

Religious leaders team up on porn

NEW YORK (NC) — An interfaith campaign against pornography has been launched by a group of U.S. religious leaders who said the U.S. attorney general's recent report on the issue prompted their effort.

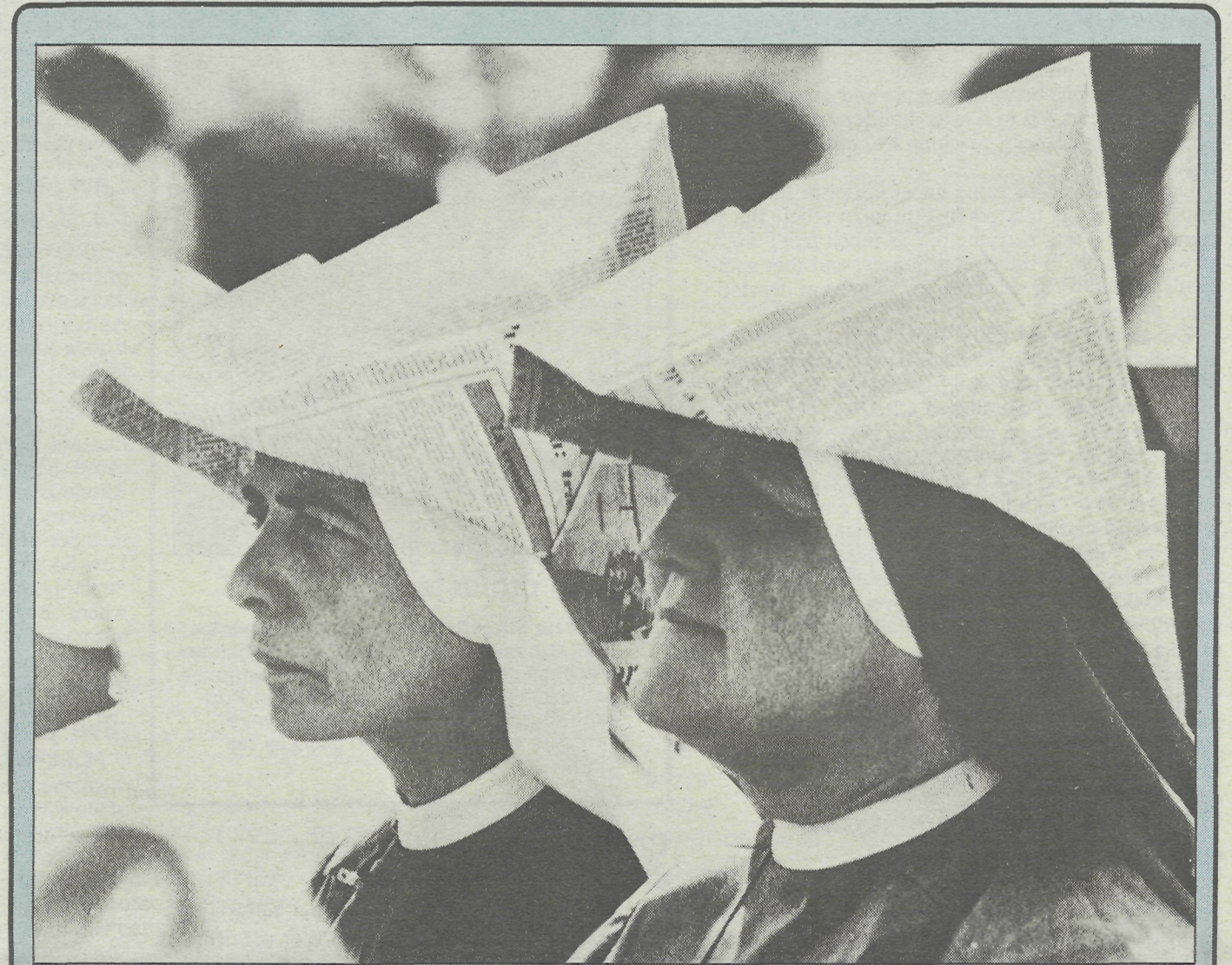
The group of more than 24 clerics, which met in the residence of Cardinal John J. O'Connor of New York, said it proposes to recruit religious leaders nationwide to fight "hard-core and child pornography."

In a post-meeting statement, the clerics credited the recently released report of the Attorney General's Commission on Pornography with spurring their New York conference. It said the group is "in unanimous agreement that hard-core and child pornography, which is not protected by the Constitution, is an evil which must be eliminated."

The statement was read by Cardinal Joseph Bernardin of Chicago at a press conference on the steps of St. Patrick's Cathedral.

The meeting was convened by the National Coalition Against Pornography, a predominantly Protestant group based in Cincinnati.

Among the other Catholic participants were Cardinal O'Connor, Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, Cardinal John Krol of Philadelphia, Bishop Francis Mugavero of Brooklyn and Auxiliary Bishop Robert Banks of Boston.



Sisters 'in the news'

It would seem that sun is not only a problem in South Florida. These two Sisters made hats of newspapers to protect themselves from the sun while attending the Pope's weekly general audience in Rome. (NC photo)

The group included two pornography commission members — Franciscan Father Bruce Ritter, founder and head of the Covenant House youth ministry, and James Dobson, head of an agency called Focus on the Family.

However, Rabbi Henry Michelman, executive vice president of the Synagogue Council of America, stressed in an interview after the press conference that the group's statement did not endorse the pornography commission

report.

The Rev. Jerry Kirk, co-pastor of College Hill Presbyterian Church in Cincinnati and president of the National Coalition Against Pornog-

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Natural Family Planning

Expert says Church should push it more

By Ana Rodriguez-Soto
Voice News Editor

John Kippley has a problem. For the past 15 years, he has been promoting a method of birth control that,

among other benefits, poses no threat to a woman's health; has an effectiveness rate "right up there" with the pill; and enjoys the Church's blessing.

So why is natural family planning

(NFP) still a mystery to most Catholics? Why are many, according to national polls, turning to artificial methods of birth control which the Church specifically forbids?

Kippley says it's ignorance, and he adds that it's the Church's fault.

"The Church is simply not evangelizing its own people," says the founder of the Couple to Couple League, a nationwide organization dedicated to teaching and promoting the sympto-thermal method of natural family planning — which is NOT the old calendar rhythm method but does require abstinence during the fertile part of the woman's cycle. (See accompanying story, page 10).

Kippley spent a weekend in Miami recently, conducting a class on the method and doing some work on a Spanish-language teaching video.

A lay theologian, married and the father of five "naturally planned" children, Kippley from the beginning staunchly supported "Humanae Vitae," the 1968 encyclical which reiterated the Church's longstanding opposition to abortion and artificial means of birth control. He founded the League to help couples live according to the Church's teachings.

But he maintains that the battle over

'I think the leadership of the Church has to get serious, has to realize that Catholic teaching is true and that people suffer when they don't live according to the truth.'

—John Kippley,
Couple to Couple League

"Humanae Vitae" has been won by the dissenters, and it is their theology which is being taught to young people today: a theology which Kippley says is much more in tune with the world's views than Christ's — and is positively destructive for society.

"I don't think there's any question that the divorce rate has been vastly affected by the use of contraception," he says. Prior to Margaret Sanger and Planned Parenthood, the rate was "around one divorce for every 10 marriages... It is now about one in two, a

Continued on page 10



Nurse Bertha Mareno of the Couple to Couple League uses a visual device to show couples how to chart fertility cycles. (NC photo)

1985 was peak year for CRS

By Tracy Early

NEW YORK (NC) — Response to the drought in Ethiopia and other parts of Africa brought Catholic Relief Services activity to its highest level in history last year, according to the 1985 annual report released in July.

It reported total income of \$499 million, and disbursements totaling \$471 million.

The difference between receipts and expenditures in the two years led to a large buildup of CRS's general fund balances, reaching \$90 million at the end of 1985.

During 1985, CRS came under criticism for not using more of its receipts in Ethiopian relief. But the agency said it was carrying out as much relief work as was possible in the circumstances, and that some funds needed to be set aside for long-term development projects.

The annual report noted that the bishops set up an investigative committee under the chairmanship of Cardinal John Krol of Philadelphia, and stated that it "completely vindicated CRS."

Of the \$499 million received in 1985, about half, or \$248 million, came in the form of food aid from the U.S. Food for Peace program, up from \$230 million in 1984. In addition the U.S. government provided \$85 million in reimbursement for the cost of ocean freight and \$44 million in grants.

The 1985 contribution by the bishops was \$9,618,000, up only marginally over 1984. Operation Rice Bowl, which encourages families to make gifts as part of their Lenten observance, brought in \$3,093,000, up from \$2,900,000 in 1984.

Other private U.S. sources contributed \$50 million. This was an increase from \$38 million in 1984 and represented the extraordinary public effort to respond to the starvation in Ethiopia.

Chicago council votes down gay civil rights proposal

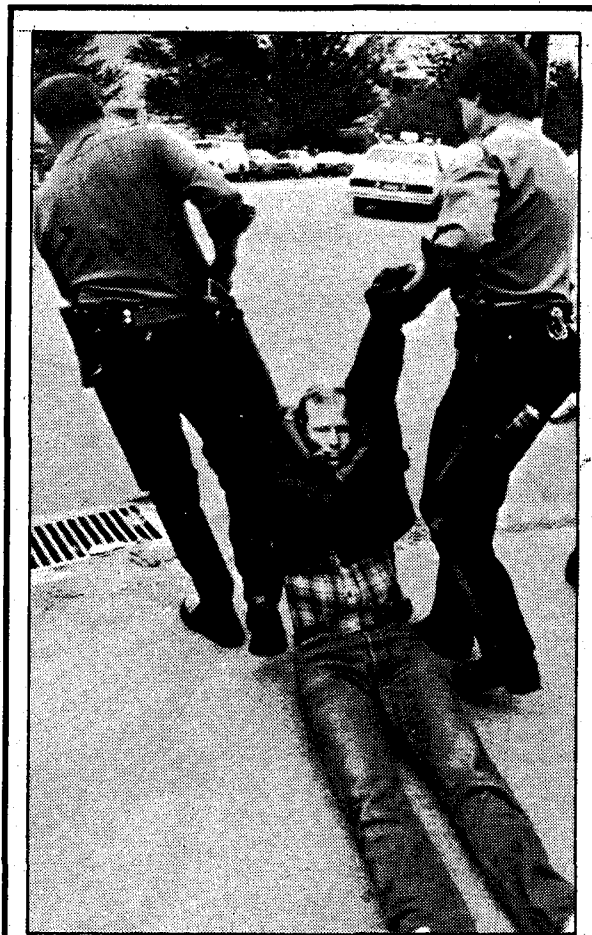
CHICAGO (NC) — The Chicago City Council voted down a proposal which would have changed its civil rights law to forbid discrimination because of "sexual orientation." The defeat of the proposal was attributed in part to widespread criticism of it after Cardinal Joseph Bernardin of Chicago issued a public statement saying he backed civil rights for homosexuals but could not support the proposal as it was worded. Because "sexual orientation" was not defined in the proposal, he said, it "may be interpreted to imply acceptance or approval of homosexual activity or advocacy of a homosexual lifestyle."

Billy Graham ministry gets 10 percent income boost

MINNEAPOLIS (RNS) — The Billy Graham Evangelistic Association received \$55.3 million in income last year, up about 10 percent over 1984, according to its latest annual report. Expenditures were put at \$55.1 million, leaving a balance of \$216,576. Combined revenues of the association and affiliated organizations, including book, motion picture and broadcasting operations, totaled \$72.8 million.

Archbishop decries violent anti-abortion protests

MILWAUKEE (NC) — Archbishop Rembert G. Weakland of Milwaukee has denounced anti-abortion protests involving violence and destruction of property as "morally unacceptable" and termed "inappropriate" the picketing of the homes of doctors performing abortions. The archbishop, in a July 10 column in the Catholic Herald, Milwaukee archdiocesan newspaper, also rejected "abusive" and "offensive" gestures by anti-abortion activists. He suggested that while Americans rightfully can express their views in public protests, moral codes and standards of conduct limit the permissible scope of such actions.



Tough protester

Andrew Burnett, director of Advocates for Life, is arrested by Portland, Ore. police on trespass charges for blocking the entrance to Lovejoy Surgicenter in northwest Portland. Burnett was one of six who were arrested and released. (NC photo by Jed Doty).

Chavez says pesticides at crux of grape boycott

BALTIMORE (NC) — The possibly harmful effects of pesticides on farmworkers is at the heart of a 2-year-old grape boycott, said Cesar Chavez, president of the United Farm Workers of America union. "Pesticides on grapes is the biggest issue facing farmworkers today," Chavez said in an interview with The Catholic Review, newspaper of the Archdiocese of Baltimore. "It's bigger than wages and benefits. I ask people to help workers and themselves by being aware of the danger and boycotting grapes."

New York parish stricken by vandals and fire

GATES, N.Y. (NC) — Lightning may not strike twice but misfortune certainly has at St. Theodore's Parish in Gates. While parishioners were still recovering from an electrical fire that caused heavy damage to the church, the parish school was vandalized. Police said vandals entered the school by breaking windows, then ransacked the principal's office and set fire to a coat tree. Parish Masses had been celebrated in the gym since a fire, believed to have been caused by a faulty electrical cable in the roof or attic, engulfed the church.

Brain dead mother gives birth to baby while on life-support

SANTA CLARA, Calif. (NC) — A 4-pound, 5-ounce baby, Michele Odette Poole, was delivered by Caesarean section from a woman who had been declared brain dead. The baby, delivered at 32-and-a-half weeks, was reported to be in good condition at Kaiser Permanente Hospital in Santa Clara. Her mother, Marie Odette Henderson, 34, was declared brain dead after unsuccessful surgery for a brain tumor. She was six months pregnant at the time. Her body was maintained on a life-support system until shortly after the delivery of the baby.

Religious groups oppose Vatican-U.S. diplomatic ties

WASHINGTON (RNS) — A coalition of 20 religious organizations, including leading conservative and liberal Protestant associations, have asked the Supreme Court to halt diplomatic ties between the United States and the Vatican. In a brief filed with the high court the religious groups, led by the Washington-based Americans United for Separation of Church and State, appealed lower court rulings which upheld President Reagan's 1984 appointment of an ambassador to the Holy See. The group argued in the brief that the diplomatic arrangement violates the Constitution by granting special status to one religious faith, Catholicism, and entangles the government in church affairs.

Lawyers defend diocese for Sorrentino's dismissal

PROVIDENCE, R.I. (NC) — 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 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, who 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.

Texas bishop asks Catholics to give prayers, dollars to pope

FORT WORTH, Texas (NC) — In a letter to members of his diocese, Bishop Joseph P. Delaney of Fort Worth urged Catholics to deepen their faith and contribute their dollars in preparation for Pope John Paul II's September 1987 visit to Texas, which he said will cost approximately \$2.5 million. The pope is expected to visit San Antonio, Texas, during a trip through the southern and western United States. Although an official itinerary has not been released by the Vatican, it has been reported that the pope will also visit Miami, Columbia, S.C., New Orleans, Phoenix, Ariz., Los Angeles, San Francisco, and Monterey, Calif.

Bishop urges striking miners to settle year-old dispute

GOVERNEUR, N.Y. (NC) — At a reconciliation Mass in Gouverneur, Bishop Stanislaus J. Brzana of Ogdensburg urged striking zinc miners and the management of St. Joe Resources Company to settle a year-old strike that has divided the northern New York community. He said the church was taking no sides in the dispute but was concerned pastorally about the "great suffering" the strike was causing on both sides. "I'm here as a pastor, as an interested citizen and as a friend to promote justice, fairness and reasonableness," the bishop said.

Indian bishop: Native Americans can preserve their culture

ALBANY, N.Y. (NC) — Native Americans need to know that they can be Catholic without abandoning their own culture, said Bishop Donald Pelotte, who recently became the first Native American bishop in the U.S. Catholic Church. "The major need of the people is to know that it is possible to be Catholic, Christian and a good Native American," he said. "For so long, they've been told that their customs and traditions are pagan and foreign, and could not be integrated into their life as Christians." Bishop Pelotte, 41, a former provincial superior of the Congregation of the Blessed Sacrament, was ordained May 6 as coadjutor bishop of Gallup, N.M. He was interviewed by The Evangelist, Albany diocesan newspaper, in conjunction with a mid-July visit to northern New York to mark the feast of Blessed Kateri Tekakwitha.

Prayer Petitions

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Rehnquist vote raises questions

He was sole dissenter in conflict over taxes, discrimination and religious freedom

WASHINGTON (NC) — The ghost of the Supreme Court's Bob Jones University decision stalked the chief justice nomination hearings of William H. Rehnquist, dragging with it old specters of racial discrimination and limits on religious freedom.

In the 1983 Bob Jones decision, the Supreme Court voted 8-1 to permit the Internal Revenue Service to strip Bob Jones of its tax exempt status because of the fundamentalist Protestant institution's record of racial segregation.

Rehnquist, an associate justice of the Supreme Court, cast the lone dissenting vote in the Bob Jones case — a vote that came back to haunt the Senate Judiciary Committee's hearing on his nomination.

Senators probed Rehnquist's reasoning in the case and suggested that if he had prevailed, religious schools practicing racial discrimination on the basis of religion would still be permitted to hold tax exemptions. Rehnquist himself said he saw the case as a separation of powers question, not one involving constitutional rights.

When the IRS first went after Bob Jones in 1970, the university refused to admit blacks, citing its religious belief that Scripture forbade black and white students to date or marry. Later, it amended its position to allow blacks to enroll but continued to forbid interracial dating.

Bob Jones, backed by mainline church denominations such as the United Presbyterians and the American Baptists, asserted that its views on the need for racial segregation were based on deeply held religious beliefs. Other churches said that however much they disagreed with Bob Jones' practices, they upheld its right to retain its tax exemption if its conduct was based on sincere religious belief.

Catholics, both at the time the decision was handed down and since then, have said the ruling could threaten the Catholic Church if invoked to deny tax exemptions to Catholic institutions because of alleged sexual discrimination perceived in the church's refusal to ordain women.

The Supreme Court ruled in the Bob Jones case that sometimes the public interest is "so compelling as to allow even regulations prohibiting religiously based conduct."

"Denial of tax benefits will inevitably have a substantial impact on the operation of private religious schools but will not prevent those schools from observing their religious tenets," Chief Justice Warren Burger wrote in the majority decision.

Rehnquist refused to join his colleagues in that ruling — although not necessarily because he agreed with the Bob Jones arguments about religious

freedom, either.

Rather, as the associate justice pointed out at the nomination hearing, he voted in Bob Jones' favor because of an issue raised by the separation of powers doctrine, the principle that the executive, legislative and judicial branches of federal government have their own distinctive roles.

