

Pope reaches out to schismatics

Pope wants to recapture followers

VATICAN CITY (NC) — The Vatican has launched a campaign to recapture the followers of excommunicated Archbishop Marcel Lefebvre, combining major reconciliation efforts with threats of excommunication.

The papally announced reconciliation program would allow clergy and lay followers to continue celebrating the Latin Tridentine Mass and maintain their spiritual traditions.

But it is accompanied by a stiff warning that continued adherence to the archbishop's movement could lead to "the grave penalty of excommunication."

The excommunication threat was

contained in a July 2 letter issued by Pope John Paul II outlining the reconciliation program and in a July 1 decree by the Vatican Congregation for Bishops.

The congregation decree also says that 84-year-old Brazilian Bishop Antonio de Castro Mayer has been excommunicated because he participated in the illicit ordination June 30 by Archbishop Lefebvre of four bishops. The decree also reiterated the automatic excommunication of Archbishop Lefebvre and the four bishops he ordained. The Brazilian bishop is the retired head of the Diocese of Campos, Brazil.

The papal letter, titled "Ecclesia Dei" (Church of God), establishes a commission headed by a yet-to-be-named cardinal to assist followers of Archbishop Lefebvre to re-enter the Catholic Church. The commission is also empowered to help local bishops develop programs for absorbing the archbishops' followers.

Vatican officials estimate the archbishop's following as between 100,000 and 500,000. Spokesmen for his Priestly Society of St. Pius X put the number at over 1 million.

Reconciliation efforts must respect "the spirit of all those who feel ties to the traditional Latin liturgy" by containing a "broad and generous appli-

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French Archbishop Lefebvre illicitly ordains bishop.

THE VOICE

U.S. Bishops

Deal with SDI, Catholic TV, AIDS, women, gen. absolution...

By Jerry Filteau

COLLEGEVILLE, Minn. (NC) — Sharp criticism of President Reagan's "Star Wars" plan and a surprise decision to join Mother Angelica's Eternal Word Television Network highlighted the U.S. bishops' June 24-27 meeting in Collegeville.

After meeting in executive session June 27, the bishops announced that they would form a committee to issue a new AIDS statement, building on the current statement by their Administrative Board and in dialogue with the Vatican.

The criticism of "Star Wars," as President Reagan's Strategic Defense Initiative is popularly known, came in a report, approved overwhelmingly by the bishops, which assessed the state of nuclear deterrence five years after the bishops' 1983 pastoral letter on war and peace. They accepted research on SDI but not deployment.

In the television action the bishops approved a two-year contract to use EWTN exclusively as the cable network for programs produced by the bishops' conference. The approval came only after the network changed a contract provision to give the bishops' conference controlling votes in a panel which could censor a bishops' con-

ference program.

In other actions at their four-day meeting, the bishops:

- Discussed the first draft of a pastoral letter on women's concerns and offered suggestions to improve it.
- Criticized inadequacies in a draft Vatican document on the theological and juridical status of bishops' conferences and formed a blue-ribbon panel of bishops to write their response to it.
- Debated general absolution at length but came to an inconclusive vote on a norm for its use in the United States.
- Decided on an allocation plan to distribute an estimated \$20 million a year that they expect to collect in the nation's parishes to help meet critical retirement needs of men and women Religious.
- Had a day of prayer and relaxation on Sunday, June 26.
- Held a three-hour closed-door seminar June 27 on the psychosexual development of priests.

The executive-session discussion of acquired immune deficiency syndrome was prompted by but not limited to a statement on the fatal disease issued last December by the Administrative Board of the USCC, the bishops'



Pope John Paul congratulates Archbishop Eugene Marino of Atlanta after presenting him the pallium, the white neck band symbolizing authority heads of major archdioceses share with the pope. (NC photo)

public policy arm.

Some bishops objected to the statement's position that the Catholic

Church could tolerate information about condoms in public education

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Devotedly Yours



Bishops' meet covered much ground

Dearly beloved:

I am on a Northwest 727 about to take off for Miami from the St. Paul-Minneapolis International Airport. Bishop Román and Bishop San Pedro are in seats behind me. We are returning from a Spring meeting of the United States Bishops that was held in the lovely setting of St. John's Monastery of the Benedictine Monks in Collegeville, Minnesota.

The Spring-Summer meetings of the Bishops are intended to be somewhat more relaxed than our November sessions. This year, however, our agenda was quite heavy. We did have available a swimming pool for early morning or late evening relief from the

'It would be appropriate to issue a follow-up document (on AIDS) reaffirming...the earlier paper and clarifying any theological uncertainties.'

unaccustomed torrid heat!

There were also movies (and popped corn!) in the evenings for those not involved in committee meetings. And Sunday evening we had an outdoor picnic with roast pig, corn on the cob, beans and beer.

We spent one peaceful day in prayer. Cardinal Manning, retired Archbishop of Los Angeles,

preached at the morning and evening prayer services and at the Eucharist which we celebrated with the monks and a parish congregation in the spectacular monastic church. The Cardinal encouraged us to deepen our prayer life. He suggested daily Holy Hours and extended directed retreats. He also spoke of the Holy Spirit in our lives and ministry.

Among the matters we discussed was care for retired religious. Since religious in the past generally have accepted meager compensation and since now the number of younger religious is declining along with income, many communities are desperately unable to care for their elder and

infirm members. It is a billion dollar problem.

Plans have been made by a committee of Bishops and religious for a national collection and for equitable distribution of the funds to help meet this need. We find the faithful quite willing to respond as an expression of their gratitude to the Sisters and Brothers who had been so dedicated to serving us in the past in our schools, hospitals and other institutions.

We reviewed the effort to make

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World / National Briefs

Vatican record: \$120 million for missions

VATICAN CITY (NC) — Vatican agencies have allocated about \$120 million in missionary aid for 1988, and further allocations later in the year are expected to bring mission spending to a record level, Vatican officials said.

Officials of the pontifical mission aid societies made the allocations during a meeting in Rome recently. At the same time, they released final contribution figures from 1987, which showed an increase of nearly \$20 million over the previous year.

Mission funds are normally collected during one

calendar year and distributed during the next.

U.S. Catholics gave more than \$50 million in mission aid in 1987, the figures showed. The U.S. contributions represented an increase of about \$3 million over the previous year.

Claudio De Cet, an official of the societies, expressed satisfaction at the overall increase. He said contributions had gone up both when measured in dollars and in local currencies. In many places, he noted, the rate of giving has kept pace with inflation.

The funds are sent to some 900 mission territories, where they finance local pastoral programs, new construction, schools, and the training of priests and Religious. All funds are sent directly from donor nation to the recipient territory or diocese, and none of it goes to the Vatican, according to mission officials.

More than half the funds are earmarked for African mission territories, where many local churches still have missionary status. About one-third of the total goes to Asian missions.

Chicago archdiocese sets up maternity fund for poor

CHICAGO (NC) — The Archdiocese of Chicago, in cooperation with nine area Catholic hospitals, has established a maternity fund as a "life-giving alternative" to abortion for women and couples who can't afford the high medical costs associated with delivering a baby. Cardinal Joseph L. Bernardin of Chicago noted that the \$4,500 to \$6,000 costs of a normal delivery may be "an insurmountable obstacle for those with limited financial resources... The Maternity Fund will provide a life-giving alternative to enable the expectant mothers to give birth to their children." The program, which will be coordinated by the archdiocesan Respect Life Office, will assist women or couples who lack financial resources because they do not qualify for medical welfare assistance or do not have medical insurance benefits through their employers.

'Fair hearings' urged for Cuban detainees

WASHINGTON (NC) — Catholic officials pledged to press for fair hearings for Cubans held in U.S. prisons after the Immigration and Naturalization Service denied parole to 971 of the prisoners. According to the INS, denial notices were delivered to Cuban inmates at the discretion of local prison officials in an attempt to avoid the riots that erupted at prisons in Oakdale, La., and Atlanta last winter. Cuban prisoners rioted when they learned that a U.S.-Cuban agreement could lead to their deportation. INS spokesman Duke Austin said the notices do not order deportation and may be appealed. If appeals were denied, a special review panel, set up after the riots, would have to affirm deportation decisions. That would be followed by negotiations with the Cuban government over the return of the prisoners. The Cubans came to the United States eight years ago as part of the Mariel boatlift.

Diocese: AIDS-stricken kids can't be barred from school

BELLEVILLE, Ill. (NC) — Students infected with the AIDS virus must be permitted to attend school or parish religious education programs, according to guidelines issued by the Diocese of Belleville. Under the guidelines, diocesan high schools and parish elementary schools may not accept students who are transferring from another school in order to avoid a student with AIDS. The guidelines call for justice and compassion in dealing with people who have acquired immune deficiency syndrome, a viral disease which depletes the body's immune system, or who have tested positive for HIV, human immunodeficiency virus. AIDS is spread through body fluids, especially blood and semen.

Catholic Charities gets \$500,000 grant

WASHINGTON, DC — Catholic Charities USA recently received a \$500,000 grant from Mutual of America, one of the nation's leading life insurance companies. The grant is the first major gift for Catholic Charities USA's national development program, which seeks to strengthen the ability of Catholic social service agencies to address the needs of the poor and disadvantaged in the United States.



Cardinal blessing

Filipino Cardinal Jaime Sin of Manila blesses an infant after a Mass at the University of San Diego. The cardinal asked Filipinos living in San Diego to "harness the fire hidden in the Eucharist to bring about a true brotherhood and unity." (NC photo)

Court: Church foster homes must give abortion referrals

NEW YORK (NC) — Catholic and Jewish agencies lost a federal court appeal of New York City foster care regulations which include a requirement that group homes provide contraceptives and abortion referrals to children they serve. Information offices for the Archdiocese of New York and the Diocese of Brooklyn, which were parties in the appeal, said no decision had yet been made about the possibility of taking the appeal to the U.S. Supreme Court. The ruling by the 2nd U.S. Circuit Court of Appeals upheld a lower court ruling on regulations which resulted from a lawsuit filed in 1973 by the American Civil Liberties Union. The suit charged that private contractors for foster care were not giving equal treatment to children of different races and religions.

Supreme Court: Pro-lifers can't picket doctor's home

WASHINGTON (NC) — On a 6-3 vote, the U.S. Supreme Court upheld a Brookfield, Wis., law which banned picketing by pro-lifers at the home of a physician who performs abortions. The high court found that "especially offensive" picketing by the pro-lifers did not warrant total free speech protection and that homes must be safeguarded from "devastating" intrusions. The high court distinguished between picketing geared toward the general public and that targeted solely at an individual at home.

Poll: Americans increasingly skeptical about astrology

(RNS) — Only about one American in eight believes in astrology, according to a Gallup survey conducted shortly after First Lady Nancy Reagan's interest in astrology was reported in a book by former White House Chief of Staff Donald Regan. The nationwide telephone survey of 1,204 adults revealed that 80 percent of Americans do not believe in astrology, while eight percent are not sure if they believe and 12 percent do. According to the Princeton, N.J.-based Gallup organization, the latest poll results depict a public that is considerably more skeptical toward astrology than the public polled in 1978, when 29 percent said they believed in astrology.

Pittsburgh bishop plans cutbacks to ease deficit

(RNS) — Bishop Donald W. Wuerl of Pittsburgh is planning a new program to close or consolidate parochial schools, open new churches and streamline diocesan services to help alleviate a deficit that is projected to reach \$3.8 million by next year. "We have to tailor our clothes to fit our size," the prelate commented in a recent interview with the Pittsburgh Post-Gazette. Bishop Wuerl said he plans to establish a pastoral council that will consist of 80 percent laity and the remainder priests and nuns to "give guidance to me," and "will move very cautiously so as not to upset people" in making changes at the parish level.



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Pope sends condolences to Iran

VATICAN (NC) — Pope John Paul II has sent Iranian authorities his condolences over the deaths of 290 people killed when an Iranian jet airliner was shot down by a U.S. warship patrolling the Persian Gulf.

The pope asked that "everything be done so that similar dramas do not occur again and that all efforts be united so that this region finds peace."

The papal condolences were sent in a telegram to Archbishop Giovanni Bulaitis, papal pronuncio to Iran. The telegram was sent on behalf of the pope by Cardinal Agostino Casaroli, papal secretary of state, and published July 5 in the Vatican newspaper, *L'Osservatore Romano*.

"Deeply afflicted by the tragedy which provoked the death of so many passengers and the flight crew of a civilian Iranian airplane, the Holy Father commends to God the unfortunate victims," said the telegram.

"You are charged to express his deepest condolences to the Iranian authorities and, through their mediation, the families in mourning," it added.

In the United States, Pax Christi USA, a Catholic peace group, said the Persian Gulf disaster, like the Soviet Union's 1983 destruction of a commercial Korean airliner, "points to the fact that neither superpower can rely on sophisticated military technology for its security. There is no substitute for negotiations toward meaningful disarmament and improved bilateral rela-



A multitude of Vietnamese martyrs are united with Christ in a mural behind the altar at Vietnamese Martyrs Parish in Arlington, Va. Pope John Paul canonized 117 Vietnamese martyrs during June 19 ceremonies at the Vatican. (NC photo)

tionships between our peoples."

The commander of the Vincennes, Capt. Will Rogers III, said in a message

to the head of the Navy's Middle East Joint Task Force that the aircraft was a "definite threat" and he had fired his

missiles in defense. However, Rogers also said "this is a burden I will carry for the rest of my life."

In Supreme Court

Free speech unites pro-, anti-abortion foes

WASHINGTON (NC) — It took the First Amendment to bring some traditional abortion adversaries together in common cause at the Supreme Court.

When the Catholic League for Religious and Civil Rights defended the rights of pro-lifers to picket the home of an abortion doctor in Brookfield, Wis., an ally was the American Civil Liberties Union.

The league and its fellow pro-life groups and the ACLU often are on opposite sides of abortion-related legal questions.

For example, when a Illinois abortion restriction was challenged in court; the Catholic League complained the action represented "the latest attempt by the American Civil Liberties Union to strike down all laws regulating or restricting a woman's 'right' to kill her unborn baby."

In its literature the ACLU cites its efforts in obtaining the 1973 Supreme Court ruling that legalized abortion, its 1977 designation of abortion rights as a top priority, and its other activity on the abortion issue.

So why did the ACLU and pro-lifers end up on the same side of a Supreme Court case. The First Amendment and its protection of free speech provide some clues.

The First Amendment specifies, in part, that "Congress shall make no law... abridging the freedom of speech."

Although the Brookfield case drew widespread interest from anti-abortion activists, many of whom use demonstrations and picketing to deliver their message, the case did not involve abortion as much as it did free speech.

The case, *Frisby vs. Schultz*, focused on an ordinance making it

"unlawful for any person to engage in picketing before or about the residence or dwelling of any individual in the Town of Brookfield," a Milwaukee suburb. The town enacted the law after pro-lifers began picketing the abortion physician's house.

Represented in court by the Catholic League, the pro-lifers also enjoyed the support of friend-of-the-court briefs filed by the American Civil Liberties Union and the American Life League, a staunchly anti-abortion organization.

They all lost: On a 6-3 vote June 27, the Supreme Court upheld Brookfield's law and found that "especially offensive" picketing by the pro-lifers did not warrant total free speech protection and that homes must be safeguarded from "devastating" intrusions.

Obviously, the Catholic League and its allies had thought otherwise.

"The Brookfield ban of all residential picketing, including peaceful public issue picketing on public streets, violates constitutional free speech rights," the Catholic League had argued in a court brief.

"Peaceful picketing constitutes expressive activity under the First Amendment," it said. Moreover, the league maintained, "the Brookfield ban does not limit itself to regulating abuses, but instead broadly proscribes expressive activity. Residential peace and privacy interests do not justify bans on expressive activity."

The ACLU expressed similar concerns.

"Peaceful, public-issue picketing in a public forum is protected by the First Amendment," the ACLU said. "This case presents a direct assault on one of the most fundamental modes of expression in a traditional public forum."

"Public-issue picketing is a form of expression historically protected by this court," the ACLU attorneys wrote. "The ordinance is overbroad and therefore (on its face) unconstitutional."

The American Life League concurred in such reasoning.

The Brookfield law "goes far beyond permissible regulation of a public forum under the free speech clause," that group said in its brief,

Pope announces Curia changes

VATICAN CITY (NC) — Pope John Paul II announced the creation of a new Vatican agency to deal with labor issues in a mini-reform of the Roman Curia that left most administrative departments intact.

