Sisters wary of study group

By NC News Service

At separate mid-August forums, U.S. religious pondered the place of female and black religious in the church and worried about the Vatican-mandated U.S. bishops' commission to study the condition of U.S. religious orders.

The concerns were raised at meetings of several different groups: the National Assembly of Religious Women in Chicago Aug. 11-14; the Leadership Conference of Women Religious in Baltimore Aug. 14-18; and the combined conference Aug. 8-12 in Jackson, Miss., of the National Black Sisters' Conference, the National Black Catholic Clergy Caucus and the National Black Catholic Seminarians Association.

Drawing much attention at the LCWR and NARW meetings was the

continued on page 13
Dorothy Day a saint?

CHICAGO (NC) — The Catholic Worker Movement’s co-founder, Dorothy Day, should be canonized, urged an editorial in Salt, the Claritarian Fathers’ and Brothers’ magazine on social justice issues.

Miss Day, known for years of social justice activities, died Nov. 29, 1980, at 83. She was a pacifist, supported workers’ rights, established homes for the needy, spent time in jail for various causes, and lived her life among the poor.

Miss Day is “certainly a saint for our time and place,” wrote Father Henry Fehren in an editorial in the September 1983 issue of Salt. “So let’s canonize her now.”

The magazine said it will serve as a clearinghouse for information on Miss Day as part of the canonization effort and asked people to submit written testimonials of her influence on their lives. Miss Day, with Peter Maurin, founded the Catholic Worker Movement during the Depression.

“Just as different truths of the faith are emphasized in different times of the church’s history, so some saints seem to be suited for certain times,” Father Fehren wrote.

“I am one who meets her with many times over 30 years, said, “What impressed me most was her perseverence year after year living an austere life in the grimmest of conditions, being jailed again and again, never giving up in doing the works of mercy, never getting cynical, never letting her love of God and people dissolve.”

“Anyone can be saintly for a week or two, or even a year, but to persevere from youth to old age, to remain on the cross until death — that is the mark of true holiness,” Father Fehren wrote.

“Dorothy is a saint for our times because she is a lay woman,” he said. “Most of the canonized saints and saints by acclamation are nuns, brothers or priests or bishops. Why then the church is almost entirely made up of lay people, and the emphasis in our church is on the work and responsibility of the lay people of the church.”

“More important than that, Dorothy was an independent lay person,” he added. “She did not ask the church officials for permission to do her works of mercy.”

Kansas bans burning fetuses

WICHITA, Kan. (NC) — The City of Wichita has banned the disposal of human fetuses in a city-owned incinerator after seeing a pro-life group’s photos of fetuses sent for incineration.

“I think the judges are right in banning the burning of fetuses,” Wichita City Manager John Schaar said. “They are human beings, and we should respect their lives.”

Study gives high marks to Catholic schools

WASHINGTON (NC) — Catholic schools have clear goals which emphasize the development of character and community-building in addition to academic achievement, according to a study being conducted by the Chief Administrators of Catholic Education. The first part of the CACE “Study of Effective Catholic Schools,” which has been completed and considers three issues — ability grouping, merit-pay master teachers and finances. Anthony Bryk, a senior research associate of the Huron Institute of Cambridge, Mass., and one of the principal investigators, said parents, students and teachers in Catholic schools share a consensus about the purpose of education and are strongly committed to achieving this purpose.

Pilot columnist dies

BOSTON (NC) — A Mass of Christian Burial was celebrated July 22 for Mgr. George W. Casey, 87, a columnist for the Pilot, Boston archdiocesan newspaper. Mgr. Casey, who died after a long illness, wrote his column, Driftwood, for the Pilot from 1950 to 1980. He was also a regular columnist for the daily Boston Herald. He was ordained a priest in 1920 and was a leader in the ecumenical movement and a defender of civil and civil liberties.
'Dream II' march gets Catholic backing

By NC News Service

Mgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, has restated USCC support for the 20th anniversary March on Washington, and pointed out that march organizers have made "serious efforts" to accommodate Jewish concerns.