Congress, not the IRS, was the only branch permitted to revoke the tax exemption, Rehnquist told the nomination hearing, reiterating a main point of his 1983 Bob Jones case dissent.

"I specifically rejected the constitutional argument advanced by Bob

Jones," the First Amendment or religious freedom argument, he told the Judiciary Committee. In fact, he added, "the Bob Jones case was a statutory case, not a Constitutional case," or, in other words, it raised a technical point of law, not a question of a Constitutional right.

Sens. Edward Kennedy, D-Mass., and Joseph Biden, D-Del., both Catholic, wondered about the implications for racial justice if Rehnquist had prevailed in the Bob Jones case.

"Had you been the majority, we would've been able to continue to subsidize a private institution that segregated," Biden said.

While the issue of racial discrimination and tax exemptions may have been settled in the Bob Jones case, issues of sexual discrimination — by religious as well as secular society —

could still come before the court.

One Catholic attorney, Wilfred Caron, general counsel of the National Conference of Catholic Bishops, has predicted that if the Equal Rights Amendment to the Constitution is ever ratified, it could provide a tool for digging up disputes of sex discrimination vs. tax exemption.

"Under the Bob Jones rationale," Caron advised the bishops in 1984, "it could be argued that a church which limits its clergy to men violates ERA's fundamental national policy against discrimination on account of sex."

If Caron's scenario ever comes true, the ghosts of tax exemptions, religious schools, and the limits of the First Amendment may parade before Rehnquist and the rest of the court again — this time, because of issues of sex, not race.

Fr. Jenco: Symbol of frail Christianity in Mideast

By Agostino Bono

VATICAN CITY (NC) — Reporters and photographers jockeyed for position around the white-bearded American priest as he held an informal, outdoor news conference after a meeting with Pope John Paul II.

Amid clicking cameras, the U.S. cleric smiled and expressed joy at being in Rome and in the presence of the pope. But he offered little else to the reporters, anxious to know about his nearly 19 months of captivity in Lebanon and the content of the message he delivered to the pope from his Shiite Moslem captors July 30.

He parried the questions, saying he did not want to endanger the lives of other Americans still held hostage.

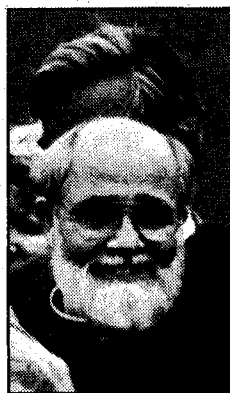
The priest was Servite Father Lawrence Jenco, Catholic Relief Services director in Lebanon.

For many church officials he symbolizes the frailty of Christianity in the biblical lands of the Middle East. The fear is that, like Father Jenco, Christianity can be quickly swept out of sight, a casualty of the region's religious and political strife.

Except for Lebanon, Christians are a tiny minority in Middle East countries. In Lebanon, they constitute about half of the 2.6 million population and are guaranteed a majority share of the top military and government posts, including the presidency, under a 1943 French-mediated accord with Moslem leaders.

The agreement was based on census figures showing a slight Christian majority. In the Middle East, politics and religion are intertwined. Political parties often follow religious lines because of the Arab custom of identifying socially through religion.

Until the 1970s the accord provided a sometimes uneasy political stability and national peace. It was also an example to the Moslem-dominated

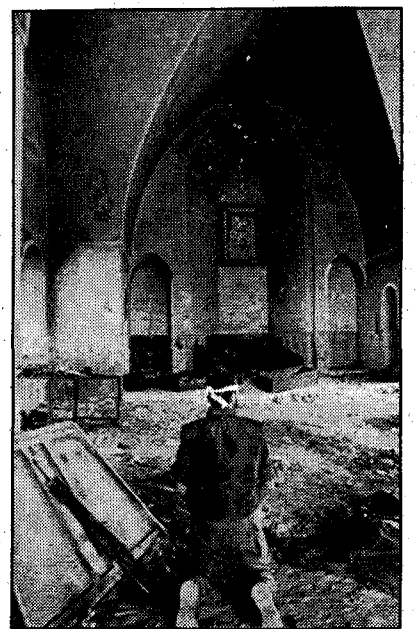


Fr. Jenco

'We are very much afraid from a Catholic perspective that if Lebanon falls, 8 million Christians in Egypt and Christians throughout the Middle East

are in grave risk. They look to Lebanon as a shining light where it was possible for people of different religions to live in peace and harmony.'

—Cdl. John O'Connor, New York



A Christian soldier prays in a partially destroyed Beirut church

Middle East countries that Christians and Moslems could live in civil harmony under the same political roof.

In the 1970s, however, Moslems began demanding greater political power, saying they were now in the majority. The result has been a bloody 11-year civil war with Christian political leaders refusing to cede power.

Besides causing the loss of more than 100,000 lives, the war has shattered the symbol of Christian-Moslem political stability.

"We are very much afraid from a Catholic perspective that if Lebanon falls, 8 million Christians in Egypt and Christians throughout the Middle East are in grave risk. They look to Lebanon as a shining light where it was possible for people of different religions to live in peace and

harmony," said Cardinal John O'Connor of New York last June after a fact-finding trip to Lebanon.

Catholic worry has been spurred by the rise since the late 1970s of fundamentalist Moslem movements in the Mideast which advocate political dominance over members of other religions.

The pope has set the tone for the church's position on Lebanon. He has asked the international community to help protect Lebanon's religious pluralism. He has told Christian political leaders to be more flexible in discussing power-sharing reforms with Moslems.

Throughout, he has condemned the "blind violence" which has turned residential areas into battlefields and scenes of vicious reprisal bombings.

Mercy sisters back political ministry

BALTIMORE (NC) — The Sisters of Mercy of the Union, meeting in general chapter, reaffirmed the commitment to political ministry which has led to the forced departure of three of their members in recent years.

Former Mercy nuns in public office are Arlene Violet, Rhode Island attorney general, Elizabeth Morancy, a four-term member of the Rhode Island legislature, and Agnes Mansour, director of the Michigan Department of Social Services. Each was required by the local bishop or the

Vatican to leave the order as a prerequisite to holding or running for public office.

The Mercy chapter, the highest policy body of the 4,000-member order, affirmed at its July 22-27 meeting that political ministry was an appropriate expression of the mission of the Sisters of Mercy.

The 69 chapter delegates said provincial leaders should seek a dispensation from the relevant church laws when they determine that there are compelling reasons for a member of

the order to seek or hold public office. They also said the order's national leadership should be involved in the process of making such decisions.

On the key internal issue facing the order, the chapter gave overwhelming approval to the Core Constitutions proposed as the basis for uniting the Sisters of Mercy of the Union and 17 other Mercy congregations in the Western Hemisphere.

The Core Constitutions document is to be submitted to Rome this fall by the Mercy congregations which ap-

prove it. If all the other congregations accept it and Rome approves it, some 8,000 nuns will be united in the new congregation under the name Sisters of Mercy in the Americas.

The chapter also approved a resolution expressing support for the international leadership of the Sisters of Notre Dame de Namur in their recent decisions that "there was not sufficient cause for dismissal" of two U.S. members on the basis of a 1984 statement they signed on abortion.

USCC secretary: Impose sanctions on South Africa

WASHINGTON (NC) — Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, the U.S. bishops' public policy arm, has expressed support for economic sanctions against the South African government.

In a letter to members of the Senate, Msgr. Hoye said that concerted action by the international community "might be a spur to eventual peace and reconciliation in South Africa."

The Senate Foreign Relations Committee Aug. 1 voted 15-2 for a package of moderate and diplomatic sanctions against South Africa, but the measure stopped short of a bill passed by the House in July that would virtually sever all U.S. trade and investment ties.

He said that a "policy of moral and political appeasement of those who promote and acquiesce in systematic discrimination would relegate us to the sidelines in the worldwide struggle for human rights."

Msgr. Hoye suggested several specific actions, which he called a "minimum acceptable starting point." They include:

- Legislative affirmation of President Reagan's executive order of mid-1985 in which he called for limited economic sanctions.

- The appropriation of funds for educational assistance to blacks.

- The imposition of economic sanctions if significant progress in dismantling apartheid has not been clearly undertaken by Jan. 1, 1987.

He said the sanctions should include a ban on new commercial investment, a denial of most favored nation status, a ban on the importation of coal, uranium ore and uranium oxide, and continued prohibition on the importation of South African gold coins.

Dissident archbishop plans to open major seminary

FLAVIGNY-SUR-OZERAIN, France (NC) — Dissident French Archbishop Marcel Lefebvre plans to open a major seminary in southern France during Pope John Paul II's trip to the region next October, an official of the seminary said. The school at Flavigny-sur-Ozerain will be inaugurated Oct. 5, the day the pope is expected to visit neighboring towns of Paray-le-Monial and Taize. Archbishop Lefebvre, whose movement has rejected liturgical and other changes of the Second Vatican Council, was suspended from his priestly ministry by the Vatican in 1976 after he ordained priests against Vatican orders. The seminary will accommodate 120 students, said its administrator, Father Jean Coache. The first 40 seminarians will arrive in September from France, Australia, white South Africa and Zimbabwe.

Japanese history book will include lives of Jesuits

TOKYO (NC) — A new 22-volume history of Japan, published by Shogakkan, a large publishing house, includes a volume devoted to four Japanese Jesuits. The volume, "The Legates of the Tenso Era," focuses on Jesuit Father Julian Nakaura, who became a martyr in 1633 during a general persecution of Japanese Christians and foreign missionaries. The inclusion of a Christian martyr in a series dealing with the most prominent figures in Japanese history is a recognition of Christianity as relevant to Japan's history, a Jesuit observer said. The volume recounts the lives of four young men who returned to Japan after eight years in Europe as legates of three Catholic rulers. They joined the Society of Jesus.



Carmelites freed

After five days in captivity, Carmelite nuns embrace upon their return to Marawi, Philippines. One of the nuns said their treatment by the Moslem captors was "better than a five-star hotel." (NC photo from UPI-Reporter)

Israel Museum now holds oldest inter-faith scrolls

NEW YORK (RNS) — Two silver scrolls with the oldest biblical inscription ever found — predating the Dead Sea Scrolls by more than 400 years — are now on display at the Israel Museum in Jerusalem. They were discovered along with about 1,000 other items in a cave in Jerusalem in 1979, and were deciphered only this year. The scrolls contain the priestly benediction from Numbers 6:24-26, which is widely used in both Jewish and Christian religious services.

Cardinal, age 93, dies after lengthy illness

VATICAN CITY (NC) — Cardinal Carlo Confalonieri, personal secretary of Pope Pius XI and former head of the Vatican Congregation for Bishops, died after a long illness Aug. 1 at age 93, the Vatican announced. "During his long earthly existence he gave extraordinary witness of an intense love for the church and an absolute fidelity to the Holy See," said Pope John Paul II in a statement released by the Vatican press office. Cardinal Confalonieri's death reduces the number of known cardinals to 146. He had been a cardinal since 1958.

European churchman says Irish conflict hurts ecumenism

EDINBURGH, Scotland (NC) — A leading European churchman said misunderstanding about the nature of the conflict in Northern Ireland hurts European ecumenism. The Rev. Glen Garfield Williams, general secretary of the Conference of European Churches, said that ecumenism in Roman Catholic countries such as Spain, Italy and Belgium has deteriorated because the north Irish troubles are being "palmed off" as a religious war between Catholics and Protestants. The major Christian traditions are scheduled to be represented at a major European church conference assembly, which will meet in Britain for the first time in its 27-year history. It is expected to attract 400 delegates and other representatives from churches throughout Europe.

Case of murdered black Catholic botched, says Namibian church

LONDON (NC) — The Catholic Church in Namibia criticized South African President Pieter W. Botha for squelching the trial of four white soldiers accused of murdering a black Catholic Father of five in Namibia, said the Namibia Communications Center, a London-based interfaith agency. The center said Botha authorized Namibia's interim government to stop the trial saying the soldiers had acted "in good faith" in the course of anti-terrorist activity when they allegedly killed 48-year-old Fans Uapota last November. A Catholic Church spokesman was quoted as saying that "all President Botha is doing is boosting the morale of the South African troops so they can do whatever they want to do in Namibia."

President Aquino asks Catholics to adopt poor public schools

CAGAYAN DE ORO CITY, Philippines (NC) — President Corazon Aquino has asked Philippine Catholic schools to adopt impoverished public schools. She said Catholic schools that are able could share teachers and other resources with their public counterparts. The president made her suggestion after receiving an honorary degree from Jesuit-run Xavier University in Cagayan de Oro City, Mindanao province.

Pope says car bombing in Beirut is 'another massacre'

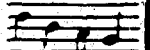
VATICAN CITY (NC) — Pope John Paul II called a car bombing in Beirut, Lebanon, "another horrendous massacre." During his general audience, the pope said he sent a message to the Maronite patriarch of Lebanon expressing "my consternation and my solidarity in this moment of great trial." A car bomb exploded July 29 in the Moslem section of Beirut, causing at least 25 deaths and wounding 170 people. The previous day, a bomb exploded in the Christian section, killing at least 32 people. The pope said he would pray for the victims, their families and their nation, that "it may finally know peace."

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Fr. Ritter: All porn is harmful

• Third in a series

WASHINGTON (NC) — Even sexually explicit material that is neither violent nor degrading is harmful to society, Franciscan Father Bruce Ritter says in a personal statement included in the final report of the Attorney General's Commission on Pornography.

Father Ritter, founder of the New York-based Covenant House for runaway youth and an ardent opponent of pornography, was one of 11 commissioners appointed last year by Attorney General Edwin Meese to examine the issue of pornography.

While acknowledging that not all commissioners would agree, Father Ritter said he "would affirm that all sexually explicit material, solely designed to arouse, in and of itself degrades the very nature of sexuality and as such represents a grave harm to society and ultimately to the individuals that comprise society."

One of the commission's most controversial conclusions is that there is a link between pornography which is violent or degrading and anti-social or violent behavior.

The commission, however, became deadlocked on whether non-violent, non-degrading sexual material can be considered harmful, a fact Father Ritter said "represents a major failure of

the commission."

Father Ritter said the commission's decision to categorize sexually explicit material had drawbacks.

"The weakness of our approach...

Leaders push porn fight

Continued from page 1

raphy, who presided at the press conference, said the group was to write to President Reagan and Attorney General Edwin Meese requesting a White House briefing on the pornography commission's report for a larger group of religious leaders.

At the press conference, Father Ritter said he considered the group's meeting a "historic occasion" because it showed that the debate on how to deal with pornography was now "mainstreamed."

The joint statement read by Cardinal Bernardin seemed to allude to his consistent ethic of life.

"Because human life is sacred, we all have a duty to develop the kind of societal environment that protects and fosters its development," the statement said.

"These assaults on human life and dignity are all distinct, each requiring its own moral analysis and solution. But they must be confronted as ele-

ments of a larger picture."

The statement also addressed First Amendment concerns and said the group must help the public understand moral dimensions of hard-core and child pornography and realize citizens' responsibilities "while fully respecting freedom of expression guaranteed by the First Amendment."

"In particular," they added, "we wish to make it clear that we do not and will not advocate 'censorship'."

Kirk said in an interview that prosecutors do not enforce laws against obscenity because they believe citizens do not want them enforced.

And citizens, he said, do not realize that the laws exist. So the goal of the coalition, he said, is to educate the public and get them to insist on enforcement of the laws.

Obscenity is not protected by the Constitution, although not all of what the public commonly perceives as "pornography" can always be found obscene under the law.

behavior," he said.

Father Ritter said the commission "literally ran for the hills" in refusing to take an ethical or moral position on matters such as premarital or extramarital sex.

The greatest harm of pornography, he added, "is caused by its ability — and its intention — to attack the very dignity and sacredness of sex itself, reducing human sexual behavior to the level of its animal components."

The priest said he voted to uphold the "special pre-eminence of the printed word" in order to "send a strong signal to the public that we do not favor a return to times when the repression of unpopular ideas was part of our political landscape."

Father Ritter also said he voted against extending the "indecent standard" that applies to broadcast television to cable and satellite television.

He did so, he said, because "citizens have a right to be concerned about who and what are going to regulate what they may see on cable television."

Because applying the indecency standard to cable television would ban most mainline Hollywood films, Father Ritter noted, it is unlikely that "such a blanket prohibition would be tolerated by the vast majority of the American people."

Colleges to help 3rd World women

WASHINGTON (NC) — Leaders of 129 U.S. colleges founded by and affiliated with Catholic women's religious orders said Aug. 4 they will launch a joint project to help women in the Third World and other deprived areas fight poverty through education.

The leaders of the colleges, known as the Neylan Colleges, said in a statement issued at a Washington press conference that they plan to "link their satellites" to serve women around the globe.

They compose the Neylan Commission, a subcommittee of the Association of Catholic Colleges and Universities. The association is affiliated with the National Catholic Educational Association.

The commission is named after Edith and Genevieve Neylan, two philanthropists who supported the development of higher education services by women Religious.

The approach to poverty through higher education "is based on recognition of serious education problems that are the underlying causes of the famine, disease and conflict that have been the focus of worldwide concern during the past five years," according to the statement.

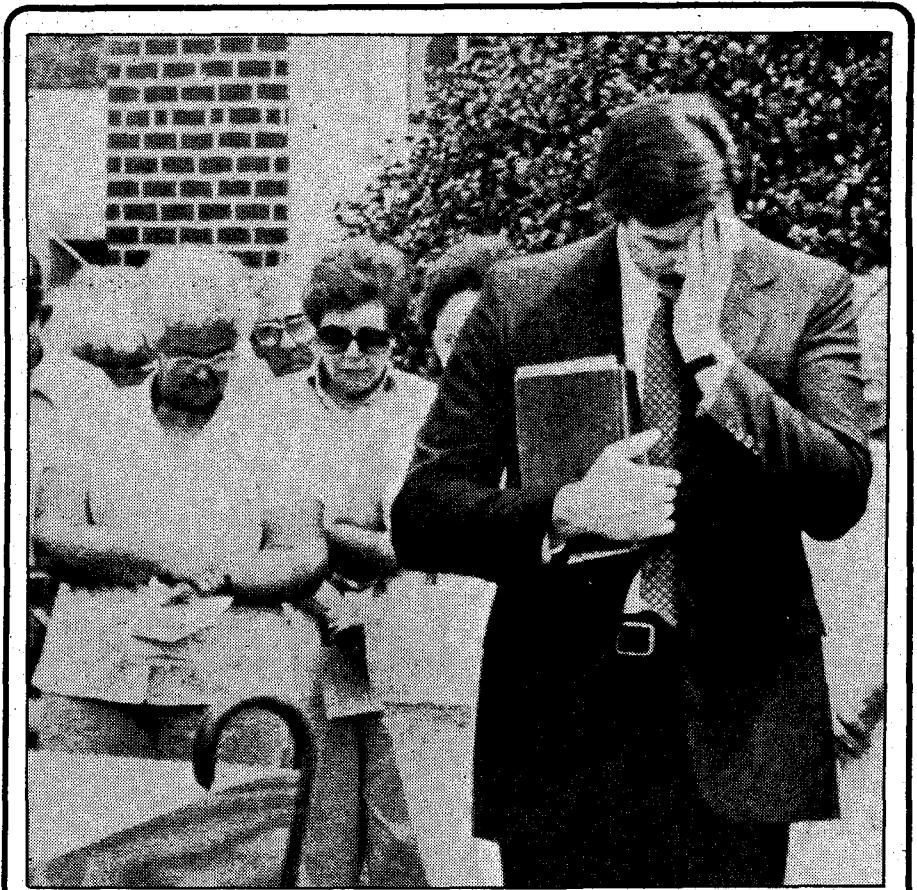
School Sister of St. Francis Joel Read, president of Alverno College in Milwaukee and Chairwoman of the Neylan Commission, said the 129 colleges have programs which directly address the needs of the poor, and she cited strong traditions of education, health care, nutrition and business in their academic programs.

