respect life as a heavenly gift, to cherish it and to fight the evil of abortion.

The tragedy of abortion stems not only from the killing of the child, but the killing of the mother's cons-

poor excuse for denying life to the unborn, Mother Teresa said. Looking out over the audience with a radiant smile she challenged them, "If you do not want your child — give it to me. I will take it."

The audience responded with

(Continued on page 7)



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Pope urges nations to do more for 3rd World

By Sister Mary Ann Walsh

MEDELLIN, Colombia (NC) — Pope John Paul II sent a "new call" to developed nations to work with the Third World toward international social and economic justice.

He made the call last week in Medellin, the Colombian city where in 1968 Latin American bishops produced what has been called "the Magna Charta" of today's socially committed church.

Pope John Paul also re-emphasized the church's commitment to the poor and the Vatican's demand that priests concentrate on spiritual liberation.

The pope asked developed nations to move from "an economy oriented almost exclusively to maximizing profit for their own benefit" to a joint search "with developing nations for real and effective solutions to the grave problems... whose victims are almost always the weakest."

Pope John Paul also called on Latin American nations "to commit themselves to creating an authentic continental solidarity" to find answers to "the serious questions that affect their progress and development."

"I want to launch a new call for social justice, a call to the developed



Pope blesses child with handicapped woman during Mass in the rain at Simon Bolivar Park in Bogota. (NC photo)

nations," said the pope, "from the heart of this city of Medellin, which was the site of the Second General Conference of Latin American bishops."

The speech in Medellin, Colombia's second largest city and one marked by a wide gap between the rich and poor, was a restatement of the pope's views

on social responsibility and the role of clergy in social development.

On one hand, the pope highlighted the church's preferential option for the poor.

"Those who have more than enough," he said, should "abandon spiritual blindness" and become "aware of the dramatic situation of

those who live in poverty and suffer from hunger."

On the other hand, he warned priests, many of whom are involved in politics, union organizing, and other activities aimed at social change, that their work with the poor is to be "of a

(Continued on page 5)

Pope condemns deportation of bishop

MEDELLIN, Colombia (NC) — Nicaragua's expulsion of Bishop Pablo Antonio Vega offended "the requirements of liberty" and violated "a man's and a citizen's basic rights," Pope John Paul II said while in Colombia this week.

In a statement at the end of an ordination Mass in Medellin, Pope John Paul added that he hoped "those responsible for the decision rethink its gravity."

Bishop Vega, who heads the Prelature of Juigalpa and is vice president of the Nicaraguan bishops' conference was "taken by force from his prelature

and expelled from his own country," July 4, the pope said.

"This quite incredible fact saddened me profoundly," the pope said.

The action stood "in contradiction to the repeated affirmations" of the Nicaraguan government "about the desire for peaceful and respectful coexistence with the church," he said.

The Nicaraguan government said it expelled Bishop Vega for making two recent trips to the United States to express support for the U.S.-backed counterrevolutionaries, or "contras."

The bishop declined to comment on U.S. contra aid in interviews during

those trips. However, he did say during his visit in June that "the contras are Nicaraguan people defending their rights" and that the Sandinista model is "contra Nicaraguan values and tradition."

Vatican sources said the pope was "indignant" and "depressed" after learning of the expulsion.

The pope made his remarks at the end of a Mass at which he ordained 92 men — including two Nicaraguans — to the priesthood.

Bishop Vega's expulsion came about a week after the Nicaraguan government refused to permit another

Nicaraguan, Msgr. Bismarck Carballo, to re-enter the country. Msgr. Carballo, head of communications for the Archdiocese of Managua, was denied his reservation on a flight to Nicaragua from Miami June 28.

During a July 1 flight from Rome to Bogota, Colombia, Pope John Paul called the refusal to allow Msgr. Carballo to enter his country "a problem of human rights" and added, "We hope that this problem will be resolved."

Msgr. Carballo remained in the United States and would not speak to the press.

Serrans vote to admit women

MILWAUKEE (NC) — Serrans meeting in Milwaukee June 23-25 voted to admit women as members, received calls for help to increase vocations and were praised for the work they have done.

With 16,000 members in 31 countries, Serra promotes vocations to the priesthood and religious life. About 1,400 people, including 270 delegates, attended the Milwaukee convention.

Barely making the required two-thirds margin, the delegates voted to break tradition and admit women. Membership has been restricted to Catholic lay men since the organization was founded in 1935.

Serrans favoring admitting women as members said there is a need to get in tune with the church and society, cited the inability to attract new members, called for the recognition of women as willing workers in the church, and said the move would be an opportunity to join with other church organizations in being non-discriminatory.

Those opposed said there was no groundswell of women seeking membership, said acceptance of women would diminish a feeling of "male spirituality" unique to Serra, expressed a fear that women may take over the organization, and said that the acceptance of women may be regressive and cast a shadow of uncertainty over the future of the organization.

During another part of the convention, Bishop Lawrence Welsh of Spokane, Wash., chairman of the U.S. bishops' committee on vocations, cited surveys and studies which show that the Catholic

population is increasing while the number of priests and Religious is declining. But he told the Serrans that Catholics should be optimistic for several reasons:

- Priest morale is significantly higher than 15-20

years ago.

- Priests are providing more encouragement to those interested in religious vocations.

- Newly-ordained priests rate seminary training more favorably than those ordained one to two decades ago.

He praised Serrans for initiating programs that have been adopted by the bishops' conference for promotion throughout the country. He described one project, "Called by Name," as "the most creative to come along so far." The project asks parishes to "call" young men and women to consider becoming a priest, brother or sister.

Jesuit Father Walter J. Burghardt told the Serrans that as lay people dedicated to promoting vocations they must reflect a "distinctive spirituality" in a world scarred by sin.

Father Burghardt, theologian in residence at Georgetown University in Washington, said the church's mission "is not only to bring men and women the message of Christ and his grace but also to penetrate and perfect the temporal sphere with a spirit of the Gospel."

"Where you fulfill your distinctive function, where you play out your spirituality, is not the sanctuary but our sin-scarred earth," he said.

Diocese says 'pre-natal' funds shouldn't pay for abortions

ALBANY, N.Y. (NC) — New York state's Medicaid program should permit pregnant, middle-class teen-agers to get prenatal care but not allow funds provided "on behalf of the unborn child" to be used for abortions, according to the New York State Catholic Conference. The state Medicaid program has been attacked by pro-lifers and Catholic Church leaders for allowing pregnant girls, without parental knowledge, to obtain Medicaid funds "on behalf of the unborn child" to pay for an abortion. The state Department of Social Services, however, reported that most recipients, often from middle — or moderate-income families, use the assistance for prenatal care, not for abortions.

One more woman named diocesan chancellor

SAN BERNARDINO, Calif. (NC) — Mercy Sister Maura Feeley, vicar for women Religious for the Diocese of San Bernardino since 1979, has been named chancellor of the diocese. She becomes the fifth woman to become chancellor of a diocese or archdiocese in California and the first non-cleric to hold the job in San Bernardino.

Bishops' counsel quits; pro-lifers had been critical

WASHINGTON (NC) — Wilfred R. Caron, general counsel of the National Conference of Catholic bishops and U.S. Catholic Conference since 1980, has announced plans to resign by spring 1987. Caron's legal approach to abortion — including legislation in Congress and a legal brief filed with the Supreme Court — drew criticism from some wings of the pro-life movement.

Honolulu Diocese halts private Masses for Marcos

HONOLULU (NC) — Private home Masses for deposed Filipino President Ferdinand Marcos and his wife, Imelda, were stopped after June 29, the Diocese of Honolulu announced. Sunday Masses have been celebrated at the Marcos' rented beach-front home since Easter Sunday, March 30. Father Clarence Liu, Episcopal vicar for the diocese, said the diocese had been thinking for some time that the Masses should be stopped because the diocese could not continue to "provide special services for one party."

Reputed mobsters denied Catholic funeral Mass

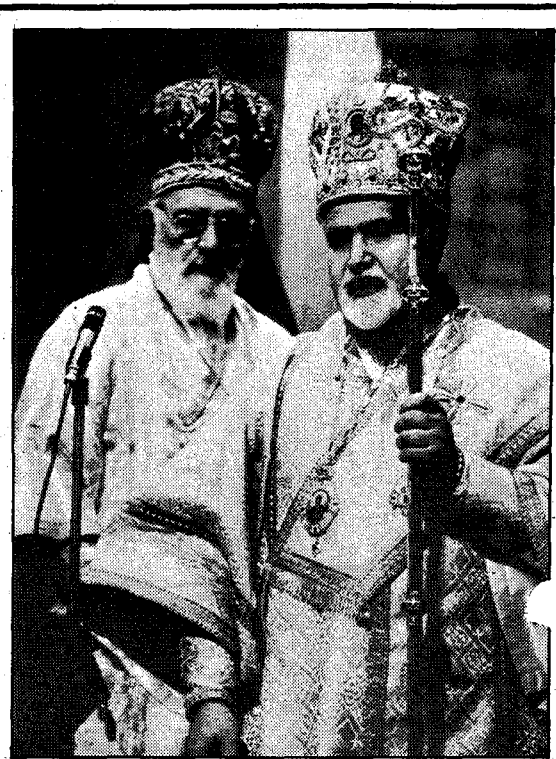
CHICAGO (NC) — The Archdiocese of Chicago denied a public funeral Mass for reputed mobsters Anthony and Michael Spilotro, whose severely beaten bodies were found in a shallow grave in an Indiana cornfield. Although the archdiocese denied the funeral, Father John Fearon, pastor of St. Bernardine Church in Forest Park, a Chicago suburb, was allowed to address more than 300 mourners who gathered at a non-denominational chapel. Michael Spilotro and family were parishioners at St. Bernardine. The archdiocese said that the decision was "not a judgment about eternal salvation nor about moral guilt or innocence" which "belongs to God alone," but rather a "human judgment seeking to respect both the needs of the family and the needs of the entire church community."

Controversial activist, Sr. Marjorie Tuite, dies

NEW YORK (NC) — Dominican Sister Marjorie Tuite, an often controversial activist for social justice, peace and women's rights, died of complications from surgery June 28 in New York. She was 63. A nun for nearly 44 years, Sister Tuite was coordinator of ecumenical citizen action at Church Women United since 1981, where she was particularly active in opposing U.S. policies in Central America. She developed hepatitis following a trip to Nicaragua in March, and doctors discovered a pancreatic tumor during a follow-up examination in June. She died following surgery to remove her pancreas. Less than four months before her death Sister Tuite was cleared of a Vatican threat of expulsion from her order over a 1984 New York Times advertisement on abortion that she and 23 other nuns had signed.

Black Catholic newspaper to begin publishing

NASHVILLE, Tenn. (NC) — A new Catholic newspaper focusing on the black Catholic community in the United States is scheduled to begin publication this fall, according to its Nashville publisher. J. Winston Peebles, the paper's founder and president of Winston-Derek Publishers Inc. of Nashville, said the newspaper, tentatively named The Catholic Mentor, will begin publishing Oct. 1 on a monthly basis. The paper will shift to a bi-weekly schedule in January 1987.



Melkite ordination

At the Cathedral of the Annunciation in Roslindale, Mass., Bishop John Adel Elya, right, receives his crosier from Melkite Patriarch Maximos V. Hakim of Antioch. Bishop Elya was consecrated as an auxiliary bishop for the Melkite Diocese of Newton, Mass. (NC photo)

Bishop urges state to cut abortion, birth control funding

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has urged Gov. George Deukmejian to delete from the California state budget all funding for abortion and for contraceptive programs which the archbishop said encourage sexual promiscuity. In a June letter to the governor, the archbishop urged the deletion of the total appropriation for Medi-Cal abortions. Medi-Cal is the state's medical welfare program. He also asked for a significant reduction in funding of the Office of Family Planning, which, the archbishop said, promotes promiscuity among young people by providing contraceptives. And he asked for deletion of the \$300,000 appropriation for Planned Parenthood's school-based health clinics.

Court postpones payment of fine by U.S. bishops

NEW YORK (NC) — A federal appeals court panel in New York further delayed imposition of \$100,000-a-day fines against the U.S. bishops until the court either frees the bishops of subpoenas for their pro-life records or orders them to comply. Two judges of the 2nd U.S. Circuit Court of Appeals raised both procedural and substantive questions in late June as they heard the bishops' appeal against the subpoenas. The bishops' attorney, Wilfred Caron, argued that the original case in which the subpoenas were issued, involving a suit by Abortion Rights Mobilization to force the Internal Revenue Service to revoke the Catholic Church's tax exemption, should be dismissed because plaintiffs had no standing to bring the suit.

Top canon lawyer reportedly denied tenure at Catholic U.

WASHINGTON (NC) — A leading U.S. canon lawyer, Father James Provost, is being denied tenure as a professor at The Catholic University of America and will almost certainly be off the faculty when his current contract runs out Aug. 31, said sources close to the case. Father Provost has been executive coordinator of the Canon Law Society of America since 1980. The sources, who asked not to be cited by name, said Father Provost's clearance for tenure was being denied by the 19 bishops on the university's 42-member board of trustees.



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Ana Rodriguez-Soto—News Editor
Prentice Browning—Staff Writer
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Attack on pornography urged

National commission finds link between some porn and violent crimes

First in a four-part series

By Joe Michael Feist

WASHINGTON (NC) — The massive final report of the Attorney General's Commission on Pornography concludes that broader enforcement of existing laws, as well as expanded government efforts are needed to combat what it terms the harmful effects of pornography on U.S. society.

The 11-member commission, formed by Attorney General Edwin Meese in May 1985, also determined that "substantial exposure to sexually violent materials... bears a causal relationship to anti-social acts of sexual violence."

The commission was chaired by U.S. Attorney Henry Hudson, formerly commonwealth's attorney in Arlington, Va. Among its members was Franciscan Father Bruce Ritter, founder of the New York-based Covenant House for runaway youth.

The commission held hearings in six U.S. cities to gather information for its approximately 1,900-page report.

No definition

Nowhere in those pages does the commission define exactly what pornography is nor what is meant by anti-social behavior it says is caused by pornography.

The report also contains thousands of titles of pornographic magazines and films and hundreds of pages of explicit descriptions of films such as "Deep Throat" and "The Devil in Miss Jones."

In a discussion of the potential harm of pornography, the commission said it decided not to limit its work to material which may be legally obscene. Material which is constitutionally protected may still be harmful, the report says, and it does not necessarily follow that material which is legally obscene is obviously harmful.

The report says that, based on social science research, "substantial exposure to sexually violent materials" can help lead to "anti-social acts of

sexual violence and, for some sub-groups, possibly to unlawful acts of sexual violence."

Exposure to non-violent but "degrading" sexual material also "bears some causal relationship" to sexual violence, the report concludes.

The relationship between sexual material and anti-social acts, the report adds, means that "if this factor were eliminated while everything else stayed the same then the problem would at least be lessened."

Other causes, however, such as gun or martial arts magazines, the commission says, "might bear an even greater causal connection" to violence than pornography.

The commission, however, could not agree on any possible harm caused by sexual material that is not violent or degrading.

As for the question of possible harm of this category of material "as it relates to the moral environment of a society," the commission likewise could not reach a consensus.

The commission reported "different views about the extent to which, if at all, sexual morality is an essential part of the social glue of this or any other society."

