

Synod may fight bias on women

ROME (NC) — A consensus is emerging on several key issues facing the bishops' synod, including a greater role for women in the church, said the president of the U.S. bishops' conference.

"There is a clear consensus that the church must do everything in its power to put an end to unjust discrimination against women in its own structures and practices and also in the structures and practices in society," said Archbishop John L. May of St. Louis.

Besides the role of women, other major issues identified by the archbishop included:

- Lay spirituality.

'Surprised' that concern for the role of women in the Church is 'coming from almost every part of the world'

--Abp. John L. May



- The need to clarify the term "ministry."
- The "lessening of the lay apostolate in the world."
- The need to "strengthen and sup-

port Catholic couples and families."

The archbishop spoke at an afternoon press conference held at the North American College, a U.S. bishops'-funded seminary overlooking the

Vatican.

Joining him were Bishop Anthony J. Bevilacqua of Pittsburgh and Bishop Stanley J. Ott of Baton Rouge, La.

Archbishop May said the church's teaching that women cannot be ordained to the priesthood "is clear and not open to change."

"Short of that, however, the sense of the synod is that we should examine other roles and functions in the church and move ahead vigorously" to open as many as possible to women, he added.

Archbishop May said he was "surprised" that the concern for the role of women in the church is "coming from

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Respect Life

Abortion, teen pregnancy, family planning, adoption...

See these and other articles, pages 1A-4A



THE VOICE

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Friday Oct. 16, 1987

AIDS...and caring

Ministry here reaches out to ease loneliness of dying often treated like 'lepers'

By Ana Rodriguez-Soto
Voice News Editor

The comparison is ugly but valid: AIDS is like leprosy. Its victims are outcasts, shunned like the lepers of old, as much for fear of contagion as for their perceived sinfulness. Indeed, some have gone as far as to call AIDS a punishment from God for those who misbehave sexually.

Faced with this modern plague, the Church has asked itself one question: what would Jesus do? The answer was clear: In the Gospels, Jesus healed the lepers. So the Catholic Church in South Florida has reached out to AIDS patients, and has been doing so in a semi-organized way for about a year.

"We have no choice in the matter," says Father James McCartney, a moral theologian and director of the Bioethics Institute at St. Francis Hospital on Miami Beach. "We've been given a mandate by Jesus to care for the sick. It's as simple as that."

AIDS' "mode of transmission...shouldn't affect how we treat people," he adds. The disease is sexually-transmitted and first affected homosexuals. But now it has spread to the heterosexual community as well, due almost exclusively to promiscuity and intravenous drug

Bishops, on AIDS

'We will call on our people to make this an occasion for grace, conversion and healing, so that our Christian community might assist the sufferers to discover a merciful and compassionate God'

Florida Bishops' statement on AIDS to be released next week

use --all activities which the Church condemns.

"The mothering, ministering Church deals with people as they are.

They are still sick people who need the Church's healing ministry at that particular time in their lives.

"That has to be the paramount approach."

"They're human beings and we have to minister to them," says Auxiliary Bishop Norbert Dorsey, who chairs a task force on AIDS ministry for the

(Continued on page 15)



'We can't be righteous'

Father offers patients love and option to choose

By Inge Houston
Voice Correspondent

It's a long way from the missions in Chile to the AIDS wards in Miami. But Father John Mericantante made it.

He became a priest because he wanted to be a missionary.

He did spend three years in Chile doing missionary work, but Father Mericantante said he never would have imagined he would be ministering to AIDS victims and their families 14 years after his ordination. Now it's a job he cherishes.

"It's nice to know that what you can do for them, nobody else can do for them," he said of the spiritual comfort

'Like Jesus said, 'I've come for the sick and not for the healthy, for the sinner and not the saint.' So we're doing exactly what Jesus said. We're going to people in need'

Fr. John Mericantante

he brings, not only to his patients, but to the families as well.

'Father John,' as they call him at his parish of Immaculate Conception in Hialeah, works with anywhere from one to five patients in any given month. Right now he has only one.

"But then again, we just buried two last week," he said.

"The individuals I was working with two years ago are all dead. That's why some people don't want to work with this, because the ending is always the same. People get sicker and sicker and die."

He is called by Crisis Network, which is next to Jackson Memorial

Center, or by Center One in Broward, when there is a patient who is either a member of his parish, or lives in the neighboring area. Other times he might be called if there is a Spanish-speaking patient who can't communicate in English, because Father John is fluent in Spanish. These need not be Catholics.

"The thing is, it's just a person in need," he said, "and especially if they have a language problem, then they really need someone to go in there."

What Father Mericantante has found is that most of his patients are usually not practicing Catholics. Most

(continued on page 19)

Hundreds rally, pray rosary for peace

WASHINGTON (NC) — A rosary rally for peace at the Washington Monument Oct. 12 drew about 350 participants to a candlelight ceremony beneath the flags which circle the tall obelisk.

Sponsored by a loose-knit group of Marian associations, including Rosaries for Peace, whose members pray 15 decades of the rosary for world peace daily, the event took place before a map of the United States. Inscribed within its borders was the prayer "Mother of the Americas, pray for U.S."

Participants, many dressed in hooded parkas

and wrapped in blankets against the evening chill, fingered beads and prayed a Hail Mary as each of the 50 states was announced by name. At the mention of each state, a man or woman bearing a sign proclaiming the state's name put a bud on the map to eventually surround it with a circle of roses.

After the rosary, which at times was almost drowned out by the flapping of flags and the roar of airplanes from nearby National Airport, the crowd processed to the open-air Sylvan Theater nearby, where Auxiliary Bishop Eugene A. Marino of Washington offered benediction of the Blessed

Sacrament.

Daniel Engler of Alexandria, Va., a member of the Heart of Jesus prayer community in Annandale, Va., said he was there because it was "important to obey Mary's message of Fatima to pray the rosary in reparation for sin and for world peace."

U.S. Navy Petty Officer 3rd Class Mark Hammonds of Arlington, Va., learned of the rally from an advertisement he saw at the Pentagon and attended because the Virgin Mary "brought me back to God."

California now requires parents' consent before abortion

SACRAMENTO, Calif. (NC) — California Gov. George Deukmejian has signed legislation that requires unmarried minors to obtain parental consent or a court order if they want an abortion. Versions of the legislation have been struck down as unconstitutional in other states. California's new law will require an unmarried girl under 18 to get permission from a parent, guardian or court to obtain an abortion, but the restrictions will not apply in the case of a medical emergency. "It just makes sense to require parental approval of a decision that has the potential of dramatically affecting a minor both physically and emotionally," Deukmejian said. Assemblyman Phillip Wyman, author of the bill, said the new law was consistent with the view of 80 percent of Californians who believe parents have a right to be involved in their children's decisions concerning abortion.

Priest: Don't encourage selfishness in the elderly

NEW YORK (NC) — Parishes should do more for the elderly but not in ways that encourage them to be self-centered, a priest who specializes in study of the aging said. "The culture tells the elderly that they're entering a time when they can withdraw from responsibilities and be selfish," said Msgr. Charles J. Fahey. "But that's just not right; it's contrary to the Gospel message." He said old people should get concerned about societal problems, such as ensuring that all children get the immunizations they need. Msgr. Fahey, director of the Third Age Center of Fordham University, serves in many church and secular bodies concerned with the elderly.

Diocese to open home for babies with AIDS

ALBANY, N.Y. (NC) — A home for babies with AIDS will be opened by the Diocese of Albany Oct. 30 in a residential neighborhood of Albany. Six babies who have acquired immune deficiency syndrome or who have been diagnosed as carrying AIDS antibodies but not showing signs of the disease will live in the residence, the first of its kind in New York state, said Mercy Sister Maureen Joyce. Sister Joyce is director of the home, which is part of the diocese's Community Maternity Services program for pregnant teens, which she heads. In a telephone interview from Albany, Sister Joyce said babies with AIDS are expected to die by the time they reach age 4, but those not showing signs of the disease may shed the antibodies as they grow. If they do, they will be placed in foster care to await a permanent home.

High Court: Anti-KKK law can't be used against pro-lifers

WASHINGTON (NC) — The Supreme Court declined to take up a case that charged a Texas anti-abortion group with illegally harassing and intimidating women seeking abortions. The court, without comment, let stand a ruling that the lawsuit could not be argued on the basis of a post-Civil War law that barred the Ku Klux Klan from threatening and harming blacks. The 1985 suit was filed by two operators of Texas abortion clinics who maintain that the Abortion Abolition Society, motivated by religious ill-will, intimidated and abused women going to clinics.



Horning in

In a playful mood, Archbishop Cornelius M. Power, right, of Portland, Ore., adds a pair of horns to the head of Archbishop Raymond G. Hunthausen of Seattle during a photo session at Archbishop Hunthausen's 25th anniversary as a bishop. At left is Seattle Coadjutor Archbishop Thomas Murphy. (NC photo/UPI)

Catholic physicians urged to treat AIDS victims

NEW YORK (NC) — The National Federation of Catholic Physicians' Guilds, noting reports that some physicians have refused to treat AIDS patients, adopted a resolution at its annual meeting in New York urging its members and all physicians to serve the needs of all patients. In another resolution, the federation declared that "abstinence and monogamy" were the only effective means of preventing sexual transmission of AIDS, and commended U.S. Secretary of Education William Bennett and Surgeon General C. Everett Koop for promoting that approach. Dr. Andrew J. Peters of Rockville Centre, N.Y., outgoing president of the federation, said in a telephone interview that although some people thought Koop favors use of condoms, actually he considers abstinence and monogamy the preferred option.

English-only law called 'lightning rod' for prejudice

DENVER (NC) — Calling it a "lightning rod for the evils of mindless prejudice," Denver Archbishop J. Francis Stafford appealed to Coloradans to oppose an effort under way to make English the state's official language. "The present effort to enact an amendment proclaiming English as the official language of the state of Colorado strikes at the heart of the democratic traditions which we celebrate during this bicentennial anniversary of the United States Constitution," he said. Legislatures in 31 states have considered or will consider actions to make English the official state or national language during 1987, say English-only lobbyists.

Priest: 'Convince, don't coerce' Catholics to give money to Church

BALTIMORE (NC) — "Convince, not coerce" people of the need to help further God's work on earth, Jesuit Father William J. Byron told fund-raisers meeting in Baltimore for the National Catholic Development and Stewardship Conference. Father Byron, president of The Catholic University of America in Washington, spoke on "the vision and challenge of people helping people." About 1,000 fund-raisers and stewardship directors from across the United States and other parts of the world were meeting to compare methods and problems.

Morality is the 'backbone' of education, U.S. official says

WASHINGTON (NC) — "Moral messages are at the heart of all education," a U.S. Education Department official said at a luncheon sponsored by the American Catholic Committee. To see it otherwise is "like thinking about vertebrate anatomy without thinking about the spine." The official, John H. Burkett, is an assistant to Education Department Undersecretary Chester Finn. The American Catholic Committee is a New York-based group formed in 1982 by James McFadden, former New York labor commissioner. The committee achieved its greatest prominence when it organized the Lay Commission on Catholic Social Teaching and the U.S. Economy to write a lay Catholic letter to parallel the U.S. bishops' pastoral letter on the same topic.

Christian principles don't hamper bank's success

(RNS) — The New Jersey businessmen who organized the Atlantic Stewardship Bank two years ago say the success of the venture shows that it is possible to combine Christian principles with sound financial practices. Based in Midland Park, N.J., the bank has a charter that provides for 10 percent of the profits to go to religious charities, Christian schools and hospitals. The initial \$2 million capitalization soared to \$21.4 million with deposits exceeding \$18.5 million in the first 18 months, and the venture is still going strong.

Author: 'Rosary priest' will never break vow of celibacy

WASHINGTON (NC) — Many contemporary films about priests show them violating their vow of celibacy, but the fictional Father Robert Koesler of "The Rosary Murders" is one priest who will never succumb to temptations of the flesh. His integrity has been guaranteed by William X. Kienzle, author of the book on which the current film was based. Kienzle, 58, a former priest of the Archdiocese of Detroit and former editor of *The Michigan Catholic*, Detroit archdiocesan newspaper, protected the priest-sleuth he invented 10 years ago when he sold movie rights for the novel. He feared that Hollywood would misportray the priest, so he insisted on a contract clause to guarantee that Father Koesler would always remain a "straight-arrow" priest, he said. According to the contract, the priest must remain "alive, in good standing with the church, celibate and chaste" in any films based on him, Kienzle said.

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Choices are 'laden with moral content'

Bishops issue moral guides for voting in '88

WASHINGTON (NC) — Declaring that U.S. political choices "are laden with moral content," the U.S. bishops' Administrative Board has issued a "consistent ethic of life" guide to some of the key policy issues it wants Catholics to consider in deciding how to vote in the 1988 general elections.

The board urged voters to examine candidates on a wide range of issues, from abortion to civil rights, from arms control to the U.S. role in foreign conflicts, from health and housing to farm policy, from capital punishment to responsible use of mass media.

The 23-page statement repudiated "the formation of a religious voting bloc" and said the bishops had no intention "to instruct persons on how they should vote" on particular candidates.

The bishops' public policy role, it said, is to advocate peace and justice and the common good, to promote human rights and denounce their violation, and to "call attention to the moral and religious dimension of secular issues."

Religious questions and themes have been given "increasing visibility" in U.S. political life in the 1980s, the statement said. It said that in the view of the bishops, a primary reason for that "is the centrality of moral questions for a broad range of public policy choices which we face as a nation."

Prepared in September and released Oct. 14, the statement was titled "Political Responsibility: Choices for the Future." Its author, the Administrative Board of the U.S. Catholic Conference, is a group of about 40 bishops that meets twice a year. It is the USCC's highest decision and policy body short of the full assembly of the nation's bishops.

The board has been issuing political responsibility statements every four years since 1976. In this year's statement it said the bishops' "efforts in this area are sometimes misunderstood."

"A proper understanding of the role of the church will not confuse its mission with that of government, but rather see its ministry as advocating the critical values of human rights and social justice."

For the first time, the statement explicitly referred to "a consistent ethic of life" as "the moral framework from which we address all issues in the

△ Housing is also a 'basic human right' and more of the nation's resources should be devoted to adequate housing for all.

political arena."

The phrase "consistent ethic of life" was made popular by Cardinal Joseph L. Bernardin of Chicago in efforts to explain the underlying reason why abortion, capital punishment, hunger, poverty, unemployment and the nuclear arms race all share a place on the moral agenda of the Catholic Church.

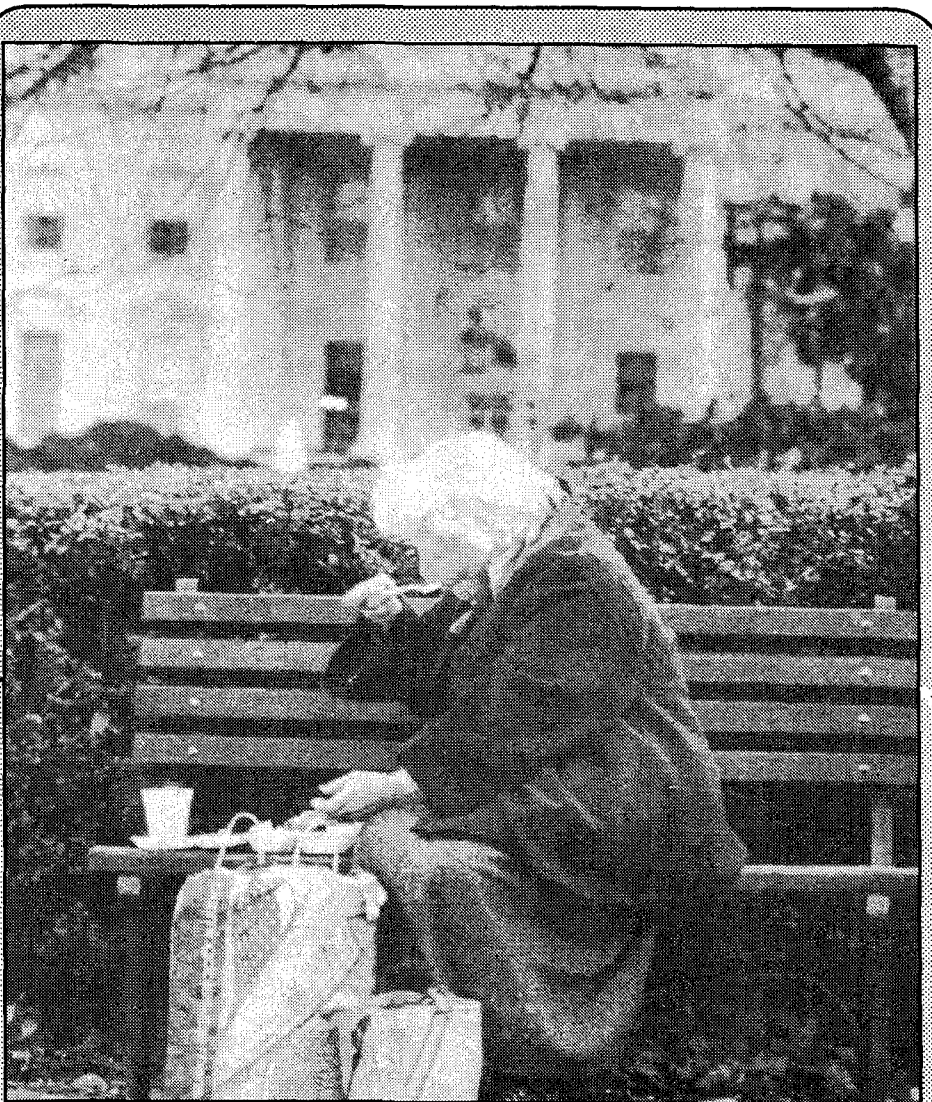
On many of the policy issues it addressed this year, the board simply reaffirmed or slightly restated the positions it had spelled out in its political responsibility statement before the 1984 elections.

This year it added immigration policy to the list of concerns, with issues surrounding implementation of the 1986 immigration reform law giving new urgency to that area. It dropped energy, an issue that was prominent among public policy concerns in 1984 but has received less attention since then.

Listing, in alphabetical order, key "issues which we believe are important in the national debate during 1988," the board said:

- On abortion, "the right to life is the most basic human right, and it demands the protection of law." The statement urged a constitutional amendment to restore "the right to life for the unborn child" and rejected any public funding of abortion.

- Capital punishment brings with it "erosion of respect for life in our socie-



A bag lady eats her Thanksgiving meal in front of the White House.

ty," is discriminatory in its application, and its use should be rejected, the statement said.

- On civil rights, it said, continuing discrimination because of sex, race, ethnic background or age "constitutes a grave injustice and affront to human dignity. It must be aggressively resisted."

- On the economy, it said, principles spelled out in the bishops' 1986 national pastoral, "Economic Justice for All," should "guide" U.S. economic life. Creation of jobs with adequate pay remains "the most urgent priority" of domestic economic policy, and the minimum wage should be raised, it said. Poverty in the United States "is a social and moral scandal," and dealing with it "is not a luxury... It is a moral imperative." Concern for the poor must be a guiding principle in foreign economic policy, it said.

- On education, funding should be aimed at adequate opportunities for all, with special targeting to improve education for the poor and with "equitable tax support" for private as well as public schools so that parents can freely choose their children's schools, the statement said.

- Family life ought to be supported and defended by public policy and should be a key point of reference for evaluating "all programs, policies and services," it said.

- On food and agriculture, it said, foreign and domestic policies should

aim at securing the basic "right to eat." Policies should promote "small and moderate-sized family farms" and help preserve natural resources. "We support legislation to protect the rights of farm workers," it added.

- "Health care is a basic human right," it said, and a "national health insurance program" would be the best way to assure adequate access to health care for all.

- Housing is also "a basic human right," and more of the nation's resources should be devoted to adequate housing for all.

- On human rights around the world, U.S. policy should "strengthen and expand international mechanisms" to protect rights, and "greater weight" should be given to rights concerns in the conduct of U.S. foreign policy.

- On immigration and refugee policy, priorities include resolving the fate of resident illegal aliens who do not qualify for amnesty under the 1986 immigration law, improving working and living conditions of migrant workers, dealing with refugees in "a spirit of generosity," and establishing a "safe-haven policy" for "people who are in temporary need of special consideration."

- On the mass media, the statement said that after an era of massive deregulation, new legislation is needed to "restore the public accountability of broadcasters, cable operators and others who use the airwaves."

3 Justices hear bishop's warning

Non-religion establishment 'perilously close'

WASHINGTON (NC) — U.S. society is "perilously close" to the establishment of "non-religion" in the legal system when the wall of separation between church and state is treated as an absolute, Archbishop Oscar H. Lipscomb of Mobile, Ala., told judges and lawyers Oct. 4.

Speaking to a congregation which included three Supreme Court justices, the archbishop said the right to freedom of religion is crucial to the fabric of national identity. But he wondered whether, in the religious realm, the right to unbelief has become greater than the right to believe.

Archbishop Lipscomb spoke in the homily at the Archdiocese of Washington's annual Red Mass, which marks the beginning of the Supreme Court's new term.

Among those attending the Mass at St. Matthew's Cathedral were Chief Justice William Rehnquist, former Chief Justice Warren Burger, Supreme Court Justices John Paul Stevens and Antonin Scalia, other federal and local judges, and foreign dignitaries.

The Mass, which this year was part of an archdiocesan commemoration of the bicentennial of the U.S. Constitution, was celebrated by Archbishop James A. Hickey of Washington.

In his homily Archbishop Lipscomb asked, "Does the 'no establishment' clause

(of the Constitution) dominate the 'free exercise' clause or stand in service to it? By reason of the First Amendment do the rights of unbelief weigh more heavily than the right to believe in our land today?"

He said if the "wall" separating church and state "is as absolute as some judicial opinion would have it, then we have come perilously close, in some sensitive areas, to the enactment of laws, or their interpretation, that effectively 'establish' non-religion."

In contrast, he said, the court "was not only faithful to the Constitution but at one with the lived reality of our history" when in the *Zorach* decision in 1952 it upheld a New York program in which public school students could be released voluntarily during school hours to attend religious instruction off school premises.

He noted that in that case Justice William O. Douglas wrote that "we are a religious people whose institutions presuppose a supreme being."

Archbishop Lipscomb, who is a historian, said the challenge is constant in every age — "that the law not be unjust."

Laws, he said, "must always be measured against a more exacting standard of justice which is subject neither to the will of the people nor the whim of a given age."

World Briefs

Salvador prelate:

Dead bishop's name being 'politicized'

WASHINGTON (NC) — The name of assassinated Archbishop Oscar Romero has been wrongly politicized, said his successor and close friend, Archbishop Arturo Rivera Damas of San Salvador, El Salvador.

Archbishop Romero's name is frequently invoked by Salvadoran union representatives, university students and members of basic Christian communities to further their own political causes, he said in an Oct. 10 interview with National Catholic News Service.

Archbishop Romero was shot by an unknown assailant March 24, 1980, while celebrating Mass in El Salvador. As archbishop, he was a strong critic of the government's human rights record.

Archbishop Rivera Damas was in Washington to speak to members of the American Catholic Committee, a lay group, and to celebrate Mass with Salvadorans residing in the city.

His U.S. visit took place only five days after he mediated peace talks between Salvadoran rebels and government representatives at the papal nuncio's residence in San Salvador.

Archbishop Rivera Damas said Archbishop Romero's "option for the poor" and "methods of serving as pastor during difficult times" have had a great impact on his own pastoral style.

"I was his auxiliary bishop. We worked together a lot, and he came to consider me a close friend," said the archbishop.

While he has great admiration for his predecessor, he said, "now it's my turn, and I put my own personal stamp on what I do."

But the prelate has continued Archbishop Romero's tradition of preaching weekly Sunday homilies giving day-by-day accounts of atrocities committed in the war-torn nation, as well as advice on how to confront difficulties as Christians.

Archbishop Romero was assassinated the day after he delivered an especially hard-hitting sermon in which he told Salvadoran military and police they did not have to obey orders to kill.

Vatican to publish document on the homeless

VATICAN CITY (NC) — Pope John Paul II expressed concern for the world's homeless, and the Vatican announced a new document on the issue to be released by the end of November. Homelessness is a "vast problem of insufficient and inadequate housing in many countries of the world," said a Vatican message to the United Nations on the occasion of the International Day for the Homeless Oct. 12. The pope offered his encouragement to those seeking solutions for this problem which "seriously threatens the existence and stability of the family and the development of society as a whole." At the same time, a Vatican announcement said its document on the homeless would emphasize the "ethical aspect" of the issue "in the light of repeated affirmations about the right to a house that can be found in the recent declarations on human rights." The document also would report on efforts by the church in various parts of the world to address "this dramatic situation."

Three young lay people beatified by Pope

VATICAN CITY (NC) — Pope John Paul II beatified three young 20th-century lay people — a Frenchman who died in a Nazi concentration camp and two Italian women who died defending their virginity — and said they were models of a fully lived Christianity.



Protest arrest

Sister Stella Marie Goodpasture is bound in plastic handcuffs and led away by police after being arrested along with about 50 other demonstrators for trespassing at the Air National Guard in Van Nuys, Calif. The organization called the Pledge of Resistance was protesting U.S. arms shipments to the contras in Nicaragua. (NC photo/UPI-Reuter)

Bishops urge more Bible study to counteract fundamentalism

WASHINGTON (NC) — President Reagan's request for more aid for the Nicaraguan contras casts a shadow on Salvadoran peace negotiations, said Archbishop Arturo Rivera Damas of San Salvador, El Salvador. The request for more aid "makes achieving peace more difficult," said the archbishop, who was mediator in Oct. 4-5 talks between Salvadoran rebels and the government in the papal nuncio's residence in San Salvador. "I do not ignore the fact that the Salvadoran conflict is more than a domestic conflict," he said. "Obviously there are regional and geo-political implications. If there is no solution to the war in Nicaragua, of course there will be repercussions in neighboring nations." In a speech in early October, President Reagan said he welcomed the regional peace plan proposed by Costa Rican President Oscar Arias, but voiced doubts that the Nicaraguan Sandinista government would adhere to it.

Traditionalist bishop: Vatican has offered reconciliation pact

ROME (NC) — Suspended Archbishop Marcel Lefebvre said he had agreed to a Vatican offer of reconciliation that would allow his religious fraternity to keep the pre-Second Vatican Council Mass and sacramental rites, according to news reports. Vatican officials had no immediate comment on the reported agreement. Archbishop Lefebvre, at a press conference in Ecône, Switzerland, said the Vatican was also willing to recognize the juridical status of his Priestly Society of St. Pius X and accept the approximately 250 priests he has illicitly ordained. Ecône is the site of the society's major seminary. In return, the archbishop said, he would agree to accept a Vatican-appointed "visitor" for his society, and call off his threat to ordain bishops, which would have technically signified a schism in the church.

Many Ethiopians will lack food this year, CRS official says

NEW YORK (NC) — Poor crop conditions in Ethiopia this year make it likely that as many people there will need food assistance in 1988 as in the famine years of 1984-85, according to the Africa director for Catholic Relief Services. David Holdridge, reporting on a mid-September visit to Ethiopia, said, however, that because the country now has "structures and experience" it did not have before, the mass starvation of 1984-85 could be averted. "Our counterparts are inestimably better prepared than they were in 1984," he said.

First ecumenical Bible published in Japan

(RNS) — Representatives of the Vatican, the World Council of Churches and the World Evangelical Fellowship were among the 400 Christian leaders who gathered in Tokyo recently to dedicate the first interconfessional translation of the Japanese Bible. The volume is the result of 18 years of work by a team of 44 Protestant and Roman Catholic scholars chaired by Dr. Chitose Kishi, a Lutheran and president of the Japan Bible Society, and Roman Catholic bishop Saburo Hirata of Osaka. The first edition of the new Bible had a printing of 80,000 copies, of which half were sold in the first 10 days following publication.

Pope calls for 'full liberty' for Ukrainian Catholics

VATICAN CITY (NC) — Pope John Paul II called for "full liberty" of religious expression for Ukrainian Catholics in the Soviet Union, saying they should have the freedom to openly worship in their own rite. The pope's appeal, in a talk to 18 bishops from the Eastern-rite Ukrainian church, challenged the Soviet Union's policy of barring Ukrainian Catholic worship. The government forced Ukrainian Catholics to join the Orthodox Church in 1946, and it imprisoned or exiled their bishops. The Latin-rite Catholic Church was allowed to continue.

Pope: No to pro-government bishops in Czechoslovakia

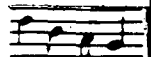
VATICAN CITY (NC) — Negotiations between the Vatican and Czechoslovakia over naming bishops in the communist country are deadlocked because Czechoslovakian authorities want candidates who are members of a pro-government clergy group, Pacem in Terris, an informed Vatican official said. The Vatican has refused to recognize Pacem in Terris, and has no intent of naming bishops active in the organization, said the official, who asked not to be identified. The issue was behind an unusually strong statement Oct. 1 by Pope John Paul II, who said the church's position in the East European country was "without parallel" in traditionally Christian nations. He lamented the fact that only one bishop could come to Rome for consultations, with four others apparently too old or ill to travel.

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Church pressure got refugees home

WASHINGTON (NC) — International church pressure forced the Salvadoran government to allow more than 4,000 refugees to return home from Honduras Oct. 10, said U.S. church leaders who accompanied them to the Honduras-El Salvador border.

But they denied charges by Salvadoran President Jose Napoleon Duarte that they had "manipulated" the refugees and were behind refugee demands to return en masse.

Many of the 4,413 refugees who returned had been living at the Mesa Grande camp in southwestern Honduras for as long as seven years. It was the largest single repatriation of refugees to El Salvador since its civil war began eight years ago.

U.S. religious leaders who accompanied the refugees as members of Going Home, an interfaith campaign in support of the refugees, spoke at a press conference on Capitol Hill Oct. 14.

The religious leaders had intended to accompany the refugees into El Salvador, but the Salvadoran government turned them away at the border.

Duarte's charges of manipulation are "totally false," said Franciscan Father Joseph Nangle, director of the peace and justice committee of the Conference of Major Superiors of Men, based in Silver Spring, Md., a suburb of Washington. In an interview after the news conference he said the religious leaders had ac-

companied the refugees only after the refugees invited them in an effort to ensure that no violence would take place at the border.

He noted that the Salvadoran government charges the refugees who returned are sympathizers of the Farabundo Marti National Liberation Front, the rebel group currently fighting the Salvadoran army.

"We were not leading anyone, or fomenting anything," said Sister Janet Gottschalk, a Medical Mission Sister from Indianapolis.

"Our only function was to call international attention to the refugee situation," she said during the news conference.

The government decided to allow the refugees to return "only as a result of intense pressure from churches within and outside of El Salvador," said Jose Escobar, executive director of the Interfaith Office on Human Rights in El Salvador, based in Washington.

The government had rejected or not responded to repeated requests by the refugees to return home. But three days before the date they hoped to cross the border, the refugees were told President Duarte had approved the move and would send a delegation to meet the group.

As many as 7,000 Salvadoran refugees are still at the Mesa Grande refugee camp and 1,500 at another Honduran camp, the group said.

Nicaraguan Catholic station gets help

WASHINGTON (NC) — A North Carolina freshman congressman is helping supply privately obtained equipment to Radio Catolica, the Nicaraguan Catholic radio station recently allowed to resume broadcasting by the Sandinista government.

Rep. Cass Ballenger, 51, (R-N.C.) was scheduled to fly from Miami to Managua, Nicaragua, Oct. 9 with the station's director, Msgr. Bismarck Carballo, and a load including radio tubes, testing equipment and an emergency generator, the congressman's press secretary, Max Veale, said. Msgr. Carballo was allowed to return to Nicaragua in August after a year's forced exile.

The generator was being supplied "in case censorship takes another form," such as power cut, Veale said.

Ballenger was acting as a private citizen, he said, although using the of-

ficial passport provided to members of Congress to help smooth the passage through Nicaraguan customs. He said the congressman wanted to help promote press freedom.