She also highlighted the importance of aiding women in underdeveloped nations.

"In the agricultural societies of the Third World, women are responsible for the production and distribution of food, as well as child rearing," she said. "Over 500 million of these women are illiterate. It is presently not possible for them to make the changes that can bring a positive difference to their families and to their societies."

Sister Brigid Driscoll, president of Marymount College, Tarrytown, N.Y., said that together the Neylan Colleges have 175,000 students, more than 600,000 alumnae and assets of nearly \$1.5 billion.

"We have a major impact, and we can improve that impact with shared technologies and programs," she added.



Rain prayer

As an umbrella hangs from a podium, Rev. Joseph Novenson leads a prayer for rain at an ecumenical service on the steps of the courthouse in Lexington County, S.C. A drought has plagued the South for months. (NC photo)

Laws pushed to help refugees stay here

WASHINGTON (NC) — Two U.S. bishops' representatives spoke out on various aspects of immigration reform, one calling for temporary shelter for Central Americans while the other questioned proposals for new controls on employment and public service for immigrants.

Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the National Conference of Catholic Bishops' Committee on Migration, reiterated the bishops' long-standing support for legislation that would give temporary protection to Central Americans facing deportation.

Msgr. Nicholas Di Marzio, executive director of U.S. Catholic Conference Migration and Refugee Services, warned against violating individuals' rights through the provisions of

H.R. 3810, a bill that would amend federal legislation on the control and legislation of immigrants.

Msgr. DiMarzio also spoke in favor of a number of minor changes in immigration legislation. He asked for improvements in family reunification and the system of detaining aliens and urged passage of a bill that would permit the admission of religious workers as special immigrants.

Bishop Bevilacqua testified before the House rules subcommittee in favor of what is known as the extended voluntary departure program. Bills proposed by Sen. Dennis DeConcini, D-Ariz., and Rep. Joe Moakley, D-Mass., would protect Salvadoran, and, in one bill, Nicaraguan refugees by temporarily suspending detention and deportation procedures for in-

dividuals already in the United States.

During the interim period the General Accounting Office would be required to investigate and report on the living conditions of Salvadorans and Nicaraguans who have been displaced by fighting in their countries and on the fate of people who have been deported from the United States back to Central America.

Bishop Bevilacqua reviewed the history of the bishops' support for the proposal since 1981 and said they would like to see the measure include Nicaragua, which is already part of H.R. 4893, and Guatemala.

The migration committee chairman said the USCC seeks no change in current laws affecting individuals who are able to establish that they meet the statutory definition of refugee but that

the United States, in accordance with United Nations guidelines, should be more generous in granting refugee status to people from countries in turmoil.

Msgr. DiMarzio said the USCC objected to a proposal to require Immigration and Naturalization Service verification of alien registration before non-citizens could be eligible for public benefits because of "the unreliability of the INS automated data system," not because it disagreed with the purposes of the proposal.

Regarding controls against employment of illegal aliens he said the USCC position is that sanctions would be acceptable only if they are "an integral part of a generous legalization program."

Vatican: Nukes stopped World War III

TURIN, Italy (NC) — Without nuclear deterrence there might have been a third world war, the Vatican's chief U.N. representative said.

Archbishop Giovanni Cheli also said the nuclear disaster at the Chernobyl power plant in the Soviet Union showed nothing new about the dangers of nuclear power. Nuclear power cannot be "disinvented," he said, describing calls for its abolition as "unreal."

Archbishop Cheli is head of the Permanent Observer Mission of the Holy See to the United Nations, where he has served since 1973.

His comments were part of an interview published Aug. 4 in the Turin newspaper La Stampa.

While expressing concern about the arms race, Archbishop Cheli said everyone is convinced that no one wins a nuclear war.

"The reciprocal deterrent exercised until now by the two greatest nuclear arsenals has served, good or bad, to avoid a third world war: an affirmation that one may not like, but is absolutely realistic," he said.

If the world was armed only with conventional weapons, he added, "probably the strongest would have

already taken the initiative" of attacking its rival.

The debate over the morality of deterrence has engaged Catholic leaders in the Vatican and in the United States for several years.

In a 1982 message to the U.N. special session on disarmament, Pope John Paul II said, "in current conditions 'deterrence' based on balance, certainly not as an end in itself, but as a step on the way toward a progressive disarmament, may still be judged morally acceptable."

The U.S. bishops' 1983 pastoral letter on war and peace, while adopting this papal statement on deterrence, added that it is a "transitional strategy justifiable only in conjunction with resolute determination to pursue arms control and disarmament."

A new commission of U.S. bishops headed by Chicago Cardinal Joseph Bernardin is re-examining the concept of deterrence in the light of recent arms control efforts.

Concerning the peaceful use of nuclear power, Archbishop Cheli said the Chernobyl nuclear accident "added nothing to what we already knew about the dangers and benefits of atomic energy."

Calling the possible abolition of nuclear energy "an unreal hypothesis," the archbishop said it is a discovery that cannot be "disinvented."

He said he hoped, however, that the "cleaner" process of fusion energy will be made available as an alternative to present forms of nuclear power.

Archbishop Cheli said that during his 13 years as Vatican representative to the United Nations, the world situation has grown worse.

He said he most worried about the lack of a nuclear arms accord, the Third World debt crisis and such "extremely dangerous conflicts" as those found in the Middle East.

Mother Teresa to open mission in Cuba Oct. 7

MILAN, Italy (NC) — Mother Teresa of Calcutta, founder of the Missionaries of Charity, said her order will open a mission in Cuba in October.

Mother Teresa said her recent meeting with Cuban President Fidel Castro convinced her that "he loves the poor." She said the communist leader respected her order because of

the poor and has demonstrated great esteem and respect for the sisters."

She added that this was because "we don't meddle in politics."

"We want only to serve Christ in the poorest of the poor," she added.

Mother Teresa said her order has houses in other communist countries: Poland, Yugoslavia and Ethiopia. She said she hopes that a house will open soon in China, which she visited in January 1985.

The Missionaries of Charity, which she founded in Calcutta in 1950, has 3,000 sisters in 75 countries, Mother Teresa said.

She said that the order is successful because young people want challenges and seek a life of prayer and poverty.

Mother Teresa would not comment directly on the women Religious who signed the 1984 New York Times ad on abortion, but she said religious orders which neglect prayer open themselves up to destruction.

"The crisis of the religious orders is the same crisis that one finds in the families," she said. "One cannot live the religious life without prayer."

Mother Teresa also condemned abortion and euthanasia as murder. The Missionaries of Charity have received thousands of babies from women who do not want to abort, she said, and the order gives them to families which want children but cannot conceive. However, couples who have chosen sterilization do not qualify, she added.

'We don't meddle in politics. We want only to serve Christ in the poorest of the poor.'

Mother Teresa of Calcutta

its lack of political involvement.

The 1979 Nobel Peace Prize winner also said she hopes to be able to open a mission in China soon.

Mother Teresa made her comments in an interview in the Aug. 3 edition of the Milan-based Catholic daily newspaper Avvenire.

"We will open a house in Cuba next Oct. 7," Mother Teresa said. She said she had received permission to open the mission from Castro, whom she met during a July 8 visit to Havana.

"He was very kind with me, very kind," Mother Teresa said. "He loves

Experts: Famines man-made

WASHINGTON (NC) — Because humans often aggravate famine and other problems — or even cause them in the first place — they must provide solutions, representatives of Catholic Relief Services and other international agencies have told a congressional committee.

In written testimony for the House Select Committee on Hunger, Alex Rondos, a CRS consultant who spent 18 months helping upgrade CRS' relief efforts, discussed "creeping disasters" — those allowed to occur and which are tied up in politics or war.

Catholic Relief Services is the overseas aid agency of U.S. Catholics.

"Whatever their cause, such disasters invariably end up as famines," Rondos said. "Famines do not occur overnight. They are predictable: the consequences of a community's gradual restriction of access to food supplies."

And because they are predictable, "they can be averted," he added.

Brian W. Walker, president of the International Institute for Environment and Development, a research agency, urged efforts to return to a balance between humans and the natural resources on which they depend for life.

For example, in Africa, a balance that once existed between people, domestic and wild animals, grasslands and other resources has been destroyed by wars, colonialism and other developments, he said.

"It is governments and their people which destroy the environment and thereby threaten the survival of future generations," he said. "It is acts of man, not acts of God, which pose the fundamental threat to the human species."



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Evangelization college

St. Thomas to offer first ever degree in evangelization

Two South Florida organizations have teamed up to offer the first-ever college degree in Catholic evangelization.

St. Thomas University in Miami, aided by a grant from Food for the Poor, has announced the establishment of a Center for Catholic Evangelism as part of its graduate program in Pastoral Ministries.

Studies at the new center will lead to Master of Arts degrees with specialization in Catholic evangelization or to a 15-credit Academic Certificate.

"We believe that this is the first Catholic university in the country to develop a degreed program in evangelization," said Father Robert Deshaies, who along with Susan Blum has been appointed Director of the Center.

"The new Center for Catholic Evangelism is very good news for Catholic evangelization in America," added Father Alvin Illig, CSP, director of the Paulist's National Catholic Evangelization Association.

"We are desperately in need of professional training programs for Catholic evangelization," he said, "and St. Thomas University is filling a great need by initiating this pioneer effort."

Future plans call for accreditation of the Center's program on the undergraduate level as well as offering Continuing Education Units on a national level. The first course will be offered in January, a week-long extensive three-credit class.

Current plans call for the entire academic curricula to be operational and available in the Fall of 1987.

Speakers' bureau

In addition to designing the courses and developing the curricula, the new Directors will establish a national clearing house and speakers' bureau for Catholic evangelization and continue their research in the area of conversion theory.

As a direct service to parishes and dioceses throughout the United States, they also will continue to offer the Isaiah 43 Spiritual Awakening Process, which combines the traditional Parish Mission with follow-up training in evangelization and personal spiritual renewal. (See box).



From left: Fr. Bob Deshaies and Susan Blum, directors of the Center for Catholic Evangelism; Ferdinand Mahfood, founder of Food for the Poor; and Fr. Patrick O'Neill, president of St. Thomas University.

Isaiah 43: A parish mission that trains lay evangelizers

Hellfire and brimstone are *not* the content of the "new-fashioned" parish missions being offered by the newly-founded National Center for Catholic Evangelism at St. Thomas University. The emphasis is not on the bad news in peoples' lives, but on the Good News — God's unconditional love for each person.

As a direct service to parishes throughout the country, the Center's Directors, Father Bob Deshaies and Sue Blum, are continuing to offer the **Isaiah 43 Spiritual Awakening Process**, a nine-day program which includes a four-day parish mission along with pre-mission and post-mission training and follow-up.

The traditional format of parish missions of the past is retained, however, there are certain innovations in the **Isaiah 43** version: These include: the training of lay people in evangelization ministry through actual participation before, during and after the mission; consciousness-raising in social justice awareness and a renewed appreciation of the seven sacraments.

Sunday night is "for teens only," and, in addition to the regular mission sessions, the team is available to visit classrooms, CCD classes or youth groups, as invited by the pastor.

Parishioners also are invited to attend optional follow-up programs in evangelization and spiritual renewal.

"Pastors love this mission process which we offer," says Fr. Deshaies, "because, unlike the typical mission where a dynamic preacher comes in and is gone in a few days, we offer training and follow-up, which are both vitally important. When we leave the parish, the mission continues, which assures ongoing outreach to the alienated and unchurched."

Because the Center for Catholic Evangelism at St. Thomas University is being funded for its initial year of development by Food for the Poor, a South-Florida based ministry to the indigent poor in the Caribbean, these **Isaiah 43** Missions are being offered at a minimal cost to the parishes.

To schedule a mission or to receive information concerning either the **Isaiah 43** Process or the Evangelization Institutes, please write to the Center for Catholic Evangelism at St. Thomas University.

The Center for Catholic Evangelism is being funded for its first year of development by the South-Florida based ministry, Food for the Poor, which ministers to the in-

digent poor throughout the Caribbean, primarily in Haiti and Jamaica.

"Food for the Poor's goals have consistently reflected the two-fold objectives of social justice and

evangelization," said Ferdinand G. Mahfood, the Catholic layman who founded Food for the Poor in 1982 as the result of a profound conversion experience.

"The opportunity to fund the St. Thomas program is providential," he added. "We are supporting the education of Catholic evangelists and, at the same time, through its outreach ministry of Isaiah 43 Parish Missions, raising the consciousness of Americans to the deplorable and scandalous conditions of the poor in the Caribbean."

Social justice

Blum and Fr. Deshaies contend that social justice cannot be divorced from authentic evangelization and have integrated social justice awareness, as well as direct appeals for the poor, into both their parish missions and their evangelization training institutes.

Both Blum and Fr. Deshaies have been actively involved in evangelization for the past eight years on the parish, diocesan and national levels. Blum was founding editor of *The Catholic Evangelist* magazine and Fr. Deshaies is president of the Catholic Evangelistic Center headquartered in New England.

"We welcome the addition of the Catholic evangelization specialization to our program," said Dr. Joseph A. Iannone, director of the Institute of Pastoral Ministries at St. Thomas, which currently offers undergraduate and graduate degrees in Pastoral Ministries and Religious Studies with specializations in Religious Education, Adult/Family Ministry, Pastoral Counseling and Campus Single Adult Ministry.

"With our new relationship with Food for the Poor," he added "we anticipate the emergence of a whole new cadre of socially aware lay evangelists resulting from this unique 'marriage' of academia, evangelization and social ministry."

For additional information concerning the Center for Catholic Evangelism, please write to the Directors, Center for Catholic Evangelism, St. Thomas University, 16400 N.W. 32nd Avenue, Miami, FL, 33054 or call 625-6000 in Dade.

Future priests get some good advice

By Prent Browning
Voice Staff Writer

Make sure that you have a positive attitude and practice what you preach.

That was part of the advice given to 42 seminarians from St. John Vianney and St. Vincent de Paul seminaries at a recent three-day convocation held at the new Archdiocesan Youth Spiritual Center.

The convocation comes at the end of the seminarians' summer assignments and provides an opportunity for seminarians to get to know each other and to receive guidance from clergy before they resume their fall studies.

The future priests stayed at a former convent in the still uncompleted Youth Center on wooded land behind

LaSalle High School adjacent to Vizcaya.

Sr. Maureen McGurran, the new vicar of religious for the Miami Archdiocese, was one of several speakers who encouraged them to strengthen their own spiritual and emotional lives as a prelude to ministering to others.

"People are very ready to recognize when you're just going through the motions of being a priest," Sr. Maureen told them.

"The days of priests being on the pedestal are over."

The vicar emphasized the importance of having a positive attitude which enables a person to be open to the good happening around them while not being overly affected by negative things.

Part of having a good attitude is realizing and appreciating your own best qualities.

"Write down your gifts and take ownership of them," she said.

"If you concentrate on your deficits you may drift into a 'functionalism' that is a great hindrance to your ministry.

"Your life somehow will be cluttered with meetings... somehow you will have no quality time for anyone."

There is often a gap between the realization of being made in the image of God and our own self image.

The gap is closed by listening to and accepting the word of God, she said.

"Jesus said, 'if you make my home your home you will be my disciples. You will learn the truth and the truth

shall make you free."

"Only when we can be comfortable and at home with his word can we take the next step and be disciples. Before we share the word of God we must be disciples."

"We must make allowances for our own weaknesses and in the presence of God we must forgive ourselves. Most of us are more ready to forgive others than to forgive ourselves."

Along with an accepting of oneself she advised the seminarians to always be open to God.

"We must acknowledge what God is doing to us in our lives and acknowledge what he is doing in the lives of others. Each morning we should look at what God is doing in our lives."

Champion dancer

Winning gold in international competitions won't separate Eddie Stierle from God

**By Betsy Kennedy
Voice Staff Writer**

The glitter of two gold medals for his ability as a ballet dancer hasn't blinded Eddie Stierle to what is really important in his life.

The 18-year-old Hollywood Catholic says that no matter how involved he becomes in his career, his relationship with God will always be in the center spotlight.

"Without prayer — and reliance on

Him, I wouldn't even be able to withstand the stress of competition," he said in a phone conversation from New York where he is attending classes.

Stierle returned to Miami to star in a production May 17 at Barry University which benefited campus ministry in the Archdiocese of Miami.

His mother, Rose Stierle, who lives in Hollywood and attends Annunciation parish with her husband William,

says she is just as pleased with her son's commitment to his faith as she is with his gifts as a dancer.

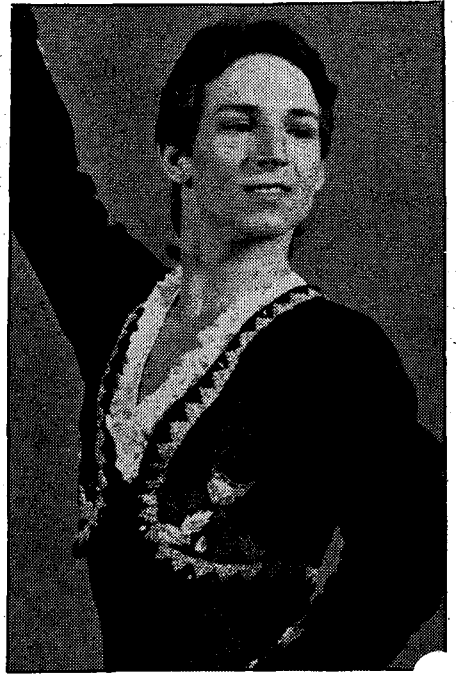
"What's so inspiring about Eddie is that no matter what city he travels to, no matter how far from home, he doesn't leave his faith behind. He always finds friends who share his beliefs and they attend Mass together. And he takes time to pray the rosary...he always makes certain it's packed when he is preparing for a trip."

