

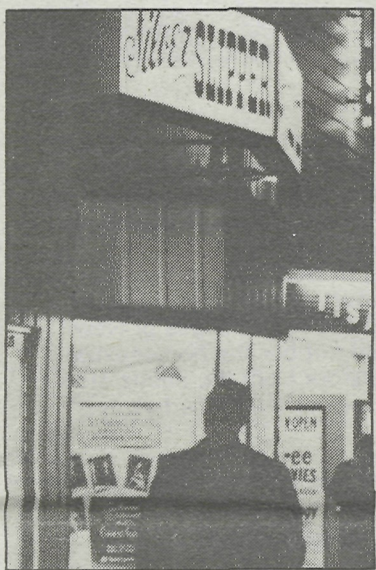
Porn report

End of 'anything goes' era in South Florida?

• Child porn, Pg. 5

By Ana Rodriguez-Soto
Voice News Editor

Cries of censorship and hoots of derision notwithstanding, the conclusions of the U.S. Attorney General's Commission on Pornography may mark the end of an "anything goes" era, a number of South Florida experts told The Voice this week.



'Obscenity is against the law... a community has the right to set its own standards.'

—Curt Kelly,
Alliance for
Responsible Growth

"Now it's gotten to the point where we begin to realize that [pornography] is a problem [which results] in abused children and hurting families. People are beginning to see what has been

building up for many years," said Simon Miranda, PhD, a clinical psychologist and member of St. Louis parish in Kendall who testified before the commission when it held hearings in Miami late last year.

"Times, they are a'changing," added William Kelly, a retired FBI agent who has been fighting pornographers for almost 25 years. "There are literally millions of Christian people out there who are rising up against pornography."

Kelly, a member of St. Rose of Lima parish in Miami Shores who now works as consultant and special investigator in the Broward Sheriff's Office Organized Crime Bureau, also testified before the commission.

Others, including David F. Monaco, administrative assistant to the Chief of the Dade County Court, don't quite see a revolution on the horizon. But Monaco does agree that "society has become so saturated with pornography that they're tired and they're saying stop here before it gets any worse."

A recent Time magazine poll supports this conclusion: 72 percent of Americans want to see a crackdown on pornography.

That's good news for Curt Kelly, executive director of the Alliance for Responsible Growth, a Broward-based anti-pornography group. The commission's report, he said, will "add a lot of validity to our argument that pornography does have a detrimental effect on society."

The commission found that "sexually violent" pornography may lead those who consume it to commit violent crimes. It also recommended stiffer penalties against those who distribute and sell obscene materials, and criticized federal attorneys who fail to prosecute obscenity cases.

Whether those conclusions actually will lead to a nationwide crackdown

(Continued on page 5)



Life imitates art

A mother with a restless child is almost a modern day reflection of a 16th century "Madonna and Child" which depicts a serene infant Jesus at a museum at Darmstadt, Germany. (NC photo)

IN ELECTION YEAR

Economy pastoral stirs German debate

NC News Service

The U.S. bishops' proposed pastoral letter on the U.S. economy has sparked a debate among some of West Germany's top political, business and religious leaders.

One reason West Germans are interested in the pastoral stems from the influence it may have on upcoming parliamentary elections, according to West German Catholic theologian Michael Spangenberg.

"The opinion in Germany is that the U.S. letter is very important for the next vote for the German government," Spangenberg told National Catholic News Service in a telephone interview from West Germany.

A consultant to the Cologne-based Institute of the German Economy and a theologian specializing in economic questions, Spangenberg said he is particularly concerned with the dialogue between business and the church.

According to Spangenberg, Ger-

man differences with the U.S. bishops' pastoral involve questions about the Third World, the role of multinational corporations in developing nations, and the global economic order.

In a section on private business and the developing nations, the draft urges

West German businessmen and others have said the U.S. pastoral could influence parliamentary elections next January by being interpreted as critical of the governing Christian Democratic Party's economic policies.

economic matters that are more conservative and more distrustful of state involvement than its rival, the Social Democrats.

In interviews with church and political officials in West Germany, Italy and the United States, NC News Service also found the pastoral was a source of controversy within the West German church.

While some West German Catholic leaders differ with the pastoral over the activist role of bishops in speaking on concrete policy matters, a major lay Catholic association is asking if the pastoral has something to say to the West German as well as the American church.

Last November Vatican officials became involved when Cardinal Joseph Ratzinger, Cardinal Agostino Casaroli and others spoke at a conference in Rome on "The Church and the Business Community: Their Responsibility for the Future World

Continued on page 3

'The opinion in Germany is that the U.S. letter is very important for the next vote for the German government'

U.S. support for a mandatory code of economic conduct for multinationals to encourage Third World development "and the equitable distribution of (the corporations') benefits."

It also calls for restructuring the international economic order "along lines of greater equity and participation" and to apply "the preferential option for the poor."

A representative of West Germany's socialist party, the Social Democrats, told NC News that the U.S. pastoral is an endorsement of their economic agenda and a rebuke of "Reaganomics," a philosophy which emphasizes private initiative over government action.

Chancellor Helmut Kohl's Christian Democratic Party takes positions on

Church groups fight for Indians

WASHINGTON (NC) — Three Catholic groups have urged Congress to return to the Sioux Indians land illegally seized in the Black Hills in 1877 in violation of a treaty.

The National Office of Jesuit Social Ministries and the Bureau of Catholic Indian Missions joined seven other Christian groups in asking the Senate Select Committee on Indian Affairs to back the proposed Sioux Nation Black Hills Act.

The Jesuit-run St. Francis Mission Office of Social Concerns, Rosebud, S.D., on the Rosebud Sioux reservation, also has endorsed the legislation.

The measure, S.1453, would return 1.3 million acres to the Indians and compensate them for their century-long loss.

Sen. Bill Bradley, D-N.J., sponsor of the bill, and the church groups called return of the land an issue of justice.

"The role of the churches in Indian affairs admittedly has not always been an honest one," the church groups stated in written testimony. "We add our support as religious groups to S.1453 because it seeks to bring about justice, to right in part a wrong committed more than 100 years ago: the illegal taking of lands protected by treaty."

In a separate statement, the St. Francis Mission

Office of Social Concerns said that the restoration of the land "upholds the right of religious freedom and access to places that are held sacred."

Some 7.3 million acres, including half of the present state of South Dakota, was provided the Sioux in perpetuity in an 1868 treaty.

But when gold was discovered on the land, President Ulysses S. Grant unilaterally broke the treaty when the Indians refused to sell the land for \$6 million.

The Indians went to war and in 1876 defeated Lt. Col. George Armstrong Custer at the Battle of the Little Bighorn, only to later be defeated and threatened with starvation, at Congress' instigation, if they did not surrender their land.

The Sioux then went to court and fought a 103-year legal battle to reclaim the Black Hills. Ruling in their favor in 1980, the U.S. Supreme Court said that "a more ripe and rank case of dishonorable dealing will never, in all probability, be found" and affirmed a monetary settlement for the Sioux.

However, the Indians have refused the \$105 million deal because accepting it would be like selling the land, which they regard as their mother earth, "and you don't sell your mother," one said.

Archbishop of Detroit asks Catholics to be foster parents

DETROIT (NC) — Archbishop Edmund C. Szoka of Detroit has appealed to Catholics to become foster parents and to parishes to encourage foster care. In a letter to all archdiocesan parishes, the archbishop cited a "desperate need" for temporary housing for thousands of Detroit-area youngsters suffering abuse, neglect or other crises. Catholic Social Services directors throughout the six-county archdiocese "have told me about the serious need for families to take these children into their homes," he said. He urged each parish to respond to the foster care crisis by "finding at least one family or single parent who would be willing to meet the needs of a homeless child through foster parenting."

Revised New American Bible scheduled for 1987

WASHINGTON (NC) — A project to revise the translation of the New Testament of the New American Bible is to be completed by September, according to an announcement by the National Conference of Catholic Bishops. The NCCB said the new translation's publication is tentatively scheduled for early 1987. An ad hoc committee of the U.S. bishops, chaired by Archbishop John F. Whealon of Hartford, Conn., has supervised the work of a five-member editorial board and 10 scholars. The revision includes changes in the English style, new introductions and footnotes to reflect advances in biblical scholarship as well as a concern for inclusive language.

Inter faith group arrested for aiding Salvadorans

WASHINGTON (NC) — An interfaith group of Americans, Canadians and Australians helping to resettle war refugees in El Salvador was arrested and later deported after being told by soldiers they could pass into a restricted area, a Jesuit priest who led the group said. The group had accompanied about 600 war refugees trying to return to their homes near Aguacayo, about 30 miles north of San Salvador. The 19 Americans, two Canadians and two Australians were arrested July 16 and were detained overnight at police headquarters in San Salvador. Army officials said the group was arrested for being in a war zone without permission and was expelled for endangering civilian lives.

Cardinal's comments ignite gay civil rights debate

CHICAGO (NC) — Cardinal Joseph L. Bernardin of Chicago became a central figure in a Chicago homosexual rights battle. In a series of public statements he defended the "basic rights" of homosexuals and sharply condemned "virulently anti-gay" attitudes and actions, but he opposed the language of a civil rights proposal for homosexuals pending in City Council. The cardinal said he could not support the specific language of the proposal because "the term 'sexual orientation' is not defined in the amendments and, therefore, may be interpreted to imply acceptance or approval of homosexual activity or advocacy of a homosexual lifestyle."

RCIA priest says rite does not lessen converts

WASHINGTON (NC) — Suggestions that the Rite of Christian Initiation of Adults might be partly responsible for a decline in converts to Catholicism have been disputed by a priest who leads efforts to implement the new rite in parishes nationwide. The priest, Father James B. Dunning, president of the North American Forum on the Catechumenate, said the suggestions raise "concern for those in catechumenate ministries." He was responding to comments by Paulist Father Alvin Illig, director of the Paulist National Catholic Evangelization Association, urging study of the impact the rite may be having on the recent decline in conversions.

Cartoon of pope draws boycott threat of paper

ROCHESTER, N.Y. (NC) — A syndicated cartoon depicting Pope John Paul II lecturing Colombians on birth control drew protests and the threat of a boycott of a daily newspaper in Rochester that published it. Led by John Wagner, an associate editor at the Lawyers' Cooperative Publishing Co., and his wife, Helen Ann, a group of protesters began gathering outside the offices of the Democrat and Chronicle newspaper each day after the July 9 publication of the cartoon. Participation in the demonstrations, which were still taking place July 21, has ranged from seven to nearly 70. The cartoon was by Patrick Oliphant.



Gays protest

Holding a poster calling New York's Cardinal John O'Connor a 'homo-phobe' a participant in the annual gay-lesbian Pride Day Parade marches with others outside St. Patrick's Cathedral in New York. A federal district court and an appeals court ruled that the Archdiocese of New York could not bar the homosexual demonstrators from the public sidewalk in front of the cathedral. (NC photo)

Iowa bishops challenge law to protect the unborn

DES MOINES, Iowa (NC) — In a recent message to Catholics, the bishops of Iowa said state and federal laws must be changed to protect "the inalienable right to life of the unborn and developing child." Since the Supreme Court abortion decisions of 1973, they said, "it has not been possible to guarantee the protection of unborn human life by effective legislation." Iowa's seven bishops said a new Supreme Court abortion decision this June showed that the justices' support for the 1973 decision "is weakening."

Franciscans sue for estate of wealthy member

WEST PALM BEACH, Fla. (NC) — The Franciscans have sued the estate of a deceased member of their order who, although under a vow of poverty, apparently accumulated \$873,000 in cash, bank accounts and a \$300,000 beachfront Florida home. According to court records and information from the Franciscans, the wealth was accumulated by Franciscan Father Angelus DeMarco, 68, who died of a brain tumor in 1984 in a hospice in Arlington, Va. The Franciscans' New York-based Holy Name Province, Father DeMarco's community, filed suit in Palm Beach County Circuit Court, West Palm Beach, contesting the disposition of the estate. The estate also is claimed by the dead priest's brother, sister and 12 nieces and nephews. Franciscan Father Cassian Miles, New York provincial communications director, said "nobody knows" how Father DeMarco got so much money or the \$300,000 house.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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\$100,000 for Haiti pledged

So. Florida parishes help seminary

By Betsy Kennedy
Voice Staff Writer

No one could have guessed that the installation dinner of Auxiliary Bishop Norbert Dorsey would start a campaign to raise \$100,000 to assist the only seminary in Haiti — Notre Dame Port-au-Prince. But across that beautiful table, pastors and priests from throughout the archdiocese began to discuss a request by Haiti's bishops to assist the Notre Dame seminary in Port au Prince, which has been unable to accommodate the large number of students applying in recent years.

"Fr. Vincent Kelly asked each of us how much we could give... and we each gave him a pledge figure... within just a few days, we got a letter in the mail thanking us for our pledge and giving us a deadline date," said Father Thomas Wenski, director of the Haitian Catholic Center.

To reach the promised goal of \$2,000 for his parish, Fr. Wenski came up with the idea of selling small pins of the blue and red Haitian flag that symbolized the country before the reign of President Jean-Claude Duvalier. Since putting the pins on sale before and after Masses each week, Fr. Wenski has already raised \$1,000.

"But I still have \$2,000 more to go in order to make a profit. I only make 60 cents on each pin," he said.

The Archdiocese has promised the bishops of Haiti \$100,000 from the



Sisters still needed

Maryknoll Sister Marylin Norris jokes with a leprosy patient in Sudan. Despite a drop in numbers of Maryknoll sisters and brothers, leaders are optimistic about the future. Sister Louise Ahrens, president of the sisters, said, "If we are faithful to the vision" there will be people to join the order. (NC photo)

parishes to help enlarge the Notre Dame Seminary which currently houses 100 students.

"The Haitian people are extremely proud and honored when one of their family members becomes a priest. I

also believe there are more priests per family in our Notre Dame de Haiti parish than in any other parish in the archdiocese," said Fr. Wenski.

Haitians are a very generous people, he added, and their response to the call

for assistance was met with immediate response from Haitian Catholics in South Florida.

"In early June, each parish took up a special collection for Haiti. I believe part of that will also go toward assisting the seminary. I'm certain that the Archdiocese will reach their \$100,000 goal. Almost every Haitian who works here in Miami is supporting a loved one who still lives in Haiti. They're more than willing to help out the seminary, because it also means helping members of their families."

Economy letter stirs Germany

Continued from page 1

Economy." The conference was sponsored by the Pontifical Council on the Laity and various West German business and political organizations. Despite their efforts to draft a pastoral on economic issues, U.S. bishops were not invited to the conference.

Cardinal Ratzinger, a West German, heads the powerful Congregation for the Doctrine of the Faith and Cardinal Casaroli is the Vatican's secretary of state.

This fall, a major West German conference plans to feature a discussion of the U.S. letter.

The biennial Katholikentag (Catholic Days), a time-honored gathering which attracts as many as 150,000 Catholics a day from throughout West Germany, plans to hold a special session on the pastoral titled "A Social Teaching Only for the United States?"

The session will be sponsored by the Central Committee of German Catholics, an umbrella association representing West Germany's many lay organizations.

U.S. Jesuit theologian Father David Hollenbach, a consultant to the committee drafting the economics pastoral, is scheduled as a featured speaker at the Sept. 10-14 conference.

Two conferences with the pastoral on their agendas are planned for Washington in the fall, organizers said.

A follow-up to the Rome conference on business and the church is being sponsored in part by the Institute of the German Economy.

Lawyers defend excommunication

NC News Service

Two canon lawyers of the Diocese of Providence, R.I., have said the diocese acted properly in excommunicating Mary Ann Sorrentino, director of Planned Parenthood in Rhode Island.

In a five-page statement, Msgr. William I. Varsanyi, chancellor of the diocese, and Msgr. Salvatore R. Matano, co-chancellor, wrote that the diocese was justified in saying last January that Ms. Sorrentino had excommunicated herself because she works for Planned Parenthood. Abortions are performed at Planned Parenthood clinics in Rhode Island.

The two priests were responding to an advisory opinion by Father James Coriden, a member of the board of governors of the Canon Law Society of America. Father Coriden concluded that directors of clinics or administrators of hospitals where abortions are performed are not subject to an automatic excommunication, as occurred in the Sorrentino case.

The two Providence priests said that Ms. Sorrentino "is not a removed or neutral administrator, she is directly, deliberately and purposefully participating in abortions. Using her administrative and counseling skills, she is aiding, supporting and encouraging the clients of her agency."

Archdiocese sets \$5 million for nuns' retirement

KANSAS CITY, Kan. (NC) — The Archdiocese of Kansas City, Kan., will provide \$5.2 million to help meet retirement costs of elderly nuns serving the archdiocese, according to Archbishop Ignatius J. Strecker.

Archbishop Strecker said financially hard-pressed nuns' orders would share \$1,273,654 in immediate relief. That figure will be followed by another \$4 million over 10 years for a total of \$5,273,654.

The money is to make up for the lack of retirement assistance in the past. The first installment of \$1.2 million will be allocated to communities that have motherhouses in the archdiocese — the Benedictines, Ursulines and Sisters of Charity of Leavenworth.

Funds for the first installment are being provided from a loan from the priests' retirement fund and from archdiocesan finances.

The archbishop said that pastoral leaders of the archdiocese's 11 regions will determine the amounts to be assessed each parish to help provide the total needed.

The total \$5.2 million amount was determined after consultations between superiors of the religious communities and archdiocesan officials and will cover service in 1955-1975, the archbishop stated.

According to the scheme adopted by the archdiocese, each nun is to be compensated with \$600 for each year of service in the 20-year period.

Kate Smith estate to nursing home

NEW YORK (NC) — Singer Kate Smith left the bulk of her \$500,000 estate to a Catholic nursing home and to the church where she was baptized a Catholic in 1965.

The singer named the Uihlein Mercy Center nursing home and St. Agnes Church, both in Lake Placid, N.Y., as beneficiaries in an eight-page will signed July 12, 1973, and filed in New York, where most of her assets were held.

Miss Smith, who was best known for her powerful rendition of "God Bless America," died June 17 in Raleigh, N.C. She was 79.