Ballenger, an Episcopalian, has helped other individuals and institutions in Latin America in various projects over the years through a family foundation, the aide said. The congressman supports continued U.S. funding for the Nicaraguan rebels, known as contras, until the Sandinista government is clearly seen as committed to democracy, Veale said.

The Nicaraguan government agreed to allow the supply effort, as long as the U.S. government was not involved, Veale said. He called Radio Catolica, which is run by the Managua Archdiocese, "the main source of information for many people."

Ballenger decided to help the station

after meeting with Nicaragua's Cardinal Miguel Obando Bravo in Managua, Nicaragua, during a fact-finding tour of Central America in late September, Veale said.

Cardinal Obando Bravo said on Sept. 22 that the station needed at least \$22,000 worth of spare parts to get back on the air. The donated equipment is worth between \$23,000 and \$25,000, Veale said. It will help Radio Catolica boost its output from one kilowatt closer to its capacity of 20 kilowatts, he said.

The station was closed Jan. 2, 1986, for failing to comply with a Nicaraguan communications rule requiring stations to broadcast the presidential New Year message. Msgr. Carballo, a critic of the Sandinistas, said it was a "slip-up by the person in charge of hooking into the national broadcast."

N-deterrence not OK, bishop says

BALTIMORE (NC) — The U.S. bishops should move quickly to withdraw their temporary moral acceptance of nuclear deterrence expressed in their 1983 peace pastoral and regain the initiative in advancing the cause of peace, Auxiliary Bishop P. Francis Murphy of Baltimore said Oct. 9.

"Despite the language of urgency and crisis that predominates the peace pastoral, in my view the air has gone out of the peace balloon," he said. "We seem to have lost that sense of urgency, that sense of challenge to respond."

Bishop Murphy made his comments at the Catholic Press Association Eastern regional meeting in Baltimore where he gave the keynote speech at the meeting sponsored by The Catholic Review, Baltimore archdiocesan weekly.

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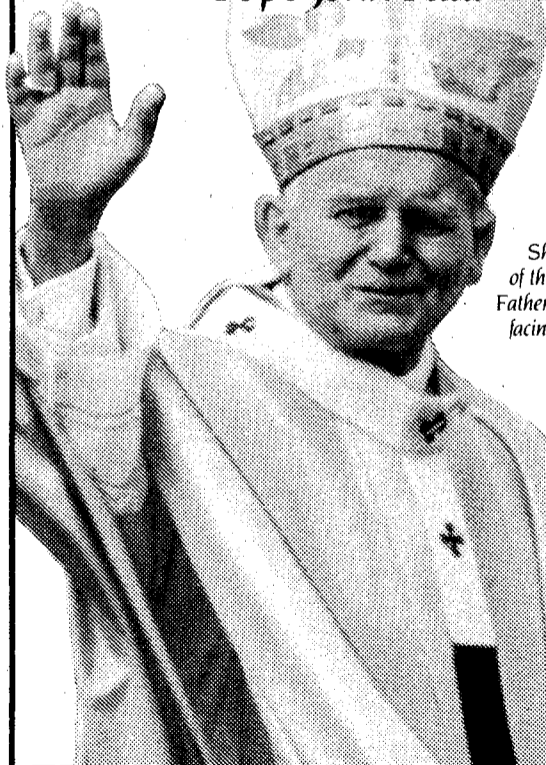
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World's bishops face thorny issues

VATICAN CITY (NC) — The monthlong world Synod of Bishops moved into its second phase — thrashing out concrete proposals for adoption — after hearing divergent viewpoints on core lay issues facing the contemporary Catholic Church.

Delegates aired differences on themes including:

- Whether to emphasize the laity's role in the world or in the church.
- The concept of lay ministries and the specific tasks open to the laity, especially women, within the church.
- The relationship between the local bishop and international lay movements working in his diocese.
- The development of a lay spirituality.

The debate takes place when the more than 210 delegates break into small working groups, organized by languages, to draft proposals for adoption by the entire synod.

The small working groups were scheduled to start Oct. 14 and last until Oct. 22, when the delegates were to return to plenary sessions to vote on proposals to submit to Pope John Paul II.

The synod is a consultative body to the pope, and its proposals do not constitute official church policy. In the past, popes have used the resolutions as the basis for their own documents on the issues discussed.

Theme of the October synod is the role of the laity in the church and the world. In speeches during two weeks of plenary sessions before moving into small working groups, delegates and a selected group of non-voting lay synod participants carved out an agenda of issues needing church action or clarification.

Splits on lay roles

Splits developed over whether the synod should put more emphasis on the lay role in Christianizing the temporal world or on opening up more church activities and decision-making power to the laity. Many delegates who stressed the lay role in the world tied this to the need for the church to be highly active in the political and social lives of their countries.

The laity in Tanzania "find no time to fight their way into the sacristy either to seek employment or to express their Catholic identity," said Bishop Polycarp Pengo of Tunduru-Masasi, Tanzania.

"They are happy to find time for the evangelization of politics, economy and society," he added.

A cardinal from communist-ruled Czechoslovakia said strong lay movements are needed to keep governments

Laity in Tanzania 'find no time to fight their way into the sacristy... They are happy to find time for the evangelization of politics, economy and society'

—Bp. Polycarp Pengo

from becoming repressive.

"The contemporary world is marked by cowardice and fear. And it is precisely upon these human weaknesses that dictators build their dominion," said Cardinal Frantisek Tomasek of Prague, Czechoslovakia.

Other delegates said the laity should concentrate on Christianizing culture and a world marked by religious indifference.

Archbishop Derek Worlock of Liverpool, England, spoke of an over-emphasis on the lay role in the church after the Second Vatican Council.

"We need to examine our consciences about whether there has been so much concentration on the renewal of worship and the structures of the church after the council that lay people have been drawn into new ministries and structures for dialogue and have perhaps overlooked their secular responsibilities," he said.

A different view was presented by Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, who called the laity "an untapped resource."

"The laity are not involved in decision-making processes and not consulted on important issues," he said.

"The clergy — including the bishops — are slow to hand over some of their territory to lay workers," the cardinal added.

An African archbishop proposed that lay people be accepted as regular ministers of baptism, matrimony and anointing of the sick — sacramental tasks normally reserved to priests or deacons. Such a policy would ease the priest shortage, said Archbishop Elias Mutale of Kasama, Zambia.

"We must admit that the portion of the lay participation in church life is far from adequate," the archbishop said.

A top Vatican official said the laity should be regularly consulted on the "very difficult and important question" of choosing bishops. Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, said canon law provides for lay consultation.

What is ministry?

During the first two weeks, discus-

Laity (in Ireland) are 'an untapped resource. The laity are not involved in decision-making processes and not consulted on important issues...'

—Cdl. Tomas O'Fiaich

sion on the lay role in the church focused on the term "ministry" and the need to clearly define it.

Archbishop Roger M. Mahony of Los Angeles said the term "minister" should be reserved for those in full-time, formal church positions. He asked that the term "lay minister" be rejected as a "contradiction in terms" and urged a clearer distinction between lay and clergy roles.

Some delegates suggested it would be better to use terms such as lay missions, tasks and offices to describe lay roles in

the church. Others routinely talked about lay ministries.

Tied to the lay role in the church were numerous calls to open all lay functions to women.

Women's rights

Most delegates stopped short of asking that women be ordained to the priesthood, but several favored ordaining women to the permanent diaconate. Bishop Jean-Guy Hamelin of Rouyn-Noranda, Quebec, asked local churches to set up study groups of priests, lay men and lay women to study the issue of a female priesthood.

"The question of the accession of women to ordained ministry remains controversial in our community," Bishop Hamelin said.

"The reasoning used so far to explain the reservation of sacred orders to men has not seemed convincing, especially not to young people," he added.

(Continued on page 7)



Synod considers women's role

(continued from page 1)

almost every part of the world."

"One speaker today said, 'This concern can no longer be considered an American aberration,'" he recounted.

The synod should produce "as clear a statement as is possible today" on the theologically permissible roles of women in the church, said Archbishop Stephen Naidoo of Cape Town, South Africa.

The roles allowable to women in the church have theological and cultural dimensions, he said.

Some synod delegates said they found "novel" Archbishop Rembert G. Weakland of Milwaukee's call for more women in positions of responsibility on the diocesan and international levels, said Archbishop May. Others wondered themselves why certain positions are only open to ordained men, he added.

Because of the new canon law code,

"most of the offices besides those requiring ordination are now open to lay men and women," said Bishop Bevilacqua. He cited diocesan chancellors and seats on certain church tribunals as examples.

Some bishops want to hire more lay persons, he added, but they "just don't have the funds." Because of the need to pay lay people higher salaries, this change "has to be gradual," Bishop Bevilacqua said.

Bishop Ott said it was too early to tell if the synod would ultimately adopt any specific proposals calling for the admission of women to the diaconate, as some have suggested.

Other issues facing the synod, Archbishop May said, include a desire to clarify the terms "ministry" and "ministries."

"No one should be misled by this search for greater conceptual and semantic precision into supposing that anyone here envisages a diminished role

for laity in the church," he said.

"There will be no rollback," he said.

Better formation for the lay apostolate in the world and more support for Catholic families are also dominant concerns, he said.

Regarding the call of the Second Vatican Council for a greater presence of lay Catholics in the world, Bishop Bevilacqua said there has been a certain "overemphasis" on the laity working in church ministries, while the laity's work in the world has been "minimized."

In his speech to the synod delegates, Bishop Bevilacqua described a "serious need to shift the perspective from institutional (and) structural concerns to the bedrock concerns" of parents, families, and others.

Asked about which issues dominate the synod so far, he said, "the institutional."

"I'd like to see a change in that," he added.

Be more open, journalist says

VATICAN CITY (NC) — / American Catholic journalist acting as a non-voting synod participant told bishops that church officials must be more open in providing information.

"A free flow of information has the power to avert problems; it can stop rumor and erase suspicion," Albina Aspell, president of the Catholic Press Association of the United States and Canada, told synod delegates.

"To intelligent, mature Catholics, this flow of information is as much the 'living water' of our modern faith as is the prayer we offer daily," she added.

Catholic journalists have a responsibility to the church's teaching authority and to their readers, she said.

This means reporting "news of dissent and dissatisfaction" in the church, she said.

"We do not close our eyes to, or fail to report, such news because to do so would damage our credibility, weaken our effectiveness," she added.

Beware future, European Islamization

VATICAN CITY (NC) — The Catholic Church needs to look to the future and prepare for ethical battles over technology and the "Islamization" of Europe, said an Italian archbishop.

Archbishop Ersilio Tonini of Ravenna-Cervia told the Synod of Bishops that because it was meeting at "one of the most decisive hours in human history," he wanted to add a "dimension of the future" to its discussions.

One future challenge for the church as well as a "grave problem" for civil society will be "the Islamization of Europe in connection with the drop in the birth rate," Archbishop Tonini said.

"Some experts forecast the presence in Germany in (the year) 2050 of 10 million Germans and 50 million Afro-Asiatics, largely Moslems, with consequent changes in the civilization of the whole European continent," he said.

One result for the church will be that "the term 'salvation' will take on an ever fuller and more radical meaning, one embracing the whole destiny of individuals and peoples," he said.

The rise in "technological power" will present great ethical challenges, such as current legislative debates over the fate of the human embryo, he said.

In other talks, U.S. Father John Vaughn, head of the Franciscan Order of Friars Minor in Rome, told the synod that third or secular orders offer lay people the spiritual assistance of a religious order along with lay independence in leadership and action. Secular orders are societies of faithful who live in the world, inspired by the Spirit and special qualities of specific religious institutes.

He noted that secular orders have helped keep the church alive during times of persecution or when clergy is scarce.

A Cuban delegate, Bishop Hector Pena Gomez of Holguin, said the lack of pastoral workers in his country, where religious activity is closely controlled, has given rise to "lay services or lay ministries with which we cannot dispense."

Six lay people also addressed the synod. Four of them devoted much of their talks to lay movements that have sprung up since the Second Vatican Council.

Guzman Carriquiry, a Uruguayan lay man and an official of the Pontifical Council for the Laity, said bishops must recognize that such movements are "more charismatic than functional," have a distinct missionary direction and have emerged by themselves rather than from existing pastoral programs.

He said the movements should be given room to grow, but that rivalries between them need to be diminished.

World's bishops face issues, must draft report

(Continued from page 6)

Some synod delegates called for an end to legal barriers and practices which hinder the access of women to positions in the church's diplomatic corps, Vatican congregations, as seminary teachers and in local, national and international church decision-making bodies.

Milwaukee Archbishop Rembert G. Weakland called for women to be appointed to major positions in the Roman Curia and the papal diplomatic corps as one of several steps to remove

sexism from the church. The archbishop also said the church should open liturgical roles such as preaching and altar serving to women and avoid the negative aspects of patriarchy "inherent in some of the historical and biblical narratives."

Others, however, stressed that limits should be placed on women's role in the church.

Lay movements

Several delegates were at odds over the value of lay organizations, especial-

ly those developed as renewal movements in the post-Vatican II period. Debate revolved around the relationship that should exist between these international movements and the local bishop.

Several bishops stressed that these movements must be under the strong control of the local bishop so that their pastoral action keeps with diocesan policy. Other delegates warned that these movements are international with special "charisms," or gifts, that should not be stifled through local con-

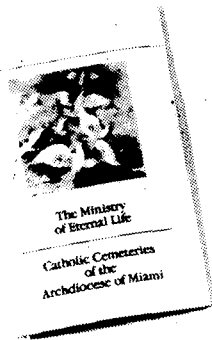
trols. No specific groups were named.

Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, defended the movements from the "negative" reactions of some bishops. He told bishops to judge movements by their spiritual goals and not the political goals of a bishop.

The bishop "is not, in fact, the holder of the political power of a diocese, but the servant of the same Spirit who also promotes the movements," said Bishop Cordes.

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Bishops urge plan to fight fundamentalism

WASHINGTON (NC) — A U.S. bishops' committee issued a pastoral statement calling for a plan to counteract the "simplicities" of biblical fundamentalism.

Saying the Catholic Church has not done enough to encourage Bible study, the bishops' statement cites the need for:

- Weekly Bible study groups and yearly Bible schools in every parish.

- In parts of the country where "there is a special problem with fundamentalism," Masses to which people bring their own Bibles.

L.A. seminaries at 15-year high

LOS ANGELES (NC) The Archdiocese of Los Angeles has its highest enrollment of seminarians in 15 years, according to Father Dan Laner, vocation director. The archdiocese also has the second highest enrollment in its high school seminary since 1972.

As the academic year began, the three seminaries of the archdiocese had an enrollment of 355 students — 117 in the theologate (post-college theology studies), 86 in the college seminary, and 152 in high school.

Father Laner attributed the increase primarily to the call for prayers for religious vocations issued by Archbishop Roger M. Mahony of Los Angeles.

The second factor is the Called by Name program begun over a year ago, Father Laner said. Under the program, parishioners were asked to identify young people they believe would make good priests, sisters and brothers.

- Better homilies that apply biblical texts to daily life.

- Catechists, lectors and ministers who can quote the Bible with familiarity.

The nine-page statement, titled "A Pastoral Statement for Catholics on Biblical Fundamentalism," was written by the National Conference of Catholic Bishops' Ad Hoc Committee on Biblical Fundamentalism. Archbishop John F. Whealon of Hartford, Conn., is chairman of the committee.

The statement acknowledges Catholics may be attracted to the fundamentalist approach without realizing its "serious weaknesses," and says biblical fundamentalism, unlike Catholicism, finds all answers in the Bible and disregards the teaching authority of the church.

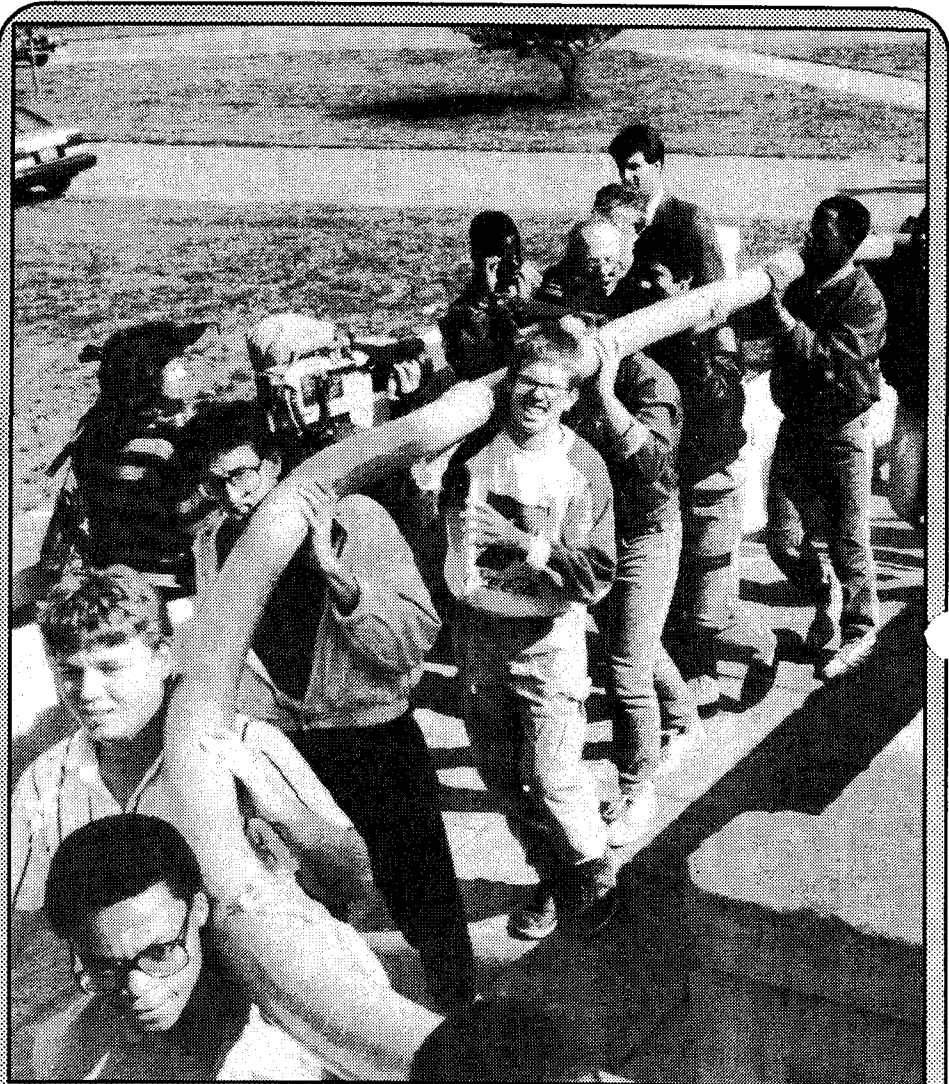
"According to fundamentalism, the Bible alone is sufficient. There is no place for the universal teaching church — including its wisdom, its teachings, its liturgical and devotional traditions."

"There is simply no claim (in fundamentalism) to a visible, audible, living, teaching authority binding the individual or congregations," it adds.

Catholics, it says, should realize the church produced the New Testament, "not vice-versa."

The statement urges development of a "pastoral plan for the word of God" that would "place the sacred Scriptures at the heart of the parish and individual life."

A plan is necessary because past "neglect of parents in catechetics and the weakness of our adult education efforts are now producing a grim harvest."



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Non-Christian dialogue can be hard, priest says

MADISON, Conn. (NC) — The dialogue with non-Christian religions launched by the Second Vatican Council has lost its novelty and in some ways has become more difficult, according to a priest on the staff of the Vatican Secretariat for Non-Christians.

"We are past the age of pleasantries," said Jesuit Father Thomas Michel in an interview.

"Twenty years ago people of other faiths were delighted to be invited to meet with us," he said. "But now the novelty of all this has worn out. People

are at a more serious level, and conversations are less pleasant."

Father Michel, a native of St. Louis, is the secretariat's specialist for Islamic relations.

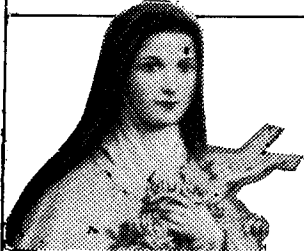
Father Michel said participants in interreligious dialogue are now asking each other "hard questions." Some of the questions Catholics are asking, he said, concern the imposition of Islamic law in some countries. Theoretically, Islamic law is supposed to be mandatory only for Moslems.

The main purpose of the Secretariat for Non-Christians, Father Michel said, is helping Catholics understand other religions, and explaining to "confused" Catholics why the church at Vatican II would speak of "esteem" for a non-Christian religion. But the secretariat also seeks, without any intent at proselytization, to develop better relations with other religions and help them gain a fuller understanding of the Christian faith, he said.

Despite the difficulties of interfaith relations, Father Michel said, some progress can be seen. A marked improvement in Catholic-Moslem relations is "one of the hopeful things" in the Philippines, he said. With support from the Catholic hierarchy and the Moslem religious leadership, he said, a program has been initiated in which Christians "accompany" Moslems during the holy month of Ramadan.

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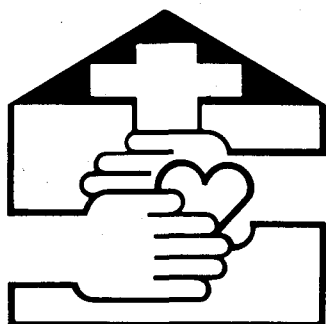
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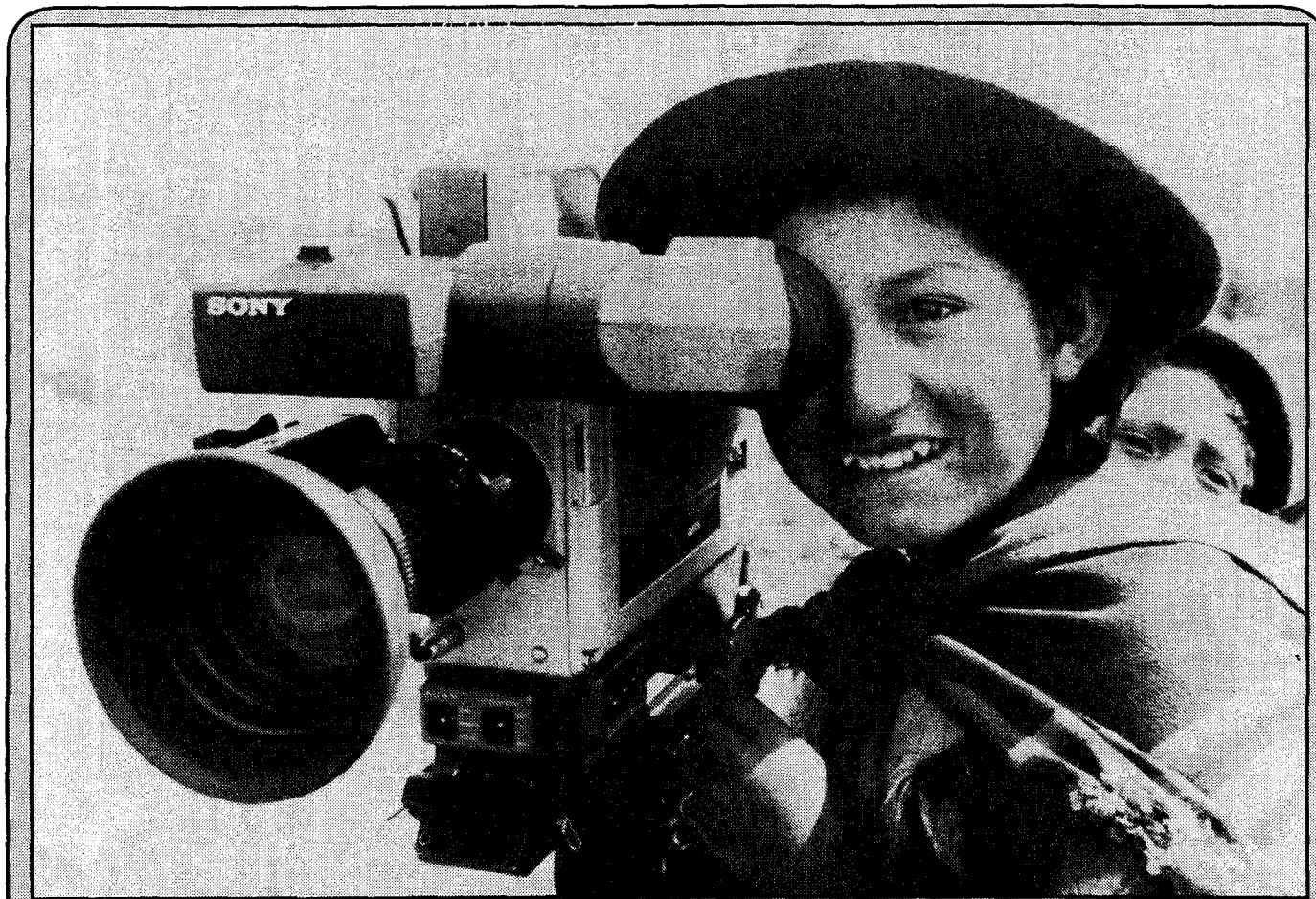
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Inside look A young woman from the Peruvian province of Ayacucho, 11,000 feet high in the Andes Mountains, sees television and herself on videotape—both for the first time—as the tape plays back through the viewfinder. The cameraman was visiting Peruvian parishes of the St. James Missionary Society to produce a program to recruit priests for service in Peru, Bolivia and Ecuador. (NC photo)

Universities evangelize, Pope tells educators

VATICAN CITY (NC) — Universities play a “special role” in fulfilling “the church’s mission of evangelization,” Pope John Paul II told regents and students from The Catholic University of America.

Recalling his own association with The Catholic University of Lublin, Poland, the pope said the academic community “is linked in a vital way with the Gospel’s impact on the evolution of thought and culture and with the integral development of society.”

The pope made his comments during a Vatican meeting with regents and their wives and 100 university musicians, who performed for the pope. The regents were in Rome for their annual fall meeting.

The pope thanked the regents for their contribution “to the future of the church and society” through their support of the university.

“Your nation, like every other nation, boasts a unique history and culture, both of which exert great influence upon the thinking and acting of your citizens,” he told them.

“In this context, who does not see the importance of Catholic institutions of higher education?” he added.

Nobel Prize for Arias lauded

But underneath, changes needed to help people, priest says

MARYKNOLL, N.Y. (NC) — President Oscar Arias of Costa Rica “certainly” deserved the Nobel Prize for his Central America peace plan because “the immediate No. 1 priority is peace,” said the Central America superior for the Maryknoll Fathers and Brothers.

“But underneath this plan there is a whole other layer that won’t be touched,” said Father Ronald S. Michels. “That is the changes in structures that are necessary so people like the Indians in Guatemala can get land. Unless that happens, five years from now we’re going to be needing to sign another peace accord.”

Father Michels was interviewed Oct. 13 — the same day the Nobel prize for Arias was announced — while at Maryknoll headquarters for a meeting of all regional superiors. The priest, a native of Fond du Lac, Wis., was ordained a Maryknoll priest in 1972, has served since then in Central America, and became regional superior there in October 1986.

In addition to the Maryknoll Sisters, who have their own administration, Maryknoll has 39 priests and brothers, five priest associates and 12 lay missionaries in Guatemala, El Salvador, Nicaragua and Honduras, Father Michels said. Be-

cause of a shortage of personnel and difficulty in coordination, work in Costa Rica was discontinued at the end of 1986, he said.

Father Michels, who is based in Guatemala, expressed optimism about the prospects for peace in Nicaragua. He said Cardinal Miguel Obando Bravo and Sandinista government leaders have stopped criticizing each other as severely as they formerly did and seemingly have adopted the view that “we have to work this out.” Divisions in the church also appear to be “healing,” he said.

In El Salvador, he said, the Arias plan can lead to peace in the “short term.” But for a lasting peace, he said, El Salvador must have a more just distribution of land and removal of military officers from their position of political power.

Honduras, Father Michels said, does not now have significant guerrilla activity. “However, if things don’t change, it probably soon will,” he said.

A law providing for transfer of unused land in Honduras to landless people is not being implemented, he said, and “the people have lost patience.” So they are going ahead and moving onto land, he said, and are receiving moral support from Maryknollers.

Mexican clergy urge boycott of Columbus celebration

MEXICO CITY (NC) — Catholic priests and lay leaders from a predominantly Indian region of eastern Mexico have asked fellow Catholics not to celebrate the upcoming 500th anniversary of the discovery of America by Christopher Columbus.

The group — from seven parishes in the Zongolica Mountains, about 200 miles southeast of Mexico City — said the church should have “a change of attitude” regarding the celebrations because “the conquest and the preaching of a new social system practically destroyed the life and culture of the indigenous peoples” of the New World.

In 1992 the governments of Spain, the United States and several Latin American countries will commemorate the 500th anniversary of Columbus’ discovery of America Oct. 12, 1492.

“In participating in these festivities,” said the statement, “the Catholic Church hierarchy has only wanted to see the aspect of the spreading of the Gospel. Nevertheless, it is not historically possible to separate evangelization from the conquest, because the first and foremost intention of the Europeans in coming to America was not to spread the Gospel, but to expand their commercial domain.”

Rome official defends 'test tube' teaching

NC News Service

A Vatican official who serves as a spokesman on bioethical issues told a group of New York medical professionals that in vitro fertilization and other artificial procreative techniques are “degrading” and reduce humans to the same level as “things.”

But he was challenged by a Catholic gynecologist who argued that infertile couples who choose the procedure are motivated by “loving, devotional and procreational” intentions.

Msgr. Carlo Caffarra, in the annual Terence Cardinal Cooke Lecture, reaffirmed the Vatican position, stated last March in the Congregation for the Doctrine of the Faith’s “Instruction on Respect for Human Life in its Origin and on Dignity of Procreation.”

The document said virtually all forms of procreative techniques that do not involve sexual intercourse between a husband and wife are morally wrong and a threat to humanity.

It condemned in vitro fertilization, surrogate motherhood and other procreative techniques, and warned against genetic engineering, embryo freezing, fetal experimentation and prenatal diagnostics.

“In artificial procreation the conceived is produced, not generated...” said Msgr. Caffarra, a moral theologian. “Man, until now, was able to produce only things, now he is able to produce persons.”

He said an embryo created in a laboratory is “at the disposal of other persons” who will decide “whether to give him the constitution of a human person or to continue to consider him as a thing to be used.”

Msgr. Caffarra, who was a contributor to the procreation document, is a consultant for the doctrinal congregation and director of the John Paul II Institute for Studies on Marriage and the Family at the Pontifical Lateran University, Rome.

He spoke on “Procreation, Technology and Humanity: Fundamental Guidelines of the Instruction, The Gift of Life” at the Terence Cardinal Cooke Health Center in Manhattan.

After Msgr. Caffarra’s address, Dr. James R. Jones, one of two people asked to respond, said he had difficulty accepting the Vatican position on in vitro fertilization.

Liberation priest accepts criticism by Vatican

VATICAN CITY (NC) — Peruvian Father Gustavo Gutierrez, considered a leading exponent of liberation theology, said the Vatican has the “duty and the right” to express reservations or criticisms regarding his branch of theology.

Father Gutierrez said Oct. 6 in an interview with Vatican Radio that the Vatican’s recent documents and statements have been “useful” and have helped liberation theologians correct some terms that were not quite accurate.

In 1984, the Congregation for the Doctrine of the Faith warned about dangers of liberation theology in a lengthy instruction to Catholics. Two years later, it issued another instruction stressing that liberation theology must have a spiritual base and not use Marxism uncritically.

“I think that those who are responsible for the church’s magisterium have the duty and the right to formulate these observations,” Father Gutierrez said. “We ought to pay attention to them.”

He said that “a discussion that includes critical observations is fundamentally useful” because it allows theologians to more clearly express themselves. The observations so far

Pope's confession push has mixed results

VATICAN CITY (NC) — Pope John Paul II's 1984 apostolic exhortation on confession, aimed at getting more Catholics to use the sacrament, has had mixed results among the world's faithful, said a report to the Vatican.