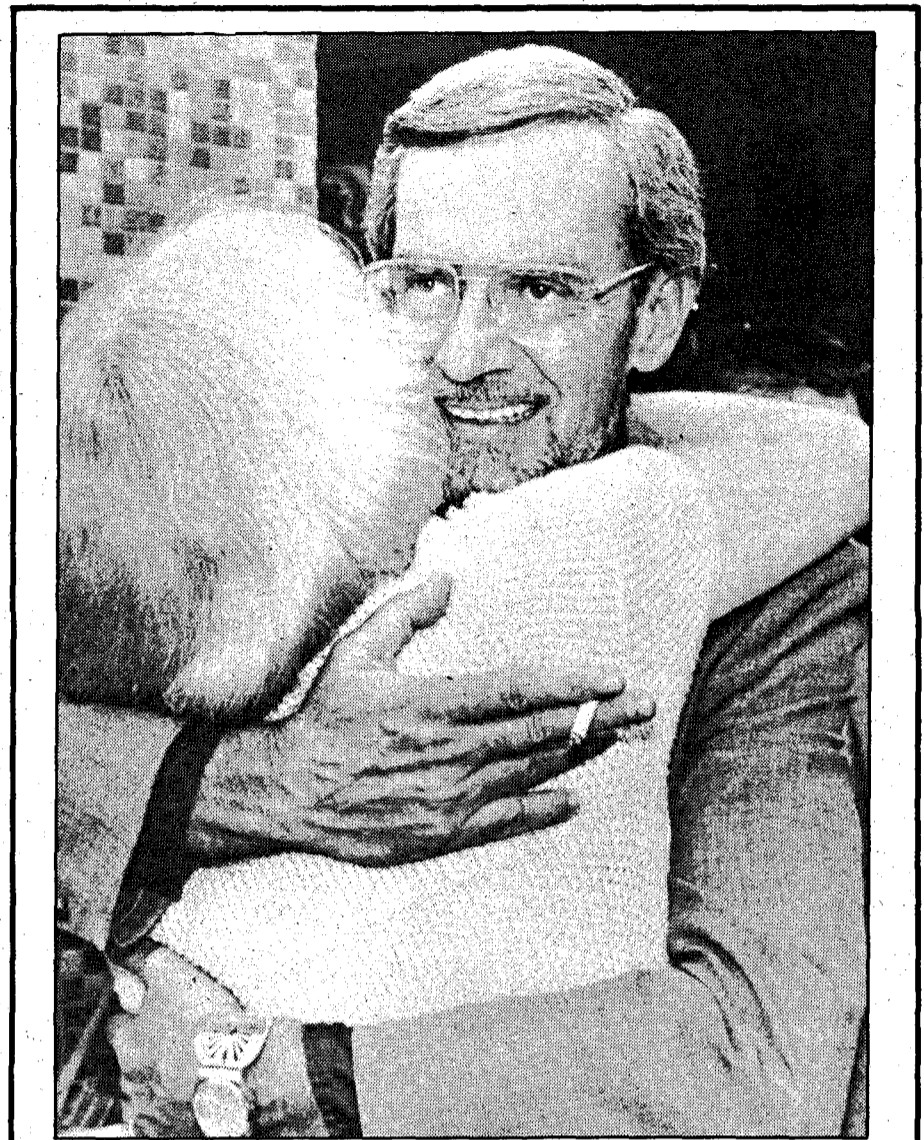
'Underenforcement'

The commission found a "striking underenforcement" of current anti-obscenity laws across the United States. The reasons for this, it said, are complex, but include the fact that prosecutors view obscenity cases as "high-risk and low-reward ventures."

In light of its conclusions, the commission urged "that prosecution of obscene materials that portray sexual violence be treated as a matter of special urgency" by state and federal prosecutors.

The commission also proposed dozens of recommendations for the justice system and law enforcement agencies for the effective enforcement of obscenity laws.

Among the most important recommendations:



Sanctuary sentencing

Convicted sanctuary worker, the Rev. John Fife, a Presbyterian minister from Tucson, Ariz., hugs a supporter before entering the U.S. Courthouse in Tucson for sentencing. All eight activists, including four Catholics — two priests, a sister and a lay worker — were put on probation. (NC/UPI photo)

- Congress should amend obscenity laws to provide for civil and criminal forfeiture to the government of all proceeds, direct or indirect, of the sale or distribution of obscene material.

- The requirement that the government must prove that obscene material was transported across state lines should be removed by Congress.

- Congress should outlaw the transmission of obscene messages via the telephone or other common carriers.

- State legislators should amend obscenity statutes to eliminate misdemeanor status for second offenses and make such offenses punishable as a felony.

- Labor law should be rewritten to make it an unfair business practice for an employer to hire people to participate in commercial sexual performances.

Next: The special horror of child pornography.

Supreme Court now teaching morality?

Judeo-Christian values cited in anti-sodomy ruling

By Liz Schevtchuk

WASHINGTON (NC) — Today's Supreme Court may seem an unlikely teacher of public morality.

But the same court that brought

look to the law than they do to the churches," he added.

Jesuit Father Thomas Gannon, director of the Woodstock Theological Center at Georgetown

Analysis

the nation legalized abortion and continued the ban on public school prayer cited traditional Judeo-Christian values in ruling that there is no right under the Constitution to homosexual sodomy.

The high court, in a 5-4 decision in *Bowers vs. Hardwick* June 30, upheld a Georgia law that forbids sodomy, defined as oral or anal intercourse between two people.

"The law does teach morality," said Father Robert M. Friday, assistant professor of religion at The Catholic University of America.

"Law is supposed to be a reflector of the values of the people but it also serves to be a former of the values of the people, and I think more people

University, said a key issue before the court in the sodomy case was "what is the dividing line between private morality and public morality."

In this case, the court has said that homosexual sodomy is not a private moral matter but an issue of public morality, Father Gannon said. The court has told sexually active homosexuals that "they don't have license to do whatever they want to do."

He said that another prominent aspect of the court's ruling is the states' rights angle — the constitutional ability of each state to control some types of behavior seen as detrimental. In fact, he added, "the

issue of states' rights was rather critical."

Michael Schwartz, director of the Catholic Center at the Free Congress Research and Education Foundation, a Christian New Right organization in Washington, also suggested that the court's ruling is likely to influence the public perception of the morality of homosexual sex acts.

Schwartz, too, viewed the ruling as a boost to states' rights, or what he called federalism, and as a sign that the court's habit of "constitutionalizing every issue" — finding protection for it under the Constitution — may end.

"The justices restrained themselves this time," Schwartz said. "If it had gone the other way it would have been the *Roe vs. Wade* of gay rights."

Roe vs. Wade was the 1973 court decision legalizing abortion nationwide.

Schwartz added that the court's sodomy decision "at least tacitly reaffirms the moral standards of Americans and Western civilization in general."

In their 1977 Pastoral Letter on Moral Values, the U.S. Catholic bishops said homosexuals "have a right to respect, friendship, and justice" and "should have an active role in the Christian community."

"Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong," they added.

Homosexual rights groups have vociferously protested that the court's sodomy decision will hinder further progress of the homosexual rights movement.

Schwartz and Fathers Gannon and Friday agreed.

"I think it's correct to say that it was a setback to the gay liberation movement. What the court seems to be saying is that this (acceptance of homosexual sex) is not the moral sentiment of the American nation," Father Gannon said.

Schwartz said he doubted, however, that the ruling will have the effect of prompting police to invade the home to look for sodomites.

"I don't think prosecutors are interested in hunting down people," he said.

Vatican stresses opposition to women priests

VATICAN CITY (NC) — Because the Catholic Church will not ordain women, such ordinations by some Anglican churches has become “an increasingly serious obstacle” to unity between the two churches, Pope John Paul II told the primate of the worldwide Anglican community.

The Catholic Church believes it cannot change the 2,000-year-old tradition of an exclusively male priesthood, the pope added in a previously confidential Dec. 20, 1984, letter to Anglican Archbishop Robert Runcie of Canterbury, England, head of the Church of England.

The strong Catholic stand was made public June 30 when the Vatican released the letters on the issue exchanged among the pope, Archbishop Runcie, and Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity.

The issue is controversial among Anglicans. Many Anglican churches, such as the Episcopal Church in the United States, allow women to be ordained. Others, such as the Church of England, considered the “mother church” of the Anglican Communion, do not.

In a Nov. 22, 1985, answer to the pope, Archbishop Runcie proposed “the urgent need for a joint study of the question of the ordination of women to the ministerial priesthood.”

In a previous letter to Cardinal Willebrands, Archbishop Runcie outlined the “sincere conviction” held by the Anglican leaders supporting female ordination.

“On the Anglican side there has been a growing conviction that there exist in Scripture and tradition no fundamental objections to the ordination of women to the ministerial priesthood,” Archbishop Runcie said.

Anglican churches which have ordained women “have indicated to me that their experience has been generally beneficial.”

Cardinal Willebrands, in answer, criticized Anglican theological support for women priests.

The Catholic position is that “we can never ignore the fact that Christ is a man,” said Cardinal Willebrands. “The priest represents Christ in his saving relationship with his body the church. He does not primarily represent the priesthood of the whole people of God.”

“It must be clearly stated that this is a theological issue and cannot be resolved on sociological or cultural grounds,” said Cardinal Willebrands. “The question of the rights of women to hold secular office is a quite separate matter and should not be connected or paralleled with the question of women’s ordination.”

Pope encourages dialogue between Moslems and Christians

VATICAN CITY (NC) — Pope John Paul II repeated his frequent call for dialogue between Moslems and Christians during a recent meeting with Iraq’s new ambassador to the Holy See, Wissam Chawkat al-Zawahi. “Today dialogue between Christians and Moslems is more necessary than ever,” the pope said to the new ambassador from the Middle East nation. “The Catholic Church declares that all men and women must respect one another, rise above all discrimination and serve the universal brotherhood.”

Christian missionaries ‘harassed’ in Israel?

JERUSALEM (RNS) — Christian missionaries in Israel face harassment from officials as well as from ultra-Orthodox militants, a civil rights group here has charged. The group, the Association of Civil Rights in Israel, cited several cases of reported harassment, most involving so-called Messianic Jewish sects, groups of Jews who profess belief in Jesus as the messiah. Ruth Gavison, the group’s spokeswoman, told a news conference that harassment against missionaries has increased in the last two years.



Brush with royalty

Benedictine Brother Stephen Horton from Pinksmash Abbey in Gloucestershire, England, displays some of the commemorative plates and goblets he designed to mark the July 23 wedding of Prince Andrew and Sarah Ferguson. More than 3,000 pieces already have been produced for sale at the abbey’s pottery shop and for export to the United States, Canada and New Zealand. Brother Horton retired from his advertising executive job 11 years ago to become a monk. (NC photo)

Catholics, Jews urged to resolve conflict over Auschwitz convent

VATICAN CITY (NC) — A Polish Catholic weekly newspaper called for dialogue between Polish Catholics and Jewish groups in the West which have criticized the establishment of a Carmelite convent at the former Nazi extermination camp of Auschwitz, Vatican Radio reported. Jews have “a right to consider Auschwitz as a symbol of the Holocaust,” said an editorial in the Catholic weekly, Tygodnik Powszechny, published in Krakow, Poland. Catholics should respect Jewish feelings and “understand that the campaign against the Carmelite convent at Auschwitz is not in fact a plot against Catholics and Poles,” said the editorial. At the same time, Jews should understand that they cannot have “exclusive rights” over Auschwitz because from 300,000 to 400,000 non-Jewish Poles were exterminated at the camp, it added.

Bishops to Polish government: Admit you have political prisoners

WARSAW, Poland (NC) — Poland’s bishops challenged the government to declare jailed dissidents and banned Solidarity union activists as political prisoners. The challenge came while Soviet leader Mikhail Gorbachev was attending the 10th Congress of the Polish Communist Party in Warsaw. Political observers said the bishops’ timing is certain to irritate the authorities. Church sources said about 300 political prisoners are locked up in Polish prisons. A U.S. government official said redefining the dissidents and Solidarity activists as political prisoners would probably have no practical effect on their prison condition. But he said it would be an international public relations problem for the Polish government to acknowledge it has political prisoners.

Philippine priest released by Moslem guerillas

MANILA, Philippines (NC) — A French missionary was released after being held for three weeks on the Philippine island of Mindanao by kidnapers claiming to be Moslem separatists. After arriving in Manila, the national capital, Father Michel de Gigord, 46, said he was “happy to be free” and that he needed “a little bit of rest but nothing much more than that.” Father de Gigord, a member of the Paris Foreign Mission Society, is a chaplain at the University of Mindanao in the predominantly Moslem, city of Marawi.

Pope tells young people to pursue careers in science

VATICAN CITY (NC) — Pope John Paul II told a group of college science students recently that the church wants to promote scientific research. “Far from being opposed to authentic scientific research, the church desires to support and further such endeavors,” the pope said. Pope John Paul made his remarks in an address to participants in the Vatican Observatory summer school in observational astronomy and astrophysics, held at Castel Gandolfo, Italy. The pope said he was “happy to sponsor this school,” the first such endeavor since Pope Leo XIII founded the current observatory in 1888. Pope John Paul added that he hoped some of the students, from colleges around the world, would become research scientists.

Pope: Universal catechism should end confusion

VATICAN CITY (NC) — A universal catechism, used as a reference for locally produced catechisms, could end instructions and interpretations opposed to official church teachings, Pope John Paul II has said. The pope expressed hope that the universal catechism would be ready by 1990, the 25th anniversary of the end of the Second Vatican Council. The 1985 extraordinary Synod of Bishops recommended the catechism. The universal catechism recommendation stems from the “demand currently felt in the church for a greater clarity and doctrinal security to put an end to teachings or interpretations of faith and morals which disagree among themselves or are opposed to the universal magisterium,” the pope said.

Cooperation, development keys to world peace — Vatican

VATICAN CITY (NC) — World peace is in danger unless there is international cooperation to resolve such problems as terrorism, huge foreign debts and political exploitation, said a Vatican statement. The statement added that Pope John Paul II would address these problems in this 1987 World Peace Day message. The theme for the day will be “Development and Solidarity: The Keys to Peace.” World Peace Day is celebrated Jan. 1 in the Catholic Church and is accompanied by a papal message on the theme, usually released in December. The Vatican statement called for new technologies to aid the socioeconomic development process among nations.

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Pope meets 'boss' in shack

TUMACO, Colombia (NC) — Pope John Paul II surprised a fisherman and his family July 4, when he walked into their one-room home in Tumaco, an island city in south-western Colombia.

The pope visited the fisherman's yellow, wood-frame house with rusting roof and earthen floor, shortly after he addressed the poverty-stricken island community during his July 1-7 visit to Colombia.

"Who's the boss?" the Polish pope asked after he let himself into the home of the startled family, who had watched him approach from one of the two windows in the front of their yellow house.

"I am, father," said the startled grandfather of the family of 15.

Pope John Paul spent about 10 minutes at the home, where he embraced the teary-eyed grandfather and blessed the family.

Moments before the pope spoke to about 10,000 people in the destitute fishing and agricultural community.

Vatican sources said that before the visit to the city of one-room homes with corrugated metal roofs the well-traveled pope voiced concern to Colombian Cardinal Alfonso Lopez-Trujillo of Medellin that he had not yet met with

with the nation's poorest people — despite being in the country for four days.

Joaquin Navarro-Valls, Vatican press spokesman, said the pope was moved by the visit to the fisherman. He said that before the papal entourage left, the pope's secretary, Msgr. Stanislaw Dziwisz, gave the family about \$300.

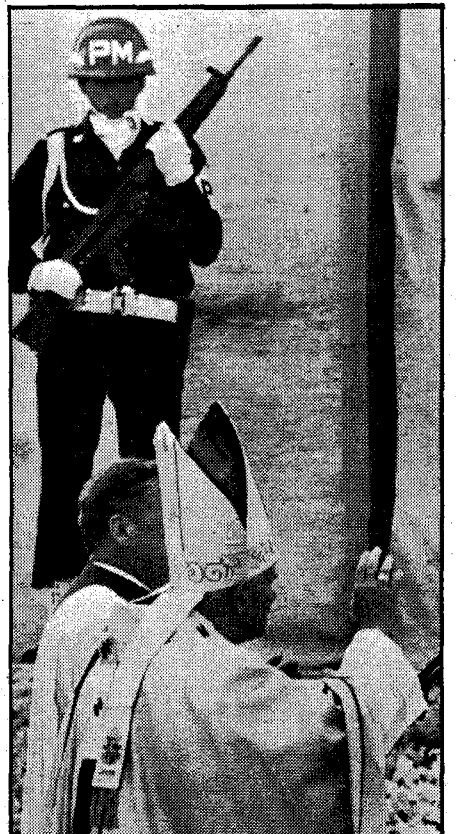
Father Hector Gutierrez, the Colombian bishops' director of communications for the papal trip, said that Tumaco is so poor even he nation's guerrillas do not bother with it. "There's absolutely no violence here," he added, in contrast to the rest of the country.