Rose Stierle also believes it was God's intervention that enabled her son to recover from serious surgery for removal of a bone in his foot in time to win his most recent victory at the International Ballet Competition in Jackson, Mississippi.

"The doctors were amazed that he was able to return to practice so soon after the surgery...and one of them said that the damaged bone he removed was the largest he had ever seen in a dancer's foot. Without God, I just don't think this could have happened."

Stierle went from crutches to dance history in just a few months' time. At the International Ballet competition, he outranked more than 53 juniors in his class. With his partner, 14-year-old Jennifer Gelfand, he performed a French/Russian dance classic, The Hunchback of Notre Dame, which drew three standing ovations. A Russian dance troupe later invited him to visit their country.

For his solo presentation, Stierle took the opportunity to express his faith for the audience. He choreo-



Eddie Stierle, 18, won the prestigious Prix de Lausanne, an international ballet competition.

graphed Mozart's "Lacrimosa" (Tears), a piece about God's forgiveness of sins. He dedicated the Requiem to the memory of the seven space shuttle victims.

Stierle said his quiet moments in prayer before the curtains opened gave him a sense of confidence.

"By the time my solo came around...I was ready to show the judges what I could do."

With his second gold medal now among his laurels and an offer pending to join the Robert Joffrey Ballet Company in New York, Stierle could easily let fame and success override his life, but he has no intention of letting that happen.

When he wrote his thank you notes to sponsors, he penned, "With God's help I was able to perform with excellence...I'll always be grateful for that."



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Fr. Nolan, ministry cut short by accident

By Marjorie L. Donohue

In 1969, Father Thomas K. Nolan was ordained in his native Ireland for the priesthood of the Archdiocese of Miami, but his ministry abruptly ended less than three years later when he was seriously injured by an automobile. On Aug. 1 of this year he died after 15 years of suffering, at the age of 66.

The third member of his family to become a priest, Father Nolan was a native of County Carlow whose brother, Father Peter J. Nolan came to the Archdiocese of Miami in 1965 and was stationed at Our Lady Queen

of Martyrs Church, Fort Lauderdale.

It was his brother, Father Peter, then serving at St. Lawrence Church, Miami Beach, who accompanied Father Thomas on a brief stroll, on the evening of Dec. 15, 1971, from St. Thomas the Apostle rectory in South Dade toward the parish church, where the priest was an assistant.

As the two brothers walked along a sidewalkless stretch of lawn on SW 61 St. toward SW 72 Ave., Father Nolan was struck from behind by an auto and thrown into the air. His head slammed against the windshield of the car and his body landed on the roof of the auto which skidded to a stop in the

driveway of a house a few yards ahead.

After an ambulance rushed him to South Miami Hospital, neurosurgeons worked for four hours to save his life, treating the injuries to his head, severe damage to his left eye and numerous broken bones. For weeks he hovered between consciousness and unconsciousness while his other priest-brother, Father Joseph Nolan, C.S.S.P. of St. Jerome parish, Fort Lauderdale, joined Father Peter at his bedside.

Although no report of the accident appeared in the daily newspapers, St. Thomas the Apostle parishioners

learned of it from each other and gathered each night in their church to pray the Rosary for the priest whose custom it was to conduct weekly recitation of the Rosary during October and December. The injured priest subsequently returned to Ireland.

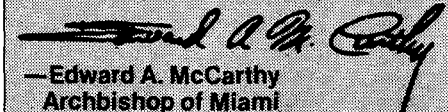
Archbishop Edward A. McCarthy visited Father Thomas when he traveled to Ireland as well as Father Peter Nolan, who left South Florida several years ago to assist in caring for his brother. Their brother, Father Joseph, died in 1982 while serving at St. John the Baptist Church, Fort Lauderdale.

\$54,000 sent to Bishops of Haiti

As a result of the generosity of our people, I have been able to send a check in the amount of \$54,169.40 to the Bishops of Haiti to help them in responding to the urgent needs of their people.

I am grateful to those who have responded to my appeal for our brothers and sisters in Christ in Haiti. Truly their generosity is in the spirit of Paul's second letter to the Corinthians (Chapter 9) "...he who sows bountifully will reap bountifully... God loves a cheerful giver. God can multiply his favors among you so that you may always have enough of everything and even a surplus for good works..."

Devotedly yours in Christ,


—Edward A. McCarthy
Archbishop of Miami

Official Archdiocese of Miami

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

The Reverend J. Thomas Pohto, OSA — to Associate Pastor, Resurrection Church, Dania, effective September 2, 1986.

The Reverend John W. Caverly, OP — to Associate Pastor, St. Dominic Church, Miami, effective August, 1, 1986.

Rev. Mr. Kirby McClain — to Director of Formation for the Permanent Diaconate of the Archdiocese of Miami, effective July 28, 1986.

Please help Catholics in Latin America

Dear Friends in Christ,

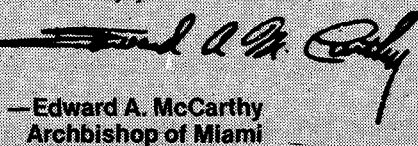
One third of the world's Catholics live in Latin America. Many of them are not instructed in the basic teachings of our Faith because of the lack of priests and religious. We share responsibility for their formation in the Catholic Faith.

The Annual Appeal for the Church in Latin America will be held the weekend of August 17, 1986 through-

out the Archdiocese. I thank you for your support of this Appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

Devotedly yours in Christ,


—Edward A. McCarthy
Archbishop of Miami

FCC petition NOT based on fact

Rumors concerning a petition reportedly authored by atheist Madalyn Murray O'Hair, are being circulated throughout South Florida, advising citizens to write to the Federal Communications Commission protesting petition No. 2493 and a hearing on same by the FCC.

The false rumor has been circulated for more than 10 years and has resulted in millions of letters to the FCC.

According to the Archdiocese of Miami Bureau of Information and the National Catholic News Service no such petition was ever sent to the FCC by O'Hair asking for a ban on religious programming.

It is believed to have been initiated in 1974 when two persons did petition the FCC to deny channels reserved for educational programs to religious groups. That petition was denied by the FCC.

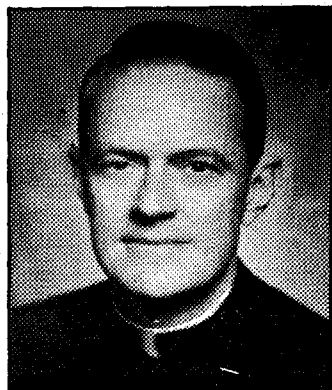
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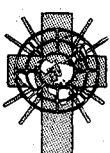

Monsignor William J. McCormack
National Director

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National Director, Propagation of the Faith
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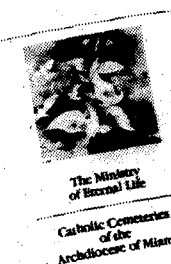
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Expert: Church should push NFP more

Continued from page 1

500 percent increase."

That's one of the "big lies" of artificial contraception, he notes, the idea that "you'll have a happier marriage (because) you'll have complete sexual fulfillment and you won't have a bunch of kids that you don't want."

What happened is that the notion of intercourse as "a marriage act, a sacred act, got lost in the shuffle. Once it became something just done for your own personal fulfillment, no longer strictly related to your marriage, then it went outside of marriage as well," Kippley says. The results are adultery and rampant promiscuity, even among teenagers, which in turn has led to skyrocketing numbers of unwed pregnancies and abortions.

Similarly, access to artificial methods of birth control "was supposed to provide more freedom for the woman. What the feminists are now saying is that the sexual revolution just contributed to her enslavement to man."

Timid Church

In Kippley's view, American priests and bishops, in the wake of the outcry over "*Humanae Vitae*," have been reluctant to confront these issues, too timid to tell Catholics that the ban on artificial methods of birth control "is the teaching of Christ... We don't have any real moral choices in the matter."

The price of that silence is that few young people today look to the Church for "explicit guidance" about sexual morality. They have adopted society's moral, "if it feels good, do it."

But "God has built in a meaning to sex," Kippley explains. "Sex is, in a divine plan, a true marriage pact. It is somehow meant to express, to symbolize, the love and the care that a couple pledged at marriage," — for better, for worse.

That view provides the moral foundation for all the Church's teachings on sexuality, including "what's wrong with sex outside of marriage. It's a lie. There is simply no covenant there to renew."

By the same token, to use artificial methods of birth control is to hedge on the marriage promise: "I take you for better (sexual pleasure) but not for the imagined worse of pregnancy," says Kippley, who authored a book on the subject, "Birth Control and the Marriage Covenant," in 1970.

"It is legitimate for certain reasons to avoid having pregnancy," he stresses. It's just that the end doesn't justify the means. Couples who avoid or space out their children by using

"God has built in a meaning to sex. Sex is, in a divine plan, a true marriage pact. It is somehow meant to express, to symbolize, the love and the care that a couple pledged at marriage."

—John Kippley, founder, Couple to Couple League



natural means of birth control are "respecting God's plan," and leaving their marriage promise open-ended.

God "has arranged it so that there are these naturally infertile times when we can express our affection for each other in this particular way," Kippley says. "And we accept the (sexual) act with all of its consequences.

"It's like the couple getting married in the first place. It's hard to imagine any couple today that don't take a good look at each other and ask, can I live with that person for the rest of my life? You do your best to eliminate the obvious risks. But when you marry, if it's truly a Christian marriage, you're saying, well, we've done our best... but we don't know what's happening tomorrow..."

Natural, effective

Which is not to say that practicing NFP is like playing "Vatican roulette," as the now obsolete rhythm method has come to be known.

Scientific studies have shown repeatedly that couples who follow the rules of the sympto-thermal method risk only one unplanned pregnancy per 100 women-years of exposure, Kippley says. Put another way, among every 100 women who use the method for one year, only one will get pregnant by accident.

Taking into account that a percentage of couples will "start taking chances," he says, a "real life" statistic is 15 pregnancies per 100 women-years of exposure — about the same as that of the so-called "barrier" methods of birth control and comparable even to the pill.

"When they talk about user rates [take into account the women who will not follow the rules] there'll be a range of anywhere from three and sometimes as much as a seven percent failure rate with the pill," Kippley says: from 98 or 99 percent effectiveness to as low as 91 percent.

But all natural methods require abstinence during certain phases of a woman's cycle, and that's what keeps many couples from even trying NFP, according to Kippley. "I think it's the fear of abstinence... Fear of what it

will do to the relationship."

Twenty years after the sexual revolution, he says, people have become accustomed to "satisfying their sexual urges whenever they occur... And many women believe that their role is to do anything and everything that their husband wants... I think that's a very, very slavish view of Christian wifehood."

Chastity applies within marriage as well, Kippley maintains. "Whether they're single or married, people have to exercise some self-control, they've got to try and develop some virtues... NFP provides a challenge to the wife to help her husband realize that he is still loved when they're not having sex."

In fact, many couples find that the period of abstinence enhances their love-making during the infertile phase, providing them with a kind of honeymoon each month.

That's consistent with Christian tradition, says Kippley. "The teaching of Christ is that you've got to die to live. What seems to be a burden is a blessing."

Couples as teachers

The purpose of the Couple to Couple League is to help married Catholics discover just how light that burden can be. Founded in 1971, it publishes books and study guides on the sympto-thermal method of NFP and trains user-couples as teachers.

Although thousands have learned the method from books alone, Kippley says, the League relies on the teaching couples — currently about 600, mainly in the United States and some European nations — to pass on their knowledge and experience to other couples.

Once taught, new users are encouraged to call their teachers if they have any questions, doubts or problems. That support is a unique characteristic of the League and assures that couples who begin using the method will continue to do so.

"I would say probably 97 percent of those who use it have no trouble with (following) the method itself," says Kippley, adding that the total cost of

the sympto-thermal method is the price of the initial class — a marked difference from most artificial methods.

He adds that NFP — whether it be the sympto-thermal method or the Billings ovulation method — provides many other benefits, among them:

—it can be used to plan pregnancies, not just avoid them;

—it has helped many couples who thought they were not fertile to conceive;

—it gives women a deep and satisfying knowledge of how their bodies work.

Make it mandatory

Unfortunately, a large number of Catholics remain unaware of NFP methods, and even of the very positive teaching of the Church on the subject of sexuality, Kippley says. That's entirely the Church's fault, and he is convinced that things must change.

"I think the leadership of the Church has to get serious, has to realize that Catholic teaching is true and that people suffer when they don't live according to the truth. Young people in grade school and high school and college have a basic human and Christian right to get the fullness of Christ's truth, which includes chastity, at whatever level they are: whether it be grade school or high school, dating or college, pre-marriage, into marriage... We have to have education in chastity."

In addition, Kippley says, the Church should require "every engaged couple to attend a complete series of classes in the sympto-thermal method, classes that are explicitly supportive of '*Humanae Vitae*.' That should be just as much a normal part of marriage preparation as planning your ceremony or going to any dialogue about communication."

Not a single diocese in the United States is requiring such classes, he says. "I would say not over two percent of engaged couples are coming to learn about natural family planning," even though most dioceses do set aside either four or six months to prepare young people for marriage. (Many marriage preparation programs, such as the Archdiocese of Miami's Camino, Engaged Encounter and Pre-Cana, provide at least an introduction to NFP.)

"The Church has to convince (couples) that if they want to be with our Lord in Heaven for all eternity they've got to walk with him in this life," Kippley says. Jesus "never promised us heaven on earth. He promised us to walk with him on the narrow way. And the narrow way affects our sexual life too."

How NFP works

Natural Family Planning (NFP) is the general term for methods of birth control based on a woman's monthly cycle of fertility and infertility. In NFP no artificial devices or medications are used, but abstinence during the fertile phase is required if couples wish to avoid pregnancy.

Currently, there are two widely recognized and accepted methods of natural family planning: the sympto-thermal method taught primarily by the Couple to Couple League; and the Billings ovulation method, developed by Dr. John Billings, an Australian physician.

In both methods, couples pinpoint the time of ovulation — the phase in every woman's monthly cycle when she is most fertile — by observing and charting a series of physical symptoms or changes in the woman's body. These symptoms are triggered by changing levels of the hormones estrogen and progesterone and have been

documented scientifically as occurring in all women, unless they are infertile.

The Billings method relies on just one of these physical indicators, the changing consistency of the cervical mucus — clearer, more stringy and stretchy as ovulation approaches and occurs; and stickier, milky, cloudy or non-existent prior to and after ovulation.

The sympto-thermal method also relies on the mucus as the key indicator of fertility, but provides a series of cross-checks to allow couples to determine more precisely the time of ovulation.

These cross-checks, or other physical symptoms that accompany ovulation, are:

- Changes in the cervix: more open and soft during ovulation, firmer and closed afterward; and
- A rise in the woman's basal body temperature which occurs just after ovulation.

Couples who want to avoid pregnancy simply follow some basic rules for abstaining from intercourse during the fertile periods. Both NFP methods also can be used to plan pregnancies, and have enabled many couples who thought they were infertile to conceive children.

These methods are approved by the Catholic Church and have proven effective regardless of the length or "irregularity" of a woman's menstrual cycle.

Information about natural family planning in general and the sympto-thermal method in particular can be obtained by writing to: The Couple to Couple League, Box 1111-84, Cincinnati, OH, 45211-1184. To find out about classes in the method being taught in South Florida, call Kevin and Caryl Hanlon, 742-7836 in Broward and 763-1811 in Dade; or the Family Enrichment Center, 651-0280 in Dade.

Family feuds

Psychologist offers 10 steps for ending them

Passionate family quarrels often slip into unfriendly silences that last for years. Un "Coming In From the Cold: Healing Long-term Family Rifts," an article in the June *St. Anthony Messenger*, Psychologist James Kenny shows through some "success stories" how you can end a family feud and renew positive relations.

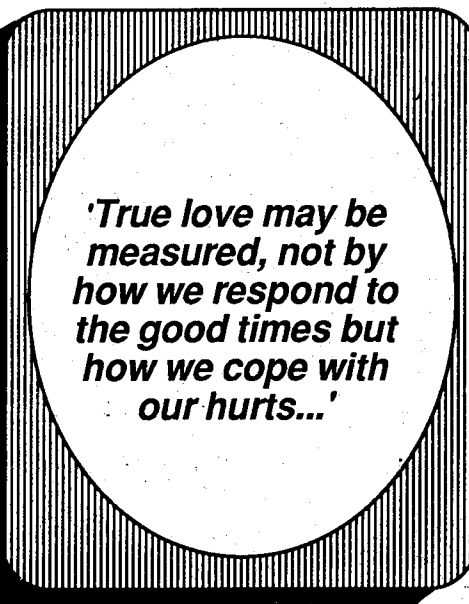
A father ordered his daughter from their home when she was a 19-year-old drug-abuser. Now 10 years later, she has been married for five years, has two children and has stopped the drugs. Her parents have never seen their grandchildren and wish to get back in touch with their daughter.

The father began his campaign with a birthday card. Later, he sent a birthday card to the son-in-law he had never met and in his Christmas card included a short letter to the grandchildren. He received a Christmas card back signed "Love" with his daughter's and son-in-law's names.

Shortly after New Year's he phoned his daughter to inquire how their lives were going. Dad wisely refrained from defending himself and asked about the children. That was the first breakthrough. What mother can resist telling how marvelously clever her children are? And what grandparent can fail to respond proudly?

In another example, Bill and Jan turned to the local family-service agency and met with a social worker. They had not seen their grandchildren since their son's funeral two years ago. They suspected that their daughter-in-law blamed them for her husband's death since he had been hurrying to meet them when the auto accident occurred--and as a result was deliberately keeping the children from them.

The social worker suggested a natural mediator. Since the grandparents were still friendly with the daughter-in-law's aunt, they called her on the phone. When the aunt tried to help without success, the social worker counseled them to see a lawyer. The lawyer advised them of their legal rights as grandparents and wrote a letter to the



resistant daughter-in-law.

The lawyer's letter turned the tide. Motivated perhaps by a desire to stay out of court, the daughter-in-law called the aunt and said she was open to visitation.

Since Mother died seven years ago, her two sons, John and Phil, had little contact because of a bitter disagreement over the will. A year ago, however, John heard through relatives that Phil's wife was seriously ill. He wanted to talk to his brother, visit his sister-in-law, and help if he could.

John started by sending Phil a brief but straight forward note. He waited long enough for Phil to get his letter, and then phoned. Before he made the call, John's wife warned him to listen and learn for a change. Thanks to her advice, John did not argue or defend himself. Instead, he repeated his concern, told Phil he truly cared, and would be available if and when Phil felt he could help.

Two days later John sent another note. Phil called back the day he received it. "Please come," was all he

said.

Despite these success stories, reconciling after a quarrel won't always be easy. Here are 10 steps or rules which can help.