In the last weeks before the Aug. 27 observance, Catholic groups across the nation raised money to help unemployed or handicapped people get to the march, several U.S. dioceses or diocesan agencies promoted the march and four bishops said they would attend.

The 20th Anniversary March on Washington for Jobs, Peace and Freedom begins at 8 a.m. on the Mall in Washington. The main march program takes place at 1 p.m. at the Lincoln Memorial.

The march will commemorate the Aug. 28, 1963 March on Washington, led by the Rev. Martin Luther King, Jr.

IN AN AUG. 18 memo to bishops, Msgr. Hoye said, "Recent press accounts have called attention to the fact that some organizations, traditionally supportive of civil rights concerns, have not endorsed the march."

He said "several Jewish organizations" had withheld support because of what they believed to be "an implied criticism of Israel's military policy" in march materials.

"The organizers of the march have discussed this matter at length with representatives of Jewish organizations and have amended the problematic language in an attempt to avoid any possible misunderstanding," Msgr. Hoye said.

"In short, while not all groups are supporting the march, serious efforts have been made to accommodate the concerns raised by Jewish organizations," he said. "One of the largest Jewish organizations, the Union of American Hebrew Congregations, remains a full supporter of the march."

The memo pointed out that Archbishop John Roach, president, had endorsed the march on behalf of the USCC and National Conference of Catholic Bishops.

THE ARCHDIOCESE of Washington will hold a prayer service for Catholics in the march on Aug. 27 at 10:30 a.m. in Lafayette Square, near the White House. Auxiliary Bishop Eugene Roach, president, has urged parishes in the archdiocese to participate in the march as "an important sign of the church's continuing concern for racial justice and human rights." He will address the march, has urged parishes in the archdiocese to participate in the march as "an important sign of the church's continuing concern for racial justice and human rights."

Also expected to attend the march are Bishops P. Francis Murphy, auxiliary of Baltimore, and Walter Sullivan of Richmond, Va.

Several dioceses promoting the march did so through ecumenical and interfaith coalitions.

"It's a very broad coalition we've been working with locally on the march—Hispanics, blacks, religious, peace and labor groups," said Gary Koos of the diocesan office of social concerns in Bridgeport, Conn.

NINE BUSES and several cars were expected to carry about 450 Bridgeport citizens to the march, Koos said. About 25 percent of the Bridgeport contingent are Catholics, he said.

"People are going because King spent a lot of time organizing here and because we are seeing a resurgence of the Ku Klux Klan, racism and anti-Semitism in this area," Koos said.

Cardinal urges calm in Philippines

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila, echoing fears expressed by political leaders, urged calm in the nation after Benigno Aquino Jr., chief political rival of Filipino President Ferdinand Marcos, was assassinated Aug. 21.

Aquino was shot in the head as he arrived at Manila's airport to end a three-year exile in the United States. Security police guarding the 50-year-old former Filipino senator killed the alleged assassin, who was not immediately identified.

Marcos denied opposition charges of government responsibility for the assassination. He said the government had tried to stop Aquino from returning because of "confirmed reports of the serious conspiracy against his life" and tried to protect him when he decided to return despite the warnings.

Cardinal Sin cited Aquino's commitment to political reform without violence, saying, "If we allow his death to fan the flames of violence and division, then he will have died in vain."

Leaders of 12 political opposition groups issued a joint appeal Aug. 22, urging the people to unite in a peaceful campaign to restore democracy. Leaders and political analysts in the Philippines and abroad voiced strong fears, however, that the assassination could push many peaceful opponents of Marcos into the Marxist New People's Army or other guerrilla groups.

On Aug. 28, 1963, more than 200,000 civil rights demonstrators gathered near the Washington Monument for the March on Washington. The 20th anniversary march this weekend will call attention to unemployment, the arms race and human rights conditions. (NC photo from UPI).

"It's a very broad coalition we've been working with locally on the march—Hispanics, blacks, religious, peace and labor groups," said Gary Koos of the diocesan office of social concerns in Bridgeport, Conn.

NINE BUSES and several cars were expected to carry about 450 Bridgeport citizens to the march, Koos said. About 25 percent of the Bridgeport contingent are Catholics, he said.

