The Pope to Lourdes at last

He will fulfill Marian devotion

VATICAN CITY (NC)—When Pope John Paul II visits Lourdes, France, Aug. 14-15, he will be fulfilling a promise and continuing a pattern of devotion to Mary which has marked his entire papacy.

"As you know, this pilgrimage was already scheduled for July 1981, on occasion of the International Eucharistic Congress," the pope said in announcing the trip.

"I am now happy that I can carry it out in the course of the Jubilee Year of Redemption, because I intend to pray to Our Lady—who was associated in a special way with Christ in the mystery of the redemption of the world—to be for every person the way that leads to her divine son," he added.

LOURDES is one of the most popular and probably the most widely known of all the world's Marian shrines. It attracts several million visitors every year, and nearly half a million bathe each year in the shrine's waters, to which miraculous powers are attributed.

Since his election to the papacy, Pope John Paul has visited many of

Continued on page 10

Fighting back

New League head to combat anti-Catholicism here

By Ana Rodriguez-Seto
Voice News Editor

Bring on prejudice, bigotry and simple ignorance. Henry Ferro will fight them all.

Friendly, talkative and decidedly confident, Ferro is the energetic young lawyer who recently took over as president of the South Florida chapter of the Catholic League for Religious and Civil Rights.

He plans to make the organization a voice to be reckoned with in the community, an immovable object meeting head-on the irresistible force of taking cheap shots at Catholics.

A graduate of St. Rose of Lima elementary and Archbishop Curley High School in Miami, Ferro is a "local boy," still a member of St. Rose, who takes his League responsibilities as seriously as a crusade. He wears his Catholicism proudly, and thinks everyone else should, too.

This is no time, he says, for pussyfooting Catholics to shrink from fighting for their beliefs. It's time, instead, they stopped hiding their religious identity when they enter the public arena.

"We don't have a choice anymore on whether we want to become involved in this community. We have to become involved or we'll lose our values," Ferro says.

Anti-God cancer

He cites "secular humanism" as the cancer which threatens the life of religious liberty in America. And he offers compelling examples that the patient is weakening:

- "Sr. Mary Ignatius Explains It All To You," a virulently anti-Catholic play (see The Voice, May 6, 1983) opens on Miami Beach and not one Catholic so much as whimpers in protest.
- Catholic schools are routinely accused of serving the interests of the rich and racist when tuition tax credits are discussed, despite factual evidence to the contrary.
- Right-to-life is quickly dismissed by the media as a "Catholic" issue, helping to muddy the waters of argument by turning the question into one of religion imposing its tenets on the

Continued on page 12
Accept more refugees, U.S. urged

MANILA, Philippines (NC)—A group of U.S. bishops touring southeast Asian refugee camps appealed to the American government to accept more refugees and to other Western countries to assume greater responsibility in resettlement. Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., warned that unless nearly 200,000 refugees are resettled, the camps in southeast Asia can develop into "something like the Palestinian problem." 

The Vatican announcement of the registration of Archbishop Emmanuel Milingo as head of the Archdiocese of Lusaka, Zambia, and his appointment as "special delegate" to the Pontifical Commission for Migration and Tourism signaled the end of a more than 16-month Vatican investigation of the archbishop.

An employee of the Rome religious house where the 53-year-old archbishop has lived since April 1982 said Archbishop Milingo was out of Rome until Aug. 12. Church sources said he had traveled to Lusaka to collect his belongings for a definitive move to Rome. No successor was immediately named for the Lusaka Archdiocese. Archbishop Elias Murule of Kasama, Zambia, has been apostolic administrator of Lusaka for more than a year.

The Vatican gave no details about Archbishop Milingo's new post at the Pontifical Commission for Migration and Tourism, but sources said the archbishop would probably be required to live at the Vatican.

The controversy which led the Vatican to order Archbishop Milingo to Rome in April 1982 centered on his reported ability to heal physical ailments through prayer. The archbishop, 53, says he discovered the power in 1973 and has healed hundreds of people since then. Many Catholics in his archdiocese supported him strongly, but others have questioned the authenticity of his healing ministry.

Last year Archbishop Milingo said he had been asked by the Vatican to leave his archdiocese on two days’ notice and to come to Rome for a psychological check-up. He said the Congregation for the Evangelization of Peoples, the Vatican agency in charge of missionary dioceses around the world, including Lusaka, had ordered him in 1978 to stop his public healing services, allowing him only to recite a healing prayer during Masses. But he continued to heal despite the Vatican ban, he said, because many people asked him to.

"How can you expect people to leave you free when they have seen my healings?" Archbishop asked in a 1982 interview with NC News. "How can you tell people not to believe?"

School prayer groups won't bow out

WASHINGTON (NC)—Representatives of several religious groups disagreed at a Senate committee hearing over whether to support legislation giving student prayer groups equal access to public school facilities. Archbishop Edward A. McCarthy of the National Council of Catholic Bishops, Rome, chairman of the Migration and Refugees Committee of the National Conference of Catholic Bishops.

Canon law course for bishops offered

ROME (NC)—The Pontifical Gregorian University will offer an introductory course in the new Code of Canon Law for bishops Nov. 3-22 in Rome. The course, which costs 75,000 lire (about $50), will include four hours of lectures daily, in Latin, by a professor of the canon law faculty of the Gregorian University.

Conference on laity planned

WASHINGTON (NC)—The National Conference of Catholic Bishops’ Committee on the Laity will sponsor an invitational consultation, "Work and Faith in Society: Catholic Perspectives," Oct. 23-25 to explore the role of lay people in Christian life in the world. Held in cooperation with the University of Notre Dame Center for Pastoral and Social Ministry, the consultation will meet at the Notre Dame Center for Continuing Education, Notre Dame, Ind.

Catholic women leaving Church

OTTAWA (NC)—Catholic women in Canada—dissatisfied with the church’s ban on women priests, its prohibition of contraception, and its stance on other issues affecting women—are leaving the church, according to a study on other issues affecting women—are leaving the church, according to a study by the Canadian Bishops’ Committee on the Role of Women in the Church. A report released by the committee after it surveyed women’s attitudes stated women’s rights in the church continue “to be treated as a marginal concern by the leadership of the Catholic church.”

Healthcare for unemployed backed

WASHINGTON (NC)—The U.S. Catholic Conference is supporting a bill which would let states use federal money to provide health care to 10 million unemployed workers who lost health insurance with their jobs. The bill, H.R. 3021, would establish a new program—Title XXI—under the Social Security Act. Unemployed workers, who are receiving unemployment compensation or have in the last two years, and their family members under 18 would be eligible under Title XXI for basic hospital care.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L O'Steen
Editor

The Voice
Miami, Florida
July 2, 1983

Accept more refugees, U.S. urged

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"How can you expect people to leave you free when they have seen my healings?" Archbishop asked in a 1982 interview with NC News. "How can you tell people not to believe?"
All the Archdiocese priests of South Florida will be gathered at one time for one week in September. The first Convocation for over 400 priests of the Archdiocese of Miami will be held in September.

Archbishop Edward A. McCarthy, has called all the priests together for this five day retreat to deepen the sense of priestly fraternity, to come face to face with the challenges confronting priests today, and to experience a spiritual growth journey among the priests.

Convocation ‘83 will serve as the priests’ annual retreat this year. All parish priests will attend the spiritual and fraternal gathering from September 19-23.

Archbishop McCarthy will also present themes of priestly fraternity, gain insights into the challenges confronting priests, and to experience a spiritual growth journey among the priests.

The Convocation will be held in the Colonnades Hotels, Singer Island, Palm Beach Shores. The Conventions provided an affordable and favorable setting for the retreat.

**Mass for Nicaraguans**

Several months early, Nicaraguans in South Florida celebrated the feast day of their country’s patroness, Our Lady of the Immaculate Conception, with a Mass at St. Mary Cathedral this week.

Archbishop Edward A. McCarthy was the main celebrant at the liturgy, which he explained, took place three months before the Immaculate Conception’s feast day of Dec. 8 because on that day the Archdiocese of Miami will be celebrating its 25th anniversary with a gathering at the Orange Bowl.

Speaking in Spanish to the more than 200 Nicaraguans present for Monday evening’s Mass, the Archbishop invited them to join their Catholic brothers and sisters at the Archdiocesan celebration in December.

He also prayed that Our Lady would protect all Nicaraguans and intercede with Christ for their intentions.

After the Mass, a statue of Our Lady was carried in procession inside the cathedral.
NEW YORK (NC)—The Archdiocese of Los Angeles has replaced the Archdiocese of Chicago as the largest See in the nation, according to the 1983 Official Catholic Directory. Los Angeles lists 2,37 million Catholics, 4,157 more than Chicago. The directory based on figures reported by the nation's 31 Latin Rite Catholic archdioceses, 143 dioceses, two Eastern Rite archdioceses and seven Eastern Rite dioceses, is compiled annually by P.J. Kenedy and Sons of New York.

The Los Angeles Archdiocese showed an increase of 66,440 over 1982 figures, while Chicago reported a decrease of 8,295.