During his speech in Tumaco, the pope said that "the church cannot remain silent" while people live on the fringes of society.

"Because of this," he said to the predominantly black community, the church walks with the outcasts, "bravely and peacefully, as the Gospel exhorts, especially when it means defending legitimate rights to property, work, education, and participation in the public life of the country."

Father Gutierrez said that the visit of the pope had benefited the Tumaco people, who painted city power poles the papal colors yellow and white for the occasion.

"The government even built a road for them," he said.



GUARDED MASS — A military policeman guards the Pope during an outdoor Mass in Bogota. Leftist guerrillas had set off bombs and taken over seminars before the Pope's arrival. (NC photo)

'Have' nations urged to help

Continued from page 1

religious and spiritual character."

The pope told the priests not to postpone giving "greater vigor to an active social concern," but he added that "the presence of the church among the poor cannot be reduced solely to the field of human promotion in the field of social justice."

"The church cannot in any way let the banner of justice... be seized by any ideology or any political current," he said.

On several occasions during his

pontificate, Pope John Paul has voiced concern that social action in under-developed nations is being influenced by Marxism, with its theory of class struggle as the means to right an unjust social order.

"The noble struggle for justice," he said, "is not a struggle of brother against brother, nor of group against group." He said it "must always be inspired by the Gospel principles of collaboration and dialogue, excluding every form of violence."

The pope spoke of social justice during a meeting at a stadium with residents of Medellin's barrios, or

slum areas.

The pope, who has been met by huge and enthusiastic crowds during his visit to the nearly all-Catholic nation, met with the slum-dwellers shortly after he ordained 92 priests at a Medellin airport.

During the session, he urged university officials to maintain a dialogue between faith and culture. He also spoke of the function of a Catholic university, whose "first obligation," he said, "consists in showing, without disguise, the appropriate Catholic identity." He also urged the group to face "contemporary challenges," among them, "the legitimate aspirations for the promotion of women, materialistic ideologies, and the problem of injustice and of violence."

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NFP seen superior to technology

WASHINGTON (NC) — Natural family planning is not just a technique but a moral stance that demands dialogue and mutual respect from the husband and wife, said a Vatican message to an international natural family planning congress.

The message also scored as "unfair" any government program that would not allow natural family planning teachers to teach values behind their approach as well as the techniques involved.

"The choice made by a couple of the natural methods implies an acceptance of the cycle of the woman, and thus an acceptance of dialogue, mutual respect, shared responsibility and self-control," wrote Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, in a message to the International Federation for Family Life Promotion.

The message was read to the federation during its fourth international congress and general assembly, held June 29-July 3 in Ottawa. The federation released the text at its headquarters in Washington July 7.

Stressing the moral dimensions of "responsible procreation," Cardinal

Gagnon said that with natural planning methods sexuality is "never used as an 'object' and no attempt is made to impede its life-giving dimension."

He warned against the use of "technology" and "short-term solutions" that "ignore the ethical dimensions" of human life.

"Natural methods of fertility regulation," he said, "differ anthropologically and morally from contraception, sterilization or abortion."

Natural family planning involves teaching couples to recognize when a woman is in her fertile and infertile periods, and to use knowledge of that natural cycle in their decisions to seek children or avoid them. Official church teaching accepts birth spacing based on the woman's natural cycles but rejects as objectively evil all forms of artificial contraception.

Cardinal Gagnon said that abstinence from sexual intercourse during the woman's fertile period, required in natural family planning, is not just a "negative" abstinence. "There is a positive concept of continence" that involves "self-mastery" and control over one's sexuality, he said.

Restore the feminine to God — scholar

NOTRE DAME, Ind. (NC) — Calling it "absolutely essential that we restore the feminine to God," a Scripture scholar said in a lecture at St. Mary's College, Notre Dame, that the church traditionally has not taught the female images of God presented in the Bible.

Whether God is male, female, both or neither "is a thoroughly modern question and not a question with which (Catholic) tradition was concerned," said the scholar, Immaculate Heart Sister Sandra M. Schneiders, an associate professor of New Testament studies at the Graduate Theological Union at Berkeley, Calif.

In ancient times, it was mistakenly thought that the male created children by providing the complete human "seed" at conception, Sister Schneiders said. Because the church

taught that the first person of the Trinity was creator, the name "father" was given. The second person was then called son.

But, according to Sister Schneiders, early church teaching "never intended to affirm either that God was father and son or that God was male." Nonetheless, she explained, most Christians think of God as having a gender.

"Our God image is a product of our imagination, not of our theological reason. We can know that God is not male and still experience God as masculine," she said.

Today, she said, theologians and philosophers are beginning to realize that the imagination is vital to spiritual personality.

"Why do we tend to think that the whole Old Testament talks about God as father?" she asked. "Most people are very surprised to learn that the

metaphor of God as father is used very, very few times in the Old Testament."

While there are 12 specific references to God as father there, she said, there are also many maternal references to God.

Moses spoke to God as though to a mother in the Book of Numbers (11:12). In Hosea, God is pictured as both father and mother. In Isaiah 49, she added, "God cherishes Israel with a mother's love." Similar references, she said, are found throughout the Old Testament.

In the New Testament, Sister Schneiders continued, although Jesus prayed to God as "our father," he also made frequent use of female imagery to describe God.

"In Luke 15, we have two parables," she said. "One is about a shepherd who lost a sheep. The other

is about a woman who lost a coin. It's very interesting what happens to the metaphor. How many schoolchildren would guess that the woman who lost the coin is God? They all know that the shepherd who lost his sheep is God. The parables are perfectly parallel."

In Matthew 13, Sister Schneiders said, Jesus told another parable, trying to explain what the kingdom of God is like. "We have a parable of a baker woman who kneaded yeast into dough until the whole loaf was leavened." The lesson here, she said, was the same as that of the parable about the farmer who went out to sow his seed to reap a harvest thirtyfold, sixtyfold and ninetyfold.

"Why is it that we know the sower of the seed is God but we don't realize that the baker woman is God?" Sister Schneiders asked.



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I do not ask for much. An average donation of a dollar a month made by many generous souls will go quite a ways. Up here in this northernmost corner of the Lord's vineyard, we have learned to stretch our resources.

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Reactions to a 'living saint'

'In Miami, which is supposed to be a paradise, we have many poor. Mother Teresa's message is the noblest of all for humanity.'

—Xavier Suarez,
Mayor of Miami

'She lives what she preaches. She can move mountains.'

—Fr. Dan Kubala,
director, Respect Life,
Archdiocese of Miami

'A lot of the people here are hearing the [pro-life] message for the first time.'

—David Carvin,
president,
South Florida
Coalition for Life



Mother Teresa's challenge: "If you do not want your child, give it to me — I will take it." (La Voz photo Araceli Cantero)

Mother Teresa: Selling life

Continued from page 1

thunderous applause.

Mother Teresa has herself become a mother figure to those who suffer and have been abandoned. She has established 317 shelters world-wide (including one for homeless women in the Overtown section of Miami) which under her dynamic guidance are operated by the Missionaries of Charity.

She told of the many examples of sacrifice, faith and courage which have inspired her in her travels.

In Calcutta, India, a Hindu man and his wife donated a large sum of money to her which they had intended to use for their wedding clothes and feast. "We love each other so much — we wanted to share that love with your people," they told her.

A little girl also came to the Missionaries of Charity and offered to give them all of the money she had received as a gift for her first Holy Communion. When her parents heard of her sacrifice, the father gave up his drinking and the mother gave up her smoking.

Mother Teresa also was deeply touched by an experience in London. She met an elderly man whom she found "doubled over" and unable to attend to his own needs.

After she cleaned his shabby room Mother Teresa asked him, "Why don't you light your lamp? It is very dark in here."

When he replied that no one ever came to visit him so there was no reason for him to have it lit, she comforted him and assured him that her Sisters would make certain he received company.

Some time later, the man relayed a message to Mother Teresa through

mutual acquaintances — "Tell her that my lamp is still burning."

Mother Teresa gently chided her audience not to let anyone who is suffering feel unwanted or abandoned. She spoke specifically of AIDS patients, who "hunger for love."

Through the care facility for AIDS patients she is planning to open in New York, "They will be blessed with the love of the Father. They will receive the King."

Families also must learn to put love into action in their own relationships, she added.

"Do you pray together? Is the family happy? If they are not, then you must turn to the Father, and light the lamp."

Plans more shelters here?

While in Miami to speak at a breakfast engagement sponsored by Miami Right to Life, Mother Teresa said she is considering expanding her charitable works in the Archdiocese.

Sometime in the future, she said, she hoped to open a soup kitchen, a home for unwed mothers and a hospice for AIDS patients here.

"She wants to expand the work that the Sisters are doing in Miami. I asked her when she was planning to do all this and she said, 'immediately,' said Fr. Daniel Kubala, director of Respect Life in the Archdiocese.

When someone suggested to the

Continued on page 17

St. Rose of Lima School cited as one of nation's best

WASHINGTON (NC) — The Department of Education's 1985-86 honor roll of 270 outstanding elementary schools includes 34 Catholic schools, one of which is St. Rose of Lima in Miami Shores.

In its first recognition of schools at the elementary level, the education department June 30 announced the names of 210 public schools and 60 non-public schools chosen for making the best use of available resources and

for best meeting their students' needs.

The Reagan administration began honoring public secondary schools three years ago and two years ago private secondary schools were included.

The 60 non-public elementary schools were selected by the Council for American Private Education from 293 schools around the country that elected to participate. The council is

an umbrella organization for most U.S. secular and religious private schools.

The public schools were chosen from 509 nominations by state school chiefs in 49 states, the District of Columbia and Defense Department schools overseas. New Jersey, in the process of setting up a school reform plan, decided not to participate.

Secretary of Education William J. Bennett said of the winners, "They're

good schools; they provide their young students with a solid foundation for later life."

The education department said there was special emphasis on student achievement in reading and math and on the school's record "of overcoming obstacles and sustaining progress."

One other Florida Catholic school was honored: Ascension Catholic in Melbourne.

Wanted: Hispanic vocations

Miami meeting will train Church leaders to recruit

Vocations directors from around the country will gather in Miami next January to learn how to recruit Hispanics to the priesthood and religious life.

The Jan. 6-11 workshop, entitled "In My Father's House: En La Casa de Mi Padre," is the first training program of its type sponsored by the National Conference of Catholic Bishops (NCCB).

"The Church in North America is formally recognizing the great potential within the Hispanic Catholic community," said Father Neil Doherty, director of Vocations for the Archdiocese of Miami and coordinator of the training program.

"In sponsoring this workshop, the U.S. Catholic Church is saying to Hispanic persons: 'We need you. Come and take your rightful place as

leaders of the Church,'" Fr. Doherty said.

Among those expected to address workshop participants are: Bishop Ricardo Ramirez of Las Cruces, New Mexico; Father Virgil Elizondo of the Mexican-American Cultural Center in San Antonio, Texas; Fr. Felipe Estevez, former rector of St. Vincent de Paul Regional Seminary in Boy-

nton Beach; Fr. Mario Vizcaino, director of the Southeast Pastoral Institute in Miami; and Msgr. Bryan O. Walsh, executive director of the Ministry of Christian Service in the Archdiocese.

To register, send a \$50, non-refundable deposit to: "In My Father's House," c/o Fr. Neil Doherty, 9401 Biscayne Blvd., Miami, FL, 33138.

Official ARCHDIOCESE OF MIAMI

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

The Reverend Xavier Morras, V.F. — to Dean of the Northwest Dade Deanery, effective June 30, 1986.

The Reverend James E. Quinn — to Pastor, St. Catherine of Siena Church, Miami, effective June 28, 1986.

The Reverend Michael Greer — to be in residence at St. John Vianney College Seminary, Miami, effective August 20, 1986.

The Reverend George Duffy — to Associate Pastor, St. Pius X

Church, Fort Lauderdale, effective October 1, 1986.

The Reverend Stephen Hilley — to Chaplain, Christopher Columbus High School, Miami, with residence in St. Agatha Rectory, Miami, effective August 13, 1986.

The Reverend Daniel Cernauskas — to Associate Pastor, St. Malachy Church, Tamarac, effective October 1, 1986.

The Reverend James McCartney, OSA — to Chaplain, Catholic Physicians' Guild of Dade County, effective June 25, 1986.

Library offers summer reading

The Miami-Dade Public Library system announced plans today for the Summer Reading Program and this year youngsters of Dade County will participate in the program called "Read Around the World." The program begins on June 23 and continues for eight weeks.

Parents and youngsters will both enjoy a care-free summer free of charge where

boys and girls can have a "passport" to countries from all over the world and learn about other cultures through literature. They can also enjoy crafts, music, story telling, creative dramatics and even ethnic foods.

There will also be a summer sleep-over, an entire evening of Read Around the World activities on August 1.


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Mayan Indians await fate

Deportation and death in Guatemala or new life in Florida

By Araceli Cantero
Executive Editor

While the nation celebrated "Liberty" July 4, a group of Guatemalan Indians anxiously awaited a more sobering reality: that of deportation and possible death in their country.

One by one, speaking through an interpreter, the six men and one woman told an immigration judge in Miami that they wanted to stay in the United States.

And they told him why.

"The soldiers killed my father. They threw him out of his house and skinned him alive in front of my eyes," said the young woman. She wore a colorful Indian dress which revealed her small figure and long, dark hair. Her body showed the scars of a childhood with polio.

Petrona was 22 when they killed her father. In the Kanjobal dialect of her homeland in northwestern Guatemala — the only language she speaks — she continued to tell the judge about the problems of her people.

In the early morning of November 20, 1982, a group of 75 armed soldiers entered the town of El Mul, San Miguel Acatan and burst into her family's home. They dragged her

father outside, beating him senseless all the while. Then, with a knife, they skinned his face and arms.

"I screamed and begged them not to kill him. They called me a liar and hit me," Petrona told the judge. Killed that day along with her father: her two brothers, one 14, the other 20.

Petrona and her mother managed to escape to the mountains, each running in a different direction. They have not seen each other since.

Petrona's story is similar to that of thousands of other Guatemalan Indians, a peaceful people who have become the unfortunate victims of a prolonged war between their country's military and groups of guerrillas.

The Guatemalan government views the Indians as possible guerrillas because they have steadfastly resisted any external attempts to change their culture or traditions.

A British parliamentary human rights group estimated that, during the past 40 years, more than 100,000 Indians, mostly Kanjobals, have been killed, and thousands more have disappeared.

Between 1980 and 1982, many fled their homeland, settling in refugee camps in Mexico. It is estimated that



Petrona, one of a group of Mayan Indians who fled war in Guatemala and found refuge in Indiantown, Florida. The immigration hearings for her and seven others were held in Miami recently. (La Voz photo/Araceli Cantero)

between 5,000 and 7,000 of them made their way to the United States.

About 800 reached Central Florida and now make their living as farmworkers. They have found a refuge in Indiantown, a small city about 30 miles west of Palm Beach and 4,000 miles away from Guatemala.

Father Frank O'Loughlin, pastor of Holy Cross Church there, is certain these people didn't come to the United States in search of wealth, or even liberty.

They came "fleeing death," he says. Shortly after arriving in Indiantown, in 1982, the Indians were ar-

rested by immigration officers and dispatched to Krome, the Detention Center in Miami. It took the Immigration and Naturalization Service a while to determine the nationality of these new refugees, who spoke an unknown language and showered with their clothes on.