"People are going because King spent a lot of time organizing here and because we are seeing a resurgence of the Ku Klux Klan, racism and anti-Semitism in this area," Koos said.
Pope at Lourdes asks end to 'subtle' religious persecution

Lourdes, France (NC)—Illuminated by the flames of thousands of candles, Pope John Paul II called Aug. 14 for an end to religious persecution throughout the world.

The pope closed the first day of his 30-hour visit to Lourdes and Tarbes, France, by joining in the traditional nightly candlelight procession at Lourdes, one of the world's most famous Marian shrines.

In an address to 200,000 people after the procession, he also poignantly criticized the government of France President Francois Mitterand, with whom he had met earlier in the day.

As examples of those suffering from religious persecution in the form of "permanent restriction of personal freedom or social discrimination," Pope John Paul listed "parents who are refused the possibility of securing for their children an education built on their faith."

THE FRENCH church and the pope have strongly criticized a plan by the country's Socialist government to nationalize Catholic schools.

"Today, to prisons, concentration camps, hard labor, expulsion from one's own country, have been added other forms of punishment, less remarked upon but more subtle: not a bloody death, but a sort of civil death; not only segregation in a prison or in a camp, but permanent restriction of personal freedom or social discrimination," Pope John Paul said.

"There are hundreds and hundreds of thousands of witnesses to faith, very often ignored or forgotten by public opinion," he added.

"They are believers forced to meet secretly because their religious community is not authorized," the pope said. "They are parents who are refused the possibility of securing for their children an education built on their faith.

The Vatican gave no details about Pope John Paul's hour-long private meeting with Mitterand. The topic of Catholic schools in France was believed to have been a key theme.

ASKED ABOUT his talks with the pope, Mitterand said they discussed

"international affairs: peace and freedom, the problems which have come up since our first meeting in Rome (Feb. 27, 1982), those which have become worse and the rare ones which have improved."

The pope was visiting France at the invitation of church officials and not as a head of state.

The pope's meeting with Mitterand took place shortly after his 3:15 p.m. (9:15 a.m. EDT) arrival at Tarbes-Ossun airport, about 10 miles from Lourdes. Upon arrival, the pope did not kiss the ground, in contrast to his first trip to France, in 1980, when he kissed the ground.

POPE JOHN PAUL, making his 19th visit outside Italy since his election to the papacy in October 1978, became the first pontiff to travel during his pontificate to Lourdes, one of the most popular and widely known of all the world's Marian shrines.

In his first talk upon arrival in France, Pope John Paul called Lourdes "a gathering place for all those in the world who believe in the Gospel, for all those who pray, for all those who suffer, for all those who seek forgiveness for their sins, for all those who yearn to rediscover in the church the roots of their communion in faith and charity."

This year marks the 125th anniversary of Mary's appearances in Lourdes and the 50th anniversary of the canonization of St. Bernadette, the local girl to whom she appeared.

Pope John Paul's first stop after reaching the Marian shrine was at the Grotto of Massabiel, where he drank a glass of the spring water.

"Every country has its famous shrines in which the presence of Mary is particularly honored and invoked," said the pope, who has visited Marian sites in his native Poland and other countries during his papal trips.

"It seems to me that there is a special grace here in Lourdes," he said. "It is an exceptional place of grace."

ABOUT 100,000 people greeted Pope John Paul at the grotto, with part of the crowd spilling over to the nearby meadow.

A contingent of 3,500 policemen and civil guardsmen handled security for the papal visit, carrying out what officials called "non-systematic checks" with metal detectors.

The security issue had caused a minor clash before the trip between the French church and government officials. The government wanted harder security measures which the church thought would decrease attendance at papal events.

But church and state seemed to reach an accord about security matters after a bomb exploded at the shrine during the early morning hours of Aug. 12.

A group called Arret Cures (Stop the Priests) claimed responsibility for the explosion and threatened other "anti-clerical actions" during the visit of the pope. The group called the pope "the chairman of the board of the Vatican multinational."

Two women and a man were arrested late Aug. 13 in connection with the bombing.