Introducing the document, the pope stressed that the Curia — the church's network of central administrative agencies — was a pastoral instrument serving the Vatican and local churches. He said it was "unthinkable" that the Curia should ever injure relations be-

tween bishops and the pope or act as a barrier between them.

The document says curial agencies should consult with bishops' conferences in the preparation of general, important documents and should always carry out its work "in pastoral forms and according to pastoral criteria."

It also described the work of curial offices with words such as "vigilance" and "watchful" in regard to church teachings.

Teen chastity ruling welcomed

WASHINGTON (NC) — Church and anti-abortion groups June 29 praised a U.S. Supreme Court decision upholding participation by religious organizations in a federal program to discourage teen-age sexual activity.

The groups, which had all filed legal briefs in the case, cited the ruling's implications for religious social service efforts, for the pro-life movement and even for the significance of Vice President George Bush's presidential aspirations.

"The court has affirmed our position that religious organizations have an important role to play in the delivery of social services to those most needy in our society," said Msgr. Daniel F. Hoyer, general secretary of the U.S. Catholic Conference.

In a 5-4 decision in *Bowen vs. Kendrick*, the Supreme Court found that the role given religious groups in the Adolescent Family Life Act does not violate the U.S. Constitution.

Under the 1981 law, the federal government funds efforts by social service agencies to foster self-discipline and sexual abstinence among teenagers, promote adoption, and offer various educational, counseling, and health services, except abortions.

Recipients of grants have included Catholic Charities offices and Lutheran Social Services, along with other public service or government groups.

"We are particularly gratified that the court has rejected efforts by some to bar religiously affiliated groups from participating in socially beneficial programs just because federal aid is available," Msgr. Hoyer said.

'The court has affirmed our position that religious organizations have an important role to play in the delivery of social services to those most needy in our society.'

"This decision is a victory for those who most need public and private assistance — the homeless, the hungry, and all economically and socially dis-

advantaged persons, including specifically those unwed teen-age mothers that this legislation is designed to aid," the monsignor said.

Mathew Ahmann, associate director of government relations for Catholic Charities USA, said his organization was pleased by the decision because it affirms the "right of religious providers of human services to participate in providing those services with government money."

Edward R. Grant, president of Americans United for Life, a Chicago-based group involved in pro-life litiga-

tion, said the statute was often "derided as 'the chastity act' and as an example of far-right conservative social legislation."

"Those who seek a place for traditional, life-affirming values in our public policies toward adolescent pregnancy and related issues should take comfort that the Supreme Court has permitted this important program to continue," Grant said.

A National Right to Life Committee spokesman termed the ruling "a major pro-life victory, with important implications for the presidential election."

Douglas Johnson, the committee's legislative director, said the decision "underscores how much is at stake for the pro-life movement in the presidential election."

"Either (Republican) George Bush will have the opportunity to reinforce today's narrow majority or (Democrat) Michael Dukakis will certainly create a new majority in favor of expanded abortion rights," Johnson predicted.

With the likely resignations of several elderly members of the Supreme Court during the next few years, the next president is expected to have the opportunity to name new Supreme Court justices.

Patrick Riley, executive director of the Washington chapter of the Catholic League for Religious and Civil Rights, said the ruling "gives us reason to hope that the pettifogging bigotry of earlier (Supreme Court) decisions is on its way to history's garbage heap."

The decision "could signal a turn off the road to secularism," Riley said. "The court is calling a halt to the headlong rush toward a secularist abyss."



Archbishop John R. Quinn of San Francisco and Cardinal John J. O'Connor of New York join in discussions at bishops meet. (NC photo)

U.S. Bishops face issues at meet

(Continued from page 1)

programs on AIDS prevention if such programs were set in a moral context of promoting Christian family values.

Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, had written to the bishops before the meeting urging that they present a united front on the issue. He asked them in the future to consult the Holy See beforehand when planning statements which could have worldwide ramifications.

Cardinal Joseph L. Bernardin of Chicago, who made the motion to prepare a new AIDS statement, said at a press conference later that he had made the same proposal as Cardinal Ratzinger two months earlier. He said there was no effort by bishops during the executive session to withdraw or retract the original statement.

Nuclear weapons

The deterrence assessment report approved by the bishops praised improved U.S.-Soviet relations and the recent intermediate-range nuclear weapons treaty.

At the same time the report criticized some missile deployment policies since 1983 as contrary to the principles of the bishops' peace pastoral, and it maintained the 1983 pastoral's stance that the bishops could give only a "strictly conditioned moral acceptance" to nuclear deterrence.

On SDI, the major new strategic

development since 1983, the report judged that the risks, problems in technological feasibility and high costs of the system are such that a limited research program can continue but it is not morally acceptable to move toward deployment of the system.

The bishops also approved unanimously a short pastoral statement accompanying the report. The statement urged Catholics to make peace and justice priorities in their personal and civic lives.

The approval of the new contract with EWTN was part of a series of communications-related items on the bishops' agenda. As part of the agreement to join EWTN, the bishops voted down a proposal to pursue negotiations to join a new ecumenical cable television network called VISN.

They also approved a wide range of proposals to improve their own national communications posture, especially in the further development of their own Catholic Telecommunications Network of America. They also voted down a proposal to increase the national share of the annual communications collection in U.S. parishes from 50 percent to 60 percent.

The first draft of a pastoral on women that the bishops discussed calls sexism a sin and urges equal treatment of women in the church and in society. It urges men to become sensitive to the many ways in which they treat women as less than equal and to join in the

struggle for the dignity of women.

In their discussion the bishops criticized some aspects of the pastoral, but many of their suggestions were requests to expand the document's treatment of various issues and concerns.

The Vatican's document on the theological and legal status of bishops' conferences received far more critical treatment. While some of the comments were approving, the words "inadequate" and "underdeveloped" were used repeatedly to describe the document's theological content.

When one bishop urged a sense of toleration toward the document's weaknesses because it was only a first draft sent out for consultation, another bishop rose to say that no office of the bishops' conference would dare to put out a draft statement so poorly put together.

Archbishop John L. May of St. Louis, NCCB-USCC president, devoted his presidential address at the start of the meeting to issues raised in the document. He announced that he has formed a committee, made up of all the former presidents of the NCCB, to write the NCCB response to the Vatican draft.

The bishops' discussion of general absolution was occasioned by a proposal to establish a month without access to confession as the time in the United States which would be considered adequate to fulfill a church law which says that one of the conditions

for giving general absolution is that penitents must be in a situation where they would otherwise be deprived of the sacraments for "a long time."

Some bishops warned of abuses of general absolution and complained of confusion surrounding that form of the sacrament of penance. But many of those who spoke praised proper use of general absolution as a legitimate form of the sacrament in some circumstances and argued that many people have experienced conversion and a return to individual confession as a result of general absolution.

The vote on the one-month norm itself went undecided. Those present at the meeting voted 168-62 in favor of it, but a ruling that two-thirds of all conference members must approve the norm meant that 70 bishops not at the meeting would have to be polled by mail.

National Catholic News Service learned from several sources that the afternoon executive session of the bishops June 27 was devoted to discussion of what bishops could do to improve the psychosexual development of priests.

Several bishops afterward expressed surprise that, even though the session was closed to the press, there had been no public announcement about it. They described it as a very positive session on the need for priests to have a healthy sense of sexual identity as part of their commitment to celibacy.

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Plan for priestless Sundays—Vatican

VATICAN CITY (NC) — Bishops with too few priests to celebrate the necessary Sunday Masses should develop programs by which deacons or appointed lay people lead Sunday prayer services, according to a new Vatican document.

The most preferable service is a Liturgy of the Word followed by distribution of Communion with previously consecrated hosts, says the document, prepared by the Vatican Congregation for Divine Worship.

The phenomenon of parishes and church centers without a priest to celebrate Sunday Mass is worldwide and affects mission countries as well as developed countries, said Msgr. Pere Tena, undersecretary of the congregation, at a June 30 Vatican press conference.

The document, issued in Italian, was dated June 2.

Msgr. Tena said the directory was prepared at the request of numerous bishops' conferences asking for guidelines in the preparation of their programs.

It codifies programs already in existence in many countries. In the United States the situation is known as "priestless Sundays."

The 18-page directory gives local bishops or bishops' conferences the power to determine whether in their jurisdictions the priest shortage is leaving church communities without Sunday Masses for long periods of time. It is also up to the bishops to determine if the distance to the nearest Sunday Mass

is too great for their priestless parishes and church centers.

The local bishop is also authorized to appoint and train lay people as acolytes, readers and special ministers of the Eucharist to aid the deacon or to conduct the service if no deacon is available.

Under the Vatican rules, lay people are not authorized to preach a homily. However, they can read homilies prepared by priests, the directory says.

People attending the service must be made aware that the Mass is still the primary church liturgical ceremony and that they should make every effort to attend Sunday Masses, the directory says.

To avoid confusion between the prayer service and the Mass, "there can be no insertion in the celebration of that which is proper to the Mass, above all the presentation of gifts and of the eucharistic hosts," it says.

The laity must be aware that the hosts distributed were consecrated by a priest during a Mass, it adds.

The Liturgy of the Word should use prayers and Bible readings from the corresponding Sunday Mass, it says. Bishops may substitute other church-approved prayer services such as vespers and have the power to make modification in prayer services, but this should be kept to a minimum, the directory says.

Do more reforms, Pope tells Soviets

VATICAN CITY (NC) — Soviet reforms promoting greater public participation in society are in harmony with church social teachings, Pope John Paul II told five Soviet journalists.

He also criticized Soviet religious restrictions and expressed hope that they would be relaxed in the future.

The pope met the journalists, led by Viktor Novikof, head of the Union of Soviet Journalists, June 30 at the Vatican.

The journalists asked the pope his evaluation of the reform policies of Soviet leader Mikhail Gorbachev.

"It is too early for me to give an

evaluation" but the Vatican follows the process "with interest," the pope said.

"This democratizing, this greater participation by citizens in social and political life meets not only the expectations of Western countries, but also corresponds to the social doctrine of the church," he said.

"Connected to this participation is the problem of human rights," he added.

"Above all we are interested in freedom of conscience for believers. I hope that in this field we will find things better in the future," the pope said.

Catholics, Orthodox agree on 'Orders'

VATICAN CITY (NC) — Pope John Paul II announced that a Catholic-Orthodox dialogue commission has approved a common statement on "the sacrament of orders in the sacramental structure of the church."

The document was accepted unanimously by the international Catholic-Orthodox theological commission during a meeting in late June in Valaam, Finland, the pope said June 29.

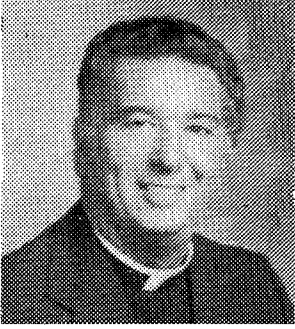
The document on orders is considered important by ecumenical experts because it is considered the key to dealing with the issue of papal authority. The dispute over the pope's role was a major cause of the 11th-century split between the two churches.

The pope's announcement, during a ceremony welcoming Orthodox leaders at the Vatican, did not provide details on the agreement. The text of the commission's statement was not immediately available at the Vatican.

The pope described the statement's approval as "good news" and said it was a sign of continuing progress in Catholic-Orthodox dialogue. While noting that difficulties still remain, he expressed confidence in the "creative" character of the ongoing talks.

"Let us thank the Lord who, through his Spirit, leads us toward the realization of our much-desired goal: the full unity between Orthodox and Catholics," the pope said.

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Pope wants to salvage traditionalists

(Continued from page 1)

ation" of a 1984 Vatican directive allowing the Tridentine Mass, said the papal letter.

The Latin Tridentine Mass was the traditional one prior to the post-Vatican II liturgical reforms which changed the structure of the Mass and replaced Latin with vernacular languages.

The 1984 directive by the Vatican Congregation for Divine Worship allows bishops to institute the Tridentine Mass in their dioceses for groups requesting it as long as the group accepts the Vatican II liturgical reforms. It also specifies that only the 1962 missal using the Latin rite, the last such missal published, is to be used.

The commission also will work with bishops and Vatican officials "to facilitate the full ecclesial communion of priests, seminarians, religious communities and individual Religious until now tied in some way to the society founded by Archbishop Lefebvre," said the pope's letter.

Clergy reconciliation efforts should be made "conserving their spiritual and liturgical traditions," the papal letter, called a "motu proprio," said.

The pope issued "an appeal, at the same time solemn and emotional, paternal and fraternal, to all those who until now have been in any way tied to the movement of Archbishop Lefebvre, so that they comply with the grave duty to remain united with the vicar of Christ."

Reincorporation into the church will be done "with the measures necessary to guarantee respect of their legitimate aspirations," the papal letter said.

Reconciliation efforts will follow provisions of a May 5 agreement in principle with the Vatican signed by Archbishop Lefebvre, the papal letter added.

That tentative agreement, called a protocol, was rejected by Archbishop Lefebvre soon after it was reached.

Under the agreement, his organization was to have been established as a society of "pontifical right" — with limited control by local bishops. It would have been authorized to celebrate the Tridentine Mass and to ordain a bishop from among its members. The plan also foresaw the establishment of a commission to over-

see reintegration of the society into the church.

The agreement also required the archbishop and his followers to pledge fidelity to the pope and the church's teaching authority and to restudy church teachings they reject.

Archbishop Lefebvre and his followers, calling themselves "tradi-

tionists," reject Vatican II teachings on liturgical reform, ecumenism and religious liberty.

The archbishop and many of his followers believe that the current church leadership is in schism and that the last pope following the real traditions of the church was Pope Pius XII, who died in 1958.

All popes since Pope John XXIII, who convoked Vatican II, are in error because they adhere to doctrines of Vatican II which go against previous church teachings, according to the archbishop.

Pope John Paul, while encouraging reconciliation, also told church officials to make clear to "traditionalists" that their beliefs and past actions constitute "erroneous interpretations and arbitrary and abusive applications in doctrinal, liturgical and disciplinary matters."

"Specifically at the root of this schismatic act is an incomplete and contradictory notion of tradition," Pope John Paul said.

Catholic tradition has a "living character" in which "understanding of the things and the words transmitted grow with the reflection and study of believers," he said.

Bishops have "the serious duty to exercise a farsighted vigilance full of charity and strength" to ensure fidelity to church teachings, the papal letter said.

"No one should ignore that formal adhesion to schism constitutes a grave offense to God and leads to excommunications established by church law," it added.

The decree signed by Cardinal Bernardin Gantin, head of the bishops' congregation, was also firm in its warning to the archbishop's followers.

"The priests and faithful are warned not to adhere to the schism of Archbishop Lefebvre because they could incur 'ipso facto' (by the fact) the grave penalty of excommunication," said the decree.

How it began

Events of the church's first major schism in more than 80 years unfolded rapidly at the end of June and beginning of July. Key among them were:

- June 26: During a five-day papal visit to Austria, Auxiliary Bishop Kurt Krenn of Vienna told journalists that he had delivered to the pope a message from the Lefebvre movement's leadership saying there was still time to reach a solution before the ordinations took place.

- June 28: Back in Rome for ceremonies installing 24 new cardinals, Pope John Paul told the cardinals that if the archbishop went ahead with the ordinations he would "break the unit of the church." He called on Lefebvrites "to remain in the house of the Father."

- June 29: Archbishop Lefebvre ordained 16 new priests at his headquarters in Ecône, Switzerland, and told some 5,000 followers gathered for the ceremony, "You have the responsibility to disobey if they (Vatican officials) want you to become liberals." The Vatican announced cancellation of a symphony in honor of Mary the next day in Rome because of the "profound pain" of the pending episcopal ordinations. Pope John Paul sent Archbishop Lefebvre an 11th-hour telegram urging him "not to betray the episcopate" and calling on him to "leave today for Rome without proceeding with the June 30 ordinations."

- June 30: Before 10,000 followers Archbishop Lefebvre ordained the four new bishops. A Vatican communique called the ordinations "a formally schismatic act" that brought automatic excommunication to the ordaining and newly ordained bishops.

- July 1: A decree from the Vatican Congregation for Bishops repeated the declaration that all the bishops involved were excommunicated and specifically stated that the retired Brazilian, Bishop Mayer, had joined in the ceremonies and was also excommunicated. The decree, which was made public July 2, warned priests and lay people "not to adhere to the schism of Archbishop Lefebvre because they could incur 'ipso facto' the grave penalty of excommunication."