She also left \$25,000 to "my dear friend" Cardinal Terence Cooke of New York, who died of leukemia in 1983, and \$10,000 to Father Albert G. Salmon, who baptized her.

Because of the cardinal's death, the bequest reverts back to the estate and will be shared by the nursing home and church.

Mercy Sister M. Camillus O'Keefe, administrator of the nursing home, said July 18 that she had received no official word of the gift but added that Miss Smith had a long association with the home.

"I think it's just wonderful. It is so typical and so generous," she said.

The singer, who for 40 years had a summer home in Lake Placid, donated funds for a chapel and residents' activity room at the nursing home when it was built in 1968.

Vatican watchdog refutes criticisms of his agency

VATICAN CITY (NC) — The Vatican's chief doctrinal watchdog denied criticisms that his agency is "excessively influenced" by Catholic extremists.

Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, said the congregation's "reliable sources of information are the bishops, the nunciatures and published works."

"If other information is deemed worthy of attention, it is clearly requested from the nuncios and the bishops," the cardinal said in a talk to the Peruvian bishops.

"Often it is said that the congregation lets itself be excessively influenced by anonymous denunciations or by groups which are more or less extremist. The congregation never takes an initiative based solely on unconfirmed private information."

Congregation procedures are geared toward "sufficient control so as to eliminate everything which is purely subjective and private and so that partisan tendencies of one side or the other are not favored," Cardinal Ratzinger said.

"It is our desire that when possible problems be

resolved in the local church," he added.

The Vatican becomes involved when issues "go beyond the limit of a determined geographic or cultural area and as a result cannot be treated solely by a bishop or by a single bishops' conference."

Cardinal Ratzinger said the congregation has planned a series of conferences with doctrinal commissions of different regions as part of an effort to increase lines of communication. The first meeting was held in Latin America in 1984, and the congregation is planning one for Africa.

Irish Church vows more aid to troubled marriages

DUBLIN, Ireland (NC) — A decision by Irish voters to keep divorce illegal means the church must have an "increased understanding of marriage problems and a willingness to respond to them," said Bishop Joseph Cassidy of Clonfert. In a June referendum, about 60 percent of the voters rejected a proposed constitutional amendment which would have allowed divorce when a marriage had been broken at least five years. Divorce has been illegal in Ireland since the Irish people approved a constitution establishing an independent country 49 years ago. "On behalf of the Catholic Church, I can promise continued expansion and improvement of our services to marriage, especially those in difficulty," Bishop Cassidy said.

England's black Catholics feel 'alienated,' study finds

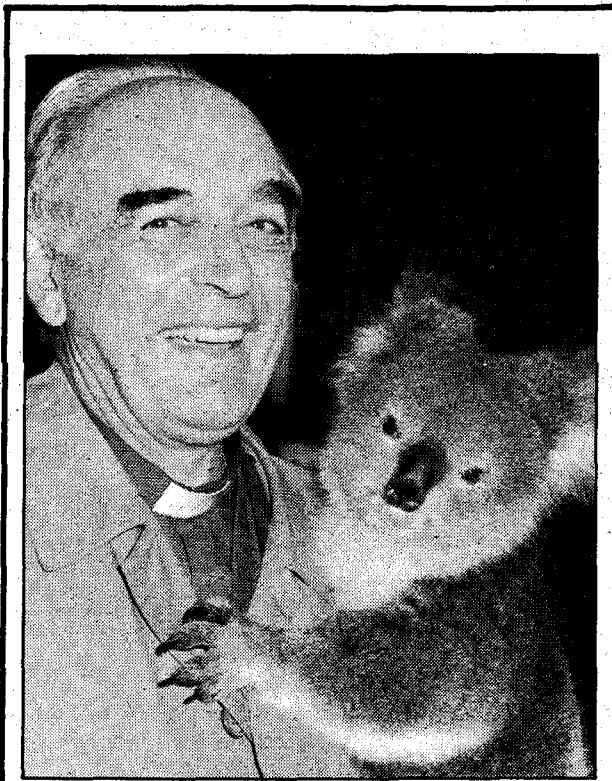
LONDON (NC) — Cardinal Basil Hume of Westminster, England plans to establish a special committee to deal with the needs of black Catholics in his archdiocese following a report that blacks feel "alienated." The report, compiled by an interdenominational advisory group appointed by the cardinal, concluded that the church fails to make blacks feel at home. The report said that the group's general impression was of "black people inside the church feeling alienated from its spiritual center." Cardinal Hume said he would accept the panel's recommendation to establish a permanent steering committee of black Catholics to advise him on the needs of the black community.

South African prisoners aided by Catholic petition

DURBAN, South Africa (NC) — A Catholic community worker's efforts may have helped South Africans detained under emergency rules gain court protection from police abuse. Elizabeth Mkame's petition on behalf of her detained granddaughter was among three which moved a Durban court to allow doctors to examine three teen-agers imprisoned during the country's continuing state of emergency. Observers said the court's action could set a precedent allowing emergency detainees who allege ill treatment to gain court protection through such visits. It also could mean the start of increased judicial intervention on the issue of assaults in detention, even after the state of emergency is lifted, they said.

Rome study: Majority of students will choose religion courses

ROME (NC) — Preliminary government figures indicate that an overwhelming majority of public school students will be attending classes in Catholic religious instruction during the first year that this is an optional subject. More than 90 percent of the high school students and the parents of nursery and elementary school children have chosen religious education classes, according to government estimates released after the deadline for registering children for the 1986-87 school year. The figures were based on tabulations of one-third of the registration forms. Catholic instruction in public schools became optional under the Vatican-Italian concordat of 1984.



Bearing with it

Jesuit Father Roberto Tucci, who led a team of Vatican officials to Australia to help plan the pope's November trip to that country, holds a koala bear, one of the country's most popular and famous animals (NC photo)

Cardinal: Don't use papal visit to oppose Polish regime

ALGHERO, Sardinia (NC) — Poles should avoid using Pope John Paul II's likely visit to Poland next June as an anti-government platform, said Polish Cardinal Jozef Glemp of Gniezno and Warsaw. "We do not want to use the pope as part of a policy of opposition to the regime," Cardinal Glemp said at a press conference. Nothing has been established officially with the communist government regarding a papal visit yet, but "there are no obstacles on the part of the state," he added.

Pope appoints laymen to theological Commission

VATICAN CITY (NC) — Pope John Paul II has named two Catholic University of America theologians, William E. May and Father Carl J. Peter, to the 30-member International Theological Commission. May, 58, and another new appointee, British theologian John Finnis, were the first two laymen ever named to the commission. Father Peter, 54, who was dean for eight years of Catholic University's school of religious studies, just completed one term on the theological commission and was reappointed for another five years. He and May are the only U.S. members of the new commission. In all, the pope named 17 new members to the commission and re-appointed 13 from the previous commission. A new commission, consisting of no more than 30 theologians, must be appointed by the pope every five years. Its purpose is to advise the Holy See, especially the Congregation for the Doctrine of the Faith, on important theological issues facing the church.

Nuns rally to endorse sanctuary for refugees

(Undated) (NC) — Two orders of nuns have joined other religious groups in endorsing the concept of sanctuary for Central Americans coming to the United States. The Mission Region of the Sisters of St. Joseph-Third Order of St. Francis voted in late June to support the sanctuary movement, while the Victory Noll Sisters announced their support for sanctuary in early July. As of June 1986 there were 307 sanctuary "congregations" in the United States, according to the Religious Task Force on Central America in Chicago, a national clearinghouse for sanctuary activities. Local churches, religious congregations and ad hoc groups are all counted as "congregations." Among the sanctuary "congregations" are 49 Catholic groups, including both parishes and religious orders, the task force said.

In Hawaii, you can join parish of your choice

HONOLULU (NC) — Catholics in Hawaii can now legally switch parishes without moving. Bishop Joseph A. Ferrario of Honolulu, in a formal decree, said that as of July 1 Catholics can register in their parish of choice, even if they live within the boundaries of a different parish. He anticipated that people who adopted a parish by choice "would no doubt be more enthusiastic in their membership." Father Philip Murnion, head of the National Pastoral Life Center in New York, said it was his impression that the idea of crossover parishioners "is accepted very widely" in pastoral practice throughout the United States, but "decreed very little." One interpretation of the church's new Code of Canon Law is that it allows the practice without any need to provide for it by diocesan decree, Father Murnion said.

Ukrainian leader says U.S. riches deter vocations increase

TORONTO (NC) — Vocations have fallen off in North America because its people have become "too rich," said the head of the Ukrainian Catholic Church. North Americans "prefer the easy, pleasurable life" over the sacrifice and restraint that vocations require, said Cardinal Myroslav Ivan Lubachivsky. The cardinal, in Toronto at the midpoint of a two-month Canadian tour, said vocations are the church's prime spiritual need. He urged Ukrainian Catholics to help solve the problem by having more children.

Pope tells Lebanese Catholics to work for peace, justice

VATICAN CITY (NC) — Pope John Paul II asked Catholics in Lebanon "to stand on the front lines" in the effort to forge peace in the decade-long conflict between Lebanese Christians and Moslems. The pope spoke of Lebanon, the only Middle East nation with a large Christian population, during a recent weekly general audience in St. Peter's Square. "The entire Catholic Church feels for your bloodied and ravaged country," Pope John Paul said to the Lebanese in the audience. He said that "we wish not only that armaments be silenced and that peace be solidified in justice, but that Lebanon can continue to be a pluralistic nation" which is "open to the contributions of different civilizations."

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Report: Child porn is child abuse

Second in a four-part series

By Joe Michael Feist

WASHINGTON (NC) — What is commonly referred to as "child pornography" is not so much a form of pornography as it is a form of sexual exploitation of children, according to the final report of the Attorney General's Commission on Pornography.

By its nature, the report adds, "child pornography is child abuse."

A substantial portion of the commission's final report, issued this month, deals with child pornography, a problem "different in virtually every aspect" from other kinds of pornography.

Because child pornography is generally recognized as representing the non-consensual violation of a child's rights, commissioners perhaps in no other area reached greater agreement than on the harm caused by child pornography.

Beginning around 1980, the commission said, a number of states enacted laws defining child pornography not in terms of the legally obscene "but rather in terms of any portrayal of sexual conduct by a child."

In a ruling prompted by the new laws, the Supreme Court in 1982 noted the "compelling" and "surpassing" interests involved "in protecting children against this variety of exploitation," the report said.

Curtailed

Since that ruling, virtually every state now prohibits the production, sale, distribution or exhibition of photographs of children engaged in any sexual activity regardless of whether the material could be judged legally obscene, the commissioners wrote.

As a result, the report said, the "domestic commercial production of child pornography" has been curtailed substantially.

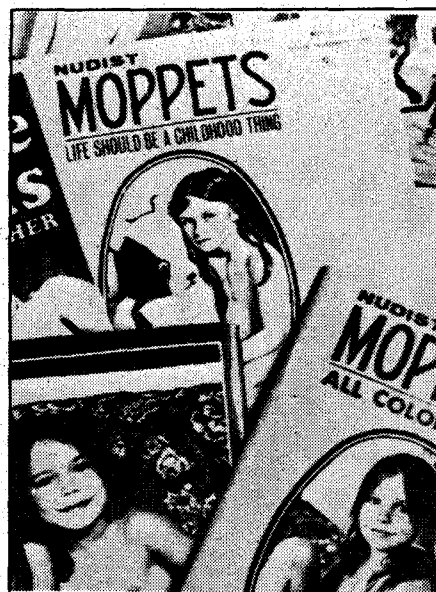
Today, the report added, "the greatest bulk of child pornography is produced by child abusers themselves in largely 'cottage industry' fashion."

Evidence suggests, said the report, "that a great deal of 'trading' of pictures" takes place among pedophiles.

Unlike other kinds of pornography, where the report noted "underenforcement," there is substantial state and federal enforcement of existing laws regarding child pornography.

But, the report notes, while "sexual exploitation of children has retreated to the shadows," the "characteristics of both perpetrators and victims... make it unlikely that child pornography is a passing phenomenon."

The commission noted children used in pornography "seem to come from every class, religion and family background" and "a majority are exploited by someone who knows them by virtue of his or her occupation."



Child trauma

The pain suffered by children used in pornography, the report said, "is often devastating and always significant" and may involve depression, suicidal thoughts, feelings of shame, guilt, alienation and massive acute anxiety.

Because "the trauma inflicted on children by sexual exploitation is so great," the report added, the commission deemed it particularly important "to examine every possible approach to improving the state of the law and services to victims."

Those approaches were outlined by the commission in numerous recommendations, including:

- The sexual abuse of children through the production of sexually explicit visual depiction should be a felony in all cases.

- The use of computer networks to exchange information concerning child pornography or children to be used for pornography should be outlawed.

- Both Congress and state legislatures should make child-selling for the purpose of producing sexually explicit material a felony.

- State legislators should make the possession of child pornography a felony.

- Federal law enforcement agencies should develop and maintain training programs for agents in techniques of child pornography investigations and form specialized units for such investigations.

- Social, mental health and medical services should be provided for child pornography victims.

- States should support education and preventive programs for parents, teachers and children within public and private school systems to protect children from victimization by child pornographers.

Next: Commission member Father Bruce Ritter's conclusions.

S. Florida porn on defensive?

against pornographers is debatable, however.

"[Federal agencies] are really embarrassed by this report," former FBI agent Kelly said. "You're going to see more federal investigations and more prosecutions [as a result]."

Sgt. Wayne Clark of the Metro-Dade Police Department's Organized Crime Bureau, which handles pornography investigations, said, "There may be some things in [the report] that will cause some drastic changes in the system."

But he doubts it. "The courts, with their liberal interpretations, have made prosecution of pornography literally impossible."

"We've been pretty vigorous to begin with, even before the report," said Monaco of the County Court. "Our attitude is to get rid of [pornographers]. Unfortunately, we can't."

Putting them out of business entirely requires proving that the corporate owners know that what they are selling is obscene, he said. That's a time-consuming process, and the State Attorney's office does not have the money for a fulltime pornography prosecutor.

In addition, Monaco said, felony judges are "not disposed to really hearing these things [because] there are more serious felonies going on."

That attitude riles the Alliance's Kelly. "Obscenity is against the law... A community has the right to set its own standards... I openly resent guys who would try to impose their morality on us by making light of something as degrading as pornography."

He, former FBI agent Kelly (no relation) and Tom Horkan, director of the Florida Catholic Conference, the bishops' lobbying arm in Tallahassee, said the commission's conclusions did not go far enough in condemning pornography and its generally harmful effect on society.

"Pornography, it seems to me, has a direct impact on the moral fiber of society," Horkan said. The Time poll

Obscenity vs pornography

Legally, there is a distinction between pornography and obscenity. Not all pornography is obscene.

To be deemed obscene, an entire publication or film must be found to:

- depict or describe, in a patently offensive way, specific sexual acts;

- as a whole, appeal to the prurient interest of the average person when applying community standards; in other words, what a jury finds obscene in Jacksonville may not be obscene in Miami;

- as a whole, have no serious literary, artistic, political or scientific value.

Selling materials which have been deemed obscene by a court or jury is punishable by law.

also corroborates this view: a majority of Americans, it found, believe that sexually explicit materials lead not only to rape and sexual violence, but to promiscuity, as well.

Members of the commission could not agree on this, however.

And their finding that "sexually violent" pornography leads to crime has been widely criticized as unfounded and unscientific.

"I really don't know how they reached this conclusion," said Metro's Sgt. Clark. "I have never seen the connection but then again I'm not a psychologist."

"The report admits that they found no scientific basis for their conclusion that pornography inspires crime," said Michelle Ivy, executive director of the Florida chapter of the American Civil Liberties Union. Pornography in

general "doesn't do anybody any harm. That's what one study after another says. Violence is harmful but sex is not."

"I think [the commission is] being a little too general," Monaco said. While that may be true for people who are "impressible or have a past history of sexual offenses" it's not true for the majority. "We would be disgusted but it wouldn't tell us to go out and commit a violent sex crime."

But Dr. Miranda, who testified before the commission precisely because of his experience in dealing with children and families affected by pornography, said that while it may not be true for every person and it may be "extremely hard" to prove scientifically, "as a practicing clinician, I don't need anybody to convince me that, in certain cases, pornography has been a determining factor in child sexual abuse."

"I hear the argument that there are no victims of pornography," he added, "or what happens in the privacy of the bedroom is no one's business. But what I see is that children get hurt in the process."

He cited the case of a 3-year-old whose mother found him trying to insert his penis into the mouth of a Playboy magazine centerfold. The child said he had seen his uncle watching a TV program or video that depicted such an action.

"What we have is really a whole generation of pre-schoolers growing up and knowing very harmful things about sex which puts them at a tremendous disadvantage in terms of social interaction," Dr. Miranda said. "Some of them may become easy prey to sexual victimization precisely because they have been exposed to this stuff and see it as part of life."

Dr. Miranda and others said pornography tends to be a progressive problem: in some people viewing pornography leads to an addiction similar to that of drugs and alcohol.

In society, exposure to pornography over the last 30 years has led not to

addiction but to desensitization — more and more explicit material is tolerated by the general public.

"Today's Playboy is not what it was 20 years ago," pointed out Kelly of the Alliance. Even the controversial movie, "Deep Throat," is not as explicit as some of the X-rated videos being rented and sold in "mom-and-pop" stores. "Where do we draw the line?"

Here, everybody, including the ACLU, agreed: the local community should set the standards.

"We have no problems with any limitations on what is obscene. If a court can tell that the material is obscene then it clearly can be regulated," said Ivy. "We encourage people to voice their First Amendment feelings about things. We think that's just as important as the right of people to see a dirty movie."

He wouldn't phrase it quite the same way, but Curt Kelly of the Alliance concurred. "We have the right as citizens if we see that obscenity is being sold to demand that the law be enforced."

Picketing is very effective, said Monaco. "Make it embarrassing for Mr. businessman to go in and pick up one of these magazines... That'll kill the demand faster than 47 cases filed against one store."

Even pornography which does not necessarily fall under the legal definition of obscenity (see box) can be fought successfully by a determined public, according to the FBI's Kelly.