On Aug. 14 Pope John Paul made no reference to the bombing at Lourdes.

IN HIS FINAL talk of the day, the pope said the prayers at Lourdes should be for the intentions of "the whole world and the whole church."

"Let them have a place in our prayer, these men and women throughout the universe who are suffering from hunger or other scourges, from the devastation of war, from the displacement of populations; those who are the victims of political and other forms of terrorism," he said.

The pope also asked prayers for the victims of hatred, oppression and injustices such as being "kidnapped, confined illegally, tortured, condemned with no guarantee of justice."

"May the attitude of leaders change, and may the victims receive comfort and courage," he added.
Chad war halts evangelization

By NC News Service

Flare-ups in the 19-year-old civil war in Chad have hampered Catholic Church activities in the African country, especially in the capital of N'Djamena, according to FIDES, the news service of the Vatican Congregation for the Evangelization of Peoples.

"The most urgent problem is reconstructing buildings, including the Catholic cathedral, destroyed by bombings,'" said Zamyatin, head of the Communist Party.

The official, Leonid M. Zamyatin, was alluding to the support given by some priests within the Polish Catholic Church for backing overthrow the communist system.

"During the events of August 1980, the church was to a certain extent on the side of the counterrevolutionary forces," said Zamyatin, head of the Communist Party's international relations department, Aug. 20.

"A certain part of the clergy was still trying to damage the interests of socialism in Poland," he said.

Catholic Relief Services

The country's 233,000 Catholics represent slightly more than 5 percent of the population of land-locked Chad, a former French colony which gained independence in 1960. The total population is 4.5 million.

In the Archdiocese of N'Djamena, the most urgent problem is reconstructing buildings, including the Catholic cathedral, destroyed by bombings, FIDES said.

FIDES also said that present fighting between Libyan-backed rebels and Chadian government forces in the north has hindered church evangelization efforts in the region.

"The pastoral activity will be conditioned by the evolution of the political situation," said FIDES.

Northern Chad, which borders Libya, is populated by a majority of nomadic Moslems. In the more densely populated south, the population is composed mainly of Christians and animists.

Besides the Archdiocese in N'Djamena, the Catholic Church in Chad has dioceses in the southern cities of Moundou, Pala and Sarh.

Of the 143 priests in Chad, only eight are native diocesan priests. Other church personnel include 34 brothers and 166 nuns.

FIDES reported that Chad has 29 major seminarians.

TO FILL the vocations gap, the bishops are training lay catechists. Currently, more than 1,000 catechists are working in the country's four dioceses.

"In many cases, evangelization at the level of the local community will depend ever more on the pastoral services of the catechists," said FIDES.

This summer, the civil war has intensified as Libyan leader Col. Muammar Kaddafi moved troops into northern Chad to support the guerrillas.

Advances by the Libyan-backed rebels have caused France and the United States to increase their support for the government.

The United States has restricted its military aid to equipment, saying that France must bear the main responsibility, because of its 1976 military cooperation treaty with Chad.

Russian: Polish priests back overthrow

MOSCOW (NC)—A senior Soviet Communist Party official has criticized some priests within the Polish Catholic Church for backing counterrevolutionary activists seeking to overthrow the communist system.

The official, Leonid M. Zamyatin, was alluding to the support given by many Catholic priests during August 1980 to the formation of Solidarity, the first legally recognized union in the Soviet bloc to be independent of the Communist Party.

"The pastoral activity will be conditioned by the evolution of the political situation," said FIDES.

Northern Chad, which borders Libya, is populated by a majority of nomadic Moslems. In the more densely populated south, the population is composed mainly of Christians and animists.

Besides the Archdiocese in N'Djamena, the Catholic Church in Chad has dioceses in the southern cities of Moundou, Pala and Sarh.

Of the 143 priests in Chad, only eight are native diocesan priests. Other church personnel include 34 brothers and 166 nuns.

FIDES reported that Chad has 29 major seminarians.

TO FILL the vocations gap, the bishops are training lay catechists. Currently, more than 1,000 catechists are working in the country's four dioceses.

"In many cases, evangelization at the level of the local community will depend ever more on the pastoral services of the catechists," said FIDES.