THE NUMBER of Catholics in the United States is now 52,088,744, an increase over last year of 881,165, according to the directory. That increase is larger by 123,428 over the increase from 1981 to 1982.

The figures as of Jan. 1, 1983, indicated continued decreases in the number of priests, brothers and sisters and an increase in the number of permanent deacons.

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Brooklyn, N.Y., continues as the largest diocese with a Catholic population of 1,38 million, followed by Rockville Centre, N.Y., with 1,29 million.

In addition, six archdioceses and five dioceses reported Catholic populations of more than 500,000, including the Archdiocese of Miami, which reported nearly 900,000 Catholics.

Twelve Sees reported increases of more than 25,000, including two new dioceses: Las Cruces, N.M., and Victoria, Texas. Nine Sees reported decreases of more than 15,000, including Santa Fe, N.M., and El Paso, Texas, which lost part of their Catholic population to the new dioceses.

The TOTAL number of baptisms was down by 16,147, but the number of converts was up by 1,390, the directory reports. The number of Catholic marriages was down by 5,930.

The total number of seminarians studying at diocesan or religious schools was up by 409.

Figures for the number of priests, brothers, sisters and deacons as well as for baptisms, conversions, marriages and deaths are "very accurate" because they are taken from parish records which are sent to the bishop or archbishop each year, said Thomas Walsh, directory marketing manager.

The figures for Catholic population are the "most suspect because some estimate population differently," he said.

Lay movements told 'be visible'

L.A. now bigger than Chicago, Catholics in U.S. increase

CATHOLIC DIRECTORY REPORTS

The spirituality of laity in the United States is very deep, the bishop said, while the laity in Europe tend to be more secularized.

However, the political involvement of European religious groups does not necessarily take away from their spirituality, Bishop Cordes added.

American spirituality movements generally lack such public presence, he said.

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THE NUMBER of Catholics increased by 123,428 over the increase from 1981 to 1982. The figures as of Jan. 1, 1983, indicated continued decreases in the number of priests, brothers and sisters and an increase in the number of permanent deacons.

The bishop told the four bishops, 11 priests, religious and lay leaders gathered at the fourth meeting of the Major Movements.

The meetings, which began in 1972, allow members of the four movements to share common strengths and problems.
Among Catholics under 30, slightly more than one third attend church weekly, two-fifths attend less than once a month, and only 13 percent receive Communion every week... Even fewer young Catholics agree with traditional church teachings.

young Catholics and their return were examined by Franciscan Father Leonard Foley and Lisa Steinker in "Young Catholic Dropouts: Why They Leave, Why They Come Back." In his book "Young Catholics," sociologist Father Andrew Greeley concluded that a substantial majority of baptized Catholics under 30 are no longer Catholic "in any traditional sense of the word."

"Either they have left the church completely" said Father Greeley, "or they reject most traditional Catholic propositions and practices."

Among Catholics under 30, slightly more than one third attend church weekly, two-fifths attend less than once a month, and only 13 percent receive Communion every week, said Father Greeley.

Even fewer young Catholics agree with traditional church teachings, Father Greeley said.

He reported that almost three-fourths approve of premarital sex among the engaged, more than four-fifths approve of remarriage after divorce, more than nine-tenths approve of artificial birth control, and only one-fifth are committed to papal infallibility.

REGARDLESS of the reasons for leaving, said Hoge, many young Catholics return later in life. He classified four types of returning Catholics.

"Marriage returnees" come back because a fiancée or spouse influences them; "family-life returnees" want their children raised in the faith; "guilt returnees" have a sense of need, a void in their lives; and "maturity seekers" desire a stable, enduring, supportive society to help them cope with modern society.

For the increasingly large number of disillusioned young Catholics to become close to the church, they will have to experience a sense of community through good sermons, understanding priests, and relevant parish youth activities, said the sociologists.
Knights to stand up for family

COLUMBUS, Ohio (NC)—Meeting on the theme of Family: The Soul of Society,” the Knights of Columbus reiterated a commitment to the preservation of traditional family values at the 101st annual meeting of its Supreme Council Aug. 2-4.

Delegate expressed their commitment to natural family planning and heard several speakers emphasize the need for a strong family in today's society.

The head of the Vatican's highest body for the family reminded the Knights of Pope John Paul II's statement that the family is "the first and vital cell of society.

"SOCIETY cannot do without the family, not only because the family provides it with new generations of members, but because it is a 'school of deeper humanity' and the last bulwark against dictatorships, violence and any form of social pressure that deprives man of his freedom and individuality," said Archbishop Edouard Gagnon, pro-president of the Pontifical Council for the Family.

Supreme Knight Virgil Dechant told the Knights to have "the courage of our convictions when our principles are trampled upon and our rights are cavalierly disregarded.'

"When a human life in the womb is willfully destroyed, it is murder," he said. "When a so-called defective child is starved to death in the hospital after birth, it is a crime so callous, so heinous, that our language has no word to describe it.

"We need no Catholic Church to tell us these things. They pass the test of irrationality, of compassion, of love," he said.

"We need no Catholic Church to tell us these things. They pass the test of irrationality, of compassion, of love," he said. "We need a Catholic Church to tell us these things, for the common good.""
Religion in 'Star Wars'

Film trilogy uses elements from Christian and Oriental beliefs to frame tale of good vs evil

By John Dart
Special to Religious News Service

The "Star Wars" movies, a majestic mystical trilogy of the triumph of good over evil, has undeniably religious themes—but from what religious traditions, East or West?

'I wanted to make a kids' film that would strengthen contemporary mythology and introduce a kind of basic morality.'

George Lucas

As the third of the series, "The Return of the Jedi," enjoys summer box office success, two religiously varying viewpoints show how broadly the films appeal to the spiritually attuned.

Robert Short contends in "The Gospel From Outer Space," published this year, that the film is "extremely close to the Christian faith in its overall vision" and in many details. Many of the teachings given to the young hero, Luke Skywalker, by Obi-Wan Kenobi and the diminutive Jedi master Yoda about the "Force" wrote Short, sound "as if they could have been taken directly from the teachings of Jesus.... But the Force itself, which requires a concentrated yielding to go with its flow, is compared extensively to Eastern religious concepts by Gracia Fay Ellwood and Robert Ellwood in a paper that was prepared for delivery in late summer at the Mythopoeic Conference at Scripps College, Claremont, Calif.

"Numerous adherents of Taoism, Yoga and Zen Buddhism have taken for granted that there really is a force in our world... less obviously dramatic in its effects, but of great power nonetheless," said the Ellwoods, both Quakers and authors. He teaches world religions at the University of Southern California and she holds a master's degree in theology and literature from the University of Chicago.

Moral fairy tale

On the other hand, creator George Lucas has presented his movie principally in terms of his desire to present a fairy tale with clear moral overtones. "I wanted to make a kids' film that would strengthen contemporary mythology and introduce a kind of basic morality," he told Dale Pollock, author of "Skywalking," a recently published biography of the California filmmaker.

"Nobody's saying the very basic things; they're dealing in the abstract. They're dealing in the abstract. They're dealing in the abstract... less obviously dramatic but more on hoped-for dramatic effect for its mastery—the commitment is on-going, and where to end 'Star Wars.' Morality, 'I wanted to make a kids' film that would strengthen contemporary mythology and introduce a kind of basic morality.’

George Lucas

"Hey, this is right and this is wrong." Lucas said.

Pollock, an entertainment reporter for the Los Angeles Times, said the script for the first Star Wars movie went through enormous changes.

"He couldn't decide where to bring and where to end 'Star Wars.' Morality was the least of his problems," Pollock said, indicating that each character and ultimate descriptions of their nature and the nature of the Force depended more on hoped-for dramatic effect than any preconceived religious models. It was only in the third version of the first movie, for instance, that the script has the phrase, "May the Force be with you," a sound-alike to the Judeo-Christian ethic of responsibility for Pollock, the Force "embraces the alert all the time. While to be on the alert is not the ultimate of swordsman—Taoists have sought to move in harmony with the universe by disciplines in which they respond to the flow of chi, and one of the newest of the martial arts, aikido, focuses on this, she said. In addition, the two—encouragingly called to the Jedi knights—reflects the idea of not only the giving-up of self. No hand free to hold a shield, the Ellwoods noted.

The paranormal powers of the Jedi knights likewise have parallels in the stories about the Eastern masters of meditation, particularly the yogis.

"If you can depend upon good over evil, has undeniably religious traditions, East or West?"

Chinese 'force'

Gracia Fay Ellwood, the principal author of the paper, said the Force in Star Wars films has its closest parallel in the ancient Chinese concept of chi, which in fact has been translated as "force," but also "vital energy" and "spirit."

"Chi is not the same as the Tao," she said, "which means (though it can't really be put into words) the totality of the universe in this flow; the Way things are. Chi rather is an energy which emanates from all things and flows through all."