- July 2: In a letter to the world's bishops Pope John Paul announced a reconciliation program, under a new Vatican commission, to reincorporate the traditionalist archbishop's clergy and lay followers into the church "with the measures necessary to guarantee respect of their legitimate aspirations." In the letter the pope appealed to Lefebvrites to "comply with the grave duty to remain united with the vicar of Christ" and warned them that "formal adhesion to schism constitutes a grave offense to God and leads to excommunication established by church law."

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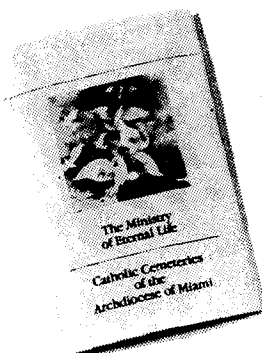


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Youth convention

Hundreds gather, celebrate diversity, and focus on serious topics such as drugs, AIDS, sexuality

By Lily Prellezo
Voice Correspondent

You would expect to find them at the beach on such a beautifully perfect summer weekend. But over 400 South Florida students, from junior high to university level, opted instead for a weekend at University June 25-26, and participated in the 18th Youth Convention of the Archdiocese of Miami.

In an effort to bring together the various groups of the Archdiocese, the annual Youth Convention was resurrected, after an 11-year lapse, by Father José Luis Menéndez, now pastor at Corpus Cristi parish. It was organized by Father Federico Capdepón, newly-appointed director of Youth Ministries.

"We went to each and every parish and spoke to the youth ministry leaders and/or the kids," said Convention Director Tim Colbert. "The kids really enjoyed the weekend, so next year's numbers should increase."

The theme for the weekend reflected the Marian Year, and was taken from Luke's first chapter "Trusting in the Lord/We Celebrate Life."

"It's a very positive thing to get kids off the street and in here on a Saturday to really think about what they are doing," said Tony Pérez ("Mr. T") of St. John's Youth Ministry program. Pérez' lecture was "Que Pasa, USA?" which dealt with teen/parent communication.

"I tell the kids that if they want their parents to be open-minded, they must be open-minded. You're not always going to get your way," Pérez said. The convention helps the kids because "something is going to sink in — even if it's just a new friendship."

"It makes the Church seem more fun," said Kenneth Pedraza, a senior from American Senior High, who is thinking of becoming a priest, as well as studying journalism. "I am like a sponge here."

Sexuality, drugs

The two-day program included workshops for students and adults, with topics encompassing AIDS, cults, sex, rock music, prayer, and many more.

"My favorite workshop was on 'Youth and Sexuality' given by Dr. Rolando de León," said Cristina López, 19, a junior at Barry. "What I heard from Dr. León was line with the Church, because sometimes what you hear at school and from peers is quite different."

"Like Dr. de León said, we have to answer to higher authority. Sex is more than just biological," she added, summa-



Immaculate Conception Youth Ministers Rei Luzardo and Joe Pruna chat with anti-drug speakers Raquelín González and Jill Henderson of Informed Families, during a break in the 18th Archdiocesan Youth Convention. (Voice photo / Lily Prellezo)

'There's a lot of peer pressure at your age, but you have to take control of your life. It's your life...'

Ariana Fajardo,
speaker on AIDS

rizing the workshop. "It involves emotional, spiritual, and biological aspects."

Ariana Fajardo, B.S.N., an AIDS researcher for the University of Miami, delivered the AIDS workshop titled "It Could Never Happen to Me!" Fajardo's startling statistics reveal that Dade County alone may have as many as 85,000 persons infected with AIDS who do not even realize it. "Abstinence is the only 'safe sex,'" said Fajardo.

"There's a lot of peer pressure at your age," she told the students, "but you have to take control of your life. It's your life we're talking about here. All it takes is one time."

She warned students that although drugs do not directly cause AIDS, a person under the influence of drugs does not reason clearly and is more apt to engage in risky behavior.

"It's affecting us all," said Cary García, a student at Miami-Dade North Campus, who works in the computer department at Palm Springs Hospital. "Everyone needs

to be more informed."

"Kids turn to drugs because they want to belong to something," said Raquelín González of Informed Families, a non-profit organization that specializes in forming community action teams with civic leaders and parents.

"They lack self-esteem," added Jill Hendersen, also of Informed Families, which staffed a drug awareness and prevention booth that distributed pamphlets and newsletters at the convention.

Help youth ministers

Concerned parents, youth ministry leaders, and other adults attended the "Sex, Drugs, and Rock and Roll" workshop designed for youth leaders, delivered by Joe Pruna and Rei Luzardo, youth ministers at Immaculate Conception Church in Hialeah.

Pruna and Luzardo's opening disco-scene skit portrayed the lure of drugs and sex in the teen environment. They also offered plenty of advice on running a successful youth ministry program at the parish level.

"Please help your youth ministers," they stressed, claiming that the average time span of a youth ministry leader is less than one year — for both paid and volunteer leaders. The program at Immaculate Conception has been active ten years.

"Humor is of the utmost importance in developing your youth program," said Luzardo. "It's going to get you through."

They stressed creativity in coming up with activities, and urged use of the "ultimate tool": the Bible. "It's not blasphemous, folks," said Luzardo. "It's the creative way to do it."

"Outside speakers are good, but screen them first," said Pruna. "Don't let just anyone come into your weekly meeting. The speakers' point should be the same one Christ is trying to make in the kids' lives."

"Peer ministry is also good because of the personal experience of someone their own age," said Luzardo. "Let the kids do as much of the work as possible."

"And if you have a certain type of meeting that works — don't use it all the time," added Pruna, explaining that boredom is the worst enemy of youth group meetings.

Pruna said the first step is obtaining sufficient resources. He urged all youth leaders to register with the Office of Youth Ministry to be included in all mailings.

Positive messages

Keynote speaker Father Tom Ruckert, recently transferred from Don Bosco College in New Jersey and currently teaching at La Salle High School, said teenagers sometimes celebrate life unawares — simply by living as Christians. His address touched four central messages, printed on T-shirts: I like to play; I am not afraid to be myself; It's O.K. to make mistakes; and, I know how to listen.

Saturday night's session was not a workshop at all, but rather a rock concert with Christian rock band "Cross Reference."

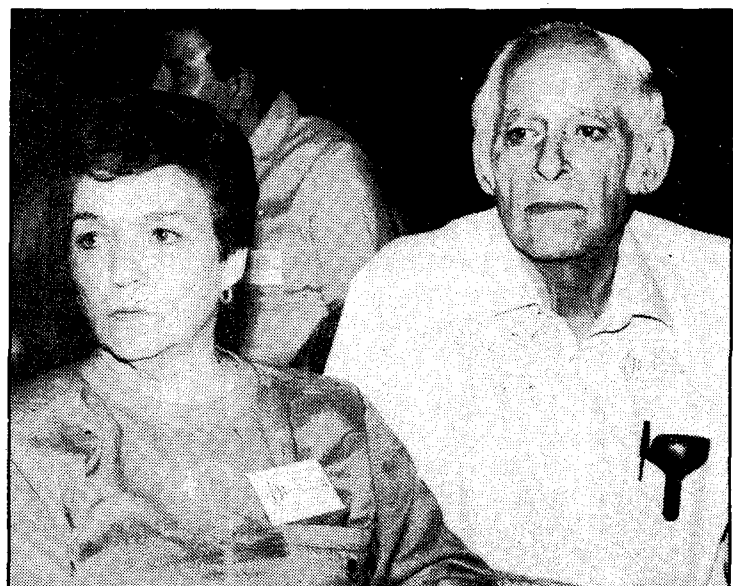
"They didn't stop dancing until we told them they had to leave," said Conference Director Tim Colbert.

"It was really special to me," said Cristina López, "because people from all parishes and all ethnic groups were able to share. The neatest thing was Mass, where the Haitians brought up the offering with their own music and dance. We were enriched by their culture and spirituality."

López urged more students to attend next year. "The Church is a family — with differences — but still a family," she said. "There was an atmosphere of sharing which is not an experience you have all that often. Plus there was fun and craziness, too. The only negative thing was that more people were not there to share their gift with others."

Hispanic deacons meet

Over 100 Hispanic permanent deacons from across the United States, with their wives and families in tow, gathered on Miami Beach recently for their fifth annual convention. The vital role of a deacon's family, especially his wife and children, in supporting his ministry was a key theme of the gathering, which also featured talks on the many ways deacons serve the Church. The National Association of Hispanic Deacons has about 500 members, out of about 1,300 Hispanics who have been ordained deacons in the U.S. Of the 71 deacons in the Archdiocese of Miami, 29 are Hispanics. At left, Deacon Julio Ramirez of Miami, and his wife Carmita; at right, Deacon Leonardo Ramirez of Houston, TX, and his wife Lucy. (La Voz photos / Araceli Cantero)



Bishops united on AIDS statement

continued from page 1

more Catholic television programming available in our homes. The Bishops rejected a proposal to participate in establishing an interfaith cable network (VISN). They questioned the effectiveness because of the actual limited time available for Catholic programming, the limited control and many uncertainties of policies, the concern that such a network might be the occasion for stations to cancel other Catholic channels, such as Mother Angelica's EWTN.

We continue to support CTNA, the Bishops' network that produces some programming available for local use and also provides for teleconferences and rapid transmission of mail. We voted to enter into an agreement with Mother Angelica's EWTN that will carry live coverage of the meetings of the Bishops' Conferences and some other programming from the Bishops' Conference.

We discussed the length of time that penitents would be deprived of personal confession before general absolution would be permitted. The law says this needs to be determined by the Bishops' Conference. The proposal submitted was one month. Although this seemed to meet the intention and spirit of the law and was favored by a majority of the Bishops present, the vote was not decisive since a two-thirds majority of all United States Bishops is required. So those who were absent from the meeting need also be consulted.

It was pointed out that the granting of general absolution to a crowd gathered for confession needs the determination that the penitents otherwise would not have the opportunity to receive the sacrament for a considerable time, as determined by the Bishop. It was also pointed out that, for validity, the penitent must have the intention of confessing in a normal confession when the opportunity is available.

The discussion was an occasion for many Bishops to decry the decline among the faithful receiving the Sacra-

ment of Reconciliation, in responding to the sacramental opportunity to encounter the forgiving Christ and to seek seriously personal spiritual enrichment through the counsel of the confessor.

We heard, and with modifications accepted, a report from Cardinal Bernardin and his committee relative to the follow-up on the Bishops' statement of 1983, "The Challenge of Peace." It dealt with war and nuclear bombs. The report continues to bear with the existence of the nuclear bomb under limited conditions as a deterrent.

The conditions include a requirement that planning to use the nuclear bomb offensively by prolonged periods of repeated nuclear strikes is not acceptable, the quest for nuclear superiority must be rejected, deterrence must be used as a step on the way to progressive disarmament. Actually, the matter is so complex that the statement itself needs to be read carefully to fully understand it.

The report also deals with the Strategic Defense Initiative of our government. After much consultation by the writing committee with government officials and experts, the report gives a limited endorsement to the SDI. Among the concerns it expresses are that existing arms control agreements not be adversely affected, that new offensive competition not be stimulated, and that SDI spending not interfere with the nation's responsibility for the poor and other human needs.

An inspiring and heartwarming discussion of the Bishops dealt with the statement on AIDS. The media had given the impression that there was a controversy and rift among us Bishops over the fact that the Bishops' statement issued by the Administrative Board, while clearly condemning the use of condoms, seemed to indicate that in a situation where it is clear that people will not comply with the Church's teaching about the grave sin of sexual

Devotedly Yours

promiscuity, information about condoms sometimes preventing AIDS could be given.

The discussion of the Bishops expressed on the part of all the strong sense of fraternal respect and unity in adhering to the doctrine of the Church. We adverted to the danger of permitting the media to pit Bishops against each other and create an exaggerated sense of controversy.

There was unity in agreeing that the document should not be retracted but that, with subsequent developments in the AIDS crisis, it would be appropriate to issue a follow-up document reaffirming the many excellent recommendations of the earlier paper and clarifying any theological uncertainties. This will be approved by all the Bishops and prepared in consultation with the Holy See as well.

There were a great number of committee meetings in the evenings or before the general session. The committee on preparing to celebrate the 500th anniversary of the Gospel in the New World which I chair met all day on Thursday. We are continuing to deal

with rewriting history books, writing and having approved a special liturgy for the occasion (perhaps with music representing the various ethnic groups of our nation), perhaps a Convocation of all the Bishops of the hemisphere to reconsecrate it to the Lord and pray for peace.

Marsha Whelan, Archdiocesan Director of Evangelization, and I also participated in a meeting of the Committee on Evangelization.

Through it all, another Miami presence was that of Father Robert Lynch, former Rector of St. John Vianney Seminary. He has a highly important function in facilitating the meetings as Associate Secretary of the National Conference of Catholic Bishops.

I have finished writing. Also I have had a nice breakfast. We are now somewhere near St. Louis. It is always a delight to be heading home to the special clergy, religious and laity that make up the family of the Archdiocese of Miami!

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Official

Archdiocese of Miami

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

The Most Rev. Norbert Dorsey, C.P., V.G. — to Director of the Ministry to Priests, effective June 22, 1988.

The Rev. William Elbert — to the faculty of St. John Vianney College Seminary, effective August 1, 1988.

The Rev. Omar Huesca — to Associate Pastor of St. Michael the Archangel Church, Miami, effective June 15, 1988.

The Rev. Anthony O'Brien — to Associate Pastor of St. Bartholomew Church, Miramar, effective July 1, 1988.

The Rev. Michael J. Hughes, O.S.A. — to Pastor of Resurrection of Our Lord Church, Dania, effective July 15, 1988.

The Rev. John W. Geary, O.S.A. — to Associate Pastor of Resurrection of Our Lord Church, Dania, effective July 15, 1988.

Also, Mrs. Mary Ross Agosta has been named Director of Communications for the Archdiocese of Miami, effective May 24, 1988.

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'World evangelist' Fr. Tom Forrest to speak at Charismatic Conference, Sept. 9 -11

Pope seeks help for foreign missions

Dear Friends in Christ:

On July 17th the faithful of the Archdiocese of Miami will be asked to respond to Pope John Paul's request that we assist him with his worldwide mission in building up the Church and helping to alleviate pain.

I have asked the pastor of each parish to bring to each of you the purpose of this collection and the need for your support for our Holy Father's efforts.

With little concern for his own person, the Holy Father labors day in and day out to bring the presence of a Redeeming Christ to a troubled and pain-filled world. This he willingly and lovingly does but he needs all of us...his spiritual sons and daughters to assist him with the heavy burden of financial concern that comes with these efforts.

I want the spiritual leaders of this Archdiocese to know that I am solidly behind them in their efforts and I want every individual member of the Archdiocese to know that I am counting on them, just as our Holy Father is counting on them, to respond to this challenge to be a partner in building the Church across the world.

May God bless you in your generosity.

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

"The Harvest Is Ripe" is the theme for the 9th annual Archdiocesan Charismatic Conference, which will be held Sept. 9-11 at the James L. Knight Center, 400 S.E. 2nd Avenue in Miami.

Father Tom Forrest C.Ss. R., director of "Evangelization 2,000," with headquarters in Vatican City, will keynote the weekend. Father Forrest was invited by Pope John Paul II to serve as an advisor at the recent Bishop's Synod in Rome. He works in close touch with the Holy Father, who enthusiastically encourages and supports Father Forrest's vision of striving to convert half of the world to Christianity by the year 2,000.

It was Father Forrest's burning desire for world evangelization that was instrumental in bringing leaders from almost every Christian denomination to New Orleans last summer for a Congress on Evangelization and the Holy Spirit. Over 20,000 Christians who attended were

inspired to commit themselves to evangelize without proselytizing.

Other guest speakers at this year's Charismatic conference will be Father Sam Jacobs from Lake Charles, LA, and Sister Linda Koontz from El Paso, Texas. Jacobs is chairman of the National Service Committee for Catholic Charismatic Renewal, director of Charismatic Renewal and director of Radio and TV for the Diocese of Lake Charles.

Sister Koontz, who led a healing service at last year's conference, will return this year by popular request to once again speak on healing and forgiveness and conduct a healing service.

Both Father Jacobs and Sister Koontz are dynamic, inspired and very popular conference speakers.