Finally, an anthropologist determined they were Mayas, Guatemalan Indians. The priest from Holy Cross interceded on their behalf and they were released on their own recognizance. Fr. O'Loughlin promised to take care

Continued on page 17

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— Sister Idana

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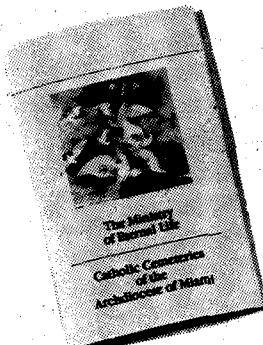
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Campers gather at the seminary auditorium every morning (right) to hear lectures and participate in Bible skits. Seminarians lead the kids in song. Imaginative games are part of the daily schedule. Below, right, a camper illustrates the proper form in an "egg carry" race, where competitors have to run to the finish line while balancing an object on a spoon. (Voice photos/Prent Browning)

Seminary summer camp: Fun and vocational

By Prent Browning
Voice Staff Writer

What to do with several dozen kids who are no longer in school?

Plenty, at St. Vincent de Paul Regional Seminary in Boynton Beach, which is offering a series of one-week summer camps for boys.

The boys come from parishes throughout the Archdiocese of Miami and are well-supervised while taking part in numerous sports and activities on the seminary's ample acreage.

Teenagers enrolled in the program, which runs from Sunday evening to Saturday afternoon six times during the summer, play basketball, football, volleyball, tennis and go swimming. At least four seminarians and several older teenagers act as counselors.

"It's well-organized, it's much better than I thought," said Paul Ziajski, 15, who was visiting Florida with a New Jersey priest when he heard about the camp and decided to enroll.

"It's a lot of fun," added Sherley Leveille, an eighth grader at St. Mary Cathedral School in Miami.

A typical day at the camp begins with breakfast and a conference in the seminary's auditorium,



where campers create and perform skits based on Bible stories, take part in a sing-a-longs and listen to talks on vocations given by the seminarians.

The kids are made aware of the difference between deacons and priests and are given an overview of the variety of ministries offered by the Church.

The students then move onto sports activities, ending the afternoons with a 5 p.m. Mass and dinner. After dinner they go bowling, watch movies, play miniature golf and enjoy other games before lights out.

No doubt tired from a full day of activities, campers sleep in several large rooms called "cabins," each one named by the kids themselves.

Fr. Neil Doherty, Archdiocesan director of Vocations, said this year the camp has a greater spiritual dimension and "the kids are really responding."

"The closing Mass on Saturday, which the parents attend, is a tearful, joyful experience," Fr. Doherty added.

Openings are available for the last two camps, beginning the weeks of July 20 and July 27. Cost is \$135 per week. For more information, call the Vocations Office at 757-6241, Ext. 270.

Inner-city kids get a jump on high school

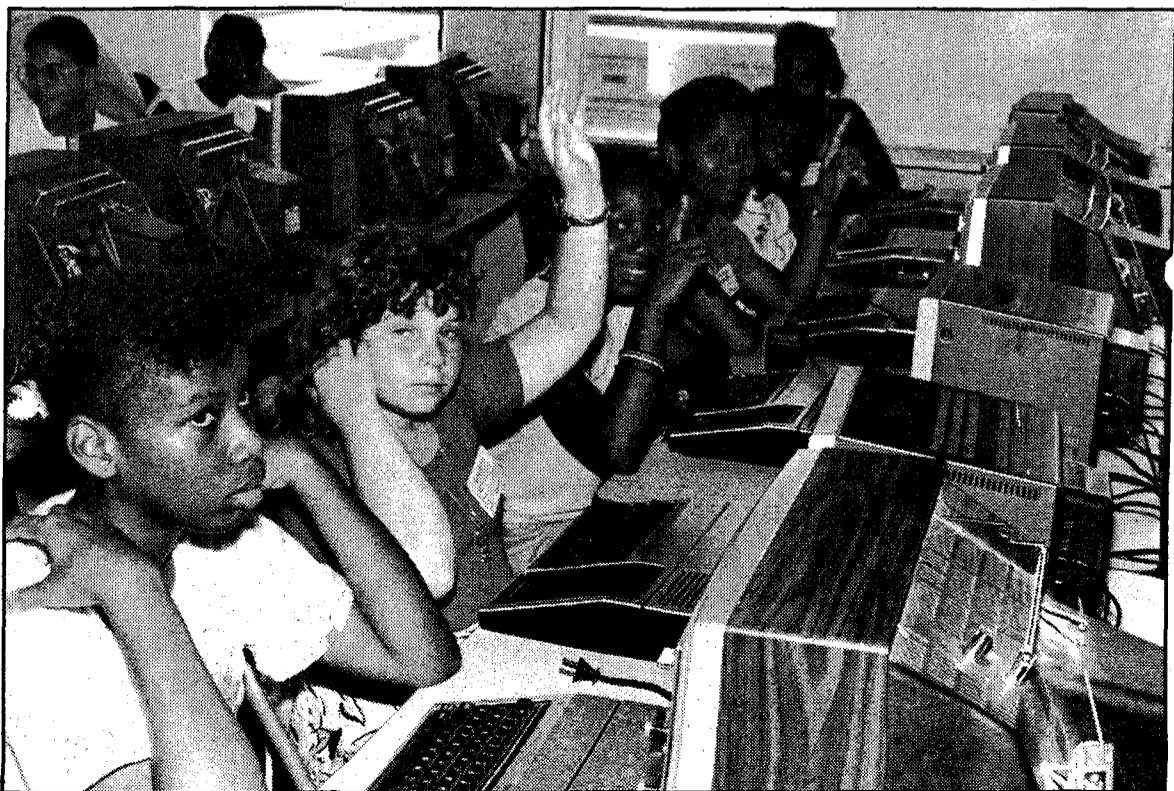
Thirty-six students representing six Catholic inner-city elementary schools of the Archdiocese of Miami participated in a week-long workshop at St. Thomas University from June 29th to July 4th.

This workshop is the first phase of a year-long Leadership Training Program designed to develop leadership potential among gifted and talented junior high students and to ensure a smooth transition from elementary to high school. The students were selected on the basis of standardized test scores and the recommendation of their principals and teachers. Schools participating are: Corpus Christi, Holy Redeemer, Our Lady of Perpetual Help, St. Francis Xavier, St. Mary Cathedral, and St. Monica.

The goals of the week-long program were to develop a sense of community among the participants and to establish the ground-work for the activities scheduled during the year.

Since the thirty-six students represent a diversity of American, Haitian, and Hispanic cultures and languages, another important component of the program is the development of cultural sensitivity and positive self-images.

Co-directors of the Leadership Training Program were Mr. Na'im Abdullah and Sister Caroljean Willie, S.C. The program was funded by a grant from the Black and Indian Mission Fund and is under the auspices of the Archdiocese of Miami.



Students of the leadership training program learn all about computers in a St. Thomas University classroom.

Let government stay out of churches

By John Buchanan

Much of the discussion of the separation of church and state in the past few years has focused on defending the State against the Church — specifically, the need to prevent the Religious Right from using the power of government to impose its beliefs on other Americans.

We sometimes forget that the separation of church and state is also designed to protect religious people and religious institutions from abuse of power by the State.

It is legitimate for the State to regulate some aspects of the institutional life of the church — for example, to require it to comply with health, safety and anti-discrimination laws. At the same time, the Supreme Court has consistently held that government intrusion into church life must serve a *compelling public interest*.

The situation is particularly delicate when government deals with church activity in the political arena. As religious leaders from Pat Robertson to Jesse Jackson have become more involved in public policy issues across the political spectrum, the opportunities for conflict have multiplied. The church is not above the law — but the heavy hand of government must not be used as a club against churches which enter the political arena.

In two recent cases, however, efforts have been made to do just that — to use government to punish controversial political activity. One case involves an issue normally associated with the political left — the Sanctuary movement's efforts to protect Central American refugees in the country illegally. The other involves an issue normally associated with the political right — opposition to legal abortion. In both cases, the issue of church-state separation transcends the specific positions involved. And, in both cases, the churches in question have — rightly — been supported by other churches who disagree with them on substance, but agree with them on process.

U.S. infiltration

The first case involves the U.S. government's handling of its investigation into four congregations in Tucson, Arizona, which were part of the "Sanctuary" movement. Immigration and Naturalization Service sent undercover agents to infiltrate church services and Bible study classes to look for information about the Sanctuary activities.

Four Lutheran and Presbyterian congregations and their parent denominations, the American Lutheran Church and the Presbyterian Church (U.S.A.), have sued the U.S. government, the Department of Justice, and the Immigration and Naturalization Service, claiming that they

violated the churches' constitutional rights. The undercover investigation did not turn up any relevant information, and, when it was exposed, attendance in the Bible study classes virtually ended.

The Presbyterian Church and the Lutheran Church in America said the undercover operation had a "chilling effect" on church life. They said: "The suit is not, however, in its essence a case about sanctuary or any other kind of ministry with refugees. It is rather a case testing what is proper behavior by government investigative agents in relation to the churches on any question."

'The power of government must not be used as a club against the churches by those who disagree with their positions'

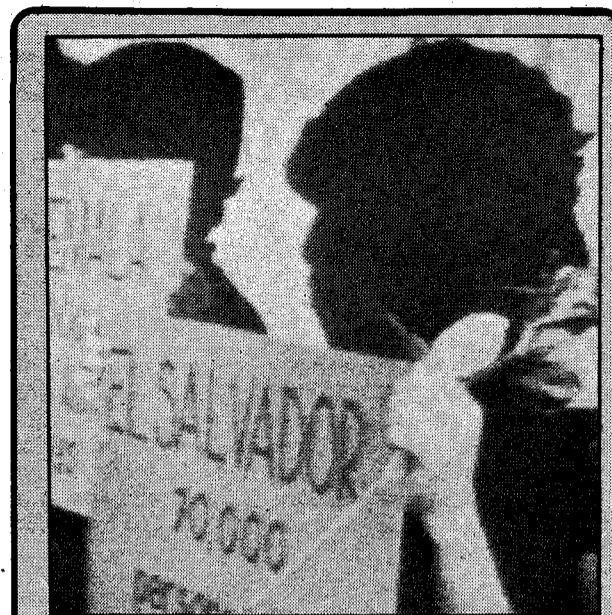
The churches do not claim that they are above the law; they simply claim that the government must follow the law and be guided by constitutional safeguards in any investigation of church activities. Sending government undercover agents to infiltrate church services and Bible classes might be expected in the Soviet Union, but not in the United States. People who support the Sanctuary movement, people who oppose it, and people who have no opinion on it can and should join in rejecting the government's infiltration of the Tucson churches.

Abortion case

The same principle is at work in the second recent case, an effort by a pro-choice group, Abortion Rights Mobilization, to have the Catholic Church's tax-exemption removed because of its alleged endorsement of pro-life political candidates.

The federal tax code says that tax-exempt religious organizations may not spend a "substantial" part of their resources on political activity and in no circumstances may endorse or oppose candidates for political office. ARM claims that in 1980, several Catholic bishops and publications endorsed or virtually endorsed candidates because they shared the Church's opposition to legal abortion, and that the Catholic Church in the United States should therefore be stripped of its exemption.

ARM's argument is ludicrous on its face for the simple reason that there is no such entity as "the Catholic Church in the United States." There is a National Conference of Catholic



Masked and garbed in black cloth, Central American refugees hold up signs during a Mass.

Bishops (NCCB); there is its civil action arm, the U.S. Catholic Conference (USCC); and there also are 181 separate legal jurisdictions, dioceses, whose internal operations are independent of one another.

In pursuing its case, ARM has demanded that the NCCB and the USCC produce a vast array of documents, including any sermon preached on abortion in some 19,000 Catholic parishes. The two agencies believe that they are constitutionally protected from being forced to disclose the documents. A district court judge fined the two agencies \$100,000 a day for contempt until they produce the document, but a federal appeals court has stayed the fines until it rules on ARM's legal standing to sue.

A broad coalition of churches, including some that are pro-choice, have filed a friend-of-the-court brief defending the Catholics. They argue that granting ARM legal standing to demand the documents in question "would open up the floodgates to litigation against churches" by political or ideological opponents.

When the massive power of government is used against the church, it must come in a clear-cut case involving a compelling public interest, as when the Supreme Court ruled that church-run schools which discriminate on the basis of race do not have a right to tax-exempt status. The power of government must not be used as a club against the churches by those who disagree with their positions. That is a principle which demands adherence by all Americans, whatever their positions on the Sanctuary movement or legal abortion.

(John Buchanan is chairman of People For the American Way, a 250,000-member national non-partisan citizens organization protecting constitutional liberties. He is also a Southern Baptist minister.)

Catholic agency eased pain of Ellis Island

By August C. Bolino

Lady Liberty has been honored this past week as a symbol, but few people realize how many immigrants were helped by the work of the National Catholic Welfare Council's Bureau of Immigration on Ellis Island from 1920 to 1954.

In 1920, the Social Action Department of the National Catholic Welfare Council (now the U.S. Catholic Conference) organized a Bureau of Immigration to help immigrants in their new country.

About half of all immigrants arriving at Ellis Island were Catholic. Almost half the U.S. population traces its roots to Ellis Island, probably the most important 27 acres in the country. Between 1880 and 1921, 23.5 million people came to the United States.

More Italians immigrated to the United States than were living in Genoa, Florence, Milan, Palermo, Rome, and Turin. The more than one million Poles who came here exceeded the population of Warsaw, the largest city in Poland. The number of Germans was more than the one million persons living in Hamburg, and Irish immigrants totaled more than the population of Connaught.

But even if the newcomers had endured poverty and persecution in their homelands, immigrants' anxiety about their future home was increased by their traumatic experience on the island. The compound was run like a concentration camp, especially during 1907, the peak year of immigration, when 1.2 million persons entered the United States at Ellis Island. Men and boys

were separated from women and small children. Each entrant was issued three blankets: two to be used as sheets and one as a pillow. Daily bathing supplies consisted of a small bar of soap and a paper towel.

Although 98 percent of those arriving on the island were admitted, the bureau maintained a desk on Ellis Island to help all future Americans. Efforts focused on visiting the detained immigrants, who were usually frightened and confused. They seldom understood the reasons for their confinement, so the detention room was the place the Catholic social worker was most needed.

From 1920 to 1954, the bureau interviewed more than one million immigrants and performed many functions on their behalf. The Eighth Annual Report of the National Conference of Catholic Charities lists more than 28 types of assistance.

These included recovering wallets left on ships, finding relatives who failed to show up, caring for children in hospitals when they were separated from their mothers, and dealing with incomplete passports. In addition, the bureau received and sent nearly 700,000 pieces of correspondence, located more than 150,000 pieces of luggage, and solved nearly 100,000 problems of interpreting languages.

Because only a sixth of all deportation cases were represented by attorneys, much of the bureau's time was spent defending aliens who

had broken one of the immigration laws. Immigrants who committed crimes during the first three years were immediately deported. In 1932, for the first time, more persons left the country than entered. Approximately 19,000 of the 103,295 people who left were deported.

During Ellis Island's post-World War II years, the bureau worked with the Catholic Welfare Council's War Relief Service (now the Catholic Relief Service) in Germany, Austria, Italy, France, Belgium, Poland, and Czechoslovakia. According to the welfare council's bulletins, the bureau had to deal with the "Love 'Em and Leave 'Em" problem, which had shattered the dreams of many young girls. They came to the United States thinking "everyone has two automobiles, at least one pair of nylons, and all one wants to eat." Unfortunately for them, "some guys in khaki" had no intentions of marrying, and some were already married.

Ellis Island was closed Nov. 12, 1954, after 58 years of service. The last Mass on Ellis Island was celebrated Nov. 7, 1954, completing an estimated 1,777 Masses held on the island since Jan. 22, 1922. But the Welfare Council's work did not end. Since 1960, the U.S. Catholic Conference's nationwide offices have helped thousands of Cubans, Asians, Haitians, and People from African nations relocate to the United States.

(August C. Bolino is an economics professor at The Catholic University of America.)

Swearing and sex and ancient law

Things are getting peculiarer and peculiarer, as Dickens might say, up at the Supreme Court.

After all these years of imposing moral neutrality on the nation, the august Nine are turning moralistic in their old age. In recent days the court has come down against private homosexual acts and off color language in the public schools.