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The paranormal powers of the Jedi knights likewise have parallels in the stories about the Eastern masters of meditation, particularly the yogis.
BUENOS AIRES, Argentina (NC) — Argentine Bishop Enrique Angelelli was murdered, probably by security forces, in 1976 and did not die in an automobile accident as was officially reported at the time, according to a statement issued Aug. 4 by Argentine Bishop Jaime De Nevares of Neuquen.

Bishop De Nevares said that Bishop Angelelli was not liked by the authorities because of his social programs and investigations into the murders and had been killed as part of the military government's anti-guerrilla campaign.

Angelelli was killed because he was gathering evidence in the cases of two priests and a layman who had been murdered in his diocese, Bishop De Nevares said.

Bishop Angelelli, who headed the rural Diocese of La Rioja from 1969 until his death, mentioned publicly about the possibility that Angelelli had been killed as part of the military government's anti-guerrilla campaign, but no evidence was produced to support the allegation.

Bishop De Nevares' statement is part of the wave of human rights criticisms that have been aimed at the military during 1983 as the country prepares for scheduled elections on Oct. 30 as the first step towards civilian government.

The official version is that Angelelli had a grave accident...The other version...is that the accident was provoked.

Bishop Angelelli was killed because he was gathering evidence in the cases of two priests and a layman who had been murdered in his diocese, said Bishop De Nevares. The statement added that Bishop Angelelli had had numerous confrontations with the military authorities in La Rioja because of his promotion of church social action work among the poor.

The diocese is located in the Andes Mountains in northwestern Argentina. "The official version of the facts is that Angelelli had a grave accident which cost him his life," said Bishop De Nevares.

"The other version, which is on the tongues of everyone in La Rioja because there were eyewitnesses to the event, is that the accident was provoked. These eyewitnesses were not moved to denounce it because they also feared they would lose their lives," he added.

"These witnesses say that a white Peugeot caused the overturning of Angelelli's car. Afterward, while still alive, he was taken from his car to be assassinated by blows to the head," said Bishop De Nevares.

"Shortly after the accident occurred, more than 50 members of the military and police arrived and impeded anyone from getting close to the bishop, whose body was left on the roadside for six hours because of official orders," he added.

Other church sources said the previous church silence about the case resulted from church fear that a public statement would result in the murders of more priests and lay people in La Rioja.

Bishop De Nevares said that Bishop Angelelli was not liked by the authorities because of his social programs and statements in favor of the poor. He added that the murders of two La Rioja priests, Fathers Gabriel Lovnille and Carlos Murial, in July 1976, several weeks before the death of Bishop Angelelli, were an effort to intimidate the Bishop.

A WEEK later a layman was machine-gunned to death in his home, said Bishop De Nevares.

Bishop Angelelli began his own investigation into the murders and had the evidence he had collected with him at the time he died, added Bishop De Nevares.

If Bishop De Nevares' statement is true it would have tremendous repercussions in Argentina, where 90 percent of the 28 million people profess Catholicism. Catholicism is the state religion and the military government justified its counterinsurgency campaign as a defense of the nation's Christian values against Marxist infiltration.

SECURITY CHECK — At Pope John Paul II's summer residence at Castelgandolfo, Italy, a nun pats through a security checkpoint as police with metal detectors look through bags of tourists and pilgrims. Threats on the pope's life have prompted the extra security measures. (NC photo from Wide World).
Marxism topic of Dominican meeting

ROME (NC)—More than 130 Dominicans will meet in Rome beginning Aug. 29 to elect a new leader and to discuss the controversial topic of Marxism.

The 134 representatives of the order’s 7,200 priests and brothers plan to review a study paper on Marxism prepared by 10 Dominicans from nine countries who specialize in the subject. Also on the agenda is the election of a successor to Father Vincent de Cosenoungle, 66, as Dominican master general.

The meeting, a general chapter, is expected to last until the end of September.

REGARDING Marxism, the 10 Dominicans preparing the study paper met in Geneva, Switzerland, earlier this year and drafted a list of “orientations” to guide the discussion.

“Now live in a world where Marxism is present and has something to say,” said the eight-point list of orientations.

“If we wish to work in social change for the construction of a more just society, we have no right to be ignorant of certain elements of Marxist analysis which help one to understand the birth and transmission of structures of injustice,” the Dominicans said.

But, they added, “doctrinal and dogmatic Marxism is incompatible with the Gospel as well as with science.”

THE ORIENTATIONS quoted briefly from a 1981 letter by the Jesuit superior general, Father Pedro Arrupe, on Christianity and Marxist social analysis. In the section of the letter quoted, Father Arrupe said that it is possible “to bring together, by virtue of our art and of society, a certain number of methodological points of view, more or less springing from Marxism, on condition that we do not give them any exclusive character: for example, Father to economist, or economist to Father, to the structures of poverty, to those economic interests which can move this group or that.”

The orientations suggest periodic regional meetings of Dominicans to exchange viewpoints on Marxism.

The study paper on Marxism will be discussed but “not necessarily” voted on, according to Father John Mills, English-language press spokesman for the general chapter.

He said the study paper to be used at the meeting was not expected to be "radically different" from the list of orientations.

A MONTH before the scheduled opening of the Dominican meeting, a journalist in L’Osservatore Romano, the Vatican daily newspaper, condemned Marxism as a “grave danger” and a “dreaded and terrible adversary.”

“To defend ourselves against such a dreaded and terrible adversary... we should take account of its grave errors and unmask them with firmness and courage,” said a column written by Father Battista Mondin.

“Marxism represents a mortal challenge to humanity, and as a mortal challenge we must respond with total commitment, which does not exclude recourse to a strategy of battle, conducted above all by dialogue and critique,” Father Mondin wrote.

The Dominicans, also known as the Order of Preachers, were founded in 1217 by St. Dominic. Currently, the Dominicans have 5,600 priests and 1,600 brothers.

For more information call JORGE CASTRO, 685-4277
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Pope finally going to Lourdes

Continued from page 1

the world’s most famous shrines to Mary—Guadalupe, Mexico; Fatima, Portugal; Czestochowa, Poland; Knock, Ireland; and Loreto, Italy—as well as many other smaller or less known sanctuaries.

But the papal visit to Lourdes, postponed because of the May 13, 1981, attempt on the life of the pope, had to wait until Pope John Paul was nearly five years into his pontificate.

"Lourdes is one of the obligatory destinations for any Marian pilgrim, and it is perhaps the only important stop still missing from John Paul II’s itinerary throughout the world with reference to Marian devotion,” said a front-page commentary on the trip in L’Osservatore Romano, the Vatican daily newspaper.

"Since the beginning, John Paul II has placed his most important apostolic commitments under the protection of Mary and, little by little, during his trips, has entrusted to her nations, peoples, churches, continents," the newspaper added.

Paul VI praised at memorial Mass

CASTELGANDOLFO, Italy (NC)—The teachings and example of Pope Paul VI were praised by Pope John Paul II during several events Aug. 6-7 to mark the fifth anniversary of the late pontiff’s death.

The pope, vacationing at his summer residence in Castelgandolfo, 15 miles from Rome, celebrated an early morning Mass in Paul VI’s memory Aug. 6 at the Castelgandolfo parish church, and spoke about the late pope before reciting the Rosary Aug. 6 and during his Sunday Angelus talk Aug. 7.


"I wish now to evoke the dear memory of John Paul VI, who was also my friend and my great master in the faith," said Pope John Paul.

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THE LOURDES visit is also intended to emphasize Pope John Paul’s special attachment to the sick, an attachment which was heightened by his own lengthy recuperation from the assassination attempt.

On July 18, 1981, the wounded pope pre-recorded a 38-minute message for the eucharistic congress in Lourdes from his hospital room at Rome’s Gemelli Polyclinic. The message was televised to the congress three days later.

"God has permitted that I myself currently experience suffering and weakness in my own body, which makes me feel all the closer to you," he told the sick who had come to Lourdes seeking the cures attributed to the intercession of Our Lady of Lourdes.

"Your sufferings are not lost," he added. "They contribute invisibly to the growth which animates the churches."

Lourdes is a town of some 18,000 people in the Hautes-Pyrenees Department of southern France. In 1858, at the Grotto of Massabielle near the town, Mary appeared 18 times in six months to a simple, 14-year-old peasant girl.

WHEN THE GIRL, Bernadette Soubirous, asked her to identify herself on the last occasion, the apparition said: "I am the Immaculate Conception."

Mary directed Bernadette to dig in the dry ground, and what was found was no one had seen before. Since then, millions have bathed in its waters, which many consider miraculous.

Mary’s request that a chapel be built at the grotto and spring was fulfilled in 1862, after years of evidential examination established the credibility of the apparitions.

A candlelight procession of pilgrims moves through the grounds at Lourdes, France. The pope will also stop briefly at Tarbes, France, where he will meet with French President Francois Mitterrand. (NC photo).
Bill Keleher longed to see the world. He craved for new experiences. He wanted out of the frenetic college rat race, study, study, study.

He looked wistfully at Thailand and the Philippines. Then he wound up in Little Haiti, Miami.