Since Sept. 11 is the first anniversary of Pope John Paul II's visit to Miami, the closing liturgy of the conference will be a commemorative Mass in honor of his

visit. Archbishop Edward McCarthy will be the main celebrant and homilist at the Mass, and will lead those gathered in reflecting on and giving thanks for the sound guidance and many blessings received as a result of the Pope's visit.

The Charismatic office is now accepting registrations for the conference, and encourages everyone to register early. The registration fee for the entire weekend is \$15.

To register by mail, please send your name, address, phone number and check to: C.C.S. Registration, P.O. 6128, Hollywood, FL, 33081-0128, by no later than August 25th. (See registration coupon below.)

For those wishing room accommodations, the Hyatt Regency Hotel which adjoins the Knight Center is offering a special rate of \$55 per room for up to 4 in a room for those attending the conference.

For more information call: 925-8464.

BISHOP ROMAN DURING VISIT TO ASSISI

I prayed for peace among ethnic groups

(From Rome)

In my visit to the tomb of St. Francis of Assisi, whose life was in itself a message of peace, I have prayed that this precious gift of God will always characterize the relations of Cubans with other ethnic groups in the United States, as well as relations of Cubans among themselves.

Pope John XXIII wrote in his encyclical letter "Pacem in Terris": "Since men are social by nature, they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that man recognize and observe their mutual rights and duties."

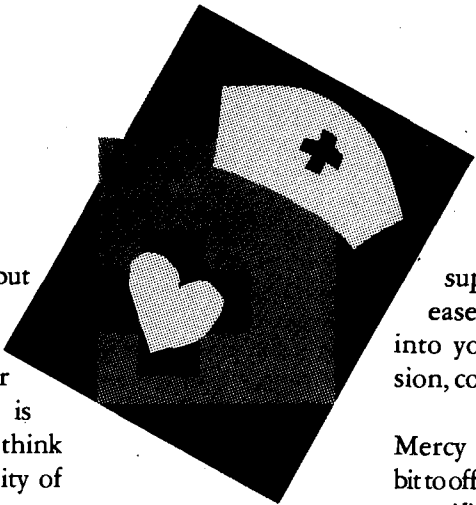
This does not exclude the existence of serious differences in interests and points of view. However, in a democratic society

these differences should be expressed through debates of ideas and through civic movements and never through individual clashes or the undue use of physical or verbal violence. Even the discrepancies with civil authorities which may occur in matters of national or international politics should always be kept within the limits of the law and the moral order.

I ask the Holy Spirit, whose special feast we have recently celebrated, to grant all of us who live in this country, born here and not born here, Christians and non-Christians, Cubans and non-Cubans, the ineffable grace and peace that is founded on the love of men for one another based on the love of God.

Agustín A. Román
Auxiliary Bishop of Miami

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Wanted: Idealists

By Prent Browning
Voice Staff Writer

It begins with an inner stirring, a dissatisfaction with the idea of just collecting a paycheck, a feeling that there must be something more to life than climbing the ladder of material success.

John Geiger is good at spotting the symptoms of this budding idealism. He and his wife, both former Peace Corps volunteers, have experienced such feelings themselves.

The cure could be involvement in a lay ministry, and Geiger, as director of a statewide organization known as the Augustinian Volunteers, can help nurture and provide direction to that impulse.

The organization that he heads, which screens people for volunteer work in service agencies throughout Florida, may have a special appeal for young people who have not been able to find volunteer work that makes the best use of their abilities.

The Volunteers are looking for people who are willing to donate one year of service to community development organizations, diocesan offices, shelters for unwed mothers and the homeless, and many other needy programs. Volunteers receive only a small stipend for food and rent.

"We need people who have a skill, have their feet on the ground, mostly with college degrees," says Geiger. (All of their volunteers so far have been Catholic but it is not a requirement).

Now in its fifth year, the organization recruits nationally and has placed 22 volunteers so far in everything from migrant missionary work to computer programming positions.

"We try to match the skill of the individual with the need of the agency, and the support capability of the agency to match that individual's personal growth plan—some volunteers need more teamwork, some are good at working individually—so that all comes into play when we place someone. We don't want to put square pegs in round holes," Geiger says.

"In some cases it can help individuals focus once they have a degree on a particular use of that skill." For instance, he tells of a business graduate from Wisconsin who was uncomfortable with the highly competitive nature of her area of study.

"We put her at a food bank. After her year of service they hired her at a more legitimate wage and that's opened up the whole world of non-profits for her."

But Augustinian Volunteers was formed with a deeper purpose in mind than just on-the-job training. The organization was the brainchild of Father Patrick O'Neill, O.S.A., now chancellor of St. Thomas University, who wanted to make it possible for people to serve in the Gospel tradition without having to join religious orders. He chose Geiger, a friend of his who had just returned from a two-year stint with the Peace Corps in Honduras, to direct the new program in 1983.

With three retreat workshop weekends a year conducted at St. Thomas University, the Augustinian Volunteers put an emphasis on understanding the spiritual basis of their work. They are expected to periodically participate in scripture readings and reflect on how current social issues are related to the social teachings of the Church.

Indeed, it is the religious and moral foundation of the volunteers that Geiger believes are their real asset.

"It's hard for these agencies to find professional people to work for next to nothing whereas our volunteers show up with the dedication and commitment to stick it out because they're coming with that spiritual dimension," he says.

Augustinian Volunteers seek people who believe a job is more than a paycheck

Last year, for example, a volunteer was able to perform a critical role at a recovery center for women alcoholics

and staff try to cut costs whenever possible by staying at homes of friends of the program whenever they

impact disproportionate to its size, as its alumni become involved in community projects and play a motivating role in their parishes.

"I think the end result of the one year commitment," says Geiger, "is that we're sending individuals back to the parishes more interested in being part of that community rather than being a pcv Catholic."

Anyone interested in contributing to or finding out more information about the Augustinian Volunteers can write them at P.O. Box 702, Goldenrod, Florida 32733-0702 or call (407) 677-8005.

'We need people who have a skill, have their feet on the ground, mostly with college degrees... We try to match the skill of the individual with the need of the agency.'

John Geiger, director,
Augustinian Volunteers

and addicts.

"Three weeks after she started the director quit. Our volunteer was the only reason that place stayed open until they found another director, which was a three-week period."

The Orlando-based organization is currently limited in its expansion plans by lack of funds. The Volunteers subsist

travel.

A vital lay organization, Augustinian Volunteers is beginning to have an

'Sitting here today, I can see myself as staying in this field either as a volunteer or on a salary.'

Volunteer helps inmates adjust to life outside prison

By Prent Browning
Voice Staff Writer

Ask any college student these days what he or she wants to do after graduation and you'll likely hear stories of high-paying job prospects with prestigious companies or professions offering comfortable benefits.

Daleta Christensen, however, decided that she'd move thousands of miles away to a strange city to take a job with an inner-city prison at no more pay than what would cover her room and board.

Christensen, 25, a 1987 graduate of the University of Iowa, is a worker with the Augustinian Volunteers, a statewide organization of Catholic volunteers providing much needed services to diocesan institutions and community organizations (see accompanying story).

As you might expect, Christensen enjoys challenges, and has more than the usual desire to use the best of her abilities to help those less fortunate than herself. These were exactly the qualities being sought by Transition, Inc., a non-profit organization which assists Dade County inmates to adjust to life outside prison.

The young volunteer conducts workshops at the Dade County Women's Detention Center, does some individual counseling and assists in maintaining follow-up records of released prisoners.

"Daleta is helping to deliver a program that before she came we couldn't deliver. She has shown that she has the confidence to handle everything that we've given her," says Transition Director Dr. Dan Valdez.

Plenty of self-assurance and dedication is necessary to effectively deal with a prison population that, although young, is often set in destructive attitudes and life styles. Inmates are



Daleta Christensen, 25: After college graduation, she left small Iowa town for big-city Miami and volunteer work with women prisoners (Voice photo / Prent Browning)

most commonly serving sentences on drug, theft and prostitution charges, and many are repeat offenders.

Christensen is currently directing workshops aimed at improving their communication, conflict resolution, and stress management skills.

"We do role playing, certain games and activities in order to illustrate a point as well as dealing with their real life situations," says Christensen.

The workshops offer ample opportunity for feedback and dialogue.

"We try to illustrate how to be assertive so we set them up in a certain situation and we practice being assertive," she says.

For Christensen, a native of a small town in Iowa, just living in Miami where she can see prostitution and drug trafficking conducted openly on the streets on her way to work has been an eye-opening experience.

"I've seen a lot, not just with the clients I'm dealing with but in Miami in general and I think it's important to relate my experiences to the people back home in my little community."

The Augustinian Volunteers hold retreats several times a year and try to supervise the spiritual and emotional growth of those who commit themselves to one year of service.

Christensen heard about the lay organization while working on a diocesan project in Appalachia.

"It offered more and I'm also at a time in my life when I'm able to do something like this," she says. "The Augustinians have offered a sense of community and a sense of support whereas if I went off as a salaried person somewhere else I wouldn't have had the support that I've had."

Her experiences with the Augustinian Volunteers could have a long-term effect on her future life choices, whether or not she stays with them for another year.

"Sitting here today," she says, "I can see myself as staying in this field either as a volunteer or on salary."

Only secular birds and bees need apply

By Patrick Buchanan
Syndicated Columnist

Each year, a million teenage girls in the United States become pregnant; and half those pregnancies end in abortion.

To cope with that social crisis, to prevent those tragedies, Congress in 1981 passed the Adolescent Family Life Act. Among AFLA's features was federal funding of programs that counsel teenage girls on sexual restraint, and on adoption as an option to abortion. Religious organizations were invited to participate.

Upon the discovery, however, that some nuns and priests were counseling girls that premarital sex was morally wrong, the American Civil Liberties Union marched into the D.C. Court of Federal judge Charles Richey and succeeded in having religious organizations booted out.

These religious people ACLU attorney Dawn Johnson contends, "...are not just promoting chastity and abstinence. They are teaching teenager that premarital sex is a sin. That's what we're complaining about."

According to the ACLU and Judge Rechev, it is OK to tell teenagers premarital sex is wrong because Congress or Dear Abby or Jesse Jackson says so; it is unconstitutional, however, to teach that premarital sex is wrong because the Bible says so. If your moral code is rooted in religious beliefs, Protestant, Catholic, Jewish or Moslem, you must keep your mouth shut, or you are ineligible for the AFLA program. Only secularists need apply.

If the Richey decision stands, it will be but a matter of time before any government support, direct or indirect, is ended for Manhattan's Covenant House, founded by a Franciscan father, which takes teenage girls and boys off the street, shelters them for their pimps, and teaches them that drugs and prostitution threaten not only the loss of their lives but also the loss of their souls.

Traditionally in America, orphanages, adoption agencies, halfway houses, centers for abandoned women, missions for the rehabilitation of drunks and derelicts were run by religious organizations, from the Methodists and Catholics the Salvation Army and Chuck Colson's Prison Fellowship. Behind these institutions lay the idea that true "reform" of the individual, i.e., a man's or woman's "conversion" from a life of dissolution, must precede his or her becoming a good citizen, and only through such conversions, which are religious in character, can society itself be transformed. That was

always the way in America.

According to ACLU gospel, however, what was traditional in the 19th century is unconstitutional and un-American in the late 20th.

The Richey decision makes Christians second-class citizens in a country that Christians founded. They are to be "double taxed" forever, to be given no support for their schools and social agencies, but to be forced to

'According to ACLU, it is OK to tell teenagers premarital sex is wrong because Congress or Dear Abby or Jesse Jackson says so; It is unconstitutional, however, to teach that premarital sex is wrong because the Bible says so'



fund government schools and social agencies for which they themselves are excluded, unless, again, they learn to keep their mouths shut about what they believe.

While the ACLU protests that it only seeks to keep

church and state separate, its track record is that of an organization steeped in anti-religious bigotry and motivated by an implacable hostility to Christianity in general and Catholicism in particular. As William Donohue of The Heritage Foundation writes in the January issue of Crisis, the "Anti-Catholic Liberties Union" has lately sought to:

- A. Deny tax-exempt status to all churches and synagogues;
 - B. Terminate all military and prison chaplains;
 - C. Deny parochial school children access to publicly funded counselors;
 - D. Eliminate Nativity scenes from public property;
 - E. Repeal all blue law statutes;
 - F. Halt government funding of religious foster-care programs;
 - G. Prohibit Bible reading in public schools even after school hours;
 - H. Prevent the singing of "Silent Night," and posting of the Ten Commandments in public school classrooms;
 - I. End the practice of allowing public school children to leave class to attend religious services;
 - J. Halt public funding of buses for Catholic school children;
 - K. Terminate all voucher programs and tuition tax credits;
 - L. Prohibit census questions about religious affiliation;
 - M. Purge the words "In God We Trust" from our coins and "under God" from our Pledge of Allegiance.
- That is not a record of tolerance. While the ACLU contends its lawsuits are simply upholding the first Amendment prohibition regarding an "establishment of religion," their effect has been to confine and constrict the "free exercise" of religion, as guaranteed by that amendment.

Clearly, the ACLU's purpose is nothing less than the de-Christianization of the United States.

In recent decades, the Supreme Court, responding to ACLU lawsuits, has turned our First Amendment upside down.

The "no-establishment clause" written to prevent government from interfering with the "free exercise" of religion, is now being used by the Supreme Court to extirpate and expunge religious expression from public life, and to make of secularism the established religion of the American nation.

Eight years after the launching of the Reagan Revolution recapture of the High Court for constitutionalism remains the principal item of unfinished business on the domestic agenda.

How to get most out of Sunday sermon

It may sound hard to believe, but even the worst homily in the world is worth listening to, says Father Walter J. Burghardt, S.J. in the June issue of *U.S. Catholic*.

Burghardt claims "it is possible with God's grace—sometimes an awful lot of it—to get something out of a bad sermon. But you have to be very open to God.

"You can't concentrate on the preacher, they way he talks, or the fact that he isn't saying anything important," says Burghardt, who's heard enough bad sermons to know what parishioners are up against. "You'll need to listen instead to what God may be saying to you through the sermon."

And although Burghardt admits that Catholics have such low expectations that any ordinary sermon can be a raving success, those homilies that deserve standing ovations require healthy doses of honesty, faith, study, prayer, and an understanding of the Gospel. But a homily doesn't need to be brilliant:

"In fact, oftentimes it's not the brilliant sermons that get through to people the most. A homily can do a lot for people without being terribly good technically."

But instead of waiting around for their parish priests to improve their preaching skills, Burghardt suggests that laypeople work to overcome their own obstacles if they want to get the most out of a Sunday sermon.

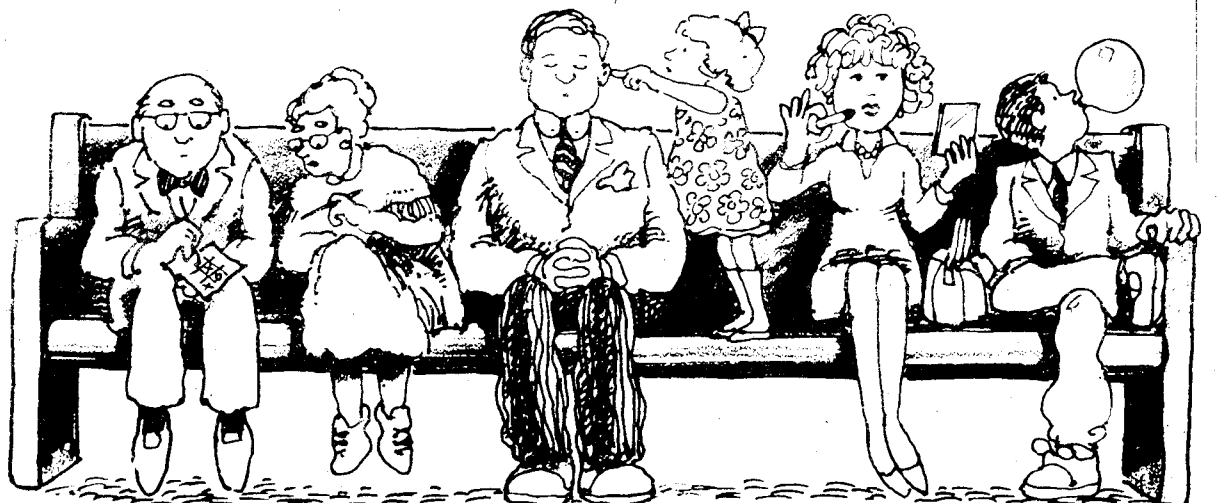
Maybe they're thinking they'd rather be on the golf course; or maybe they just don't like this particular

priest; or maybe a laywoman feels discriminated against at Mass. But legitimate obstacle or not, his point is the same:

"If you come to Mass with a prejudice, you're not likely to get anything out of a homily no matter how a priest preaches. It's like being forced to attend the ballet 'Swan Lake': you may be forced to go because you have to, but nobody's going to make you enjoy it."