This summer, the civil war has intensified as Libyan leader Col. Muammar Kaddafi moved troops into northern Chad to support the guerrillas.

Advances by the Libyan-backed rebels have caused France and the United States to increase their support for the government.

The United States has restricted its military aid to equipment, saying that France must bear the main responsibility, because of its 1976 military cooperation treaty with Chad.
‘Fascist’ priest aided Nazi’s escape — Report

WASHINGTON (NC) — Klaus Barbie, a former Nazi Gestapo official known as the “Butcher of Lyon,” Father Draganovic, a Croatian priest, and Dr. Bruce K. Ritter, a Catholic priest, were among five people who escaped from detention facilities in Yugoslavia during the war.

Father Draganovic, according to old/New York Times files on him, was affiliated with the Dominican order of the government of Yugoslavia during the war.

He was described by the CIC, according to the Justice Department report, as a ‘fascist and war criminal whose contacts with South American diplomats are of a similar nature.’

Although Father Draganovic allegedly supplied Barbie with a fake International Red Cross Passport, the priest in other cases used documents obtained from South American diplomats, Italian authorities and from the National Catholic Welfare Conference, the Justice Department said.

The National Catholic Welfare Conference, predecessor of the U.S. Catholic Conference and National Catholic Bishops, ran an extensive refugee assistance program in Europe against World War II.

According to the report, as cited in news accounts, the U.S. Army’s CIC employed Barbie after the war as an informant and operator of an intelligence network which the United States used tospy on activities of the Vatican and the Soviet Union.

Barbie was known as a Gestapo agent but not as a war criminal during the first two years of his work for the CIC, according to the July 12, 1942, report. Then, in 1949, during a trial of another suspect, allegations of Barbie’s wartime activities surfaced.

Among them was the charge that he had used acetylene torches on prisoners’ feet during torture sessions to get them to talk. Nonetheless, despite the allegations and report by France for Barbie’s capture so that he could be tried, the CIC continued to shelter him, according to the report.

Eventually, according to the Justice Department, Barbie was smuggled out of Europe via Father Draganovic’s networks.

Father Draganovic, who died in July in Yugoslavia, was a “fascist and unscrupulous man” who charged large amounts for his smuggling services, said CIC materials cited by the Justice Department. The going rates for the Rat Line where defined as a child, $1,000 for an adult, $1,400 for somebody important and more than $1,500 for someone over age 60.

According to a book, “Barbie: Butcher of Lyon,” by British Broadcasting Corp. journalist Tom Bower, during the CIC’s efforts to get Barbie out of Europe in 1952, “Father Draganovic had been discovered as one of the earliest Rat Line operators in Trieste (Italy) and had proved to be extremely valuable for the CIC operation, especially because he had good contacts with organizations of displaced persons, which managed quotas for emigration to South America.”

“Father Draganovic was one of the mysterious elements to Father Draganovic’s background and activities well after the war. In 1963, when he was 64, he turned up in Yugoslavia, from which he had been exiled for 25 years.”

A rumor circulating in Europe, he denied he had been kidnapped by Yugoslav agents. He reportedly was put under several months’ detention by the Yugoslav government—which earlier had targeted the wartime pro-Nazi government as war criminals.

After his return to Yugoslavia, Father Draganovic denied he had been a collaborator with the Nazis. During his years in Exile, he had been a vocal critic of the Yugoslav communist government, which came to power after the war.

Father Bruce Ritter

THE LURE OF CULTS

“Do you need a job, a place to stay, some money, a chance to travel, security, salvation, happiness, acceptance, friendship, love?”

They came, one by one, at ten minute intervals. They came to ask that question of our kids. Ten young men and women, 18 and 19, each carrying knapsacks, infiltrated UNDER 21.

They were “discrimuted kids.” Ten young men and women, 18 and 19, all needed, they said. They needed shelter, they said.

They lied. They were actually members of a vicious cult headquarters which can in every way be compared to the Nazi-occupied occupation government of Yugoslavia during the war.