He's not terribly disappointed. "I've lived in a new situation and I've worked with people from a different culture," said the 20-year-old Georgetown University sophomore recently.

"Since the beginning of this year, he has worked and lived at Pierre Toussaint Haitian Catholic Center, on Northeast 1 Avenue and 62 Street, first learning Creole ("I can get by"), then teaching English at night at the Center and in the Krome Avenue Camp.

From June 20 to Aug. 6, he ran a summer day camp, paying $9 a day camp. He was paid for by Georgetown University, which also awards him three credits toward graduation. It's tended to seven months by the summer young teacher.

Keleher is taking to Haiti a burning desire to keep on learning.

As he puts it, "I want to just get out and see things."
Help for the elderly

New Respect Life office opens

By Betty Kennedy
Voice Staff Writer

"Time has brought this God-given gift to maturity."

It was one of those record-breaking hot days in Miami, with only an occasional sigh of wind to bring relief. But they learned not to expect a spunky crowd from gathering beneath sprawling trees for groundbreaking ceremonies for a new Respect Life office dedicated to the elderly by the Family Enrichment Center on July 26.

All ages joined in the opening Mass to celebrate life and honor St. Anne and St. Joachim, parents of the Holy Mother. A young woman was accompanied by an infant who was seeing his first days of life. A woman who had grown as stooped as the trees around her seemed at peace in her golden years and described herself as "proud to be ninety."

During the service, nearby birds were quickly outsung by a small inspired choir from Visitation parish, led by vocalist Denise Sherwood.

BISHOP Roman presided over Mass held in the shady alcove. He encouraged the elderly to be a source of hope and guidance for each other. "...We ask the elderly to join us in the apostleship to the elderly who do not know Jesus Christ."

In March he was appointed chairman of the Archdiocese Commission on Aging. He said this gave him the opportunity to closely examine the areas that needed the most attention.

The Respect Life office will not "do things that other offices are doing." Rather it will be modeled after the Respect Life for the newborn facility. "I don't see it as a day care center... it will foster responsibility to the elderly. We want people to help each other," said Fr. Kubala.

The youngest groundbreaking of the day was Elizabeth Grace, age 6 months. Her parents, Phil and Janice instruct her in the use of the shovel at the dedication of the new Respect Life office for the elderly.

Anti-Catholicism must be fought—Ferro

Continued from page 1

majority rather than a dispute over the denial of civil rights to unborn babies.

ABC News anchorman Frank Reynolds died and an entire nation discovered he was Catholic.

Ferro says it's time to fight back. People who disagree with Catholics on the issues are entitled to their opinions, but Catholics have rights also and gratuitous attacks on the Church will not be tolerated.

"To go and stop every nut who says bad things about the Church is going to be impossible," he admits.

"But we will react and tell people why we disagree. If need be, we will not be tolerated.

"I admire the Jews (today) because anytime somebody says something bad about them, they make them pay a price. Catholics don't do that. And if we don't make people pay the price, we do nothing with them."

Despite the doomsaying and the saber-rattling, Ferro sees the League as a force for good, not as a divisive force, but as a positive nucleus for unity in the community.

"We want to create a feeling in the community that we're not just reac-

ing but we're forming public opinion that Catholics are puppets with str-

ings pulled by Rome."

Ferro plans to "educate our people" to the fact that "Catholic schools are not just for the rich... Not only are they providing a service for the Church, but they're providing a ser-

vice to the entire community," especially in the inner cities, where as many as half the students are not Catholic.

He also hopes to erase the image that Catholics are puppets with string-

ed to the hoop by some other group. "We want to create a feeling in the community that we're not just reacting but we're forming public opinion and educating people on certain issues," he says. "As Catholics we have a mission to become active in the community and witness to the community."

Thru monthly luncheons, planned for the second Thursday of every month at the Miami Shore Country Club, Ferro hopes to raise the sciousness of everyone in South Florida, including non-Catholics.

Speakers at the luncheons will deal with topics of vital interest locally, such as the "secular humanism" pervading the public schools and the im-

pact of refugees on the area.

"Educate" on tax credits

Because he sees tuition tax credits as the big issue in the 1984 elections, Ferro plans to "educate our people" to the fact that "Catholic schools are not just for the rich... Not only are they providing a service for the Church, but they're providing a service to the entire community," especially in the inner cities, where as many as half the students are not Catholic.

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pact of refugees on the area.
Singles groups: No pressure, clean fun for local Catholics

By Preston Browning Voice Staff Writer

Where can I go to meet people? Perhaps more frequently than ever before that question is being asked by singles in an area known for its mobility and anonymity.

For more and more people the answer is singles groups, once thought by some as a last resort for the lonely. They often offer the conviviality and good old fashioned fun once found in small communities and extended families. For Catholics who are increasingly alienated from the pressures and dislocated values of modern society, there may be an even more important place for singles clubs.

In recent years there has been a growth in Catholic singles groups in South Florida. In Dade County there are three: the Dade Catholic Singles Club, the North Dade Singles Club, and Catholic Alumnae.

The Catholic Alumnae Club was created for professional people who are required to have a college degree or the equivalent and must be free to marry in the Catholic Church.

In Broward County there are several parish singles groups: Little Flower Church in Hollywood, St. Maurice Church in Ft. Lauderdale and Our Lady Queen of Heaven Church in North Lauderdale.

Fashionable

"It's a trend now, like a fashion to be in a crowd," says Dennis Vamos, formerly a member of the Dade Catholic Singles Club.

Vamos had lived in Miami only a few months when he read about the Dade Catholic Singles Club in a church bulletin. "It was really a Godsend. I came down from Pittsburgh, you go to singles bars and dances and what are the odds of meeting the same people with the same faith and values?" Vamos says.

Vamos eventually met and married another member of the group. Since the Dade Catholic Singles Club began in 1980 there have been eight marriages and two engagements of couples who met through the club, including the current president, Frank Palermo. Palermo, in fact, recently resumed his former duties as president when an earlier president married a member of the group.

Finding marriage partners, however may only be an extra dividend. Most groups are quick to point out that they are not a dating service but are able to offer a friendly, relaxed atmosphere where people can get to know others who have something in common with them.

The Dade Catholic Singles group, Palermo says, is something of an escape from "the business world where people can be so cruel and uncaring. It's very low keyed. No pressure." On Thanksgiving, one of the members extended an invitation to anyone who wanted to come over to his house and have turkey dinner. "They're lonely. They're by themselves. It's kind of a home away from home."

No 'marriage bureau'

"The club has helped people open up," says Vamos. "It's not necessarily that you're buddy buddy with everyone," but he added that he did get to know a great number of the nearly 200 club participants.

"People just like to be in a crowd where they can be themselves," adds his wife Christi.

Far from being a marriage bureau, Catholic singles groups are noticing a new trend, people who deliberately choose "singleness" as a lifestyle. Catholic Alumnae membership chairman Dr. Paul DeMirza says his group "accepts the fact that 'singlism' is pretty much a profession. Many people in the Alumnae are not seeking marriage, they enjoy being single."

"Being single today has been made so comfortable, especially for a woman. They don't need a family and a man to support them. They are independent to the point that if they don't meet Mr. Right, why get married?"

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"Being single today has been made so comfortable, especially for a woman. They don't need a family and a ma...
Matter of Opinion

Child porn laws barely worth it

The problem is you cannot separate the adult world and the children's world.

Recently an article in the Ladies Home Journal about child pornography caused a big stir and an outpouring of support for a U.S. Senate bill tightening laws against child porn. This is all well and good and we applaud any such measures, but let us face the facts.

It is futile, not to say hypocritical, for us in the adult world to clutch our tongues and fidget with concern for our darling little ones while at the same time thundering about our adult rights to do as we please in creating a social and legal struc-

EDITORIAL

ture that actually supports degradation as an acceptable form of "entertainment."

"No one is going to tell me what to watch in the privacy of my bedroom" is the typically arrogant statement. Fact is, most of us don't really care what that man does in his bedroom. The problem is the pornographic material didn't begin in that bedroom, is not confined to that bedroom and doesn't end there in most cases.

Human beings first have to degrade themselves in creating the photos or films. These materials are then transported all over the country by thousands or even millions. They are then distributed from stores, transmitted over cables or airwaves and then end up in various rooms of the house.

The stuff is everywhere.

It all becomes very routine after a while and an atmosphere of complete licentiousness, sexual exploitation and moral aridity sets in throughout every medium, regular movies, network television and magazines.

Kids growing up in a world where many adults use dope or booze are going to try it themselves. It's everywhere. It's the same with sex.

You cannot separate the adult world from the child's world. The child sees what the adults do and what the adults value.

Our child psychiatrists, our child psychologists, our child educators are all saying the same thing; the child sees the adults do and what the adults do.

Backgrounds, have signed the petition of protest. Our parishioners and their neighbors in Hollywood are concerned over the impact this roadway would have on many residential and recreational areas. Broward County Planning and County Commissioners have been inundated with protests.

We ask your continued interest—by prayers, by your protests to all Broward County Planning Council members and Broward County Commissioners.