'Oftentimes it's not the brilliant sermons that get through to people the most. A homily can do a lot for people without being terribly good technically'

-Fr. Walter Burghardt, S.J.



Editorial Page

Bishops' statement on AIDS not needed

The recent controversy in the bishops' conference over preventive measures to deal with AIDS will go down in history as one of the most unnecessary ones for the Church.

But there is no reason why the AIDS epidemic should cause theological discomfort. In fact, it should cause the opposite: a certain support for the moral teaching of monogamy and faithful sexual expression of love among stable couples. AIDS doesn't prove we're right about monogamy or heterosexuality. But if you believe in these moral imperatives or (more to the point) if you're searching for natural hints that reveal the order instilled into all reality by one, consistent creator, you will find plenty in the lessons of this particular disease.

Why then involve ourselves in a controversy over condoms or other preventive devices? It's the clear moral teaching of the Church that such artifacts cannot be used to frustrate the potential of natural

procreation. Why get into a discussion on the advisability of using the same devices for other purposes, including those already prohibited?

The simple truth is that no one is interested in the Catholic bishops' views on the use of condoms to avoid AIDS. Those who, like myself, believe that bishops have a unique doctrinal role in the area of

faith and morals, already discard their use for what we believe to be more important reasons. Those who do not accept that role in the area of faith and morals are hardly likely to accept their views for other reasons, such as medical ones.

Catholic laymen and hierarchy alike should limit ourselves to restating our belief that sex should be constrained to a

family context and—if we can't resist the temptation to "moralize" a little bit (or is it "sermonize")—add simply that AIDS reminds us that we can't fool mother nature. Leave to the scientists that endless and fruitless effort to invent devices which allow us to avoid the negative effects of our unnatural acts. And to better scientists the conclusion that such efforts are, indeed, fruitless.

Xavier Suárez
Mayor of Miami

Joan Andrews still in prison

Joan Andrews, serving a five-year prison sentence for attempting to pull the plug on an abortion suction machine used to destroy preborn human lives, has been denied a clemency hearing because Governor Martínez could not obtain the required three Cabinet votes.

Of the six Florida Cabinet members, only two approved the hearing: Bob Butterworth, Attorney General, and Doyle Conner, Agriculture Commissioner. Refusing to approve the clemency hearing: Jim Smith, Secretary of State, Gerald Lewis, Comptroller, Betty Castor, Education Commissioner, and Bill Gunter, Insurance Commissioner.

Life Education Center is engaged in a strong effort to inform the Cabinet members of the distortion of the facts, the ineptness and insensitivity in the Joan Andrews case and to urge them to investigate the cruel and unjust sentence handed down to a woman attempting to save a human life. Although the Prosecuting Attorney recommended only a one-year sentence, Judge William Anderson, Escambia County Judicial Center, handed down the inhumane and absurd five-year sentence.

Joan Andrews has now been in prison more than two years. Transferred from a Florida prison last Christmas in the middle of the night by Gov. Martínez to an out of state prison, she is now back in the Broward County facility.

Life Education Center urges anyone interested in helping to correct this preposterous repression of human rights to call (305) 772-LIFE.

Florence Morehead
Fort Lauderdale

Letters

Why did pro-abortionist speak at women's meet?

It was more than a little surprising to see the picture of Dade County Commissioner Clara Oesterle, addressing Catholic women, on the front page of your May 13th edition of *The Voice*. This was precisely seven weeks after her public commitment to the practice of abortion.

On April 27, The Florida Campaign for Feminine Candidates held a meeting at Miami Dade Community College, North Campus, chaired by Ms. Fran Bohnsack, who is also president of the local NOW Chapter. Bella Abzug and Eleanor Smeal spoke. Ms. Smeal, especially, strongly supported abortion as a woman's "right", and a "feminist" principle. The organization had listed its platform, which very clearly defined abortion as a woman's "right." Then all women candidates were asked to come up on the stage and, before saying a few words to the public, sign a pledge that they supported "feminist principles."

Ms. Oesterle was just a little ahead of me in line. She passed the way of the crowd. When my turn came, and I was asked to sign, I respectfully stated I would have to discuss these principles first. No, I cannot support abortion to gain any organization's support.

Woman has the right to choose how she wishes to practice motherhood. She does not have the right to slaughter; this is not motherhood. And even proposing that woman is inclined to do so is horribly dehumanizing and insulting to her. Woman is not a slaughterer by nature.

She is encouraged to kill by big business who profits on her negative decision, and by those who find her decision convenient to themselves. It does nothing, absolutely nothing, for woman or child. And certainly not even for a father. Nor is there any consistency in arguing that any form of slaughter promotes equality. The concept is totally absurd.

Lu I. Gowin
Naranja

Parents at Mass show disrespect, set bad example

This past Sunday, I went to an evening Mass at St. Stephen's Church with my husband, mother and grandmother. Behind us sat two adults with three children.

We were appalled with their constant talking and laughing during Mass. During the most crucial part of the Mass, the transubstantiation of the water and the wine, I turned around and asked them to

please be quiet. Their behavior got worse. As a Catholic school teacher, I do not tolerate when my students talk at all during Mass. The rudeness of such people is offensive to the Lord and to those who sit near them. The worse part is that the children's mother set a terrible example for her children. After Mass, they told me to mind my own business. Obviously the

Holy Mass isn't important to the people I described. I used to think that the people who came late to Mass and left early were annoying, but this tops the cake. If being a practicing Catholic is not important to such people, then they shouldn't bother coming to Mass at all.

Donna Landers
Pembroke Pines



The rock of Peter and the rock of Lefebvre

'New Age' is 'sinister, anti-Christian' philosophy

Antoinette Bosco's article "The New Age Vogue", which appeared in the May 27th issue of *The Voice*, concerns me deeply. The New Age Movement is not merely "a philosophy worth taking seriously". It is a dangerous, sinister, false religion often referred to as the "New Age World Religion."

The New Age is a universal religion. Buddhists, Shintoists, Satanists, Secular Humanists, Witches, Occultists and all who reject Christianity are among its members.

The essence of the New Age doctrine is that man is neither sinful nor evil. He does not need a Savior to atone for sin because he is constantly evolving towards perfection and godhead.

Throughout the books and writings of New Age teachers, one finds a common thread: Jesus is not Lord, a personal God is a myth, man is his own Lord, man is God. New Age believers are falling for

the oldest lie ever told, the same lie that Satan told Adam and Eve in the garden: "You shall be as gods."

New Agers believe in reincarnation and claim that Jesus, along with Mohammed, Buddha and Ghandi, is just an enlightened reincarnated spirit. They believe that the second coming is imminent. They freely preach that the "Messiah" is already on earth and living in London, preparing himself for his reign on earth. They claim that his name is Maitreya and that he is the one that the Christians call Christ, the Jews term Messiah, the Budhists call the Fifth Buddha and the Hindus call Krishna.

It makes one reflect on the question in Luke 18:8, "When the Son of Man comes, will He find any faith on earth?" I agree with Antoinette Bosco in that we should take a deeper look at the New Age movement. This is no benign fad, it is a gathering of the powers of darkness, a force to

deal with, to expose and to stand firmly against.

Antoinette Bosco said that the New Agers look to the year 2,000 as the time of a new millennium. We Christians also look to the year 2,000. The goal of every Catholic should be the same as that of our Holy Father Pope John Paul II's which is to strive for world evangelization. We should dedicate ourselves to prayer and the spreading of the Gospel by both words and deeds so that we may be able to present to our Lord Jesus Christ at least half of the world converted to Him by the year 2,000.

I pray that Antoinette Bosco will take the time to examine the New Age Religion in the light of the Word of God and the sound teachings of our Church. I think she will be surprised to find among its members many wolves in sheep's clothing.

Jackie Tucci
Hollywood

Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.

Egyptian symbol for life

Q. Shortly before my grandmother died a few weeks ago she gave me something very dear to her, what she called her Egyptian Handle Cross. I've never seen

By Fr. John Dietzen



anything like it, a kind of half-cross with jewels, with a round hook on top for a chain. Have you ever seen or heard of a cross like this? (California)

A. Yes. What your grandmother gave you is not only, or first of all, a cross. It is the ancient Egyptian symbol for life. Almost since they first came to Egypt, Christians knew of this sign, a figure shaped like our T with a circle on top. It appeared on inscriptions of various sorts and on artifacts such as jewelry.

Thinking it was a form of cross they called it, in Latin, the "crux ansata," the cross with the handle, or sometimes the Egyptian cross. Thus it was known nearly into our own century. Only in the 1800s, for the first time since Christ, did scholars discover how to read the ancient Egyptian hieroglyphic language and system of symbols. They found the "crux ansata" to be not a cross at all, but an "ankh," the symbol of life. (The sign is part of the name of at least one Egyptian king familiar to most of us, Tut-ankh-amen.)

Interestingly, the "ankh" is used often even now for its religious meaning. Its similarity to the cross combined with its ancient meaning makes it a beautiful Christian symbol as well. For us, life comes in and through the cross of Christ. Your grandmother gave you a fascinating gift.

Q. Some time ago you replied to a question about whether a child's godparents can be changed. I call to your attention a 1984 statement from the Vatican Congregation for the Sacraments concerning substitute godparents. It may be helpful to your readers. (New Jersey)

A. I am grateful to the chancery official who referred me to this document. It indeed may be enlightening and helpful when a child's godfather or godmother either has died or has proven for one reason or another unwilling or unable to serve appropriately in that role.

When a godparent abandons the Catholic faith, for example, the child's parents understandably might wish another person to become godparent, one more likely to care for the child's spiritual welfare should the parents die or become incapacitated.

The Congregation for the Sacraments has acknowledged that very possibility, stating that the bishop of a diocese officially may designate a substitute sponsor, whose name could be inscribed on the official baptismal register. This ruling has been sent to bishops in both the United States and Canada.

There may be on occasion good reason for this kind of official change of godparent. However, as I explained previously, a loving, concerned friend or relative usually can do just as much good for the child without going through all this formality.

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'A child shall lead...'

Not long ago I visited my son and his two children in Colorado. It's always special when we're together because with 2,000 miles between us we only get to see each other three or four times a year.

Nicky is now 6 and Angela 4, those wonderful ages when children are curious about earth, space and everything in between. I find it joyous and exciting to see developing minds and souls in action.

I always marvel at how human beings can be pint-sized and yet so amazingly capable of absorbing information, sensing feelings, expressing emotions and reacting to the world around them.

Too often people tend to regard children incorrectly as empty vessels that we adults must fill, or as blank tablets on which we put our imprints. They are not that at all.

Instead, children are fully formed human beings. They need to be nurtured with love so that all the potential God has endowed them with can bloom.

Adults don't pour knowledge into children; we lead it out, as the word "to educate" indicates. The word comes straight from Latin and means "to lead out" from a source.

During my Colorado visit, an incident with Nicky gave me a touching lesson. Their daddy had bought a new self-propelled lawn mower and Nicky had "helped" him mow and trim their acre of land. Because he was so proud of his role in this, he invited me to take a tour of the back and front yards.

The grounds were dotted with color because several varieties of flowers were in bloom. Nicky pointed out the poppies, the irises and the blue wildflowers. When we got to a rose bush, he said that it didn't have a flower yet but, pointing to a bud, he added that pretty soon there will be a flower here.

My son came out then and Nicky, looking up at his father, said, "You know, Dad, the world never seems to run out of

By Antoinette Bosco



beauty."

We both got tears in our eyes. We needed that reminder of the splendor of the world—and beyond that, of the Creator who gave it all to us. We had been through some dark clouds in the past months, with personal pain.

But, on that cool morning with the sun shining and picking out the gold in Nicky's hair, the white of the irises and the green buds on the rosebushes, we had heard a small boy state a fundamental truth: "The world never seems to run out of beauty."

Sadly, we adults forget that. We get bogged down in our troubles, problems and deadlines, and frustrated with people we don't want to deal with and work we don't want to do.

All this clutter crowds out the reality of the gifts the Lord has given us to make it possible for us to cope with the ambiguities of life.

This goes on until something happens to remind us of the light that can transfigure all the necessary inconsequentials we face each day—someone who unexpectedly invites you to smell the flowers again.

Jesus said, "A child shall lead you."

Yes, indeed, if we let him. Thank you, Nicky.

(NC News Service)

The perfect pastor

Recently, while attending a Catholic Press Association convention, I picked up a copy of the *Boston Herald*. It happened to be the 28th anniversary of my ordination and a few days past my 10 anniversary as director of The Christophers.

While scanning the "Dear Abbey" column I spotted an excerpt from the Christopher book, "Three Minutes a Day, Vol. 22." A reader had sent Abbey a Christopher column entitled, "The Perfect Pastor." What goes around, comes around, so here it is again.

"The perfect pastor preaches exactly 10 minutes. He condemns sin, but never hurts anyone's feelings. He works from 8 a.m. until midnight, and is also the church janitor.

"The perfect pastor makes \$40 a week, wears good clothes, drives a good car, and donates \$30 a week to his parish. He is 29 years old and has 40 years experience.

"The perfect pastor makes 15 house calls a day and is always in his office. If your pastor does not measure up, send this information to six other parishes that are also dissatisfied with their pastor, then bundle up your pastor and send him to the church at the top of the list. In one week you will receive 1,643 pastors and one of them should be perfect.

"Have faith in this letter. One parish broke the chain and got its old pastor back in three months."

Sometimes a sense of humor helps in dealing with sensitive issues. There is no doubt that every parish deserves to have a perfect pastor, a perfect preacher, a perfect administrator, a

By Fr. John Catoir



perfect gentleman, etc., but alas, this is an imperfect world.

When you stop to consider that priests are human, underpaid and often overworked, the results are surprisingly positive. I would go so far as to call them the cream of the crop. From time to time a saint even comes along to make us all aware that we are called higher. But even saints are far from perfect.

Thank God for the generous priests who try so hard to serve you well. They may not be as gifted or generous as you might like, but they did offer the gifts they have, and they were generous enough to embrace the cross of celibacy. Peace with you.

For a free copy of the Christopher News Notes, You and Your Parish, send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.

Time capsules

By Frank Morgan

Indians, pirates and Wall Street

On September 4, 1609, Henry Hudson, sailing for the Dutch, discovered Manhattan Island and landed at present day Coney Island. His voyage brought about an old vaudeville joke on how Staten Island was named.

It seems that on Henry Hudson's ship, one Dutchman asked another as the ship was passing it, "Ist stat an island?"

In 1626, Peter Minuit of the Dutch East India Company bought New York City from a tribe of Indians who didn't own it. They were the Canarses of Long Island who were only passing through. The Manhattan Indians, the real owners, showed their displeasure by raiding the Dutch colony, New Amsterdam, regularly for livestock.

The Dutch constructed a barrier of fallen trees across Manhattan on present day Wall Street. The wall was designed to keep the cattle and the pigs in and the Indians out.

Captain Kidd's house was the first one built north of the wall. It served as his base for slave trading and pirating prior to his

hanging in 1701. Kidd was the first of many pirates to operate on Wall Street.

Before the Revolutionary War, the Merchants' Coffee House at the East River end of Wall Street served as the meeting place for the Stamp Act Congress. At war's end, George Washington was inaugurated at Federal Hall, a building funded by a lottery.

Today a statue of the first president marks the point where he stood on a second story balcony to take the oath of office on April 30, 1789. Alexander Hamilton watched from the second story of his home across the street.

Hamilton, our first Secretary of the Treasury, successfully argued for the selling of war bonds to redeem our war debt and establish credit on Wall Street, making it the financial center of the new country. Banks soon sprung up along the street and securities exchanges flourished.

The corner of Wall and Broad Streets has endured pigs and cattle, Indians and pirates, and bulls and bears.

Taking a firm stance with teens

Dear Kenny: I felt compelled to write in response to your column on when teens won't listen. Like the parents who wrote to you, we too felt we had provided a loving home and that the problems our son was having could be answered with more love.