There is rich irony in this.

Justice White states in the sodomy ruling that the law "is constantly based on notions of morality." He goes on to cite centuries of Judeo-Christian law, ancient Roman law, laws of the 13 original colonies and more. What is interesting and ironic is that the court is now cloaking itself in righteous morality, reaching all the way back to ancient Roman law to justify banning what most would admittedly consider distasteful and/or immoral. Yet this same court could find no moral implications in a mother's taking the life of her unborn child.

The court cites only the consideration of privacy in the right to abort

— Voice editorial —

one's baby, ignoring the fact that those same traditions of law from ancient Rome to the Colonies also protected the unborn until 1973.

Therefore, as it stands now a woman may not legally engage in sex with another woman but she can kill the baby conceived through sex with a man.

For years we have been saying the courts must inject a sense of morals into their rulings and we are certainly glad to see it happening now. But let us not jump to applause just yet.

The court has also ruled that schools can regulate the language the kids use there. Wonderful.

But confusing. The kids may not swear. But neither may they pray. Of course, they can pray silently. But then, they can also swear silently.

It's just all very strange. But that's what happens when a vague and drifting set of values governs the highest lawmakers and interpreters of the land.

Well, let us hope it is a beginning. Perhaps the court is starting to sense the people's unease at the way things have been going. Let us pray that the courts will continue to drift in the direction of morality.

And may we suggest that the next time a pro-life case comes before the court, someone remind them of their own words concerning the moral traditions of the centuries.



Torch of God dim in public schools

By Dorel Eaton

The Statue of Liberty's torch has been relighted. Fireworks have emblazoned the night, encircling her by a kaleidoscope of color, even dimming the stars!

The real light of America, however, which is the Truth appears to have been extinguished. A certain moral darkness pervades the nation.

Speaking as an elementary school teacher, it seems that even God Himself, has been expelled from our public school system. Eternal truths and moral absolutes have been banished. Even the curricula lacks evidence of any universal truth or standards of right or wrong.

Statistics alone prove the preset lack of morality. There has been an enormous rise in muggings, rapes, robberies, and yes, even murders in the present public school system. There is an outgrowth of alcoholism and drug abuse in both home and school. Children are used as prostitutes; many victims of pornography and pedophiles. Child abuse is rampant.

For students in college two major

causes of death are suicide and murder.

Major school problems include high school pregnancies, abortions and venereal disease.

It is not enough to know statistics. We do not feel the despair of a statistic.

AS a veteran teacher, my students will always remain part of my life and mainly, memory. I am writing this in their honor. I have taught seven and eight years olds. Looking back, I can see Alice who daydreamed. Her

'By Precluding all religions advocating faith in God from public schools, the federal government was in fact establishing a materialistic atheist religion by default.'

mother was a drug addict. Her father, an alcoholic, had abandoned the family.

Jimmy's mother committed suicide last year. He cried. He missed his mother.

Richard was confused, nervous. A warped neighbor taught him sexual deviation.

There was Emily. I taught her when she was seven. Thirteen years have passed since her mother murdered her, and her sister and then she committed suicide. Her mother was addicted to drugs. (Emily was so lovable.)

Red-haired Patricia was bludgeoned to death by a drug-crazed uncle. (Patricia was as American as a painting by Norman Rockwell.)

These children make up part of the statistics but life is not like a statistic. Life is not so organized and logical.

Robert Coles, a child psychiatrist, professor, and social researcher of Harvard has said, "Life is full of ambiguity, paradox, and irony. Children want to know what this life

means. I think if we want to know more about our children... we have to regard our children as people who ask this important question."

I, as a teacher, know that children have infinite yearnings. What should we answer when a child asks, "Who shall I love? Who will love me?" There are some parents who have offered their sons and daughters a legacy for warped and stunted lives, a life without home or meaning.

These children cannot even call upon the name of God. They do not

know Him.

William J. Murray, the son of Madalyn Murray O'Hair, the atheist, wrote in his book, "A Life Without God," a letter to the people of Baltimore which was printed in the Baltimore Sun on May 10, 1980. (Madalyn Murray O'Hair, won her case to prohibit Bible reading and prayer on June 17, 1963 in the Supreme Court by an overwhelming vote of 8 to 1). Here are several excerpts from his book:

"First, I would like to apologize to the people of the City of Baltimore for whatever part I played in the removal of Bible reading and praying from the public schools of that city. I now realize the value of this great tradition and the importance it has played in the past in keeping America a moral and lawful country. I can now see the damage the removal has caused to our nation in the form of loss of faith and moral decline.

"Being raised as an atheist in the home of Madalyn O'Hair, I was not

aware of faith or even the existence of God.

"As I look back over 33 years of life wasted without faith in God, I pray only that I can, with His help, right some of the wrong and evil I have caused through my loss of faith.

"Our nation, our people, now face a trying time in this world of chaos. It is only with a return to our traditional values and our faith in God that we will be able to survive as a people."

Mr. Murray also stated that "by precluding all religions advocating faith in God from public schools, the federal government was in fact establishing a materialist atheist religion by default."

It is time for us as American parents and teachers to return to the historic root of education in America, where the Commandments of God are basic to the educational function. We must become active participants in the Spiritual Renaissance of America.

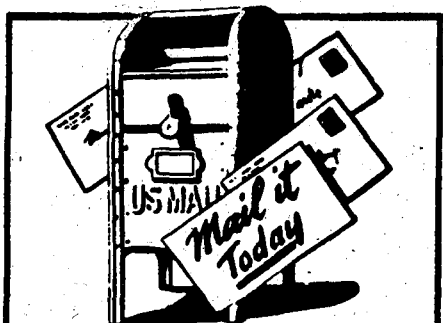
May Liberty's Torch be more than a symbol to us; may it be the Light of Truth invading the hearts of all races, faiths, and national origins that make the soul of America.

"Then conquer we must,
When our cause, it is just,
And this be our motto:
"In God is our trust!"

Haven't we Americans had enough? Are we an American democracy or are we just an apathetic collection of individuals concerned only with our individual gratifications?

Join me and write to your senators and congresspersons urging an amendment to permit prayer in public schools.

Dorel Eaton has been a teacher in public schools for 29 years. She is a member of St. Maurice parish in Ft. Lauderdale.



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

Preparing couples for marriage

Q. My daughter and her fiance attended Sunday afternoon classes with other couples at a distant church. These classes were boring because my daughter took college courses which covered all segments of married life.

My daughter's friend was just married a couple of weeks ago at our parish. She told my daughter that she never again would go through what she and her fiance had to with our parish priest. The marriage talks were very dull. The 100 or more questions they were asked to answer were personal and none of his business.

If my daughter refuses to answer these questions can our pastor refuse to marry them? (Louisiana)



BY FR. JOHN DIETZEN

A. All dioceses in our country now have some form of required preparation programs before marriage. In more and more places these programs take two forms. One is some type of pre-marriage class or series of conversations with trained married couples about various aspects of early marriage.

These "classes" of course take many forms, from a series of lectures in a pre-Cana program to weekend Engaged Couples Encounters.

Understandably, the quality of these programs varies from time to time and place to place, depending on leadership and participants. Not everything will appeal to everyone.

The other element common to most marriage preparation requirements is an instrument to help the couple evaluate their agreements and strengths and weaknesses in important aspects of the early years of marriage.

A typical such instrument is the Premarital Inventory used in numerous Catholic churches and by many Protestant churches as well. The bride and groom respond to 143 statements, indicating that they agree, disagree or are unsure about that statement. Subjects covered include in-laws, children, interpersonal communication, sexuality and several other major categories.

The responses are then tabulated in such a way as to give the couple a profile of their strengths (in agreement) and weaknesses (where there is still some disagreement) in each of these categories.

Some individuals might find certain of these statements somewhat personal, but if the priest or other person working with the couple knows how to help them interpret the information, the bride and groom can learn much from it.

I have personally given the Premarital Inventory to perhaps 300 couples; everyone without exception has reported discovering valuable information about themselves and about their partner that they felt would serve them to great advantage in their marriage.

Some couples naturally profit more than others from such programs. But, in my experience, all of them, including those most highly educated, recognize full well why the church expects couples preparing for marriage to participate in them. They are grateful that everyone involved, including the parish priest, is concerned enough and loves them enough to want to help.

Youth Ministry

There is "a need to develop new models of collaborative ministry" among priests, Religious and lay people, according to the 1984 report by a task force on church personnel planning established by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious. The report called for the training of lay people as "professional ministers" in light of current needs.

Recently I had the privilege of meeting a group of lay people who came up with a model for ministry that, I believe, fits that recommendation.

These people live in a rural area of northwestern Connecticut where teens attend a regional high school. Also within this geographic area are three private "prep" schools. With only two parishes in the area, each served by one priest, as youth became teen-agers their opportunity for religious contact with the church diminished.

John and Elyse Harney, parents of four, were keenly conscious of this. With a few other lay people, they went to Archbishop John Whealon of Hartford to propose that he send a priest to serve as youth minister in their large area.

"He didn't have a priest to send," Mrs. Harney reported. "But fortunately the archbishop had been approached by the Yale Divinity School saying that Catholics trained in ministry there wanted to find" places where they could serve, using the ministry skills they had learned.

With the support of the archbishop — including some financial help — and the encouragement of their pastor, Father Joseph Forte of St. Mary's in Lakeville, the Harveys and other lay people set up a board called the Northwest Connecticut Christian Youth Ministry, and hired George Noonan, a Yale Divinity School graduate, to be their first youth minister.

"Everyone tells us what we've done is unique," said Mrs. Harney.

Noonan stayed five years. Then 18 months ago the board hired a woman as their second minister, Sharon Fontaine, who has a masters degree in religious studies from Assumption College in Massachusetts.

BY ANTOINETTE BOSCO



Fontaine says that what she offers the 300 Catholic youth in the territory covered by the ministry is the opportunity for person-to-person contact with a representative of their faith — someone who cares enough about them to listen to problems, answer questions, share their needs and inspire them to good works.

Besides running youth groups in both parishes, St. Mary's and St. Bernard's in Sharon, Conn., she does counseling and runs discussion groups at the private schools, and prepares young people for confirmation.

Under Fontaine's guidance, youths of all faiths have participated in the Crop Walk to raise money for famine relief. Youths in her confirmation classes perform 20 hours of community service.

She has begun a — sadly — much-needed Alcoholics Anonymous group for teens, with 24 participating at the time of this writing. And she has been a witness for ecumenism, invited to be part of the Northwest Clergy Association and asked to speak at the Lutheran Church in Cornwall, one of the towns she serves, and at the Hotchkiss (private Episcopal) School.

What the lay people initiated here is tremendous, because the Catholic youth ministry, in the persons of both Fontaine and Noonan before her, has made an enormous difference to all the young people, not just the Catholics. The best testimony comes from the chaplain at Hotchkiss, writing to Mrs. Harney: "You (and we) have been graced with someone very special. She could scarcely make a more admirable witness to the possibility of a rich and faithful life in her church and tradition."

(NC News Service)

Dealing with anguish

For me, one of the most challenging aspects of the priesthood is trying to minister to a person who feels betrayed by God. It's almost impossible to talk about God's love with someone who is angry or disillusioned. God, after all, is a mystery to all of us, and trusting Him requires a childlike spirit.

In ministering to others, you don't always have to try to convert them, or convince them with arguments. But in every situation one can witness to the Gospel by responding in a spirit of compassion. Sometimes simply by being non-judgmental and allowing the other person to rant and rave freely, you serve them best.

A Catholic man came to me once to talk about the hatred he felt for the murderer of someone very dear to him. He actually had gone out to kill in revenge, but changed his mind out of fear. I asked him if he was now able to forgive. "Absolutely not," he said. "Why should I forgive a murderer?" I replied the only way I knew, "Because you are a Christian." He wasn't moved in the slightest.

Christianity is demanding at times, but those who call themselves Christian have to try to come to terms with the way they react emotionally to the pain of life. Either one gives in to dark feelings, becoming swamped by them, or one takes Jesus to heart and follows His teaching.

In spite of all the negative aspects of life, those who truly believe know that we have a gracious, loving God, and the worst that can happen to us here on earth pales

BY FR. JOHN CATOIR



to insignificance compared to the eternity of happiness being prepared for us. Some people cannot, or simply will not, believe that.

A person who really lives the Christian life is God's greatest glory on earth. No one ever said it would be easy, but the challenge of giving God such glory is exhilarating.

No matter who the person is, or what kind of a past they may have had, there's something within the human soul that will eventually counter-balance the anger or rebellion of the present moment. In ministering to an upset person, it's best to believe in their innate goodness. Be patient with yourself and trust that God's grace will supply the rest.

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

Time capsules

By Frank Morgan



St. John the Baptist's parents

Zachary was a priest of the Temple at Jerusalem. On one occasion, he was chosen to offer the incense at the great altar. As he did so, he saw before him the angel, Gabriel, God's messenger, who told him that his wife, Elizabeth, would have a boy who should be named John. Zachary was amazed and asked for a sign of this great event. Gabriel granted his request by striking Zachary mute until the child was named.

In due course, Elizabeth had her baby boy. When Zachary was asked to write down his wish for a name, he wrote the Hebrew name for John, Jehohanan, which means "God has shown mercy." As soon as he had done

this, Zachary's muteness left him as the angel had foretold and the baby who became John the Baptist was named.

When John the Baptist was in the wilderness, he lived on the fruit of the locust tree, carobs. Because of this the carob is also called St. John's bread.

On his deathbed, Wilson Mizner, a writer of the 1930s, came out of a coma to find a priest by his side. Mizner looked at him and said, "I know you won't believe this but I've just been talking to your boss."

Changing patterns of behavior

Dear Mary: My stepmother has been finding fault, accusing us of things we don't know anything about as long as I can remember. We have been married 36 years, so it has been that long at least.

My father passed away in 1979 and since then we saw to it that mom got to church every Sunday, holy day and to several other devotions she wanted to go to. We took her to the doctor, to wakes, funerals, anniversaries. She says we never take her anyplace. I have one brother and five sisters, and she brags about how much they take her.

Last year she called one day and told me I was "black." I asked what she meant and she said, "I won't tell you." I finally told her she would have to have someone else take her to church until she would tell us why I am black and why she kept accusing us of so much. She still won't tell.

The seven of us children are having a party for her 80th birthday. I know we won't feel very welcome, but we like to be with the rest of the family.

Some people told me they would visit her more often but can't stand to listen to her ridicule my husband and me. Some say she is getting senile, but she wasn't senile when she started. Should we just ignore her? (Iowa)

Thirty-six years of helping a woman who gives you abuse is a wonderful record. Bless you for your perseverance.

Why does your stepmother pick on you and your husband? Disorganized and suspicious thinking are sometimes symptoms of senility or



BY
DR. JAMES
AND MARY
KENNY

Alzheimer's disease. Alzheimer's victims lose the capacity to deal with various aspects of life. If this is so, your mother may have been bad-tempered in the past, but now suffers irreversible brain changes.

Whether your mother's behavior is due to Alzheimer's disease or personality factors, I doubt that heart-to-heart talks will bring improvement. Your letter gives one clue which may help.

A basic principle of human behavior is that human beings continue to behave in ways that pay off and stop behaviors that do not. I suspect your mother's abuse pays off for her, and the most obvious clue is that it gets attention.

She said something which upsets you. Over and over you ask her what she means. That's attention. You continue to be upset, continue to ask her. More attention.

Some people seem to enjoy saying and doing things simply to "get a rise" out of others. Maybe it adds spice to their otherwise dull lives. Your mother may be carrying on such an activity.

The attention you give her for this behavior actually may ensure its continuance. Changing a pattern that has persisted for 36 years is not easy.

However, if you sincerely would like to improve the relationship, here are some things you might try.

1. Work on your self-esteem. You and your husband are OK. Your friends recognize and resent the negative things she says about you. Caring for a disagreeable elderly person is widely recognized and respected as a kind but difficult thing to do.