Rev. Joseph X. O'Connor, O.S.A.
Pastor

Road endangers Dania parish

The parishioners of Resurrection Church in Dania, Broward County, thank you for the article on May 27, 1983 concerning the impact that a proposed road—5th Avenue (Dania) 14th Avenue (Hollywood)—would have on our Parish property.

On July 20th an alternative, which would take all 10 acres of Resurrection for the A 1 A corridor, was presented to the Hollywood Commissioners by Broward County Planners. Another alternative, which would paralyze the parish, was also presented. This roadway, would come within 10 feet of our planned wing of the church, eliminate over 100 needed parking spaces, prevent future expansion of the church, and prevent development of the property.

Mr. Richard Baker, architect for our new Administration Center & Rectory, maintains the building would be unlivable. The impact of the road on homes and homes and the dislocating impact and would drastically change the neighborhood.

The response of the clergy and the Catholic Community in Broward County protesting such an impact of the road on Resurrection Church is very uplifting to very discouraged parishioners. Already half of the voting citizens of Dania, members of all different denominations and ethnic backgrounds, have signed the petition of protest. Our parishioners and their neighbors in Hollywood are concerned over the impact this roadway would have on many residential and recreational areas. Broward County Planning and County Commissioners have been inundated with protests.

We ask your continued interest—by prayers, by your protests to all Broward County Planning Council members and Broward County Commissioners.

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No-music Mass

To the Editor:

Now that you've heard from the singers in the Mass in Mr. Dale Francis' columns, how about some words from the non-singer side.

Singing has gained greater prominence in the Mass, so I suppose I am among the minority: I don't like singing in the Mass, I don't like to hear congregational singing (from my experience Catholics as a group are lousy singers).

Sometimes, too, I feel the Music Director is taking over the Mass, attempting to turn the congregation into a choir. After all, this is not the basic intention of the Mass.

My point: this minority deserves the consideration of a minority: I want a "quiet Mass." I believe if each parish were to poll its members there would be a sufficient number—granted, a minority—who want a "quiet Mass."

We now set aside a youth's Mass and occasional special Masses. Why not have one as a "quiet Mass." Possibly the first Mass of Sunday morning or the last or, for those parishes that have few Masses due to their size, the Saturday Mass could be a "quiet Mass."

Please don't misunderstand those of us interested in a non-singing Mass: we are involved in prayer: praise to God, the Son, the Holy Spirit and the related responses of the Mass. But we enjoy it quietly, meditatively.

Please, individual parishioners, give this consideration to a minority.

Patrick S. Bange
Miami

Write Congress for tax credits

To the Editor:

Despite powerful opposition, we can obtain tuition tax credits. The formula is simple and sure: write our three Congressmen every two months. Put it on your calendar! It's the same formula Christ commends in the story of the widow in pursuit of justice who keeps pestering the judge, and the householder in need who keeps knocking at his neighbor's door.

Daniel McGarry
Citizens For Educational Freedom
Memories of giants

There are occasional unique events in our lives which can never be repeated and yet possess such a richness that they will last forever in our memories. I experienced one of those moments on the Boston College campus this past June. Jesuit Father William Leonard had invited there over 100 liturgists to review the impact of the Constitution on the Sacred Liturgy during the two decades since its issuance in 1963. Throughout the three-day consultation, we listened to scholars and papers, shared in small group discussions and visited informally over meals.

THE HIGHLIGHT for me, however, was an evening convocation of liturgical veterans or pioneers. Since my participation in the Liturgical Conference and the national weeks it sponsored dates back only thirty years—to Grand Rapids in 1953—I had to be considered but a youthful rookie among these elder leaders. Nevertheless, I knew most of the persons present and remember well the past liturgy giants whose names and deeds were recalled with reverence during that lengthy session.

I wish here to cite three individuals, Ellard, Hellriegel and Hillenbrand, whose visionary, courageous efforts contributed so much to the liturgical development in this country and whose moving deaths merely reflected the way they lived. Father Gerald Ellard, also a Jesuit and Father Leonard's mentor, had written around World War II of the well the past liturgy giants whose names and deeds were recalled with reverence during that lengthy session.

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Three old friends of mine died this summer—Bishops Stephen Leven, Father Joseph Musquiz and Ernest I. King. They meant a lot to me. I'd like you to know them for they played with their own work the work of God.

It was the Work of God, the Opus Dei. As the movement grew there was need for priest chaplains and three members of the Opus Dei were ordained as priests in 1944. One of these was Father Joseph Musquiz.

He came to the United States 34 years ago to begin the work here and when, a few days before Father Joseph's unexpected death this summer, the chaplains and three members of the Opus Dei were ordained as priests in 1944. One of these was Father Joseph Musquiz.

He came to the United States 34 years ago to begin the work here and when, a few days before Father Joseph's unexpected death this summer, the OPUS DEI was told centuries from now, one of the most important figures of all will be Father Joseph Musquiz.

I'D KNOWN Ernie King longest of all. It was in 1946 when, newly a Catholic, I was asked by Bishop Vincent S. Waters to leave my work as a newspaperman and come to North Carolina to complete the organization of the North Carolina Catholic Laymen's Association and start a newspaper, the North Carolina Catholic. One thing the bishop and I agreed on—wes would organize inter-racially. In 1946 in North Carolina that presented some problems. But the first week I met Ernie King, the perfect ally. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus. He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the North Carolina Catholic but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus.
Why's of 'bad' kids

Why is it that loving parents sometimes discover that their careful parenting seems to have little positive influence on the behavior of their children? The topic is foremost in my mind right now because some dear friends, people I consider wonderful parents, are brokenhearted over their 19-year-old son. Their son was kicked out of school, drinks excessively, is a heavy drug user and won't hold a job. Recently he was put on probation after being arrested for an idiotic act of breaking and entering the home of a neighbor.

This is the familiar cry of parents in their situation. And I wonder, "Where did he go wrong?"

With my friends' experience in mind, I read with more than usual interest two recent studies reporting on the strong influence parents have on children. The Yale Catholic School of Medicine studied depressed parents. Researchers found that such children have a three times greater risk of developing emotional disturbances than children of non-depressed parents. The children studied complained of persistent low moods and of feeling fatigued and irritated and sometimes even suicidal.

Did Mary 'die'?

"All generations will call me blessed." (Luke 1:48).

No matter how those in the non-Roman Christian churches may criticize the "Mariolatry" they claim to find in the dogmas of the Immaculate Conception and the Assumption, the fact is they have frequently addressed praises to her in their hymnody that they hesitate to express in their theology.

The Muslims have a whole chapter dedicated to Mary in the Koran and they believe in the Immaculate Conception and the virgin birth of Jesus. In fact, Mohammed spoke of his daughter, Fatima, as the greatest woman ever born, except for Mary, the mother of Jesus.

THE DOCTRINE of the Immaculate Conception was defined as a dogma in 1854. According to this doctrine, Mary was not only pure in her life and at birth, but at "the first instant of her conception was preserved immaculate from all stain of original sin by the singular grace and privilege granted her by Almighty God, through the merits (antecedent) of Christ Jesus, Savior of Mankind."

During the next 100 years, millions of people petitioned the Vatican to define universal Catholic belief regarding the assumption of Mary into heaven. Rome hesitated at first because the dogma was not only unprecedented, but also because it was bound to cause problems and troubles. If you don't believe in the Assumption, you certainly need not give way to "You can lead a horse to water, but you can't make him drink." (NC News Service)

BY FR. JOHN CATOIR

The Yale researchers report the children have anxieties over being alone and a need to seek attention in unacceptable ways. They also display behavioral disorders. THE OTHER study, at the Mount Sinai School of Medicine in New York, sought to find out if adolescent children of parents who are warm and affectionate are less likely to use drugs. The conclusion was yes, particularly if the father's role is strong and supportive.

That study is particularly important because research often focuses on the importance of the mother's role in children's behavior. Judith Brook, an associate professor of psychiatry who led the research, found that teen-agers, particularly males, who identified with their fathers were more likely to be able to resist peer pressure and refuse to use drugs.

On the other hand, almost all drug users said their fathers were not affectionate. Some commented that their fathers were distant and cold.

NEVERTHELESS, Pope Pius XII, because of the basis of Scripture and early witnesses.

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Assumed in body and in soul to heavenly glory." Pius XII concluded that the scriptural phrase, "Hail Mary Full of Grace" (Luke 1:28), implies a fullness of grace that could only be achieved by her Assumption.

As formulated, the dogma did not deal with the question of Mary's death. Did she die? Most say "yes," but theologians are divided on this subject.

The technical answer to this question is less significant than the scriptural prophecy which has already been fulfilled so magnificently. All generations have indeed called her blessed. Mary was created sinless. It was fitting that the scriptural phrase, "All generations will call me blessed." (Luke 1:48). Mary was not only pure in her life and at birth, but at "the first instant of her conception was preserved immaculate from all stain of original sin by the singular grace and privilege granted her by Almighty God, through the merits (antecedent) of Christ Jesus, Savior of Mankind."