We were so used to having him display emotional highs and lows that we thought he was simply a high-strung teen-ager. We overlooked a lot of destructive behavior such as putting holes in the wall, inappropriate sleeping, lack of appetite and other symptoms.

Then the day came when the mental health counselor telephoned to tell us that our child was heavily into drugs and alcohol, and was suicidal. I will not go into the pain and horror that followed, but it was important for us to know that we had not caused it, we could not control it and we could not cure it.

We had to turn this over to God. Meanwhile we were guide to ToughLove and learned to work on his behavior rather than his mind and attitudes. We learned not to give attention to negative behavior and we learned to allow him to suffer the consequences of his own actions.

This meant letting him fall behind in his schooling and experience poor grades. This meant taking the car away because he could no longer make the payments. This meant doing

By Dr.
James and
Mary Kenny



his own laundry when he left his clothes on the bedroom floor.

We did reward any behavior that was positive and headed toward health. We were guided continually by the counselors in the treatment program, the psychiatrist who insisted that we stay with the ToughLove approach and, of course, our support groups of AI-Anon and ToughLove.

Now it is two years later and all of us are healthier. Our son is in college. More important, he feels good about who he is. We are closer as a family.

I would tell the parents of teens that your teenager may not listen to you, but don't give up on him. When he falls, no matter how far down, allow him to get up by himself. Meanwhile, go to ToughLove, seek professional mental health

help and ask for God's guidance. Let him know you are available and are loving him. To do nothing is the worse thing you can do. (Illinois)

Thank you for an excellent letter. I believe it speaks for itself. You are correct to point out that some firm action must be taken in the face of such obvious and serious misbehavior. You cannot simply stand by and hope things will get better without intervention. Alcohol, drugs, sex and the fast life are too immediately rewarding. They must be stopped.

At the same time you are taking a firm and realistic approach to stop the bad behavior, you must give your attention and focus to what is good. As you so nicely write, stopping the bad and attending to the good is not doing nothing.

Yes, teens need to experience the consequences of their behavior and not be protected from a temporary hurt by well-meaning parents. This means they need to pay their own speeding tickets, earn their own money and not be excused from trouble at school or with the police by parents.

The ToughLove approach ("Tough Love," by Phillis and David York and Ted Wachtel, Bantam, 1983) is a sound response to teens out of control. Congratulations to you and other parents of teens who are willing to take a stand.

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

Children facing failure

It was a routine baseball game with active ten year-olds and their families dotting the field. Then the young pitcher walked several batters in a row. With each he became more erratic in style and behavior.

The coach went out and talked with him encouragingly but it only served to upset him further. Finally, he threw down his glove and stalked to the car.

His parents, sitting near us, were upset with him and embarrassed. His mother said, "We don't know how to help him. He's never learned how to lose in anything he does. Do you have any suggestions on what we should do? He's fine when he's winning," she said, "but when he loses he gets sullen and won't talk with us or play with other kids for days."

"What do you usually do when he acts like he just did?" I asked.

"Usually, we're embarrassed and we leave. We talk with him about poor sportsmanship and all but he just sulks and blames in on someone else, or threatens to quit."

"Why not take him up on it?" we asked. By now the boy was approaching us with hostile body language.

"Do you think we should? I mean, wouldn't it be better to make him stay in and learn to lose?"

"He doesn't seem to be learning, though, does he?" I asked.

The boy slumped down beside his parents and mut-

By
Dolores
Curran



tered, "I waited for you in the car. Let's go home."

I was pleased to hear his father say, "We want to watch the game. That's why we came."

"Well I don't want to," he sneered.

"Go along home, then. Or wait for us in the car."

The boy shot a wondering look at his father and said no more. At the next game he was subdued and I asked his mother what happened.

"We got the courage to tell him he either shapes up and learns to lose or he quits. We said no more scenes and no more sulking. Before we felt sorry for him. This approach seems to be working."

Wise parents. Teaching kids how to lose early in life is a necessary part of parenting. None of us like to see our kids unhappy romances, rejection by friends, and loss of

status.

Failure is a part of life and learning to deal with it confidently starts early. When we parents try to help kids avoid failure or to compensate for it by buying them gifts, blaming others, or allowing them to make family life miserable, we get in the way of their learning.

Sports and school are two familiar arenas of childhood where failure is experienced. Coaches and teachers realize that failure is part of the learning process and they don't applaud parents who rush in to rescue their children from consequences.

"I have a student now who can't make friends because of his domineering behavior," a teacher told me. "His parents are concerned but instead of making him suffer loss of friendship to the point where he changes his behavior, they buy him friends by taking them skiing and other expensive places. It's really sad because he isn't learning how to get along at all."

Our own children have experienced many disappointments along the journey to adulthood. It was difficult at the time to step back and watch them suffer but we know now that their early experiences helped them face more serious challenges as young adults. They have told us so several times, which makes parenting more rewarding. In retrospect, of course.

(c. 1988 Alt Publishing Co.)

Family Matters

You only get one chance to be kind

By Carol Farrell
Director, Archdiocese of Miami
Family Life Ministry

We recently moved and are going about the business of adjusting to new places in which to shop, get our shoes repaired and have a bite to eat. Recently we heard of a nearby restaurant which was supposed to be very good and we decided to give it a try. It was a weekday evening and the restaurant was not especially busy. The food was tasty but the service was half-hearted, at best. As we left we decided that we would not return: there are many restaurants more enthusiastic about their business which provide quality food and service. As we walked away reflecting on our experience, we observed that although that particular restaurant has many opportunities to do a good job, it has only one chance with each of its new customers. If they blow it, they don't get another.

That experience and thought really lingered with me. More than disappointment it was the thought of all the opportunities each of us have in a lifetime. What kept coming back to me was that although our opportunities are countless, there is only one opportunity to respond to

this specific person or these specific circumstances.

There are numerous applications for what I have quickly come to regard as an axiom of life: that you only get one chance. This is especially true for those of us serving in some official capacity for the Church, and for all of us in family life. Opportunities to be kind, efficient, helpful, loving come one after the other -- but each is unique and unrepeatable.

Consider the possibilities created by the telephone. Answering the phone is not generally regarded as that important a job or task. In reality it's not merely important, it's absolutely critical to the image of the receiver of the call, be it an individual, family, a church or corporate office.

A brusque, hurried, unhelpful response creates a memorable impression. It can be the only and final impression if the caller decides that it is not worth the effort to pursue his purposes if this is what he/she has to put up with.

Consider the special event. Years ago, an aunt of mine told me the story of her first grandchild's baptism. This child had been an answer to many years of prayer. This

was an *occasion* for her family. But the clergyman who presided had obviously performed many baptisms and seemed in a great hurry to get it over with.

In a humorous but bitter tone she commented that perhaps he had to catch a rocket to the moon! Portions of her family had been away from the church for many years and her hopes were that his special ceremony would not only celebrate this longed-for child but would also be an invitation back into the richness they had been missing. You can bet that didn't happen.

Consider some every day interactions. Any parent with grown children has cringed to hear of some unremarkable event that continues to be painfully alive in the memory of his or her child. It may have been a curt "I'm busy. Don't bother me now!" or a turning away from a request that left the child with a feeling of abandonment that refuses to be shaken.

Likewise, it is important to remember that most often we come through with just the right response, the response that is life-giving.

Yes, we all have many opportunities. But the same one does not usually offer itself to us again and again.

Readers' choice of top movies

Your votes are in and the winners are numerous.

Regular readers will remember (I hope) my recent columns in which I listed 10 films fit for viewing by the entire family. At the end of the list, I asked you to offer some of your own nominees. In came the mail and up went my optometrist bill as I

By
**James
Breig**



read your suggestions.

Some of you simply slipped me the name of a favorite movie (said one man, almost out of the side of his mouth like a tipster, "The Man From Snowy River.") Others gave more detail, following the style I had used for my list: giving not only the name of the movie, but also its good and bad points.

Everyone seemed willing to follow my rules: that the movies be non-obvious choices, that they be fiction rather than documentaries and that they inspire, inform or educate as well as entertain.

Now, I'll get out of the way and let you have your say. Here is the list of reader-suggested films for families:

- "Harry and the Hendersons," said a woman in California, who called it "truly funny and exciting—plus it carries a valuable theme: that all life is worthwhile along with the idea that it is important to stand up for what you believe."

Aware of my rule that caution flags should be put up, she noted that the movie "contains several 'bad' words, but they are few and far between. We all enjoyed this film, from my toddler (18 months) to my husband."

- "Enemy Mine," suggested a Pennsylvanian who is a mother of six children and two foster sons. "'Enemy Mine' is both

under-rated and mis-rated," she charged.

While pointing out "nasty words," she lauded the science fiction movie's stress on friendship, keeping your word and loyalty. It should also provoke discussion in families on prejudice, greed and man's inhumanity, she said.

- "The Gods Must Be Crazy" was the choice of a Nebraska mother of two daughters, 9 and 5. "It contains humor and drama," she wrote. Viewers will also feel compassion for a tribal native who is unjustly arrested. This man's basic goodness sets a good example for us all."

She didn't point out, but I will, that the movie contains nudity among African native women.

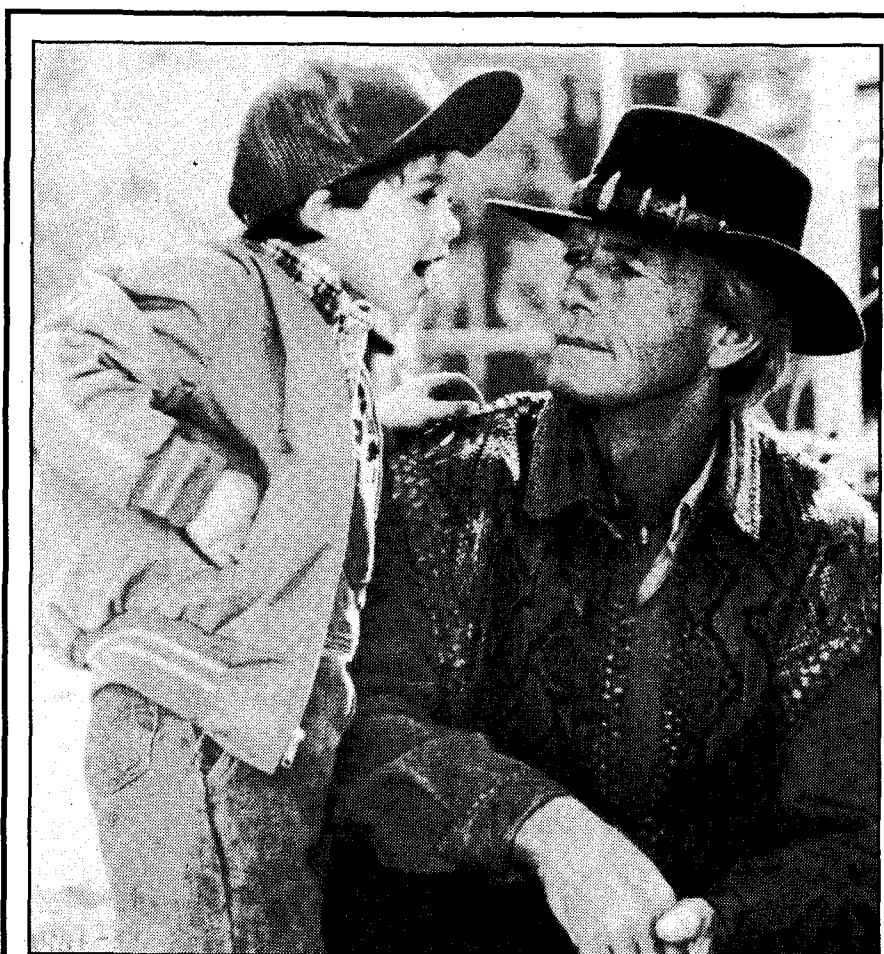
- "Tender Mercies" was boosted by a Massachusetts reader, who said it "promotes family, responsibility and religion. The family goes to church and God is depicted favorably (isn't that rare?)."

The movie could inspire families to talk about overcoming difficulties caused by a bad lifestyle and acceptance of a step-father by children, she said, while warning parents about "occasional four-letter words."

- "The Earthling," starring William Holden and Ricky Schroeder, was the selection of an upstate New Yorker. The film chronicles the adventures of "a dying man making the dangerous and difficult trek back to his home in the Australian Outback" who links up with a boy whose parents have just been killed in a car accident (a scene which the reader rates as perhaps "too intense for younger viewers").

"The two learn from each other," said the reader, such virtues as courage, self-reliance, acceptance and hope, "things the human spirit needs to survive and succeed."

By the way, Fred Rogers, the host of "Mister Rogers' Neighborhood," offered his suggestions, too. His favorites include "Lili," "A Trip to Bountiful" and anything with Fred Astaire in it. (I don't think the latter results from "fredjudice" on his part.)



'Crocodile' Dundee

Between saving his girlfriend and thwarting drug pushers, "Crocodile Dundee (Paul Hogan) takes some time out to meet a young New Yorker in a scene from "Crocodile Dundee II," which is classified A-II (adults and adolescents) by the U.S. Catholic Conference. The USCC cites the film's "laid-back humor" and "wonderfully appealing" portrayal of the hero. The Motion Picture Association of America rating is PG, parental guidance suggested. (NC photo)

I'll conclude by reiterating a key caveat: Parents should preview all movies to make sure they are suitable for the circumstances unique to their own families.

Thanks to everyone who submitted a suggestion, including those I didn't have

room for. As the summer goes along, I'll try to append some more suggestions to future columns.

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- ☐ **'Focus on Life'** In English with Father Dan Kubala, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is July 24.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WLTU-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. **Topics:** Week of July 11: Immigration Laws
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTU-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in En-

glish and Saturdays at 5 p.m. in Spanish.

- ☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- ☐ **'Glory of God'** With Father John Bertolucci, on the

Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.

- ☐ **Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

Radio programs

- ☐ **'Blessed Are the Music Makers'** Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WKAT, 1360 AM
- ☐ **'Life Is Good'** Hosted by Dick Mishler, Sundays at 9:30 p.m. on WKAT, 1360 AM
- ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at 7:15 p.m. on WEXY 1520 AM

In Spanish

- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays thru Fridays at 11:30 a.m. on WRHC, 1550 AM
- ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, Mondays, Wednes-

days and Fridays at 2 p.m. on WAQI, 710 AM

- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM
- ☐ **'Una Historia de la Vida'** Co-hosted by Dick Mishler and Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m. on Radio Mambi, WAQI
- ☐ **'Una Vida Mejor'** Co-hosted by Dick Mishler and Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM

What's Happening



SUNDAY VISITOR. Our Lady of South Florida, a statue of Mary created by a local sculptor has been visiting parishes throughout South Florida recently. Here she is seen with a delegation of St. Bernadette parishioners that accompanied the statue to St. Bartholomew Church in Miramar.

Dick Moran, 56, cared for runaways

A Mass of Christian Burial was concelebrated last Friday in St. Louis Church, Kendall, for Richard A. "Dick" Moran, executive director of the Miami Bridge, a shelter for runaway youths. Moran died of a heart attack while driving his car to Stuart on June 27.

Msgr. Bryan O. Walsh, director of Catholic Community Services, Inc., was the principal celebrant of the Mass for the 56-year old native of Greenfield, MA, who came to Miami in 1959. In 1975 he became director of the program at the Bridge, then an agency of CCS.

Prior to his coming to South Florida, Moran had attended Notre Dame University and served as an officer in the Marine

Corps Reserve. Before beginning his work with runaway youths from all parts of the nation, he had been dean of students at Biscayne College (now St. Thomas University), had taught criminal justice at Miami-Dade Community College and was superintendent at Dade County's Youth Hall. From 1973 to 1975 he was associate director of St. Luke's Drug Rehabilitation Center.

He was a member of the Miami Coalition for Care to the Homeless, served as treasurer of the Florida Network of Youth and Family Services, and also was a member of the Southeastern Network of Youth and Family Services and the National Network of Runaway Youth and Family Services.

In addition to his wife, June, Moran is survived by a son, John; four daughters: Margaret Joffe, Kathleen Winwood, Eileen Cordes and Carol Moran; two stepdaughters, Brenda Lively and Karen Smith; two brothers, three sisters, three grandchildren, and two step-grandchildren.

At the family's request, donations are being made to the Miami Bridge, 1149 NW 11 St., Miami, 33136, in lieu of flowers.