"The biggest program that the community has when it comes to pornography and obscenity is ignorance of what it is and apathy of what to do about it," he said. "Mere pornography can only be addressed by private citizen action — by friendly persuasion, by letter writing, by writing to the companies that sell this stuff and if that doesn't work by picketing and selective buying — a boycott... It's just a question of who yells the loudest."

Defeat of school clinics praised

SAN DIEGO (NC) — Bishop Leo T. Maher of San Diego said that the decision by the San Diego City Schools Board of Education to discontinue further study of school-based health clinics "warrants our praise and gratitude."

Opposition to the clinics had been growing since the proposal was introduced early this year. Some parents and religious leaders, including Bishop Maher, objected to the family planning services that may have been offered in the clinics.

Bishop Maher, who in May called on parents to keep their children home from school for one day to protest the proposal, in a statement praised the many citizens "who expressed so vocally their opinion that these... clinics undermine parental authority and religious values."

Father Dennis Clark, superintendent of Catholic schools for the San Diego Diocese, said the likelihood of dispensing contraceptives and birth control information, as well as undermining parental control, brought the clinic idea to defeat.

"Advocates failed to make a case for the need for supplementary health care," he said. "It was clearly a family planning-oriented proposal which (proponents) attempted to deny."

School board president Susan Davis, who voted in favor of the clinics, said the proposal's defeat was due to public misunderstanding. "There was a lot of misconception on what we were trying to do," she said. "In reality family planning was a minor part of the program."

Students also could have obtained mental health care, physical examinations, weight and nutritional advice, immunizations, family counseling and eye care at the clinics, supporters said.

Davis said that if the family planning portion had been eliminated, the proposal wouldn't have faced such opposition.

Crossing the line

Some of 600 demonstrators cross a boundary line onto the grounds of the Strategic Air Command headquarters at Offutt Air Force Base near Omaha, Neb. Security personnel detained 244 of the peace demonstrators, including dozens of nuns, and then released them with orders not to return without written permission. (NC photo)



Bishop bans gambling in parishes

HOUMA, La. (NC) — Bishop Warren L. Boudreaux of Houma-Thibodaux has ordered parishes and Catholic groups to stop using bingo games, gambling, fairs and festivals as fund-raisers, with a complete ban on such activities to be phased in over the next 10 years.

In a letter to priests, the bishop termed gambling and other such fund-raising activities "unworthy of our God." He outlined a plan to forbid certain forms of gambling, including games of chance, after Dec. 1 of this year.

Furthermore, he stipulated, bingo, raffles and keno, a gambling game

resembling lotto, will be banned as a means of church support after June 30, 1991. All church fairs and festivals must be discontinued by 1996.

The ban applies not only to parishes and Catholic schools but to all other Catholic organizations in the diocese. Not only will they be prohibited from engaging in gambling, but they also will not be allowed to accept money from any outside source "who uses any of the forbidden practices," the bishop said.

"I am convinced that we will never teach our people the stewardship of money as long as any of these means are used for the purpose of church

support," the bishop stated.

"I am aware that many will be upset and angered by these regulations," he acknowledged. "We simply have to accept the fact — a fact we cannot afford something we simply cannot buy it..."

"Moreover," he added, "it seems to me unworthy of our God that we should have to use these means to support his Gospel and his church. More than that, it is unworthy of us as a people. We are better than that," he said. "We are much better than that. One wonders how we have tolerated it for so long."



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Reporters overhear Pope on land-reform

VATICAN CITY (NC) — After a closed-door meeting with Brazilian President Jose Sarney, Pope John Paul II did an unusual thing. He strolled within earshot of the reporters and photographers covering the picture-taking, ceremonial part of the encounter.

This is unusual because it put the pope within range of an on-the-record question. Normally, papal meetings with heads of state end in an official "no comment" on substantive issues, and the pope, who loves spontaneous contact with people, does his part by

staying away from the journalists.

The July 10 gesture resulted in a question and a strong papal reaffirmation of the need for agrarian reform in Brazil, where the ownership of arable land — and the political power that is provides — is concentrated in the hands of a few.

Did the pope suspect he would be asked about agrarian reform, a hot topic in Brazil and most of Latin America, if he wandered too close to the press?

Maybe so, as he had raised the issue earlier in the day during a Mass for Sarney and other Brazilian officials, urging them to implement agrarian reform "with courage and wisdom," and church support for agrarian reform is a major Brazilian church-state issue.

But if not, he certainly knew how to take advantage of the situation to stress a favorite papal theme.

"Agrarian reform can't be a failure because it is a problem of social justice and democracy," he said in Portuguese, Brazil's official language. The pope then raised his hands as if to say "that's enough" and moved out of earshot.

In Brazil, 1.2 percent of the rural landowners control 45.8 percent of the arable land while 50.4 percent of the rural landowners control 2.4 percent. Similar situations exist in many other Latin American countries.

During the pope's seven Latin American trips, he has stressed the need to combat these imbalances. He started in Mexico in 1979 with a call for "urgent agricultural reforms" which include expropriation of lands. His latest Latin American trip, to Colombia a few days before meeting Sarney, included a plea for "properly programmed bold and effective agrarian reform."

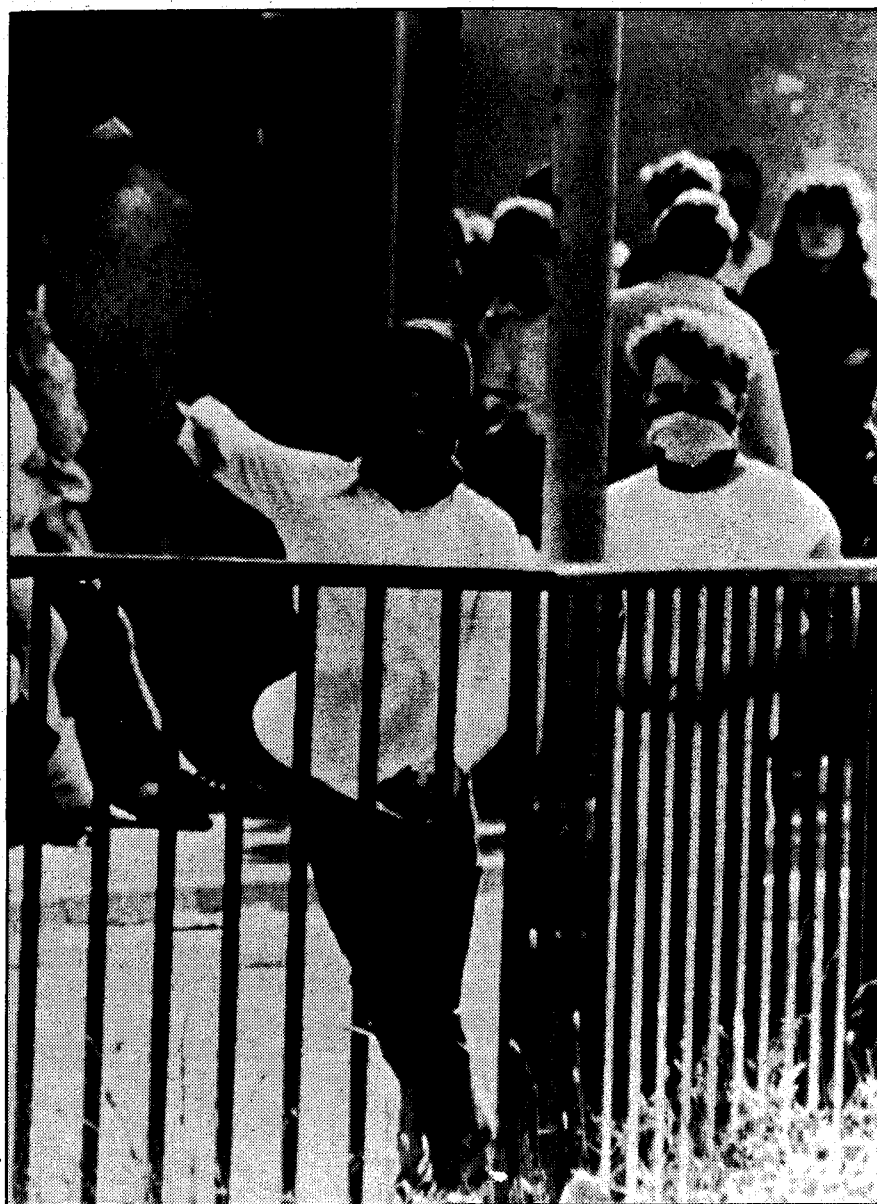
Vatican: Pricing system hurts poor

ROME (NC) — A Vatican agency has criticized African political instability and detrimental international pricing systems as major contributing factors in Africa's widespread famine.

The world pricing system, "aggravated by competition and profit," is a principal cause of hunger, said an article by Fides, Rome-based press service of the Vatican Congregation for the Evangelization of Peoples.


"The world agro-food market has become an enormous international business, managed by large multinational companies that determine the volume of the commercial exchange, the prices and distribution of the agricultural products according to their own convenience, to the detriment of countries of the Third World, whose economies are almost always based on the agricultural sector," said Fides.

It cited the situation as an example of "the absence of human solidarity" between people of the developed and underdeveloped world to resolve the hunger problem.



Clash with police

A masked rioter hurls a brick at police in Portadown, Northern Ireland. Protestant marchers, angry about being banned from Catholic neighborhoods, attacked police in the town about 10 miles northeast of Armagh. (NC-UPI/Reuters photo)



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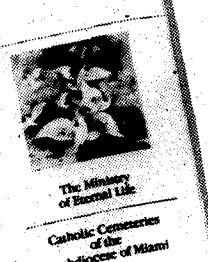
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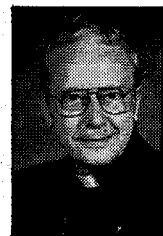
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Visit to China is revealing



My beloved:

I am in the airport in Guangzhou (Canton), China, waiting for a delayed flight to Guilin. I am taking a brief excursion into China after my visit to Hong Kong to participate in the dedication of a new school of which I am an honorary member of the Board of Trustees.

It is the California International School (U.S.A.) intended especially for students who will be doing their college studies in the United States or will be migrating there, as well as for children of the some 14,000 Americans in Hong Kong. It will include the elementary and high school grades and the teachers, text books and curriculum will all be from the United States.

The school is being founded by a cherished friend and most interesting Chinese Catholic gentleman whose guest I am. He is T. S. Sthomas Liang whom I had met on an earlier visit to Hong Kong. His grandfather and his father were prominent educators in China. His grandfather's home had two hundred rooms — so many, he says with a smile, that people often got lost in it.

He fled China when the Communists took over and lived as a poor chicken and vegetable farmer until he was discovered by an American Maryknoll missionary priest who enlisted his services as a social worker and a catechist among the refugees. His wife became the church musician.

After a number of years, Mr. Liang founded his first school, a Catholic elementary and secondary school, St. Johannes College. It is one of the more than 300 Catholic schools in this area of only 250,000 Catholics.

Catholic education is highly respected in Hong Kong. Actually, only about 10% of the students are Catholic. Interesting for us Americans, the government purchases some places for government sponsored students in these private schools and seems to have

no hangups about mixing Church and State. St. Johannes — an elementary and secondary school — has some 3,000 students.

I was surprised to find Hong Kong and its territory to be so modern and progressive. The streets are crowded with Toyota and Mercedes Benz cars, many new buildings as contemporary as Miami's are under construction. The city is kept quite clean and the people are generally dressed neatly and fashionably in western style. There are thousands of shops, all busy.

Some of the streets in the commercial center are arched with colorfully lighted signs that create at night a festive tunnel of light. I am intrigued by the scaffolding enveloping the high-rise buildings under construction. It is a lattice-work made of bamboo bound together with thin rope. I am totally unable to explain how it carries the weight 10 and 15 stories up.

We saw few of the traditional Chinese junks or signs of poverty. Even though the number of English speaking is quite small, most signs are in both Chinese and English. There are several English TV and radio stations.

The meals are intriguing. I have been eating for four days with chopsticks. Each lunch or dinner was of about twelve courses. The courses include small servings of meat, fish, pastry, soup (sometimes used to clear the palate) and noodles (usually the final course). Most tables have a lazy Susan on which the various dishes are placed. When not assisted by a waiter, the guests can help themselves.

From Hong Kong we flew some 90 miles up the coast to Guangzhou (Canton). It is the area of Sun Yat Sen, the founder of modern China. This is in Communist China. We were treated cordially though the customs and entry formalities were most meticulous. I was overwhelmed by the crowded conditions. Everywhere there were people — crowded

sidewalks, highways, especially with crowded buses and trucks (there are few private cars), special lanes crowded with wall-to-wall bicycles.

The population seems young but there seem to be comparatively few children. Couples are permitted only one child. Women are forced to have abortions if they become pregnant a second time. Guangzhou is said to have recovered somewhat from the poverty and destruction of the revolutionary days.

There are some modern buildings, but there is widespread poverty and lack of maintenance evidenced in the old, dirty, deteriorating apartment buildings and street vendors selling raw meat and all kinds of items on the streets. The apartments are government owned and rent for less than a dollar a month, but the average monthly salary is only about 30 dollars.

I was impressed by the Sun Yat Sen Memorial Theatre that accommodates 4,700 people, the ancient Buddhist Temple and the Chan Family Museum, but, most of all, by the beautiful century-old gothic Cathedral built by early French missionaries. It is somewhat modeled on Notre Dame in Paris.

When the Communists took over, it was converted to secular purposes. The bishop, Archbishop Tang, was jailed for 22 years, seven of which he spent in solitary confinement. Subsequently, he was exiled, when he seemed to be dying of cancer, to Hong Kong. He has recovered, however. I had the privilege of meeting him. He is a cheerful, lively, saintly old man seemingly undaunted by his experience.

The Cathedral has been restored to church use. There are three Masses on Sunday with an attendance of about 250 at each Mass. The clergy in many cases have compromised with the Communist government and externally renounced their allegiance to the Holy Father. In their own cons-

ciences, they may have judged it the only way that the ministry of the Church could exist at all.

The Sunday liturgy was a pre-Vatican Council Mass — in Latin, the priest's back to the people. The Mass was followed by Benediction. I had the opportunity to meet the Bishop and the priest who was the celebrant. Both are quite elderly. There are only two other churches open in Guangzhou, an area of six million people.

Guilin, which we are about to visit, is an ancient city that is smaller and much less crowded than Guangzhou. There are very few private cars. Transportation is largely by bicycle or bus. There are some three wheel bicycle taxis! There is an extraordinary cave thought to be millions of years old with an area as huge as a basketball gym and fantastic formations of stalactites and stalagmites.

The time is 12 hours ahead of Miami so when I fly home, while I will leave Hong Kong at 1:00 p.m. on July 10th, I expect to arrive at Home Sweet Home—Miami by 10:00 p.m. the same evening, after a 12-hour flight across the ocean and a six-hour flight from San Francisco.

I will return with a new deeper sense of history and of the expanse of the world. Even more, I will have a new appreciation of the freedom, the prosperity we are inclined to take for granted, and I will have a new reverence for the missionaries, many of them Americans, who have come here, many to suffer and die, to bring the Faith to these attractive and pitiable people to whom my heart goes out.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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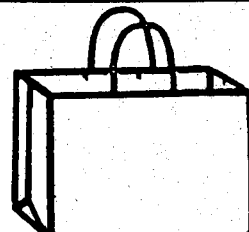
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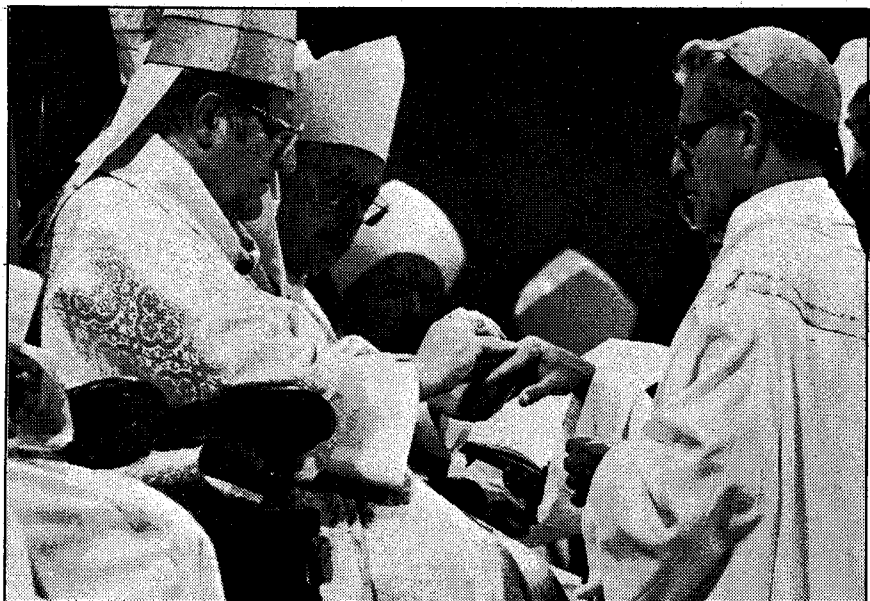
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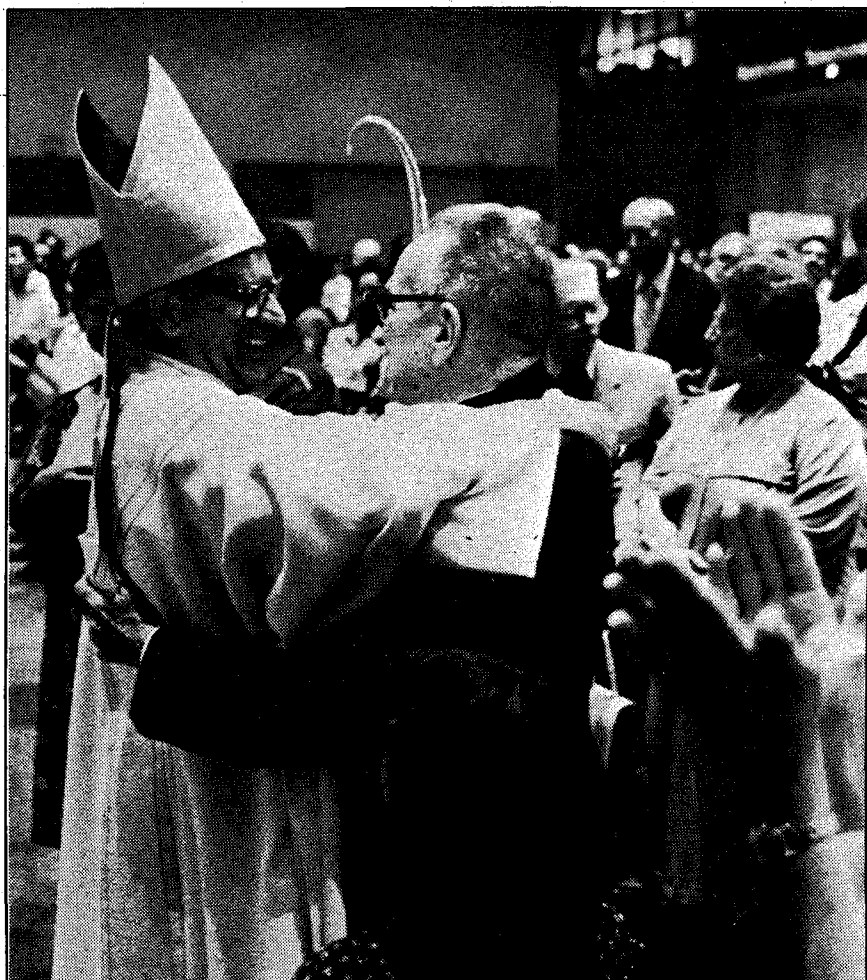
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Miami priest made Texas bishop



With more than 300 Miamians among a throng of 6,000 joyously watching, Jesuit Father Enrique San Pedro, a Cuban who has served in South Florida for the past 11 years, was ordained auxiliary bishop for the Diocese of Galveston-Houston, Texas, during a trilingual ceremony recently. English, Spanish and Vietnamese were used in the readings, prayers and songs, a reminder of the new bishop's Hispanic heritage and his many years of service in Vietnam. Bishop Joseph A. Fiorenza of Houston was consecrator and Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman of Miami were co-consecrators. In his homily, Archbishop Patrick Flores of San Antonio offered the new auxiliary an "abrazo" (hug) as big as Texas and repeated the Spanish welcome, "nuestra casa es su casa" (our home is your home). Above, the new bishop receives his episcopal ring from his new "boss," Bishop Fiorenza, who also gave him a big hug after the ceremony (right). Photos courtesy Texas Catholic Herald.