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THOSE comments came from a wide variety of people—the driver of a beer truck, a woman who edits a magazine, a college professor of English, a construction worker, and a high school principal, among others. Ages ranged from 29 to 63.

Now let me suggest a few questions, based on those comments, for my youthful readers to ponder if they look ahead to marriage one day.

Do you think love means always giving and never receiving?

Why did three people mention friendship? Aren't marriage and friendship two entirely different things?

Published: 1983-08-12T16:45:32.000Z

Recipe for a happy marriage

Q. What is the most important thing for a successful marriage? (Wisconsin)

A. To get an answer from top-notch experts, I put your question to 12 people who have been happily married for 10 years or more. I asked them to give brief, spontaneous answers. No food for your thought, here are the results of my mini-survey.

Bill: "Patiences--much patience."

Andy: "Learning that love is more often means giving than receiving."

Counting Ann, four people concentrated on communication. Mary Lou said: "You've got to be able to share your thoughts and feelings."

Elaine said: "Prayer and communication."

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Can you explain why communication was mentioned most often as the most important ingredient in a successful marriage?

Finally I invite you to think about which of your friends you think would make a good marriage partner. And then take a good look at yourself.

Will you make a good marriage partner?

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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A common marital problem

Dear Dr. Kenny: After eight years of marriage, my husband no longer appears to desire me. Or rather, when he wants sex, he is very crude about asking. It feels like an object. It's not very appealing. He never used to be like this. I worry that I may have caused this problem. About two years ago when our children were small, I went through a period when I was very tired all the time and kept putting off sex. He was very considerate and never said much. Now I wonder if he's paying me back. What can I do to restore our relationship? (Pennsylvania).

You describe a very common marital problem. You said you were tired and, although he responded considerately, I suspect he took your reluctance as a personal rejection.

As time goes by, rejection is perceived in more places and by both parties. It degenerates into a dangerous game of "when it's your turn to say yes, it's my turn to say no." Sex can bring an embattled couple back after a disagreement. Sex also can push a couple apart, if their needs and preconceptions differ greatly.

An all-too-common breakdown of a couple's sexual intimacies may begin with the wife complaining she is overworked. Out of his insecurity, husband starts to pester her. She feels he is being insensitive, and she finds more excuses. Eventually she may become more abrupt in her refusals.

Afraid of having his feelings hurt, he becomes less romantic and more blunt. She reacts by wondering how she ever came to love him in the first place when "all he really wants is sex." You say that he has reached the point where he either appears disinterested or acts crudely. You are worried and want to restore your sexual harmony. What can you do?

Take the time and be courageous to talk. Schedule your talk time, and limit it to an hour or less. Plan additional discussions as needed. Focus on the result, the desired outcome. Usually it is easier to agree on a final goal than on the means to get there. For example, you may be able to agree in general that you would like to become closer.

Be positive. Be sure to spend at least half the time discussing the good things that are going on in your relationship. You should remind yourselves what you have going. This will help set the tone for a good resolution.

Finally, give the "I" message. You should not judge or criticize your husband, but tell him what you are thinking and feeling.

He may need the chance to tell you, "I am so afraid. I just want to be close to you after a difficult day.

You too may have some heretofore unsaid personal messages, "I just want to be held." Or, "I want you to be more romantic, more thoughtful."

Sex is an intimate arena. Because of the intimacy involved, when trouble brews, the trouble needs to be faced in a personal, non-threatening, open and tender way. Good luck.

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

The old ball game

There were three little boys who played together every day and, as little boys are wont to do, they invented a new game. It began the day Ricky found an empty margarine container. Happening to have a tennis ball in his hand, he put the two together and began to toss the ball and catch it in the container. He tossed it higher and higher and then started turning around in circles before he caught it again.

Lost in joy, he didn't see his two best friends aproaching. "Let me try," said Mark. So Ricky did and they had a wonderful morning playing their new game before they were called to lunch.

AFTER LUNCH they met again to play the game only this time Mark and Larry brought their own plastic bowls. The game grew to consume all their summer play hours. They gave it a name, Bowl Ball, and they devised a number of simple rules like how long they could keep the ball bouncing in and out of the bowl before passing it, how many points you got if you could turn around twice and still catch it, and how to penalize a dropped ball.

Before long, the neighborhood kid population was playing Bowl Ball and teams gradually came into being. These teams changed from day to day as kids switched best friends, went on vacation or had fevers. But the collective children spent hours of fun in the long summer evenings playing Bowl Ball.

With rules and teams came fights, of course. The kids settled them themselves, using the tools coaches, printed a schedule, bought Tee Shirts, and defined regulation equipment. (Only a certain size margarine container would do.) Because it wasn't fair for little kids to play with big kids, they set up a pint-size and quart-size league.

And the parents pulled up lawn chairs to watch. They cheered their own team and coached their children on the side. When a fight broke out, parents solved it. They rearranged their own work and recreation so as not to miss a game.

EVENTUALLY THE PARENTS began to feel guilty when they couldn't be there to watch. And the kids felt guilty when they played poorly because their parents were watching. The kids stopped innovating and arguing and began playing the parents' game.

One August day, when Ricky found himself on an unpleasant team and apologizing to his parents for his poor coordination, he decided Bowl Ball wasn't much fun after all and quit. But his two best friends were in the championship playoffs and didn't have time to just play anymore. They always had practice or games or needed to work on their skills.

So Ricky started watching television all day and his parents wondered why he didn't go out and play anymore. But when they asked him about it, he just shrugged and changed the channel.

Ali Publishing Co.

(Contributed by Mimi and Terry Reilly)
October.

They will be married in the Lutheran church in June of next year to a Lutheran girl. Our daughter also is engaged to be married to a Lutheran boy this coming October.

The letter to the Hebrews reminds us that Jesus endured opposition in his own lifetime. It's natural that we should expect opposition also — and indeed, encounter it — if we're genuine followers of Jesus.

The first reading comes from the Old Testament book of the prophet Jeremiah. In the reading, the people of the Southern Kingdom (Judah) were about to be attacked by the Babylonian army. Jeremiah had been telling the people to put their faith in God rather than in their military. The reading tells us that the people responded by throwing Jeremiah down a well.

The GOSPEL passage from Luke does not reflect the situation of the mid-80's when the gospel was actually written. By then, families actually were divided over Jesus. The letter to the Hebrews reminds us that Jesus endured opposition in his own lifetime. It's natural that we should expect opposition also — and indeed, encounter it — if we're genuine followers of Jesus.

We've each dealt with enough politicians in our life to see the wisdom in not taking them too seriously. Maybe the failure is as much our own, as Christians.

After two thousand years of Christianity, we seem to have failed to convince the world at large of the message of Jesus.

We don't yet understand or appreciate what it means to love one another. We still see people as "them" and "us" rather than as children of the same Father.

We're still not convinced of the validity of the brotherhood of humanity, the need for justice and equality.

In short, we don't see Christ in one another.

Instead, we expend tremendous effort in learning ways to subdue and conquer.

A WORLD that won't feed the hungry or clothe the naked or visit the sick is an empty world, a world that has forgotten how to love, a world that has never learned the message of Christ. Of such a world, the mushroom cloud may well be the greatest accomplishment and the perfect symbol.

Let me close by saying that if you don't think you and your faith can make a difference, think a little harder.

BACKGROUND:

All of next Sunday's readings have one theme in common: if you're truly a person of faith, that faith will make demands upon you. The first reading comes from the Old Testament book of the prophet Jeremiah. In the reading, the people of the Southern Kingdom (Judah) were about to be attacked by the Babylonian army. Jeremiah had been telling the people to put their faith in God rather than in their military. The reading tells us that the people responded by throwing Jeremiah down a well.

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The only problem would arise if there had been a previous marriage with a living former spouse for either of you. While the priest perhaps did not make a point of it, I'm sure he checked this with you before you were received into the church.

No church law would prohibit both you and your wife being buried together in a Catholic cemetery. Talk to your priest or to your local Catholic cemetery office.

This past April my husband and I attended the Lutheran Easter Sunrise Service with my future daughter-in-law. I know her pastor and he welcomed us to the service. We attended the Easter Vigil mass in our own church.

My intention was never to do anything sinful and according to my conscience I did not. However, our pastor said in the pulpit that this was a mortal sin. I find this hard to believe. (Illinois)

Q. I am a convert to the Catholic faith, baptized in 1979. I was married in Jewish ceremony by a rabbi in 1956.

I don't know how this was not discussed when I took instructions but I have been told by a priest in our parish that my marriage is recognized by the Roman Catholic Church. Is this correct?

My wife and I want to be buried together in a Catholic cemetery with Catholic services for myself and Jewish services for her. Is this possible? (Massachusetts)

A. You can rest easy on both scores. A marriage between two people, neither of whom is Catholic, is valid in the eyes of the Catholic Church. Since you were married before becoming a Catholic this would be true for you.