In some countries it has been widely disseminated, pastoral programs have been developed to implement it and confessions are on the rise, said the report.

In others, "it cannot be said that there has been a true increase in recourse to the sacrament of penance, in

spite of the constant encouragement of pastors," the report added.

Among the reasons — "secularization and hedonism, which in many places have destroyed religious practice and recourse to the sacraments."

Other are "the loss of the sense of sin, the lack of a proper formation of conscience and the profound crisis in moral values experienced by contemporary society," it said.

It also cited "the conviction that pardon for sins can be obtained by turning directly to God, an underestimation of the personal dimension of sin as com-

pared to the social dimension, and an exaggerated esteem for the psychological techniques so much in vogue today."

A main reason for increased use of confession has been "the community penitential celebrations with individual confessions of sin and absolution," it said.

The pope's document stressed the need for individual confessions and reiterated church teachings that general absolution without individual confession can only be done under limited, extraordinary circumstances.

The pope's 1984 document, "Reconciliatio et Paenitentia," was based on the conclusions of the 1983 world Synod of Bishops on the sacrament of penance and reconciliation.

Many bishops at the 1983 synod, especially those from countries with severe priest shortages, had hoped for a relaxing of the regulations regarding individual confessions. They said it often was impossible for priests to hear the

individual confessions of everyone seeking absolution.

The study was prepared by Father Jose Saravia Martins, chancellor of Rome's Urban University and special secretary of the 1983 synod.

Vatican finances to be discussed

VATICAN CITY (NC) — Cardinals charged with studying the Vatican's financial problems will meet Oct. 19-21, said Vatican spokesman Joaquin Navarro-Valls.

The 15-member council, formed in 1981, has been studying Vatican financial and organizational problems seeking solutions.

The council has sought to make public full breakdowns of Vatican expenses and income in order to convince Catholics that expenses cannot be cut further and income must be raised.

The 1986 Vatican budget shortfall was estimated to be \$56.3 million.

Sudan bishops may back peace plan

WASHINGTON (NC) — Sudan's bishops have said they would back a government effort for a peaceful end to the African country's long civil war, if the government corrects what the hierarchy considers some basic injustices, a leading Sudanese churchman said.

Msgr. Macram Max Gassis, apostolic administrator of the Diocese of El Obeid, said the Moslem-dominated government in Khartoum must provide for greater input from Christians, reject efforts to make the Islamic Penal Code the law of the land,

and lift restrictions on Christian missionaries.

Msgr. Gassis said Christians and other non-Moslems suffer terribly — particularly in the south, where most of the fighting occurs. He spoke of massacres by army units, which he said are "uncontrolled" in some areas.

It was also noted that the Sudanese bishops have criticized the rebel Sudanese People's Liberation Army for committing atrocities.

The monsignor, in the United States to seek help for his diocese's refugee, education and other projects, said the

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Woman gives birth to own grandchildren

JOHANNESBURG, South Africa (NC) — A South African woman, acting as a surrogate for her daughter, has given birth to triplets, and in so doing has made history. She gave birth to her own grandchildren.

Pat Anthony, 48, gave birth to the two boys and a girl by Caesarean section Oct. 1 at Johannesburg's Park Lane Clinic. However, details of the birth were hard to obtain because London's The Mail on Sunday newspaper bought exclusive rights to the story — reportedly for more than \$500,000.

Mrs. Anthony's daughter, 25-year-old Karen Ferreira-Jorge, has a 3-year-old son. However, Mrs. Ferreira-Jorge had her uterus removed because of complications from his birth.

An Associated Press report said the Catholic family lives in the town of Tzaneen, 230 miles northeast of Johannesburg.

A document issued in March by the Vatican's Congregation for the Doctrine of the Faith said surrogate motherhood is morally illicit and in vitro fertilization — such as that used by the Ferreira-Jorges — is illicit because it separates procreation from the conjugal act.

The local priest in Tzaneen reportedly said he was not sure he would be allowed

to baptize the babies.

A spokesman at a Catholic biomedical ethics center in the United States said that on general principles, the attitude would be "Why penalize the children because of the parents?"

Msgr. Orville Griese, director of research for the Pope John XXIII Medical-Moral Research and Education Center in Braintree, Mass., added that the decision would rest with the local bishop.

Eggs from Mrs. Ferreira-Jorge were fertilized in a laboratory by sperm from her husband, Alcino, then implanted in Mrs. Anthony's womb. Mrs. Anthony reportedly was implanted with four ova. Usually only one ovum develops, if that, but in this case, three began growing.

The triplets reportedly ranged in weight from 5 pounds, 1 ounce to 2 pounds, 13 ounces.

South African Justice Minister Kobie H. Coetsee has said that under South African law, the triplets would belong to Mrs. Anthony until adopted by the biological parents. Mrs. Anthony reportedly planned to turn over the triplets to her daughter.

Philippine bishop doubts relevance of new saint

MANILA, Philippines (NC) — Pope John Paul II was scheduled to canonize the Philippines' first saint Oct. 18 in Rome, but one Philippine bishop doubted that the canonization would have much meaning for ordinary Filipinos.

Bishop Nestor Carino, secretary general of the Philippine bishops' conference, said Oct. 6 that the canonization of Blessed Lorenzo Ruiz was a great honor for the Philippine church, "but it is almost impossible to find any practical connection between Blessed Lorenzo's life and the life of our people now."

Ruiz, a Chinese-Filipino lay catechist, was hanged with Dominican priests, brothers and nuns at Nagasaki, Japan, in 1637. He was told he would be spared if he renounced his faith, but he refused.

Ruiz has been called a reluctant saint

because of the circumstances of his martyrdom. He did not volunteer for the missions; he had committed a crime and was offered a choice of going to jail or to the missions. He chose the missions, but thought he was going to Portuguese-administered Macao.

"People have so many problems; the whole country is in trouble. How can people identify with someone who died so long ago?" Bishop Carino asked.

"He should have been canonized long before, when the event might have been meaningful to ordinary people, just as Pope John XXIII should have been canonized long ago."

The bishop said Ruiz's life shows the lesson of being faithful to the Lord, "but we haven't been able to educate our people sufficiently about the saint's significance, so I don't think the people appreciate that lesson."

Wealthy nations must share with needy ones--bishop

NC News Service

Wealthy countries such as the United States and Australia must listen to the appeals of those in need, Bishop James W. Malone of Youngstown said during a visit to Australia.

The visit commemorated the 20th anniversary of Pope Paul VI's encyclical, "Populorum Progressio" (Progress of Peoples). In his talk, Bishop Malone discussed the encyclical and referred to the U.S. bishops' 1986 pastoral letter on Catholic social teaching and the U.S. economy.

Invited by the Australian bishops' peace and justice commission, Bishop Malone delivered his message in a half dozen Australian cities, including Melbourne, Sydney and Canberra, during his Aug. 26-Sept. 9 visit.

"Today the peoples in hunger are

making a dramatic appeal to the peoples blessed with abundance," Bishop Malone said, quoting from the encyclical.

He added, "The major problems of development that the encyclical dealt with are still very much with us, and in most cases they are even farther from solution than they were in 1967."

Economic development does not in itself bring peace, the bishop said, "but following Paul VI, I would argue that the absence of the necessities of life and of the respect for human dignity that a just and participatory economic development provides, greatly increases the likelihood of violence which can range from robbery to civil war and superpower intervention."

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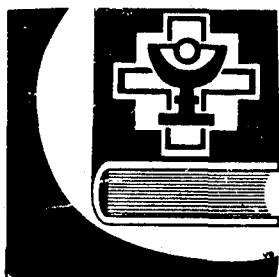
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Local Section

THE VOICE

Miami, FL

October 16, 1987

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Service is everyone's 'job'...

Expert says to live 'fullness of faith', parishioners must minister to others

By Prent Browning
Voice Staff Writer

Parishes sometimes devote too much of their energy to maintaining their basic functions and not enough to encouraging ministry among their members, an expert on parish life told participants at the first Archdiocesan Parish Social Ministry conference held earlier this month.

Brother Loughlin Sofield, the keynote speaker at the event, is co-director of Trinity Ministries Center in Stirling, N. J., has written books and articles and is a frequent speaker on the subject of parish development and renewal.

'There is not a choice to be involved in ministry. It is an obligation, a privilege and a responsibility.'

Brother Loughlin
Sofield

Held at St. Stephen in Miramar, the conference was sponsored by Parish Community Services (PCS), which trains volunteers for programs in the parishes that include transportation and visitation of the sick and homebound and support groups for separated and divorced and for bereaved families.

The day-long conference featured a



Brother Loughlin Sofield addresses participants in first Archdiocesan conference on Parish Social Ministry. (Voice photo/Prent Browning)

number of workshops and was attended by those involved in Parish Community and Catholic Community Services, Eucharistic ministers, members of various community organizations and others who were just interested in learning more about the PCS program.

"The only way you can build a living Christian community," Brother Sofield said in the address that

began the conference, "is to help every member of the parish grow to the fullness of their Christian vocation." He cited "three hungers" that exist in parishioners:

First there is a desire for deeper spiritual understanding. "There is such a hunger to find one God and have a relationship with that God, that people will go wherever they can to get that fulfilled," he said.

Second is the desire for community, for a "relationship with other people in the Christian community."

"I'm always struck," he added, "by the number of people who come down (to South Florida) as couples, and one spouse dies and now they're on their own." He also cited a survey in Ireland where people listed their biggest problem not as unemployment but loneliness.

The third need, he said, is "for meaning in life." In this respect he urged involvement in parish ministries as a necessary expression of Christian faith. "There is not a choice to be involved in ministry, it is an obligation, a privilege and a responsibility."

One way a church can foster its members' ministry, he said, is by having the parish council identify the needs of the parish and match those needs with parishioners who have the appropriate talents.

Brother Sofield also stressed the importance of compassion. "The heart of ministry is charity --especially charity that comes across as compassion."

The parish expert concluded his talk by exhorting those involved in ministries to "please be joyful people... There are too many people involved in ministry today who are so sad.

"You overhear two of them on the street. One says, 'boy, am I tired.' 'You're tired,' the other replies, 'do you know how many people I saw this week?'"

"If people don't see us as light-filled people," said Brother Sofield, "there is no way in the world that they are going to follow us."

...So is work for justice

By Prent Browning
Voice Staff Writer

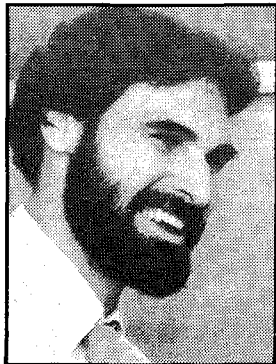
It's not enough to feed the poor. Christians must also work to change the structures that keep people hungry, even if it means being criticized and misunderstood.

So says Tom Ulrich, a program coordinator for the Campaign for Human Development (CHD), an agency of the U.S. bishops which funds organizations that combat the root causes of poverty. Ulrich conducted a workshop at the first Archdiocesan Parish Social Ministry Conference held earlier this month.

He explained the difference between social action, which requires working for far-reaching political and social changes, and direct service, which involves such things as giving food and clothing to an individual to help him survive a present crisis.

Because of its long-term nature, it's often difficult to gauge the success of social action. "It's difficult to engage in because it's hard to get a hold of and hard to understand," said Ulrich. This may be true especially for local church and parish organizations which may regard the field of social action as beyond their capacity.

But Ulrich gave examples of how the same



Tom Ulrich

might involve organizing some of the unemployed and some parishioners to create job training or retraining programs. Also, various minority groups could lobby for legislation making job discrimination more difficult.

One key characteristic of Christian social action is that the victims themselves organize. "The most effective ministers of social action are the people who are experiencing the problem," Ulrich said. "When you are a victim there's a tremendous feeling of

problem can be approached from both a direct service and a social action perspective.

In the area of unemployment, for instance, direct service might involve creating a job bank or providing immediate financial assistance. Attacking some of the causes of unemployment through social action, he said,

(continued on page 20)

Catholic charities mark 30 years in Broward

Couple honored for years of service as foster parents

By Jim Varsallone
Voice Correspondent

Frank and Marie Saccavino are the kind of people the diaper companies love.

They've reared 151 babies.

The couple are foster parents for Catholic Community Services in Broward County. They were among those honored by Archbishop Edward McCarthy at a reception marking the 30th anniversary of CCS service in Broward.

"I thank all of you for what you're doing and give you my blessing," Archbishop McCarthy said to the loyal group of workers and volunteers at the event held in St. Anthony Church's clubroom in Fort Lauderdale.

CCS helps the elderly with three adult daycare centers; helps families, with four counseling offices; helps the community, with an immediate service system; and helps children, with a foster parents program.

And it is from that special foster parents program that the special couple was honored for its long-time, purely volunteer work with children.

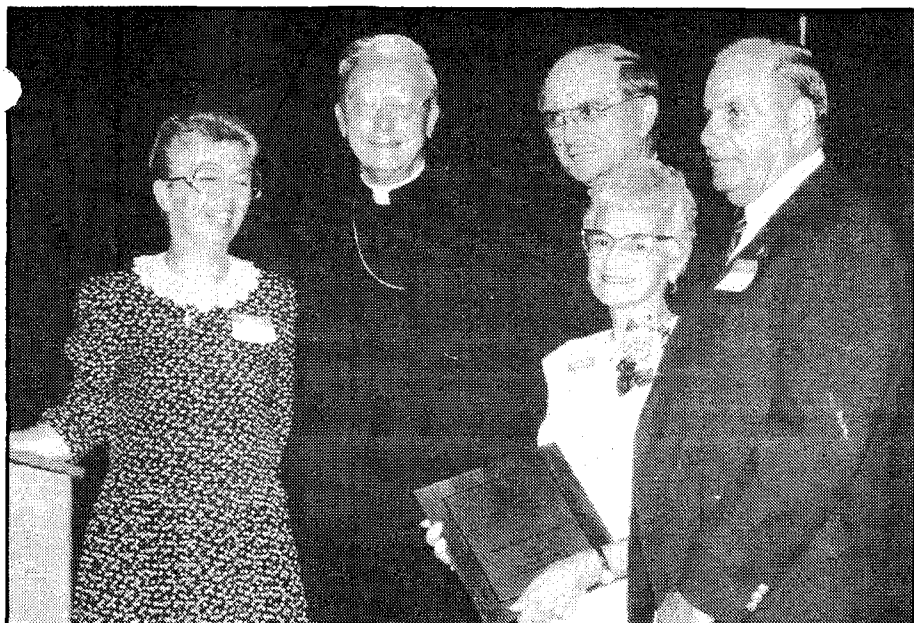
"We needed the love from the children just as much as they needed love from us," said Saccavino. They have served as foster parents to 151 babies over the past 25 years.

For their extraordinary efforts, CCS honored the Saccavinos with the Archdiocesan Volunteers of the Year award.

"Frank and Marie serve as role models for all the other foster parents," said Pat Miller, executive director of the Broward Regional offices of CCS. "We pray that the whole world was like them, because if people were like them, there wouldn't be any problems with foster parents programs."

Not only are the Saccavinos foster parents, but they also adopted two children, Brian-Jude and Judilee. Brian-Jude is 35-years-old, and Judilee is 27.

(continued on page 20)



Frank and Marie Saccavino (far right), foster parents to 151 children over the past 25 years, receive congratulations from Pat Miller (left), executive director of Catholic Community Services in Broward; Archbishop McCarthy; and Msgr. Bryan Walsh, Archdiocesan director of the Ministry of Christian Service. (Voice photo/Jim Varsallone)

Quick! A hair dryer for the Pope

Rain-soaked pontiff, washed out plans at Tamiami Park prove that 'God is in charge'

By Ana Rodriguez-Soto
Voice News Editor

The committee had spent more than a year planning every move, every detail, every second. Now, when it counted, Sept. 11 at Tamiami Park, all the planning had come down to this: the Pope needed a hair dryer, and Zoila Diaz didn't have one.

A few minutes earlier, a "really, really wet" pontiff had entered the trailer prepared for him behind the altar. Now one of his assistants was shouting, "Fono, fono!" in Italian and Diaz, who speaks both English and Spanish, couldn't understand him. "The guy was getting upset."

Finally, Father Pablo Navarro, secretary to Archbishop Edward McCarthy, intervened: the Pope needed a

'The impression I got is of someone who is very holy and very authentic, very loving...but at the same time very private. I have to believe that prayer is the source of his strength.'

Zoila Diaz, who participated in Pope's private liturgy inside trailer at Tamiami Park

hair dryer.

"He was so wet they wanted to make sure he would dry out" and not catch cold, Diaz remembers. But "we never thought about" a hair dryer. "So finally we gathered all the towels that we had in the other bathroom and sent

them over to his valet."

It was just one of many things that didn't go according to plan that day, Diaz said recently while recalling her experience. For her, the lesson was clear. "You can plan, plan, plan" all you want, but ultimately "God is in charge...He knows what he wants and when he wants it. If you have said yes to him he will guide you in life, and you'll find yourself in very strange positions and you don't know why, [but] you're there."

The Archdiocesan director of Lay Ministry had been given the task of looking after the Pope's personal needs while he was in town. Her volunteers had manned mini refreshment stands at each of the Papal stops, and she and Daisy Mendoza, a friend with a "gift for hospitality," were doing the same at the last stop, the outdoor Mass at Tamiami Park.

They had plenty of ham and cheese sandwiches and tuna salad, along with coffee, juices and fruits. "We really overbought," Diaz said, but "it was like we were guided by God," since almost 10 members of the Pope's entourage --including four Swiss guards, his doctor and his valet-- unexpectedly stayed on to snack during the Mass.

The rain and lightning also made it possible for Diaz and Mendoza to stay inside the trailer the whole time the Pope was in it, something else which had not been in the plans.

Aside from a brief introduction, "we were not supposed to see anything. We were resigned to that," Diaz said. Instead, they were the only two women who participated, along with nearly 30 priests, bishops and cardinals, in a very private and moving Papal Mass.

"I couldn't believe I was there," said Diaz, who has never even been to



The Pope finished celebrating the Mass on the dining room table (not shown) of the trailer which had been prepared for him. The table was moved to the living-room area (above) of the triple trailer, which also included a bedroom and bath for the Pope, a small kitchen and another bathroom. Preparation of the trailer was "a labor of love" for a group of South Florida interior decorators led by Carl Donato. Each designed a different room and convinced manufacturers to lend exquisite pieces of furniture for the one-day event. Even the tiles, carpets and wallpaper were donated and installed at no charge. Nothing remains of the trailer now, however, since everything was dismantled and returned just two days after the Pope left.

Rome. "I felt like I'd been allowed into a very private circle."

The Pope's doctor "kept saying to us, 'Fortunata [lucky]. And I kept saying, 'yes, I know we are.' It was very beautiful."

Diaz said she was able to see two distinct facets of the Pope's personality.

"The impression I got is of someone who is very holy and very authentic, very loving, very relational with people, but at the same time very private...He can greet people with a lot of love and care, and at the same time he can go inside himself. I have to believe

that prayer is the source of his strength."

She said it was obvious during that private liturgy that the Pope was "distressed, sorrowful" about what had happened. After consecrating the Eucharist and taking Communion, he simply sat down. "He was very deeply in prayer. You could see that his heart was with the people out there. It was a very moving experience."

Diaz added that she and Mendoza were "fortunata" in another way: "we ended up being the only two people who never got wet."

Catholic schools get new 'money man'

By Marjorie L. Donohue
Voice Correspondent

Patrick J. Heffernan and education go together like pepper and salt, apple pie and cheese, tea and coffee.

As the new executive director of the Archdiocesan Education Foundation (AEF), he brings to his position 19 years of teaching experience as well as a Ph. D. in Education earned at the University of London.

One of the eight children of Dr. and Mrs. John Heffernan of St. Rose of Lima parish, Miami Shores, he also is well aware of the sacrifices made by Catholic families to provide a Catholic education for their sons and daughters in this era of ever-rising co

The AEF, an education endowment fund organized as a corporation, "has become a real force" for ensuring the financial future of Archdiocesan elementary, secondary and Religious Education programs, he explained.

The "single purpose of the foundation" is to raise money, invest it, and distribute the earnings among the schools and educational programs.

"When an individual contributes to the fund they can restrict their donation to a particular parish or school if they wish," he said. "Those interested in contributing to the unrestricted fund are assured that their donations will be used to assist economically disadvantaged and needy Catholic schools of the Archdiocese."

Initiated in 1983, the AEF now has just under \$3 million with the bulk of that in the restricted account, he said. About 24 schools including two which are economically disadvantaged now have established their own foundations.

Heffernan, and his wife, Karin, a

'If our Catholic schools are to have qualitative education, teachers' salaries must be increased. Stable funding will be provided only through endowments.'

Patrick Heffernan,
Archdiocesan Education Foundation



kindergarten teacher at St. Rose School, are the parents of three sons, all enrolled at St. Rose. He began his education career teaching emotionally disturbed children at Hillcrest Children's Center, Washington, D.C. From 1977 to 1983 he was a member of the Cambridge University Faculty of Education at Homerton College, Cambridge. For three years he was headmaster of the Fay School, Southboro, MA.

Admittedly, he is concerned that

few people understand the concept of the endowment fund.

"Tuition and subsidizing of our schools' operation through church collections are all spent that same year," he explained.

"Those sources are very unstable and subject to change. If our Catholic schools are to have qualitative education, teachers' salaries must be

increased. Stable funding will be provided only through endowments."

Last week, invitations were sent by Archbishop Edward A. McCarthy to local Catholics urging them to become members of an Advisory Council for the Education Foundation.

The goal of the Advisory Council of 100 or more members will be to broaden the scope of the existing foundation and serve as a good-will agency, informing the community at large about Catholic education.

Members will also be asked to suggest and arrange introductions to others in South Florida who may be in a position to assist the foundation. Council members will also be encouraged to critique existing programs and recommend new approaches, Heffernan said.

Eugene L. Cooke, president of the Endowment Fund, is a managing partner of the New Harbor Financial Group. Other members of the Board of Directors are Edward McCormick, Esq.; Msgr. T. Noel Fogarty; Marianne Winfield, treasurer; William Alveshire, vice-president of Caribbean Business Forms, Inc.; Father Noel Bennett; William Heffernan, executive vice-president of Plaza Bank of Miami and brother of the new AEF director; Gerald Kauper, president of the Greater Miami Convention and Visitors Bureau; Father Gerald McGrath; Kevin O'Connor, Esq.; Stephen Perrone, Esq.; Father Vincent T. Kelly Vicar for Education; U. Joseph Terranova, CLU; and J. Patrick Fitzgerald, Endowment Fund legal counsel.

More information regarding contributions, all of which are tax deductible, may be obtained by contacting Patrick Heffernan at 757-6241, Ext. 121.

Gibbons, Lourdes honored

WASHINGTON (NC) -- Thirty-three Catholic secondary schools, including two from the Archdiocese of Miami, were among 271 schools honored by President Reagan and U.S. Education Secretary William J. Bennett at the White House Oct. 5.

The public and private secondary schools were honored for their academic goals, high expectations for students, development of good character and values, positive climate and administrative leadership.

"Excellent schools like these renew our faith in American education," Bennett said. "They have worked extraordinarily hard and, as a result, they have much to show for it."

Michael Guerra, executive director of the National Catholic Educational Association secondary school department, said the Catholic schools chosen "are models of excellence, each in its own way."

Among the Catholic schools honored were Cardinal Gibbons High School, Fort Lauderdale, and Our Lady of Lourdes Academy, Miami.

Why AIDS ministry? God's healing love knows no limits

(continued from page 1)

the Archdiocese of Miami.

AIDS patients require special attention because --unlike cancer or other terminal illnesses-- the disease "brings with it a terrible fright, the feeling of becoming outcasts of society," Bishop Dorsey says. The bottom line, however, is that AIDS victims are like all of us, "sons and daughters of the one and loving God," and they can't be excluded from the Church's care and compassion.

Task force

The Archdiocesan task force, begun a little over a year ago, has studied the medical, social and spiritual ramifications of the disease and drafted a document which outlines the Church's position.

"We try to balance the compassion with some acknowledgment of traditional Church teaching," says Bishop Dorsey.

That teaching is clear. An orientation toward homosexuality is sinful in and of itself, but homosexual acts are "intrinsically disordered," the Vatican has said. Homosexuals are expected to live chaste, celibate lives, and the same applies to heterosexuals who are not married.

The task force's document has been incorporated into a statement on AIDS which will be released later this month by the Florida bishops.

[The bishops of New Jersey and California have already issued pastoral letters on AIDS. At the national level, the U.S. bishops have appointed a task force to study the issue.]

Florida's bishops are concerned because the state has the third largest number of reported AIDS cases in the nation, after California and New York. Nearly half of those cases were reported in Dade County, and when combined with the numbers for Broward and Palm Beach, add up to just over 70 percent of all AIDS cases in the state. (Story, page 16)

Although Monroe County's numbers are much smaller, it has one of the highest incidences of AIDS cases in the nation: 134 per 100,000 population. By comparison, Dade County's rate is 77 per 100,000, and Broward's is 53 per 100,000, according to figures compiled by the AIDS Surveillance Office of the Dade County Public Health Unit.

Because of these statistics, Miami was the first diocese in the state to confront the AIDS issue. The task force was formed in July 1986, and began working in earnest late last year.

Last October, the Ministry to Priests office made AIDS the subject of its monthly Clergy Day. Experts dwelled on the medical facts about the disease as well as on the Church's moral imperative to minister to its victims.

Priest volunteers

As a result of that conference, between 20 and 30 priests now spend some of their time visiting and ministering to AIDS patients. In some parishes, such as St. Louis in Kendall (story, page 19), groups of lay people also have taken courses and volunteered for the ministry.

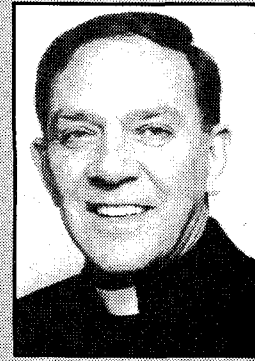
Other Catholic parishes and priests often refer AIDS patients to this informal network.

"I know of no priest who would absolutely turn someone away," says Barbara McLaughlin, who as Catholic chaplain at Hospice, Inc., frequently ministers to AIDS patients. (Story, page 17)

Neither do Catholic hospitals discriminate, says Father McCartney. "The policy at St. Francis is we don't refuse anybody, AIDS or not. We welcome all patients in the name of Christ. I think all Catholic hospitals consistent with their mission would

'AIDS patients who have not been living up to their Christian beliefs have already made judgments on their own lives and on their spiritual condition and are seeking help. Our task is to meet these patients with tremendous compassion and to...encourage them to renew and deepen their relationship with God.'

Auxiliary Bishop Norbert Dorsey



'The mothering, ministering Church deals with people as they are. They are still sick people who need the Church's healing ministry at that particular time in their lives. That has to be the paramount approach.'

Father James McCartney, St. Francis Hospital

have to have" a similar policy.

But ministry to the dying, and AIDS patients in particular, involves more than simply providing a hospital bed or administering the sacraments.

It includes "listening to patients' concerns, trying to provide them with as much information as possible about the disease, encouragement in their dealing with death, and trying to reconcile them to the Church and maybe their families and others they're estranged from," Father McCartney says.

"Not everyone can care for AIDS patients," says McLaughlin. "It's stressful work."

Always kills

For one thing, AIDS always kills. While cancer patients can hope for remissions and receive treatments that increase their chances for survival, there is no cure for AIDS and, so far, no treatment that can slow its devastation.

In fact, AIDS is not a single disease, but a series of "opportunistic" diseases brought on by the body's inability to fight them off. The AIDS virus destroys the body's immune system, the very mechanism which enables us to routinely avoid colds and infections.

The diseases brought on by AIDS include tuberculosis, pneumonia and several types of cancer. The virus may also affect the brain and nervous system.

Although each case is different, most AIDS patients die within two to four years of being diagnosed with the disease. "Some people only last a few

months," says Father McCartney.

Another reason why AIDS ministry is more stressful is the age of the patients. Other terminal illnesses such as cancer generally strike older people, but the vast majority of AIDS victims are between 20 and 45 years old --the so-called "prime of life."

"They're people who have a contribution to make to society," says McLaughlin, but AIDS never gives them the chance.

The stress takes a toll even on the most committed of ministers. After working with AIDS patients for more than a year, Father McCartney says he "needed a psychological break." All of those he ministered to have died.

"Some of the manifestations of the disease are very gruesome," he says. "You experience the pain vicariously, and often the degradation that goes with it."

He recalled the case of one young man who was too sick to get out of bed. He was scheduled to receive home health care from the state, but someone fouled up. The next time Father McCartney visited him, he found that the man had spent the weekend lying in his own feces, unable to call for help.

He died four days later. "It's an awful way to spend your last days," says the priest.

Punishment?

Yet many people might say "he deserved it." After all, even medical experts agree that "behavior" is the key both to contracting and avoiding the disease: don't have multiple sexual

partners, whether gay or straight; don't visit prostitutes; don't use intravenous drugs or share dirty needles; know the history of your sexual partner and remain faithful to that one person.

The do's and don'ts sound so much like the Sixth and Tenth Commandments --forbidding adultery and "coveting" of a neighbor's wife-- that some preachers have called the disease a punishment from God, divine retribution for the sexual revolution of the past two decades.

The Church, however, does not share this view.

"Most Catholic theologians have said that because you have so many people infected who are not considered guilty [hemophiliacs, many of them children, and recipients of blood transfusions] we ought not to see this as a punishment from God," says Father McCartney, who himself teaches moral theology at St. Vincent de Paul Regional Seminary in Boynton Beach.

"I think it's very important that we also remember that there are wives and children often involved in this mortal illness, and other innocent victims," says Bishop Dorsey. Besides, "the Lord said 'judge not and you will not be judged.'"

Neither are Church leaders gloating over their moral victory, even though the threat of AIDS has provided a boost for old-fashioned sexual morality --the same morality which the Church has advocated again and again, often despite ridicule: celibacy or sexual abstinence before marriage, and chastity or fidelity afterward.

"AIDS patients who have not been living up to their Christian beliefs have already made judgments on their own lives and on their spiritual condition and are seeking help," Bishop Dorsey says. "Our task is to meet these patients with tremendous compassion and to invite or encourage them to renew and deepen their relationship with God."

"Most of these people are too sick to be involved in actual sinful behavior," adds Father McCartney. "They know where the Church stands on these issues."

In other words, once a person is dying of AIDS, the time for preaching is past. It is time for healing.

Father McCartney is reminded of the Gospel story of the man born blind. Was he punished for his own sin or his parents' sins, Jesus was asked. "Neither," the Lord replied before going on to cure him. The man's blindness is merely an opportunity for God's healing, all-forgiving love to be manifested.

In ministering to AIDS patients, the Church is responding in the same way Jesus did. "This presents the opportunity for a real healing ministry to take place," says the priest. "It's an opportunity for reflecting the presence of Jesus in a very powerful way."

Seminarian: Patients taught me not to fear

Jeff McGowan is a third-year theology student at St. Vincent de Paul Regional Seminary in Boynton Beach. He spent 10 weeks last year working with AIDS patients at Jackson Memorial Hospital. Following are his impressions as told to former Voice staff writer Betsy Kennedy.

"The AIDS patients have transformed me. They taught me about being loving. They taught me not to think about the impact they have on my life, but what I might have on theirs.

"I had never experienced being around sick people before, even though I had a couple of relatives that died. The first time I shook hands with an AIDS patient I felt his hand sweaty and I was afraid and uneasy. Then I thought of Jesus with the lepers and my fear left me.

"I hug and embrace the AIDS patients freely now and I know there is nothing to fear. The patients help themselves to overcome their own fears. Their love overcomes everything.

"Many of them are very serious about being good Catholics and maintaining a relationship with God, although they may not be Catholic in their institutional relationship with the Church.

"I have seen them, with great courage, put themselves in God's hands in the worst moments of their suffering.