Emotional reunion marks Cuban priests' meet

Cuban bishop stops by after 25 years of separation

By Araceli Cantero
Executive Editor, La Voz

For the first time in 25 years, a Cuban bishop has met formally in Miami with Cuban priests in exile to talk about the Church in their homeland.

In a brief, surprise and emotional appearance at the annual meeting of Cuban priests in exile, which was held in Miami earlier this month, Archbishop Pedro Meurice Estiu of Santiago, Cuba gave an overview of the recent Cuban national Catholic synod (ENEC), an unusually public expression of religious faith in the Communist-ruled nation.

But before starting his presentation, Archbishop Meurice surprised his compatriots by asking for forgiveness.

"On my behalf and on behalf of all the bishops in Cuba, I ask your forgiveness for all the words or expressions that during these past 25 years might have caused us mutual suffering," he said in a halting voice, visibly moved.

As he spoke, a profound silence enveloped the room and more than one priest's eyes were dampened by tears.

Before stepping to the microphone, Bishop Meurice paced the room nervously from side to side. But when he was introduced by Auxiliary Bishop Agustin Roman of Miami, everyone burst into a long applause.

The loving gesture and the warm welcome eased the tension and distance imposed by years of forced silence between Cuba's bishops and the clergy in exile who, along with Bishop Eduardo Boza Masvidal of Venezuela and Bishop Roman, were commemorating during those days the



Exiled Cuban Bishop Eduardo Boza Masvidal of Venezuela hands Auxiliary Bishop Agustin Roman of Miami a diploma commemorating his 25 years of exile. Along with the two bishops, diplomas were handed out to 136 Cuban priests who also had been expelled from Cuba by Fidel Castro in 1961. (La Voz photo/Araceli Cantero)

Priests mark 25 years in exile

Twenty-five years after their expulsion from Cuba, 136 Cuban priests, among them two bishops, renewed their commitment to evangelize "in the local churches where Providence has placed us" and expressed solidarity with the Churches of Cuba and Nicaragua.

"We identify with the bishops and faithful of Nicaragua during these critical moments in their history," said the exiled priests in a 10-point declaration made public during their three-day meeting at the Shrine of Our Lady of Charity in Miami.

The priests came from throughout the United States as well as Venezuela and Puerto Rico to participate in their annual reunion, which this year commemorated the anniversary of their expulsion from Cuba.

During an evening gathering at the Shrine where pictures and slides brought back the memories of 25 years and more, Bishop Eduardo Boza Masvidal, now auxiliary bishop of Los Teques, Venezuela, said, "One is never far from the things that are deep in one's heart."

Speaking on behalf of all the others who in 1961 were literally shipped out of Cuba on the vessel Covadonga, he accepted "the designs of God, knowing He does everything for our own good."

"If you have planted us in different countries throughout the world, we only want to flower there," he continued. "We want the faith to flourish so that when you see fit, freedom will return to our homeland."

25th anniversary of their expulsion from the island.

The historical event that took place in the Archdiocese of Miami's Youth Center was not in any program.

Bishop Meurice was just passing through Miami after his official visit to the Pope in Rome, where he reported on Cuba's recent synod process.

At the same time, one of the topics of the Miami priests' meeting was the Church in Cuba. The coincidence was not allowed to pass.

"I am deeply moved by being here," said Bishop Meurice, emphasizing that the purpose of his stop in Miami was to personally bring the final document of the ENEC to Archbishop Edward

McCarthy and Auxiliary Bishop Roman.

In an earlier interview with La Voz, the Spanish-language newspaper of the Archdiocese, Bishop Meurice pointed out that the ENEC documents are public, but more copies have not been made "because we don't always have paper."

'Surrender everything to God'

Bombay, India priest brings dynamic healing ministry to S. Fla.

By Betsy Kennedy
Voice Staff Writer

Fr. Victor Affonso walks with a bouncy step and has a smile for everyone. He looks as if he has tapped into the secret of the fountain of youth — chronologically he is 53 years old, but he looks more like 30.

Despite his past clashes with Church hierarchy, he says he is a man with a sanctified purpose. And that purpose is an ambitious one for any spiritual leader: To bring every man, woman and child he meets into the discipleship of Jesus Christ.

Detractors say he may be trying to become a video vicar in the Pat Robertson mode, that he is part fanatic, part mad. His followers, which include the richest of the rich and the poorest of the poor, say he is a humble man whose only desire is to serve God.

The dynamic Jesuit priest from Goa, India has been imbued with what Charismatic Catholics call "the fire" of the Holy Spirit. When he came to this area to evangelize and teach last weekend he drew hundreds of people from all denominations to services at the Cornerstone Coffeehouse in Ft. Lauderdale and San Isidro Church in Pompano.

Tambourines jingled with their mystical beat and a room exploded with shouts of joy and praises for God when Fr. Affonso walked into the Cornerstone Saturday night for a meeting with Charismatic Catholics.

A group of young people sat cross-legged on the floor in front of the podium where he spoke; every folding chair was occupied and latecomers actually stood outside the glass doors of the meeting room and strained to hear through the windows.

'Surrender'

His message is sometimes soft and yielding, but more often a tough challenge for Christians who live in a country where even religious leaders sometimes espouse the Gospel of the affluent.

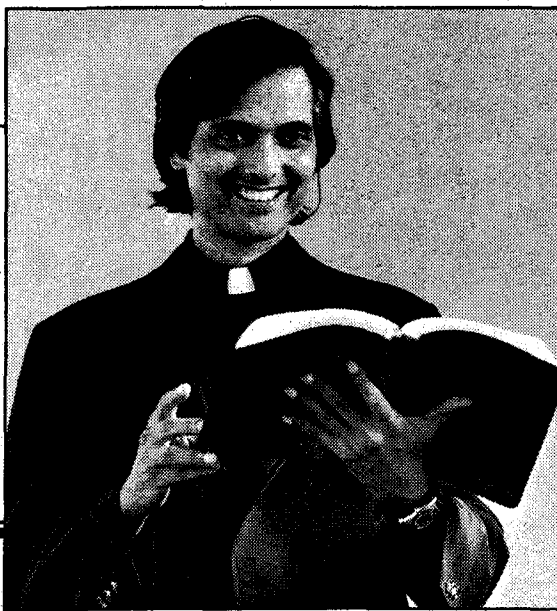
"You must surrender everything. You must give up your house and your belongings and stop looking for salvation through the love of husband or wife or family. You must take up the cross. God knows the proportion of what you need from this world, and He will give it to you," says Fr. Affonso.

He believes passionately in the healing power of Christ since he became "born again" in a hospital room in Los Angeles, California.

"When I first came to the states in 1971, I was filled with uncertainty about my own faith. I didn't think I could continue as a priest...I thought, why shouldn't I get married and have

'God knows the proportion of what you need from this world and He will give it to you.'

—Fr. Victor Affonso



a family like any other man?" said Fr. Affonso, in an interview with The Voice.

He lived at a parish in the exclusive Brentwood suburb of Los Angeles while attending classes for a Master's Degree in Communications at UCLA when, on a Pentecost Sunday, he became seriously ill from his spinal condition — degenerative scoliosis. In agony in a hospital bed, he was told he could not survive many more years without a risky operation which might leave him paralyzed.

Healed

"A group of Pentecostal Catholics came to pray over me and I wanted nothing to do with them. I thought they were emulating Protestantism. I asked God to forgive them..."

But Fr. Affonso says that afternoon was the beginning of a new life — and a new ministry for him. He refused to listen to doctors and walked out of the hospital. Today he walks with a back that is ramrod straight and free of any disease. "It was faith and a pure gift from God."

After the dramatic experience, Fr. Affonso says, he was able to minister better to people who were continually coming to him with their sorrows — drug addiction, divorce, sickness and confusion. "I gave them Jesus Christ, because it is He who heals the brokenhearted."

Before the conversion, he felt he was ministering ineffectually. "It was as if a mountain roared, but then a mouse came out."

He then began to take a fundamentalist approach to Biblical interpretation and theology that did not contradict Church doctrine but sometimes created misunderstandings between him and traditional Catholic clergy.

"The Church has never tried to stop me from teaching. They tolerate me. But I teach that we are the Catholic Apostolic Church — that the laity must be re-baptized in the Holy Spirit and take up an active participation in spreading the message of Jesus. I don't talk about the Holy Mother or the saints, because I feel there is too much emphasis on them," he explained.

He sees a great need to put the focus back on the Holy Spirit. "Saints have replaced the Holy Spirit... which is as real as the Father."

'Harlot'

Fr. Affonso is critical of some priests who unknowingly preach in a 'harlot' church, one that uses prayer to ask God for a life of material abundance and prosperity.

In his ministry in Brentwood, he saw people with great wealth who were "willing to go into debt just to move from South of Sunset Boulevard to North. People whose lives were empty and despairing, who turned to drugs and alcohol to fill their spiritual void."

"It is uncomfortable to think we must die unto ourselves and to the values of this world in order to follow Jesus, but we have to become the children of the Father in heaven... We have to deny ourselves to have new life within us."

Some of his fellow Religious are uncomfortable with his teachings, says Fr. Affonso, because they, too, are caught up in a spider's web of secular entanglements.

"The word minister means servant, yet priests don't always like to think of themselves as servants. They don't want to give up their position in the community."

Fr. Affonso teaches that distinc-

tions between laity and the priesthood must change.

"People tend to trust only priests because they are anointed. It is the people, the ordinary people who are the real charisms... and we must all minister to one another with Jesus as our Shepherd and Healer."

He equates the ideal structure of Church leadership with the structure of the family, placing God the Father at the headship, and men and women in equal roles of importance as teachers of the children.

His conviction of the need for more lay input in the church led him to establish the Cornerstone Fellowship in India three-and-a-half years ago.

"It is not a program," he stressed, but a method of training, a foundation to train lay leaders to develop their spirituality and gifts. His primary concern is to inspire lay leaders who will go out in the world and spread the Gospel without relying on Fr. Affonso's continued shepherdship.

"The seed has to grow, become a flower in full bloom, then disappear," he explained philosophically.

Currently, Fr. Affonso says he is concentrating only on drawing men into the fellowship, although he plans to encourage women laity to join in the future.

Women can function fruitfully in service to the Church without becoming priests, believes Fr. Affonso, but "there is no distinction between male and female in the discipleship of the Lord."

Fr. Affonso also has set up a feeding program for the poor in the slums of India and has begun to distribute video tapes of his teachings.

His television appearances on the Christian television shows, PTL and the 700 Club, were so successful, he is considering producing his own program. "Communications is my tool, and it could be used to empower people to follow Jesus."

Affluence and tragedy

Although at this time there are no Cornerstone Fellowships in the United States, one is in the formative stages in Los Angeles, and if Julie Baden, a devoted friend and assistant to Fr. Affonso has anything to say about it, there will be others.

The Brentwood, Los Angeles resident accompanied the priest on his Florida visit and shared her personal story at the Cornerstone Coffeehouse.

She met Fr. Affonso in 1971 when he came to the states, and turned to him when her personal life was beset by tragedies.

Although her seven children had a fairy-tale life of affluence, with a majestic house, two tennis courts and five

(Continued on page 17)

Fr. Charles T. Carey, became a priest at 69

A Mass of Christian Burial was celebrated on July 19 in St. Patrick Church, Miami Beach, for Father Charles T. Carey, who died of a heart attack.

Auxiliary Bishop Norbert L. Dorsey, C.P. was the principal celebrant of the Mass for the 75-year-old Nebraska native who had four successful careers in his lifetime, the last of which was the priesthood.

Concelebrating the Mass with Bishop Dorsey were Bishop John J. Nevins of Venice, Auxiliary Bishop Agustin Roman, the Very Rev. Gerard LaCerra, Chancellor, and more than 25 priests of the Archdiocese.

Father James Murphy, pastor,

preached the homily.

Born in Omaha, Father Carey was graduated from Cornell U., New York and after working with an artist on the murals at St. Francis Hotel in San Francisco, joined the Union Pacific Railroad Co. in the advertising division. He later was the company representative in Sun Valley, Idaho. In 1942, he joined the U. S. Army in duty in Italy and was discharged with the rank of Lt. Col. in 1946.

He began his third career in 1951, entering the hotel industry as managing director of the Santa Barbara Biltmore Hotel, Santa Barbara, CA. Later he joined the Sheraton Corp. and was subsequently managing direc-

tor of the chain's hotels in Pittsburgh, Omaha, Minneapolis and New York. He was promoted to executive director of Sheraton Hotels Corporate Services in Washington, D.C.

Late in 1976, following retirement at age 65, he enrolled at Beda Seminary, Rome, to study for the priesthood and was ordained in 1980. His first parochial assignment was as an associate pastor of St. Joseph Church, Surfside. For the past four years he has been associate pastor at St. Patrick Church.

Father LaCerra and Father Murphy accompanied the body of the late priest to Omaha for burial. Father

Carey is survived by a brother, William, Scottsdale, AZ, three nephews and a niece.

Official

Archdiocese of Miami

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

THE REVEREND CALIXTE MENELAS — to the staff of the Pierre Toussaint Haitian Catholic Center, Miami, effective July 2, 1986.

Latest abortion ruling 'misguided'

By John Alan Cohan

A deeply divided Supreme Court struck down a Pennsylvania law that provided for informed medical consent for women contemplating an abortion, in a June case entitled *Thornburgh v. American College of Obstetricians and Gynecologists*. The 5-4 decision is a departure even from the infamous 1973 case, *Roe v. Wade*, which equated abortion as a fundamental "right of privacy" under the 14th Amendment to the Constitution.

The *Thornburgh* majority opinion, written by Justice Harry A. Blackmun, seems to take the view that abortion is something to be advocated or even encouraged. It virtually abandons the original *Roe* holding, which said that the right to have an abortion was not an unqualified right, but that states could at least regulate late-term abortions to protect the "potentiality of human life."

In Chief Justice Warren E. Burger's unusually harsh dissent, he shifts his position from the 1973 *Roe* holding, in which he voted with the majority. This suggests that eventually the Court might reverse itself entirely on the question of abortion rights if any member of the majority retires and is replaced by a new Justice who shares the dissenting view.

The other dissenters in the *Thornburgh* case were Justices Byron R. White and William H. Rehnquist, who said that the original 1973 decision was "fundamentally misguided" and "illegitimate," and that it had no basis in the language or history of the Constitution. Justice Sandra Day O'Connor also dissented in the recent decision.

The Pennsylvania law sought to protect maternal health and potential new life by providing pregnant women with accurate medical information concerning the risks inherent in the medical procedure of an abortion, and the availability of alternatives, such as child care assistance following normal childbirth. Justice Blackmun's majority opinion now gives abortionists the go-ahead to ignore any moral question whatsoever. The opinion is a warped point of view, and is an aberration in the history of American jurisprudence.

The Court's majority opinion does nothing more than impose its own controversial choices of value upon the people. In our society hotly contested moral or political issues have traditionally been resolved by the will of the people,

not by constitutional rules devised by a few judges. The *Thornburgh* majority strikes at the roots of the democratic way of life and makes life in our society an insecure thing, at best.

The *Thornburgh* decision will result in a spread of confusion in the moral thoughts underlying medical policies concerning abortions. Abortion conflicts with the highest ideals and principles of the medical profession, which exists to protect life. The Hippocratic Oath contains the pledge to "not give to a woman an abortifacient pessary," and requires physicians "to maintain and save what nature had engendered."

'Anyone who has seen photographs of fetuses in their sacs could never again think of these creatures as dispensable things.'