1. **Take the initiative.** Someone must. Put your pride and hurt feelings on hold and make the effort.

2. **Seek a wise counselor.** Other family members, friends and professionals can help you sort out your own feelings and prepare to take that important first step.

3. **Use ordinary means.** Routine birthday and holiday cards can be innocuous starters. Two ex-friends reconciled over a drink after work.

4. **Be informal.** Again, the after-hours drink was a good idea. Cards, short breezy notes, a brief inquiry on a matter of current common concern--these serve to keep the pressure off that initial contact.

5. **Be brief.** Don't hurry to do everything in the first meeting. Two to 10 years of silence will not be remedied in one encounter. Keep the first contact short.

6. **Be personal.** Tell how you feel about the silence, and what you want.

7. **Accept negative feelings.** This is not the time to defend yourself or set the record straight.

8. **Stay positive.** Look for good issues you have in common. In the first two stories, the grandchildren offered a common ground.

9. **Focus on the present.** In each story, the "hero" spoke of the **silence**, not the original disagreement as the problem.

10. **Keep trying.** Don't push but don't quit either. Remember how each "hero" had to make two or three attempts before breaking down the wall. Success came from patient and humble persistence.

True love may be measured, not by how we respond to the good times together, but by how we cope with our hurts and arguments. Thawing the ice after a long unpleasant "winter" in our relations is extremely difficult. But few joys can compare with coming in from the cold, with the satisfactions of friendship reborn.

What does it mean when it's 'Kosher'?

Religious News Service

New York (RNS) - An ad for kosher vitamins appeared in a recent issue of a Jewish newspaper. "Vegetarian formula - no animal fat added," it proclaimed, offering a free bottle of kosher Vitamin C, 500 m.g., with rose hips.

Kashruth, or kosher, products are offered to Jewish Americans in increasing proliferation, particularly during the Passover season. In his 1983 anthology, "Dimensions of Orthodox Judaism," Rabbi Reuven P. Bulka noted that "Chinese, French and Italian kosher cuisine is available in major centers, kosher pizza is a staple in most vibrant communities, and many major national and local producers pay for the privilege of having their products endorsed as kosher if they comply with the strict regulations usually demanded."

But even as kosher standards are devised for a growing number of things, Orthodox Jews find themselves in disagreement about the degree of purity that is appropriate for kosher certification. Rabbi Bulka noted that "for today's super-scrupulous Jew, there is super-scrupulous kashruth, either under the label 'glatt-kosher' (coming from the Yiddish word for 'smooth' and indicating that there have been no halakhic compromises involving the meat), or the more advanced 'mehadrin min haMehadrin' (the most scrupulous of the scrupulous)."

The term "kosher" comes from the Hebrew word "kasher", which means fit or correct. It means something that has

been ritually approved, and it describes "not only the food itself but the process by which the foods are made," says Conservative Rabbi Joel Meyers, associate director of B'nai B'rith International. He notes that kosher

Foods with leaven, known as "chometz", must be removed from the household or destroyed during Passover. "To facilitate the removal of chometz, each Jew is obligated to conduct a diligent search in all places

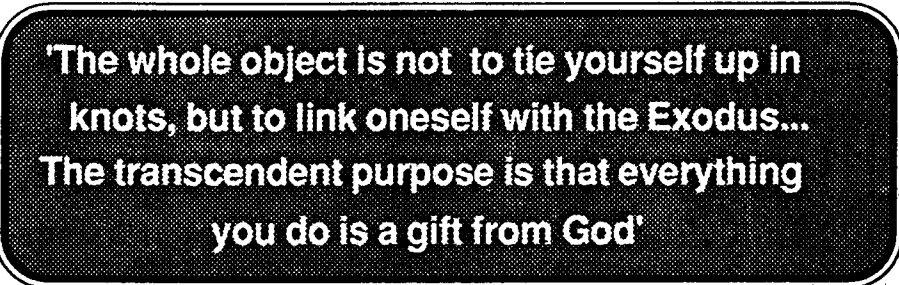
According to Rabbi Meyers, "it sounds like it's a huge amount, but it really isn't, because all natural foods are okay, anything that grows on a tree. Most Jews will say things in their frozen state are okay, like frozen broccoli."

But some standards differ. Rabbi Meyers points out that "the Conservative movement in the United States has generally said that all foods which are natural - salt, pepper, coffee - don't need special rabbinic supervision, but that processed foods do. The Orthodox would not agree."

Indeed, the Orthodox Union urges Jews to "be familiar with the rabbi or organization giving the Passover endorsement," and warns that "the mere mention of Kosher for Passover on the label is not a sufficient guarantee of the product's acceptability for Passover use."

Why so many different standards and certifications? Orthodox Rabbi Yitzchak Rosenbaum, director of alumni affairs at Yeshiva University, notes that "America really has no central religious authority." As a result, he says, there are both real and "fake" criteria, and some rabbis "have no standards" for giving certification.

Rabbi Meyers explains that "rabbis are basically interpreters. I can read and interpret something in one way, and someone else may vary. The reason you have different rabbinic groups is that Judaism is a very democratic religion."



directives are not only contained in the Mosaic laws, but can be traced as far back as the ninth chapter of Genesis, when "after the flood, God says to Noah that he is not to eat meat with blood in it, because blood is a source of life."

Reform Rabbi A. James Rudin, interreligious affairs director of the American Jewish Committee, says that kosher standards that are accepted by all Jews include the prohibitions of all pork products or shellfish, and the ban on mixing milk and meat. These standards are increased during Passover, he notes, when only unleavened foods are used, even if a food with leaven would otherwise be considered kosher.

where chometz may have been kept or consumed any time during the preceding year," according to the Union of Orthodox Jewish Congregations of America, the major kashruth supervision agency. In its 1986 Kosher Directory, the Orthodox Union advises observant Jews to search for chometz items in such places as pocketbooks, briefcases, baby carriages, and even vacuum cleaner bags.

"The whole object is not to be rigorous or to tie yourself up in knots, but to link oneself with the Exodus from Egypt," Rabbi Rudin says. "The transcendent purpose is that everything you do is a gift from God."

Fundamentalism-- growing concern

The fundamentalists are coming! The fundamentalists are coming!

More and more these days you are likely to see articles and TV documentaries on the fundamentalist phenomenon, the rise in this group's self-awareness and political militancy. Fundamentalists may be loosely described as Christians who interpret the Bible literally, are very conservative in their moral views, are right wing politically, and are not uncomfortable with conspicuous affluence as God's blessing on their righteousness.

One of the fundamentalist TV evangelists, Pat Robertson, is apparently making a serious attempt at the presidency, while other kindred spirits such as Jerry Falwell, Jimmy Swaggart, et al., continue to promote not only old fashioned preaching themes but a kind of political agenda as well, including more missiles to fight the evil empire of communism.

Voice editorial

The reason some people are getting concerned is that this group makes up about twenty percent of the voting public and would likely vote in a dedicated bloc in local as well as national elections. They would swing a considerable clout in many areas of the country and could definitely swing a presidential election, if not for Pat Robertson, then for the major candidate of their choice.

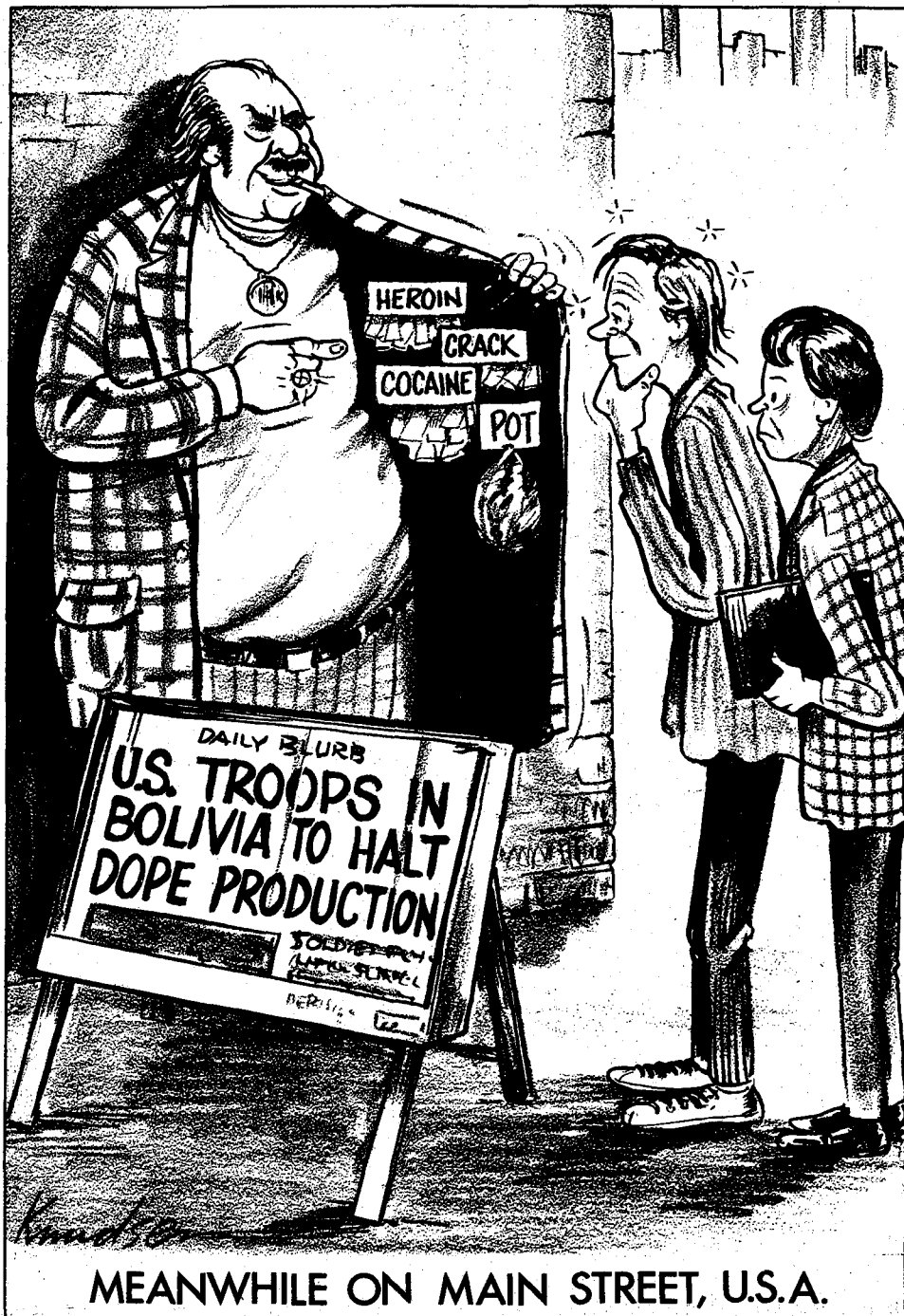
This is not necessarily all bad. Catholics would agree with many fundamentalist values, their dedication to worship, pro-life beliefs, anti-pornography stands and patriotism, to name a few. Many fundamentalists are simply good people following the simple ideas of hearth and home.

What scares some people is the inflexibility and simplistic views of the fundamentalist leaders which are well and good for those who want to adopt them but are feared by moderates when such views become militant in the political arena. As one such yuppie/fundamentalist said on a TV documentary this week, "It is our duty to take control."

Such words are downright chilling when viewed in the light of Iran, whose own fundamentalism, though more extreme, nevertheless illustrates the potential horror of rigidity and self-righteous militancy.

While we welcome a turn back toward old-fashioned values of discipline based on religious values, we are concerned that an avenging-sword mentality not become a major power in the country.

Yet, many American leaders who dread fundamentalist power have no one but themselves to blame. The politicians and jurists who have taken a benign attitude toward the sleaze in our entertainment media, toward the cold secularity of our public schools, toward the virtual hostility to religion displayed in many of our institutions--these leaders should not cry too loudly when large numbers of Americans find appealing the simple answers and simplistic theology of fundamentalists.



MEANWHILE ON MAIN STREET, U.S.A.

It is important for Catholics and others to represent a kind and loving version of 'mainstream' Christianity in America, taking into account the complexities of the world we live in, as an alternative to any closed system of thought.

It is also important that the libertarians take a look at the seamy side of America and their weak response to it, while worrying about fundamentalists who want to 'take control.'

Letters

Catholic crusade against drugs

Editor:

In my opinion the Catholic Church must lead a Crusade to halt the use of drugs among the American people, especially the young people. Everyone in the community looks up to the Catholic Church, that is why the church should provide the leadership needed to halt the use of drugs among our young people.

The Church should start this first, by having all of our clergy preach a sermon once a month on the evils of drugs.

This great nation that we all love must start somewhere to turn the tide against the evils of drugs. What better place to start than the Catholic Church.

—John J. Mackel
Homestead

I watched the entire broadcast that evening, both local and national news, and I feel I should come to the defense of Peter Jennings. With all due respect to Mr. Starks, I believe he did misinterpret the remark.

Bryan Norcross, the Meteorologist from Channel 10, was giving the weather report all week long from the roof top of the building. Anyone who watches his weather report will know that you never know where his report will come from, whether in a helicopter, on the beaches or from a roof top. Bryan is a character, that's what makes him so likeable.

Peter Jennings, in my estimation, is a respectable, thorough and concise reporter for the national news, along with our own local news broadcasters, and they should be commended.

—Margaret M. Hale
Summerland Key

Fatima warning

Editor:

Our Lady of Fatima warned about political spreading (Russian style Communism) error, as far back as that country's revolutionary overthrow of its own Czarist government Oct. 1917 (69 years ago).

She (the Blessed Mother) has persevered doing so in many varied places ever since, throughout the world. "Pray the rosary," she says, "that Russia convert from grievance toward the antagonistic behaviour of

its violent movement, contrary to peace and love (Her Immaculate Heart).

How, indeed, can a nation (dedicated, for the most part, to Christianity) expect the promised blessings of life, which is in Christ, when its very own militant revolutionary ideology deals persecution, conquest and literally, death?

"Repent!"... (the very first word used by Christ in announcing the Kingdom of God)... is a turning away from evil.

—Anthony J. Fleece
Wausau, WI

Porn report takes away others' rights

Editor:

The recent stir caused by 7-11 stores removing "men's publications" from their vendor racks, the Meese report on pornography and the media reports have riled me. I am a firm believer that morality should be taught in the home and church and should not be legislated.

What I believe is moral (or pornography) may not be what others believe. We are each entitled to make our own choice. Freedom of speech not only dictates that others, (no matter how negative their message,) may express themselves freely; but it also gives each of us the choice to listen, to read and to see what we want. The efforts to legislate all of the publications also will legislate my choice. It is this fundamental intertwined set

of rights that I am defending.

I understand the zeal of those who find "porn" repugnant. I too am turned off by this material, but I have the choice to buy or not to buy these materials.

There are many side issues created by all this hubbub; each should be discussed at length and separately. I offer a few short thoughts on these, with apologies for not detailing my deep feelings on each.

Child pornography: should be outlawed, but not for its expression, rather because it is child abuse.

Pornography leads to sexual violence:

Balderdash! Sick minds commit sick acts. This is like saying alcohol creates alcoholics; loose women (and/or men) destroy marriages; etc. If there is any truth to this, we'd better outlaw Rambo, Patriot and all the movies depicting physical violence.

The Meese report on pornography is a comic tragedy. It is both funny and sad. We had better watch this carefully. Our fundamental freedoms of speech (and choice) are under attack.

Forget not what our Lord once said, "Give unto Caesar what is Caesar's..."

—Don Boylan
Miami Shores

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

Prayers for the dead

Q. I would like to know more about helping loved ones by praying for them after they have passed on. So many other religions believe that when

By Fr. John Dietzen



someone dies it is too late. Where in the Bible would I find something to back our beliefs about praying for the dead?

From the beginning, Christian people have believed in the communion of saints—a union with those who have died before us as well as those who are presently in the body of Christ on earth. They understood this to mean that prayers offered to God for those who have died, as well as for those still alive, are proper and effective in God's providence for his people.

As I said, we have evidence that this was true from the earliest decades of the church. But you won't find much, if anything, about it in the Bible.

True, some have seen hints of the validity of this beautiful Christian tradition and belief in a few scripture passages, such as the reference in the Book of Maccabees that it is a "holy and wholesome thought to pray for the dead." (As one of the deuterocanonical books, incidentally, Maccabees is not traditionally in the Protestant Bible.)

However, Christian belief in the communion of saints and other beliefs following from that are not primarily based on anything in Scripture. They come out of the instincts inspired by the Holy Spirit as the church gradually reflected on what Jesus said and did and how those things should affect the way his people live and pray.

It is worth noting that not until the Protestant Reformation did Christian people begin to expect something to appear in the Bible before it could become valid Christian belief and practice. Even today most Protestants agree that this is not the way to approach or understand our Christian faith. Even those Christians who claim to believe only what is in the Bible actually believe many things that are not there.

Perhaps most obvious of all, where in the Bible does it even say there should be a Bible in the first place? Nowhere in the New Testament do we have a record of Jesus writing anything (except on the ground in the event of the woman caught in adultery) or asking his disciples to write anything.

Anything contrary to those parameters would be suspect at least; but not everything was believed to be in those writings. This is the way the church intended the Scriptures when they were identified as our Christian "inspired writings"; and this is the way the church understands them even today.

The same goes then for our belief in the communion of saints and prayer for the dead. If there is anything that the resurrection of Jesus, and other events related to the resurrection, told the earliest members of our faith, it was that the walls between heaven and earth are not impregnable.

In some mysterious way of divine providence there is communication between the life of eternity and the shadows of that life which we share in this world.

Questions for this column should be sent to Father Dietzen at Holy Trinity Church, 704 N. Main st., Bloomington, Ill. 61701.

The sanctuary dilemma

In May, two Roman Catholic priests, a nun, a Presbyterian minister, a former missionary and three lay women—sanctuary workers—were convicted of breaking the law. Their crime was smuggling Salvadoran and Guatemalan refugees into the United States. In July seven sanctuary workers were put on probation for three to five years.

The sanctuary workers acted out of compassion, selflessness and a deep concern for the safety and well-being of their fellow humans—exactly what Jesus has taught us to do.

As a convicted sanctuary member, Father Anthony Clark, put it: "No one can convince me that what I have done or am doing is criminal. It's the height of absurdity."

The word "sanctuary" means "a holy place" and the sanctuary movement began when church people especially from Arizona and California began assisting Central American refugees. Religious leaders from several denominations along with private individuals have joined to defend a principle they say goes back to the dawn of civilization: "The innocent guest in our home shall not be sent away to face possible persecution and death."

But the U.S. government doesn't see sanctuary as a moral or religious issue. In the seven-month criminal trial against the sanctuary workers, the U.S. district attorney argued that the defendants simply broke the law. Throughout the trial, the judge refused to let any testimony surface about the defendants' religious views or about conditions in Central America.