"One recently told me, 'God is the only doctor who can cure me.'"

Medical facts: It takes more

By Ana Rodriguez-Soto
Voice News Editor

Most people have nothing to fear from AIDS, because there are only three ways to get it: sexual intercourse with an infected person; blood-to-blood contact; and being born to a woman who is carrying the virus.

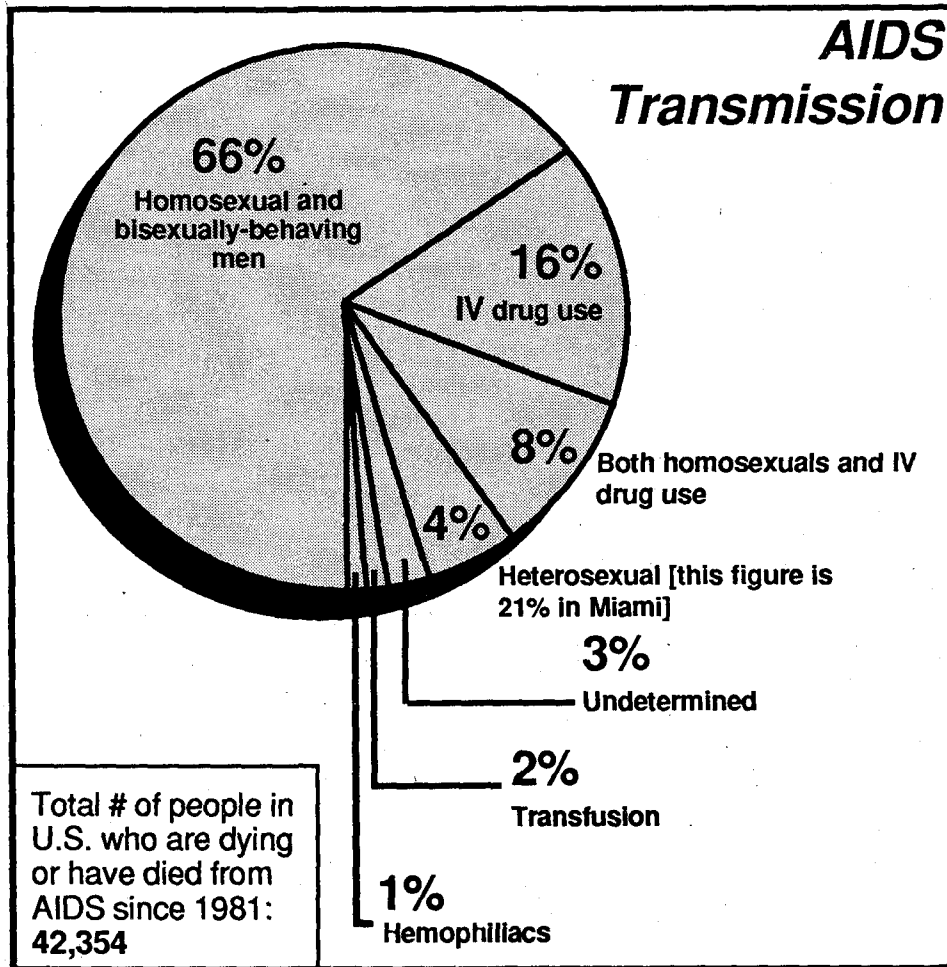
By far, sexual intercourse -promiscuity in both the heterosexual and homosexual communities-- is the chief method of transmission, with intravenous drug use close behind. So married people who are faithful to their spouses, single people who are celibate, and those who don't use drugs have very little to worry about, although the description of AIDS as another "virus" may be enough to frighten them.

AIDS is caused by a virus, known as HIV, and it is contagious. But the virus lives in the blood, not in the air, which means, according to the U.S. Surgeon General, that AIDS "cannot be spread in the same manner as a common cold or measles or chicken pox. It is contagious in the same way that sexually transmitted diseases, such as syphilis and gonorrhea, are contagious."

Neither is AIDS spread by mosquitoes. If it were, says Dick Iacino, director of the AIDS program at the University of Miami, more children and old people would be getting the disease, because "mosquitoes don't discriminate whom they bite."

In fact, out of the nationwide total of 42,354 AIDS cases reported since 1981, less than one percent are children or teenagers under the age of 19. But nearly 9 in 10 are people between the ages of 20 and 49, a curve which "pretty much corresponds with sexual activity," Iacino says, quoting figures issued by the federal Centers for Disease Control (CDC) in Atlanta.

[That figure of 42,354 is a cumulative total which includes all reported AIDS cases so far. Of that total, 24,412 are already dead, according



Source: Centers for Disease Control

to the CDC. It estimates that between 1.5 and 2 million more people are carrying the infection --without any symptoms-- and about 20 to 30 percent of them will be diagnosed with AIDS in the next five years. Because anyone who has the HIV virus in the blood is capable of transmitting the disease, the CDC projects a cumulative total of "more than 270,000 cases of AIDS" by the year 1991.]

"By far the largest number of cases that we have in this country," close to 70 percent, are due to sexual transmission --both homosexual and

heterosexual-- stresses Iacino. "This virus is sexually transmitted and once the virus is in the sexual system, [the sex of the partner] doesn't make any difference. It will replicate."

"Direct blood contact" accounts for about 19 percent of AIDS cases, according to the CDC. These are mainly people who use "shoot" drugs and share dirty needles, along with others who received transfusions of contaminated blood (usually before 1985, when blood banks began taking special precautions against AIDS); and hemophiliacs who also received contaminated blood

products.

In the entire country, only 584 children under the age of 13 have been diagnosed with the disease, and "almost 80 percent of those" got it when their mothers passed it on "as part of the birthing process," says Iacino, who adds that "there is no evidence at all for casual transmission," even among people who have worked or lived with AIDS patients.

Yes, the virus has been found in saliva. But the question, Iacino says, is "what is the probability" of catching AIDS through a simple kiss or a spit? "It's probably not very likely."

Although in the United States AIDS is frequently associated with homosexuals because they were the first group to come down with the disease, being heterosexual does not guarantee immunity. In many African countries, for example, homosexual transmission is practically unheard of, but AIDS is still spreading.

Miami is unique in this way. It leads the country in the percentage of AIDS cases which are transmitted by heterosexual intercourse: 21 percent as compared to 4 percent nationwide. (Dade County also has 40 percent of all the AIDS cases reported in Florida.)

Ernie Aguilar, of the Dade County Public Health Unit's AIDS Surveillance Office, says that's largely due to the large numbers of immigrants from Caribbean countries, where the main transmission method is heterosexual sex with multiple partners and prostitutes.

Aguilar's office has counted 1,149 AIDS cases in Dade County so far, about 43 percent among blacks who are not Hispanic; 33 percent among whites who are not Hispanic; and 24 percent among Hispanics, mainly "homosexual bisexual" males.

"It's something that the Hispanic community has to address" instead of deny, says Aguilar, who adds that, in the black community, IV drug use is the

Lay chaplain: AIDS patients often feel

By Prent Browning
Voice Staff Writer

Although their families usually do not shun or disown them because of their disease, AIDS patients often "die alone" says a Catholic lay chaplain of her experience visiting victims of AIDS during the final months of their lives.

Barbara McLaughlin works at Hospice, Inc., which provides in-home care for terminally ill patients in Dade and Broward counties and also has several out-of-state branches.

McLaughlin, the first lay chaplain in the Archdiocese and also outgoing Director of Young Adult Ministry, spends a lot of time counseling and ministering to dying patients and their families, including many victims of AIDS. Patients and relatives are referred to clergy for administration of the sacraments.

AIDS patients are often young and single, she explains, and sometimes their families, because they live far away, cannot afford to take care of them or remain by their side. This and the nature of their disease tends to have an isolating effect.

If they are gay (most patients that McLaughlin sees are, although about one-third are intravenous drug users) there's a good chance that they have already lost friends to the disease. There are cases, she says, where friends will not visit a patient because they themselves have been diagnosed as having the AIDS virus and they "don't want to see what could happen to them."

"The greatest concern of persons with AIDS," McLaughlin says, "is the feeling of being alone, of being abandoned, of knowing that they're

going to die and they're probably going to die alone. For the bulk of them right now, the biggest problem is finding people who will care for people with AIDS."

Although she personally hasn't

father wanted to hear." His father was furious when his son told him the truth after he contracted AIDS.

"This man hated his son's lifestyle and he hated the fact that his son was gay, but he would still come, and he

delicate issue the chaplain has to deal with. Indeed, AIDS is no longer regarded as just a homosexual disease. In addition to a number of male drug users, McLaughlin also has seen some women who have either caught AIDS through a contaminated needle or through sexual contact with their boyfriends.

An even greater cause of misunderstanding and fear is the deadly nature of the disease itself. It is the need for more education about AIDS that has prompted McLaughlin to organize a series of workshops on the disease. (See box, page 19)

McLaughlin has even encountered extreme reactions from her own family and friends when she tells them she works with AIDS patients.


"It's something you don't talk about with certain friends because they're afraid," she says.

When she told one relative, he "hit the ceiling," she said, asking her how she dared to come to the house and risk exposing his daughter to the virus.

McLaughlin says she "doesn't worry 24 hours a day" about getting AIDS, but adds that those who work with AIDS patients do sometimes talk about the risk of contracting it. Medical experts state that the only risk is direct contact of the patient's blood with the care-giver's blood.

Hospice, Inc., was started eight years ago by two Methodist ministers and a Jewish nurse to care for patients who have six months or less to live. Teams of doctors, nurses, social workers, and nurses' aids are assigned to different areas of Dade County and meet once a week with a team leader to get a total picture of each patient's care.

'The greatest concern of persons with AIDS is the feeling of being alone, of being abandoned, of knowing that they're going to die and they're probably going to die alone. For the bulk of them right now, the biggest problem is finding people who will care for people with AIDS.'



Barbara McLaughlin, Catholic chaplain at Hospice, Inc.

seen families ostracize relatives because they found out that they were gay, parental condemnation or denial of their sons' lifestyle is common.

A recent case she worked on was a good example of this. A man in his mid-30's had denied his gay lifestyle to his father, making up stories about having girlfriends "because that's what his

was by his son's bedside and would stay there with him. It was always tense, it was always awkward for the two of them, but he had to be there. And while the son was angry at his father because his father couldn't really accept him as who he was, he still appreciated the fact that his father was there."

Homosexuality is not the only

than a sneeze to spread AIDS

'It's a behavior disease. We have to change people's behavior.'

Ernie Aguilar,
AIDS Surveillance Office,
Dade County Public
Health Unit

main means of transmission.

"It's a behavior disease," says Aguilar. "We have to change people's behavior."

Indeed, says Iacino, "the sexually active heterosexual community is...in the place where the gay community was five or six years ago. They have the chance to keep the virus from going around."

That's why most of the AIDS battle nationwide, as well as in South Florida, is focusing on education and prevention. The only way to "really prevent it," he says, is "not to have sex" with prostitutes or people whose sexual history you don't know, and "not to share IV drug needles." For those who won't abstain, he added, the use of condoms is better than nothing.

The Catholic Church has a problem with that, however. "Many times we're grabbing onto condoms as a way of continuing promiscuous activity and not getting AIDS," says Father James McCartney, director of the Bioethics Institute at St. Francis Hospital on Miami Beach.

But condoms don't work all that well even for birth control, so "the only foolproof methods are the ones the Church has long since advocated: namely chastity outside of marriage and fidelity within marriage," as well as "not using drugs that are harming one's body."

While AIDS cannot be considered a punishment from God, "it certainly

abandoned

The hospice receives some financial support from the Archdiocese of Miami in addition to two Protestant denominations. Hospice also receive reimbursement from Medicare and Medicaid and private insurance companies along with other funding.

A lay minister in New York, McLaughlin was so moved by a visit with cancer patients in a Brooklyn hospital that she wanted to continue to work with dying patients when she moved to South Florida several years ago.

"I felt like I had a gift for being with people who were dying. Most of the time when someone is dying people are afraid because they don't want to deal with their own death and they tend to run away."

Her own deep faith has been a tremendous help in this work, as religious issues naturally come up during the final months of a person's life.

"My feeling is that for all of us death is a religious experience," McLaughlin says.

Her patients, most of whom are not church goers, do not generally convert or return to any particular religious faith. But, she adds, they do usually believe in some higher power and spend some of their time addressing questions about the meaning of life and the reason why they were struck down with the disease.

Occasionally, one of her AIDS patients will express a vague regret that they never belonged to a church.

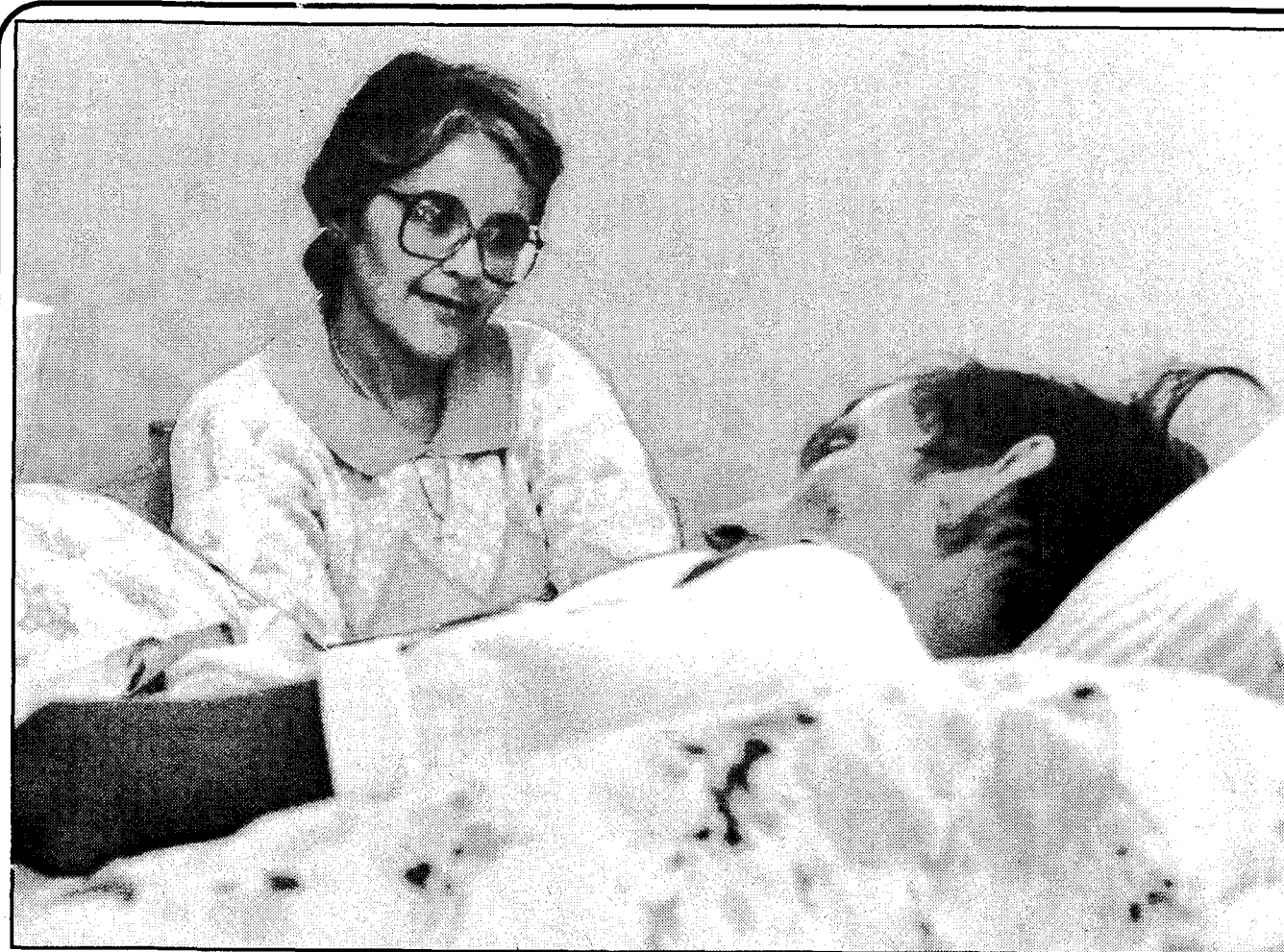
"To them the church represents a sense of belonging, a sense of support," she says.

shows --along with so many other sexually-transmitted diseases-- that our biological nature is oriented toward exclusivity in sexual relations," Father

McCartney says.

The Church's longstanding teaching --"either abstinence or knowing a sexual partner and being committed to

them exclusively"-- is no longer just good morality, he adds. "It's the sensible thing to do. Your life may depend on it."



Hospice nurse Teresita DeBrito (pictured) helps Juan's mother take care of him. For fear of being ostracized by both neighbors and relatives, the family has kept quiet about the disease. (Voice photo/Prent Browning)

Juan's last wish

AIDS patient wants to see grandmother who is in Cuba, but most of all he doesn't want to be left alone

By Prent Browning
Voice Staff Writer

To the visitor it is just a little white house at a turn in the road in a neighborhood that could be any attractive middle-income suburb in South Florida. But it houses a closely kept secret.

Like many AIDS victims, Juan has decided along with his mother Olga (not their real names), to keep the nature of his disease a secret to the end --even to members of his own family. The AIDS victim is spending his final months at home in the care of his mother and the staff of Hospice, Inc., a facility that provides medical, psychological and spiritual care to terminally ill patients.

His mother fears that if the truth came out hostile neighbors would vandalize the house. But most of all she fears that no one would come visit them.

Juan, a native of Cuba, is 34 years old. Although at one time he was a sexually promiscuous heterosexual, it is more likely he contracted the virus through intravenous drug use.

He arrived in the United States a day before his 15th birthday because his parents feared that Cuban draft regulations would make it impossible for him to leave later. His parents sent him to live with relatives in New York, but once there he quit school, employed himself in a variety of odd jobs and got involved in drug use.

There are some differences in the stories that mother and son tell. His mother won't admit that Juan used drugs intravenously after age 21. Her son, however, freely speaks about shooting heroin and cocaine as recently as last year. Whatever the case, it is clear that his second wife was also a drug user. She died last year at age 31 of a cerebral hemorrhage.

When his mother, still living in Cuba, heard that Juan was abusing drugs, she resolved, she says, to move to the U.S. to help her son. She left Cuba during the Mariel boatlift, but it may already have been too late.

For the past two years Juan has been losing weight. In November of last year he was diagnosed as having AIDS. In recent months his physical condition has deteriorated rapidly.

'When people see I'm in pain they get up and leave. I've had five friends leave like that...Sometimes I feel like I could cry, because I'm by myself and I try to get up and it's hard.'

Juan, 34

There are two other family members closely involved in this tragic story: Juan's six year old daughter, and his grandmother. Both live outside the country and neither know that Juan has AIDS. Negotiations are now under way with the Cuban government to permit his grandmother to visit. There are no plans for the daughter to come to see her father.

A visitor to the house is struck first by the antiseptic smell. Olga regularly wipes counters and scrubs floors with household cleaners to avoid germs.

A short walk down a hall leads to Juan's bare room, which is dominated by a large adjustable hospital bed. Juan lies curled on his side in the middle. Once robust and very handsome, he is now a

frail skeleton of a man, with sunken cheeks and pale skin.

During a visit last week, he spoke little. He was too weak and it took too much energy. What he said, however, compressed the anguish of his situation into a few sentences.

"When people see I'm in pain they get up and leave," he said. "I've had five friends leave like that."

Juan eats sporadically and is in constant discomfort from bed sores and respiratory problems. But the worst part for him may be the immobility. His condition is so weakened that a nurse must turn him over.

"Sometimes I feel like I could cry, because I'm by myself and I try to get up and it's hard," he says. "People who stay home usually get disability checks and they're not that bad off. I wish I could be that way and get up but I'm too weak."

Hospice staff have been an invaluable help, a much needed break from the sometimes strained relationship between mother and son.

"She hovers over him. He gets mad. It's like your typical mother-son relationship," says Hospice nurse Teresita DeBrito.

DeBrito, a Cuban, speaks to him in his native tongue on a variety of subjects including religion. He first told her he was an atheist but a few weeks later said that he really did believe in God.

In Juan's realm of physical pain, cut off from normal contact with the outside world, simple nursing care takes on an added meaning. The only time he smiled during the recent visit was when he learned a nurse's aide would come later to see him.

What Juan wants most of all is the same thing many dying AIDS victims want --not to be left alone and, more than that, to be cared for.

Pope: God loves everybody, even people with AIDS

Meeting, hug in San Francisco set example for Church

God loves you, God loves you, God loves you --even if you have AIDS.

In essence, that's the message Pope John Paul II preached last month in San Francisco when, as part of his second pastoral visit to the United States, he greeted AIDS patients at the Mission Dolores Basilica.

Later, by hugging 4-year-old Brendan O'Rourke, he modeled the attitude of understanding and compassion which should guide the Church's ministry to persons with AIDS.

Following are excerpts from the Pope's talk that day:

"...As I come today then to the city of San Francisco, I come in the spirit of [St. Francis of Assisi], whose whole life proclaims the goodness and mercy of God.

"Accordingly, I wish to speak to you about the all-embracing love of God...God's love for us is freely given and unearned, surpassing all we could ever hope for or imagine. He does not love us because we have merited it or are worthy of it. God loves us, rather, because he is true to his own nature...

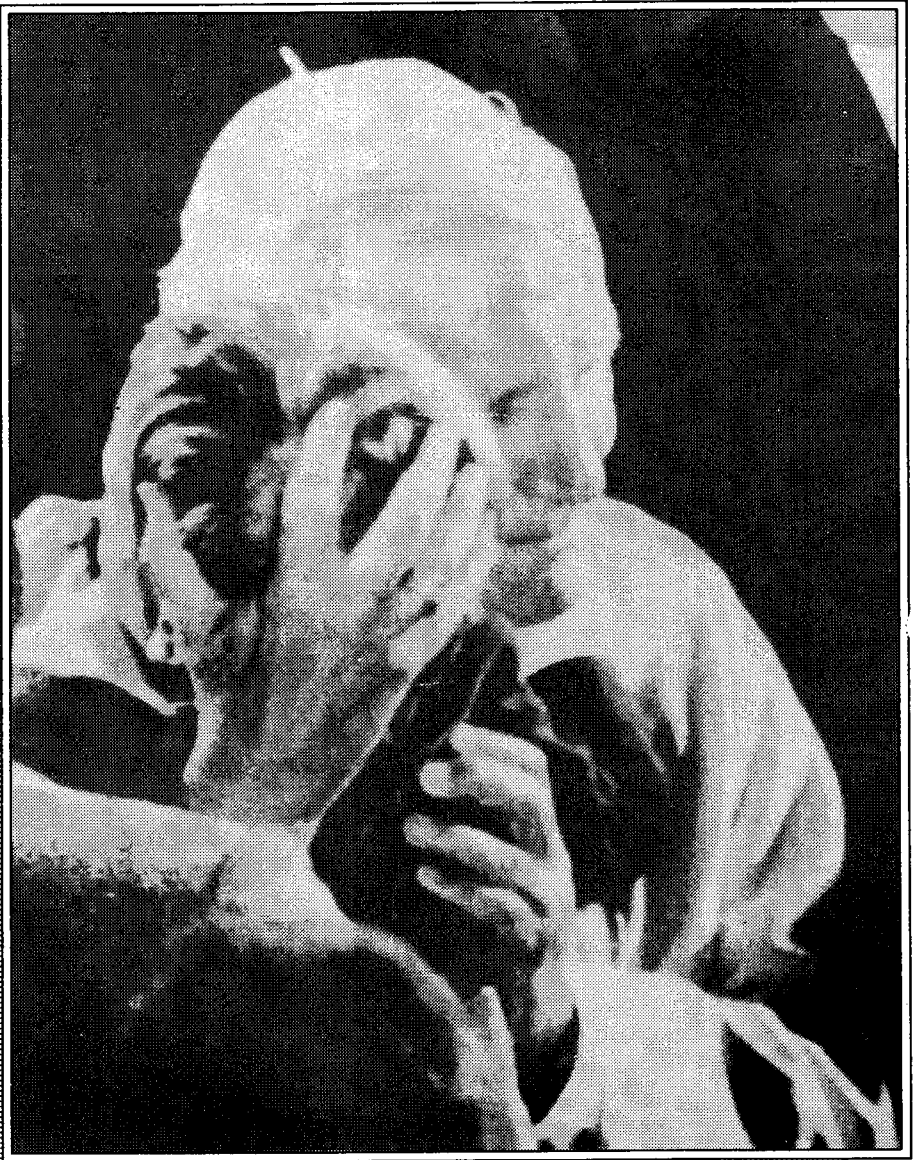
"The greatest proof of God's love is shown in the fact that he loves us in our human condition, with our weaknesses and our needs...

"The love of Christ is more powerful than sin and death. St. Paul explains that Christ came to forgive sin and that his love is greater than any sin, stronger than all my personal sins or those of anyone else.

"This is the faith of the church. This is the good news of God's love that the church proclaims throughout history and that I proclaim to you today: God loves you with an everlasting love. He loves you in Christ Jesus, his Son.

"God's love has many aspects. In particular, God loves us as our Father. The parable of the prodigal son

'God loves you all, without distinction, without limit. He loves those of you who are elderly, who feel the burden of the years. He loves those of you who are sick, those who are suffering from AIDS and from AIDS-related complex. He loves the relatives and friends of the sick and those who care for them. He loves us all with an unconditional and everlasting love.'



Pope hugs child with AIDS in San Francisco. (NC photo from UPI)

expresses this truth most vividly...This is the fatherly love of God, a love always ready to forgive, eager to welcome us back.

"God's love for us as our Father is a strong and faithful love, a love which is full of mercy, a love which enables us to hope for the grace of conversion when we have sinned. As I said in my encyclical on the mercy of God: Mercy is manifested in its true and proper aspect when it restores to value, promotes and draws good from all the forms of evil existing in the world.

"It is also true to say that God loves us as a Mother...God's love is tender and merciful, patient and full of

understanding. In the Scriptures and also in the living memory of the church, the love of God is indeed depicted and has been experienced as the compassionate love of a mother...

"Dear friends in Christ: the love of God is so great that it goes beyond the limits of human language, beyond the grasp of artistic expression, beyond human understanding. And yet it is concretely embodied in God's Son, Jesus Christ, and in his body, the church. Once again this evening, here in Mission Dolores Basilica, I repeat to all of you the ageless proclamation of the Gospel: God loves you!

"God loves you all, without

distinction, without limit. He loves those of you who are elderly, who feel the burden of the years. He loves those of you who are sick, those who are suffering from AIDS and from AIDS-related complex. He loves the relatives and friends of the sick and those who care for them. He loves us all with an unconditional and everlasting love.

"In the spirit of St. Francis, then, I urge you all to open your hearts to God's love, to respond by your prayers and by the deeds of your lives. Let go of your doubts and fears, and let the mercy of God draw you to his heart. Open the doors of your hearts to our God who is rich in mercy..."

Dying AIDS patient pleads for understanding

John Crossan, 42, was officially diagnosed as having AIDS in March, 1984. He died in September, 1986. Three months before his death, he consented to an interview with *The Voice*.

The interview was arranged by Father James McCartney of St. Francis Hospital, a moral theologian who has worked with AIDS patients at Jackson Memorial Hospital.

A Miami resident for 11 years, Crossan described himself as a fallen-away Catholic. When he was first diagnosed as having the disease, he attempted suicide by slashing his wrists, but friends found him in time to take him to the hospital and save his life.

For months his family shunned him. Fearful of catching the disease, his mother would not let him kiss her --even though she herself was dying of cancer. Only a sister offered him emotional and financial support.

Following are his reflections on his homosexuality, the Catholic Church, and the disease which eventually killed him, as told to Betsy Kennedy, former staff writer of *The Voice*.

"I didn't choose the life I am living now...I dated many women during my early adulthood years to try and deny my homosexuality. I had been very active in the Catholic Church when I was growing up too. But I left because of my own persecution of myself...the guilt because of Church teachings about

homosexuality.

"I had been molested as a child --by a cousin when I was 9 years old. I didn't tell anyone. It was at that time that I suspected I was different in my sexual preference. During my late adolescent years, I stopped going to Mass because of my discomfort about being gay, and also because I saw...priests who were out drinking...on Saturday night and the next morning they were 'praising God' in their homilies. I couldn't follow

'One of the biggest problems those of us who have AIDS must face is when we are out in public we feel like outcasts...I know AIDS patients who have been thrown out of Social Security offices.'

that, so I stopped attending.

"It isn't easy to accept the fact that you are dying. But I've been helping other AIDS patients to accept their fate. I've lost so many good friends already who have died from the disease.

"Recently I returned to the faith after I met Father McCartney. I feel closer to my Catholicism and God than I ever have. I had never been able to openly and freely discuss my homosexuality with anyone in the Church. I was certain I would be rejected and humiliated if I did.

"If I can say anything to the Church and my fellow Catholics it is a plea: Be more caring and

understanding of the gay lifestyle. Granted, it is alien to you, but we didn't choose it.

"In facing a terminal illness, and almost certainly a horrible form of death, I am not afraid of the act of dying but the mechanics of it.

"One of the biggest problems those of us who have AIDS must face is when we are out in public we feel like outcasts... I know AIDS patients who have been thrown out of Social Security offices by employees there who say things like, 'go home...'

"I'm much more at peace now, and have returned to the sacraments. But it's discouraging to witness the unChristian attitudes of many people and to face the discouragement that my friends will be dying and there is nothing I can do. When I've been in the hospital I've been discriminated against even by a hospital chaplain who drew in his breath and looked at me very disapprovingly when I told him I was a gay person with AIDS. He gave me such an insincere blessing that I told him to leave my room and never come back."

Crossan's life had a relatively happy ending according to Father McCartney. He and his mother reconciled before her death, and eventually he also became reconciled "with all the members of his family --very loving, very caring people."

He spent his last days in a Catholic nursing home in Louisville, KY, his hometown. The chaplain there assured Father McCartney that Crossan "received all the last sacraments of the Church and died a very Christian, peaceful death."

Parishioners team up for AIDS ministry

By Inge Houston
Voice Correspondent

They range in age from the 20s to the 70s, men and women from both very liberal and very conservative backgrounds. There is a Baptist, a Lutheran

'I don't care whether they are Catholic, Protestant, Jewish or have no religion. I think I can show them Jesus by feeding them and clothing them. I love them because they're another human being.'

Jose Jimenez,
St. Louis Church AIDS
ministry

and a Jewish volunteer. The rest are Catholic.

Meet the St. Louis Church AIDS ministry.

"We're pretty unique, in that there's all kinds of people," said Jose Jimenez, 25, a Southeast Bank account executive who coordinates the Spanish-speaking AIDS ministry. "What really binds us together is that we're going out to share the news of salvation through Jesus Christ."

Jimenez decided to get involved in volunteer work with AIDS victims after a friend was exposed to the virus and was diagnosed as having ARC (Aids Related Complex). He used to volunteer at Center One, an AIDS shelter in Broward, where he saw a great need for spiritual comfort in the dying patients.

Group includes non-Catholics, all willing to 'take a risk' to bring God's love to patients

After attending a seminar on AIDS last September, he decided to present the idea at St. Louis. He and Madelene Spruck, a retired nurse and parishioner at St. Louis, started out with six volunteers. The group quickly grew to 25, which Jimenez said "is not nearly enough people."

According to Jimenez, most people volunteer because either "they've felt a calling, or they've been touched through someone they knew who got AIDS and wanted to contribute something."

He said he is not afraid of getting the disease, that "the risks are minimal, if there are any risks at all."

"In everything we do there is a risk," he added. "Sometimes as a Christian we have to take that risk."

He cites Mother Teresa of Calcutta, who has opened homes all over the world to help the poor, including war-torn areas. "She's always been an inspiration," Jimenez said.

"There is nothing to be afraid of," added Spruck. "I've held their hand. I'm not afraid to visit them."

For this group, the patient's religion, or lack of it, is not a concern.