The moral question of abortion is very simple: It is an act intended to destroy innocent human life. Anyone who has seen photographs of fetuses in their sacs could never again think of these creatures as dispensable things. The embryo, at four weeks, starts to pump its heart; at seven weeks the embryo will flex its neck if tickled on the nose; "quickening," or spontaneous movement, starts by the 12th week of gestation.

In ancient times and at English common law the death penalty was imposed for causing an abortion. The Jewish historian, Josephus, who lived around the time of Christ, stated that "the

Law has commanded to raise all the children and prohibited women from aborting or destroying seed; a woman who does so shall be judged a murderess of children...."

In the 1860's the American Medical Association conducted a widespread pro-life campaign in the U.S. to encourage states to enact strict criminal laws against abortions. All states that ratified the 14th Amendment to the Constitution in 1868 had restrictive abortion laws, and they unquestionably intended to include unborn fetuses as "persons" under the Due Process and Equal Protection Clauses of that Amendment. In 1973, when the *Roe* decision occurred, 21 anti-abortion laws remained in effect in various states, substantially unchanged since the 19th Century.

Squarely at odds with the *Thornburgh* case are various laws still in existence that protect the unborn child:

- Parents can recover for the death of a fetus under wrongful death statutes;
- An unborn fetus can inherit property under a will;
- A court can compel a mother to undergo blood transfusions to save the fetus, despite the mother's religious beliefs;
- If a pregnant woman is sentenced to death most states will suspend execution of the sentence in order to save the child;
- A child can recover for injuries due to medical malpractice or other negligent acts that occurred during the mother's pregnancy;
- Criminal homicide laws exist to punish the loss of an unborn child in situations of murder or attempted murder against the mother.

Yet under the Supreme Court's view an unborn child loses all rights if he stands in the path, not of a negligent motorist, but of a surgeon who would take his life.

This new Supreme Court case may result in a more vigorous approach towards the ratification of the Human Life Amendment and, as pointed out above, eventually the Court may reverse itself entirely on this issue. Individually, as Christians, we must recognize that Almighty God is in control of the situation and that our prayers can have enormous impact in protecting the dignity and value of human life.

[John Alan Cohan is a lawyer and writer based in Los Angeles. Reprinted with permission from Catholic Twin Circle.]

Deacons' wives participate in ministry

"One of the ministries we feel God may be calling my husband and me to is the permanent diaconate. I say 'we' because, although Russell would be the one to be ordained, I assume that ours would be a shared ministry. Still, I wonder, is that *really* the way it works?"

After asking herself that question, free-lance writer Kathleen M. Paiva interviewed 12 deacon's wives — nine from her own diocese of Orlando, Florida, and three from other dioceses to get a clearer picture of what it's like to be a deacon's wife. In "The Life of a Deacon's Wife: Sharing in Ministry," an article in the July St. Anthony Messenger, Mrs. Paiva shows that the wives of deacons tend to grow with their husbands and find much fulfillment and togetherness in their role.

The necessity of the wife's support of her husband's decision cannot be overstated. In many dioceses a man will not be ordained to the diaconate unless he has the expressed consent of his wife and family. Among the women interviewed, there is now overwhelming support for their husbands' ministries. But they reveal a wide range of *initial* responses to their husband's interest in becoming a deacon.

For Joan Kinsey, a first-grade teacher at St. Peter's School in Deland, Florida, it was a matter of mixed emotions. "I was very apprehensive," she said. "I didn't know how Bob was going to handle it, and I didn't know if I was going to be able to handle [the role] or the expectations that might be put on the role. But then again, we were excited too."

Mrs. Maraquita Steinmetz, a nurse now living in Deland, states, "I was awed and elated at the same time."

Overall, despite a few initial misgivings, the wives entered into their husband's years of training with positive expectations. The prevailing attitude was, "We're in this together." In many

dioceses, wives are *strongly* encouraged to attend all classes with their husbands. They are also urged to participate in days of recollection and other activities.

Without exception, the women found these classes extremely interesting, enjoyable and thought-provoking. "I learned a lot more about my faith," comments Gladys Alvarez. Through the classes, one woman decided to become a Catholic.

'The necessity of a wife's support of her husband's decision cannot be overstated.'

Perhaps one of the best and most unexpected aspects of participation in the classes was the deep sense of closeness and community that developed among the wives, as well as among the diaconate families as a group. Eleanor DeMarsh remarks, "The wives would be there and you got to know them. In Chester's class, the group was very close. We still all go out after the Christ Mass and have a meal together."

It wasn't always easy to get to class though. A few wives had conflicts between their work schedules and the class schedules. Other stumbling blocks centered around family needs and considerations.

In the end, is it worth the sacrifice of time and energy, the adjustments of personal and family needs, the forbearance with varying levels of acceptance by a pastor or parish community? Every one of the deacon's wives interviewed answered with a definite Yes.

Husbands may wonder if God might be choosing them to serve as ordained ministers. And

their wives may wonder if God might be asking them to minister by their husband's side as a deacon's wife. For those who ponder such questions, these deacon's wives have made some helpful suggestions based on their own experience:

1. *Pray!* Do a great deal of praying and soul-searching.
2. Look at every aspect of the permanent diaconate. It is a very big commitment and involves many sacrifices. It is not one to be made lightly.
3. *Grow with your husband.* Try to make as many classes as you can so that you know what he's going through. Educate yourself.
4. *Be open.* If you don't like what you see, speak up!
5. *Develop your own ministries and your own prayer-life.* You are not your husband; his style is probably different from yours. "Grow with him, yes; but that doesn't mean you have to read the same books."
6. *Be willing to give time, to listen, to be understanding and to be patient.* Sometimes it is more important simply to *be*, rather than *do* in the Lord's service.
7. *If you have small children, strongly consider waiting.* One wife points out, "Too much time is spent away in study and formation."

For now, author Kathleen Paiva and her husband Russell have decided to put the question of the diaconate aside because their daughters are very young. "If someday, however, Russell *does* tell me he feels God's call to begin study for the diaconate, I will no longer have the anxiety I used to have," says Mrs. Paiva. "Most of all, I believe that if God does make this special calling, it will be for *me*, as well as my husband. And I believe that God will then grant me the grace it takes to answer his call with a trusting and loving Yes!"

Editorial Page

Relieve suffering, Mr. President

The following open letter from the Archbishop and Bishops of Miami to President Reagan was released Wednesday during the President's visit here:

Mr. President:

We welcome you to our city. We are honored by your presence which reminds us that we are part of this great nation which has come to symbolize human rights and respect for human dignity throughout the world.

Mr. President, today as you hear many words of praise and support, the cheers of thousands, we fear that the cries of many who have sought but been denied haven in our midst may be lost, and so we, representing the Catholic Church of South Florida, address this plea to you.

Mr. President: We ask you to use the power of your office, the most powerful in the world to bring relief to:

1) the political prisoners and their families in Cuba. Give them entry to the United States so that they who have suffered so much for twenty-five years on our behalf in the fight against Communism, may now find safety and comfort. Their numbers are few, but their sacrifice has been great.

2) the Cuban refugees trapped in the limbo of third countries, who long to be reunited with their families here.

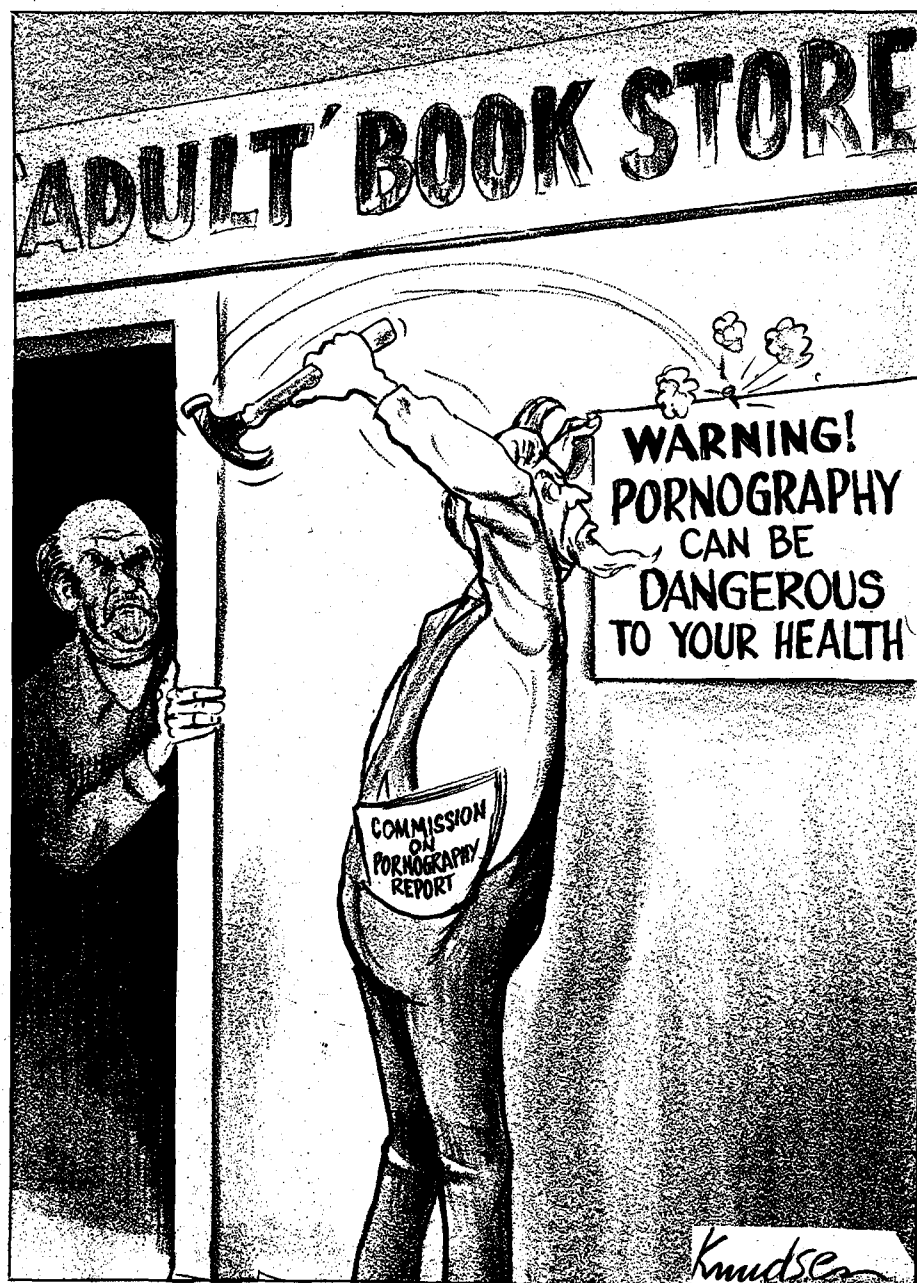
3) the 92% of Nicaraguans who have been denied safe haven here by U.S. Immigration and Naturalization Service and who live now under the threat of deportation, denied even the privilege of working to support their families.

4) the Mariel prisoners of Atlanta, especially those who have been convicted of no crime in Cuba or the U.S. and those who have wives and children in this country. We ask for due process and review by an independent tribunal on a case by case basis.

5) Cuban freedom fighters serving prison sentences for violating U.S. laws. All we ask is that they be allowed to serve their sentences close to where their families live so that these ties may be strengthened. Today many are incarcerated thousands of miles away from home.

6) Haitian Entrants. We urge you to support legislation in Congress to give these Haitians permanent residency as promised by President Carter.

Mr. President, it is in your power to do much to relieve these human sufferings often by the stroke of a pen. As you hear the cheers of so many loyal Cuban-Americans today, we ask you and them to remember that if current U.S. refugee policies and practices were in effect twenty-five years ago, few if any of them would be



here to cheer you today.

Signed this 23rd day of July, 1986, Miami, Florida.

Edward A. McCarthy
Archbishop of Miami

Norbert Dorsey
Auxiliary Bishop

Agustin Roman
Auxiliary Bishop

Monsignor Bryan O. Walsh
President
Catholic Community Services

Letters

Latest kids fad is horror story

Editor:

Mugged Marcus is a battered child with a blackened eye, multiple bruises, lumps and facial cuts. Blood drips from his nose and nearly toothless mouth.

Bullseye Barry is a "baby" in diapers — cute as a button, and filled with bullet holes.

Then there is Well Done Sheldon — a sweet little boy in a cowboy suit who is tied to a stake and set on fire. He is also full of arrows.

Just who are these adorable characters? Horror stories from the local emergency room? Hardly. Chances are they are the sticker cards your kids have been buying and trading like blue chip stock. These are... tah-dah... the Garbage Pail Kids.

They feature an assortment of lovable characters ranging from the less offensive Dwight Bite (a "man" with an apple head with a bite taken out of it) to Juicy Jessica, portrayed by a baby's bloody arm sticking out of a giant Venus fly trap. A skeleton lies beneath her on the ground.

The backs of these cards are even more interesting than the gruesome pictures on the front. They feature, among other things, a piece of a puzzle which when fully assembled will reveal such works of art as a life-sized battered child or a picture of "Uncle Sam," portrayed as a cross-looking, obese, pig of a man with his finger up his nose.

Other backs include "Wanted" posters for just about every authority figure or family member your child

could possibly relate to: doctor, dentist, teacher, kid brother or sister, neighbor, barber, and yes, even dear ol' Mom who is "Wanted for child abuse." "Mother" is a huge witch of a woman shown in fact with a broom in hand as she towers over her terrified child, screaming her lungs out at him. On the wall hangs a picture of dear ol' Dad. Need I say that he bears no resemblance to Robert Young on "Father Knows Best"? "Mother's" crimes are listed as: 1. Aggravated assault by constant nagging. 2. Threatening with a deadly weapon — namely "Dad." 3. Throwing away your Garbage Pail Kid stickers.

The attacks on patriotism are also loud and clear. Two cards (Alice Island and Liberty Libby) feature a Statue of Liberty baby standing on a garbage can and holding up a bag of trash. Garbage and a booze bottle leak out from the bottom. Could the Kremlin itself get a better message across to our kids?

As a newly enlightened parent, I urge you to talk to your kids and see if they are involved in this new craze. If so, perhaps they will sit down with you and show you their collection. Ask yourself if you see a single, positive, uplifting or redeeming message in any of them. As for this "Mother," I hereby proclaim myself guilty as charged of crime No.3 — throwing the Garbage Pail Kids right where they belong!

—Linda Cassell
Pembroke Pines

Learning what's really important

Editor:

During my lifetime I have held many different positions that, at the time, I felt, were very important and honoring positions.

When I was a young man I was made an Assistant Scout Master and was proud to be considered that important.

In high school, during my senior year, I was elected President of my class and I was honored.

After serving in the U.S. Army, I went into the automobile business and became a Parts Manager, Service Manager, Office Manager and Sales Manager. My, My! Was I important!

After about five years of that I went into the insurance business with a major insurance firm. A few years later, I became a District Sales Manager. Boy!!! Was I important!

I also became a Union President for three counties in New Jersey, also in the insurance industry. Wow! Importance galore!

After 27 years in the insurance industry, I was forced to retire because of two Anurisms and a blood clot in the brain. After the operation, my Lord Jesus miraculously healed me and soon after my wife and I moved to the Florida Keys.

Since I have been here, I have been closely associated with St. Peter parish. Here, we call it the Family of St. Peter.

I was made a Lector to share the word of God with my brothers and sisters and I feel this is important.

I taught Adult CCD Classes and I

feel this is important.

I became one of the leaders in our Charismatic Prayer Group (The voice of the Holy Spirit) and I feel this is important.

I was elected by all the prayer groups in the Keys to become the representative of Monroe County to the Diocese of Miami Charismatic Council and I feel this is important.

With all of these honors bestowed upon me, I have finally decided that the most important post that was ever given me in my entire life is that of being a Eucharistic Minister.

I have never experienced a more important role than actually giving the Body and Blood of my Lord, Jesus Christ to my brothers and sisters!

I have never felt more love for them or received more love in return from them. It is not difficult to do this when we remember that each of us is a part of the Body of Christ.

In particular, on one occasion, I began bringing the Holy Eucharist to a muscular man who was bedridden with cancer and after our first get-together I leaned down and kissed him and he looked shocked that a man would kiss him.

Every time after that first one, when the ceremony was over, he reached up to kiss me until the day he died.

This, I call important! This, I call an honor! This, I call the love within the Body and Blood of Jesus!

Nothing that I have been called upon to do in my past or am called to do the rest of my life will ever surpass the importance of my being a Eucharistic Minister.

—Richard L. Rossi
Big Pine Key

Gnosticism revived

Q. What information can you give about the Rosicrucians? I read that they give you an inner dimension of the subconscious and have revealed this inner dimension to thousands for fullness of living. Can you enlighten me about the "cosmic consciousness" which they talk about? What is the church's position about them?



BY FR. JOHN DIETZEN

A. I have responded to questions about the Rosicrucians in the past, but have received several questions again recently.

The Rosicrucians, officially known as The Ancient Mystical Order Rosae Crucis, is a modern form of Gnosticism (from the Greek word "gnosis": "knowledge").

It crops up through the ages in many forms and places. We read even in the New Testament of the problems the early church had with the Gnostics.

The specific flavor of Gnosticism varies but always the promise is to open up the secrets of the universe through a profound mystical experience. The initiates — those "in the know" — supposedly possess a grasp on man and the world that remains unintelligible to the rest of the human race.

The Order or Brotherhood of the Rosy Cross appeared perhaps 500 years ago, though many of the earliest documents are now known to be hoaxes written much later.

As it now exists, the order was organized about 100 years ago. Units (they call them "colleges") are organized in the United States and Europe. Rosicrucian general statutes identify it as part of Freemasonry.

What doctrines there are in the order seem to be a strange mixture of Christian and non-Christian ideas. Many elements are incompatible with Christian faith.

As is true with other such groups, their literature and beliefs are characterized by varieties of mystical and esoteric language, the meaning of which is difficult if not impossible to pin down. I could not begin to deal with them in a column like this.

The church has taken no official position on the Rosicrucians, just as it has not against numerous other quasi-religious groups. It would seem impossible, however, to accept and believe at one and the same time the truths of the Catholic faith and the teachings of this ancient mystical order.