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Q. My aged aunt is staying in our home. Is the fast before Communion to be the same for her as for the rest of us? Or is she excused? (Florida)

A. The general rule is that we should fast for one hour from solid food and beverages, with the exception of water, before going to Communion. The ancient tradition of the eucharistic fast, which this continues, is one way we express and increase our devotion in receiving this sacrament. However, because of their special needs, the discipline is considerably relaxed for the sick and aged, as well as for people like yourself who take care of them.

Thus, the period of the eucharistic fast is reduced to "about a quarter of an hour" for:

1. the sick, in hospitals or at home, even if they are not confined to bed;
2. those of advanced age, even if not bedridden, who are confined to their homes or a nursing home;
3. sick or elderly priests; and,
4. persons who care for the sick or aged and any family of the sick or aged who wish to receive Communion together, even if they cannot conveniently observe the one-hour fast. (Rite for Holy Communion and Worship of the Eucharist outside of Mass, No. 24.)

The new Code of Canon Law which takes effect this fall, says simply that the sick and aging, and those who care for them, can receive the Eucharist even if they have consumed something during the preceding hour. (No. 919)

Obviously, the intention is that the sick should be given every possible opportunity to receive Holy Communion.

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Reflection:

There is a remarkable parallel between the lifetime of Jeremiah and that of contemporary society. Jeremiah preached against an arms buildup in his own country, and lamented the faithlessness of his people.

Surely, we're all aware of the massive arms buildup that plagues humanity today. Countries seem to be scrambling for any edge in the ability to kill.

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as "The Old Time Gospel Hour of Power with Robert Schuller" and "The PTL Club with Jim Bakker." Not only do Catholics watch those shows, they also contribute to them by sending in money to make sure they keep going.

Why Catholics watch and support these programs is obvious. The shows are wholesome, center around the Gospel, feature shared prayer and are religious. Where else on TV can you get such features? For people tired of car chases, women in negligees, shootings, tough talk and sex-drenched dialog, the Christian programming is a welcome alternative. And Catholics are only too happy to chip in to make sure the shows stay on the air.

That's why it's difficult to convince such viewers that these same programs can be dangerous and that, perhaps, they should not be watching them.

FALWELL DANGEROUS? they ask incredulously. How so? He talks about moral revitalization.

Pat Robertson of CBSN dangerous? How can he be when his programs deal with the soul and salvation? Swaggart dangerous? Never! He spends his time reading from the Bible, preaching and inviting people to spend two or three hours a week at a Protestant church service or in a revivalist's tent thinking nothing of giving the same amount of time—or more—to television preachers.

As good-intentioned as some (and I said some) of the televangelists are, they are not going to help you in your growth as a Catholic. They do not preach on such essentially Catholic teachings as the Eucharist and other sacraments, the saints, the Blessed Mother, distinctly Catholic devotions and the like.

And while they are aligned with Catholics on such social issues as abortion, they diverge strongly on others—such as the direction given by the American bishops in their pastoral letter on peace.

FURTHERMORE, THOSE are the good-intentioned ones. What about the others? What about the ones who ridicule Catholic teaching? What about, for instance, Jimmy Swaggart, who has called Catholicism a religion of "ignorance, superstition and sin"? The Catholic bishop of Baton Rouge, La., where Swaggart is headquartered, has met with the preacher to try to iron out some of the problems evident between the two. But he came away from the meeting with no assurances that Swaggart will not continue to slur Catholicism.

So I find it hard to believe a Catholic would watch his show, much less contribute to its survival.

It is a premise of this column that the American bishops need to be careful of the programming which comes into their homes and into their brains. What we consume, we become. So I have warned against violence, sexual innuendo, misleading new reports, pro-abortion bias and so on.

If it is dangerous to watch those shows without knowing what they contain, it must be dangerous to watch CBSN and its kind without realizing what is being received.

TO SIT BACK and take it all in without challenging what is being preached, without considering the viewpoint offered, without judging what is heard against Catholic beliefs is to invite trouble.

A sermon against sin is fine, but what if it presumes that the Sacrament of Reconciliation is a farce? A testimony about "knowing Jesus" is good, but what if it ignores the daily union with Christ available in the Eucharist? A stand against this or that social or political issue is okay, but what if it's at odds with papal teaching for the last century?

So if you are flipping the dial to avoid offensive programming, don't assume you have succeeded just because you landed on a TV preacher.

Should Catholics watch the Christian Broadcasting Network (CBN)? I'm beginning to think they shouldn't. I know they shouldn't without being very careful, as careful and non-Catholic TV programs, such as when they watch an offensive program on NBC, CBS or ABC. YET MILLIONS of Catholics do watch CBN and other fundamentalist and non-Catholic TV programs, such as "The Old Time Gospel Hour of Power with Robert Schuller" and "The PTL Club with Jim Bakker." Not only do Catholics watch those shows, they also contribute to them by sending in money to make sure they keep going.

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If it is dangerous to watch those shows without knowing what they contain, it must be dangerous to watch CBSN and its kind without realizing what is being received.

TO SIT BACK and take it all in without challenging what is being preached, without considering the viewpoint offered, without judging what is heard against Catholic beliefs is to invite trouble.

A sermon against sin is fine, but what if it presumes that the Sacrament of Reconciliation is a farce? A testimony about "knowing Jesus" is good, but what if it ignores the daily union with Christ available in the Eucharist? A stand against this or that social or political issue is okay, but what if it's at odds with papal teaching for the last century?

So if you are flipping the dial to avoid offensive programming, don't assume you have succeeded just because you landed on a TV preacher.
Walk-a-thon slated for Covenant House

More than 300 youths from 27 Catholic and Protestant churches in Broward and Dade are expected to participate this Saturday, August 13, in a Walk-a-thon to raise funds for a proposed shelter for runaways in Fort Lauderdale.

The Youth March for Covenant House will begin at 9 a.m. and continue until 2 p.m. on the grounds of Nativity Church in Hollywood, 500 West Chaminade Drive.

The brainchild of Elise Maniscalco, a Nativity parishioner and member of the Archdiocesan Council of Catholic Women, the walk-a-thon is also designed to raise public awareness about the plight of runaways in the local community.

Participants will receive an Under 21-T-shirt, so called because the Covenant House shelter run by Fr. Bruce Ritter in New York is called "Under 21." Local merchants have also donated prizes for the longest walk and the most money collected.

To sign up, or for more information, call 962-8163.

Training days for Eucharistic ministers

Catholic school calendar 1983-84

Language tapes donated to Barry

Dr. Dorothy Jaele, Chair of the English and Modern Language Departments of Barry University, announces the donation of language kits in French, Spanish and English to the University library. Donated by Language Arts Corporation, the comprehensive cassette tape courses are available to all students of the University and visiting students from other schools.

Language Arts Corporation, located in Hollywood, has developed a self-teaching method for learning the three languages consisting of cassette tapes and companion booklets contained in a compact attache case.

Pray for them

The following priests have died during the month of August in the Archdiocese of Miami. Remember them in your prayers:

SA NOVENA

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and Martyr, powerful intercessor at the throne of God. Make your name known to all who seek your aid. May the grace of your intercession be always with those who invoke your name, especially those who are in great need, and give them the strength to overcome their trials.

THANKSGIVING NOVENA TO ST. JOSEPH
Oh, holy St. Joseph, you who are the model of patience and purity, I promise to God and to the members of Jesus Christ, to help all those who invoke your intercession. May we be able to be矶row this grace through your holy intercession.

THANKSGIVING NOVENA TO THE HOLY SPIRIT
Oh, holy St. John, you who are the successor of the Holy Spirit, I promise to help all those who invoke your name in their present trials. May we be able to overcome our trials through your intercession.

PHOTOGRAPHY SERVICES

PRAYER TO THE HOLY SPIRIT

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PHOTOGRAPHY SERVICES
INJUSTICE

Utopias don’t exist but Christians can alleviate suffering in the real world by working for justice right now

By Katharine Bird
NC News Service

While walking toward the Washington, D.C., subway late one afternoon, I passed a man of about 45 who radiated a sense of extreme anguish.

His face was slightly contorted, his body tense. He looked straight ahead, not noticing anyone around him. He walked slowly as if it didn’t much matter where he was going or if he ever got there.

I could almost feel his distress. I found myself longing to reach out and touch that unknown man—to offer whatever help I could. I wanted to say, “Don’t worry, everything’s going to be all right.”

Of course, I didn’t say that. But the rest of the way home I found myself wondering what might be wrong and whether that man had come smack up against some terrible event or injustice. Little by little I found myself pondering all kinds of distressing situations that people face in their lives.

1. I thought of the undocumented aliens and refugees forced to leave their Central American homeland. Without proper papers, the only jobs many of them find exploit them unmercifully, paying them pitifully small salaries and no benefits.
2. I thought of all those who might have been returning that day from a doctor’s office with a diagnosis of serious long-term illness, but who would lack the medical insurance or the financial resources to cover expensive treatment.
3. I thought of all the strangers in the city, working alone all day in offices. Shy by nature, maybe they find making friends terribly difficult and their hours away from the office a nightmare of loneliness. Increasingly isolated, some feel desperate enough to think of ending it all.