An irresistible invitation to vulnerable, hurting kids who needed and wanted all those things instantaneous— no more hard decisions about getting their heads together, no more hard choices about schools. No more thinking about what their futures can enslave their followers. And, sadly, how difficult it is to break their almost diabolical hold.

Teach your children! Teach them how these cults operate. They use the techniques they use to recruit and indoctrinate their unwary victims could easily and effectively be taught in a school setting and this same knowledge can protect our children in times of loneliness and doubt and pain when they too seek instant love and acceptance and easy ways to the board, but the belt had no effect,” said a member of the cult: “We stopped when the board broke. Then we had to read a verse in the Bible.”

For thousands of years, charlatans and deceivers have wrapped themselves in religious garments and exploited the credulity and ignorance of their followers. It’s particularly despicable when children are exploited and abused by those who call themselves “Christian.”

Our greatest weapon against these cults is the truth: the truth about how their lying promises can quickly influence people; how quickly their manipulative techniques can ensnare their followers. And, sadly, how difficult it is to break their almost diabolical hold.

Teach your children! Teach them how these cults operate. They use the techniques they use to recruit and indoctrinate their unwary victims could easily and effectively be taught in a school setting and this same knowledge can protect our children in times of loneliness and doubt and pain when they too seek instant love and acceptance and easy ways out.

Kids and young people should not be exploited by anybody. Not by cults, not by people who buy and sell them, not by cults who offer security and love and shelter in coerced exchange for the total devotion—and the hard-earned money—of their followers. Love, not freely given, is not love at all.

A pimpy by any other name is still a pimpy.

We do need you! Your prayers mostly of all. Don’t ever stop praying for us. We thank God for you all the time.

Here’s my gift to help rescue the children from the diabolical hold of the cults. I’ve enclosed, $ .

Please print:

NAME:

ADDRESS:

CITY: STATE:

ZIP:

Here please send this coupon with your donation to:

COVENANT HOUSE
Father Bruce Ritter
360 Washington Ave
Times Square Station
New York, NY 10108

Because the street is NO PLACE FOR A CHILD

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House. UNHCR, which operates crisis centers for homeless and runaway youth.

PAGE 6-Friday, August 26, 1983-THE VOICE
Now other states may try credits like Minnesota

ST. PAUL, Minn (RNS)—Other states are now expected to enact legislation similar to a Minnesota law recently upheld by the U.S. Supreme Court which grants state tax deductions for parents of children in both public and private schools.

That prediction was made by Douglas Blomgren, a special assistant Minnesota attorney general, who represented Minnesota in April during oral arguments before the Supreme Court.

But Blomgren said the decision should "provide no great encouragement" to the Reagan administration to get a tax credit law or for the Supreme Court to uphold one if it is enacted.

The Minnesota law provides a deduction taken from taxable income whereas a tax credit reduces the final amount owed.

ENROLLMENTS in both Minnesota public and private schools have declined since the Minnesota law was enacted in 1955, but private enrollment has declined faster. Blomgren said in 1956-57 school year, about 19 percent of all Minnesota students attended private schools. It is now 10.6 percent.

As Brother William Rhody, education director for the Minnesota Catholic Conference, put it, "The deduction is peanuts... It's not big enough to affect the enrollment one way or the other."

Nor is there evidence to suggest, as many critics fear, that the law has caused a significant drain on the state's treasury. In 1980, the deduction bill cost Minnesota an estimated $4.1 million in lost revenue—compared to about $1 billion in tax money spent on public schools.

U.S. SENATOR David Durenberger (R-Minn.), who is a member of the Senate finance committee, supported the Reagan tax credit proposal, but he failed in his attempts to amend the bill to include tax credits for parents of children in public schools.

Excluding parents of public school youngsters leaves the bill open to opposition, Senator Durenberger said, noting that the Minnesota law was upheld because it included public and private school families.

"Reagan will never get tuition tax credits just for private schools," the senator maintained, adding he has sent a letter to the president asking him to support his amendment once the bill makes it to the full Senate.

Francis N. Scholtz, director of the Catholic Education Center of the Archdiocese of St. Paul-Minneapolis, said he was "very pleased" with the Supreme Court decision because it "helps so many underprivileged children—particularly in inner-city areas."