2. Once you recognize that the negative remarks are her problem and not a reflection on you, try humor. You might remind her that "black is beautiful." Or you and your husband might call yourselves the "black sheep" of the family. Her abuse touches some sensitive nerves in you. But if you can see humor in some of her charges, you will take a big step toward defusing her meanness.

3. Call on your husband for help and support. In dealing with elderly parents, the child, even the child over 50, carries the "baggage" of the entire earlier parent-child relationship. Your spouse does not carry this "baggage" in regard to your stepmother. Use his judgment and support when you need another person to remind you that "you're OK."

Once you free yourself a bit from reacting to her every word, your behavior should come easily. Of course you want to see your relatives. Attend the birthday party and wish her well. Help her when you can, be glad you have many other relatives to help her as well, accept her as she is and get on with your life.

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

Mom and Pop heroes

Well, folks, there's good news today. Guess who your kids' top heroes are? You, that's who. Surprised? So was Frank Farley, University of Wisconsin researcher, who asked 340 college students to rank their top five heroes and heroines.

Overwhelmingly, students listed their parents at the top of the list which included such notables as Mother Teresa, John F. Kennedy, Marilyn Monroe, Martin Luther King, Jr., Jane Fonda, Amelia Earhart, Madonna, and even Jesus Christ.

Moms got six times as many first place votes as did any other heroine, and dads got twice as many as any other hero. Why the discrepancy, the author doesn't attempt to explain but the fact that so many young adults consider their parents heroes suggests the family is in better shape than we think, says Farley.

In addition to naming mom more frequently than dad, women students tended to choose feminists like Jane Fonda, Susan B. Anthony and Geraldine Ferraro while men chose glamour figures like Christie Brinkley, Madonna, and Marilyn Monroe.

All this leads one to ask, "What is a hero?" Few parents view themselves as heroes. Hardworkers, maybe, and persevering, but heroes? Yet, their young adults view them in that perspective. Why?

According to Farley, there are four dimensions to the making of a hero. Some heroes score well on one and not on another.

First, there are psychological qualities like courage, generosity and affection. Parents probably embody these to children. Second, there's

BY
DOLORES
CURRAN



depth: how heroes hold up to other heroic figures and how they stand the test of time. Only time will tell if parents remain heroes as children mature and become parents themselves.

A third factor, distance, is heavily in parents' favor. It measures how close the hero is to one. The closer the distance, the more likely the hero. This explains why we claim as heroes famous people we might happen to meet personally.

Finally, the field of domain where the hero makes his or her mark is important. For some, politics is more heroic. For others, sports or religion.

Given these criteria, I wonder how many of us realize our children's admiration of us as other-than parents. But I tend to believe the survey because of experience.

Often I speak on family on college campuses, usually to grad students, but the lectures are open to undergrads as well. I am pleasantly surprised by the number of undergrads who show up. Atten-

dance isn't required, understand, but voluntary.

These young adults are intensely interested in family. They ask perceptive questions and are eager to share with me and others their respect and admiration of parents. Frequently they ask me to sign my book, *Traits of a Healthy Family*, to their parents whom, they say, gave them that kind of family.

"Have you told them that?" I ask.

"No," they respond sheepishly.

It's understandable. How many of us feel comfortable saying to parents, "You gave me a good family to grow up in," much less, "You're my hero"?

That's why I'm saying it here and backing it with research. Young adults are on the brink of choosing mates and starting families. Frankly, they're scared. They don't know if they can make it as good spouses and parents.

But the people closest to them, their parents, have shown them it can be done. It doesn't matter if it's a one parent family or two. If their parents have embodied the qualities listed above, their children consider them heroes. Should we do less?

Can we start looking at ourselves as our children's heroes? If so, it makes up for those long dark nights of the soul wondering where parenting went wrong and wishing we were perfect. Apparently, our kids don't demand perfection, just heroism.

(Ait Publishing Co.)

Family matters

By Lynda DiPrima
Director of Marriage Preparation
Family Enrichment Center

Many couples have begun their married lives together during this time of year and have received a wealth of information and advice from their friends, relatives and, yes, even the Church. They have learned communication skills, how to set up a budget, ways to deal with the inevitable problems and conflicts and many other pearls of wisdom handed on by those of us with more experience in being married. After all, we know that married life requires hard work.

There is another side to marriage, however, that is equally important to its success. That is the lighter side. Humor and play in marriage can celebrate the richness of differing personalities and can lighten the mundane, day to day, "is this all there is" feeling we sometimes experience.

Remembering the ridiculous things we've done throughout our lives together is part of being married for any length of time and provides extra "glue" for the bonding of our selves into one.

My husband, John, and I recently celebrated our

The lighter side of marriage

22nd. anniversary and while we were at dinner we recalled the first meal I prepared for him after a hectic day of moving into our first home... a frozen pizza which I lovingly "cooked" forgetting to remove the cardboard underliner. It was not funny at all to me at the time, because, after all, he would see that I was not the perfect person I assumed he believed me to be. But he took it in stride and let me know I was still wonderful as he proceeded to eat his tuna fish sandwich.

Then there was the time while we were traveling that I complained of stomach pains informing him that I had never had my appendix out. When we checked into the motel he quickly asked where the nearest hospital was in case we would need to go during the night. The pain subsided and I slept like a baby while he stayed awake watching and waiting for the "appendicitis attack." Actually it turned out that I was pregnant and didn't know it.

Or the time when, in order to save money, we decided to make slipcovers for an old couch ourselves. John carefully measured each piece of material and I then sewed them together. The bad

news was I neglected to leave openings for the zippers on half of them... the good news was we were able to laugh together at the mistake while we set about ripping out seams.

Laughing at our personality differences together as well as our mistakes also enables us to keep things in perspective... some of us are organized, others are only happy in the midst of disorder; some are in heaven when they are with a lot of people, others prefer to be alone in a room with quiet music and good books; some like to make quick decisions on any and all problems, others could mull it over for a week or two and be perfectly happy. Potential tension can be reduced by a good sense of humor.

Granted, we cannot *always* deal with relationship issues by using humor, particularly if our intention is to avoid healthy confrontation which helps us to grow. But to be aware of our imperfections and to see the flawed humanity in each of us can enable us to celebrate our differences rather than be conquered by them. After all, joy is the infallible sign of the presence of God.

Rev. Schuller's success Gospel

Robert Schuller likes numbers. When you tune into his weekly "Hour of Power" television show, syndicated throughout the country and usually seen on Sunday mornings, you are immediately struck by the number of numbers.



BY
JAMES
BREIG

His "Crystal Cathedral" in Garden Grove, California, the base for his TV ministry, contains a 14,000-pipe organ and a 125-voice choir. Half a million people contributed to his recent fundraising drive to keep the show on the air so he collected \$4 million, but he

'He defines faith as 'possibility thinking' and spreads a Gospel no more complicated than 'every cloud has a silver lining.'

needs another million. It's as if he, like McDonald's, was attempting to prove quality through quantity.

But that hardly captures what Schuller is all about. It's merely a first impression. With his millions of viewers (there go those numbers again), many of whom are Catholics, he is a member of the TV evangelist crew who should be examined for what he's preaching and what viewers are getting.

What they are not getting is another fundamentalist harangue like Jimmy Swaggart or Kenneth Copeland. Schuller is a TV minister, as they are, but he hardly fits into the fire-and-brimstone mantle they have donned. For fire and brimstone,

Schuller substitutes fudge and brownies.

If Swaggart's message is, "You're going to hell" and if Pat Robertson's theme is, "This country is in trouble," Schuller's main message is, "Let's get to heaven sooner by making heaven on earth — and you can do it." He almost says "by-golly."

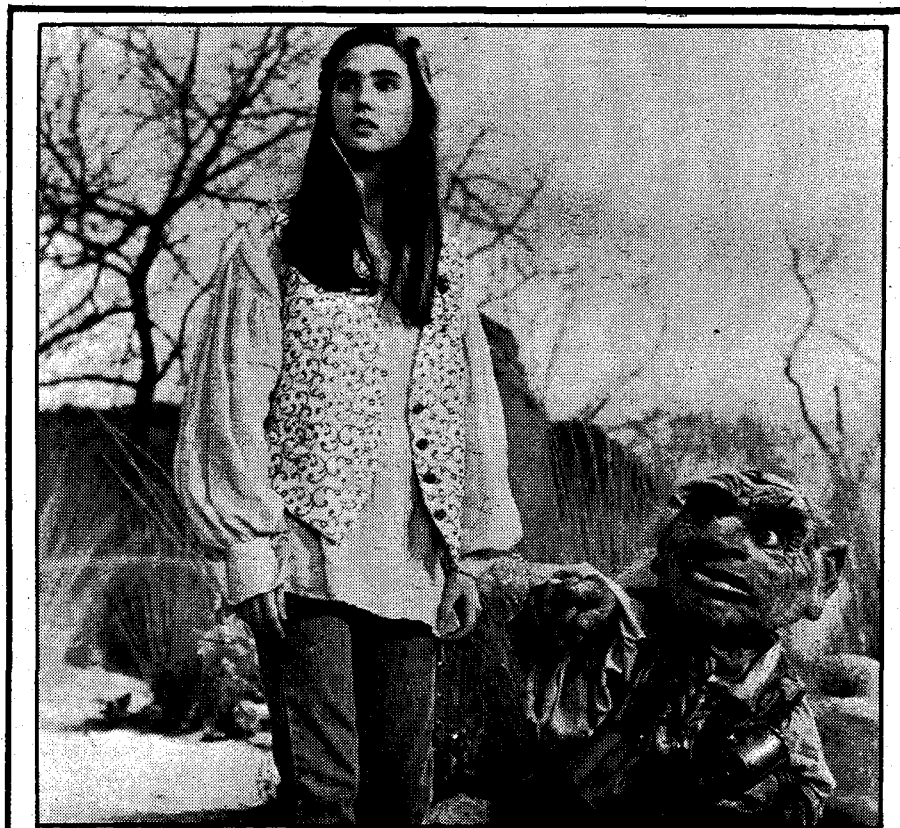
Schuller is the heir to two major public religious figures of 40 years ago: Bishop Fulton Sheen and Norman Vincent Peale, the author of "The Power of Positive Thinking." From the former, Schuller has, by his own admission, taken his style: florid, expansive, full of gestures (some of them meaningless) and packed with one-liners. From the latter, Schuller has taken his message, or what he calls "possibility thinking."

Much of the content of Schuller's sermons is about achieving success, something he believes people can do if they only put their mind to it.

His lines contain thoughts about hope and perseverance. He defines faith as "possibility thinking" and generally spreads a Gospel no more complicated than "every cloud has a silver lining."

"The whole Gospel," he said at one point during one of the shows I viewed, "is that God impacts on our life... The power of the Holy Spirit can change our perception of negative realities of life until they are perceived as positive potentialities." The cross, he declared, "can become a crown."

Should Catholics listen and watch? As far as Schuller goes, he is uplifting, positive and pretty mainline. He talks about heaven, Jesus and the Bible. But he doesn't give the entire Gospel. Jesus spoke of potentialities, but He also talked about taking up your cross, being persecuted and dying for the truth. It was not success in this world which He sought when He was alive or which He advised His followers to seek. In fact, He had some extremely harsh things to say about people who build bigger granaries and pile up riches. Schuller failed to note those messages in the programs I saw.



Fantasy film

Sarah, played by Jennifer Connelly, is aided by Hoggle on her search for her baby brother in "Labyrinth," a Tri-Star release. The film is "a visual feast especially designed for youngsters," says the U.S. Catholic Conference, which classifies it A-1. (More reviews below.)

During one show, there were repeated messages for a free pen engraved with "eight positive mental attitudes," like "I've got to remain calm, cool and collected" and "I really want to do the right thing." Said the announcer, "You can read the pen each time you sign a check or write a note." The one-liners, he continued, were the Beatitudes written in contemporary terms, a revision of Jesus' original words which the world was not exactly panting for.

There's a lot to like about Schuller. His enthusiasm, although oftentimes overexpressed, is contagious. His emphasis on heaven rather than hell and on hope rather than sin is a welcome counterpoint to the rantings

of Swaggart. His search for the best in people is a major change from the rest of television, which likes to dwell on how depraved we are.

Still, Catholics who watch Schuller should remember what they are not hearing about — things like the Blessed Mother, the sacraments, being a witness against the goods of the world, the presence of sin, saints and the power of the denial of self-interest.

When Catholics go to Mass on Sunday, no matter how dismal the homily, they come away with the most precious keepsake in the universe: the body and blood of Jesus Christ. From Schuller, you will get a pen.

The 'Karate Kid II' is a winner

—THE KARATE KID PART II— A-1, PG

Pat Morita gives a startling performance in this gentle story which reaffirms the importance of devotion, loyalty and the sweet-and-sour of life from the perspective of old age. It's unabashedly moralistic, but not didactic.

Summoned by the lovely girl he was to marry but left behind 45 years ago, Miyagi returns to Okinawa to confront the stigma of cowardice and his dying father. Daniel more or less comes along for the ride.

Calling it a sequel doesn't do justice to the film's achievement. It is more poignant than the original, more expressive of positive values without relying upon fight sequences to give it dramatic movement.

Morita is the centerpiece and he carries the show to sensitive, enriching levels few films even attempt.

There are some touching moments and gentle surprises in this film,

whose gracefulness is unparalleled in recent history.

—SPACECAMP— A-1, PG

Kate Capshaw portrays an astronaut who takes a team of teenagers through training exercises at the National Aeronautics and Space Administration's facility of the same

name in Huntsville, Ala. The youngsters are put to the test of courage and determination when they are accidentally launched in a space shuttle by an affectionate robot.

—COBRA— O, R

Sylvester Stallone as the ace of the zombie squad single-handedly blows away an army of homicidal maniacs in this excessively violent testament to the vigilante spirit.

—RAW DEAL— O, R

Fueled by pride and a promise, Ar-

nold Schwarzenegger's Mark Kaminsky massacres an entire crime syndicate in a bloody shootout providing a special brand of justice on behalf of the slain son of his former FBI buddy (Darren McGavin). The excessive violence isn't justified by plot or characterization.

—AT CLOSE RANGE— A-IV, R

This is a harrowing tale of youth corrupted by the seductive powers of evil. Sean Penn stars as the son who idolizes his menacing, ruthless father (Christopher Walken), an outlaw at peace with himself as he steals, murders and betrays without remorse. Some brief nudity, profanity and intense moments of violence make this film adapted from factual accounts suitable only for the few who can bear to look at the deceptive powers of evil.

Capsule Reviews

—LEGAL EAGLES— A-III, PG

Robert Redford tries his best to be funny, charming and resourceful as the lawyer who must rebuild his integrity which was lost when two women, a lawyer played by Debra Winger and her client played by Daryl Hannah, implicate him in an art fraud and murder case. Female stereotyping and casual sex as an unnecessary plot device make the shallow comedy suitable only for adults.

FILM KEY: Motion Picture Association of America ratings symbols are: G—general audiences; PG—parental guidance suggested; R—restricted, under 17 requires accompanying parent or guardian; PG-13—parents should give special guidance to children under 13. The USCC ratings symbols are: A-1, general patronage; A-2, adults and adolescents; A-3, adults; A-4, adults with reservations; O—morally offensive.

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What's Happening



CYO reunion. White St. Brendans CYO members of 1961 gathered at Blessed Sacrament church recently (above), 11 of them took the opportunity to have their wedding vows renewed by Fr. Jerome Martin who was involved with the CYO group 25 years ago. Fr. Martin married several of the group in 1961. "Many of us have young adopted children and we wish our children had the opportunity to meet other young Catholic adults and form the close lifelong friendship that this group has enjoyed over the past 25 years," says former CYO member Bonnie Slovak.

Natural Family Planning expert to teach course

John F. Kippley, founder and president of Couple to Couple League International, will visit Miami July 17-21 to produce a new, audio-visual presentation on Natural Family Planning for the Hispanic community.