MY ENCOUNTER with that unhappy man had set me thinking and made me acutely aware that we certainly don’t live in the best of all possible worlds, as the 18th century French philosopher Voltaire said.

“Candide.” I found myself wishing the author of the Old Testament pressed by the author of the Old Testament

As a beginning, we can keep trying to increase our awareness of injustices that others around us who suffer from injustice.

In a different kind of world, I thought, injustice would have no power. One person wouldn’t exploit another, since justice would rule the relationships between people; each person would respect the other because of his or her human dignity, regardless of race or sex or religion or rank in society.

Nor would anyone be desperately lonely, for the bonds of community would embrace all. Medical care would go to those who needed it, not just to those who could pay for it.

LONG AGO in 1516 St. Thomas More created such a society. In the process he coined the term, “utopia,” from two Greek words meaning “a place, nowhere.” His utopia portrayed an imaginary society in which everyone participated equally. No one had to worry about basic necessities: food, housing, education and government were available to all.

For his utopia, the saint picked up ideas conceived many centuries earlier by the Greek philosopher, Plato, in “The Republic,” an early treatise on justice.

Both creative thinkers wrote about ideal societies based on justice where men and women lived in harmony and peace. And their works bring sharply home the contrast between ideal societies and the world people actually live in.

UTOPIAS don’t exist in the real world—and never will. But they give us something worthwhile to think about by making us aware that conditions in society might be different—that there are alternatives to consider in building our future. For individuals, working alone and with others, can find ways to promote the cause of justice.

As a beginning, we can keep trying to increase our awareness of what injustice looks like and be attentive to the needs of those around us who suffer from injustice.

The Spirit of the Lord fills the world, is all-embracing and beyond our experience. For his utopia, the saint picked up ideas conceived many centuries earlier by the Greek philosopher, Plato, in “The Republic,” an early treatise on justice.

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By Father John Castelot
NC News Service

The activity of the Spirit is truly amazing. The Spirit manifests itself in extraordinary gifts known as charisms. These gifts are not necessarily bestowed on people for their personal sanctification—or even in view of it—but for the welfare, vitality and dynamic operation of the Christian community.

The Spirit also transforms human hearts and souls so that people become authentically human, images of their creator and Father.

The all-pervasive power of the Spirit is expressed by the author of the Old Testament Book of Wisdom this way: “For the Spirit of the Lord fills the world, is all-embracing and

The Spirit’s amazing activity

Pathways of the
Spirit
KNOW YOUR FAITH

PAGE 22-Friday, August 12, 1983-THE VOICE
By Father Alfred McBride, O. Praem.
NC News Service

Here is a five-point program for Christian presence in the world.

1. SAY YES to Christ. In his Galilean and Judean ministries, Jesus urged people to say yes to him. He asked for personal surrender and commitment.
   • At the lakeside, Jesus asked Peter, "Will you follow me?" "We bless the humanitarian. But we celebrate the Christian presence because we believe it is, in the long run, more effective and saving than good deeds without Christ."
   • At Capernaum, he challenged Peter: "Will you stay with me?"
   • At Gethsemane, Jesus urged Peter: "Will you pray with me?"
   • And after the resurrection, Jesus faced Peter again with the demand, "Will you love me?"

All Christian presence in the world begins with a yes to Jesus Christ. How else can one hope to have a Christian presence if one is not personally committed to Christ?

2. SAY YES to Christ's message. It is one thing to agree to a personal union with Christ. It is another to accept his message as mediated through the Bible and the church.

Christian presence requires a continuing mastery of the message of Christ. Why so? Because one needs to know the meaning of Jesus for one's personal life and for the world.

The purpose of religion is to make sense out of our lives and give purpose to what we do. Christ's message is meant to give us meaning and a goal.

And proper Christian presence in the world means that we help others find meaning and purpose in their lives too.

3. ONE love the church. The church should never make an artificial separation between Christ and his church. Accepting Christ includes accepting his church. How?

First, as a community of faith, love and forgiveness. The world today hunger for just such a community. Very few people, if any, can live without community attachment. People need the kind of community that will not betray them, that will not use them and fail to satisfy the basic needs of their hearts.

Our church community stands as one of the most powerful ways of establishing Christian presence in the world. We have what the world needs. So I think we ought to love the church community that has so much to offer.

But there is more: The church is an institution that responds to another hunger in the world—the yearning for stability and continuity. The reason for the institutional side of the church is to provide just such stability and continuity.

People fall away from each other—fall apart—without structure, just as they shrink away from community. Love the church that offers this stability and continuity. For stability and continuity represent another desirable dimension of Christian presence in the world.

4. STRESS prayer and worship. There will never be any substantial Christian presence in the world without prayer and worship. To be able to witness Christ, one must be in touch with the Lord. One needs to deepen personal union with Jesus, to become more like Christ. Personal prayer and communal worship are the two classical methods for maintaining precisely this quest for union with Jesus.

The world experiences Christian presence when people reflect the fact that they are in daily contact with Jesus. When prayer and worship are absent from one's life, any attempt at Christian presence is bound to be an illusion.

We bless the humanitarians. But we celebrate the Christian presence because we believe it is, in the long run, more effective and saving than good deeds without Christ.

We maintain that those who say yes to Jesus and yes to his message, who love the church and who spend hours in prayer and worship are, when all is said and done, likely to be able to practice personal love and social justice more effectively.

That is our Christian secret of success. For 2,000 years Christians have been around exercising Christian presence. Why? Because they followed this above plan.

It still works very well.
On the road for God

...priest ministers to carny folks

By Kay Urtz

ST. PAUL, Minn. (NC) - "Father Mac, the Carney Priest" beamed.

"It's like being in a branch of the service," Msgr. McCarthy said of his job as carnival chaplain with the Bill Hames Show at Riverfront Days in St. Paul. "You can't call off a war to go to church and you can't call off the carnival either."

FOR APPROXIMATELY 25 years, "Father Mac" has been bringing the church to the carnival, spending about half the year on the road. He celebrates Mass, baptizes the babies born since his last visit and counsels those who seek him out in his road-show ministry.

"Everybody on the midway comes to Mass," he said. "One guy (a concession operator) puts out a sign for his employees. They're all told to be at Mass. He isn't Catholic and neither are most of his employees, but they all come," he added.

It's important for the church to be present on the carnival grounds, Msgr. McCarthy said. Carnival people "feel neglected by the church ... feel the church, any church, doesn't want them," he said.

There are 400 carnivals in the United States, employing some 100,000 persons, Msgr. McCarthy said. He estimated that 30,000 employees are Catholics, but because of the shortage of carnival clergymen, the monsignor ministers to all faiths.

Not a thwarted sideshow man himself, Msgr. McCarthy explained, "it just seems like the Lord wanted me to do this, and somebody had to."

IN 1970, he was appointed by Pope Paul VI as the official chaplain to carnivals in the United States under the Vatican's Pontifical Commission for the Pastoral Care of Itinerant People.

Four priests throughout the country are part-time carnival chaplains, but Msgr. McCarthy, 64, said he wishes more would begin to train under him.

"IT'S EXHAUSTING, all the travel. I've been in Newfoundland in the morning and Davenport, Iowa, that night," he said. "I'd like the help."

Ecology: the short course

By Hilda Young

We visited some old friends recently for dinner. I should have suspected something when Rosalind snatched the eggshells from the garbage sack where I'd thrown them for her and placed them gingerly into a bowl in her cupboard.

It wasn't long, however, before I realized Roz and Fred had changed. I was about to put a soda can into the garbage when Fred took it from me and set it carefully on a board on the floor.

"WATCH THIS," he said. I watched horrified as Fred leaped into the air and landed with both feet on the can, flattening it to the board.

My husband nudged me and whispered deadpan out the side of his mouth: "Bow politely from the waist and see if he can grab a pebble from your open palm before you close it. If he can, it's time for us to leave this monastery."

I IGNORED HIM. "Listen, Fred," I smiled, "if it's about the time we gave you the can with cement in it when we were playing Kick the Can as kids... that was a long time ago."

Fred picked up the flattened can and put it into a kitchen drawer filled with other ones. "Makes them easier to store."

"We're really into recycling," Rosalind beamed. "Not martial arts?" spouse inserted. I elbowed him.

"I only do that with aluminum cans," Fred laughed. "I can see recycling glass that way could have its drawbacks," spouse nodded.

TO BE CANDID, we were impressed with their commitment to less waste and we told them so. "Thanks," said Fred, "but there's another reason too." He pointed out the window at a new hammock and power mower.

"Bought those with what we recycled." My husband's eyes lit up. I know the look.

Before the evening was over, we had put coffee grinds, potato peels, cauliflower cores and carrot tops in a special sack for compost. We visited while Roz and Fred tied the month's papers into bundles. Roz showed us her secret stash of coffee can lids. George showed us a ball of rubber bands you wouldn't believe.

Then we discussed the fluctuating market on scrap copper and tin and debated theories on why paper dealers don't want magazines.

I never did have the nerve to ask about the eggshells.

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