Q. I have attended several non-Catholic funerals and was amazed to hear the Nicene Creed in which the people near me say, "I believe in one, holy, catholic and apostolic church." Do these people who are not Catholic really believe in the Catholic Church? (Louisiana)

A. The Nicene Creed (fourth century), as the Apostle's Creed and other early professions of faith which use the same word, were formulated a thousand years or more before the Protestant churches began.

Obviously, therefore, the word cannot refer to some distinction between the Catholic Church and other Christian "non-Catholic" denominations of today.

The word as used in these creeds comes from the Greek word which means "universal" or "worldwide." It refers, of course, to our belief as Christians that Jesus intended his community of believers to embrace all peoples of all times and places. It was not to be limited to one group or one era.

Opposing white supremacy

It is hard to believe but reports indicate there is increasing neo-Nazi and Ku Klux Klan activity in the United States. This includes KKK rallies in my back yard in Connecticut cities, one of which I personally witnessed.

White supremacist groups operate under a number of names such as The Invisible Empire, Knights of the Ku Klux Klan; The National Socialist Party of America; Aryan Nations; or The Order.

As a Christian it is particularly disturbing to me that some Klan and neo-Nazi activity is carried out in the name of Jesus. A group called the Church of Jesus Christ Christian teaches that Jews are the children of Satan, that white people are the true chosen people and that the United States is the Promised Land.

The Alabama-based Southern Poverty Law Center reports in its Klanwatch Law report that Klan groups in Texas, Alabama and North Carolina conduct paramilitary operations to train members in the use of violence. In Texas, a judge ruled that the local Klan group had violated laws forbidding private groups from organizing as a military company and parading in public with firearms.

In a report on the North Carolina-based White Patriot Party, the Southern Poverty Law Center focused on the group's techniques, including publication of a newspaper called "The Confederate Leader" and sponsorship of dial-a-hate phone recordings called "White Power."

The law center and newspaper accounts have reported that the White Patriot Party operates paramilitary camps for intensive training in weapons usage and ambush techniques.

When I hear about groups openly parading evil and hatred, my reaction is a mixture of horror and almost disbelief. I find it so difficult to understand how the paramilitary activity of white supremacist groups is able to go on almost unchecked and why it is so difficult to get convictions against leaders linked to violent crimes and plots.

BY ANTOINETTE BOSCO



It is encouraging to see that law-enforcement agencies are more vigorously investigating racially motivated violence than was true in the past. But much more needs to be done to stop harassment, threats, cross-burnings, swastika-paintings and the existence of racially motivated hatred.

But more serious consideration needs to be given to the danger posed by the groups and the harm they are doing, especially through recruitment campaigns targeted to white high school students.

We can't ever allow the KKK or neo-Nazism to be romanticized. Our children must be taught to recognize what those groups have done so that the next generation will not tolerate their re-emergence.

Ultimately, however, the elimination of racist hatred requires a change in people's hearts. Children have to learn to love children of all races and creeds.

This will happen only through continuing integration and exposure and example from us, the adults in their lives.

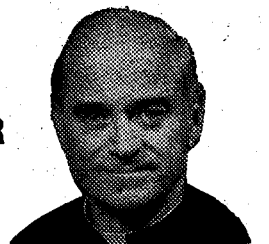
Companies, schools, government and social groups need to keep making an effort to integrate.

And as Christians we have to be vigilant in opposing hatred and promoting a racially-mixed environment where we all can learn to understand and love one another.

(NC News Service)

Worldly success

BY FR. JOHN CATOIR



God does not ask us to be successful; He simply calls us to go forth and bear good fruit for the glory of the Father.

We live in times which put tremendous pressure on the individual to excel. Young people feel this pressure from their earliest years and they work hard all along the way to get promoted, in order to get into a good college, in order to be able to command a good salary. But is "having money" the bottom line of a good life? Jesus didn't think so. He asked that we seek first the Kingdom of God.

It's worth remembering that God doesn't love us because we are successful or even because we are good. He loves us because we are little. He wants us to be good, but our success or failure does not change His attitude toward us. His love is constant, like the sun; it shines on good and bad alike.

Five thousand years ago, the psalmist said that he felt toward God like "...a child in its mother's arms." God loves us and allows us to remain little and spiritually immature (which means prone to sin) to teach us the importance of depending on Him. If God loved only those who were not sinners, there would be no one at all for Him to love.

When a true lover loves, he doesn't smother or overpower the beloved. He treats the loved one with respect, giving him or her the freedom to respond without duress. God does that with each of us. He loves us, and leads us ever so gently. The Holy Spirit exerts a subtle attraction on the soul, drawing us in a direction we pro-

bably would not have chosen for ourselves. It is not necessarily in the direction of worldly success.

The saints often spoke of the happiness they found working among the poorest of the poor, suffering great privation in order to be available for others. They end up doing things they never envisioned for themselves when they were young. Read the lives of the saints and you will find ample evidence of a mysterious transformation in their ambition. The change is always related to the action of grace and the degree of their own prayerfulness.

Therefore, never be discouraged if you are not successful as the world views success. Maybe God is calling you higher. All you really have to be is little. The Holy Spirit, who leads where He will, only wants your happiness. So be at peace.

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

Time capsules

By Frank Morgan



The fish symbol's origin

An acrostic is an arrangement of the initial letters of words that when taken together form another word. A famous acrostic was made on the Greek for Jesus Christ, God's Son, Savior. The initials spell ichthys, Greek for fish, which became a secret symbol use by the early Christians.

Eggplants originated in Asia where Chinese women used a dye from them to stain their teeth black. They reached Europe in the Middle Ages as a white variety that was shaped like an egg. The name eggplant stuck even after the purple variety was introduced years later.

Eggplants were also called "mad apples" because people thought that eating an eggplant would make you insane.

The early Greeks believed that mental illness was caused by breathing diseased air. They also believed that a person's non-existent black bile could make the individual melancholy and eccentric.

The Greeks regarded the flower, alyssum, which is a dainty plant with slender, silvery leaves interspersed with fragrant clusters of small golden flowers, as a cure for madness.

The priory of St. Mary of Bethlehem was founded in 1242 in London. During the reign of Henry VII, it became a hospital for the insane. It became famous as "Bedlam" where mad persons were publicly beaten and tortured for the entertainment of visitors. Today, the word, bedlam, has come to mean uproar and chaos.

When a son has AIDS

Dear Dr. Kenny:

My wife and I were shattered yesterday to learn that our 27-year-old son has AIDS. He has been living on his own but now wants to come home. He feels he is being punished by God for having some homosexual relationships. Mostly he just sounded helpless and afraid. Can we safely take him home? We want to help him but don't know how. (New York).

You are not alone. Close to 20,000 Americans are reported to suffer from AIDS. Half that many have died. Those are hard statistics, but accepting them may help. Truth is easier to cope with than fiction.

Almost as bad, AIDS carries a strong public stigma today. Since the great majority of AIDS victims are either homosexuals or drug users, many persons have taken the attitude that AIDS is the sufferer's own fault.

As a result, those with AIDS have suffered a dramatic loss in self-esteem and a radical change in daily habits.

Such condemnation leads to the isolation of the AIDS sufferer. Friends and acquaintances desert the ill person. Some fear contagion. Others feel they cannot do anything for the person and wish to avoid feeling helpless. Still others prefer not to be reminded of their mortality. Social support, so necessary for the terminally ill person, is hard to find.

Now for some better news. AIDS does not



BY
DR. JAMES
AND MARY
KENNY

appear to be spread through casual contact. High risk groups are homosexual and bisexual men, intravenous drug users, persons receiving infected blood and children born of AIDS mothers.

According to a recent article in "The New England Journal of Medicine," persons highly unlikely to acquire AIDS include health care workers, food handlers and co-workers, classmates and family members of AIDS patients.

Thus today's best information indicates that you can safely bring your son home. I would suggest doing so. You add that you don't know how to help. Follow your heart. And be aware that your son will likely go through several stages as he attempts to confront the terminal illness.

Actually, denial is a healthy first reaction. Allow him to talk about it. He will probably say, "I'll be the first one to overcome it" or "it can't be happening to me..." Don't challenge his denial unless it interferes with his

health or treatment.

Rage and anger usually follow when the outcome can no longer be denied. Again, be compassionate and understanding. It is all right to be mad at the apparent random or whimsical cruelty that has singled out your son. Surely God can take the anger.

Bargaining is the next stage. "I'll go to church every week...I'll do anything..." Simply listen to such promises. Support his efforts to achieve them.

Then comes depression. The inevitability of death sinks in. The dying person feels quiet, sad and alone. Be available to him, but give him private time too.

Finally, comes acceptance. "My time is close now and it's all right." Don't deny such remarks. Be brave enough to talk with him about what the dying person has already accepted.

One message of death is to live what we have of life to the fullest. Don't mourn those tomorrows, but make treasures of those today. Tell your son all the things you never had time or courage to say before. Go places and do things together.

See him safely--and lovingly--on his way. And have him save a place for you.

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

(NC News Service)

Christian Family Movement

"We've discovered a great new group," a young Florida couple told me. "It's a Church group dedicated to families and family activities. It's called the Christian Family Movement."

I smiled and told them that 28 years ago my husband and I, as engaged young Catholics, were part of a Pre-Cana weekend sponsored by the same Christian Family Movement (CFM). They were surprised to learn that CFM is not a new but a respected, mature movement which is experiencing new growth today.

For the benefit of other couples who may not be familiar with CFM, let me present some information and temptation. In an era when shared family activities have diminished, particularly value-based ones, CFM is a constant. It has provided a home to families for nearly 40 years.

CFM was founded in 1947 by Chicago's Pat and Patty Crowley and others who perceived the need for a movement which offered Catholic couples an opportunity to study, discuss, minister and play together in a time when there were few such groups in the Church. Eventually it expanded to Protestant churches, where it has largely disappeared.

It was CFM which initiated and sponsored such valued programs as Pre-Cana weekends and marriage encounter. The first marriage encounters in this country were sponsored by CFM. Later they became their own entities.

Many marriage encountered couples are finding CFM a good follow-up group because they want to go

BY
DOLORES
CURRAN



beyond the encounter experience to a wider family perspective: CFM has always been a broad-focused group, including entire families, single and step-parented families, interfaith marrieds and grandparents.

CFM is probably best recognized for its Observe-Judge-Act emphasis. It fosters this philosophy in its excellent yearly study guides focused on a given theme. Groups, which are either parish or geographically based, meet and discuss a topic like family communication. This study part includes the Observe and Judge steps.

After families observe and judge their communication, they are then encouraged to act upon their conclusions. They may take specific action to improve their communication, to communicate with others, or to help others communicate more effectively. Or all three.

Most groups have a priest, nun or deacon who serves as chaplain and helps the leadership couple plan programs and activities. These chaplains are family-oriented and enjoy being part of the families

involved.

In addition to the study and action goals, CFM offers many value-based family activities like parties, retreats and conventions which always include children.

Many families find in CFM a social experience that they don't find elsewhere in the Church. "Our parish seems to divide families instead of uniting them," one couple told me. "There are organizations for men, women, couples and youth, but none for the whole family. That's why we like CFM."

Another couple said their children are the biggest CFM fans. "We never have to coax them to go because they have so many friends in other families and so much fun there."

Family spiritual development is an integral part of CFM. Many families find it more comfortable to pray and celebrate spiritually with other families than alone. This experience rebounds into the family. "Quite frankly, CFM taught our family how to pray," a dad told me.

If you are interested in learning more about CFM in your area or in starting a group, write to: The Christian Family Movement, Box 272, Ames, Iowa 50010. (Or call the Family Enrichment Center of the Archdiocese of Miami, 651-0280 in Dade.)

For families who are seeking families with kindred spirit and values and who want to have fun together, I don't think you will be disappointed with CFM. It is a movement which has proved itself over the years and has many happy and fulfilled member families.

(Alt Publishing)

Family matters

The joy of camping

By Carol A. Farrell
Director of Family Life Ministry

Vacations are supposed to provide us with a break from our regular routine which will bring us back to it with a new vigor and enthusiasm. We should feel a sense of being renewed, or being re-created. What so often happens, however, is that we return exhausted and often joke that we are going back to our workplace to rest. Sound familiar?

What is it that makes the difference? Regrettably, I haven't had the opportunity to study this problem in depth but looking back over the years I can see that the greatest stress has always been tried to trying to do too much -- see too many relatives, drive too many miles, experience too many new places or things. It is definitely possible to have too much of a good thing!

The other vacation challenge, which comes a bit earlier, is settling on a kind of vacation and a place that will please everyone and still not send you to the poorhouse. Some of us like mountains and others are

smitten with island fever; some people want to lay around and do as little as possible and others want to fill every day with activity; some of us want to be with people and others just want a hammock and a book. Each family that is lucky enough to get away together has to work at planning time away that will meet everyone's needs to some extent.

Very happily our family discovered the kind of vacation that pleases us all many years ago: camping. Not that the idea thrilled me at first. Camping sounded like taking all my work with me (kids and cooking) and doing it the hard way. But as we came to grips with the fact that the only way we were going to be able to do anything but visit our relatives in the midwest was to do it by camping, the idea became more attractive. It didn't take long for me to love it.

What do I like about camping? First, that in some way it is so enjoyable that every member of the family will make an effort to come. Like most families, there are so many things going on in our lives that we don't have as much time together as we would like.

When we camp there are no meetings, no telephones, no television, no classes, no household

chores that must be done. It is time to catch up on what is happening in each others' lives, to get re-acquainted. Just being together, even in relative silence, is wonderful.

The other significant thing about camping is that it takes me out of the city environment and puts me in touch with nature, and with God, in a most wonderful way. When we can get away to camp we always prefer to settle into state or national parks where there are lots of trees and trails. And if we are lucky enough to be in the mountains we feel as though we are just this side of heaven.

After speaking so much about perfection, I also have to recall all the moments that are memorable because of their imperfection, and the laughter they brought us, if not immediately, later: It's the days on which you spend too much time driving and resort to ear-pitching to pass the time. It's the nights of sleeping at a less than level position that make you swear the hotel you're in has not been built level. It's having a sudden storm send you scurrying back into the car -- without moving much -- while the tire is on the jack. Ah, yes, vacations are wonderful!

Viewers extol the virtues of TV

I'm not paranoid, but I do have the feeling that a group of you readers got together and plotted against me. I can imagine a group of you saying to one another, "Here's the plan. We'll write a lot of intelligent letters to Breig. He'll feel obligated to print them in his column and viola!—he won't have room for his own wacky ideas about TV."

How else can I explain the mail which has been pouring in lately? I



BY
**JAMES
BREIG**

know I've invited it, but the letters have been particularly wise and insightful. (Of course, I exclude the missive from Philly which said, in toto, "I will waste 22 cents to tell you that you are an idiot." The man then very kindly closed his letter with 'sincerely'.)

People have been writing to me about Robert Schuller and how they love him, about the Bible videos and how to get them, and about TV's presentation of virtues. It's those last comments I want to share in this column. A few weeks ago, I noted how TV spreads the deadly seven sins, like pride and greed. I then challenged readers to give the other side, to show me how the tube helps viewers cultivate virtues.

A Kansas City reader, after labeling my column, "a farce and a waste of time and screwed-up," (thanks), said, "If it were not for TV, would Mother Teresa be known to millions? Would the sick enjoy Mass? Would we know about flights into space? Would we see a baby born? Television is a gift from God."

From a Miami woman came several examples of virtue being promoted through TV. Telethons, she said, inspire generosity, while news coverage of the shuttle disaster en-



ACTION CAPER — Kurt Russell as trucker Jack Burton and his friends, played by from left, Kim Cattrall, Dennis Dun and Suzee Pai, are in "Big Trouble in Little China." The action-adventure-comedy-kung-fu-monster-ghost story is classified A-II, adults and adolescents by the U.S. Catholic Conference. (NC photo)

abled people to join together in brotherhood through their mutual grief.

The best response (and one of the most intelligent letters I have ever read) came from a college student in Philadelphia. Her letter deserves a lengthy excerpt:

"The bad can't overshadow the good. That would be like punishing an entire class because of the troublemakers," she began. The following is her list of virtues, with examples:

- Humility: On "Remington

Steele" Laura Holt humbly lets a man take credit for her work. Kip and Henry of "Bosom Buddies" always apologized to each other after an argument and so did Felix and Oscar on "The Odd Couple."

- Liberty: On "Highway to Heaven" Johnathan generously offers his help to whomsoever may need it...The doctors of M*A*S*H would often push themselves to help the wounded.

- Chastity: Seemingly a lost virtue on television...but recently, there has been a wave of romance, the kind

that is harbored only by hopeful glances and subtle remarks, such as "Remington Steele," "Moonlighting," and "Scarecrow and Mrs. King."

One more thing: God is mentioned in some shows, like "Moonlighting." Virtues can be found everywhere, even on television and in the lives of the characters.

Another reader asked me, "Were you using reverse psychology when you wrote, 'Frankly, I don't expect to hear from too many of you about TV virtues?'"

You caught me, readers...

VCRs invade the homefront

By Tony Zaza

NEW YORK (NC) — They're back, and they're in our home: electromag-netic entities — stored on Mylar tape or disc.

A new wave of good, bad and ugly VCRs has invaded America. A recent survey indicates 37 percent of all American households own videocas-sette recorders, making the home a media battleground.

The degree of harm or benefit from the new entertainment technology will be the function of parents and community — since at this point the market is virtually un-regulated.

Instead of the sleazy bookstores of the past, the VCR marketplace has expanded to include gas sta-tions, bookshops, even grocery stores.

The vast inventory includes X-rated and underrated movies of questionable origin, unreleased blood and gore movies like "Buried Alive," which features dismember-

ments, acid baths and acts of blood-frenzied cannibalism. Some shops even feature, "snuff video," movies in which sadistic torture techniques are taught and the actors are actual-ly killed.

Home video is rapidly changing the structure of the American enter-tainment industry and having a direct impact on the moral climate of the nation.