Its a Date

The Feast of Our Lady of Mount Carmel will be celebrated on July 15th with a special Mass and procession at 7 p.m. The church will be open on July 16 from 3 p.m. for private prayer and meditation. The celebration will close at 11 a.m. Mass on July 17.

An office and household furniture sale will be held at the old Daughters of St. Paul book store, 2700 Biscayne Blvd., from 9:30 to 2:30 p.m. on July 9th. File cabinets, storage cabinets, shelving. For info call 559-6715.

The Cenacle will host a 6-day Scripture Guided Retreat from August 8-14. Silent retreat geared to helping people pray with scripture and develop a sense of contemplation and reflection. Conducted by Fr. Greg Comella, C.P.P.S. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, 33462. (407) 582-2534.

Villa Maria to provide hospice services

Villa Maria Nursing Center and Hospice Inc. of Miami have entered into an agreement to provide hospice services to the terminally ill residents of Villa Maria Nursing Center, 1050 N.E. 125th St., North Miami.

Hospice Care is a palliative treatment program delivered in a compassionate manner to enhance the quality of life for its patients. The treatment program goes beyond pain management to meeting the needs of not only the patient but also the patient's family. The hospice team of nurses, physicians, social workers, chaplains and others will work in a coordinated effort with the staff of Villa Maria Nursing Center to provide the highest quality of hospice care.

Elliott Brown, vice president of clinical services at Bon Secours Hospital-Villa Maria Nursing Center, a 272-bed nursing care and rehabilitation center owned and operated by the Sisters of Bon Secours, said he is looking forward to a long and successful relationship with Hospice. Brown said he is confident that

the highest quality of patient care will be delivered in a compassionate manner, consistent with the traditions of the Sisters of Bon Secours and Hospice.

Rev. Hugh Westbrook, chairman and chief executive officer of Hospice, said he is pleased to be affiliated with the Villa Maria Nursing Center because of its fine reputation and history of providing quality, compassionate care.

Hospice Inc. of Miami is the largest hospice in Dade County and provides services to thousands of people annually. Hospice is a community nonprofit organization fully licensed by the State of Florida. It is one of the first hospices in the United States to be certified by the U.S. government to provide hospice services to Medicare patients.

For more information on the Hospice program at Villa Maria Nursing Center, call Sherry Brunner, director of admissions, at (305) 891-8850, Ext. 302.

Amelia Battaglia

A Mass of Christian Burial was celebrated last Friday in St. Helen Church, Fort Lauderdale, for Amelia Battaglia, who died June 27 at the age of 66.

Msgr. William E. Powers, associate pastor, was the celebrant of the Mass for the long-time Archdiocese employee, who was secretary and administrative assistant to Sister Lucia, director of the Marian Center for the Mentally Retarded in Opa Locka. Participating in the Mass was a large group of mentally retarded children and their parents as well as the Sisters of St. Joseph Cottolengo who staff the center.

A native of Paterson, New Jersey, Amy, as she was known to friends and co-workers, came to Miami in 1958 and joined the staff of *The Voice* in 1959, when it was founded, as secretary in the advertising department. In 1961 she became secretary to the Chancellor, a position which she held until 1965 when she began her work at Marian Center, then just a year old.

Between 1972 and 1975, when her husband Anthony C. was transferred in his business to Orlando, she was secretary at St. Augustine Church, Casselberry.

She returned to the Marian Center in 1975 and retired in the summer of 1986. At the time of her death she was still serving as secretary of the center's board of directors.

She is also survived by her sons, Anthony, Queens, New York, and James of Miami, as well as a sister and a brother.

Germaine Marie Christman, 61

A Mass of Christian Burial for Mrs. Germaine Marie Christman was concelebrated June 25 in Our Lady of the Lakes Church, where her son serves as associate pastor.

Father Robert Christman was the principal celebrant of the Mass for his 61-year-old mother who died June 22 following a

massive coronary. Auxiliary Bishop Norbert M. Dorsey, C.P. presided and also concelebrated the Mass.

A long-time member of St. Mark parish, Boynton Beach, Mrs. Christman moved to Miami about a year ago. She is survived by two other sons: William, Hobe, and Charles, Miami Lakes.

Brother Rene honored for dedicated ministry

Brother Rene Chenier, B.G.S., House Director of Camillus House, shelter for the homeless in downtown Miami, was recently presented with the Call to Brotherhood Award by the National Assembly of

Religious Brothers for "outstanding service and dedication in the ministry." The NARB is a grassroots organization for religious brothers from all congregations and societies.

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Lay ministry sponsors pastoral care class

When a sick person can't go to church the church comes to them. With that idea in mind over 30 South Floridians gathered at Holy Cross Hospital to learn how to be Good Samaritans. People from all ages and parishes attended a pastoral care class sponsored by the Archdiocese of Miami's Office of Lay Ministry.

For anyone interested in helping the elderly, the homebound, those in hospitals or hospices, it was a "basic training" in communication skills and Christian compassion.

Every Friday night for ten weeks, professionals such as doctors, nurses,

priests, hospice workers and counselors shared their expertise. People spoke about personal cases, raised questions, and as always, the class ended with a prayer.

There was much to learn. How to walk into a patients room, when to call a priest, the five reactions to terminal illness, and more: everything from the history of the early church to "living wills" was discussed and debated. It became an exploration of how to love as Christ would.

It was also a call to examine the participants' own journey of spirituality, facing terminal illness in others with the reali-

zation that death is a natural process and one that unlocks the doors to eternity.

For information on the next pastoral class please telephone 757-6241.

Francis O'Neill, priest's mother

MAITLAND- A Mass of Christian burial was concelebrated on June 30 in St. Mary Magdalen Church here for Mrs. Frances O'Neill, whose son is Chancellor of St. Thomas University, Miami.

Father Patrick O'Neill was the principal celebrant of the Mass for his mother who died at the age of 98 on June 25.

Mrs. O'Neill, the mother of nine chil-

dren, has resided in Maitland for the past eight years and has been a daily communicant at St. Mary Magdalen Church. In recognition of her work on behalf of the impoverished and the sick she was honored as a Dame in the ecclesiastical order of Malta. Her husband, Felix, who died last year was a Knight of Malta. She is survived by 5 other sons and 3 daughters.

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Publication promised. M.C.N.

My special thanks for guidance,
strength, and peace the Lord has
given to me and my family. Also,
for the Blessed Mother and St. Jude for
listening to my needs and prayers. I
am so grateful for our blessings and
the help. Take care of my Mother and
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Loretta Hunley

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tercessor 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
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Thanks for answering my prayer.

E.M.D.

Thank you St. Jude
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for prayers answered.
Publication Promised.
A.L.R.

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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. Thank you for
answering my prayer. R.N.P.

Thanks to St. Jude for prayers
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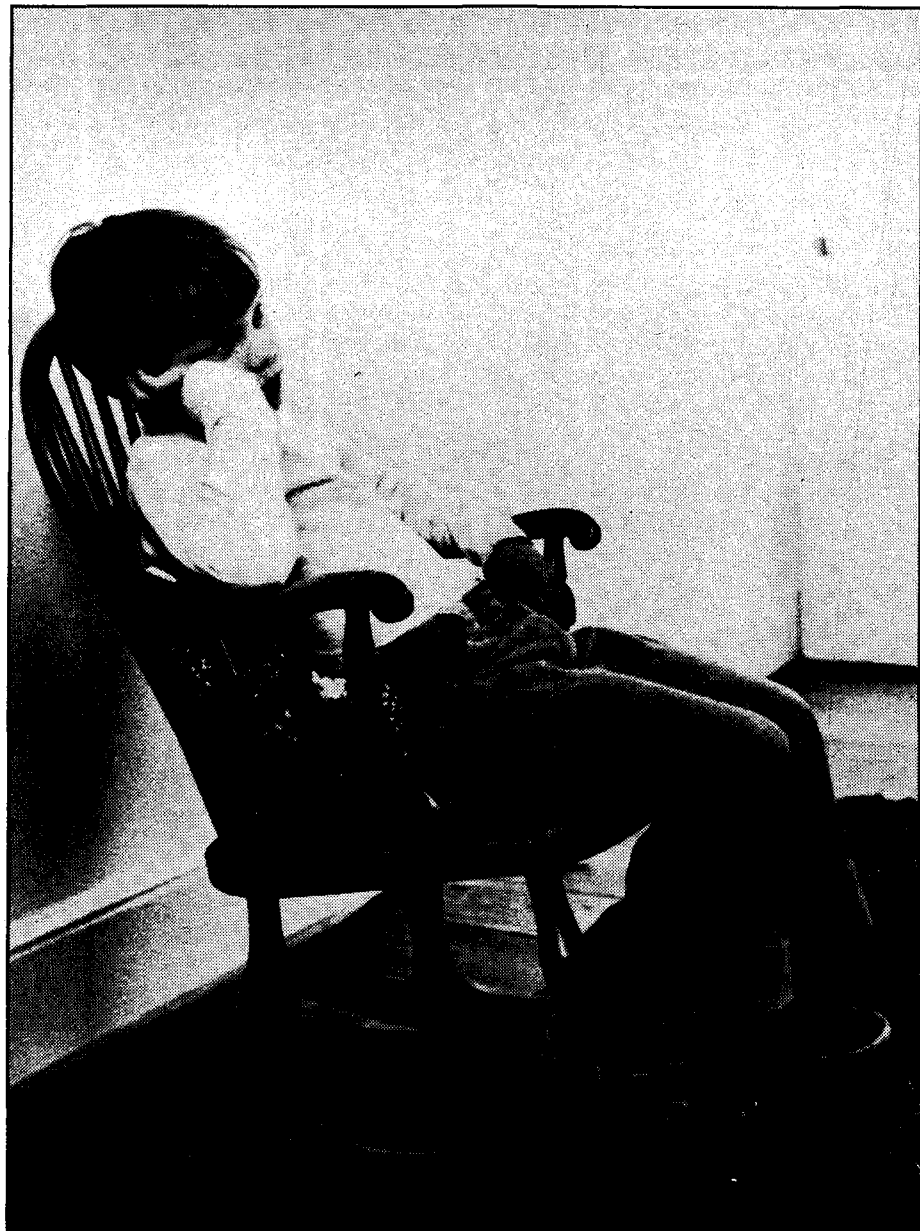
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Almost everyone knows what it's like to feel down. Most people know, too, how an understanding smile from someone can perk them up. So imagine how therapeutic a smile can be when coupled with prayer and a desire to make Christ present. (NC photo)

Smile! It's very therapeutic

By Father Eugene LaVerdiere
NC News Service

Most people know what it means to feel "down," to have a slight headache and even an upset stomach. At such times we feel helpless, somewhat depressed and incapable of rising to the day's challenges.

Then someone comes along with a relaxed smile and a gentle word. The world starts to look "up," and before we know it we too are smiling and even laughing.

The smile comes when we stop feeling sorry for ourselves and begin to look outward to others who may be as badly off or even worse off than we are. With a smile comes compassion, love and a desire to help others.

The smile says, "I take you seriously." The laughter says, "Isn't it wonderful to be together!"

Smiles and laughter are therapeutic. So just imagine what they can accomplish in the company of Christ's presence and of prayer.

The Gospels are filled with examples of Jesus healing those who come into his presence with faith, asking for healing or merely touching him in hope of being healed.

In the Gospels, physical health and spiritual health come together. When Jesus lifts the burden of sin from someone, he also raises the person to health.

This association of health and forgiveness, however, does not mean that someone is ill because he or she has sinned. John's Gospel makes this plain when Jesus' disciples ask him whose sin caused a man to be born blind. Jesus answers that no one sinned. The man's blindness was "so that the works of God might be made visible through him." (Jn. 9:2-3).

The work of Jesus, who was both reconciler and healer, continues in the life of the church today, especially in the ministry of those such as hospital chaplains, who visit the sick in the name of the church. Their work supplements that of the doctors and nurses.

- A good doctor emphasizes the physical side of healing without neglecting the personal and spiritual side. Doctors know that healing depends on spiritual factors such as the will to live and a healthy attitude.

- A good chaplain emphasizes the spiritual side of healing without neglecting the physical side. Chaplains know that they cannot provide the whole cure and that physical factors also need to be attended to.

But what applies to chaplains applies to all of us. When we visit someone who is sick we should bring with us the compassion of Jesus — along with a warm smile. A surprise may await us, however. We might find it is we and not the sick who most need healing.

For a couple of years, I visited an old priest in Chicago. His name was Clarence Loch. After a tracheotomy he spent much of his time in a hospital unable to speak and unable to eat. He had become very weak and lay on his back, hardly moving.

As I walked into the room, Father Loch would slowly turn his head, join his hands above his chest and smile with his whole face. Since he couldn't speak, he moved his hands slightly back and forth.

I knew what his gesture meant. But I needed to let him know that I knew. So I would verbalize it for him: "Pray for me and I will pray for you."

The movement of his hands and his smile said everything. Yes, he did want a blessing. Before leaving, I would bless him and I would bend over and kiss him on the forehead. Walking away from his smile I felt I had kissed the suffering, praying, reconciling and healing figure of Christ on the cross.

I went to the hospital because I cared for Father Loch. But I also hoped to bring the healing presence of Christ to his bedside.

I walked away knowing that the old and very sick priest, who has since gone home to God, was much healthier than I was. In my whole person, body and soul, I knew I had been healed.

Taking good care of our 'temple'

By Dona Hislop
NC News Service

"Your body is a temple of the Holy Spirit," St. Paul told the early Christians of the city of Corinth (1 Corinthians 6:19).

His message at the time concerned sexual immorality, which is a sin against the body. But if he were tailoring his message specifically for today's believers, isn't it possible that he might tie this bodily theme to health issues as well — to the

responsibility to care for the body to the best of one's ability, since God uses this vessel to become known to the world?

There is something about being a Christian that points toward a concern for health.

Father Larry Gesy, associate pastor of Our Lady of Victory Parish in Baltimore, Md., founder of the Catholic Healing Ministry of Baltimore, has prayed with thousands of people who have come to his healing services in the past six years with all kinds of health problems.

Some people come for the "strictly magical" — just to see a miracle, he says. "But the majority are there because they truly hurt emotionally. They are looking for peace and are reaching to the church to help them in their struggle." They realize that "to be effective as a 'temple,' they need the balance of physical, emotional and spiritual well-being."

Many come to ask the Lord to heal the pain of memories and broken relationships which "often result in resentment and hate that affect spiritual as well as physical health," Father Gesy says.

Those who attend the healing services celebrate the Eucharist, where, Father Gesy, says, "they receive inside their bodies the body of Christ, who is the great healer."

If a healing service is one place to pursue good health in a spiritual environment, a quite different place is found in an exercise class called "Body and Soul." It operates in many parts of the United States and in several other countries as well.

"Body and Soul" classes are frequented by Christian women whose primary motivation for exercising is to care for their bodies. The interdenominational classes open with a simple prayer. Participants bend, stretch, jog and dance to contemporary Christian music. Most wear comfortable shorts and T-shirts or sweat suits.

Carol Wooton, a "Body and Soul" instructor in Vienna, Va., says that in addition to exercise classes, "Body and Soul" holds seminars on diet, nutrition and "spiritual fitness." She summarizes the mission statement of the program: "to glorify God, serve the needs of Christians for organized exercise and provide a forum for pre-evangelistic outreach to the community."

She feels that allowing poor health to develop hurts our self-esteem, and that "when our self-esteem is down, we're not able to function well as servants of God."

Like Father Gesy, Wooton talks about the biblical reference to the temple of the Holy Spirit: "The Lord gave us the temple," she says, "and we need to take care of it and do the best we can for it."

To be effective as a 'temple' people need the balance of physical, emotional and spiritual well-being.

Scriptures

Biblical health records

By Father John Castelot
NC News Service

The people of biblical times held physical and emotional health in high regard. This is expressed quite eloquently in a passage from Sirach: "Better a poor man strong and robust, than a rich man with wasted frame. More precious than gold is health and well-being, contentment of spirit than coral" (30:14-15).

Note the interesting mix of the physical and the spiritual in that passage. Today this might be labeled the holistic approach to total well-being.

In fact, the Hebrew word peace, "shalom," is directly related to the word, "shalem" meaning healthy or whole. Unlike the Greeks, who introduced the division

of the person into matter and spirit, body and soul, the Israelites thought of the person as an indivisible unit. This had obvious effects on their attitudes toward health and sickness.

The rugged outdoor life of a predominantly agricultural and pastoral people was conducive to sound health. Such a life required much physical strength for both men and women. As a result, the physically strong person was highly regarded. Even when more and more people began to live in towns and cities, this remained the ideal. Life still was hard.