"I don't care whether they are Catholic, Protestant, Jewish, or if they have no religion," Spruck said. "I think I can show them Jesus by feeding them and clothing them. I love them because they're another human being."

Each of the volunteers are assigned a case they will be responsible for. Spruck is currently working with a young Haitian woman and her daughter. Both have AIDS. The little

girl is not expected to last more than four months.

Spruck takes her food, or makes sure her home parish of St. Martha's does. St. Louis will also pay her electricity and gas bill when necessary. They have set up a small budget for emergency relief for needy patients who have not qualified for any federal aid or might need emergency money before they receive the government aid.

The group's main purpose, however, is to provide "pastoral care to people with AIDS," Jimenez said.

"We visit them. We pray with them and for them, and we encourage others to do the same," Jimenez said. "We also try to educate our communities,

and there is some money to provide at the discretion of the group."

They do on occasion get negative reactions to their work with AIDS patients.

"It comes from both ends," he said. "Some patients say 'why are you here (if you're Catholic)?' Or some Catholics may say 'why are you going there?' But that is more the exception to the rule."

Usually, Jimenez said, "the reception is fantastic."

"I've never once had a person who didn't ask that we pray for them," he said. "It's a great comfort when you come back and they ask 'Did you pray for me?'"

"We simply try to reaffirm that they are worthy of God's love," Jimenez said.

Learn about AIDS at workshops sponsored by young adults

The Young Adult Office of the Archdiocese of Miami is sponsoring three workshops on AIDS for those interested in learning more about the disease, the Church's teaching, and the Christian response to the crisis.

The workshops --which are identical-- will be held in South Dade, northwest Dade and central Broward. The first one will be held on Saturday, Nov. 14, from 12:45 to 5 p.m. at St. Louis Church, 7270 SW 120 Street in Miami.

Speakers will be Richard Iacino, acting director of the Comprehensive AIDS program at the University of Miami School of Medicine and assistant professor of pediatrics at UM; Father James McCartney, a moral theologian and director of the Bioethics Institute at St. Francis Hospital on Miami Beach; and Jose Jimenez, leader of a group of young adults from St. Louis parish who minister to persons with AIDS.

There will be time for small group sharing, questions and answers, discussion and prayerful consideration of what the Christian response should be to this disease, which is most prevalent among young adults, those in the 20 to 45 age group. Refreshments will be served.

The exact date for the other two workshops has not been set, but one will be held in January and the other in April. For more information and registration, call the Young Adult office at 757-6241, Ext. 192 or 193.

Priest: Patients need to feel 'hug of Jesus'

(continued from page 1)

of them don't know anything more about their faith, except that they've been baptized and have attended Mass once in a while. Their only contact with the faith, he said, has been through the media.

"So when the newspapers come out with an article about the Church and homosexuality," he added, "it doesn't do anything to enhance our ability to serve these people."

"When we walk in the room with a Roman collar, we're sending a message, to anyone." The most common reaction he gets is "I'm not that sick. What are you doing here?"

But from homosexuals, he also hears some reproach: "How come you're visiting me, Father? I'm the black sheep, I'm the one they threw away, I'm the one they said they didn't want in the church." (The Vatican has urged compassion and ministry to AIDS patients and to homosexuals but has said homosexuality is "disordered.")

Sometimes "they're upset, they're cross and angry. They might not know that Christ might be the answer."

"When you go in that room, you are an option for them to investigate and choose to accept or not to accept," he said. "But in no way have I ever gone into a room and said, 'Choose my option or there's no hope for you.' We can't be that righteous."

When Father Mericantante picks up a case, he is committed to that case from the time he goes in, through all the hospitalizations, to the actual death, and then to follow-up with the immediate people involved, including

the lover.

"There's that person suffering in the room because his lover just died of AIDS," he said. "That's a true sorrow, that's a true hurt, so you have to approach it that way."

In most of these cases, the lover

usually has been exposed to the virus and has ARC (Aids Related Complex). And if they don't, then the priest must help them cope with the fact that their partner was unfaithful.

"That's a whole new ballgame for a priest to sit down with somebody's

lover and talk about unfaithfulness," he said. "Because you are talking about a relationship that according to Church teaching probably should have never taken place. But it has taken place, so you have to treat it as a human being that is involved and who needs a priest."

Father Mericantante views his work as part of carrying out Jesus' commands.

"Like Jesus said, 'I've come for the sick and not for the healthy, for the sinner and not for the saint,'" he said. "So we're doing exactly what Jesus said. We're going to people in need."

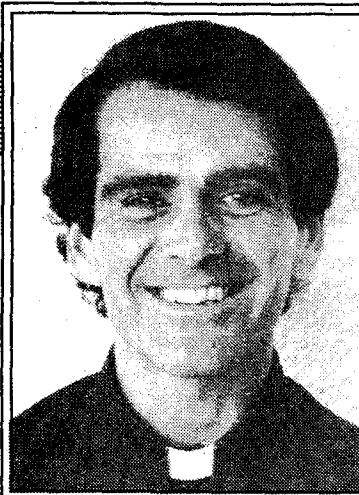
And in his work, he has seen people coming back to the faith. "But it's not automatic," he added. "You're not going to win every person that you go in to. And you're not meant to."

Father Mericantante has received both negative and positive reactions from people who know of his work with AIDS victims.

"We're held kind of in a funny position," he said. "Some people might say, well, 'wait a minute now! This is like leprosy, they're bringing it back to our children.' And then another person might say, 'That's great, I'll volunteer too.'"

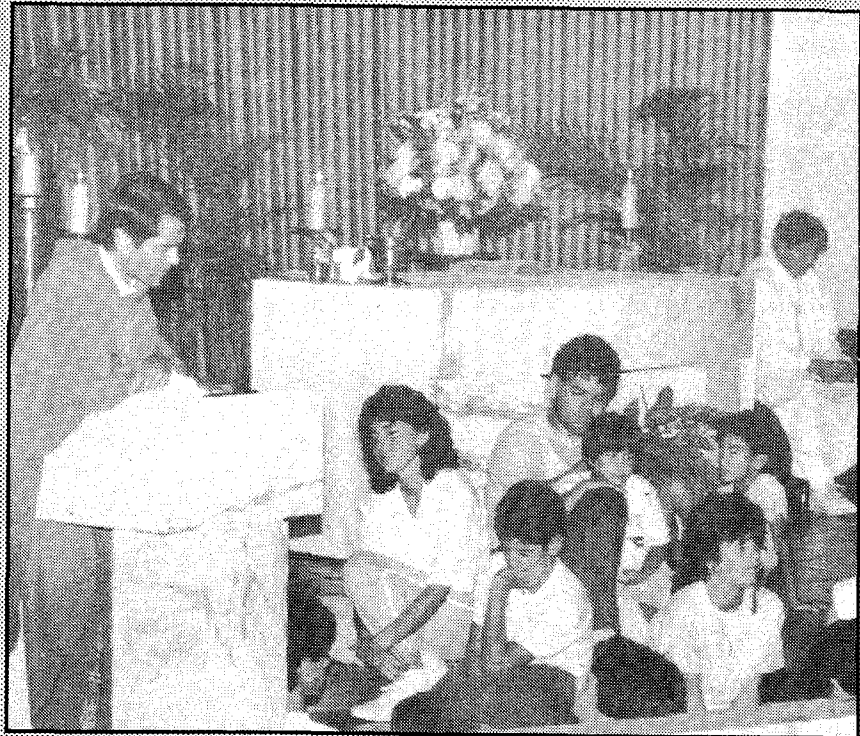
But the bottom line, as father Mericantante sees it, is that he is "one who is a Servant of the Lord, who brings the Lord to others."

"We're bringing the person of Jesus to these people, the smile of Jesus, the hug of Jesus, and we have to remember that," he said. "We're not just bringing them a bunch of truths, or doctrines, or dogmas."



'We're bringing the person of Jesus to these people, the smile of Jesus, the hug of Jesus, and we have to remember that. We're not just bringing them a bunch of truths, or doctrines, or dogmas.'

Father John Mericantante,
Immaculate Conception Church, Hialeah



Youth rally for God

Cathy Gomez, 14, and Michele Schoedinger, 15, of Immaculate Conception (left) were just two of over 70 students from ages 13 to 18 who attended a day-long youth rally held at Immaculate Conception in Hialeah last Saturday. Students from several Archdiocesan parishes attended seminars on Catholic faith and the role of youth and concluded the day by attending a Mass. Raoul Hernandez, the rally coordinator, said the event was an attempt to "bring back the youth movement in the church," adding that they want to schedule similar events in the future. "The kids were great. This was a good experience for them to be involved in," said Fr. Mericantante, associate pastor at Immaculate Conception. Fr. Mericante spoke to the youth before the Mass about fellowship and love and led them in a moment of meditation (above).

Work for justice

(Cont. from pg. 13)

powerlessness that goes along with that. So one of the things that happens in social action is that the victims feel power."

There are, however, obstacles that confront those involved in this type of work.

When those attending the workshop were asked to cite some of the common beliefs regarding social action work, one person responded: "They say it is futile, they're very cynical about it."

While some people nodded their heads at this remark, others mentioned that social action is often labeled "socialistic" or even "communistic," and that those involved run the risk of being called "radicals."

"It's easy to get depressed when all you see is the negativism," Ulrich said. But he stressed that the Church emphasizes social action because of its "holy and spiritual" character. Christ himself did this kind of work when he organized the apostles and confronted the Pharisees and the moneychangers.

"If we call ourselves Christians," Ulrich said, "then we have to be involved in the things Jesus was involved in. Jesus was involved in direct service work [healing the sick, feeding the 5,000] but he was also involved in changing the world, building the kingdom."

"If we genuinely want to call ourselves Christians," he added, "we should be involved in this ministry which is social action."

30 years in Broward

(Cont. from pg. 13)

Every baby that comes to the Saccavinos receives individual attention and a welcome that says, "You're one of our own."

They have cared for babies of all descriptions and types, and in doing so they live out their belief that there is no such thing as an "unwanted baby."

The Saccavinos moved to Fort Lauderdale in 1958. Five years later, they began their dedicated involvement with CCS and children.

"We've always wanted to have babies in the house," Marie Saccavino said. "I couldn't have babies, so we decided to become foster parents. The Lord has been good to us."

Abp. McCarthy praised the Saccavinos as well as all the people associated with the organization.

I'm delighted with the work that the

staff and volunteers who have put forth the efforts which they have to make this possible," he said. "This is what it really means to be active in the church, and I believe this reflects the Pope's concern and what he does for people and the world."

Frank Saccavino, 64, expresses his views on what their work means. He said they receive a lot of satisfaction knowing a child has been given the best possible start in life, through the foster parents program at CCS.

"We've changed a lot of diapers, through the years, as well," Frank Saccavino added.

And with that a great many number of children and people's lives have changed for the better, because of the Saccavinos and of the many helpful people of Catholic Community Services.

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The Lottery

A lure that just preys on dreams of the poor

By Father Thomas O'Gorman

Public lotteries have been a part of American life since colonial days. Lotteries crossed the seas with America's earliest refugees and adventurers. Recently lotteries have enjoyed newfound popularity with state legislators who see them as the panacea for fiscal solvency with the public living that they promise.

'Many people told of spending \$10, \$15 and \$20 a day on lottery tickets with much the same addiction others had for drugs and alcohol. They spoke about being 'hooked' on the lottery'

At first glance lotteries seem morally neutral, neither good nor bad. They come with the usual risks involved in any gamble; but with the funds going to worthy state educational programs, the risks seem worth it. Or are they?

The picture frequently painted by lottery enthusiasts leaves out what "lottery lure" can do, especially to the poor. For the past eighteen months, the people of St. Malachy Parish on Chicago's West Side have focused public attention on what they insist is injustice naturally arising between the Illinois State Lottery and the poor.

In a recent lottery advertising campaign, a billboard across from St. Malachy School on West Washington Boulevard stated boldly, "HOW TO GET FROM WASHINGTON BOULEVARD TO EASY STREET - PLAY THE ILLINOIS STATE LOTTERY." Sensitivity to the despair rampant in areas of high urban poverty made such advertising acutely tasteless.

The parish made its feelings known to lottery personnel, who said they would try to do something. After ten days of waiting, St. Malachy's Community Task Force members took matters into their own hands. Armed with paint and brown paper, they placed their own sign over the lottery advertisement. It stated simply and clearly, "BOYCOTT THE ILLINOIS STATE LOTTERY." They placed similar signs on the parish church, school, and rectory, holding the attention of evening rush-hour drivers. A cause celebre was born. The boycott drew almost unanimous community support, an encouragement that drew neighbors out to tell their lottery stories.

Many people told of spending \$10, \$15, and \$20 a day on lottery tickets with much the same addiction other had for drugs and alcohol. They spoke about being "hooked" on the lottery. They feared stopping because that just might be the day their numbers came up. Others spoke of knowing young mothers on



Pretty girls are used to boost lagging lottery sales in New York.

public aid who spent grocery money to play the lottery hoping that a win would take them out of poverty for good. Old people with hardly enough money to keep shoes on their feet would rummage through garbage for bottles and cans to sell so they could buy lottery tickets.

If they did win, public-aid recipients would have to lie to collect because under Illinois law they couldn't have both lottery winnings and their aid money. Winnings would be deducted against future aid checks. We received a quick education about who caught the lure of "Easy Street."

St. Malachy's critics spoke boldly that "nobody was holding a gun to peoples' heads to buy tickets." But that is exactly what the parish felt the lottery advertising was doing. To dramatize the foothold that the lottery had just among our parish, parishioners brought in their old losing lottery tickets and placed them in the collection basket the following week. To our amazement we gathered more than \$5000—quite a haul for a parish whose weekly collection is about \$300. It was \$5000 which brought nobody to "Easy Street." The collection raised media attention.

As we continued to raise the issue, we brought new information to the public. We also made them deal with the issues. It was a controversy out of which a talk-show host's dreams are made. Frequently we were asked to debate the issue on radio and TV, widening our audience and exposure - grassroots had

grown.

We kept pressure on the governor and Illinois legislative leaders. We met with the Illinois Senate President and discussed our discoveries about the lottery.

A senate committee was authorized to study the lottery's impact on the poor. An evaluation of lottery advertising policies was also ordered, although "Easy Street" billboards had already been replaced.

The committee findings substantiated many of our criticisms. While the lottery administration felt a lot of heat, they managed to escape being fried. But the burners are still on. Public sensitivity has been raised. The politics that surround the lottery will continue, but not exactly as they were. That's progress.

The justice issue our parish encountered was an issue that went in search of a people. It came looking for us. But then that's the mystery of faith. Jesus found faith more alive and spirit-filled when he was near the poor, the powerless, the victimized, the sexually oppressed, the rejected, and the unchic. In them, he said, the Kingdom of God most clearly can be seen.

In St. Malachy Parish, we were all caught off guard on a cold January morning when we thought we had all our business in order. The issue that called to us was one meant to challenge our hearts. The tension and struggle of faith insists we let it go and allow it to carry us where our eyes cannot see.

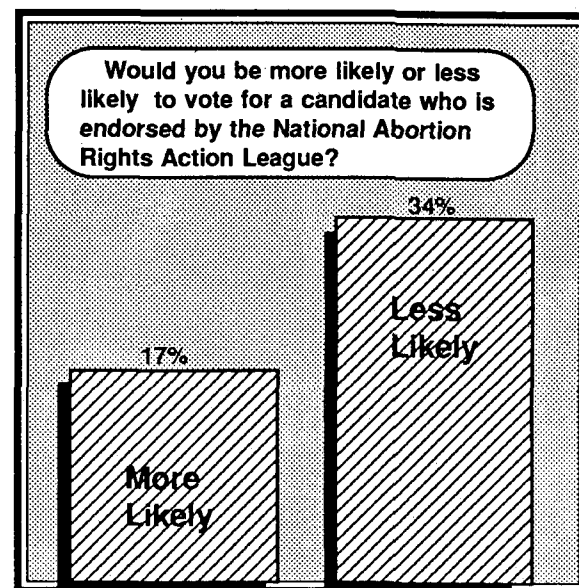
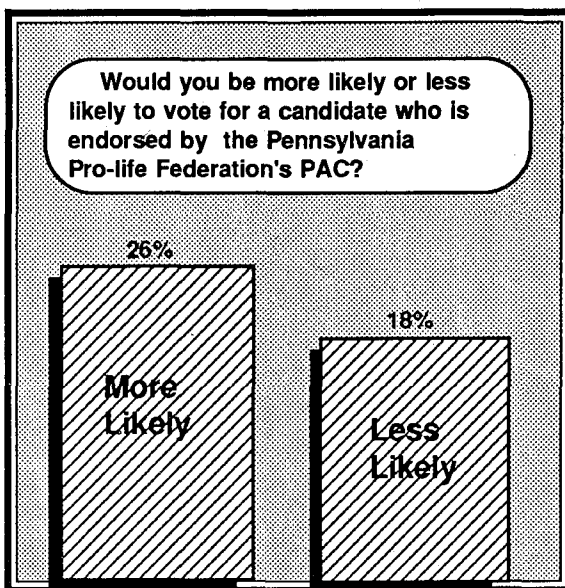
(Reprinted from *Salt* magazine.)

Pro-life endorsements do affect voters

On May 17, 1986, the Pittsburgh Post Gazette released a survey of primary voters called the "Pennsylvania Poll." The poll, conducted by telephone April 11 through April 14, was designed by Charles W. Roll, Jr. of Polls Inc., Lawrenceville, N. J. The poll surveyed 767 prospective voters who were expected to vote in a state primary election on May 20.

As part of the survey, the poll analyzed the effect of endorsements from various cause groups on these prospective voters. The data clearly favored pro-lifers. People were asked if they were more likely or less likely to vote for a candidate who received the endorsement of the Pennsylvania Pro-life Federation's Political Action Committee. Almost half again as many said they were more likely to support a candidate endorsed by the pro-life group.

Conversely, Candidates backed by the National Abortion Rights League were twice as likely to be voted against.



Editorial Page

Guns and fear rule in place of thinking

Well, breathe a sigh of relief!

The State Legislature has fixed the new gun law so the weapons will not make an unseemly sight on someone's hip. They must all be hidden, like before, so no one knows who is ready to kill and who is not. Except now the guns are a bit easier to obtain, with none of these lengthy waiting periods or embarrassing background checks.

The one paramount rationale for all this insanity, the one promoted by the NRA and swallowed by our leaders in Tallahassee, is a single magic word: *protection*.

The word preys on the fears of a crime-besieged public, and the NRA at the state and national level knows how to use that fear to its advantage in stifling

— Voice editorial —

even the most reasonable control of the sale of handguns.

This history of gun laws in America is a history of the triumph of fear over reason, as the bloody facts of personal weaponry attest.

The statistics have long been known, the fact that most guns in the home, especially handguns, are rarely used for protection from criminals but are used instead on family members or friends during disputes.

In fact, gun lovers are so at odds to justify their views, some gun magazines offer cash for anyone sending in a news clipping about a gun actually being used on a criminal. Such stories detailing the gunning down of a burglar in the night not only support the rationale for gun-loving but satisfy the Rambo-macho mentality common to gun freaks. The magazines, of course, do not accept horror stories about the domestic tragedies that are far more common in the media day after day.

And if there were any doubts remaining about this truth, a study reported in the prestigious New England Journal of Medicine should quell them for any rational mind.

A University of Washington team studied handgun deaths in Seattle over a recent five-year period. What they found was an indictment of the protection myth.

During the five-year period 398 people died from firearms in the home. Only two of those were burglars!

One headline read: 'Firearms in the Home: Burglars 1, Friends 199'

The ordinary citizens in the homes used the guns on themselves in suicides, arguments or accidents 396 times. Only twice did they use the guns on crooks.

Nationally, 61 percent of murders and 57 percent of suicides are from guns. Studies also show that suicides increase with the availability of guns in the home.

Other research, according to the National Coalition on Television Violence, has found that television viewing leads people to greatly overestimate the value of keeping a gun in the home.

Then there is the common sense observation that guns obviously have no deterrent effect since this nation has more guns in more homes than any country in the world—accompanied by the highest crime rate. To put it in the simplest of terms, crooks sneak a lot, they don't make it a habit to offer themselves as targets. They do, however, steal your gun while cleaning out your drawers in your absence. Not that any of these arguments will matter to



gun nuts who are in love with the very death-at-the-fingertips lethality that leads to so many innocent victims. It is too bad the genuine target sports enthusiasts don't divorce themselves from the NRA and its deadly policies that make America and its walk-in gunshops an object of disbelief to foreigners who visit here.

Until we rearrange our priorities, make inroads in our social problems and reduce our appetite for violence in entertainment, we will continue to be plagued with crime and violent people.

Meanwhile, we will be safer without guns in our beds, guns in our cars and guns in our pockets which add volatility to the situation.

But as it stands now, we would have to count FDR wrong. We have more to fear than fear itself; we have ourselves to fear.

Letters

Dance at Mass was not 'liturgical'

Editor:

As I watched the dancing at the Pope's Mass last month I was thrilled that liturgical dancing was being acknowledged by the church at an international event. However, I was very sad that a genuine liturgical dance group from the Archdiocese of Miami was not dancing.

What I saw during the preliturgy of the mass was not liturgical dancing. The emphasis on liturgical dancing is prayer not performance. And, although there is no doubt in my mind that each one of those men and women dancing were also praying; that prayer did not come across to the viewer.

So, as a member of the St. Maurice Liturgical Dance Group for the last ten years and as its current director, I extend a personal invitation to Douglas McCabe of Ft. Lauderdale to come to St. Maurice on one of the church's special feast days and experience the "real thing", the genuine article. . . Liturgical Dancing as Prayer Made Visible.

Liturgical dancing is a source of power-prayer power. It has the ability to enhance the mass not stop it.

Psalm 149
Song of Triumph

Alleluia!
Sing Yahweh a new son,
Let the congregation of the faithful
sing his praise!
Let Israel rejoice in his maker,
And Zion's children exult in their
king;
Let them dance in praise of his
name. . .

Peggy Dunn
Pembroke Pines

Sword of Spirit not infiltrator

Editor:

The October 2 issue of The Voice had an article by Prent Browning concerning the opinions of Father James J. LeBar in regard to cults. The opinions were generally accurate except for the last one concerning the Sword of the Spirit group (?).

To say that the Sword of the Spirit Alliance is trying to "infiltrate" the Catholic charismatic movement is absurd! These communities have always been very much associated with the movement. In fact, some of their leaders were among the first Catholic charismatics at Notre Dame in 1967. One of them, Ralph Martin, remains in very close contact with the Vatican and has met on more than one occasion with Pope John Paul.

Father LeBar is obviously reading something into what he calls the basic philosophy of the communities when he says their leaders have more authority than the bishop or pastor. The only time a bishop or pastor has authority over anyone is when that person is using Catholic Church facilities or is representing the local church (parish) in an official capacity.

The leadership of the Catholic charismatic movement in the United States is unequivocal in its fidelity to the Church and in particular to Pope John Paul. Catholic members of the Sword of the Spirit communities share that fidelity.

There is an old saying: "divide and conquer." Opinions such as the one expressed in the article can only cause more division among Christians and among Catholics in particular. When you allow such things to be published, you fall right into the hands of the Enemy. The Voice is much too good a newspaper to allow that to happen again.

C. Leslie Foy
Indialantic

Diabetes unit not sleaze supporter

Editor:

On August 21, 1987, you published an advertisement sponsored

by the "Committee to Promote First Amendment Rights and Obligations, Inc. . . That advertisement included a list of thirty-nine (39) business entities that advertised on WINZ Radio. It was suggested that because they advertise on WINZ they were supporting a station that broadcast material that should not be heard over the airwaves of our community.

The fortieth entity included in this list is a charity, "DRI" Diabetic Research Inst. We have never placed an advertisement on WINZ or any other radio station. However, like other charities, we have informed all radio stations of public events that we were involved in and requested that they air public service announcements.

Unfortunately some of your readers, who also happen to be our supporters, have informed us that they will no longer support our efforts because of this misunderstanding. I would hope that you will publish this letter to correct this misunderstanding.

Jeffrey P. Zane
Boca Raton

THE VOICE welcomes letters of opinion. They must include the writer's name and address. Mail to: Letters; The Voice; PO Box 1059; Miami, FL; 33138

Porn and children

Study shows dirty mags do lead to child abuse

By Martin Mawyer

Judith Reisman has finished her study of *Playboy*, *Penthouse*, and *Hustler* magazines. It is full of complicated phrases: "child magnets," "pseudo-children," "adult receiver," "pairing of stimuli," and "child/adult juxtaposition."

What?

A dictionary will not help. A remedial English course would be useless. And a degree in syntactics would be a waste of time. But don't worry, when all the scholarly verbiage is stripped away, the conclusion of the report is quite simple: The nation's most popular pornographic magazines promote the sexual and violent abuse of children.

In a study funded by the Department of Justice, and which took nearly two years to complete, Reisman researched 373 issues of *Playboy*, 184 issues of *Penthouse*, and 126 issues of *Hustler* magazines.

Her findings?

Children were depicted in photos, illustrations, and cartoons 6,004 times!

"I had anticipated only half that number when we started the study," Reisman said. "And I was very shocked that children had emerged in these magazines so early—that they were there in 1954. That shocked me."

Reisman was referring to a 1954 *Playboy* issue that depicted a small boy offering money to a naked woman in bed for sex.

"Even if the children in these magazines were neutral—that is, even if they were in little dresses and gowns and tops and were not committing sexual acts—that would be of enough concern. But we found that of the 6,004 images, the majority showed children in a sexual or violent context.

"These children were much more likely to be associated with having sex with adults. And the children were portrayed as unharmed and enjoying the sexual interactions."

Among the 6,004 child depictions:

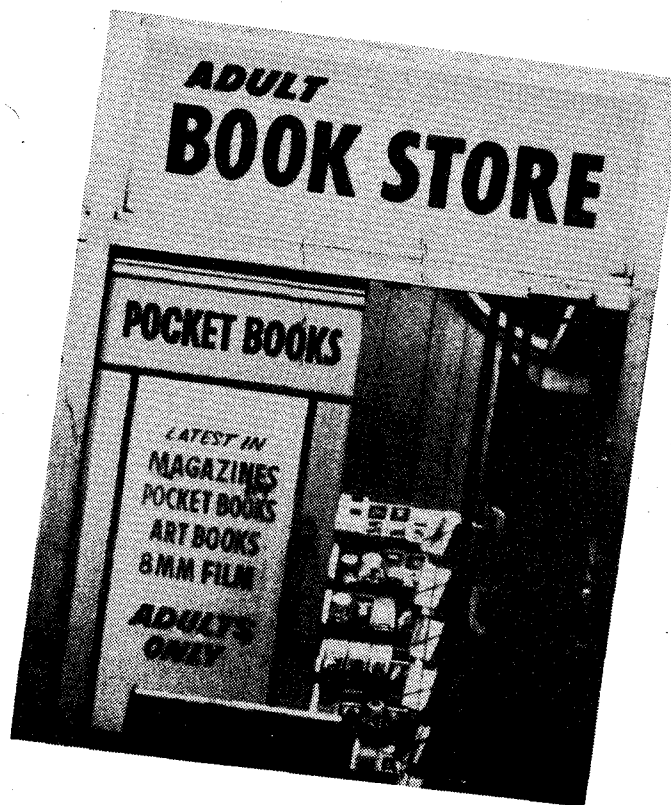
- 1,675 children were either nude or displayed with a naked adult.
- 1,225 children were involved in some type of genital activity.
- 989 children were involved in sexual activity with adults.
- 792 adults were portrayed as pseudo-children, that is adults were dressed to appear as children.
- 592 children were featured in violent or forceful situations.
- 267 children were associated with animals or objects.

"All of this is communication," Reisman said. "All of this is education—an education that has been delivered to this society for over 30 years.

"The core of that education is this: Children are seductive and craving for sex.

"These materials have been validating—over and over, month after month: the concept of the child as being seductive and wanting sex with adults. This is not accurate sex information. But it is the sex education that these magazines have delivered for three decades."

But when the statistics and numbers are swept aside, what did Reisman find? One of the most



'We found that of the 6,004 images, the majority showed children in a sexual or violent context'...The children were portrayed as unharmed and enjoying the sexual interactions'

disturbing findings was the use of pseudo-children in the magazines.

On the front cover of *Playboy's* April 1976 issue, for instance, an adult female is dressed in a party skirt, holding a stuffed rabbit, surrounded by rag dolls and teddy bears, sitting in a white rocking chair, and wearing Mary-Jane shoes. She is wearing nothing from the waist up.

Typically, the producers of the magazines have a number of ways of displaying the pseudo-child. The adult may either be in diapers, a fetal position, an oversized rocking chair, or sucking on a finger or thumb. More often, the adult is surrounded by children's objects—Fisher-Price toys, baby bottles, coloring books, toy trains, lots of stuffed animals. Occasionally, the adult is cast in a fairy-tale setting. One of the more elaborate—an expensive—fairy-tale settings appeared in a *Hustler* publication. The setting was titled, "In the Land of Aaahs." The scenario showed Dorothy (of the fictional classic "Wizard of Oz") in many sexually explicit interactions with the Lion, Tin Man, and Straw Man.

Reisman believes that displaying children—or adults dressed as children—in these magazines tends to create a sexual arousal for real children.

In more technical terms, Reisman says, "The presence of children in a sexually explicit context is very dangerous. The pairing of stimuli can potentiate an arousal to the one stimuli when the other is not present."

Another disturbing finding is the apparent callousness the magazines displayed toward the violent sexual abuse of children. For instance, in an August 1975 issue of *Playboy*, an advertisement for *OUI* magazine (owned by *Playboy* at that time) stated: "How One Family Solved Its Discipline Problem." Pictured above this heading is a naked young girl handcuffed and sitting on a bed with unusually battered bedposts. The text reads: "This is Jane. When she is nice, she is very, very nice. But when she is naughty, she has to be punished. Lately, Jane has been very, very naughty."

"That's why, in the current issue of *OUI* magazine, Jane is pictured in a variety of poses that restrict her movement. It was movement that got Jane into trouble in the first place. So you see, it's for her own good. And not incidentally, your pleasure."

The advertisement suggests sado-masochistic sex toward siblings.

Equally revolting are the numerous cartoons that desecrate children.

In a *Penthouse* (December 1977) cartoon, a toddler is shown splattered on the floor, riddled with bullet holes. Santa stands above him, holding a machine gun, and saying, "That'll teach you to be a good boy."

In *Hustler's* December 1976 issue a doctor is shown crushing an infant with his hands after a woman has just given birth. The doctor asks the mother, "So, you can't pay your bill, heh, Mrs. Jones?"

Other disturbing findings include incest in cartoons and pictorials (two such examples include the features, "Father Knows Best" in *Playboy*, and "Mother and Daughter" in *Penthouse*); the use of fairy-tale themes in cartoons—including Peter Pan, Santa Claus, Snow White, Little Red Riding Hood; and the promotion of bestiality, sadomasochism, and drugs. For example, a *Playboy* satire on the Boy Scouts suggest a merit badge for "free-basing."

Reisman's report (which bears an exhaustive government title, "Images of Children, Crime and Violence in *Playboy*, *Penthouse*, and *Hustler*") recommends that her findings be disseminated to public agencies, educators, policymakers, parents, and juveniles.

"If the public becomes aware of what we have found in these magazines, we will see a dramatic change in the acceptability of these magazines," Reisman said.

She predicted, "I think we would see a tremendous boycott. I think we would see an overwhelming response by the public to take action. We would see communities protecting themselves from these kinds of materials. This report has the potential of fermenting a tremendous amount of community concern and change."

—NFD Journal

Secular humanism, by own definition, is religion

Is there such a religion as secular humanism? For years many in the media have been treating secular humanism as if no such thing exists. However, an article in the Summer 1987 issue of *Free Inquiry*, published by the American Humanist Association, gives a different view.

The article, "New Directions for Humanism," was written by the editors. The opening paragraph states: "Throughout the world religious beliefs compete with scientific truths and humanist ideals for the minds and hearts of men and women."