During the past three years, ac-cording to a study by Market Facts Inc., movie theater attendance drop-ped from 113 million in 1983 to 100 million in 1985. More startling, VCR ownership during the same period rose from 9 percent to 30 percent of U.S. households.

The report shows that during a given month three out of four Ameri-cans don't go to movies. Moreover, 55 percent of all VCR households rented a movie at least once in a two-month survey period, averaging four rentals in that period.

Astoundingly, 10- to 19-year-olds

rented 6.9 million movies in 1983. By 1985, the figure reached a stagger-ing 58.4 million cassettes. This re-flects a new social shift as younger children opt for the fun of small-group viewings with friends or family. Watching movies together in some-one's home is socially acceptable for pre-teens. In 1986, this rental revenue will exceed both the 1984 and 1985 gross box office receipts.

The lure is so great that dis-tributors have been selling to the VCR market before the traditional six-month theatrical run is over. This has especially been the case with box-office losers. In some cases the move has amazing success. For ex-ample, "Commando," a box-office dud, was the No. 2 rental item on Billboard's theatrical VCR chart in late May.

Furthermore, in a market once dominated by the Disney classics, "Rambo" is gaining on "Dumbo" like greased lightning. Alarming-ly, the home has become extremely ac-

cessible to objectionable program materials. Six of the top 10 thea-trical rentals are R-rated. Twelve of the top 40 VCR sales are R-rated; 15 of the remainder are un-rated non-theatrical tapes on exercise or music. There are no figures on X-rated sales and rentals.

Although a classic family film "The Sound of Music" is the current top seller, and nine of the all-time top 10 sales leaders are family films, they don't reflect the true market picture which shows that the flood of new releases are generally mor-ally objectionable or adult-oriented fare.

The VCR is a diverting option to traditional social scenes. On the one hand, it may provide the opportunity for closer family ties. On the other, it has the potential to encourage prurient and dehumanizing interest in the privacy of one's home.

Zaza is on the staff of the U.S. Catholic Conference Department of Com-munication.

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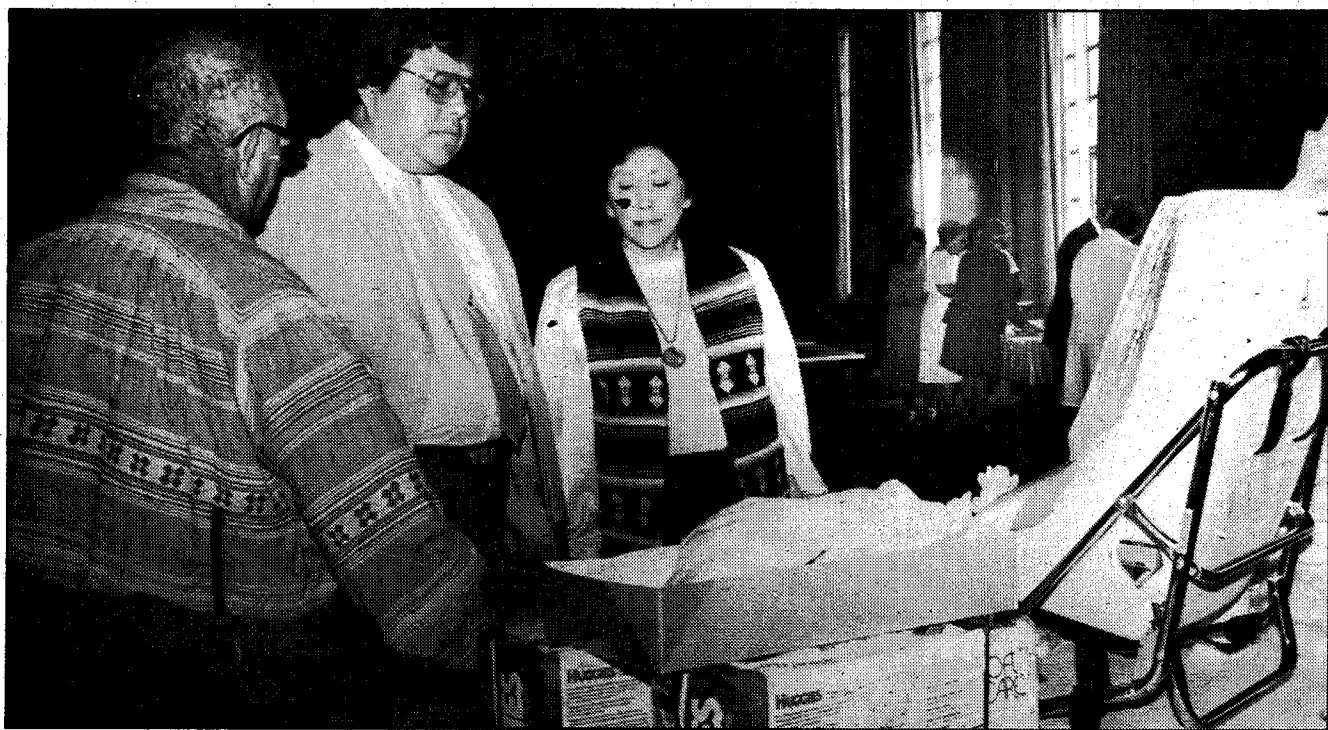
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Indian gift

Representatives of the Seminole and Miccosukee Indian tribes of Florida gathered at St. Mary Cathedral July 13 for the annual Mass celebrating the feastday of Blessed Kateri Tekakwitha, the first North American Indian to be beatified. Auxiliary Bishop Norbert Dorsey, who concelebrated the liturgy with Auxiliary Bishop Agustin Roman, told the native Americans, "We esteem and admire you." A traditional part of the celebration, which is sponsored by the Archdiocesan Council of Catholic Women and Birthright, is the presentation of a layette set to the baby from each tribe born closest to the Tekakwitha feastday. This year's layettes went to Sherry Tiger of the Tamiami Trail Miccosukee tribe and Trina Marie Bowers of the Hollywood Seminole tribe. The Seminoles also presented Bishop Dorsey with a banner containing the tribes traditional colors: white for purity, red for life, black for death and yellow for the sun and earth. Above, Ed Nagel shows the layette set to Seminole administrators Joel and Marci Frank. (La Voz photo/Araceli Cantero)

Applications accepted for lay ministry program

The Office of Lay Ministry of the Archdiocese of Miami is accepting applications for its two-year School of Ministry program which begins this fall.

The School of Ministry is open to men and women with a demonstrated commitment to Christ and the Catholic Church, whose lifestyle is congruent with Gospel

values and who wish to serve the people of South Florida.

All the formation and training courses are offered in Spanish and English, one evening a week for two hours. After completing the two-year program, those who wish to make a longer-term commitment to the Archdiocese must complete an

additional six months of field experience as part of the Ecclesial Lay Ministry program.

Ecclesial lay ministers make a five-year commitment to serve the Church in a specified area of ministry. They serve alongside the clergy and Religious of South Florida, and the Office of Lay Ministry provides ongoing training, support and supervision.

For more information and a preliminary application, call the Office of Lay Ministry at 757-6241, Ext. 371.

Agnes D. Conlin

A Mass of Christian Burial was celebrated on July 17 in St. Rose of Lima Church for Agnes D. Conlin, a member of the founding staff of the Archdiocese of Miami Chancery.

Auxiliary Bishop Norbert L. Dorsey, C.P., presided at the Mass of which Msgr. Bryan O. Walsh was the principal celebrant. Concelebrating with Msgr. Walsh were Father Michael Hoyer, associate pastor, St. Rose, and Dominican Father Cyril Burke, O.P., Barry University. Father Gary Wiesmann, associate pastor, St. Martha parish, was master of ceremonies.

A native of Pittsburgh, who was 71 at the time of her death, Miss Conlin came to Miami in 1958 as executive secretary to the late Archbishop Coleman F. Carroll.

Until 1962 she was also director of personnel and of the diocesan development office in the Miami Chancery. She then became administrative assistant to a

department head at the U. of Miami School of Medicine.

At age 50 she resumed studies for a business degree at Barry University and then earned a master's degree in education at the U. of Miami. In 1969 she joined the faculty at Miami Edison High teaching a course of her own design, which she called employability skills, to inner city youth. In two successive years she was named Teacher of the Year, the first person to be so honored.

When the Alva School within-a-school was inaugurated at Edison High she became the first director, a post which she held from 1977 to 1983.

Miss Conlin is survived by a brother, John, of North Miami; a daughter, Denise Fort, and two grandchildren, Megan and Brendan, all of Washington, D.C. and several cousins in Pittsburgh and South Gate, CA. Burial was in Our Lady of Mercy Cemetery.

Sr. M. Clare Peterson

Sr. M. Clare Peterson, OLC, who served 13 years in South Florida died June 24 in Wheeling, West Virginia at the age of 74.

Sr. M. Clare, who was born in Pittsburgh entered the Sisters of Our Lady of Charity in 1934 in Wheeling. There she served as Director of the students residential program at Our Lady of the Valley School, then as administrator and also as Superior of the community 1959-1965.

In 1966 Sr. M. Clare became one of the first Sisters of Our Lady of Charity assigned to the Archdiocese of Miami. She assumed responsibility for the planning, development and administration of the Maurawood Residence for Unwed Mothers in West Palm Beach. Later she served as founding administrator of the Child Development Center in Delray Beach, caring for the pre-school children of migrant and transient workers of the area.

Following this, Sr. M. Clare was appointed administrator of St. Joseph's Residence for the Aged in Fort Lauderdale. This led to her being asked by the Archdiocese of Miami to plan and coordinate the care of the home-bound elderly in South Miami.

In 1979 Sr. M. Clare was missioned to the Diocese of San Diego, California, as Superior of the first community of the Sisters of Our Lady of Charity established in that diocese. It was her deep faith and commitment as a religious that enabled her to continue her activities until recently in spite of a terminal prognosis given her by doctors in 1984. She will be warmly remembered for her faith, courage and joyful spirit.

Sr. M. Clare is survived by her sisters, Sr. M. Francis Peterson, OLC, of Wheeling; Mrs. Mabel Freeman and Mrs. Peg Coyle of Pittsburgh, Pa., and several nieces.

The Mass of Christian Burial was celebrated by Fr. Robert Nash, Vicar for Religious, in Our Lady of Charity Chapel, and interment was at Holy Cross Cemetery in Wheeling, West Virginia.

It's a Date

The North Dade Catholic Support Group is sponsoring a "Summer Days Dance" at St. Rose of Lima auditorium, 418 N.E. 105 St., Miami Shores, on August 2 at 8 p.m. Donation is \$5. Phone: 891-6896.

Happenings Singles is having an Outstanding Singles Party on July 25 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale. Dancing, live band, continuous hors d'oeuvres, gift drawings and surprises. Admission \$6. For more information, call Sharon Silver at 383-1255.

The Dade Catholic Singles Club will be celebrating their 6th birthday on July 26 at 8 p.m. at St. Dominic's Catholic Church Hall, 5909 N.W. 7th St. For more information about the club, call Maria Lopez, 552-6858 or Albert Corey, 887-5402.

St. Brendan's rummage sale from 9 a.m. to 5 p.m. July 26-27 in the school cafeteria, 8765 S.W. 32nd St. Furniture and clothes, misc.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on August 3rd and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 St. at 1 p.m. Anyone interested is invited.

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

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 information, call 564-7394 or 731-2915.

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"The Plummer Family"

J. L. Jr., Lawrence H.

Indian priest: 'Surrender everything to God'

(Continued from page 10)

cars parked in the drive-way, they paid a costly spiritual price before they found peace, Baden said in her emotional testimony.

Her daughter Jerri fled home and became a "hippie," wandering through cities in India and finally ending up in a mud hut where Fr. Affonso found her.

Baden says she was enraged at first when Fr. Affonso told her she would have to cut the umbilical cord and simply surrender her concerns to Jesus as her daughter headed toward death.

But after months of no communication, Jerri called her mother and told her she had "found Jesus" and was going to return home.

A second daughter, Susan, also fled home after her parents' divorce. When the family found her again, she was suffering from mental problems and had to be committed to UCLA

Hospital's psychiatric ward.

"Every day we prayed over her," recalls Baden, "and within three weeks she was healed." Today, Susan is the mother of four and runs a Bible school, says Baden.

Yet the most miraculous healing for Baden seems to be her own. Doctors told her she had Lupus, a rare blood disorder which is usually fatal.

"I was taking 24 aspirins a day...my white blood cell count plunged, and finally I was put in a plastic bubble to keep out the germs, because my immunity was so destroyed that even a friend's breath could kill me," she said.

Baden claims she was cured instantly one day when a friend was praying over her. Looking apple-cheeked and energetic, she says she has the medical records to prove her victory over death.

"I wouldn't trade one moment of the pain or suffering in my life...

Walking with Jesus is not just a bed of roses. We have to accept the thorns too. And once you have strength from him you can face anything," she told the enraptured Cornerstone audience.

While she spoke, Fr. Affonso sat on the floor behind her, his eyes shut as he prayed silently.

When the two completed their presentations, the audience reposed with a standing ovation. A speaker announced that the Cornerstone Coffeehouse had raised \$5,000 for Fr. Affonso to take back to India to support his work.

At San Isidro Church, Fr. Affonso's reception was also a welcoming one. During all of his appearances, the church was filled with standing-room only audiences, and young people rushed to sit close to the podium. At one service, the front pews were crowded with those who hoped to be healed, including one frail black

child who lay helplessly in her father's arms.

Fr. Ricardo Castellanos, pastor of San Isidro, summed up the Indian priest's visit in a one-word description: "Overwhelming."

Respect Life conference in September

The Florida State Respect Life Conference will be held Sept. 5th - 7th in Plant City, Fla. Among the workshops offered will be: Respect Life committees, priest/lay relations, school based clinics, elderly, emergency pregnancy services and life prolonging procedures.

The conference will be sponsored by the Fla. Pro-Life Coordinating Committee, the Fla. Catholic Conference, and the Diocesan Pro-Life Directors. Registration fee is \$20. For more information please call Joan at 653-2921.

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St. Joseph, St. Anthony, and
Holy Mother for prayers answered
Publication promised. E.G.V.

Thanks to St. Jude
for favors granted. Publication
promised. J.B. & M.E.B.

THANKS TO ST. JUDE
for prayers answered. Publication
promised. B.J.R.

THANKS TO THE HOLY SPIRIT
FOR PRAYERS ANSWERED
Publication promised. Bonilla Family

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems,
Who light all roads so that I can attain my
goal. You who give me the divine gift to
forgive and 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.

PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems,
Who light all roads so that I can attain my
goal. You who give me the divine gift to
forgive and 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. Cari

PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems,
Who light all roads so that I can attain my
goal. You who give me the divine gift to
forgive and 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. W.T.

GRACIAS SANTA CLARA S.S.
GRACIAS ESPIRITO SANTO S.S.
GRACIAS ALMAS BENDITAS S.S.
GRACIAS A NUESTRA SENORA
DE LA CARIDAD DEL COBRE S.S.
GRACIAS PRECE MILAGROSA S.S.

THANKS TO ST. JUDE
FOR PRAYERS ANSWERED
Publication promised. J.S.B.

5A-NOVENAS

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

Thanks to St. Jude and to the
Blessed Mother for prayers answered
Publication promised. M.L.L.

THANKS TO ST. JUDE
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Publication promised. C.M.

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

Thanks to Sacred Heart of
Jesus, Blessed Mother, St. Jude
& St. Theresa the Little Flower
for favor granted. Publication
promised. Nick & Marie

PRAYER
VIRGEN DE LA CARIDAD
SAN JUAN BOSCO
SANTA BARBARA
SAN LAZARO
To you in whom I have faith,
I pray you give me the spiritual
and physical strength needed to attain
the goals I have set out. Thank you
for your mercy toward me and my
family. Publication promised.
O.L.L.

THANK YOU ST. JUDE
FOR PRAYERS ANSWERED.
Publication promised. B.H.

THANKS TO ST. JUDE
FOR PRAYERS ANSWERED
Publication promised. D.F.

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WHEN YOU
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Your spiritual maturity

How to relate to God each day

By Katharine Bird
NC News Service

Spirituality asks about the ways people experience God and "each person answers this differently," says Dr. Elizabeth Dreyer. She is a theologian teaching the history of spirituality at the Washington Theological Union in Silver Spring, Md.

"Lifestyle is a distinguishing characteristic" in the kind of spirituality individuals develop, she says. God is revealed "in daily life and the kind of spiritual life I have depends on how I'm living."

'The experiences of a celibate priest or Religious living in a single-sex community will be different from those of a married person with children...God is revealed in daily life.'

"Spirituality is tied up with who and what one is," she says, explaining why she distinguishes between a spirituality for laity and for clergy and Religious. The experiences of a celibate priest or Religious living in a single-sex community will be different from those of a married person with children.

In helping people with spiritual direction, Dreyer says she may ask: "What does it mean to be holy?" Becoming holy includes learning to be "other-centered, aware of God's presence, able to love well and to be loved well" in return, she explains.

"Whatever in life brings a person in this direction, that's spirituality, where you'll experience God," Dreyer emphasizes.

For married persons, the family setting is a key element in spirituality. Looking at the circumstances of their lives, married persons often say they experience God "in a love relationship," especially with a spouse or children.

For many couples, their bodily union is a part of their experience

of spirituality. Married people can find that "a powerful place of experiencing God is in their sexual union," the theologian adds.

In spiritual direction, the theologian reminds people not to let their spiritual life become stagnant, stuck in the same routines of praying and viewing God year after year.

"Our spiritual life is like a favorite room in a home," she says, borrowing the comparison from Jesuit Father William Connolly of Boston. It is a room a person "loves being in" because it is painted in a favorite color and furnishes with favorite belongings.

Then one morning the person "wakes up and the room is all wrong," she says.

She tells people not to panic at this point. The sense that something is wrong with one's spiritual life is like "an invitation to rearrange a room." It is a call to move more deeply into a relationship with God.

Another comparison she likes to use comes from Trappist Father Thomas Merton. He pointed out that maturing spiritually involves working through different stages.