While here, Kippley also will teach a weekend workshop in the art of Natural Family Planning at the Archdiocesan Family Enrichment Center, 18330 N.W. 12 Ave. in Miami. Open to all married and engaged couples who wish to learn this Church-approved method of birth control, the workshop will be held Saturday and Sunday, July 19 and 20, in English.

To register for the Natural Family Plan-

ning classes or to obtain more information, contact Mr. and Mrs. Kevin Hanlon at 742-7836 or Mr. and Mrs. Mark Hennessey at 748-6830. Or call the Family Enrichment Center at 651-0280.

Catholic Cuban Youth reunion

Former members of the Cuban Catholic Youth Federation (Juventudes de Accion Catolica Cubana) are invited to a mass and luncheon July 20th at St. Francis DeSalles Church, 600 Lenox Ave., Miami Beach. For reservations call Teresita at 865-1936 or Haydee 688-6381 or Odia at 552-1265.

Florida Indians to get gifts on Tekakwitha feast day

Newborn Indian infants from the Seminole Tribe in Hollywood and the Miccosukee Tribe on Tamiami Trail will receive layettes following a special Mass marking the feast of Blessed Kateri Tekakwitha, a North American Indian beatified by Pope John Paul II in 1980.

Miami's Auxiliary Bishops Agustin Roman and Norbert L. Dorsey, C.P., will be the concelebrants of the Mass at 11 a.m. in St. Mary Cathedral, 7525 NW Second Avenue on Sunday, July 13.

Bishop Dorsey, who was ordained to the episcopacy in Miami last March, will preach during the Mass in which delegations from both tribes will participate.

Following the Mass a reception will be held in the Archdiocesan Hall, adjoining the Cathedral, where members of the Archdiocese Council of Catholic Women will present the layettes to the two new-

born babies born closest to the date of the feast.

Known as "Lily of the Mohawks," Blessed Kateri Tekakwitha died at the age of 24 in the 17th century after physical sufferings at the hands of the Mohawks who opposed her conversion to Catholicism in 1676.

Her beatification is the first step toward sainthood in the Roman Catholic Church.

Priests, deacons attend conference

Over 500 priests and deacons gathered at the Franciscan University of Steubenville from June 16-20 for the 12th annual Priests and Deacons Conference. Fr. Frank Lyons, Fr. Tom Sheha, Fr. Brendan Dalton, Fr. John Fink, Fr. Jordi Rivero and Deacon Frank Shafer attended from the Miami Archdiocese.

The conference attracted participants from over 45 states throughout the U.S. and from eight foreign countries.

A combination of theological teaching, inspiring testimonies of personal experience, anointed music, and powerful ministry brought together the theme of the whole conference, "Proclaim It: No Longer Live as the Unbelievers Do."

Speakers included Fr. Michael Scanlan, Chairman of the conference and President of the University of Steubenville in Ohio, and Fr. Francis Martin, who holds a Doctorate in Scripture and spoke every morning on "The Role of the Mind in the Life of Faith."

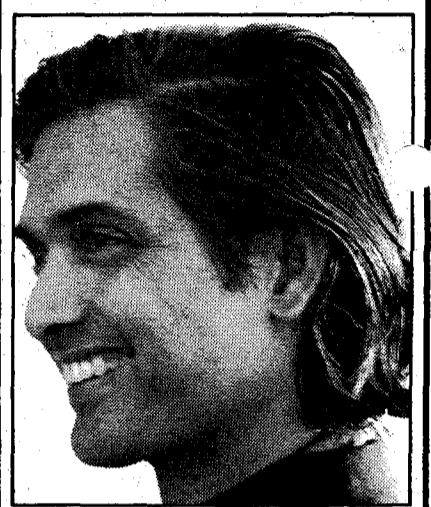
"We experienced very much His presence," said Fr. Rivero, "and received an awareness of our mission that can only be described as an outpouring of the Holy Spirit."

Miami native new Shreveport bishop

Bishop William Friend, a member of a pioneer Miami family, has been appointed by Pope John Paul to head the newly established Diocese of Shreveport, La.

Formerly head of the Diocese of Alexandria-Shreveport in northern Louisiana, which was split into two dioceses on June 24, Bishop Friend is a native of Miami and the son of the later William and Elizabeth Friend, former parishioners of SS. Peter and Paul Church.

Bishop Friend, who celebrated his first Mass following ordination in SS. Peter and Paul Church, is the brother of Mrs. Jean Bocard, a member of St. Rose of Lima parish. He also has a niece and two nephews in Miami.



Fr. Affonso

Bombay priest to minister in Pompano

Father Victor Affonso, a Charismatic evangelizer from Bombay, India, will be conducting healing and prayer services at San Isidro Church and the nearby Cornerstone Coffeehouse in Pompano Beach from July 17-20.

A Jesuit priest who founded a lay training program and directs the communications and research branch of India's Catholic National Center for Building Christian Communities, Fr. Affonso recently appeared on several Christian television programs in the United States, including the 700 Club and P.T.L.

His schedule at San Isidro Parish, 2310 Hammondville Road in Pompano Beach, will be as follows: Thursday, July 17, 7:30 p.m. — prayer and reconciliation; Friday, July 18, 7:30 p.m. — prayer and healing; Sunday, July 20, 7:30 p.m. — prayer and community.

Fr. Affonso also will be at The Cornerstone, a Christian coffeehouse located at 1705 W. State Road 84 in Fort Lauderdale, on Friday, July 18 at 10 a.m. for discipleship and evangelization; and on Saturday, July 19 at 8 p.m. for a meeting with youth and young adults.

Admission at all the sessions will be free, on a first-come, first-served basis. Fr. Affonso speaks both English and Spanish. For more information, call 761-3992 in Fort Lauderdale.

It's a Date

The North Dade Catholic Widow and Widowers Club will hold a meeting and social at 7:30 p.m. on July 25 at the Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave.) Miami. All faiths welcome. Call 651-5539 or 652-3052.

St. Charles Borromeo Catholic Church, 600 N.W. 1st St., Hallandale, will celebrate the Feast of Our Lady of Mt. Carmel on July 11-13. On July 11 at 7 p.m. there will be a special Mass in honor of Our Lady followed by a procession and distribution of scapulars. On July 12 the church will open for visits to Our Lady. On July 13 there will be a solemn procession on church grounds after the noon Mass. The church will also be open on the feast day July 16.

The Dominican Retreat House will hold a prayer-study weekend for men and women at the retreat house, 7275 S.W. 124 St., Miami, 33156, August 8-10. Director, Sr. Ruth Elsner, O.P., MA in Biblical studies. Begins Friday at 7:30 p.m. with registration. For more information contact Sr. Ruth at 238-2711.

St. George Catholic Church will sponsor the annual visit of the Capitani family on July 13

at 2 p.m. Refreshments.

Happenings Singles is having an Outstanding Singles Party on July 25 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale, Fla. There will be dancing, live band, continuous Hors D'Oeuvres, gift drawings and surprises. Admission \$6. For more information call Sharon Silver at 385-1255.

Free concert by the Celebrant Singers, July 14 and August 5 at 8 p.m. at St. Brendan Church, 3725 S.W. 32 St., Miami. This ecumenical group made up of young adults from throughout the United States spreads a message of Christian hope and faith. They performed last year at St. Timothy Church in Miami.

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

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.

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Mayan Indians await immigration verdict

Continued from page 9

of them until their case for political asylum was heard.

The hearings ended two weeks ago in Miami and the Irish priest, an untiring defender of the poor and rejected, figures the battle will be a tough one.

Peter Hupton, a defense attorney who volunteers his time for the American Service Committee, says this case is the first to come before an Immigration judge, but in 60 others the State issued advisory opinions against political asylum.

"They don't want to support political asylum when the refugees come from countries that have friend-

ly relations with the United States," Father O'Loughlin says.

Last January, for the first time since 1966, Guatemala elected a civilian president, Vinicio Cerezo. The U.S. State Department is relying on his pledges to end the suppression.

But Father O'Loughlin says, in reality, the Guatemalan military retains control of the country and "the killings continue. The president himself has admitted there were 723 political deaths during the last six months."

According to federal immigration law, the United States grants political asylum only to people who have a

well-founded fear of persecution due to race, religion, nationality, political opinion or membership in a particular social group.

The State Department affirms that, since the presidential election, conditions in the area of the Kanjovals have improved. But Father O'Loughlin disagrees.

He believes that of the Indians are deported to Guatemala, they will be forced to renounce their culture and traditions and made to live in indoctrination centers, away from their families.

"It's like a giant prison for an entire race of people," Fr. O'Loughlin says.

He adds that, until now, INS has been sensitive and treated the Indians well, but they have found it difficult to justify granting them political asylum.

"They're not easily recognized as targets for persecution. They're not from Nicaragua or Cuba," he says. "The only reason they can offer is that they're Indians."

Ideally, the Kanjovals should return to their lands, Fr. O'Loughlin says. But "Guatemala is not going to return to a condition where these people will remain unmolested."

If their plea for political asylum is denied, attorneys Peter Upton and Rob Williams say they plan to appeal.

Mother Teresa considering opening more shelters in Miami

Continued from page 7

energetic nun that she just might encounter a few problems in doing so, she merely grinned.

"I wouldn't call them problems — just gifts," she said.

After an appearance at the Omni International Hotel in which she spoke to a standing-room-only crowd of admirers, Mother Teresa spent a few — very private — days in Miami talking with her co-workers and mapping out plans

for spreading peace and love in this area.

More than 100 people attend one early-morning private Mass held at the Overtown shelter for homeless women run by her Missionaries of Charity, said Father Kubala, who celebrated the liturgy.

With dignity and patience, the famous nun greeted lay co-workers at the facility and accepted pictures drawn by the

children whose mothers had had no place to go — until they reached Mother Teresa's door.

Mother Teresa also found time last week to pray with several of her Sisters who work in foreign countries but were visiting Miami, and to return to Miami before departing for a visit to Cuba.

When Fr. Kubala asked her what would be one of her fondest memories from her most recent stay in Miami, Mother Teresa was

quick to respond.

"Remember when I told the audience at the Omni that I would take any unwanted babies rather than let them become victims of abortion? They clapped — they clapped!"

Anyone interested in volunteering for Mother Teresa or making a donation can do so by writing to The Missionaries of Charity at 724 N.W. 17th Avenue, Miami, FL 33126.

Betsy Kennedy

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

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THANKS TO ST. JUDE
FOR PRAYERS ANSWERED
Publication promised. L.C.

THANKS TO ST. ANTHONY
AND ST. JUDE FOR FAVORS
GRANTED. Publication promised. M.M.

I GIVE THANKS TO
THE SACRED HEART FOR FAVORS
GRANTED. Publication promised. D.M.S.

Thank you St. Jude for your
intercession with our Lord Jesus
on our behalf. Edward

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PRAYER TO THE HOLY SPIRIT
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy toward me and mine. Publication promised. A.J.E.

Thanks to the Holy Spirit
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WHEN YOU SHOP MENTION VOICE

Getting to know Father

Monthly visits help priests keep in touch with their people

By Cindy Liebhart
NC News Service

In a suburban parish with 1,900 families and a bustling activity calendar — like St. Mark's Parish in Vienna, Va. — can priests and parishioners truly become part of one another's lives?

Yes, say both the pastor and a parishioner of this young, growing parish in the Washington, D.C., suburban area. Msgr. Thomas Cassidy has been St. Mark's pastor for 12 and one-half years. Annette Kane, executive administrator of the National Council of Catholic Women, serves on the parish's community growth commission and is a lector and liturgy planner.

At St. Mark's, one significant way priests and lay people enter deeply into the life of the community together is through participation in small neighborhood groups of parishioners called "ecclesiolas" or "little churches."

Generally the groups meet once a month for a meal, prayer and a discussion of some issue of concern to the parish. The priests try to visit each group in turn.

Because of the parish's size, "realistically, priests can't just keep running around to folks' homes for dinner," Kane said. But by attending these neighborhood meetings, a priest "can hear what people are concerned about. He is meeting people on their own turf, in their own homes."

Msgr. Cassidy too finds the small gatherings helpful as a way of "keeping in contact with our people."

Both Kane and Msgr. Cassidy see a priest's participation in groups that are part of the parish structure — from the single adult group to the recreational tennis club — as a



Although stress is a hallmark of the current priest-laity relationship, it need not be the stress of adversaries. After all, priests and laity are members of the same family, reaching for the same goal: the Kingdom of God. (NC photo)

Many priests confused about roles

Is there too much unnecessary stress today in the relationship of the church's priests and lay people?

That question can be expected to arise in some form during the 1987 World Synod of Bishops in Rome on the laity.

The picture, however, is complex, as a recent speech by Sacramento's Bishop Francis Quinn indicated. He noted that at a time of emerging new ministries for laity, some priests experience confusion over what their own roles should be.

Thinking it over

But he also reported that priests participating in a recent conference had cited "greater lay involvement and enthusiasm" as one of their real joys.

Pope John Paul II has spoken numerous times about the relationships of priests and laity.

He is concerned about clarifying the unique role of the priest as the Eucharistic presider, but equally concerned about clarifying the unique role lay people can play in transforming society from within.

Who does what? That is one source of stress in the contemporary priest-laity relationship.

Priests, for example, sometimes complain that they are expected to be all things to all people: to be great preachers, great administrators and fund raisers, great counselors and youth leaders. All without a day off!

Laity, however, sometimes complain that priests don't grasp fully enough the realities of lay life; that priests don't address these realities in preaching and develop unrealistic expectations of what laity can do in their free time.

Then there is the relationship of priests and professional lay ministers. This relationship centers around the work, the ministry, they fulfill together. Since work is a primary way for people to express themselves, it is only natural to expect some stress here. And no one handles stress well all the time.

But it need not be the stress of adversaries. In families, where members care for each other and for the whole family, some stress develops occasionally. Most experts admit that the effect of stress depends on how it is handled.

In an age of transition, are priests and laity simply seeking ways to live together as members of a vibrant community, a family?

way to foster good community spirit as well as greater knowledge and appreciation of each individual's unique situation.

For Msgr. Cassidy, "one of the most encouraging things" is the group of married couples who work with engaged couples in the parish's marriage-preparation programs.

He likes to sit in on the sessions and is "constantly edified by the willingness to share their experience of marriage with engaged couples" and by the example of their "commitment to their vocation,

their fidelity, all of which priests need too."

Personal friendships between priests and lay people are important too, both agree.

"Every priest needs the caring relationship of other people who are not clergy — friends, families who are there to support and encourage," Msgr. Cassidy said.

Both Kane and Msgr. Cassidy believe there is much priests and lay people can contribute to one another, many ways they enrich each other's lives.

Priests "can show themselves

wanting to be available, wanting to be helpful in worship, in prayer, in the pains and sorrows that come," Msgr. Cassidy said. Even though the priest's ministry "is imperfect in itself, his willingness to be there with the people, to try, can be very reassuring."

Lay people, on the other hand, can give priests "a sense of what it is to struggle to live Christian values in a world of many competing values," Kane said. They can help him to see in a very concrete way how difficult it can be to live as a Christian today.

Scriptures

The women disciples

Reflections on the
July 20th Gospel,
Luke 10:38-42

God revealed himself to Abraham and dined with him who is our father in the faith (**first reading**); he revealed himself, in the person of his Son, and dined with Martha and Mary, providing them with the food that is his word (**gospel reading**); and he continues to be revealed to us "his holy ones," through "his word in its fullness" (**second reading**).

Background

The Hebrew scriptures accord dramatic roles to some women. Heroines like Ruth or Judith towered over their contemporaries; Deborah played a role equal in importance to the other judges in Israel.

But, for the most part, as exceptional as these women were, they were exceptions nonetheless. Ancient cultures viewed the

role of women as subordinate to that of men. Even the Law of Moses assessed them as the "property" of their husbands (Deut. 5:21).

Luke's Gospel begins by noting the prominence which God bestowed upon Elizabeth and Mary. In some ways, Luke can rightfully be called the Patron Saint of Women's Rights. His Gospel has been called "The Gospel of Women" because of the attention he pays to their roles.