One needs to read that sentence carefully — religious beliefs in one category, scientific truths and humanist ideals in another, equal category.

The next paragraph states this claim: "Yet it is an uphill battle to make secular humanism more widely influential." So, according to the secular humanists themselves, secular humanism does exist. And there is an organized effort to make it more widely influential. In the next paragraph this sentence: "Can scientific humanism ever supplant dogmatic religion?" Notice how humanism is described as being "scientific" and religion "dogmatic."

Further in the article, this quote: "If the humanist movement is to have any lasting influence, it must satisfy the psychological and sociological needs of individuals. Religions,

however false they may be, provide a support system, a framework for ethnic and cultural identity." In other words, if humanism is to replace religion, it must meet the needs of humans which religion meets.

In the next paragraph: "If secular humanism is to grow, our main task will continue to be educational." Again, a positive statement concerning the propagation of secular humanism.

'The distinction between the sacred and the secular can no longer be maintained'

The article was a call for humanists to begin building "Humanist Friendship Centers," i.e. humanist churches. The article mentioned that the building of "Humanist Friendship Centers" was underway and told readers that if a "Humanist Friendship Center is needed in your area, you can help bring it into being." It stated that the "Friendship Centers serve an ethical function: to help individuals find the courage to become, to be motivated...to redefine their ethical commitment to other human beings..."

In *Humanist Manifesto I* we find the following references to humanism's religious beliefs:

"In order that religious humanism may be better

understood we, the undersigned, desire to make certain affirmations..."

"Religious humanists regard (believe) the universe as self-existing and not created."

"Nothing human is alien to the religious...The distinction between the sacred and the secular can no longer be maintained."

"Religious humanism considers the complete rationalization of human personality to be the end of man's life..."

"In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life..."

The *Free Inquiry* article claims, however, that secular humanism is not a religion. Secular humanism is here to replace religion. How does it do it? By giving a set of beliefs, encouragement in those beliefs and meeting places to share those beliefs.

An old adage says: "If it looks like a duck, walks like a duck, quacks like a duck, swims like a duck and eats like a duck, it must be a duck." The same can be said for secular humanism. If it has beliefs like religion, promotes those beliefs like religion, functions like religion, has meeting houses like religion, then it must be a religion.

—Donald E. Wildmon

What are the laity doing?

Not enough. It's their job to connect the creative work of their lives to God

By Kenneth Guentert

Forget about the priest shortage.

I'm tired of hearing sermons about how "the laity shares in the priesthood of Christ." Just once I'd like to hear someone say, "priests share in the laity of Christ." The latter is more biblically accurate. Only those who read the Bible backwards (a habit peculiar to Christians) argue that Jesus was a priest. By most accounts, Jesus was part of—or at least close to—the rabbinic movement, which moved the focus of Jewish worship from the Jerusalem temple to the home and shifted the leadership from the temple priests to the local rabbi. The rabbis were teachers acknowl-

The task of transforming the world—of making peace, feeding the hungry, sheltering the homeless, caring for the sick...belongs to the nurses, the realtors, the farmers, the secretaries, the judges and the unskilled

edged by the community. They had no liturgical function. Jesus was often called "Rabbi," never "Father."

I'm not against priests. I like them, as men and as an idea. The more cultic the better. I like the Eucharist and the sacraments. That's why I'm Catholic.

For all the complaining about priests and bad preaching, priests are holding up their end of the deal better than laypeople are holding up theirs. The Mass gets said (oops, the Eucharist gets presided over), kids get baptized and confirmed, one or two confessed sinners get absolution, couples get married, the sick get anointed. An occasional priest works the Bible reading into his homily.

Now try to find where the layperson's Catholicism makes a difference in the world.

Isn't easy, is it?

What we have here is a vocation crisis—a shortage of qualified laypeople.

A qualified layperson is any non-professional Catholic with the imagination to connect the creative work of his or her life to the creative work of God. Every occupation—from automaking to repairing power lines—has some connection to God. Every task—from diapering a baby to spreading compost on the garden—has some connection to creation.

Sometimes a negative connection (as in dumping toxic waste, for example).

Laypeople, not the priests, are responsible for carrying the Eucharist beyond the Mass into the world. This is a large task, and there are different approaches. Here are some clues:

Ministry:

This is the direct approach. Where is the parish that distributes Communion to all of its shut-ins every week? Gripping about the priest shortage won't get the job done. Priests never took Communion to all shut-ins even when there were lots of priests. And whatever laypeople lose in sacra-

mental oomph, they make up for in neighborliness and the ability to sit and chat. The Communion ministry belongs to the laity.

Good down-home nonprofessional lay ministry has its tricky moments, though. I know a woman who was practically thrown out of a hospital for carrying Communion to a sick friend. The pastoral-care staff insisted that Communion calls were their bailiwick, and they are professionals with degrees and everything. Even courses on listening.

Part of lay ministry is learning how to get along with these professionals. Not that the rank amateur should always be nice about it, especially if a dying friend needs more compassion than the "pastoral minister" who dispenses hosts like sleeping pills. Early Christians had to smuggle the Eucharist past Roman guards; modern Christians may have to smuggle it past their own hirelings.

Outreach:

The task of extending the Eucharist beyond the Mass should not always be defined literally, however. Not every wound can be salvaged by Communion. Not every victim is Catholic.

Prisons are a case in point. Matthew 25 says that only those who visit the imprisoned, among other works, will enter the kingdom of heaven. But where is the parish that regularly visits the imprisoned within its borders? My parish priests visits the county jail only when he is called; since few inmates are Catholic, he seldom visits. There is no other Catholic presence in the jail.

Prisoners here are out of sight, out of mind. The Catholic community wants it that way. The laity must answer for this shame, not the priests.

Transformation:

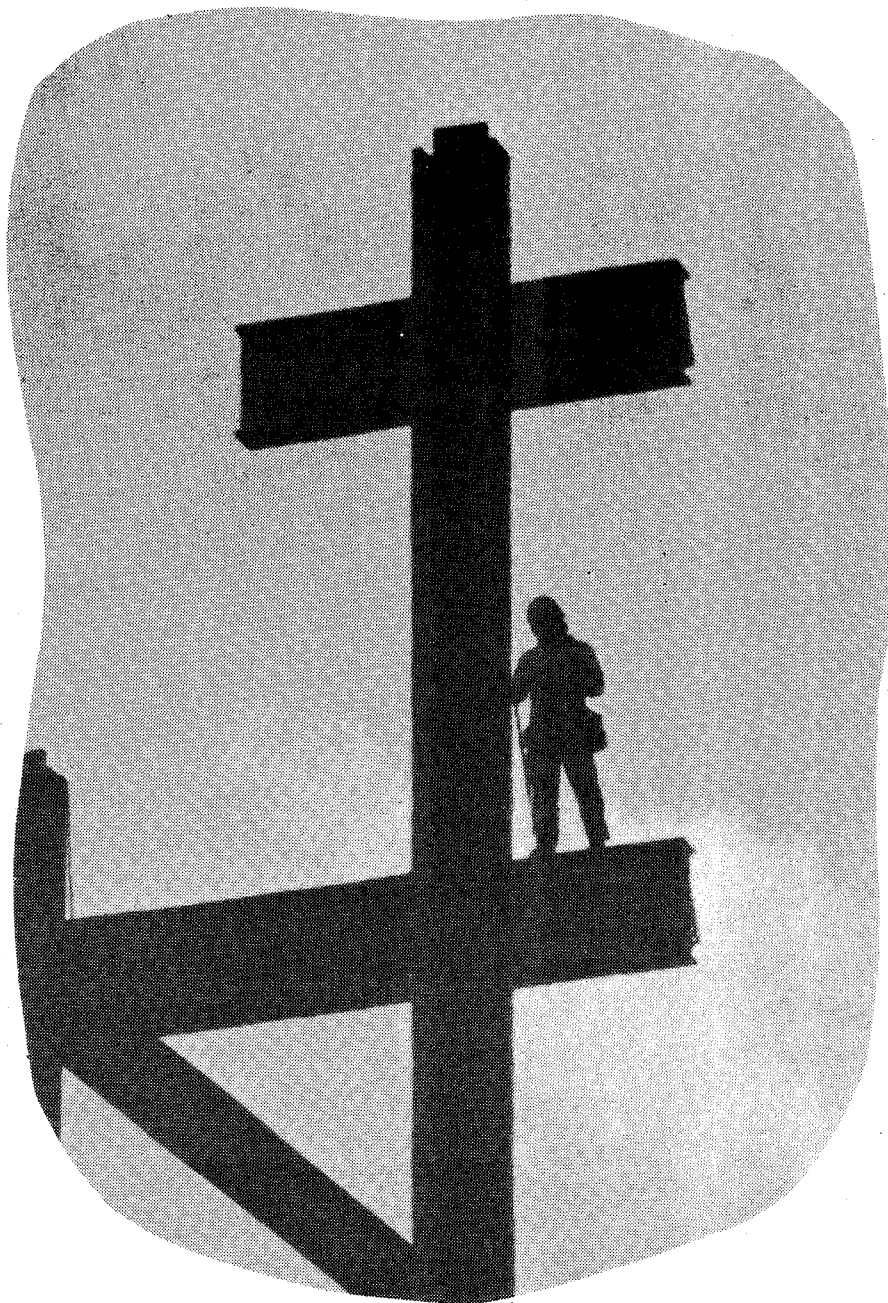
The Gospel is a vision of the kingdom of God, of society transformed. The Eucharist itself is an act of transformation: bread and wine become a bond linking men, women, and their God. If priests preside over the literal Eucharist, the transformation of bread and wine, the laity presides over the symbolic Eucharist, the transformation of the world.

There is more to prison work that visiting the imprisoned: the criminal-justice system needs to be changed. There is more to hospital work than taking Communion to the sick: the health-care system needs to be changed. There is more to care of the elderly than visiting them for 30 minutes on Sunday: attitudes toward old age need to be changed. And so it is with every segment of society. The task of transforming the world—of making peace, feeding the hungry, sheltering the homeless, caring for the sick—is not a priestly task. It belongs to the nurses, the realtors, the farmers, the secretaries, the judges, and the unskilled.

Exalting the commonplace:

The good news is that the kingdom of God is not a grand scheme for a new world order, something only politicians and the powerful can create. The kingdom of God begins with the exaltation of the small, the ordinary, the commonplace—and is open to participation from everyone (the Eucharist, remember, begins with basic bread and wine).

I got an indication of this when I struck up a conversation with a welder in a bar. He was tired, a little drunk, and inarticulate until I asked him why he liked working with metal.



His eyes lit up and he began to explain what he saw through the welder's mask: the transforming fire; two metals melting, puddling, becoming one; the slag building up like earth along the edges. Every day, through his mask, this welder was present at creation. For him, much as it is for the Benedictine monk, to work is to pray. Despite the monastic origins of the motto *Laborare est orare*, this is lay spirituality at its best.

Laypeople are the ordinary ones, the non-professionals, the amateurs of religion... Their job is to connect God to the world

Religion should seep into the deepest corners of a person's life. Often it does without people knowing it. Last fall my sixth-grade class gleaned a cornfield, much as Ruth gleaned the fields of Boaz centuries ago. When they offered the corn as their gift during a Sunday Mass, some farmers were surprised. Although they often let youth groups and churches glean their fields, these farmers never knew the custom originated in Hebrew law (Lev. 19:9-10) as a way to provide for the needy and the stranger.

Getting in touch with the commonplace is often the way to understand

larger issues. A musician I know wants to teach children about plumbing and electricity because "it is dangerous for a society not to know how things work." Now he writes about light switches and sink traps. This is hardly priestly work, but it is religious all the same.

Alienation of workers from their work and from the product of their work is a fundamental problem in this culture. Human lives are an assembly line; a homeowner throws on a light switch and thinks that is what makes the light work. She is disconnected from the circuitry, the power lines, the energy source, and the labor of those who help make life more comfortable. She is disconnected from her world. A musician who can make those connections can heal and is doing God's work indeed.

Laypeople are the ordinary ones, the nonprofessionals, the amateurs of religion. They are—or should be—free of the churchiness that can get in the way of the professional Catholic's religion. Laypeople are blessedly free of the housekeeping and the clerical work. Their job is to connect God to the world.

Sometimes the connection can be made with words—as the welder did for me, as the musician does for children—and sometimes the injustice is too deep. Then the world must be changed.

That's quite a load to lay on the shoulders of the laity, but it's only fair. A Catholic general is much more like than a Catholic priest to blow up the world.

—U.S. Catholic

Salvation and non-Christians

Q. I am Jewish and recently read your column of some weeks ago responding to a question posed by a rabbi regarding belief in Jesus as a requisite to salvation. I see in your words a common Christian approach

By Fr. John Dietzen



whenever an article of Christian faith or dogma is questioned, in particular by someone of the Jewish faith. This approach is to appear to be saying one thing when in reality you really mean something else.

You seem to imply that belief in Christ for salvation is a matter of choice and faith which in effect would preclude such a belief as a necessity for salvation.

However, further on you state an ancient principle of Christianity: "God's saving grace is there for anyone who does not deliberately place an obstacle to that gift."

By "saving grace" I assume is meant the sacrifice of Jesus as salvation for mankind and by "deliberate obstacle," I assume, is meant not believing. In reality, Christians must of necessity declare salvation only through Jesus Christ. (Florida)

A. First, just a word about your last statement. We Christians (at least I speak for Catholic Christians and our entire tradition) do believe that salvation is only through Jesus Christ. That is far from the same thing, however, as saying everyone must have a direct personal faith in Jesus Christ to be saved.

We do not teach or believe, for example, that every man and woman who has never heard of Jesus, the Bible or perhaps even explicitly of God, (which today and through most of history would include most of the human race) is excluded from salvation.

Our understanding of "salvation through Jesus Christ" is quite different from that.

What you say you assume from what I said is not at all what I meant, nor what the Catholic Church means when it says that God gives grace, the gift of light for our intelligence and will, and so on, to everyone on earth sufficient for salvation.

The meaning of this doctrine in Catholic tradition is simply that God gives to every person sufficient opportunity to choose the good as that person sees it.

Some theologians have interpreted it through the centuries as "implicit faith in Jesus Christ." That simply means that the individual's intention is to do all that God wills, to do whatever is seen as good and right.

Such a person, whether Jewish, Moslem, Hindu or animist, would be disposed to believe in Christ if he or she should come to see that belief in him as something God wishes and asks.

Obviously this is a far cry from the kind of Christian belief you assume in your question.

(NC News Service)

Women & the church

My vote for special bishop of the year goes to Archbishop Rembert Weakland, OSB, of Milwaukee, who spoke to Pope John Paul II about women in the church. Archbishop Weakland's comments were made during a speech on the American laity given during the meeting in Los Angeles of the pope and the U.S. bishops.

"There are no words to explain so much pain on the part of so many competent women today who feel they are second-class citizens in a church they love," Archbishop Weakland said.

The church is struggling with questions about the roles of women today. The pope himself pointed to women's equal dignity during the Los Angeles meeting.

Still, as Archbishop Weakland said, many women continue to fear that the church is "one of male superiority and dominance."

If it's any consolation to Catholic women who have experienced the pain discussed by Archbishop Weakland and who want "a church where the gifts of women are equally accepted and appreciated," to use his words, we are not alone.

This summer a colleague of mine, Evelyn Kaye, wrote a book titled "The Hole in the Sheet" (Lyle Stuart Ins.) and subtitled "A modern woman looks at Orthodox and Hasidic Judaism." Mrs. Kaye herself is Jewish. Her book is provocative and timely.

In it she says orthodox Judaism keeps "women firmly rooted in the past." It was an eye-opener for me.

Mrs. Kaye relates how orthodox Jewish men and women once were advised to keep apart even in marriage. While the marriage act was seen as essential for procreation, the partners would still basically be separated by a sheet.

She uses the tradition of the "hole in the sheet" as a metaphor for a blindness about the validity of allowing women to fully participate in life.

Orthodox Jewish women are "forbidden to read from the



By Antoinette Bosco

scrolls of the Law, to take part in services or to train to be a rabbi," Mrs. Kaye says.

But in today's world, she says, women can go to college, train for careers in the professions, vote and make their own decisions on the number of children they will bear.

Religious attitudes that would deny women opportunities that should be open to them and keep them under the control of men are detrimental to women and will bring "misery and unhappiness to the next generation of young girls," she writes.

She calls for "a stronger and happier society," adding that it cannot come unless outdated rules that keep women diminished are changed.

Noting that "Catholics are coping with the same issue," she told me, "This is a generation where women's lives have changed. All traditional religions have to realize that there is enormous conflict between what the Bible says and what women's lives are today."

She sees the need for orthodox religions "run by men" to change their attitudes toward women. This is "the key issue for these religions today," she maintains.

I think, if we did a poll, we'd find that many American Catholic women agree with her.

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The AIDS hysteria

A 70-year-old woman, obviously upset by the constant bombardment of warnings in the media about AIDS, went to her doctor recently and asked, "Can we still eat the grapefruits imported from San Francisco?"

Don't laugh, it's a true story. For some the fear of AIDS has become the cause of daily worry. They let their imagination run wild and live defensively. Certainly for sexually promiscuous people there is real danger, but for those whose lives are regulated differently, "the only thing to fear," as Roosevelt said, "is fear itself."

There was a time not so long ago when T.B. was a raging epidemic. It was highly contagious, and deadly. Innocent children, the elderly, the infirm were all vulnerable, no one was safe. The slightest contact with a carrier might endanger your life. How was the human race to survive such a plague? And yet treatment was found and the disease has all but disappeared.

Underlying the worry created by the AIDS epidemic lies a repressed fear of death. In his Pulitzer-Prize winning book, "The Denial of Death," Ernest Becker wrote: "... the idea of death, the fear of it, haunts the human animal like nothing else; it is the mainspring of human activity---activity designed largely to avoid the fatality of death, to overcome it by denying in some way that it is the final destiny of man."

People with faith clearly have an advantage, and yet even among the faithful, certain events have a way of re-awakening the fear of death---funerals, hospital visits, even



By Fr. John Catoir

graduations. A subtle form of sadness can come over a person when this anxiety is stirred.

We cling to life so tenaciously that the slightest threat, real or imagined (such as grapefruits from San Francisco), can be upsetting for some.

The remedy for such fear may not come from reassurances by the surgeon general, but for believers it will come from the words of Jesus, "Be not anxious about tomorrow, sufficient unto the day are today's worries. ... come to me, I will refresh you... do not be afraid. ... I am with you until the end of time ... I am preparing a place for you. ... be at peace my little ones."

Faith gives you quite an advantage. Keep the faith.

(For a free copy of the Christopher News Notes, In Search of Greater Joy, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



Columbus seeks a grant

If Christopher Columbus were around today and the world's inventions were 500 years behind the times, I believe he would write the following letter to Spain's Treasurer, Luis de Santangel:

Dear Mr. de Santangel:

In keeping with our conversation at the inquisition last week, I am submitting a request for your support of an exciting, new project.

Over the Waves Inc. is a non-profit organization incorporated in 1492 for research and development. We are now in the process of finalizing our India Project which is designed to secure a faster route to India by sailing westward from Spain rather than the customary (and somewhat boring) eastern journey.

Our proposed voyage will be cost-effective. We will use BETA astrologers and navigators who will carefully avoid sea serpents and the edge of the earth. We intend to outfit our ships in Cadiz during the off-season to take advantage of the lower tourist rates. In our cargo will be frozen pizza, T-shirts that say "THERE GOES THE NEIGHBORHOOD" and 50 Spanish flags for the confiscation of any new lands that we may encounter.

As you know, Lou, we have already discussed the

project with the King of Portugal's people, who while they expressed interest, found that their funds were totally committed to producing an album of Portuguese folk songs.

To date we have received 500 pesos from local merchants and the United Way. We need only one million more to set sail. Can we count on your support?

I can well imagine that Chris' reply from the treasurer would be along these lines:

Dear Chris -

Thank you for the lunch at Taco Viva. Maria and I enjoyed the food and the conversation but I'm sorry to say that our venture capital has already been committed for the next few years in supporting our museum and art centers in their pillaging endeavors against neighboring countries museums and art centers.

This is also a bad time to make your request. You are well aware of the shrinking pesos and our soft travel budget. And being quite frank, Chris, you have to admit that you have never been to India, cannot speak the language and wouldn't know an Indian from a short handled hoe.

But please keep in touch, Chris, and good luck on attracting other funding sources.

Helping a difficult family situation

Dear Mary: I am a relative who is trying to help in a serious family situation. The daughter comes from a wonderful, loving home with just about the best parents a child can have. They gave of themselves teaching love of God, family values and respect for others.

This young daughter went through Catholic elementary and high school making good grades and earning many honors. She entered a fine Catholic university and was happy there until she met a cool, sophisticated fellow. That's when she began to change. She is now a sophomore. She has lied, manipulated and scorned her parents and her two sisters.

Her parents have continued to love her and welcome her home. However, while they are paying for a dorm room, she is living with her boyfriend. It is as though he has systematically whittled away at all her values. She works weekends, so money is no problem.

Her parents are saddened. They have offered her counseling, but she refused. She will be 20 in a few months. Her father told her that he cannot continue to pay such expensive tuition and room and board only to have her continue in a lifestyle contrary to all Christian values.

The influence of the boyfriend is tremendous. He is a self-proclaimed

By Dr.
**James and
Mary Kenny**



agnostic. What is the best course for these distraught parents to pursue? (Mississippi)

As an outsider, you are in a difficult situation. As a caring relative you can help in several ways: by listening sympathetically if the parents wish to confide in you; by offering suggestions while realizing that the parents may not accept them; by supporting any reasonable steps the parents take.

Your best chance to help appears to be to support the parents through a difficult dilemma. Neither the daughter nor her boyfriend seem to see any problem.

It is not clear whether anyone in the family even knows the young man. To label him an "agnostic" and to blame him for the girl's problems, is risky. When you make judgements before you understand the situation, your judgments are likely to be wrong. You might all try to meet the young man and stay as open-minded as possible toward him.

The father seems to have determined he cannot

continue to support his daughter's lifestyle. This is reasonable. She is 20 years old, and adult. Adults are free to choose their own lifestyles.

It is not up to parents to tell 20-year-olds how to live. But it is also not up to parents to support financially behavior which they cannot tolerate.

Withdrawing financial support is not abandoning a daughter. A 20-year-old healthy, reasonably intelligent adult is capable of self-support. If she cannot attend school full time, so be it. If she wants a college degree badly, she can get one part time while working. If she wishes to give her earnings to her boyfriend, that's her business.

If she supports herself, her parents can admire her. Whatever her lifestyle, supporting oneself at age 20 is admirable.

Your letter described nothing but what is wrong with this girl. Try to write an equally long letter about what is right with this girl. Then try to support what is good and point out the good things to the parents. You may be instrumental in taking the first steps toward healing this relationship.

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

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Meeting sibling rivalry head on

In her book, *Necessary Losses*, Judith Viorst tells the story of a father who was baby-sitting his three-year-old while his wife and newborn children were still in the hospital. Seeing his son with crayons and paper, the dad asked, "How would you like to draw me a pretty picture?"

The three year-old looked coldly at his father and replied, "Not until you get rid of that other kid."

Getting rid of that other kid is a universal fantasy of children, one which can last into adulthood. We all want to think we are first and maybe only in our parents' affection. When there's a new baby or when one of our siblings achieves parental praise, we feel threatened. Does it mean that they love us less because our sibling pitched a no-hitter or got straight A's? Whenever there's praise for one, there's insecurity for another in families.

Young children will say things like, "Let's take him back to the hospital now," because they are young and honest. Older children will act out in other ways. They have learned it is unacceptable to openly dislike siblings so they may be mean, try to get them into trouble or punish parents by withdrawing. These are the only weapons they have.

They don't understand that love can beget love, that is, that a new baby can increase their parents' capacity to love them. They see love as a finite commodity, i.e. there is only so much to go around

By
**Dolores
Curran**



and that they must now share it with another.

And that other becomes the rival, the enemy. Some adaptive children pretend to love their siblings to please their parents but secretly resent them, so while they're pretending to hug the baby, they squeeze her or they throw the ball at their sibling instead of to him.

All this upsets parents who don't understand what's going on. Most parents anticipate the new baby jealousy but they expect it to end in a few weeks. When it goes on for years, they become impatient and sharp with the offending child which feeds his fear that they don't love him as much as his siblings.

Freud wrote, "A small child does not necessarily love his brothers and sisters. Often he obviously does not. . . He hates them as his competitors and it is a familiar fact that this attitude of ten persists for long

years, till maturity is reached or even later, without interruption."

Discouraging words to parents but not impossible to overcome. One way of dealing with sibling rivalry is to confront it head-on. We can make it acceptable for children to express their honest and fearful feelings by giving them permission to say, "Not till you get rid of that other kid."

Our initial reaction to such a comment is generally, "Oh, now, don't say that. You know you love your new sister." He doesn't know that at all but we have discounted his feelings and made them unacceptable which makes him feel guilty and even more insecure.

We can open up the conversation with, "I'll bet you wish you were our only kid sometimes," and let him vent. Or by saying, "I'm glad we have Ben and Sally but I don't know what we would do without you." This approach takes the fear out of the child's feelings.

We must remember that feelings are acceptable but actions aren't. It's okay to resent one's sibling but it's not okay to hit him. Such is the important lesson.

Taking this stand tells children we understand their feelings because we know and love them. And that's all they want to hear.

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Family matters

An invitation to young marrieds

By Lynda DiPrima
Director of Ministry to Engaged and
Married Couples

As any seasoned married couple knows, the first five years of marriage can be exhilarating, joyful, painful, exciting, frustrating, confusing, mysterious, etc., etc., ect. Every emotion known to man and woman is usually experienced in its fullest during these years of adjustment and "settling in." Sometimes the feelings are effectively dealt with and healed; other times we choose to sweep them under the rug hoping they will disappear.

One thing is for sure, learning how to live in intimacy and unity with one another does not just magically happen -- it takes commitment, trust and frequent dying to self (not to mention a healthy dose of humor). The rewards are great, however, as two individuals join their "I's" to become a "We".

When John and I first married and experienced the

normal tensions in our day to day relationship, we had no idea how to communicate successfully or to problem-solve in such a way that the issue was completely negotiated. I recall that my usual response to tense situations was to set about furiously cleaning our little house. In the meantime John would rush

'I recall that my usual response to tense situations was to set about furiously cleaning our little house.'

outside to clean, wash and wax his 1963 red Pontiac Tempest. I must say we had the cleanest house and shiniest car in Amarillo, Texas.

This behaviour somewhat dissipated the anger but did not entirely resolve the issue. We were going through what many other young married couples experience, but at the time we felt alone.

It would have been supportive, enriching and enjoyable to meet with other young marrieds to share our lives and learn from one another, particularly in a Christian setting with common priorities, values and goals.

The Family Enrichment Center would like to provide the opportunity for young marrieds (up to 5 years married) to gather together for information, enrichment, growth and just plain fun. The first annual Day for Couples entitled "Champagne and Dirty Dishes" will be held on October 31 from 10am to 3pm at St. Coleman Parish Hall, 1200 South Federal Highway, Pompano Beach FL 33062. A variety of speakers will address such topics as Personality Differences, Communication Skills, Sexuality, Parenting and Spiritual Growth. Cost is \$15 per couple and registration may be made by calling Lynda DiPrima at 651-0280 or John Reinger at 491-6163. We hope you will join us and reap the rewards of renewed closeness and deeper understanding of self and other.

A trend towards 'weighty' series

I've been waiting for this TV season for a long time. After years of television which defined the ultimate in human beauty as blond women named Cheryl and men shaped like Atlas, this fall's programs have finally recognized folks like me.

By
James
Breig



Yes, this fall, fat is where it's at. At last, middle-aged men who shop in the portly section have taken over. America is acknowledging that chubby hubbies and gutty guys are the standard of physical attractiveness.

Just consider the list, which begins with my all-time heavy hero, William Conrad. For years, he was "Cannon" (a character named after an unwieldy weapon; you've got to admire Conrad's forthrightness). Now, Mr. C is back in a series which drops all pretense in its title. "Jake and the Fatman" says it all, although I would prefer top billing for the bigger star.

Alongside Mr. Conrad (well, not exactly alongside; there's not enough room there), we have the following paunchy people:

*Cherubic Paul Sorvino huffing and puffing his way through "The Oldest Rookie."

'And if you still don't believe there's a trend toward tubbies, check out Bill Cosby's thickening middle. Those sweaters don't fool me.'

*Belt-stretching Dale Robertson looking for his boots in "J.J. Starbuck."

*Squatty Wilford Brimley pattering around the kitchen at "Our House."

*All-time chub-champ Raymond Burr making frequent appearances as a bloated Perry Mason.

And, if you still don't believe there's a trend toward tubbies, check out Bill Cosby's thickening middle. Those sweaters don't fool me. His popularity



STAR-CROSSED LOVERS. Robin Wright and Cary Elwes play star-crossed lovers Buttercup and Wesley in "The Princess Bride," a Twentieth Century Fox release. A U.S. Catholic Conference reviewer calls the film an "affectionate, light-hearted parody of a medieval romantic action-adventure tale." The fantasy is classified A-II (adults and adolescents) by the U.S.C.C. The Motion Picture Association of America rating is PG-- Parental guidance suggested.

has risen in direct proportion to his proportions.

Why, even Alf looks like a pear.

And bringing up the rear (so to speak) are middle-age-spread Andy

he's hopeless. It's probably too late for him to smarten up and chub up.

I feel so good about this trend that I think I'm going to get the pretzels, lie on the couch and watch some TV. That way, I'll be near the phone when Hollywood calls to ask me to co-star in "Beauty and the Beast." No, not the current series on CBS. This one will be more realistic because the title roles will be played by me and by Donna Rice as the beast.

Two quicky reviews of new shows:

1. I tuned in to CBS' "Frank's Place," the highly-touted series about a Boston professor who inherits a New Orleans restaurant and stared in dismay as it proved to be stultifyingly dull. My daughter Carrie, who's 9 and knows good TV when she sees it, viewed about eight minutes of the show before turning to me to ask, "Is this supposed to be funny?" When I replied in the affirmative, she said, "Then how

come we're not laughing?"

A week later, I gave the show another try, explaining to Carrie that I wanted to see if it was better. "Why?" she asked as she went off to watch something else. "It'll be off the air in a few weeks."

Thanks for writing my review, Carrie.

2. "The Oldest Rookie" (see above) is an embarrassment. Paul Sorvino plays a long-time cop who specialized in public relations and who now wants to be on the street. Allegedly, he made it through the rigors of basic training. But the squishy-faced star, who would be believable in "The Oldest Pillsbury Doughboy," shows no agility, ability or virility.

The plots are routine and watching Mr. Sorvino pretend to run down the street is exhausting. It's a case of too many cookies, not enough rookies.

Film shows idealism of early union struggle

NEW YORK (NC) --"Matewan" (Cinecom) is the story of economic injustice in the West Virginia coal fields and the post-World War I struggle to unionize.

The movie begins with the arrival in Matewan of Joe Kenehan (Chris Cooper), a union organizer sent to help miners in a strike that has turned sour. Italian immigrant strike-breakers have already been hired. And on the same train with Kenehan are Southern blacks who are attacked by the strikers when they arrive.

Kenehan urges the miners to avoid violence and not play into the game of the coal company with its private army of gunmen and the power to call on the governor to send in the militia.

A further problem is to get the Italians and blacks out of the mines to join the strike. They have little reason to do so given the strikers' hostility to them not only because they have taken their jobs but because they are viewed as foreign or racially inferior.

He succeeds in talking the scabs out the mines, however, and they join the strikers at a tent city where they

share their meager supplies. It all seems so easy that it is unconvincing.

The movie shows how the strikers stand up to the company's hired guns from a detective agency which specializes in strike-breaking and union-spying. When a young boy is brutally murdered by one of these thugs, the miners shoot it out with the company agents.