As a society, we need laws. But laws are created by humans and can be flawed. Sometimes human law and God's moral law can conflict.

Sanctuary workers ask that Central American refugees be granted the same extended voluntary departure status that is given to refugees from other countries until the violence in their countries ends. Sanctuary workers contend that the government is violating the Refugee Act of 1980 in failing to

By Antoinette Bosco



grant asylum to those fleeing political violence, persecution and death squads.

But the Immigration and Naturalization Service holds that Central Americans are economic, not political, refugees and therefore are ineligible for asylum. Since 1981, more than 50,000 refugees have been deported.

The spirit of sanctuary is of a different nature from that of tangible law-and-order rules. Sanctuary calls into action basic religious, moral and political principles, and raises complex legal issues.

Sanctuary workers are responding to their consciences, drawn to the appeal of suffering people who are asking for help.

In my heart, I strongly believe that the sanctuary workers are justified. As a law-abiding citizen, on the other hand, I want our laws obeyed.

Faced with a conflict between Christian values and human law, what is a Christian to do?

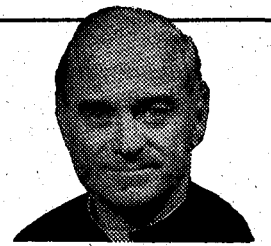
The dilemma is a reminder that living by faith in a complex society is difficult. The bottom line is that Christians must ultimately follow their consciences.

Following my conscience, I am 100 percent with the sanctuary workers.

(NC News Service)

Jesus' answer: peace

By Fr. John Catoir



Violence is the opposite of peace and happiness. Jesus, in His Sermon on the Mount, gave us the formula for avoiding violence. He opposed the attitude of greed and selfishness which underlies it. Those who want more and more fight to hold on to their own. They want the license to use people and things to satisfy themselves; they are ready to attack anyone who gets in the way. The unholy attitude of "kill or be killed" may sound reasonable under the principle of legitimate self-defense, but it often disguises a murderous spirit.

Jesus gives us a new set of attitudes to enable us to bear the good fruit of happiness instead of the bad fruit of violence and misery. He said, "Happy are those who are poor in spirit, those who are merciful, etc." He implies that those who are revengeful, violent, lascivious, acquisitive and arrogant contain in themselves the seeds of their own unhappiness.

It takes real faith to accept Jesus at His word; to be convinced that one is not an idiot for renouncing the pursuit of riches; that one is not a weakling for relinquishing a disputed object rather than waging a fight; that one is not a fool for risking one's safety by helping a stranger in need.

Jesus regarded violence as a problem rather than a solution. "Put away your sword." Today we hear: strike first before they strike you; make sure you get what's coming to you; stand up for your rights; fight back. According to Jesus, this attitude does not lead to happiness; it leads only to further violence. Jesus called for a new set of attitudes.

The eight Beatitudes are really one truth with many

facets. The deeper meaning is not immediately apparent. "Blessed are the poor in spirit, for theirs is the kingdom of God," does not mean, "You may have it rough now, being poor and sorrowful, but hang in there, one day you'll get your pie in the sky."

What it means is that the seeds of happiness are already growing in one who deeply believes in the folly of the cross; that one is not a fool for being humble, for disdain what the world praises so highly—riches and the will to power.

Jesus became poor and vulnerable to show us the way: "If anyone among you wants to be great, let him be the servant of all. The Son of Man came not to be served, but to serve and to give His life as a ransom for many."

For a free copy of the Christopher News Notes, "Taking a Risk for Peace," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.

Time capsules

By Frank Morgan



The origin of days

Sunday and Monday are named for the sun and moon. Tuesday is named for Tiu, the Norse god of war who lost his hand when a wolf bit it off. Wednesday is named for Wodin, the chief Norse god who welcomed brave warriors to Valhalla.

Thursday is named for Thor, the Norse god of thunder whose chariot was drawn by two goats. Thor owned a massive hammer which the giant, Thrym, stole from him and refused to return unless Freya, the goddess of love, would marry him. Thor dressed up in Freya's clothes, wheedled the hammer from Thrym and then slugged his host and killed him.

Friday is named for the Norse goddess of fertility, Frigg, who was the wife of Wodin and the mother of Thor. So it would seem to be more correct to change the common expression heard at the end of the work week to "Thank Goddess, It's Friday."

People have called Friday "hangman's day" because it once was the day set aside for the execution of criminals. Legend tells us that Eve did the apple number on Adam on a Friday and that Noah's flood was on a Friday, as was the Tower of Babel incident.

Friday the 13th is considered to be the unluckiest day of the year because Christ was crucified on a Friday and there were 13 men at the Last Supper. Sailors of old refused to take to the sea on Friday the 13th for fear of sinking. But then in the 19th century, along came the captain of the Solferino who thought that a superstition didn't hold water. He ordered his crew to set sail on Friday the 13th. But later that day the ship took in 13 feet of water and sunk, killing everyone on board.

Saturday is named for the Roman god Saturn, who swallowed his first five children because an oracle had told him that one of the children would overthrow him. His wife hid their sixth child, Jupiter, who grew up and forced his father to give up the throne.

Saturn, who is usually pictured as a bent old man with a scythe in one hand, taught the Romans how to farm and become prosperous. The Saturnalia Festival was held in Rome every year from December 17th to the 23rd in his honor. Public businesses stopped, families held banquets and the celebrants visited and exchanged gifts. They also decorated their halls with holly.

Dealing with mental illness

Dear Mary: Mental illness of varying forms seems to run in my family. Although research is scant, I know heredity can be a factor.

As I begin having children, I am unsure how to approach them about this. I'm afraid they will notice that some of their relatives are "different"-yet I do not want to unduly alarm them about hereditary concerns.-Ohio

Many things run in families- from heart disease to curly hair. If we trace our families back three or four generations through all branches, each of us can probably find many characteristics, desirable and undesirable.

Every family has persons who are different. We may have family members who cannot see, who have lost an arm or leg, who are developmentally slow, who are very elderly and say and do things which appear strange. In short, no family is composed of members who look and act like a television commercial.

The fact that mental illness "runs" in your family is not a matter you must explain to them before they leave the cradle. Young children are not particularly concerned with differences. It is adults who are good at putting labels on everyone who is different.

What children are very good at is picking up the feelings of their parents. Even the youngest children

By
**Dr. James
and Mary
Kenny**



have an amazing "radar" which recognizes when a parent is concerned or afraid. If mental illness in your family concerns or upsets you, your children will probably notice it and become concerned or upset. Their concern will become apparent and upset you more, and so the cycle goes.

The problem is not mental illness in your family, but your feelings toward mental illness, for on your feelings will hinge the attitude of you children. Whatever the ages of your children, take some steps to deal with your own feelings. Here are some suggestions.

1. If you are concerned with mental illness, bring your concern out in the open where you can deal with it. Join your local mental health association. Talking and working with others of similar concern has two advantages. You can do something positive on behalf of the mentally ill, and you can become more

comfortable with your own feelings about mental illness.

2. Become a volunteer at a local mental hospital or mental health center. Again you can do something positive while becoming more comfortable with your own feelings.

3. If your greatest concern is in a specific area such as alcoholism, schizophrenia or Alzheimer's disease, you can join a support group for relatives in the area of concern. They will help you to realize there are many people with concerns like yours.

4. Talk with a mental health professional. You might want to make an appointment with a clinical psychologist or certified social worker, not for therapy for yourself, but for information. Research on mental illness is abundant, and a professional can answer some of your questions with the findings of recent research. He or she can also suggest reading material and perhaps some publications you might wish to subscribe to.

You are correct in realizing that your children will "notice" mental illness. What they will absorb is largely your attitude. From you they can develop an attitude of fear and apprehension or of understanding and a desire to help. Your family problem gives you an opportunity to teach your children the latter.

(NC News Service)

Battling subliminal seduction

When I read columnist Bob Greene's piece on subliminal seduction tapes, I felt deep anger. Women today- and men too, for that matter- are having a tough enough time establishing relationships in a sexually-laden society without being seduced by music concealing messages to submit, to crave him, to trust him.

Then again, I foolishly reasoned, men aren't going to resort to this kind of deceitful manipulation to get sex without a relationship, are they? Apparently they are because the producer of these particular tapes sold \$130,000 worth on advertising alone, before he even made the tapes, and estimates sales of \$300,000 within the year. That's a lot of buyers.

For those unfamiliar with subliminal tapes, they are produced by mixing a tape of music with a tape of hidden messages which touch the subconscious to change behaviors. Department stores use them to reduce shoplifting. Millions of people use them to change behaviors like smoking, overeating, and so on. They're a hot sales item today.

Let's look at the advertisement put out by this particular company in national men's magazines: "Amazing New Tape Seduces Women. She thinks it's only music, but she's being erotically programmed subliminally to love you. She will ONLY notice music. But inaudible hidden commands penetrate her subconscious mind. Soon she wants you with an overpowering passion, a throbbing determination. Like hypnosis, Subliminal Motivations CANNOT BE RESISTED." Ad nauseum.

By
**Dolores
Curran**



The morality of these tapes doesn't seem to bother the manufacturer. When asked about it, he told Greene, "I don't know whether what I do is moral or not. I've wondered about that. The way I figure it, the tapes are probably a step up from trying to seduce her with booze or drugs."

The way I figure it, all three methods are immoral. But our culture has a way of tempering morality with free enterprise, i.e., if it makes money, it's more moral than if it doesn't.

The producer stressed that there is nothing pornographic in the tapes. "My feeling is that a woman chooses a man not for a sexual reason, but for a deeper reason. She wants a man to be faithful and true to her. So the first part of the subliminal message is that this man is a good, faithful man." THAT isn't pornographic?

Writing angry letters condemning such methods has proved futile in the past. Rather let's fight tapes with

tapes. I suggest women who are dating (and parents of those dating) buy these tapes, reproduce them, and pass them out freely to friends so that they can recognize them when they're played by men they meet.

The moment the particular tape begins to play, women will know the man for what he is - a manipulator, a seducer, a man who cares about sex, not persons.

I considered giving the name and address of the vender mentioned by Greene but I've decided against it. I don't want to support such ventures. But those interested can pick up one of the seamier men's magazines and find several offers. If each dating woman bought one tape, and passed it around, the cost would not be prohibitive.

Women's, church, and youth groups could do the same, buy the tapes and make them available to their members for recognition purposes, with the suggestion, "Listen to these tapes and know what kind of man this is." This action takes the power out of the tapes and causes a backfire effect.

I hate supporting these companies by encouraging you to buy the tapes but an initial investment could kill the companies producing them. If men begin to hear that women are familiarizing themselves with these tapes, they're not as apt to be attracted to buying them.

Maybe it's an off-the-wall idea but so are the tapes. The point of subliminal persuasion is to alert the conscious mind to the subconscious. That's exactly what I'm suggesting, letting the tapes work for us instead of against us. (Alt Publishing)

Family matters

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

Now that I'm divorced, how do I 'fit into the church'?

Certainly this question can have various levels of meaning. "Do I belong?" is somewhat different from "How do I belong?" We can also say that your acceptance or non-acceptance as a divorced person by a particular parish community is not the same as the degree of comfort or discomfort you feel as a part of that same community.

Being divorced in no way diminishes your participation in or your belonging to the Catholic Church. You still have every right as well as every obligation that you had prior to your divorce. This means that you may still receive communion, send your children to the Catholic school, serve as a member of your parish board or act as lector and Eucharistic minister at your parish liturgies.

Your obligations also remain the same. It is often in this area that as a divorced person you begin to question if you 'fit' or not. If your experience of being Catholic has been predominately that of following all the rules, you may begin to feel isolated or even abandoned by God and the church by the mere fact that you are now divorced.

There is often a time in which you need to cast God

Catholic and divorced

and church aside as you search for how you do 'fit'. "Who is this God I knew when things were going well for me? Is He ready to punish me now? How does He speak to my present experience?"

And this church... "Can I continue to belong? Do I even want to belong when I feel so alienated. When I feel unable to live up to its legal code? Yet, this is the only church I know, believe in, and where I feel at home!"

These questions are agonizing when they are 'yours'. Yet these very questions and the process of struggling with them at a time of crisis is what can lead you to a maturing faith and commitment to your God, the God who does speak to your present experience.

Through this search you may come to realize that being Catholic as well as being Christian is not so much the observance of law for its own sake, but rather it is a way of life, a commitment to certain values and a faith which evokes response.

Jesus called his followers to be more than observers of the law. He challenged them to move beyond the mere observance of a legal code to a commitment to basic values, love and concern for others, forgiveness and compassion toward those who have been offensive, faith in a God who is with us always and the need to spend time in prayer as a means of listening and coming to know our God.

It is relatively simple to be at Mass each Sunday but

the challenge is "can I forgive my husband/wife? Can I forgive the church which seems at times not understand my situation? Can I believe that God is with me at a time when he seems most far away? Can I reach out to the person in the pew next to me who has made unjust accusations about me? Can I stand up and be counted as one who remains faithful to my church at a time when it seems unfaithful to me?"

Do you "fit into the church"? Yes, if you choose to do so!

There is also that experience of not 'fitting' because people do not allow you to do so. You can feel their unasked questions, their turning to avoid you and the judgements they make of you. Sometimes this is most real and it is difficult to 'fit' when you need so badly to have someone reach out to you to care, to understand and to embrace you.

On the other hand, there are times that this is not real. More often it can be the projection of your own pain and your preoccupation with 'I am divorced'. Because you are so aware of your situation, it is not unusual that you think everyone else is, too. So you misread every look, every word and every action as being directed to you who are divorced. This a normal response but in time you need to let go of it.

Do you 'fit into the church'? Yes, if you choose to do so!

Sex, alcohol and Donahue

Alcohol, sex and Phil Donahue. Those are my topics for this week, and if that combination doesn't get your attention, I'll have to resort to sticking firecrackers in your pockets.

By
**James
Breig**



ALCOHOL: The National Coalition on Television Violence (NCTV) has done studies on a number of issues involving the tube, including (obviously) violence and now (not so obviously) drinking.

According to a recent report by the group, which studied primetime programs in 1986, there is six times as much alcohol drinking on TV as there is in real life. The NCTV study found that alcohol was consumed more than four times every hour in prime time. In addition, if you saw a character on a show sip something from a glass, the odds were it was alcohol and not water or a soft drink. That's because 54 percent of all beverage consumption included alcohol. Of that drinking, 78 percent was wine or hard liquor.

I bet you can guess where you are most likely to see booze being swilled. Answer: On "Cheers" which takes place in a bar. It is followed on the NCTV list by "Love Boat," "Miami Vice," "Falcon Crest," (which takes place in a winery), "Dallas," "The Equalizer," "Last Precinct" (now off the air) and "Hardcastle and McCormick."

At the other end of the scale were such teetotaling series as "Diff'rent Strokes," "Who's The Boss?" and "The Cosby Show."

So what's the problem? According to Thomas Radecki, M.D., NCTV research director, "TV as a whole portrays an alcoholic style of



SOLE SURVIVOR--Sigourney Weaver, the sole survivor in the highly lauded sci-fi film, "Alien," made in 1979, returns to do battle with the nightmarish creatures in the sequel, "Aliens." The USCC rates the film A-IV, adults with reservations because of its vulgar language.

drinking but with virtually no harmful consequences. Drinking is shown as a glamorous way of having fun and the normal, adult way of relaxing."

What is missing, he continues, are the dangerous side-effects of alcohol, including family violence, crime and illness. While specials sometimes deal with alcoholism, regular series show the heroes sloshing down the Old Fashioneds with no problem. Dr. Radecki

'TV as a whole portrays an alcoholic style of drinking ...with no consequences.'

suggests that TV show some major characters suffering from the harm of alcoholism in order to send a different message to viewers, especially youngsters.

SEX: TV Guide reports that an ad agency commissioned a recent survey of 1,550 people over the age of 18 in all parts of the country. They were asked what gave them a great deal of pleasure and satisfaction. "TV" was checked by 68 percent of the people to get the highest ranking. The tube was followed by friends, helping others, vacations, hobbies, reading and marriage. Only then did sex get some votes, ahead of food, money, sports and religion.

I leave the conclusions to you.

DONAHUE: "The Human Animal," a five part series of one-hour specials hosted by Phil Donahue will air from Aug 11-15 on NBC. According to NBC, Donahue talked with 50 experts in anthropology, psychiatry, education, sexual therapy, primate research, biology, linguistics and other fields to discuss love and sex, war and violence, nature and nurture, woman and man, and the family.

The programs are based on a book Donahue authored. I'll just assume that the other fields include theology and religion since the answers to many of his questions may be found there.

'Back to School' is fun for young adults

Back to School -- A-III, PG-13

Rodney Dangerfield provides his special brand of uncouth humor in this story about a self-made millionaire who returns to college to help his son and finds that there are some things money can't buy. A brief instance of nudity and a bit of foul language punctuate this somewhat tame but sophomoric comedy aimed at young adults.

Ferris Bueller's Day Off -- A-II, PG-13

John Hughes' lighthearted spoof

about a teenager who has made a science out of truancy features Matthew Broderick as Ferris, a boy who likes to take a break now and then to observe the world around him. The cheerfully implausible plot serves as the catalyst in changing the attitudes of his sister and best friend.

Flight of the Navigator -- A-1, PG

A youngster gets trapped in a time warp when he's transported to and from a distant world in the blink of an eye. Although he has not aged, he

Capsule Reviews

has been away from his family eight years and must decide if this is really home. The alien spacecraft which transported him figures prominently in his decision in this family film.

Haunted Honeymoon -- A-II, PG

Light and uneventful spook of the horror genre designed for the very young, featuring silly performances by Gene Wilder, Gilda Radner and Dom DeLuise as radio personalities who enact one of their dramas: Wilder has a strange malady which must be frightened out of him during his honeymoon at Auntie's wierd mansion. Some of the guests manage to get themselves killed, but it's all in parody and jest.

Heartburn -- A-III, R

Meryl Streep and Jack Nicholson are professionals whose marriage dissolves over his infidelity. This essentially pessimistic view of the state of romance in the 1980s implies more than it expresses but focuses amiably on the plight of women who must find options to the failure of the American male to provide lasting support and love. An adult theme, harsh language and sexual innuendo will not entertain children.

Maximum Overdrive -- O, R

Stephen King's malevolent allegory about strange disturbances which turn every machine and truck in a small town into a murderous entity is too preoccupied with the demonic. Virtually non-stop images of death and destruction, gore, violence and profanity make it unsuitable for all audiences.

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Chaminade appoints new principal

When Chaminade students return to their campus this fall, they'll be seeing a lot of new faces including that of Brother Raymond Purcell, S.M., the school's new principal. Purcell has replaced Fr. Chris Conlon, S.M., who left the school to further his studies in Toronto.