"Moving into a deeper stage is like going through adolescence," Dreyer reports. As in adolescence, it means experiencing "discomfort, a lack of identity and awkwardness" as an individual searches for a new, more comfortable way of relating with God, says Dreyer. Though this is painful for people, the process leads to growth.

She thinks that when people approach her for help with their spiritual life, it is often because something has happened such as a death or a major disappointment. A college student might come when he discovers that a career he'd dreamed about is not going to be possible for him.

The event "upsets their view of life," Dreyer explains. Feeling that they "have lost their way leads people to ask questions about life that they haven't asked before."

This can be an opportunity for an individual to move on to a new, more satisfying kind of relationship with God.



For married persons, the family setting is the key element in spirituality.
(NC sketch)

Thinking it over

'I want to pray'

By NC News Service

When people come to Virginia Sullivan Finn for spiritual direction, it is commonplace for them to say apologetically, "Well, I have no spirituality but I want to learn how to pray." She is the assistant dean of student services at the Weston School of Theology, Cambridge, Mass.

Benedictine Father Aidan, prior of St. Anselm's Abbey in Washington, D.C., reports that he has much the same experience with people.

Both Father Aidan and Finn try to help individuals see that, indeed, they already have a spiritual life — an ongoing relationship with God.

"My experience is that their spirituality appears in their way of approaching life, themselves and other people," Fr. Aidan said. He helps them see that a spiritual life develops in the context of what is happening day by day.

Finn frequently asks people what recent event in their lives deeply impressed them and why. Then she asks where in that event the presence of God might be found.

Both spiritual directors stressed that they work with what people bring to the process: the events, problems, relationships, joys and prayer in their lives.

In the long run, Finn says, spiritual direction "helps us trace our journey with God" through life. The spiritual director helps a person make some vital connections, so that God's presence is made "more tangible and concrete."

Of course, spiritual direction supports the desire to pray. Frequently people tell Finn that they are not happy with the way they pray, maybe because of too many distractions.

It can be an eye-opener and comforting, as well, for people to discover that their experience is common, that many people complain of dissatisfaction with praying, Finn reports.

Scriptures

'Be intent on things above'

Reflections on
next Sunday's
first reading,
Ecclesiastes 1:2; 2:21-21

Introduction

Walter Cronkite used to finish his nightly newscasts with the phrase, "And that's the way it is." When the news is bleak, as it so often is, that comment alone reflects our inability to change things.

Ecclesiastes resembles a newscast, somewhat. It offers various glimpses of real life, with no apparent order, just one event after another. Many of the incidents are as bleak as those reported by TV, and after each one, the author seems to say, "And that's the way it is!"

Background

The author's work has two outstanding characteristics, melancholy and realism. He

presents things just as they are, with very little "good news" to report.

Ecclesiastes is basically the work of one person, identified as Qoheleth, although it gives evidence of many hands at work. Since he describes himself as "David's son" and "king in Jerusalem," this Wisdom Book was long thought to have been the work of King Solomon himself.

It was written long after "David's son" had lived. The author's description was a literary device, an honor paid to Solomon as the father of wisdom literature.

Some have called our author "The Melancholy Preacher," although "Teacher" would be more precise. He looks about the world, and has only one word to describe it — vanity!

What is 'lay spirituality'?

By David Gibson
NC News Service

For many lay people, the word "spirituality" has the ring of a subject pertaining to others: priests, members of religious orders, perhaps a few of the laity.

That's part of the problem with spirituality — and a reason why some conversations about it have a way of ending almost before they've begun.

Perhaps a person closely associates spirituality with "prayer"; perhaps prayer is understood to mean "saying prayers." When the Biblical exhortation to "pray always" is heard, a person is likely to think: "Impossible. I won't

'The dread failure of our fasting and our prayers is not that we fail to recognize Christ as our God, but that we cannot see our God as man.'

—Bishop James Lyke

be able to pray enough to call what I do a spirituality."

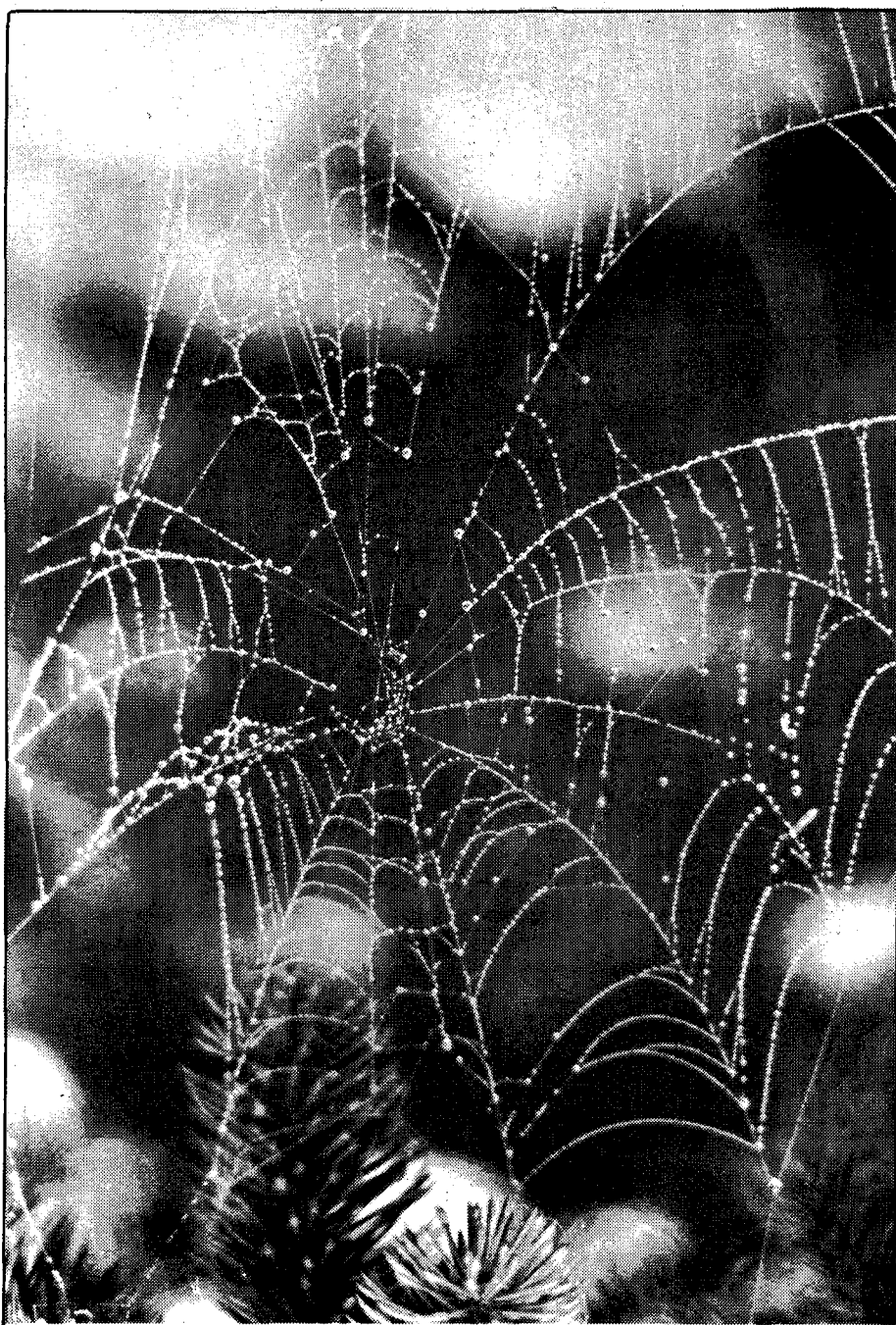
As theologian Lawrence Cunningham puts it in "The Catholic Experience" (Crossroad): "In the harried life most of us live, there is precious little time for periods of prayer, withdrawal and meditation even if there were a taste for such a thing.... There is far too little focus on the spiritual life of prayer as it relates to the ordinary experience of people."

In spite of any risk that the conversation might end before it begins, the Vatican's Synod Secretariat proposed lay spirituality as one possible topic to discuss during the 1987 world Synod of Bishops on the laity. The secretariat asked:

"What elements need to be underlined as essential and significant in the spirituality that is proper to the laity?"

There is no commonly accepted definition of "lay spirituality." So the secretariat's question is wide open. The fact is, numerous spiritualities are pursued by lay people.

But there are some widely accepted characteristics of lay spirituality. Cunningham suggested



Lay spirituality is a response to God's "call to holiness" heard in "the very web" of one's existence, said the U.S. bishops in their 1980 pastoral reflection, "Called and Gifted: The American Catholic Laity." The laity, they said, hear the call to holiness "in and through the events of the world...[in] the delicate balance between activity and stillness, presence and privacy, love and loss." (NC photo)

one, speaking of a spiritual life related to people's ordinary experience.

Closely tied to that is another characteristic of much lay spirituality: learning to recognize Jesus in the faces and voices of other people. This dimension of Christian life was succinctly stated by Cleveland's Auxiliary Bishop James Lyke, who said in a 1986 speech on racism:

"The dread failure of our

fasting and our prayers is not that we fail to recognize Christ as our God, but that we cannot see our God as man." Knowing "the bond between Christ and every creature" is a "conversion moment," said Bishop Lyke.

Lay spirituality also is a response to God's "call to holiness" heard in "the very web" of one's existence, as the U.S. bishops put it in their 1980 pastoral reflection, "Called and

Gifted: The American Catholic Laity." They added:

The laity hear the call to holiness "in and through the events of the world, the pluralism of modern living, the complex decisions and conflicting values they must struggle with, the richness and fragility of sexual relationships, the delicate balance between activity and stillness, presence and privacy, love and loss."

You get the impression in such a discussion that what is at stake is more than saying prayers, essential as that is. Spirituality is a way of life.

The actions of daily life, public worship, group reflection, quiet prayer — all serve as responses to

'What is at stake is more than saying prayers, essential as that is. Spirituality is a way of life.'

God's call heard in "the very web" of life.

No one's spirituality is ever a finished product. That's good news for those who welcome an ongoing exploration of life's meaning. It may be troublesome news for some who don't know where to turn for help in giving form to the desire to grow as Christians.

Spiritual directors, Marriage Encounters and Cursillos, books, parish renewal groups, retreat centers — lay people have turned to all those for support in their spirituality.

Because so many turn to parishes for this support, the U.S. bishops urged parishes to become like homes where the laity "come together with their leaders for mutual spiritual enrichment."

Interest among the laity in God's call to holiness presents "a challenge to the parish," said the bishops — a challenge that will be rewarded.

One obvious reward will be found in liturgical celebrations, they explained. For "the quality of (parish) worship depends in great measure on the spiritual life of all present."

It is the first and last word in the book. (The title and epilogue were written by someone else.)

That word, "vanity," occurs some 70 times in the Hebrew Scriptures. Half of them appear in this book alone! It is usually qualified by the phrase, "a chase after wind."

For Qoheleth, everything is "in vain." That includes "everything under the sun" (1:14), "the enjoyment of good things" (2:1), the "work of one's hands" (2:11), and so forth.

Everything is in vain. Life is lived under the shadow of death. Our author even says that the dead are "more fortunate" than those who are alive (4:2)!

Commentary

Despite such a grim view of things, our author is very honest about life. He does have a grip on reality, and his realism is twofold.

The Reality of Life

In general, Wisdom writers saw life as a choice of two paths. The good followed "the straight and narrow" and were rewarded. The wicked followed "the crooked path" and were punished.

Qoheleth saw that this was not necessarily true. The good suffered while the evil prospered. The "wisdom writers" weren't very wise, or, as he put it, "in wisdom there is much sorrow" (1:18).

It's a tribute to the wise who collected the wisdom literature that they included his book in the scriptures at all.

The Reality of God

Our author's view of God is as real as his view of the world. Many, discouraged by things, would deny God's existence. Our author violently disagrees! We were created in God's image and not the other way around. The only true "wisdom" is to accept whatever God gives, however small the gift appears, and to fulfill one's duties to God faithfully! For our author, God is more real than life itself.

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.

Family helps the mountain poor

It was during an ordinary Sunday, Mass, when David Nelson's life suddenly became extraordinary.

The Kansas City, Mo. Catholic and his wife Mary were listening intently to a talk by Father Francis J. Stafford (now Bishop Stafford of Memphis, Tenn.). The priest was

'The surroundings make you more aware of God.'

challenging the parishioners to reach out and serve the poor as Jesus would have wanted them to do.

"It seemed like I was the only one in the room when he said that... I heard, 'Dave, you are called to do this...'

Not long after that, the couple and their children moved from Independence, Mo. to inner-city Kansas, where they volunteered at a Catholic Worker House.

"It taught us how to do with less

and let go of the possessions we had....," recalled Nelson.

But a dramatic change took place in the family's way of life through their daughter Melana, who worked each summer with the poor at a place called Nazareth Farm in the Appalachian Mountains.

She brought her family there for a visit in 1984, and they immediately felt this was the end of their spiritual journey. They made plans to move and work in the isolated Appalachian community.

The farm was founded in 1979 by Father David Pichette, a priest of the diocese of Syracuse, N.Y. who brought groups of volunteers to the area to experience working with the poor. The farm has helped meet the area's housing needs by developing a 120-acre site to provide new housing for low-income persons.

Hundreds of high school and college students visit the farm annually for a week of work and prayer.



Dave and Mary Nelson on the sofa near right with 10 of their children and grandchildren who have joined them at Nazareth Farm in Center Point, West Va. to live and work with the rural poor.



One of the goats on the Nazareth farm gets loving care from Dave Nelson and Karla Schuster, a volunteer from Jesuit-run Le Moyne College in Syracuse. Nelson gave up his comfortable life to follow a call to serve the poor.

After the Nelsons made their initial visit, they sent their oldest son, Mike and his wife Carolyn to visit Nazareth too. Married in 1982, Mike and Carolyn had "always felt the Lord was calling us to missionary work," said Mike. What they saw and felt in the West Virginia mountains convinced them that Nazareth farm was where they belonged.

When we got home, we told mom and dad... "We're going. When are you going?" said Mike.

After a few months of reflection, the Nelsons decided definitely to make the move, which entailed David giving up his job as an airline mechanic, and the family leaving behind their comfortable home in Kansas City.

In the meantime, their daughter Missy's fiancé, Tim O'Connell, went to Nazareth farm on his college spring break. When he returned, he was filled with excitement about the life there and persuaded Missy to

move with the family to the farm. They were married at Nazareth last December.

In addition to the three couples, an "adopted" member of the family is 24-year-old Teri Cox. There are also six children—Mike's and Carolyn's daughters, Laura, 2, and Amy, 7 months, and Dave's and Mary's children, Mark, Matthew, Moses and Monica.

Each member of the family has developed his or her own special endeavor at the farm.

Dave and Mike work on housing projects, while the women work on food deliveries to the poor, home visits and calling food banks to fill orders.

The adjustment has not been all that smooth, but the family feels the move was more than worth it.

Carolyn said the beauty and wonder of the mountains are a source of renewal for the family.

"The surroundings make you more aware of God," says Mary.

the Saints *by Luke*

St. ANNE



ST. ANNE WAS THE MOTHER OF MARY AND THE GRANDMOTHER OF JESUS. SHE AND HER HUSBAND JOACHIM LIVED IN NAZARETH. THEY WERE CHILDLESS, WHICH WAS CONSIDERED A STIGMA AMONG THE JEWS. HE WAS SAD AND LEFT HIS WIFE ANNE TO GO INTO THE DESERT TO PRAY FOR A LONG TIME. ANNE PRAYED AND BEGGED GOD TO SEND THEM A CHILD. EVENTUALLY, AN ANGEL CAME TO HER AND SAID, "ANNE, THE LORD HAS LOOKED UPON YOUR TEARS. YOU WILL GIVE BIRTH TO A DAUGHTER AND SHE WILL BE HONORED BY ALL THE WORLD." JOACHIM HAD A SIMILAR VISION IN THE DESERT.

THEIR DAUGHTER WAS NAMED MIRIAM, WHICH MEANS MARY. ANNE OFFERED HER CHILD TO GOD IN THE SERVICE OF THE TEMPLE AT A VERY EARLY AGE.

ST. ANNE'S NAME MEANS "GRACE." SHE WAS ENDOWED BY GOD WITH SPECIAL GRACES IN HER PRIVILEGED ROLE OF THE MOTHER OF THE MOTHER OF GOD.

THE FEAST OF SS. ANNE AND JOACHIM: JULY 26.

Airplane etiquette

By Hilda Young
NC News Service

Eating on an airplane demands a rigid code of conduct to get food into your mouth, to say nothing of keeping from ejecting blue cheese dressing all over the person sitting next to you.

First: You must, must, must eat with your elbows pinned to your side, wedged between the armrests and your ribs. Think of your arms as growing directly out of your sides, rooted in your kidneys.

Begin by wresting your alleged silverware from its plastic prison. These encasements have been designed by the same people who hermetically seal bacon in space age plastic and who consulted on the child-proof aspirin bottle cap.

It is considered rude to grunt and groan or stand in your seat while attempting to rip or shred this plastic version of a Rubix cube. It is definitely tacky to rip it open with your teeth, spitting the resulting bite of plastic into the air.

You also should be cautious during this procedure not to shred, wad or otherwise destroy the napkin usually also inside. Caterers with a sense of humor will slip in tiny

packages of salt and pepper to see if they can trick you into accidentally crushing these open.

If this happens and you spill an entire salt or pepper package onto your lap, quickly hide the fact by punching your seat-back button, which will jackknife you upright, vibrating the salt or pepper off your lap onto the cabin floor.

It is clearly against air plane etiquette to avoid the silverware altogether and eat your wads of mashed potatoes by dipping them with the smoked almond given you earlier along with the plastic glass of complimentary beverage of seven sharp ice cubes and no liquid.

Besides, if you haven't figured out the silverware, you probably haven't broken into the almond package, sealed even more resolutely in the shiny material used to make bulletproof vests.

Back to your silverware. Veteran air travel eaters have learned to puncture the plastic wrapping with the fork and then saw along the holes with the knife. If done with enough aplomb this can take up to about the time you are allowed to finish your meal.

Emily Post would be proud.