The history of American labor is filled with dramatic episodes and heroic figures, yet there have been only a handful of movies devoted to the story. One suspects that it is a subject that those who finance productions do not find of very much interest.

Given the current state of the economy and the weakening of the bargaining position of many unions, "Matewan" is a timely movie. Written and directed by John Sayles, it is an ambitious attempt to convey the idealism that motivated the union organizers and workers of the past.

Sayles well conveys the reasons for the strike -- primitive working conditions, low pay and the peculiar form of peonage represented by being

paid in company scrip redeemable only in the company store.

Sayles also gets the feel of life in a West Virginia hollow, of people used to hard work and harder times. He uses well the music of the region and integrates it with Italian folk songs and music by a black harmonica player. Religion is a strong part of the environment and viewers will attend a number of prayer meetings.

The script, however, takes an episodic approach which ill serves its subject. The result is an overlong movie, with many fine scenes not well integrated and lacking a compelling narrative flow.

The focus is on Kenehan, who is made into a mythic figure representing all the dedicated union men of the era. Though Cooper is fine in the role, he remains more a type than a full-blooded figure.

The only other character who stands out in a large and capable supporting cast is James Earl Jones, whose screen presence has the stamp of authority as the spokesman of the black miners.

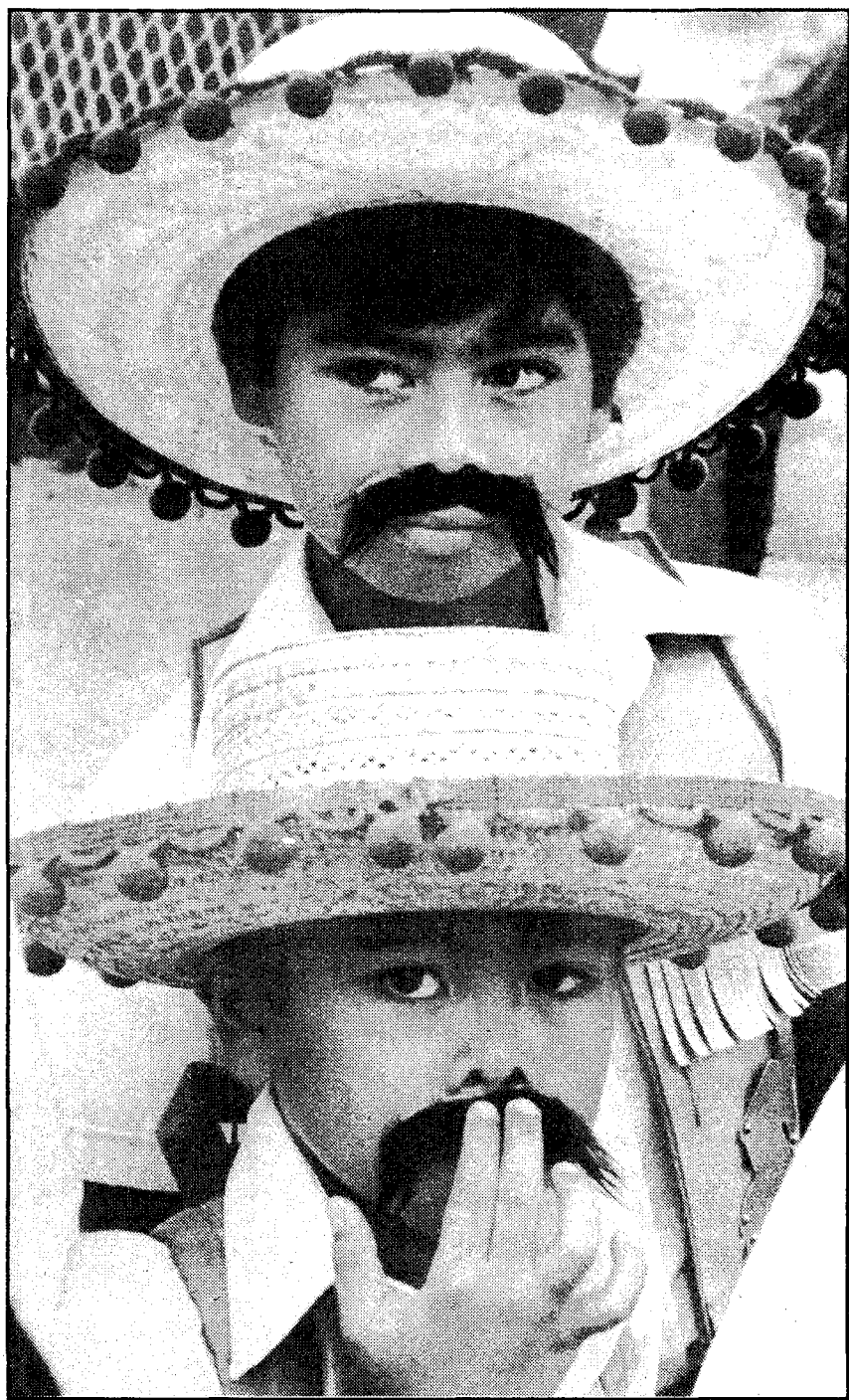
The mine owners are never seen, represented only by the gun-happy thugs protecting their interests. There is no mistaking these bad men, led by a grinning sadist (Kevin Tighe) and a psychotic killer (Gordon Clapp), villains that in an earlier era would be hissed by movie audiences.

Sayles presents a modern play, with melodrama exaggerating differences between good and bad guys. Throughout, he condemns the violence that is inevitable in a region where guns are part of the culture.

Despite deficiencies, "Matewan" celebrates idealism in a medium saturated with cynicism. It is a sincere picture of the gritty tenacity needed to bring about social justice. Unfortunately, Sayles' ambition was beyond his filmmaking talents.

Its idealism is perfectly suitable for young viewers, but its graphic violence and a verbal account of a sexual assault make it mature fare. The U.S. Catholic Conference classification is A-III - adults. (Reviewed by Henry Herx, a staff member of the U.S. Catholic Conference's Dept. of Communication.)

What's Happening



(Photo by Prent Browning)

SOUTH OF THE BORDER. While his big brother, Michael, seemed to have mastered the technique of looking cool Mexican style, 2nd grader Jimmy Vendiola had a little trouble keeping his mustache on at a special event celebrating Hispanic Heritage Week at Holy Family School in North Miami. The event, one of several this past week celebrating Hispanic culture, included skits, songs and dances by the kids.

Young adult leaders meet Nov. 8

A day of reflection has been scheduled for all Young Adult Leaders ages 18-40 on Nov. 8 at St. Mary's Cathedral. Speaker, group activities, discussion and prayer from 9 a.m. to 3:30 p.m. Mass of Recognition from 4 p.m. to 5 p.m. to be celebrated by

Bishop Dorsey. Parishes and groups are asked to contact the Young Adult Office with the names of those attending the Mass. Young Adult leaders are those in leadership positions in the parish such as CCD teachers, youth leaders, lectors and Eucharistic Ministers.

It's a Date

Singles/divorced/widowed

Catholic Singles Together of Our Lady of the Lakes will hold a Halloween Dance and costume party on Oct. 31 at 8:30 p.m. to 1 a.m. at the Parish Center, 15801 N.W. 67th Ave., in Miami Lakes. Live band. Advance tickets for \$5. Admission at the door \$6. For more information and tickets call Mike Schneeman at 558-7008 or Mike Baker at 821-3270.

The **Young Singles of the Church of St. Maurice** will be meeting at noon on Nov. 1 for a Singles Picnic at T-Y Park. The group welcomes any singles between the ages of 18-30 to join them at the church located at 2851 Stirling Rd. in Ft. Lauderdale. They will carpool to T-Y park.

Dinners/dances

St. Henry Catholic Church in Pompano Beach will host a Halloween dance on Oct. 31. Music by the *Goldtones*. Dancing from 8 p.m. to midnight. Adult cabaret puppet show. \$8 per person. Call parish office at 785-2450.

The **Daughters of Isabella**, Our Lady of Perpetual Help Circle No. 884, will host its annual dinner-dance on Oct. 31 at 7 p.m. to 12 a.m. at the

Knights of Columbus in Coral Gables for the benefit of the handicapped. Donation is \$15 per person. Call Isabella Hartnett at 551-0127 for reservations and information.

Holy Family Woman's Club will host a Pilgrim's Nite Dinner/dance on Nov. 7 in the Parish Hall at 14500 NE 11 Ave. Live band, a turkey on every table of ten. Tickets are only \$10 but reservations are limited. Please call 947-5043.

Meetings

The **Legion of Mary** is sponsoring a Patricians Meeting to be held Oct. 22 at 7:30 p.m. at the Legion of Mary House at 8700 N.E. 2nd Ave. in Miami. The topic will be "The effects of the visit of Pope John Paul II." For information call 757-3286 or 751-2456.

The **North Broward Fall Deanery Meeting** and luncheon will be held on Oct. 22 at St. Andrew Parish at 9950 NW 29th St. in Coral Springs. Brother Paul Johnson of Camillus House will be the guest speaker. For reservation and information call Anita Britton at 755-4119.

Spiritual renewal

St. John Neumann's Women's

Unity Week set Oct. 16-23

The Metro Dade Community Relations Board is planning a number of activities during Unity Week, Oct. 16-23 in conjunction with the co-naming of 27th Ave. as "Unity Boulevard" from the Broward County line all the way to Biscayne Bay in Coconut Grove which passes through a number of multi-cultural neighborhoods.

"Unity Boulevard," say organizers, "will help to symbolize the fact that, with all of our wonderful diversity, we are more alike than different."

The following activities are scheduled:

October 16: A special Unity Week reception will be conducted at 3 p.m. at Joe Robbie Stadium located at 2269 N.W. 199th Street.

October 17: The Opa Locka community will conduct a family day picnic and mini festival from noon until 7 p.m. at Sherbonay Park located at 777 Sharazad Boulevard. A cross county relay race on Unity Boulevard/27th Ave. will start simultaneously at 8 a.m. from the North County line on 27th Ave. and from Coconut Grove's Bayshore Drive and Unity Boulevard. The relay teams will represent the various communities along the Boulevard.

October 18: The Coconut Grove and Little Havana Communities will join together from noon until 6 p.m. for a "Multicultural Minifestival" in Peacock Park and Kenneth Myers Park adjacent to South Bayshore Drive from Unity Blvd. to McFarlane Road. The minifestival will feature art exhibits from local festivals. There will be a Junkanoo marching band, Mexican Mariachis, a Salsa Band and a Calypso Band as well as performing groups from local schools.

The Allapatah, Melrose and Wynwood Communities will conduct a

Latin Fiesta and picnic featuring a 30 piece classical and Pop Orchestra in Curtis Park located at 2300 N.W. River Drive.

October 19: The North Dade Community will host a Family Night Talent Show from 7 p.m. until 11 p.m. at Studio 183, 2860 N.W. 183rd St. Tickets will cost \$5 each and feature an all you can eat buffet dinner. Tickets available through Bass tickets outlets.

October 21: A major celebration is centered around the official co-naming of 27th Ave. by local government leaders at noon. The Little River, Brownsville, and Liberty City communities invite all of the community to join in this special unity celebration from 7 a.m. until 7:30 p.m. at the Martin Luther King Metrorail Station located at Martin Luther King Blvd. and Unity Boulevard. Local schools will begin providing entertainment at 11 a.m.

October 22: An invitational County Wide Interfaith Prayer Breakfast will be conducted at 7 a.m. at the Miami Dade Community College North Campus, located at 11380 N.W. 27th Ave. Speakers from each major religious group will give presentations on the theme of unity.

October 23: The CRB 24th Annual Luncheon will take place at noon at the Biscayne Bay Marriot Hotel. The cost of the luncheon is \$15. Tickets available through Ms. Maria Lazo at 375-5730.

All Souls' Day Mass

Archbishop McCarthy will be celebrating Mass at 10 AM on November 2nd, All Souls' Day, in the Chapel at Our Lady Queen of Heaven Cemetery, 1500 State Road 7, North Lauderdale, 972-1234.

Rosemond to talk at family workshop

Nationally syndicated columnist and author John Rosemond, M.S., will be the featured speaker at the Family Workshop, "Love to Grow On," a free seminar sponsored by St. Francis Hospital on October 24th, beginning at 10 a.m. at the hospital, 250 West 63rd Street, Miami Beach.

Most noted for his "Parents" column which appears regularly in *The Miami Herald* and about 50 other newspapers nationwide, Mr. Rosemond lives in North Carolina and is a psychologist specializing in working

with parents, couples and families. Additionally, he is the author of many articles written for regional publications and magazines including "Better Homes and Gardens" and "Good Housekeeping."

Rosemond's popular book, "Parent Power! A Common-Sense Approach to Raising Your Children in the Eighties," became a Main Selection of the "Young Parents Book Club," and in 1985, he released a three-hour cassette-tape series entitled "The Six-Point Plan for Raising Happy, Healthy Children."

Gent at 792-6217 or Mark and Mary Hennessey at 748-6830.

St. Jude in Miami will host its Feast Festival on Oct. 24-25 at the parish center (Brickell Ave. at SE 15 Rd.). Middle Eastern food and entertainment. Women's clothing and costume jewelry for sale. Hours are 11 a.m. to 11 p.m.; Sun: 11 a.m. to 10 p.m. Admission \$1. Children under 12 free. Religious articles will be sold and Middle Eastern food served on St. Jude's Feast Day on Oct. 28.

Holy Spirit Women's Guild in Lantana will host a Christmas bazaar on Oct. 24 and Oct. 25 at the church social hall at 1,000 W. Lantana Rd.

Madonna Academy will be holding its annual alumnae picnic on Nov. 28 from 11 a.m. to 4 p.m. on the school's campus. Chicken, hot dogs, and other picnic fixings will be served. Tickets are \$9.50 per adult, discounts for children. For further information call 989-7600.

The **Xavier University of New Orleans, Louisiana, Alumni Club** of Miami is sponsoring a luncheon/fashion show on Oct. 17 at noon at the Radisson Mart Plaza Hotel, 711 NW 72nd Ave. Donation is \$20 to benefit scholarship fund. For further information contact Warren Welters, Sr. at 634-7233.

Potpourri

The **Family Enrichment Center** is sponsoring a series of classes in Natural Family Planning at St. Gregory church, 200 N. University Dr., Plantation, beginning at 7:30 p.m. on Oct. 26. For further information and registration please contact Pat and Kathy

Pastoral caregivers to be recognized Oct. 25-31

In today's fast paced society, those who work tirelessly in our community, quietly and without fanfare, are heroes indeed. They are our Pastoral Care caregivers and they will be recognized and honored by Catholic Health and Rehabilitation Services during the week of October 25-31, 1987.

Celebrating the national theme of "Excellence in Pastoral Care," St. John's Health Care Center in Fort Lauderdale and South Dade Catholic Life and Health Center, in Miami, will pay tribute to the religious and lay persons

who demonstrate excellence in their spiritual and emotional care of patients, residents, families and staffs of these Archdiocesan facilities. Throughout the week, the Pastoral Care teams can reflect on their specific contributions to people in various settings and receive, in turn, information and feedback about their ministries.

The Reverend Trevor Smith, Chaplain at St. John's, along with Rabbi David Golden of his staff, will celebrate with special liturgies through the week. The half-dozen Eucharistic

Ministers trained and supervised by Father Smith will also be part of the celebration. Father Smith and his staff will make special visits to all St. John's patients and residents, to bring comfort and peace and to visit and share a few moments with them.

At South Dade Catholic, Father Luis Ripoll, a patient as well as Chaplain, will also greet the residents and patients with heightened Liturgies during the special week. Deacon Roger Shaw, who heads up an all-volunteer team of deacons and laity carrying on

Pastoral Services and Benediction will mark the celebration. A team of volunteers will be visiting the room-bound guests and residents of The Center to bring them into the celebration.

Optimally, the Catholic Pastoral Care associates serve to symbolize the heart and soul of the Archdiocese's mission, while providing hands and feet for the mission of The Church in the world.

For further information, please contact CHRS, 557-4001.

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5A - Novenas

Thanks to Sacred Heart
Blessed Mother & St. Jude
for favor granted.
Publication promised.
N.J.F.

60 - Christmas Cards
Business and personal
CHRISTMAS CARDS in any language
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5A - Novenas

ST. JUDE NOVENA
May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, maker of miracles pray for us. Thank you for prayers answered. Publication promised. P.A.M. C.S.I.

Thanks to St. Jude for prayers answered. Publication promised. L.G.

Thanks to St. Jude for favor granted. Publication promised. L.M.F.

THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.
Olga Lucia Trujillo

5 A Novenas

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

Thank you St. Jude for granting my petition.
M.P.

Thanks to St. Jude for prayers answered. Publication promised.
J.McC

13 - Help Wanted

SPECIAL ED TEACHERS NEEDED

Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc. still has openings for **TEACHERS** and **ASSISTANT TEACHERS**. For further information please call 625-8354 Monday through Friday, 8 a.m. to 4 p.m.

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When You Shop Mention The Voice

After the bad news, let us pray to the Lord

By Margaret O'Brien Steinfelds
NC News Service

Early on in my school career -- probably second grade -- I was told by my Lutheran playmate that her family went to church to pray. As a recent first communicant, I knew Catholics went to church to receive Communion. Our ecumenical dialogue ended on that quasi-factual note.

I have since learned that Lutherans receive Communion and that Catholics pray. Still at some level I function with the theology I learned at 7. At non-eucharistic liturgies or prayer services, I feel that with nothing to eat and nothing to drink this is not a very interesting celebration.

On the other hand, the opposite is also true: Eating and drinking without conversation is equally dismal.

The Eucharist is the heart of our Sunday celebration, the reason we assemble for Mass. But like all human gatherings, there must be a way for us to talk to each other and to talk to God. We greet one another; we hear the word of God and we respond; we sing; we offer one another a sign of peace.

And there is a place in the Mass where we may speak and listen to one another. Over the last year its importance has been forcefully brought home to me.

The Prayers of the Faithful at our Sunday Mass are often extensive. People are not shy; they speak up and they pray.

Many, through their work or neighborhood contacts, know or frequently see the poor, the homeless, families having a hard time keeping their lives together. So we pray for the poor and the vulnerable, for those who have few resources material or spiritual.

Some of my fellow worshipers seem to know many sick and dying people who need our prayers. We pray for them. We also pray for the church and for government officials and for peace in Nicaragua and Northern Ireland and in places most of us have never heard of. And we pray for our own community.

Sometimes there are prayers of thanksgiving and appreciation but usually it is prayers for the hopeless and the helpless.

Sometimes these prayers go on for a very long time. Some Sundays there seems to be no end: "What sounds like it might be the last 'Lord, hear our prayer,' is followed by another and then another.

Can there possibly be so many dire cases? Do they all need public prayers?

For a very long time I found our lengthy laments excessive. But now I think I've changed my mind.

What each one brings to our Sunday gathering and says in the form of a prayer is part of the conversation among us and with God. There are people and events that burden our hearts; we need to say what they are.

This past year there were several deaths among people who came to our Sunday Mass. Prayers over our loss and remembrances of the dead, their families and friends, have been part of our Sunday celebrations. These were not anonymous names or unknown faces but people who had been there Sunday after Sunday. Even if it was only a nodding acquaintance that most of us had, they were part of our community and their absence was felt.

By Father Mark Link, SJ
NC News Service

Jesuit Father Walter Ciszek, a Pennsylvania-born priest, was arrested during World War II by the Soviets. Accused of being a "Vatican spy," he spent 23 years in prisons and labor camps in Siberia. He was forced to work with other Catholic prisoners from dawn to darkness in subzero weather, seven days a week, without adequate food or rest.

How did these Catholic prisoners survive under such horrendous conditions? Father Ciszek reveals the answer in his book, "He Leadeth Me." They drew strength from the Eucharist. The priest, who died in 1984 at the age of 80, writes:

"I have seen priests and prisoners deprive their bodies of needed sleep in order to get up before the rising bell for a secret Mass. We would be severely punished if we were discovered saying Mass, and there were always

informers. But the Mass to us was always worth the danger and the sacrifice."

Describing the conditions under which they celebrated Mass, Father Ciszek says: "We said Mass in drafty storage shacks, or huddled in mud and slush in the corner of a building site foundation...there were no altars... Yet in these primitive conditions the Mass brought us closer to God than anyone might conceivably imagine."

The loyalty of these prisoners to the Mass leads us to two important reasons why we Christians gather to celebrate the Eucharist.

First, the Mass is a source of

strength to us on our pilgrimage through this world. Without the Eucharist to sustain us, few if any of us would ever be able to complete the pilgrimage.

When Jesus said at the Last Supper, "Do this in memory of me," he wasn't asking us to do him a favor. He was doing us a favor. He was making it possible for us to survive our pilgrimage in this world, just as the Mass made it possible for the prisoners to survive.

A second reason for gathering to celebrate the Eucharist is not for our own sake but for the sake of the entire human family. It is they way we pro-

claim to them the good news about Jesus Christ. It is the way we proclaim the most important message of history: "Christ has died, Christ has risen, Christ will come again."

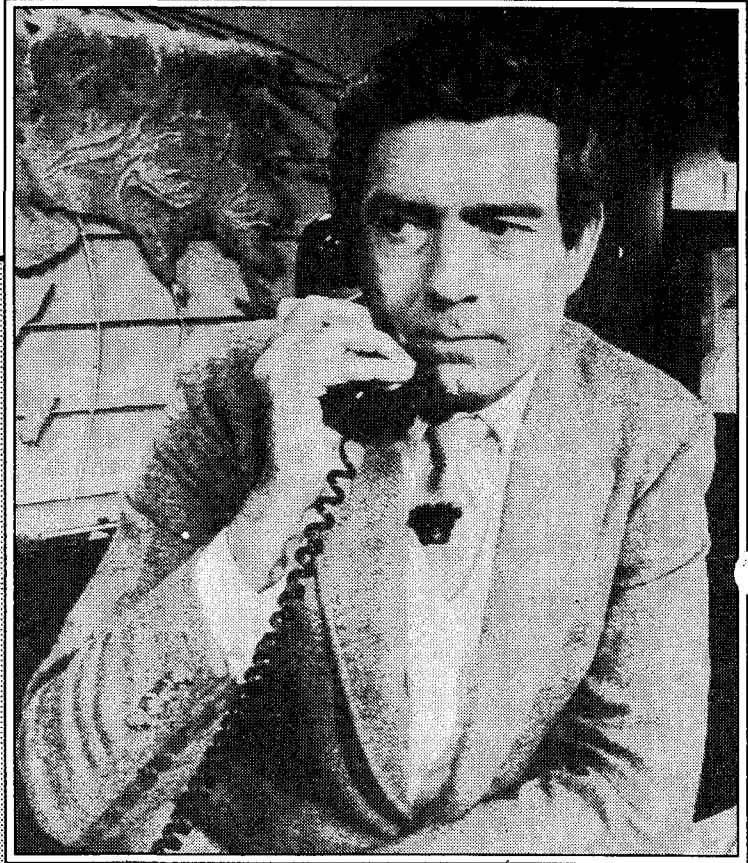
This is a message that the world needs to hear. It is a message the world wants to hear. It is the message Jesus entrusted us to preach: "Go then to all peoples everywhere and make them my disciples...and teach them."

This message cannot be spoken by a single person. It needs to be spoken by the whole Christian community in every nation on earth.

For here on earth, we are Christ's body. We are Christ's voice. We are Christ's heart.

If Christ is to speak to our modern world, it must be through us, his church. If we are silent, Christ is silent. If one of us is silent, a part of Christ is silent. If a part of Christ is silent, a part of his message goes unheard.

Reports on the evening news of death and carnage...seem only to increase the bland seriousness of news commentators. It is unprofessional to express strong emotions in public...Our prayers and the Mass in which they are embedded may be the only place in our culture where men or women can publicly express sadness and feelings of helplessness in the face of their own or another's sufferings.



Scriptures

God calls us to assemble and walk together

On his way back from Greece to Jerusalem, St. Paul stopped at Troas. Luke tells us what happened there: "On the first day of the week when we gathered for the breaking of the bread, Paul preached to them. Because he intended to leave the next day, he kept on speaking until midnight" (Acts 20:7).

An unfortunate accident momentarily interrupted his extended homily. There were many lamps in the room and they made it very stuffy. A young man who was perched on a windowsill fell asleep and tumbled out the window. Luckily he was quickly revived and was able to share the Eucharist with them. And then Paul went on talking until dawn.

His next stop on the homeward pilgrimage was Miletus, not far from Ephesus, where he had spent

three years. He sent word to the leaders of that community, calling them to Miletus where he delivered a touching farewell address. "After this discourse, Paul knelt down with them all and prayed. They began to weep without restraint, throwing their arms around him and kissing him for they were deeply distressed to hear that they would never see his face again" (Acts 20:17-18, 36-38).

The call to assemble in community seems to have been a regular feature of the apostolic journeys. Along the pilgrimage route, the people assembled. It was natural enough; if Paul or others wanted to communicate with the people of one of the churches in person, the best procedure was to call them to worship and address them within that context.

However there was another almost sacramental

Know Your Faith

'Come to the welcome table'

Why Catholics go to Mass

By Father Alfred McBride,
O. Praem
NC News Service

A cricket field in Australia...a park in Miami...an airport hangar in France...a cathedral in India: those are spaces that still ring with the memories of Pope John Paul II celebrating Eucharists with multitudes of people.

When the pope travels, his celebrations of the Eucharist are more than just filler between major speeches. Yes, his speech to the United Nations counts for a lot. But in his own mind, the true goal of his 1979 pastoral visit to New York was that of a priest, offering Mass with and for his people at Yankee Stadium.

The pope assembles the faithful for the liturgy of word and sacrament in the Mass.

Catholicism is a community-minded faith. The very word for church traces itself back to the Hebrew term for "called community."

Jesus did not assemble individuals to do their own thing. He gathered together 12 individuals and formed them into a community. He called the Apostles; he worked with them until they became what we now call the apostolic college, a community of apostles.

What was their first task after Pentecost? To call people to Christ, to form them into community and to assemble them for the "breaking of the bread."

Still, such an "assembling" of community for worship may sound too official, even officious. The language could give the impression that God is delivering office memos or imperial edicts.

Why does the Lord assemble us? What is his tone of voice?

A clue may be noted in the communion hymn often sung at parish Eucharists: "Where charity and love prevail, there God is ever found. Brought together by Christ's love, by love are we thus bound."

God assembled the Hebrews at Sinai because he loved them and wanted to experience a pact of affection.

Jesus invited his apostles to the upper room because he loved them. "I call you friends, not slaves."

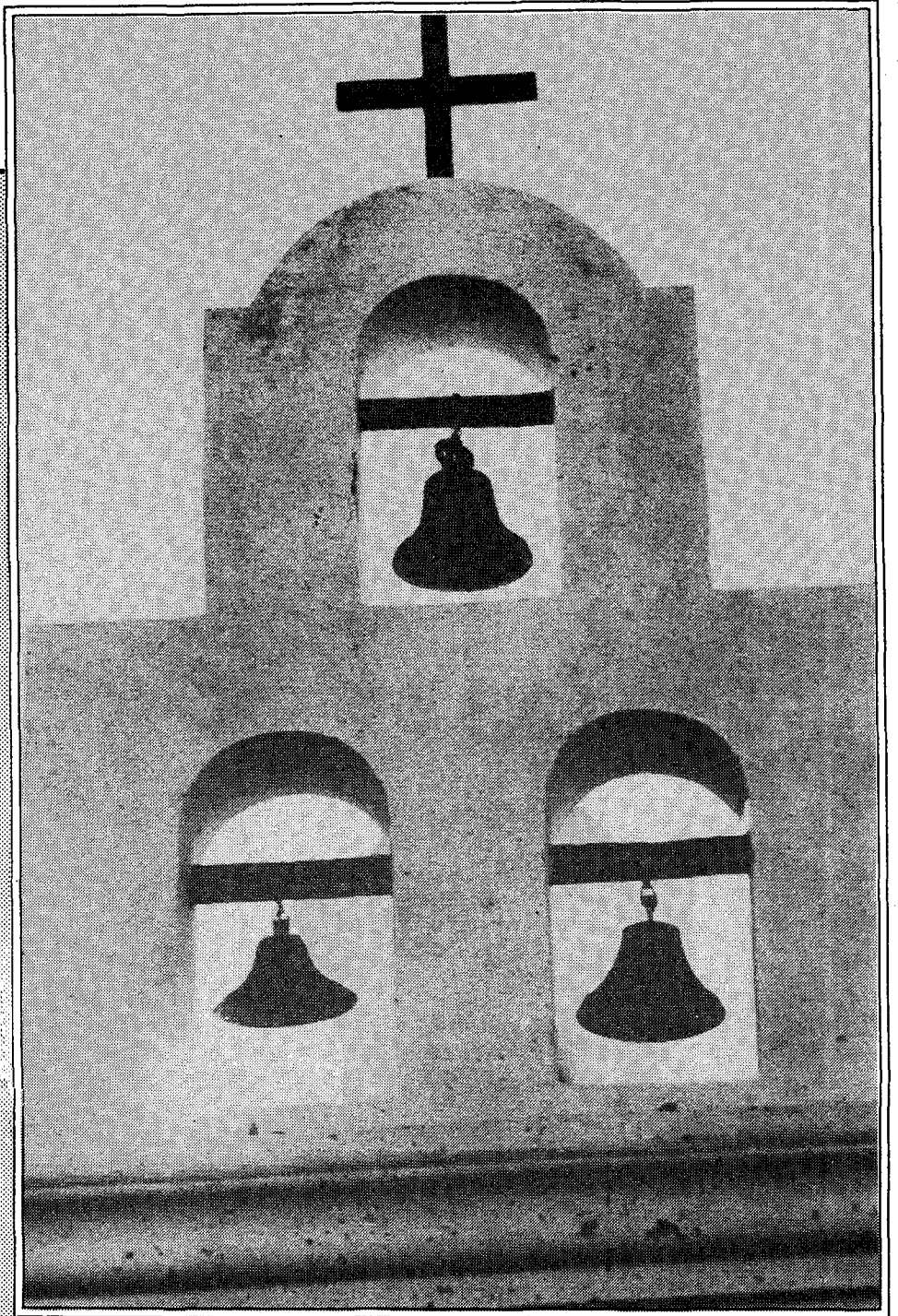
Love still invites people to the joy of community. Assembling for the Eucharist is a response to the divine love that beckons one to worship. The spires, domes and bell towers of parish churches serve as physical reminders

of settings of this dialogue between an inviting God and a responding people.

What results, however, is more

'God assembled the Hebrews at Sinai because he loved them and wanted to experience a pact of affection. Jesus invited his apostles to the upper room because he loved them... Love still invites people to the joy of community. Assembling for the Eucharist is a response to the divine love that beckons one to worship.

The spires, domes and bell towers of parish churches serve as physical reminders and settings of this dialogue between an inviting God and a responding people.'



than a pleasant fellowship experience. Nor is God merely interested in crowds or mass appeal.

God's ultimate purpose for assembling us at Mass is to offer us, in sacramental experience, the purest love available. That is the saving love of Jesus Christ, won by his cross and resurrection and mysteriously made available to us by our personal and communal participation in eucharistic worship.

But why community? Perhaps no other regular act of the church better

fulfills the words of Jesus: "Where two or three are gathered in my name, there am I in the midst of them."

God told Adam, "It is not good for man to be alone." Others are needed to bring fullness to human experience.

At worship, the sharing of faith by the assembled believers, the kindness and affection experienced, the sense of a shared goal and destiny create an environment that other experiences cannot match over the long haul. And the affectionate call to Eucharist can be the beginning of a

new phase of loving concern for others.

John Paul II carries this meaning of the Mass, whether it is in the simplicity of an Iowa farm church or the grandeur of St. Peter's Basilica. He invites people to come, to bring the gifts of every culture to the altar of God whether it is a lei in Hawaii or a cluster of fresh roses in Canterbury, a soccer ball in Italy or an ebony saint's statue in Africa.