Jesus broke the conventions of his day by having women accompanying him and his disciples in their ministry (8:1-3), so Luke constantly challenges us to rethink "accepted" patterns in society.

As we read Sunday's passage, we tend to compare Martha with Mary. But in doing so, we may well be missing Luke's point.

Priests and the laity

What do they need from each other?

By Dolores Leckey
NC News Service

"You've been talking about ingredients for a vibrant parish for almost 20 minutes," he said, "and mainly you've been talking about parish priests."

He was a priest-sociologist, a friend and colleague.

And he was right. While the focus of our conversation had been the growing lay responsibility for the church's mission, priests were principal characters in my scenario:

- At the center of this scenario was an understanding that a major task of the church is its mission to the world.

Flowing from this was an understanding that faith needs to be active, serving the parish's primary mission.

I contended that every parish needs to reflect on the kind of caring that flows among its people and beyond them to neighbors and strangers. This caring by the parish happens, I suggested, through a kind of partnership between pastor and people.

I confess that my views have been shaped by past experiences. This past is peopled with priests.

My childhood pastor comes to mind. The family lore is that our parents moved to the country — Queens, N.Y. — to join Father John Tinney in establishing a new parish. The relationship between my parents and their priest was significant. But it was not social.

My father consulted the pastor about personal, spiritual and family issues. The pastor sought my father's advice on business affairs.

For me, Father Tinney was a presence, conveying the sense that God is reliable and, by implication, so is the church. His presence spoke of a church which honored the people's trust, consoled them and encouraged them. I grew up expecting this of my church.

But I was to become convinced that the church is not only a comforter. It is also called to be a challenger, helping people look beyond their own concerns.

Early in adulthood, two priests pointed me toward these horizons. One, Father Jose Pando, was my



Priests, important as they are for the church's life, are only one component in the church partnership. The laity who comprise 99 percent of the church are also bearers of the Holy Spirit. The laity bring to the church body the richness of their varied and complex experience, and they are aware of the many possibilities for responding to society's need. (NC photo)

college dean. His initiative led students to the Catholic Worker House on Chrystie Street in Manhattan. With his encouragement, students accustomed to the predictable ways of ethnic parishes

met the church of Brazil and Cuba. And we were introduced to the Young Christian Workers and Young Christian Students — lay movements flourishing in Europe. I came to realize that my church

was much larger than my parish.

The other priest, Father David Ray, was pastor of a small mission church. He was white and most of his parishioners were black, although white "pilgrim Catholics" from other parishes could usually be found in the congregation. This small, obscure church in Northern Virginia had a consistent message.

Father Ray believed that the church's liturgy could impel the laity to move into secular spheres with fresh commitment. Not only did he preach that the laity are the light of the world. He invited people to stay after Mass for coffee and conversation, to search for concrete ways to express the Gospel.

In those gatherings were some who ran for public office, some who served on the county school board. All were caught up in issues of justice.

Finally, I cannot think of priests who influenced my Christian development without recalling several spiritual directors and confessors who conveyed an essential truth: We are valued by God because of who we are, not what we achieve.

I believe the qualities exemplified by the priests in my personal history contribute to vital parishes.

- Lay people need a place to be renewed for engagement with the world, such as Father Ray in Northern Virginia provided.

- We need creative reminders that we belong to a global church and are called to care for some segment of human need, as Father Pando demonstrated.

- People need priests whose lives quietly say "God is real to us."

But priests, important as they are for the church's life, are only one component in the church partnership. The laity who comprise 99 percent of the church are also bearers of the Holy Spirit.

The laity bring to the church body the richness of their varied and complex experience, and they are aware of the many possibilities for responding to society's need.

Priests who listen deeply to the people will know the challenge and the consolation of being in covenant with those they serve.

Commentary

Given Luke's tendency to balance roles equally, we should look at the "before" and "after" of this story. Prior to our passage, we are told about the Good Samaritan, and the hospitality he guaranteed for the wounded man. Afterwards, the disciples sit at the feet of Jesus and listen to his words.

If there is a comparison to make, it is not merely between the two women. Martha resembles the Good Samaritan, and Mary resembles the listening disciples.

Martha

It is into "her home" that Martha welcomes her Lord. And she is busy "with all the details of hospitality."

Readers have just finished hearing *all the details* of the hospitality afforded by the

Good Samaritan. When that story ended, the lawyer to whom Jesus addressed the story was commanded to "go and do likewise."

As an illustration of that command, Martha is busy welcoming Christ. She is the Samaritan's *equal*, one who also does what Christ commands!

Mary

We have to jump ahead to next week's reading for a moment. There, "one of the disciples" will ask Jesus, "Teach us to pray" (11:1). He and the others then listen, as Jesus prays, and they will remember his words.

In Martha's home, Mary is seated, which is the proper way for disciples to show that they are listening. Mary "listened to his words," in a way that shows her to be the

equal to any other disciple.

The words of Jesus to Martha are not a reprimand. They are a gentle reminder of the importance of God's word.

There is a balance within our reading, one that is essential to discipleship. One must first *hear* the Word of God before one can act upon that word. Luke would have us picture Martha and Mary together; listening and doing go together.

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, N.E., Washington, DC 20017.

African customs conflict with Church teaching

WASHINGTON (NC) — Madagascar's Catholic Church must find a way to combine traditional church teaching with local customs, said the head of communications for the country's bishops' conference.

Marriage of priests, polygamy and childless marriages are areas of inculturation that need to be addressed, said Jesuit Father P. Remy Ralibera.

"We talk about it a lot, but in practice, it's not easy," said Father Ralibera.

should be different."

In Madagascar as in other African countries, say knowledgeable observers, some younger priests have children. Others have left religious life because without children they lose their effectiveness in dealing with people.

Polygamy — the custom of taking more than one spouse — is another African custom which clashes with church teaching. Fr. Ralibera said he knows a priest whose mother is

'In our country and in many regions, a man who does not have familial responsibilities is not a man...'

The Malagasy people of the island nation located off Africa's east coast love children, the priest said, and this often causes complications.

"For the Malagasy, (having) no children is a matter for divorce," he said. "There ought to be a way of reconciling that" with church teaching on marriage.

"Of 100 childless marriages, two at the most would stay together — unless they stay together and have children" with other people, he said.

Having no children also causes problems for priests, because "in our country and in many regions, a man who does not have familial responsibilities is not a man."

"We ought to be able to talk about that" in the church, he said, referring to church teaching that priests remain celibate.

Father Ralibera said he thinks religious order priests should remain celibate, "but for diocesan priests it

Catholic, but whose father is polygamous because he is a king in traditional society and having more than one wife is required.

"Morally he's a very fine man," Fr. Ralibera said, but although all of his children are Catholic, the father is not allowed in the Catholic Church.

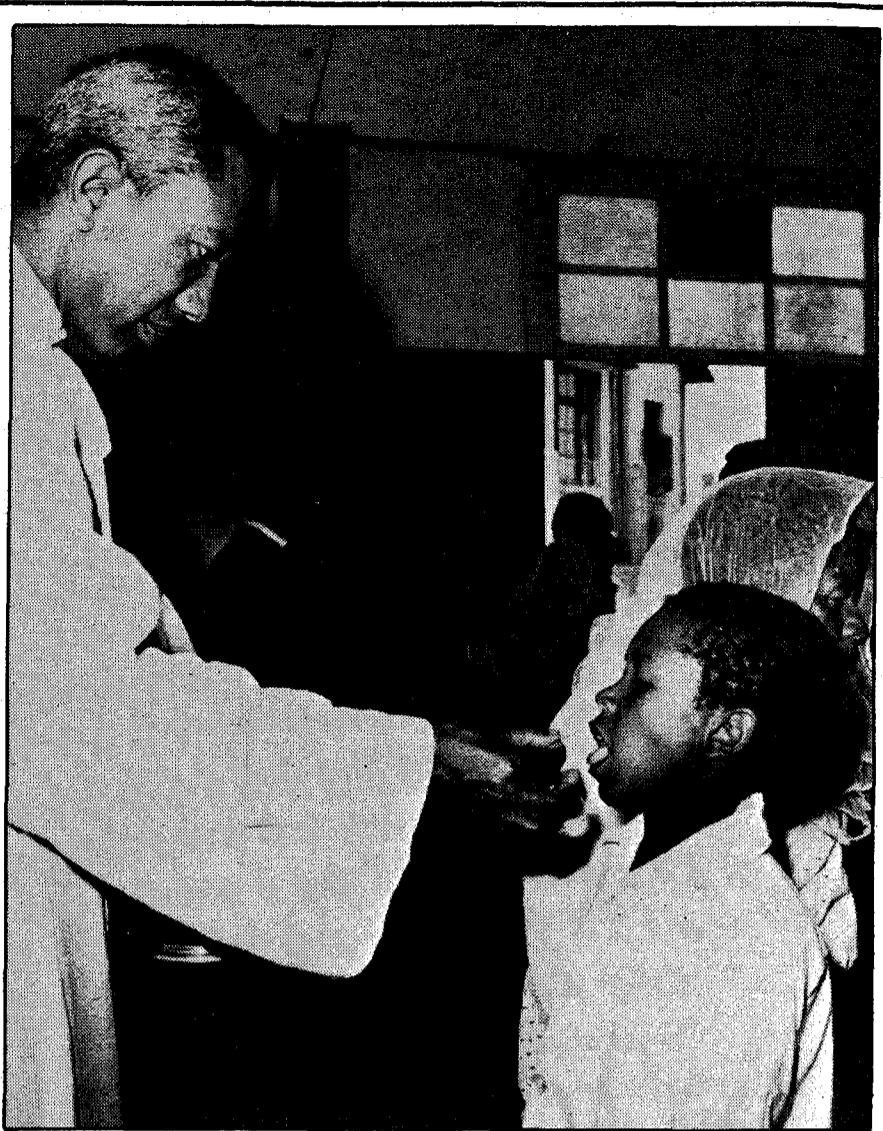
"Shouldn't there be some system to deal with that?" he asked.

He said in areas where traditional Catholicism is strong, people do not want to hear about Malagasy customs. However, in Madagascar's coastal areas, more recently evangelized, "people are freer to experiment."

"But of course, Rome draws certain lines," he added with a smile.

"We do things that Rome doesn't fully accept, but we do it without saying anything," he noted. "Here (in the United States), you proclaim it."

For instance, he said, he is the chaplain for a group of divorced and



A priest gives Communion to a boy during Mass in the Talata-Mati church in Fianarantsoa, Madagascar. Childless marriages are grounds for divorce in island culture, but the Church will not grant divorces to childless couples. (NC photo from CIRC).

remarried Catholics.

"Most of them take Communion," he said. "And it develops them spiritually."

The church is a leading institution in Madagascar, largely because it can draw on private foreign aid, he said.

However, most of the aid is earmarked for specific uses by the donors, and that often conflicts with local needs, Father Ralibera said.

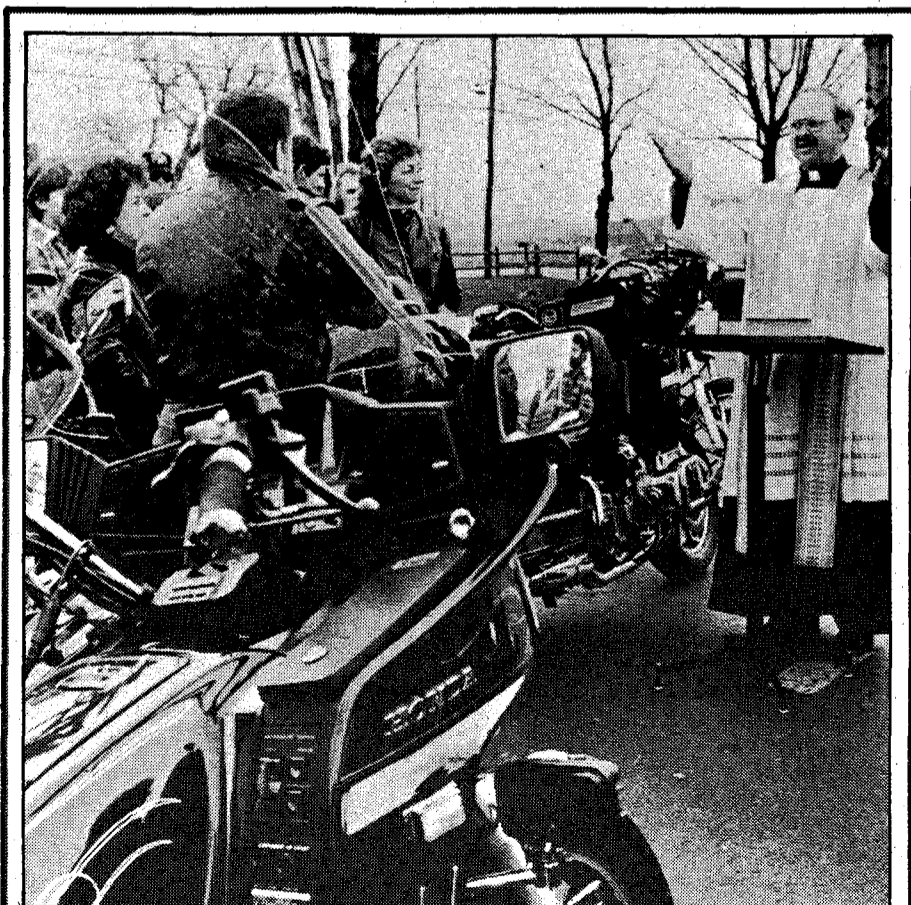
For instance, in the 1960s and 1970s, German Catholic aid groups emphasized agricultural and livestock projects, but were not interested in

supporting professional local staffs to run the programs.

Besides food and supplies channeled into areas where American missionaries work, Madagascar also receives aid from Catholic Relief Services, the U.S. bishops' overseas development agency.

Beth Griffin, spokeswoman for CRS in New York, said figures for 1985 were not available, but in 1984, CRS invested \$4.3 million in food programs and development projects in Madagascar.

Motorcycle priest is no Hell's Angel



Father Lawrence Nawrocki of St. Isidore parish in Mount Clemens, MI near Detroit, speaks during a blessing ceremony for recreational vehicles in the church parking lot. Fr. Nawrocki, himself an avid biker, found that the stereotype of all bikers as "Hell's Angels" is false. (NC photo by Elizabeth DeBeliso).

MOUNT CLEMENS, Mich. (NC) — Father Lawrence Nawrocki, pastor of St. Isidore Parish in Mount Clemens, has been riding a motorcycle for 17 years, belongs to a motorcycle club and meets with fellow bikers regularly.

But his friends know he is no angel — no Hell's Angel, that is, referring to the well-known motorcycle gang — just a priest who enjoys the freedom of the road.

Father Nawrocki, 41, joined the Pioneer Chapter of the Gold Wing Road Riders Association three years ago. The association is named for Honda motorcycle's Gold Wing line of long-distance touring cycles.

At the time, he said, he was "very hesitant. What I had in mind had always been the Hell's Angels sort of thing."

But after taking part in some of the chapter's activities, Father Nawrocki discovered that "ordinary people, professionals... can be motorcycle riders, and we're not weird or strange or out of place."

Father Nawrocki is now the chaplain of the Pioneer chapter.

In connection with his vocation and his avocation, Father Nawrocki held a blessing recently for all recreational vehicles in the parish parking lot. The ceremony attracted campers, cars,

bicycles and even a tricycle. But they had to take a back seat to the 30 or so motorcyclists who attended.

"I asked some parishioners to serve coffee at the blessing," the priest said.

'The unfavorable image of bikers... got destroyed after witnessing the courteous nature of the motorcyclists...'

The unfavorable image of bikers held by some parishioners "got destroyed" after witnessing the courteous nature of the motorcyclists, he added.

The 250-member Pioneer chapter has sponsored motorcycle safety classes and fund-raising projects for charity in addition to vacation trips, rallies and conventions.

Father Nawrocki added that the club favors safety regulations, such as the state's mandatory helmet law.

Gold Wing members "look at your head like an egg," he said. "And it's not hard-boiled. It cracks real easy on pavement."