Not surprisingly, one encounters frequent prayers for "length of days," for the grace to live to see "one's children and one's children's children." Actually, the normal lifespan was around 60 if one did not meet

Health!

What's good for the body is also good for the soul

By Cindy Liebhart
NC News Service

"Overweight" was not a word that came to mind when you looked at 33-year-old Brian. So it was with considerable chagrin that he heard the doctor say he did not meet the physical requirements of his new job. His percentage of body fat was too high.

With the gut-wrenching realization that his career was at stake, Brian sprang into action. He altered his eating habits. He exercised vigorously. Within several weeks, Brian passed the physical.

But the experience shocked the former high school track star. Although he didn't drink and had given up smoking years earlier, there had been too much junk food and too sedentary a lifestyle. Brian made a decision. For the sake of his future health, regular exercise would become a priority in his schedule...

At 50, Ruth felt better than ever. Her swimming and walking were finally paying off. The stomach problems and fatigue she wrestled with the past two years seemed to be gone, thanks in part to her healthier diet.

For Ruth, health consciousness—and an awareness of its benefits—developed not out of a crisis but gradually. Among other things, she had discovered that outings to the pool three times a week helped relieve the stress of her busy life, giving her a more positive outlook and helping her deal more calmly with problems...

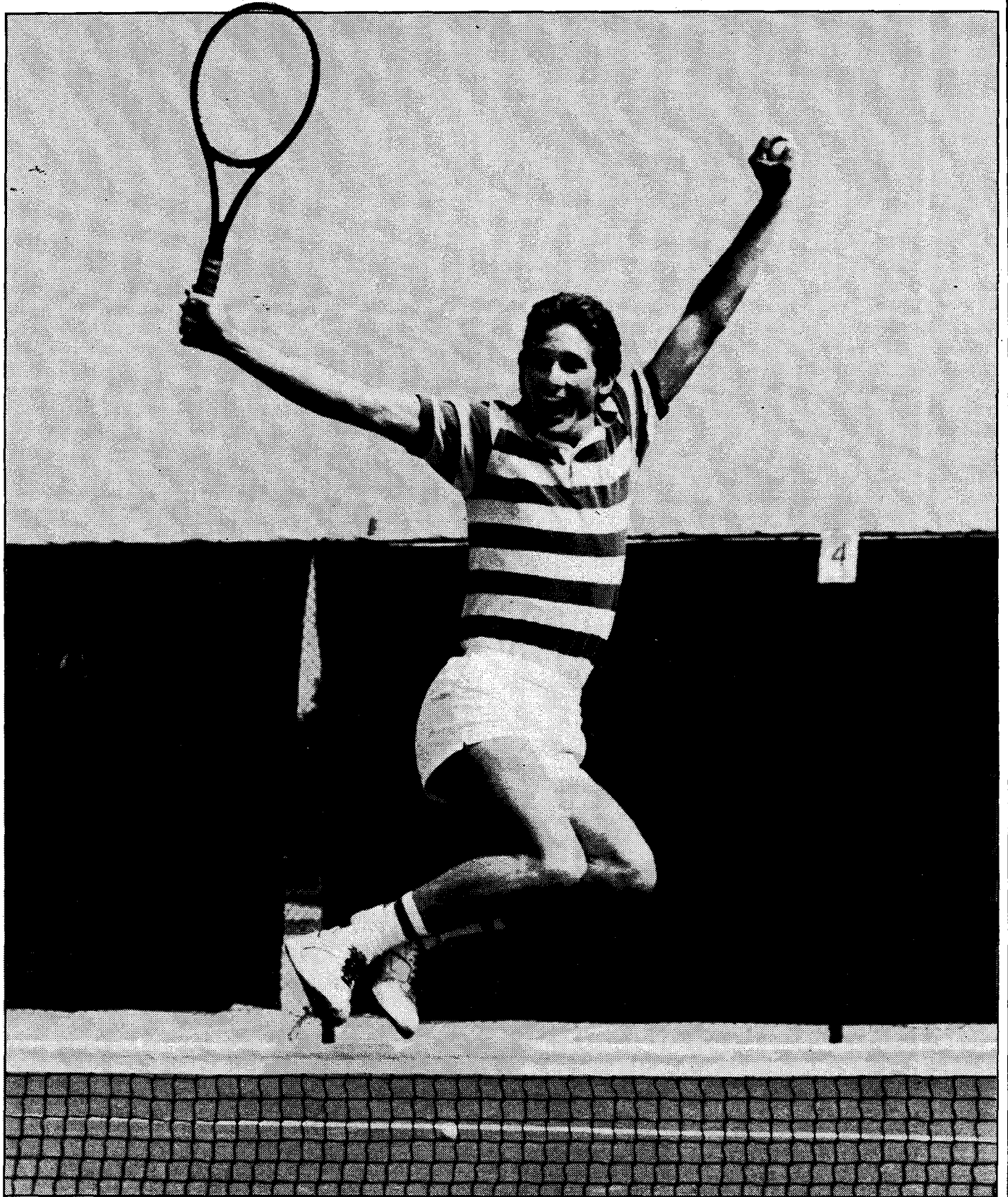
Suffering from chronic arthritis and a degenerative spine, Emma still manages to keep up the big house she and her husband shared for many years. It is a big responsibility now that she is alone, but she doesn't want to give it up.

Emma began participating in a hospital-sponsored wellness program in 1983, enrolling in yoga and a senior citizens' exercise class intended to help older people strengthen their arms and legs. Now 79, she still attends the senior stretching class two days a week and tries to go for a walk on the days she doesn't go to class.

No matter what their ages or circumstances, people today are almost consumed with concern for health and physical fitness. They bandy about terms like "high-density lipoprotein" and "resting pulse rate" in a manner once reserved to the medical community.

What's more, millions put their words into action, walking, running, cycling and working out in countless ways.

Part of the reason is a desire to be in control of one's life. As medical research continues to document the



relationship between diet, exercise and good health, people are taking notice. They feel that if they can take steps to improve their health outlook, it would be irresponsible not to.

The need people have to be at their best in various situations is another reason.

People see that exercise and good nutrition help them to meet their responsibilities at home and at work

more effectively. Among the benefits, they cite greater energy, reduced stress, higher self-esteem, increased mental alertness and an ability to relate better to others.

It is, of course, possible to be overconsumed by this interest—to become diminished by a passion that turns people in upon themselves, enslaving them.

But undertaken reflectively and with

balance, there is another possibility. Concern for health becomes not just a concern for the body but a concern for the entire self.

People are coming to realize the interrelatedness of body and spirit. For Christians—followers of the Word who became flesh—there is the realization that neither spirit nor body is superfluous. Each is vital. Care of one leads naturally to care of the other.

untimely accidents or a crippling or fatal disease.

All of this presumed that one survived infancy. But chances of that were not the best. Records from ancient Egypt indicate that only three of 10 babies were expected to make it.

The Bible is not a medical textbook. So one is left to read between the lines and to pick up on scattered clues to the health of the times.

It is safe to say that there was no medical science as such. But there are

clear indications of a variety of diseases, physical, mental, and and psychosomatic. These ailments, at least in the early times, were looked upon as divine punishment for wrongdoing. Such an attitude persisted throughout the biblical period—and into our own day in some circles.

When Jesus and his disciples came upon a man born blind, their question was quite natural under the circumstances: "Who sinned...that he was born blind?" Jesus' answer

indicates a departure from this viewpoint: "Neither he nor his parents sinned" (John 9:2-3).

Given this attitude toward illness, society never worked out a system of therapy, except for some traditional folk remedies. But an

amazing system of preventive medicine developed.

The Sabbath itself recognized the need for periods of rest to ensure continued and efficient work. The many directives of the law on personal hygiene aimed at controlling the spread of disease. The complex laws about what could or could not be eaten went a long way toward preventing food poisoning, a serious consideration in a culture which knew nothing of refrigeration.

The people of biblical times were not hypochondriacs. But they put a high value on health and did everything possible to promote it with all the means at their disposal.

Our Lady of the Rockies

'A monument to mothers and determined men'

By Dennis Blank
Special to Religious
News Service

BUTTE, Montana (RNS) - On a rocky, wooded mountain overlooking this mining town, there is a tall white statue of a woman with her arms outstretched in a loving way. As the sunlight splashes along the entire length of her dress, it is easy to get the feeling that she is looking out for the people below.

The statue stands over 90 feet tall, and some say she resembles in size and basic dimensions, the Statue of Liberty, which is 20 feet higher. One writer describes her as a "monument to mothers and determined men." This statue of the Blessed Mother has been affectionately called "Our Lady of the Rockies."

The building of this 51-ton statue, air-

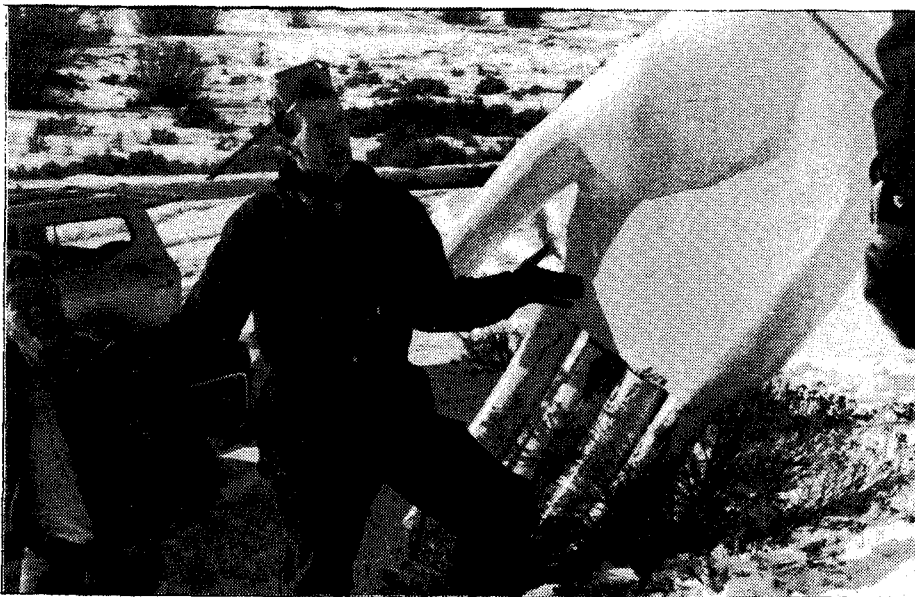
lifted by military helicopter in sections in sub-zero weather, is a tale of heart-warming vignettes and what some of the participants insist are minor miracles.

Many lives have been touched and others forever changed.

Since the statue was put on the eastern mountain cliff two years ago, prosperity has returned to this once depressed community hit hard by mine closings, according to business leaders, city officials and the local chamber of commerce.

New businesses are starting up. Australian developers are pouring millions into once abandoned copper mines to extract silver; a new Olympic high speed skating rink was just finished and construction is booming.

It all started with electrician Bob O'Bill, a devoted Catholic whose love for his wife Joyce turned to a simple prayer when she



MOUNTAIN LADY - Sculptor Leroy Lee stands beside a damaged hand of Our Lady of the Rockies considering how to repair it before it is lifted into place. (NC Photo)

became seriously ill in 1979. In thanksgiving for his wife's recovery, said Mr. O'Bill, he had wanted to build a small five-foot statue.

Joe Roberts, a heavy equipment dealer and life-long friend and business associate of Mr. O'Bill, thought the size was too small and would be easily vandalized. In the end, Mr. Roberts donated his yard area to work on the statue. He and another man kicked off a fund-raising effort with \$1,000 each.

Mr. Roberts asked his longtime employee, welder LeRoy Lee, to build the statue. Mr. Lee was shocked. He had never attempted anything like that in his life. That was in 1980. "I told Mr. Roberts I've built a statue before," Mr. Lee explained. "I didn't know what I was doing."

Scrap steel plating, huge pipes once used to carry cool water down the mine shafts were salvaged and brought to Mr. Roberts' yard. Between jobs, Mr. Lee began working on the statue's face, trying to shape the metal features by hand. After two days, he came home frustrated and told his wife that he was unable to continue with the project.

That Sunday at Mass, Mr. Lee looked at the statue of the Blessed Mother. A convert, he had never asked her for anything before. He prayed quietly to himself. "Mary, if you want me to build it, you have to show me how."

That night while he was sleeping, Mr. Lee was shown how to build just as if he were watching a movie. "It just flowed into me," he said.

For the 52-year-old welder, it was an experience of a lifetime. "I often ask myself, 'Why did the Lord pick me?'" Mr. Lee said. "I am a nothing."

Community-wide interest grew, but it was hard to raise money. Times were tough then. Many men were out of work. The idea of getting money at all seemed out of the question. But the handful of men persisted.

To Mr. Roberts, it was more than just a Catholic statue. It was a symbol to all men to honor their wives and mothers. "When they see it," Mr. Roberts explained, "they could tell their wives and mothers, 'I love you. I really do love you.' This is for all women and for the respect of Mary."



MOUNTAIN LADY - Finally assembled, the 90-foot steel statue stands on the Continental Divide overlooking Interstate 15 near Butte, Mont.

Archbishop is 'Roger' to ham operators

By Al Antczak

LOS ANGELES (NC) — About twice a month Archbishop Roger M. Mahony of Los Angeles closets himself in a tiny room in his third floor quarters in St. Vibiana's Cathedral, turns on his transmitter and puts out a "CQ," a ham radio term meaning he is ready to talk.

The archbishop of Los Angeles has been a ham radio operator since high school, when he received his FCC license and built his own ham radio equipment.

Now his radio room contains high-powered Japanese-made gear.

The archbishop recently talked about his hobby in an interview for a Southern California TV viewers magazine.

Ham operators, he explained, are known only by their first names. "So people know me only as Roger," he said.

He added that he has revealed his identity only twice.

The first time came on Christmas Day 1985 when his signal was picked up by a

man in Boston who said he was on his way to Christmas Mass.

The second occasion was last summer when an Australian, who was obviously a Catholic, inquired about the papal visit to Los Angeles.

The archbishop said his signal was strong and that he talked most often to operators in Japan, New Zealand and South Pacific islands. Sometimes, he said, there is a chance to be a pastor to someone.

One night he got a response from a man

in eastern Canada who spoke of his loneliness after his wife's death.

"It became a kind of mini-counseling session," the archbishop said.

He added that he did not divulge this identity, but that in his Los Angeles rectory, with headphones on, he was able to do the work any priest would do.

So, sometime late at night if you pick up a "Roger CQ, CQ," on your ham radio set, it just might be the archbishop of Los Angeles.

Cleaning a room to mother's delight

By Hilda Young
NC News Service

How to clean your room:

When your mother asks if your room is clean, say "yes."

When she asks if your bed is made, shoes put away, clothes off floor, balls and bats in garage dribble cage sanitized, say, "I was just getting to it."

She will say, "I am sick and tired of having to tell you to clean your room. It's a pigsty."

Aren't you embarrassed to have friends over? I sure am."

Think, "So keep your friends out of my

room, old woman.

Or just shut my door. There's no window in it, you know."

Shuffle to your room. Kick your socker cleats under the bed. You won't need them for three months anyway.

Same thing for your jean jacket, dead batteries, unfinished model airplane, barbells, magnifying glass and Mad magazine.

Yank the bedcover from the pile of sheets and blankets at foot of bed and throw it over bed.

Pull edges to floor on side facing door to block line of vision to storage area.

Smooth bed surface by patting lumps

until evenly distributed.

Discover dad's missing socket set under old Buick hubcap. Rehang hubcap. Put socket set in brother's room.

Practice jump shots and hook shots with dirty socks using corner behind door as target.

Stuff clothes hanging from dresser drawer back into drawers and force them closed.

On top shelf of closet, stack the following: football helmet, varnish can, empty cardboard box, old three-ring binders, wood burning set, BB gun, box of baseball cards.

Restack pop cans into a pyramid on

windowsill.

Remove baseball cap, belts and sling-shot from socker trophy. Stuff under bed.

Place miscellaneous cassette tapes and storage cartridges in shoe box and push under bed.

Turn on a tape of White Snake at full blast.

Flop down on your back on bed and pretend you are playing lead guitar.

Your mother will come and stand in the doorway with her hands on her hips and the vacuum cleaner at her side.

Say, "Better Homes and Gardens might call later to do a feature on my room. Would you take a message for me?"