According to Purcell, a great number of changes will be taking place to enhance the overall effectiveness of the school.

"The academic program at Chaminade will be constantly re-evaluated to assure that it keeps pace with the increasing wealth of knowledge available to us. An ongoing education by the faculty will assure that the Chaminade student receives the best instruction possible. This, combined with extracurricular activities, will strengthen significantly the overall development of the student body," Purcell said.

One of Purcell's main priorities is to restrain the ever-increasing cost of tuition- a negative factor that plagues many private secondary schools.

"It is of utmost importance that Chaminade remain an affordable education option to the Catholic community it serves. The skyrocketing cost of education will be a challenge that must be confronted," Purcell said.

Purcell is optimistic about the future of the school and is pleased with its present direction.

"Chaminade is an extraordinary institution. It has an outstanding academic program, an extensive athletic program, numerous and varied activities and excellent physical activities. More significantly, Chaminade is a community of highly qualified and dedicated staff, loyal students and concerned parents. I am proud to be part of it," Purcell said.

Purcell was previously principal at St. James High School in Chester, Penn. from 1976 to 1986.

Open house at St. Thomas

St. Thomas University School of Continuing and Adult Education is sponsoring an open house on August 13 from 5 p.m. to 9 p.m. at the Miami Lakes Library located at 6699 Windmill Gate Road in Miami Lakes.

This open house will allow adults who want to start on a college degree, full-time or part-time, to learn about their educational choices, including: AHEAD, Adult Higher Education for Advancement and Development; independent studies; life experience credit; complete curriculum information and materials.

Fr. Patrick O'Neill, President of St. Thomas, along with Deans and financial aid counselors will be available throughout the evening. For further information call St. Thomas University School of Continuing and Adult Education at 625-6000, ext. 119.

It's a Date

The North Dade Catholic Widowers Club will hold a meeting and social on Aug. 22 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave), Miami. All faiths welcome. Call 651-5539 or 652-3052.

Our Lady of Lebanon Church, 2055 Coral Way, Miami will be hosting a summer "Mini-Festival" from August 16-17. Live middle eastern music. Lebanese folk dance. Middle eastern food, guest vocalists, and exotic gifts. Saturday from 6 p.m. to midnight. Sunday from noon to midnight. Admission \$1. Free for children under 12. Information call 856-7449.

Happenings Singles is having an "Outstanding Singles Party" on Aug. 22 at 9 p.m. at the Diplomat Hotel, 3515 South Ocean Drive, Hollywood. Dancing, live band, Admission \$6. For more information call Sharon Silver at 385-1255.

The Respect Life Office will be having their annual luncheon at the Holiday Inn at Calder on Sept. 13 at 11:30 a.m. Mayor Xavier Suarez will be the guest speaker. All proceeds to benefit women and their families. Tickets \$15 per person. For information contact our office at 653-2921.

The Catholic Nurses Association of St. Francis Hospital invites all South Florida nurses to a meeting on August 19 at 6:30 p.m., at St. Francis Hospital, 250 W. 63rd St., Miami Beach. Membership open to non-Catholic nurses. For information call 868-5000, ext. 4370.

Musical tells story of Abraham and Sarah

The concert version of the new musical "Abraham and Sarah" by St. Kieran parishioner Cathy Ellis will be presented August 12 at 8 p.m. at the Miami Senior High Theatre located at 2450 S.W. 1st street (two blocks East of S.W. 27th Ave. and one block South of Flagler street in Miami).

The musical is the love story of the Biblical "father of faith", Abraham, and his wife Sarah. It begins with their leaving Canaan for the 'new' land of Egypt and follows the course of their marriage throughout their lifetime together. The musical makes use of humor and several contemporary musical styles to convey their struggles

and the love they had for each other.

The players include a cast of professional actors, singers, and musicians. Ellis, the composer and author of the musical, will herself play Sarah.

Ellis is a Dade County music teacher with experience as a theatrical producer and recording artist.

Tickets are on sale at the Bethany Book and Bible Store located at 1020 W. 49th st. in Hialeah (557-3790) or at 858-8189 or at the theatre on August 12th. Box Office opens at 7 p.m. Tickets: \$10 for orchestra seats, \$8 for balcony. Students and senior citizens are \$5. Group rates available.

Pastoral Ministries offers courses

The Institute for Pastoral Ministries at St. Thomas University will be holding courses for its M.A. in Pastoral Ministries this fall along with Academic Certificates in Religious Education, Pastoral Counseling, Peacemakers of the Community (P.O.T.C.), and Campus/Young Adult Ministry.

The courses are: Determining Ministerial Roles, Scriptural Foundations, Campus/Young Adult Ministry, Pastoral Counseling, and Religious Analysis of Conflict.

Classes begin Sept. 3. Contact Dr. Joe Iannone, director at St. Thomas

Perpetual adoration

Our Lady Queen of Heaven, 1400 S. State Rd. 7, North Lauderdale, has a perpetual adoration 24 hours a day, seven days a week.

Anyone is invited to stop by and visit.

University, 16400 N.W. 32 Ave., Miami, Fla. 33054, 625-6000.

Computer training for disabled

Microcomputer Education for Employment of the Disabled (MEED), a new program at the University of Miami, offers tuition free training, preparing disabled persons for jobs as microcomputer specialists.

Following training which includes "hands-on" exercises, MEED trainees are offered internship positions with local corporations.

Applicants are currently being interviewed for September term. For more information contact Dr. Stephanie Layton, MEED Program Manager, Allen Hall Building, School of Continuing Studies, University of Miami, P.O. Box 248005, Coral Gables, Fl. 33124. Phone 284-5419.

St. Thomas sponsors Spanish immersion

St. Thomas University's School of Adult and Continuing Education and the SIBI Cultural Center are presenting a one-day "immersion" experience in Hispanic culture for non-Hispanics on August 9 from 11 a.m. to 6 p.m. at the SIBI Cultural Center, 5717 S.W. 8th st.

The purpose of this immersion experience is to provide a brief, intense view of significant aspects of Hispanic American culture: poetry, history, art and music. Explanations during the program will be provided in English, but each cultural experience will be presented in the appropriate original

medium. The immersion will also feature a theatrical presentation, followed by cafe-style Spanish and English conversation groups summarizing the day's events.

Reservations are required; the cost is \$50 per participant; \$80 per couple. Brunch is provided and proceeds will benefit St. Thomas University and SIBI Cultural Center. For reservations and information, call St. Thomas University at 625-6000, ext. 119 or SIBI at 262-1955.

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 intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. 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.

St. John's offers seminars

A free seminar on total hip and knee replacement surgery and follow-up rehabilitation will be given by St. John's Rehabilitation Hospital on August 12 from 6 to 8 p.m. at St. Joseph's Towers, 3475 N.W. 30th st., Lauderdale Lakes.

Dr. Krulik and James Ball, R.P.T., M.A., experts in these fields, will be the featured speakers. Space is limited so please call Diane Dube at St. John's, 739-6233, by noon on August 11 for reservations. This will be the first in a series of informative seminars sponsored by St. John's.

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CCS receives accreditation

The largest private accreditor of social services in North America has given its approval to Catholic Community Services of the Archdiocese of Miami.

The Council on Accreditation of Services for Families and Children voted in June to approve the accreditation of Catholic Community Services for a four-year period.

The Council on Accreditation is the largest comprehensive private accreditor of social and mental health service agencies in North America. It is sponsored by the major social service agencies committed to helping families, children and individuals: Association of Jewish Family and

Children's Agencies, Catholic Charities USA, Child Welfare League of America, Family Service Association of America, and Lutheran Social Service System.

Accreditation is a private voluntary form of quality control which examines total agency operation against standards which exceed the minimum requirements of state or provincial licensing. There are more than 450 private and public direct service agencies in the United States and Canada which meet the standards for the delivery of one or more of 19 critical services. Msgr. Bryan O. Walsh, Executive Director of Catholic Community Services, states that the

agency has been accredited for the following services: Family and Individual Counseling, Service for Single or Adolescent Parents, Day Care for Children, Day Care for Adults, Foster Family Care for Children, Child Caring Residences, Adoption Services, Substance Abuse Service, and Resettlement Service.

To be accredited, an agency goes through an extensive study of its operation including an intensive self-study and on-site review conducted by a carefully matched and trained team of experienced professionals. An accredited agency demonstrates that it has effective management, is

fiscally sound, designs its programs to meet community needs, and continually monitors and evaluates the quality of its services.

David Shover, Executive Director of the Council on Accreditation, says that the Council's program of accreditation is designed to identify, through careful and detailed study, those agencies providing quality service to individuals and families. Accreditation by the Council attests to the fact that Catholic Community Services, established in Miami in 1932, meets or exceeds nationally recognized requirements for the delivery of service.

Madonna teacher honored

Sister Stephanie Mary Pilachowski, S.S.N.D., chairperson of the Social Studies department at Madonna Academy, has been named the recipient of an American Studies Fellowship at Eastern College in St. Davids, PA (suburban Philadelphia), according to Dr. William L. Ziglar, Director of the program.

Sister Stephanie Mary, who teaches eleventh grade social studies and American history, was one of 20 teachers

selected to receive a grant for a four-week period from June 25 to July 23, 1986. The purpose of the program is to enrich a teacher's background in American history, literature, and other segments of American life. The teachers will attend an intensive series of classes, seminars, and field trips designed to enhance their skills with particular reference to teaching the meaning of our American heritage in today's world. Each teacher will receive full graduate credit for the course.

Senior Citizens Day

Patricia Pernell, 40, of Ft. Lauderdale is concerned about the lack of attention often paid to senior citizens in our society and she is doing something about it. Pernell is circulating petitions across the country to make August 15 a National Senior Citizens Day.

"It would be an occasion," she says, "to sit back and really look at the contributions that have been made by seniors. Our lives have been enriched by the accomplishments of seniors like Bob

Hope, George Burns, and President Reagan."

Pernell who operates a small business that provides care for the elder says, "I know that the knowledge, experience and accomplishments of our seniors make them one of the United States' greatest natural resources."

Those interested in helping her circulate petitions can contact her at 777 Bayshore Drive, Apt. No. 704, Ft. Lauderdale, FL 33304 or call Monday through Friday 10 a.m. to 5 p.m. 492-8505 or 8506.

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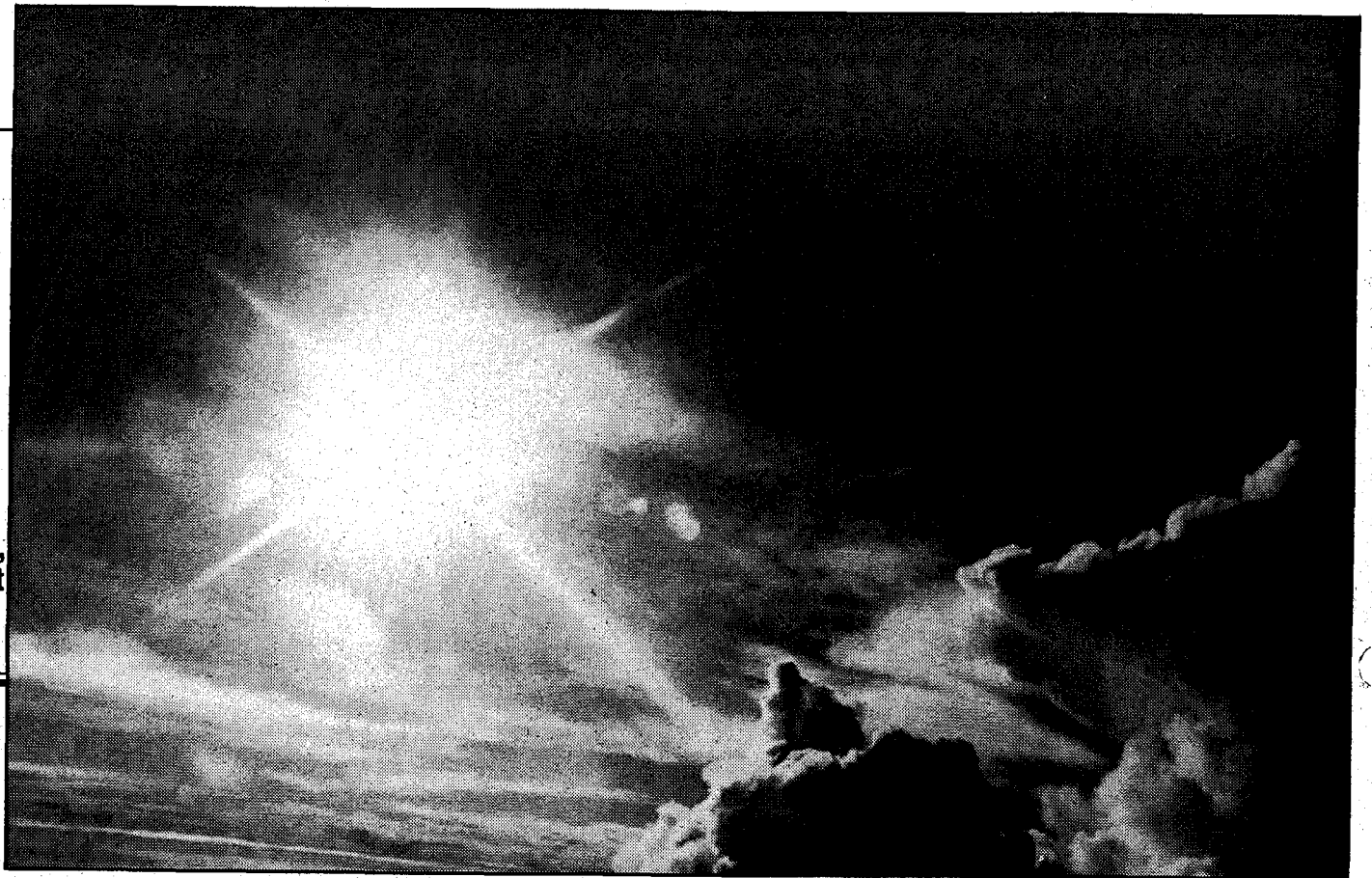
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The midlife crisis
'can be a critical
period for coming to
terms with life...
Accepting the reality
that [you] are where
[you] are is crucial...'

Joan Schwab,
psychologist



Getting over the 'end of the world'

By Katharine Bird
NC News Service

The term "midlife crisis" has taken on a different dimension today for clinical psychologist Joan Schwab. Twenty years ago, she said, the term cropped up regularly in professional literature as well as in her practice. Most often, it was women who sought professional counseling to deal with their feelings of depression as their child-rearing years ended.

Today, Schwab seldom sees the term in psychiatric journals. And, emphasizing that she is speaking out of her experience as chief psychologist at the Oaklawn Center in Elkhart, Ind., she is seeing more men than women exhibiting symptoms of midlife crisis.

Women faced with the end of their reproductive years today "often have not tried the vocation route," Schwab said. Realizing they can move on to a career or job defuses the midlife crisis for many of the women she encounters.

No one comes into her office saying, "I'm having a midlife crisis," Schwab said. Instead, they say they are angry or restless or depressed. Some speak of physical symptoms such as high blood pressure or stomach problems.

The midlife crisis strikes people at about the age of 40 who complain about feeling trapped and helpless. They are not content with things as they are, but they don't know where to turn or what to do.

"Making choices is the core problem of the midlife crisis," Schwab

Thinking it over

Time to contemplate

By NC News Service

As early as age 50, people may reach the peak of their careers. Many couples find at this age that they have been married for 25 years and that their children are adults, or nearly so.

This age is the gateway to "a new season of life," said theologian and retreat director Peter Foley. He encourages people to do some "critical parenting" of their futures at this time, "to turn inward, to reflect, to contemplate -- to take a long and loving look at their lives."

It is a time to be in touch with "the graces, the sufferings, the friendships, the disappointments of life and to ruminate over the face of God in the passages of life," he said.

Foley conducts retreats in the Baltimore-Washington metropolitan area where men and women, over a three-to-six month period, explore such questions as: "What does God want me to do from here on?" and "What do I want for the rest of my life?"

This process involves "looking at the talents, gifts, energies" that brought people to this particular point in their lives and looking back at the "dreams I had about life at the start, at the enthusiasms and possibilities that energized me," he continued. Finally, some time is spent "making decisions and planning strategies, looking for concrete, practical ways" to implement their plans.

said. Often people look back at the choices of their youth with the discomforting sense that those choices weren't freely made.

A man, for instance, may begin to feel that he has been locked into a particular pattern all his life: He went to school, graduated, took a job, married and had children all because, "well, it was the expected thing."

Now, though very successful in his

business, what he would really like to be is an artist. He feels trapped, Schwab said, because his career is financially rewarding "and he isn't trained for anything else."

Sometimes the midlife crisis does not relate as much to a person's relationships or work as it does to the person's beliefs and view of the world. Thus, a midlife crisis may take form in the intellectual realm. For example, a

person who has invested a great deal of energy and commitment in the investigation of faith "no longer experiences happiness or fulfillment here," Schwab reported.

Many times, the midlife crisis impels people to come to terms with "the illusions of youth." They realize that a chosen career or marriage partner has not brought the complete fulfillment they had anticipated in their youth. The discovery can be unsettling.

Common ways people respond to the midlife crisis are to break up a marriage and go on to a new relationship or to change jobs, possibly several times. But, Schwab cautioned, too often people keep "the same illusions" in a new situation and then find themselves experiencing disillusionment again.

She added that people with "a real level of commitment to a partner are more likely to stick to a relationship" and work through problems.

The midlife crisis "can be a critical period for coming to terms with life," she said. In counseling, she helps clients to look realistically at their questions and the choices they are considering. "Accepting the reality that they are where they are" is a crucial part of the process, she said.

Instead of always blaming others, she concluded, reflective persons can use this time to see which personality traits in themselves or which ways of relating with others might be altered so that they find the next half of life fulfilling.

Scriptures

'Fire on the earth!'

Reflections on next
Sunday's Gospel,
Luke 12:49-53

Introduction

Jesus faced the ordeal of his own death, when he would be tested as by fire, baptized by being plunged into a sea of sorrows (Gospel reading), just as Jeremiah had encountered the opposition of those who resisted God's message (first reading, Jeremiah 38:4-6, 8-10). "Heedless of the shame" associated with the cross, he endured his death and is now seated in glory, and upon him our eyes are fixed (second reading, Hebrews 12:1-4).

Background

Our thoughts about Jesus are associated with warmth and gentleness. Yet, in next Sunday's Gospel reading, we will hear him speak of his desire to "light a blaze on the earth" and wish that it were already "ignited!"

"Fire" is a word that frightens one. How can the gentle Lord associate himself, we ask, with a world on fire?

Whatever our associations with the word "fire" may be, the Scriptures record a host of images that link that word to God.