"Come to Welcome Table." That is the divine assembly call.

significance to these calls to worship. They were visible signs, sharp reminders that they were a "called" people, that they owed their very existence as Christians to God's gracious call to accept his saving love in Christ Jesus. This notion of "call" permeates Paul's letters.

An excellent example is the beginning of the first letter to the Corinthians:

☐ "Paul, called by God's will...to you who have been consecrated in Christ Jesus and called to be a holy people...(1:1-2).

☐ "God is faithful and it was he who called you to fellowship with his son, Jesus Christ our Lord" (1:9).

☐ And later, "Brothers, you are among those called" (1:26).

This calling of people together signified their oneness with God's people of old. The Old Testament prophet Hosea, speaking in the name of the Lord, had reminisced about the great pilgrimage

The Greek word for church is 'ekklesia,' which means assembly, but also a 'calling forth.'

of the exodus: "When Israel was a child I loved him; out of Egypt I called my son" (Hosea 11:1). All throughout the long pilgrimage through the desert

to the Promised Land, the people responded to Moses' repeated calls to gather together at the Tent of Meeting, as it was known.

This was a constant reminder that they were not journeying alone. The God who had called them out of Egypt was journeying with them and wanted them to be always conscious of his presence and active concern.

All of this is summed up in the very word for "church." The Greek word is "ekklesia" which means assembly, but also a "calling forth." The church is the assembly of God, called forth by his gracious favor to worship him, to spread the good news of his saving love and to find fellowship and strength for the journey in the company of "those called."

Mother Mary, pray for us



Mother of the Church, enlighten the people of God along the paths of faith, of hope, and love. O Immaculate Heart of Mary, help us to conquer the menace of evil whose effects weigh down our modern world. From famine and war, deliver us. From nuclear war, incalculable self-destruction, deliver us. From every kind of injustice in the life of society, deliver us. From hatred and from the demeaning of the dignity of the children of God, deliver us. From readiness to trample on the commandments of God, deliver us. From attempts to stifle in human hearts the very truth of God, deliver us. From sins against the Holy Spirit, deliver us. Accept, O Mother of Christ, this cry laden with the sufferings of all individual human beings, with the sufferings of whole societies. Let there be revealed once more the infinite power of merciful love. May your Immaculate Heart reveal for all the light of hope. Amen.

Prayer of Pope John Paul II at Fatima on May 13, 1982, on the occasion of the Reconsecration of the World to Mary

October is the month of Mary

'The ultimate test of greatness is the way you treat every human being, but especially the weakest and most defenseless ones...'

'All this will succeed only if respect for life and its protection by the law is granted to every human being from conception until natural death'

-Pope John Paul II
Sept. 1987

△△△

The annual Respect Life program began in 1972 to reaffirm the sanctity of human life in all stages and to reverse the breakdown of moral, social and civil structures supporting human life in America. Just three months after the first Respect Life Sunday was celebrated in October 1972, the Supreme Court struck down all existing state abortion laws.

△△△



Respect Life

A testimonial

The story of what one young girl went through

"When I was sixteen I found out that I was pregnant by a 30-year-old married man. I didn't find out he was married until I was too much in love with him to care. "When my parents found out I was dating this man, they became furious with me. We had a terrible fight which left us, although living together, a great distance apart. "Months had passed when I found that I was carrying a child. A child that was pure, beautiful, and most of all, innocent, and a child that this man didn't want any part of, and I didn't have the strength within myself to give birth to.

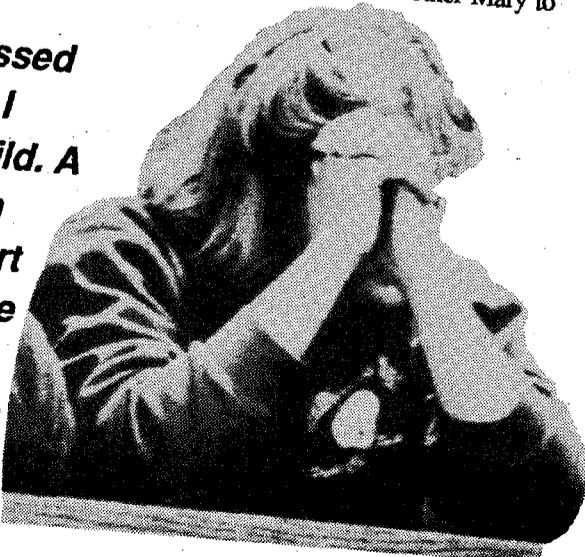
"I felt as if the only one I could depend on was the man I had already given up friends and family for. So who else could I go to? I didn't trust my parents. They'd throw me out, and then where would I go? Friends couldn't help, the one I had left, so why tell them?

Counselors only convinced me that I was doing the right thing for me and for the baby. But probably worst of all, I didn't trust in God, who had given me the privilege of caring for one of His

children, a child that was innocent, that I gave a sentence to die. I had an abortion two months into my pregnancy.

"It was and still is the most horrible experience I have ever had. I don't say this lightly, because physically I have been through a lot. I have been through several operations.

'Months had passed when I found that I was carrying a child. A child that this man didn't want any part of, and I didn't have the strength within myself to give birth to.'



and none of that has had the effect on me like killing my child has. I can't find another way to put it. In my mind there are no gentle words for the act.

"I still remember the day they put me on the table, bright lights were shining down on me. I laid there and prayed to the Blessed Mother Mary to

understand and help me through this. I heard the machine turn on, the loud, horrible noise.

"And then I felt a pulling from the inside, almost as if my child were clinging to my womb for protection from this horrible machine that was taking its life. When it was over, I felt physically and mentally ill. I went through a period of time that I would wake up in a cold sweat hearing a child, my baby crying.

"I had horrible nightmares which could only be diluted with alcohol. Now I am twenty-four. It was eight years ago that I had an abortion and I still feel remorse and self-dislike when I look at a child or a pregnant woman."

The sad part of all this is, I could have had a lot of support. I recently told my parents because I couldn't deal with it alone any more, and they have forgiven me and are trying to help with what they can right now. I still live with them, and if I would have told them, I would be living here with my

(continued on page 4A)

Adoption: Counseling helps parents

It has proven to be a very positive way to meet the needs of children, parents and families

By Marty Beth Seader

The term adoption conjures up many images, some negative. Attitudes range from sympathy for the poor woman who "must give up her child" to condemnation for the heartless creature who is "giving her baby away."

Adoptive couples are generally portrayed as selfless, loving people who are opening their hearts and homes to poor, abandoned children. Adoptive children are sometimes pitied because the "rejection" by their birth parents is perceived by some as putting them at a disadvantage in the game of life.

Such attitudes are by and large the result of misunderstandings. Adoption has proven to be a very positive and successful way to meet the needs of children, birth parents and adoptive families.

A look at the persons involved in the adoption triad may take away some of the mystery and provide a more realistic view of adoption and its hope for the future.

The most important person in an adoption placement is the child. Adoption is not promoted to find children for families, but to find families for children. Children do not have to be



The most important person in placement is the child

born of wealthy parents to be happy and prosper. However, they do need parents to provide the nurturing and support which will enable them to reach their fullest potential.

While the child is the center of an adoption plan, the birth parents are necessarily the focus in pregnancy counseling. The term birth parents refers to both the pregnant woman and the expectant father, who is often overlooked. Birth parents approach an emergency pregnancy service or Catholic Charities agency because they are experiencing difficulties during pregnancy. When the problems focus

on the individual's or couple's readiness or ability to raise the child, a discussion of adoption as an option for parenting is important.

Good adoption counseling does not negate the relationship between birth parents and child. Rather, it helps the birth parents to define the relationship. It recognizes that once pregnancy has occurred, the two persons involved—mother and father—are parents for life. However, it also confronts the reality that birth parents who make an adoption plan will not have on-going direct contact with the child and will not have the day-to-day

responsibilities or joys of parenting.

Viewing adoption as a responsible way to meet one's child's needs enables birth parents to come to terms with the decision.

When adoption takes place relationships between birth parents and child, and adoptive parents and child are redefined, and for the birth parents there is a grieving process for which they need time and support to resolve. Family and friends should allow birth parents to discuss their feelings without judging the rightness or wrongness of their decision.

Adoption agencies also provide continuing services to birth parents after adoption if necessary.

The third group of participants in an adoption triad is the adoptive family. The myth that adoptive couples must be perfect increases the anxiety of the average person contemplating adoption. The thought of an in-depth home study which may uncover our faults is very frightening. This fear can be compounded by anxiety over the scarcity of newborn infants available for adoption, an anxiety which has led good people to try shortcut methods such as "surrogate motherhood."

The adoption process also includes a counseling segment which helps the adoptive parents assess their own strengths and weaknesses. It helps them to explore difficult issues which may arise as the child grows, particularly those related to the adoption, and gives them some guidance in handling them.

Adoption is a serious and complex issue which requires skillful balancing of the needs of all parties. It is a positive solution to a very difficult situation for birth parents and adoptive parents alike.

(Marty Beth Seader is National Project Manager of the Caring Network, Adolescent Family Life Demonstration Project, Catholic Charities, USA, Washington, D.C.)

Check your knowledge

- Although no law authorizes it, every year approximately 8,000 seriously ill persons are put to death by means of lethal drug overdoses in
 - The Soviet Union
 - West Germany
 - The Netherlands
- The Hemlock Society will press to have assisted suicide legalized for terminally ill persons in the U.S. beginning in
 - Massachusetts
 - Florida
 - California
- Recent studies indicate that the method effectiveness rate of natural family planning is
 - 98-99 percent
 - 85-86 percent
 - 68-69 percent
- In January 1987 the U.S. Supreme Court upheld a California law requiring employers to provide maternity leave for female employees. Among the groups that had opposed this decision was
 - California Catholic Conference
 - National Organization for Women
 - National Right to Life Committee
- A study of school-based clinics in Kansas City showed that from 1983 to 1985 the percentage of students who had used birth control increased sharply; the percentage of those who said they had ever been pregnant
 - remained the same
 - decreased slightly
 - increased
- The number of teenage girls who have abortions in the U.S. each year is
 - 400,000
 - 100,000
 - 750,000

ANSWERS:

1(c); 2(c); 3(a); 4(b); 5(a); 6(a)

Based on information found in the 1987 Respect Life Program manual, published by the National Conference of Catholic Bishops, 1312 Mass. Ave., N.W., Washington, D.C. 20005.

Natural family planning myths

Super couples in just another marriage program?

By Mary Shivanandan

There are two myths abroad among many in the church today — that natural family planning (NFP) is just another marriage enrichment program, and that NFP couples are somehow super couples. Both myths do a great disservice to couples, families and the sacrament of marriage.

Natural family planning is a method for achieving or avoiding pregnancy by observing the signs and symptoms of the fertile and infertile phases of the menstrual cycle.

Several national and international studies have rated the method effectiveness of NFP at 98 to 99 percent. The use effectiveness rate, which measures how well the method is used under ordinary life circumstances, varies from 75 to 99 percent. Couples who have reached the limit of their family size have a higher use effectiveness rate than those who are mainly spacing pregnancies.

Natural family planning couples accept fertility as a gift. They know that even though the method effectiveness is 98 to 99 percent, they do not have complete control. Couples talk about God's two percent. This helps them in the event of an unplanned pregnancy. Knowing the best time in the cycle to conceive gives the couple planning a pregnancy the opportunity to be consciously present to the child from the moment of conception. The method itself enhances "the realization that in their childbearing and childrearing the couple participates with God in the on-going work of creation and redemption."

One of the advantages of natural family planning is that it calls for shared responsibility. The church teaches that neither the woman's fertility nor the man's is to be suppressed. In practice that calls for the man to respect the woman's cyclical fertility, and for the woman to respect herself. By observing and accepting her cyclical fertility, a woman learns to appreciate its gift and gain a new sense of self esteem.

It is a process of discovery also shared by the husband. His discovery is often centered on the meaning of sexual intercourse when it is not always available. The NFP husband looks more deeply into himself to better understand the

reasons for engaging in sexual intercourse. It can be a painful process, fraught with frustration, but the rewards are tangible. Romance often returns to the marriage, and a well known phrase in NFP circles is "the honeymoon effect," when a couple makes love after the fertile phase waiting period.

From some of the first psychosocial studies of NFP in the 1970s, it was discovered that couples spontaneously mentioned a deepened spiritual relationship as a result of NFP practice. Not uncommonly they returned to the practice of their faith. As one couple put it, "It was the first time we really heard the church's position. The Roman Catholic Church is not against birth control but for a natural relationship for the couple."

In 1981 the American Catholic bishops established the Diocesan Development Program for Natural Family Planning as part of its Office for Pro-Life Activities. In a November 1986 report to the U.S. bishops, Cardinal Joseph Bernardin, chairman of the bishops' Pro-Life Committee, emphasized that "NFP involves a fundamental approach to human sexuality that places conjugal intimacy in the larger context of marital rights and responsibilities."

Noting that presently NFP "is treated as a peripheral movement," Cardinal Bernardin called for the "institutionalization" of NFP in church structures.

Msgr. James T. McHugh, Director of the Diocesan Development Program for Natural Family Planning, notes that Cardinal Bernardin's report has already generated an upswing of interest and activity in natural family planning in many dioceses as well as a renewal of commitment among long established programs. This report is especially helpful," he said, "because it is very practical. It outlines how the various agencies in the church can work together to help married couples understand and live fully the church's teaching in regard to married love and human sexuality."

(Mary Shivanandan is the author of Challenge to Love, and editor of the NFP Reader.)

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By Marty Beth Seader

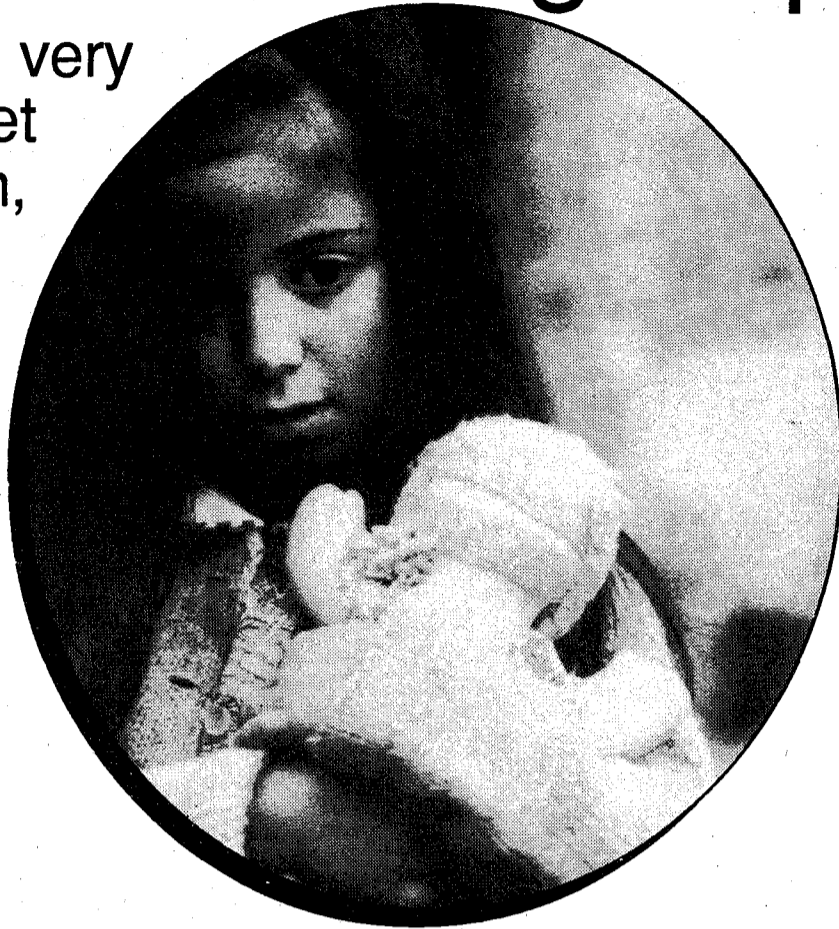
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Adoptive couples are generally portrayed as selfless, loving people who are opening their hearts and homes to poor, abandoned children. Adoptive children are sometimes pitied because the "rejection" by their birth parents is perceived by some as putting them at a disadvantage in the game of life.

Such attitudes are by and large the result of misunderstandings. Adoption has proven to be a very positive and successful way to meet the needs of children, birth parents and adoptive families.

A look at the persons involved in the adoption triad may take away some of the mystery and provide a more realistic view of adoption and its hope for the future.

The most important person in an adoption placement is the child. Adoption is not promoted to find children for families, but to find families for children. Children do not have to be



The most important person in placement is the child

born of wealthy parents to be happy and prosper. However, they do need parents to provide the nurturing and support which will enable them to reach their fullest potential.

While the child is the center of an adoption plan, the birth parents are necessarily the focus in pregnancy counseling. The term birth parents refers to both the pregnant woman and the expectant father, who is often overlooked. Birth parents approach an emergency pregnancy service or Catholic Charities agency because they are experiencing difficulties during pregnancy. When the problems focus

on the individual's or couple's readiness or ability to raise the child, a discussion of adoption as an option for parenting is important.

Good adoption counseling does not negate the relationship between birth parents and child. Rather, it helps the birth parents to define the relationship. It recognizes that once pregnancy has occurred, the two persons involved—mother and father—are parents for life. However, it also confronts the reality that birth parents who make an adoption plan will not have on-going direct contact with the child and will not have the day-to-day

responsibilities or joys of parenting. Viewing adoption as a responsible way to meet one's child's needs enables birth parents to come to terms with the decision.

When adoption takes place relationships between birth parents and child, and adoptive parents and child are redefined, and for the birth parents there is a grieving process for which they need time and support to resolve. Family and friends should allow birth parents to discuss their feelings without judging the rightness or wrongness of their decision.

Adoption agencies also provide continuing services to birth parents after adoption if necessary.

The third group of participants in an adoption triad is the adoptive family. The myth that adoptive couples must be perfect increases the anxiety of the average person contemplating adoption. The thought of an in-depth home study which may uncover our faults is very frightening. This fear can be compounded by anxiety over the scarcity of newborn infants available for adoption, an anxiety which has led good people to try shortcut methods such as "surrogate motherhood."

The adoption process also includes a counseling segment which helps the adoptive parents assess their own strengths and weaknesses. It helps them to explore difficult issues which may arise as the child grows, particularly those related to the adoption, and gives them some guidance in handling them.

Adoption is a serious and complex issue which requires skillful balancing of the needs of all parties. It is a positive solution to a very difficult situation for birth parents and adoptive parents alike.

(Mary Beth Seader is National Project Manager of the Caring Network, Adolescent Family Life Demonstration Project, Catholic Charities, USA, Washington, D.C.)

Check your knowledge

- Although no law authorizes it, every year approximately 8,000 seriously ill persons are put to death by means of lethal drug overdoses in
 - The Soviet Union
 - West Germany
 - The Netherlands
- The Hemlock Society will press to have assisted suicide legalized for terminally ill persons in the U.S. beginning in
 - Massachusetts
 - Florida
 - California
- Recent studies indicate that the method effectiveness rate of natural family planning is
 - 98-99 percent
 - 85-86 percent
 - 68-69 percent
- In January 1987 the U.S. Supreme Court upheld a California law requiring employers to provide maternity leave for female employees. Among the groups that had opposed this decision was
 - California Catholic Conference
 - National Organization for Women
 - National Right to Life Committee
- A study of school-based clinics in Kansas City showed that from 1983 to 1985 the percentage of students who had used birth control increased sharply; the percentage of those who said they had ever been pregnant
 - remained the same
 - decreased slightly
 - increased
- The number of teenage girls who have abortions in the U.S. each year is
 - 400,000
 - 100,000
 - 750,000

ANSWERS:

1(c); 2(c); 3(a); 4(b); 5(a); 6(a)

Based on information found in the 1987 Respect Life Program manual, published by the National Conference of Catholic Bishops, 1312 Mass. Ave., N.W., Washington, D.C. 20005.

Natural family planning myths

Super couples in just another marriage program?

By Mary Shivanandan

There are two myths abroad among many in the church today — that natural family planning (NFP) is just another marriage enrichment program, and that NFP couples are somehow super couples. Both myths do a great disservice to couples, families and the sacrament of marriage.

Natural family planning is a method for achieving or avoiding pregnancy by observing the signs and symptoms of the fertile and infertile phases of the menstrual cycle.

Several national and international studies have rated the method effectiveness of NFP at 98 to 99 percent. The use effectiveness rate, which measures how well the method is used under ordinary life circumstances, varies from 75 to 99 percent. Couples who have reached the limit of their family size have a higher use effectiveness rate than those who are mainly spacing pregnancies.

Natural family planning couples accept fertility as a gift. They know that even though the method effectiveness is 98 to 99 percent, they do not have complete control. Couples talk about God's two percent. This helps them in the event of an unplanned pregnancy. Knowing the best time in the cycle to conceive gives the couple planning a pregnancy the opportunity to be consciously present to the child from the moment of conception. The method itself enhances "the realization that in their childbearing and childrearing the couple participates with God in the on-going work of creation and redemption."

One of the advantages of natural family planning is that it calls for shared responsibility. The church teaches that neither the woman's fertility nor the man's is to be suppressed. In practice that calls for the man to respect the woman's cyclical fertility, and for the woman to respect herself. By observing and accepting her cyclical fertility, a woman learns to appreciate its gift and gain a new sense of self esteem.

It is a process of discovery also shared by the husband. His discovery is often centered on the meaning of sexual intercourse when it is not always available. The NFP husband looks more deeply into himself to better understand the

reasons for engaging in sexual intercourse. It can be a painful process, fraught with frustration, but the rewards are tangible. Romance often returns to the marriage, and a well known phrase in NFP circles is "the honeymoon effect," when a couple makes love after the fertile phase waiting period.

From some of the first psychosocial studies of NFP in the 1970s, it was discovered that couples spontaneously mentioned a deepened spiritual relationship as a result of NFP practice. Not uncommonly they returned to the practice of their faith. As one couple put it, "It was the first time we really heard the church's position. The Roman Catholic Church is not *against* birth control but *for* a natural relationship for the couple."

In 1981 the American Catholic bishops established the Diocesan Development Program for Natural Family Planning as part of its Office for Pro-Life Activities. In a November 1986 report to the U.S. bishops, Cardinal Joseph Bernardin, chairman of the bishops' Pro-Life Committee, emphasized that "NFP involves a fundamental approach to human sexuality that places conjugal intimacy in the larger context of marital rights and responsibilities."

Noting that presently NFP "is treated as a peripheral movement," Cardinal Bernardin called for the "institutionalization" of NFP in church structures.

Msgr. James T. McHugh, Director of the Diocesan Development Program for Natural Family Planning, notes that Cardinal Bernardin's report has already generated an upswing of interest and activity in natural family planning in many dioceses as well as a renewal of commitment among long established programs. This report is especially helpful," he said, "because it is very practical. It outlines how the various agencies in the church can work together to help married couples understand and live fully the church's teaching in regard to married love and human sexuality."

(Mary Shivanandan is the author of *Challenge to Love*, and editor of the *NFP Reader*.)

Euthanasia: writing's on the wall

By Thomas J. Marzen, J.D.

On February 6, 1987, Hector Rodas died of malnutrition and dehydration in a Colorado rehabilitation center.

An illegal immigrant from Guatemala, Rodas was paralyzed from the neck down as the result of a drug-induced stroke. He decided he no longer wished to live and requested removal of the plastic tube through which he received food and fluids. Rodas took the matter to court and prevailed. He died 15 days later.

The manner in which Mr. Rodas died is no longer unusual. Indeed, the courts have almost uniformly held that "artificial feeding" may be withheld or withdrawn, like respirators or chemotherapy.

But what occurred while Mr. Rodas was dying from his self-imposed fast is especially noteworthy. His lawyers, affiliated with the American Civil Liberties Union (ACLU), again approached the court and requested that Rodas "be provided with a medication or medicinal agent that would cause his death, so that he would not be required to suffer a withdrawal of treatment including nutrition and hydration which would result in a prolonged and painful death." When Mr. Rodas told a reporter he did not really want a lethal drug overdose, an embarrassed ACLU dropped the suit.

The second Rodas suit represents the first formal attempt to legitimize death by direct lethal intervention — active euthanasia. It will not be the last.

Acceptance of lethal injections and overdoses is the goal of the Hemlock Society, which openly advocates voluntary "aid in dying" for the terminally ill. In 1986, the Society formed a new political action group,

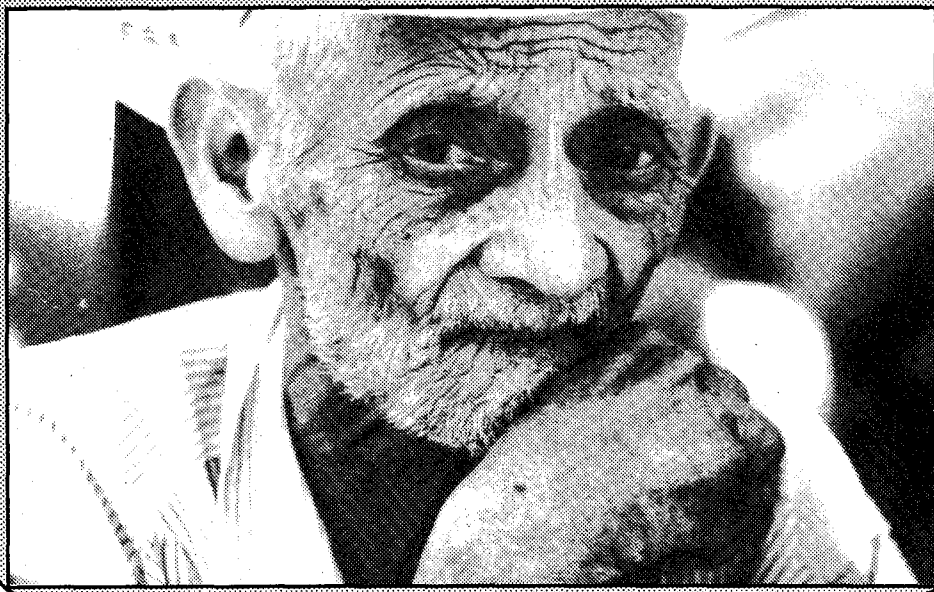
Americans Against Human Suffering, to press for enactment of a 1988 California ballot initiative to legalize assisted suicide in that state. The Hemlock Society is encouraged by opinion polls showing a 20 percent increase in acceptance of active

more compassionate than starvation and dehydration.

Catholics should be especially sensitive to this issue. To feed the hungry and give drink to the thirsty are, after all, among the literal directives to those who follow Christ.

'Feed the man dying of hunger, because if you have not fed him you have killed him'

—Gaudium et spes



euthanasia over the past 20 years.

The spreading practice of withholding food and fluids from non-terminal patients is leading many to conclude that it would be more "humane" simply to provide a lethal injection. If the intent is to ensure death, they argue, then plainly a lethal injection is less expensive, less painful, less emotionally taxing, and arguably

The Second Vatican Council urged individuals and governments to heed the saying of the Church Fathers: "Feed the man dying of hunger, because if you have not fed him you have killed him" (*Gaudium et spes*, no. 69). Such obligations do not disappear, but their application can become more difficult, when we enter the realm of medical practice.

Catholics face this problem guided by a sophisticated moral tradition on euthanasia and the duty to preserve life. Traditionally one is permitted but not obliged to use "extraordinary" or "disproportionate" means — those which offer no reasonable hope of benefit or which involve excessive burdens. But respect for life demands the use of "ordinary" means — those which can effectively preserve life without involving too grave a burden.

And the church absolutely rejects euthanasia, defined as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated." (*Declaration on Euthanasia*, 1980).

The NCCB Committee for Pro-Life Activities has warned against "negative judgments about the 'quality of life' of unconscious or otherwise disabled patients" which "have led some in our society to propose withholding nourishment precisely in order to end these patients' lives."

Respect for life entails the proposition that every human life has intrinsic value. The struggle to legitimize lethal injections and overdoses and unjustifiable euthanasia by omission is underway. Clear and determined thinking graced by compassion, but untarnished by the sentimentality and denial that so characterizes public discourse on "death with dignity" and the "right to die," is sorely needed.

(Thomas Marzen is General Counsel of the National Legal Center for the Medically Dependent and Disabled, Inc., located in Indianapolis, Indiana.)



A testimonial of abortion and regret

(Continued from Page 1A)

child. I am presently seeing a psychiatrist and trying to understand why I didn't try harder then. I prayed to God to help me find the right words for this letter. These may seem like just words on paper to you, but it's been very real for me. But if only one person can gain something from this letter, then maybe they won't be wondering if their baby was a girl or a boy, and what he or she would look like at the age of eight."

(As told to Father Michael Mannion, an abortion counselor.)

Where are we heading now?

In the Netherlands today, doctors routinely offer AIDS patients lethal doses of drugs. They administer euthanasia to 5,000 to 10,000 terminally ill and seriously disabled persons a year. Although no law authorizes it, euthanasia has become accepted medical practice in the Netherlands.

Are we heading in the same direction?

Recent Trends

- Many states have "living will" laws honoring patients' written requests not to receive extraordinary life-prolonging measures when they are close to death. But some new living will proposals could authorize removal of ordinary care even from patients who could live a long time with such care.
- Babies born with mental and physical disabilities are denied food and water to hasten death. Their lives are judged by doctors and their own parents as not worthy of living.
- Having won key court rulings authorizing withdrawal of food and water from disabled and seriously ill people, euthanasia proponents are demanding judicial recognition of a right to die by lethal injection.
- Betty Rollin, author of a book describing how she helped her mother commit suicide, is a frequent talk-show guest. People who have killed loved ones receive sympathetic media coverage — e.g., Roswell Gilbert, who shot his Alzheimer's-afflicted wife.
- The Hemlock Society has announced a drive to make assisted suicide legal in the United States. Like the pro-abortion campaign of the 1960s, this campaign has initially focused on a few key states (California, Florida, Oregon) and on "hard cases" involving terminally ill patients with seemingly intractable suffering.

Today, abortion on demand throughout pregnancy is national policy. The right-to-die campaign is moving gradually toward a similar policy of assisted suicide upon request.

What Are We Teaching Youth?

When young people commit suicide family members and other adults are shocked. "Why?" they ask over and over again.

Teenage suicide often involves drug or alcohol abuse and human despair. But is there a more subtle cause? Are we encouraging despondent teens to take their own lives without meaning to do so?

We teach young people by the way we live, the laws we adopt, the values we hold. In recent years our society has

moved toward judging some lives not worthy of living; we consider proposals to make it legal for people to help others kill more than a million and a half unborn children by abortion. The subtle message may well be: "Life's not worth fighting for. If things get too tough, there's nothing wrong with opting out of it all. We solve a lot of problems that way."

Church Teaching

Confronted by trends such as these, we — as Catholics and as citizens — should fully understand and reaffirm our basic convictions about the value of each and every human life.

Human life is a gift from God — a gift over which we have only stewardship, not absolute control. It is the basis of all human goods; its destruction is a most grievous offense against the law of God.

This does not mean one must *always* provide life-prolonging treatment. The Church recognizes that treatment can be withheld or withdrawn if it is ineffective or unduly burdensome. In such cases treatment is considered "extraordinary," and although patients may choose to receive extraordinary care, they are not obliged to do so. But it is important always to judge the benefits and burdens of specific treatments, never the value or quality of individual human lives.

What Can We Do?

Arguments against euthanasia, suicide and assisted suicide are based on the inalienable dignity of human life. We have already done grave harm to this principle by legalizing abortion. If we continue to disregard the value and dignity of our own lives and the lives of others, we run the risk of destroying our own humanity.

Now is the time to put forth our best educational, caring and legislative efforts to make sure our society does not abuse the dignity of human life by accepting euthanasia and assisted suicide:

- become informed; communicate your information to others;
- become involved in church and community services that foster respect for all human life, especially the lives of elderly and seriously ill people;
- join or help to establish a Respect Life Committee in your parish;
- pray.