Fascinated by leaping flames, people of a more primitive age noticed how fire "rose" upwards, toward heaven. For them, therefore, it caused their thoughts to "rise" as well.

Commentary

When "the journey" started, and Jesus was refused a welcome in a Samaritan town, the disciples asked for "fire from heaven" to come down (Lk 9:54-55). Jesus refused, for he was not "a new Elijah" who once called down "fire from heaven."

He is superior to Elijah. His very presence casts God's "fire" of judgment on the world. Some will accept him; others, even as he speaks, are refusing to accept his words and will plot his destruction. By acceptance or rejection of him, people are making their own judgments and are being judged themselves.

He is eager to do the Father's will and eager, therefore, to see the fire "ignited." Even though they will stand "at a distance," his disciples will accept him; his enemies will reject him. It is a decisive

Crisis

At midlife, people often find themselves in the midst of an 'emotional storm': weathering it takes faith and a willingness to grow

By Neil Parent
NC News Service

The first time I met Hank and Edna, I was impressed. There was something about their relationship that was irresistibly attractive. It had a depth and freshness that made me think of mountain waters cascading over rocks: stability and movement at the same time.

Together with their four children, they made their home a place of open hospitality. Not infrequently, clergy and parishioners from their church gathered there for lively discussion.

Three and a half years after I met them, however, their marriage lay in ruins. As Edna later explained, Hank had fallen in love with another woman and decided "to trade me in for a younger model."

What I later came to discover in long conversations with Edna was that Hank's outgoing and self-confident manner masked a basic insecurity, an insecurity that grew more intense as he approached middle age.

'Midlife brings increasing reminders of our mortality: the fading of youthful beauty and vigor, the beginnings of chronic health problems...

When a young, attractive woman entered the scene, Hank thought he had found a reprieve from the aging process. Besides the boost from the discovery that he was still attractive to women, he felt a resurgence of youthful passion. This powerful combination was more than either his love for his family or his sense of right could withstand.

That a middle-aged man would leave wife and children for another woman is a familiar theme. Indeed, it is one commonly identified with the so-called midlife crisis. Yet, while not denying the stresses on marriage that

midlife can bring, 65 percent of all divorces occur within the first 10 years of marriage.

What makes midlife such a crisis for many people is its potential to be a lightning rod for so many difficulties and problems at one time. In the earlier years of adulthood, problems seem to come less frequently, allowing us to tackle each in turn.

By midlife, however, the number of significant issues we have to deal with increases dramatically, often creating an emotional storm that is not always easy to navigate.

Midlife brings increasing reminders of our mortality: the fading of youthful beauty and vigor, the beginnings of chronic health problems, the loss of parents and even the sudden and unexpected deaths of friends. At the same time, there are the demands of rearing children, now in their turbulent teen years.

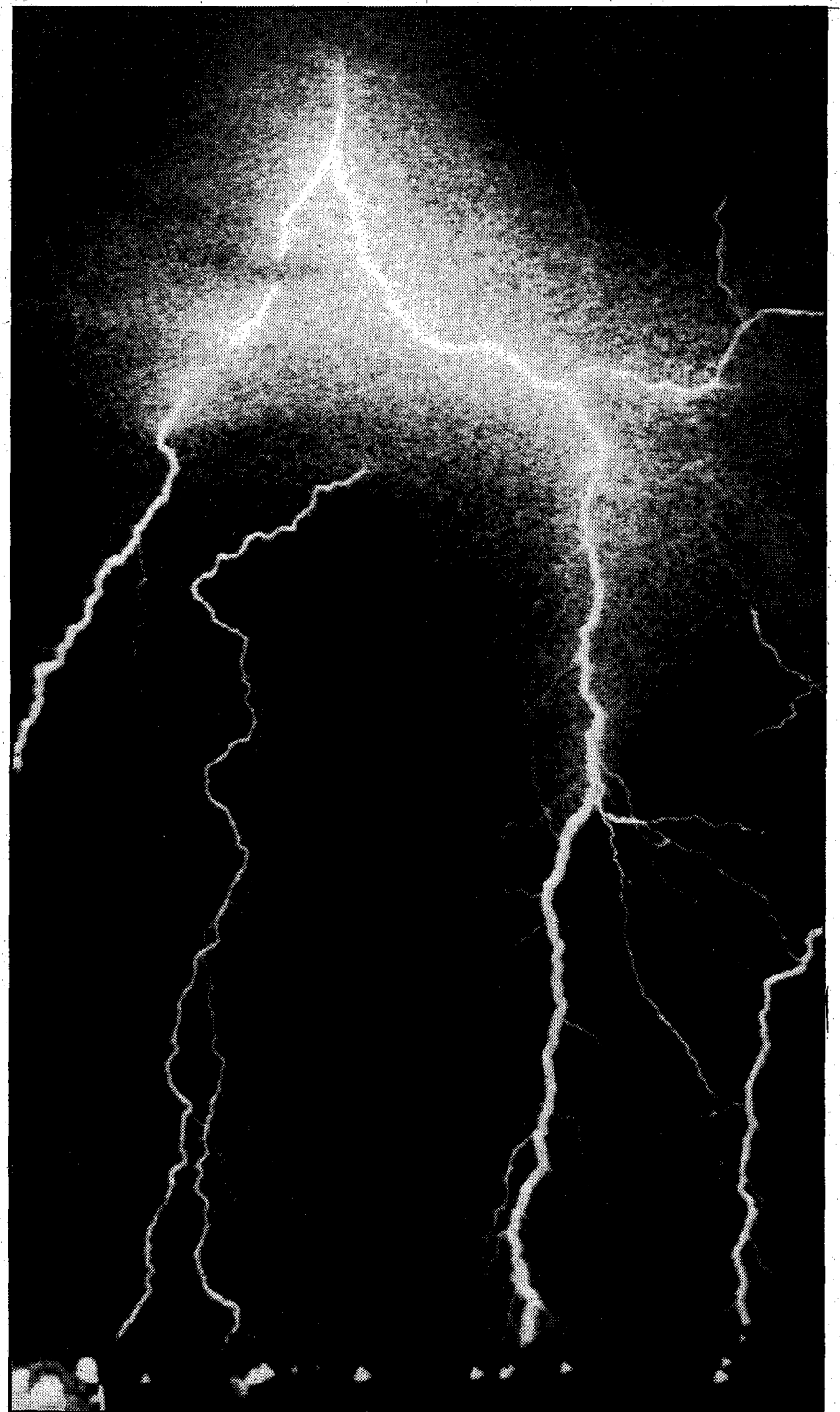
There is the inevitable facing up to unfulfilled career dreams; there may be the unsettling realization that one's marriage has been allowed to sink into mere cohabitation.

How well we cope with these and other midlife challenges is largely dependent upon how well we cope with problems in general. If problems generally set us off, anguishing about life's unfairness, we are bound to struggle through midlife.

However, if we tend to view problems essentially as opportunities for growth, we will fare much better.

Psychiatrist M. Scott Peck views problems as essential to well-being: "Problems call forth our courage and our wisdom. It is only because of problems that we grow mentally and spiritually."

Writer Anne Morrow Lindbergh sees the challenges of midlife in much the same way: "Because of the false assumption that middle age is a period of decline, one interprets these life signs, paradoxically, as signs of approaching death. Instead of facing them, one runs away; one escapes into depression, nervous breakdown, drink, love affairs, or frantic, thoughtless,



What makes midlife such a crisis for many people is its potential to be a lightning rod for so many difficulties and problems at one time. In the earlier years of adulthood, problems seem to come less frequently, allowing us to tackle each in turn. (NC photo)

fruitless overwork."

Some people, she says, try "to cure the signs of growth, to exorcise them as if they were devils, when in reality, they might be angels of annunciation."

Somewhere in the process of learning how to convert problems into opportunities lies the virtue of detachment. This is the willingness to let go of our own designs on life in deference to life's designs on us.

This does not mean abandoning our goals and aspirations, but rather placing them in perspective, not allowing them to stand in the way of dealing creatively with what God sends our way.

Perhaps this is the childlikeness of which Jesus spoke. Children have few set ideas about life; consequently, they are more ready to take it as it comes. Jesus calls for us to trust in a gracious and loving God who offers us life in a way ultimately for our own good.

Midlife need not be a crisis. It can and should be a time of intense personal growth, precisely because we now have the wisdom and experience to make the most of it.

Midlife should be an "angel of annunciation" for an enriching life that yet awaits us.

judgment, a moment of decision. Following this first statement, Jesus next speaks of "baptism." He will be submersed beneath the waters of death. But it will end in life, not death. Jesus cannot wait until "it is over," and a further moment of decision is at hand.

The disciples will accept the truth of his Resurrection; many will still deny that truth. The moment of his rising, like the moment of his death, reflects a judgment that all will have to make. As they do so, they too are being judged.

In the light of belief or unbelief, Jesus next declares that a division will occur on a different level. By taking their stand for Jesus as God's Son, crucified and risen, divisions will occur within the families of believers.

Although Christ will bestow "peace" as his Easter gift, establishing believers in a right relationship with God and planting his very presence within them, there will be no "peace" for them in a

lesser sense of the word. They can expect reactions not unlike the reactions that their Master encountered.

Two moments from the past support this sad fact. Before Christ, the prophet Micah foresaw a time of judgment, a time when a person's "enemies" would

'For those who believe in him as crucified yet risen, fire will continue to have joyful and gentle associations in the mind.'

be the members of that person's "own household," words that Matthew adds to his telling of this Sunday's events.

At Christ's birth, Simeon prophesied that Jesus was "destined for the downfall and rise of many in Israel." Some would accept and others reject. Even

Mary would know a division in her own "heart," for adherence to her Son as Lord was demanded, not simply adherence to him as "son."

As Luke writes, Gentiles are tasting that same sense of division. He writes as much with a view of his own day as he does in recording the days of the earthly life of Jesus.

For those who believe in him as crucified yet risen, "fire" will continue to have joyful and gentle associations in the mind, despite the violence that accompanied his death. On Pentecost, the Spirit would descend "in tongues as of fire" (Acts 1:5). And it is this "fire" that burns within us.

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.

Nun schooled two bishops

LANCASTER, Pa. (NC)-- Holy Cross Sister Caroline Roesle has taught thousands of students in her 50 years as an educator. But two who stand out in her mind are Walter and David, otherwise known as Bishop Walter Sullivan of Richmond, Va., and newly ordained Auxillary Bishop David Foley, also of Richmond.

Bishops Sullivan and Foley grew up in the same suburban Washington, D.C. neighborhood--they belonged to the same parish--and both future priests were taught by lively Sister Roesle at Blessed Sacrament School in Chevy Chase, Md. in the early 1940s.

The two bishops were both 'good boys' as students, Sister Roesle said.

I taught Walter first. He's two years older than David."

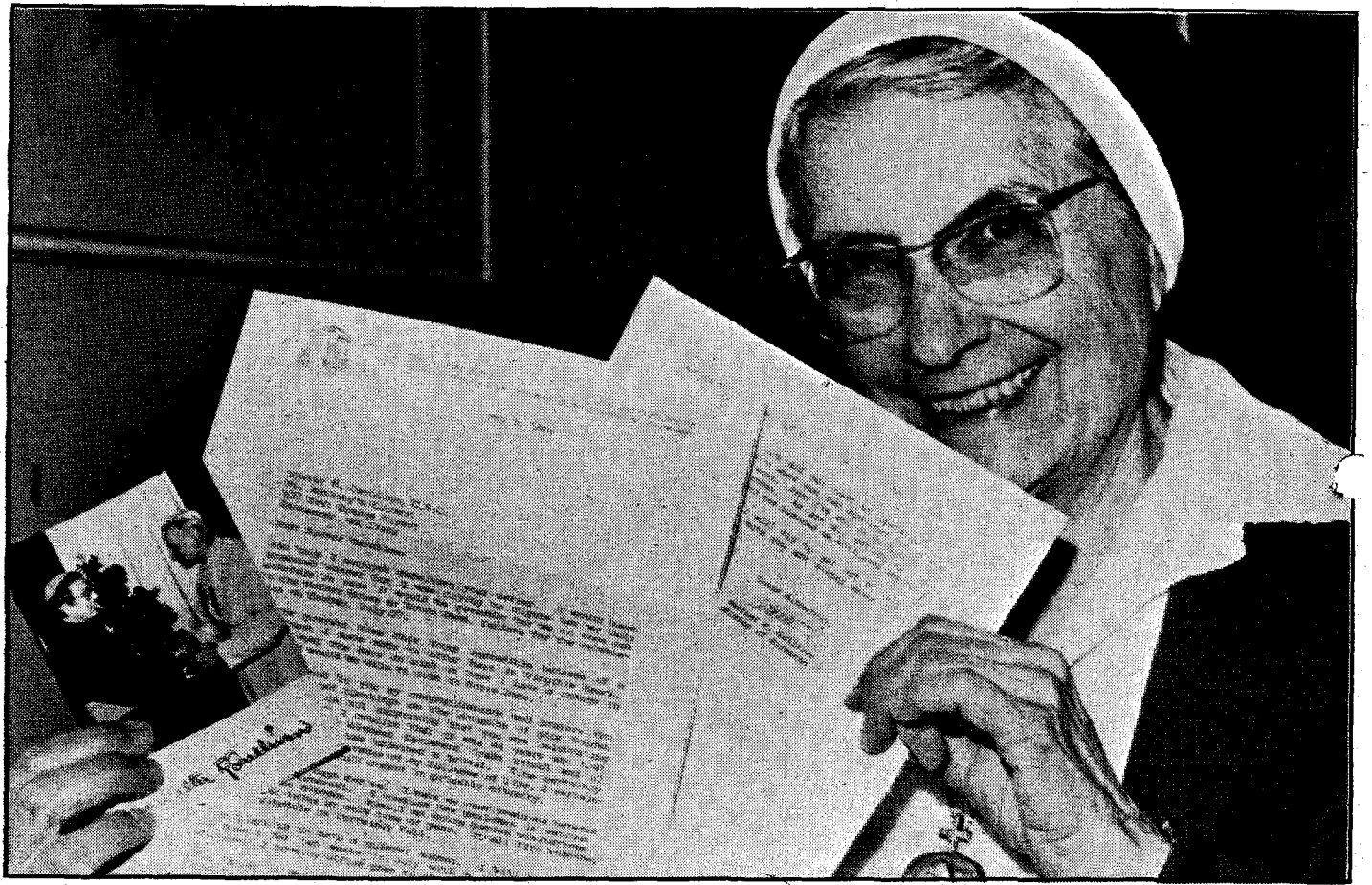
Bishop Sullivan, she remembers, was more mischievous than his younger friend. "I had to discipline him more."

Bishop Foley, who was ordained auxillary bishop June 27, "was an unusual boy. He had a charisma about him even as a child," said Sr. Roesle.

"He was always volunteering to do something. I remember he was class chairman for the foreign missions...he had such devotion to the Blessed Sacrament. I always thought he had a vocation."

She also noted that she and Bishop Sullivan write to one another often. Sr. Roesle also taught the bishop's sisters and attended his ordination.

And Bishop Foley has been a friend of Sister Roesle and her family for years. When he was assigned as a priest to St. Francis Xavier parish in Washington, her family's parish, he frequently brought Communion to



Holy Cross Sister Roesle has had thousands of students in her 50 years as a teacher but two who stand out in her memory are Walter and David, two 'good boys' who happened to become bishops. They are now Bishop Walter Sullivan and Auxillary Bishop David Foley, both of Richmond, Va. (NC photo).

Sister Roesle's mother.

While Walter and David are the only two students Sister Roesle taught who have become bishops, several others became priests or members of religious orders.

"Years ago, you could influence students. You knew the kids because you taught them every subject. Now it's

departmental. Back then, they'd stay after school and help you. Now the bell rings and they all hop on the bus."

Even though teaching has changed over the years, Sister Roesle says she loves it just as much as when she first started in January, 1936 at Blessed Sacrament.

She has been a part-time fourth grade teacher at St. Anthony School in Lancaster since 1978.

"Retire? I don't want to think about that day," she said. She may be planning to guide and inspire a few more bishops before the day when that last bell rings and she closes her textbooks.

Disabled priest a 'super guy'

BOISE, Idaho (NC) -- The crutches he used at his ordination were but one reminder of the handicap Father Patrick Russell had to overcome to be ordained a priest.

Fr. Russell suffers from brittle bone disease, an affliction which has stunted his physical growth: at age 27 he is under 5 feet tall. Hospitals, crutches and wheelchairs have been a



Fr. Patrick Russell is welcomed to the priesthood. He spent most of his childhood in hospitals.

familiar part of his life since early childhood.

He has a surgically implanted rod in his back to correct curvature of the

spine. He wore a cast and used crutches at his ordination Mass because of a fall just before the ceremony that caused a hairline fracture in his ankle.

A broken back in 1982, during his second year at St. Patrick Seminary in Menlo Park, Calif. almost ended his seminary studies. He would have dropped out then, he said, "but for the encouragement, love and support" of his fellow seminarians and friends back in Idaho.

Despite the handicaps, Bishop Sylvester Treinen of Boise, said, "I didn't have any reservations at all" about accepting Father Russell as a priest.

"I have known him since he was a little boy, attending Catholic grade school here in a wheelchair. He makes up so much in his head for what he lacks in the rest of his body. He's just a super guy."

In a pre-ordination interview with the Idaho Register, the Boise diocesan newspaper, Father Russell said he views his disabilities as an advantage, not a hindrance, to his ministry.

"I think in a lot of ways, because I am weak, God is strong," he said. The handicap has helped him understand the importance of dependency and trust in God and "heightened my awareness of the communal aspects of suffering and faith," he said.

"Suffering is a common experience for all of us...none of us suffers alone. To learn to ask for support, help, love and affection from people, and their willingness to give it, creates a common bond of suffering which deepens relationships and faith experiences."

Following his ordination, Fr. Russell was named associate pastor of St. Mark's parish in Boise.



Fr. Patrick Russell, left, who suffers from brittle bone disease, stands before Bishop Sylvester Treinen during the priest's ordination Mass at Sacred Heart Church in Boise, Idaho. (NC photo).

Besides parish ministry and teaching, he feels called to work with other disabled people, helping them define their role in the church, and with people who are ill, "helping them define their role in the church, and with people who are ill, "helping them to understand sickness and defend God's love for them through pain."

He said he began thinking seriously of the priesthood in high school.

A real turning point in his faith, he said, came in his teens when he had to

go to the Shriner's Children's Hospital in Salt Lake City for surgery.

"Away from home, friends, family and church," he said he began to think more deeply of his faith and relationship with God.

He saw his confirmation in high school as another turning point.

"It meant that I was publicly stating that being a Catholic was important to me, and I was committing myself to living as a Catholic.

From that, seeking the priesthood was a "natural process" for Fr. Russell.