He said the decision makes passage of a national tax credit law "much more reasonable and feasible" than it had gone the other way.

FRANK Aasenbrink, principal of the Hill-Murray High School in suburban Maplewood and a member of the secondary committee of the National Catholic Education Association, hailed the decision as "a good ruling" and predicted it will help pass the federal tuition tax credit proposal.

Imogene Teichel, executive director of the Minnesota office of the Citizens for Educational Freedom, said she was "very thankful" and "very pleased" with the decision.

Teichel, a parent who has had two children in private schools, said that "parents have a right to choose where they want to send their children to school.""The tuition tax deduction is one way for the government to recognize that right," she said.

THE RULING was bitterly criticized by opponents of the law, who vowed to fight efforts to pass federal tuition tax credits.

"The Reagan-Nixon court is continuing its assault on the public school system," said Matthew Stark, executive director of the Minnesota Civil Liberties Union.

The MCLU had appealed the case to the U.S. Supreme Court after the 8th Circuit Court of Appeals found the law valid.

Stark appeared determined in defeat.

"In Minnesota and nationally, we will do more extensive lobbying against bills diverting public funds to parochial schools," he said.

FREE!

Emergency Planning—Record—

Thoughtful family members understand the importance of planning ahead for their family's well-being. That's why you are invited to accept a copy of "Preparing Today for Tomorrow"—a valuable personal record file.

Along with this helpful file which organizes vital information concerning your personal and financial affairs, you will also receive information about the Lithgow Funeral Plan which guarantees complete protection against final expense. Mail the coupon below, with no obligation whatsoever.

Sincerely,

Lithgow

Name ____________________________

Address ____________________________

Phone ____________________________

Mail to: Lithgow

485 N.E. 54th St.

Miami, FL 33137

757-6544

LITHGOW FUNERAL CENTERS

CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street

• NORTH MIAMI: 15011 West Dixie Highway

• COoral Way: 3232 Coral Way

• SOUTH MIAMI: 8080 S.W. 67th Avenue

FREE!

Preparing Today for Tomorrow and also information about the Lithgow Funeral Plan.

Mail to: Lithgow

485 N.E. 54 St.

Miami, FL 33137

757-6544

LITHGOW FUNERAL CENTERS

CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street

• NORTH MIAMI: 15011 West Dixie Highway

• COoral Way: 3232 Coral Way

• SOUTH MIAMI: 8080 S.W. 67th Avenue

FREE!

Preparing Today for Tomorrow and also information about the Lithgow Funeral Plan.

Mail to: Lithgow

485 N.E. 54 St.

Miami, FL 33137

757-6544

LITHGOW FUNERAL CENTERS

CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street

• NORTH MIAMI: 15011 West Dixie Highway

• COoral Way: 3232 Coral Way

• SOUTH MIAMI: 8080 S.W. 67th Avenue

FREE!

Preparing Today for Tomorrow and also information about the Lithgow Funeral Plan.

Mail to: Lithgow

485 N.E. 54 St.

Miami, FL 33137

757-6544

LITHGOW FUNERAL CENTERS

CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street

• NORTH MIAMI: 15011 West Dixie Highway

• COoral Way: 3232 Coral Way

• SOUTH MIAMI: 8080 S.W. 67th Avenue

FREE!

Preparing Today for Tomorrow and also information about the Lithgow Funeral Plan.

Mail to: Lithgow

485 N.E. 54 St.

Miami, FL 33137

757-6544

LITHGOW FUNERAL CENTERS

CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street

• NORTH MIAMI: 15011 West Dixie Highway

• COoral Way: 3232 Coral Way

• SOUTH MIAMI: 8080 S.W. 67th Avenue

FREE!

Preparing Today for Tomorrow and also information about the Lithgow Funeral Plan.

Mail to: Lithgow

485 N.E. 54 St.

Miami, FL 33137

757-6544
PHILADELPHIA (NC)—The need for vocations is "everybody's problem," not just the clergy's, said the new president-elect of Serra International.

Serra International is an organization promoting vocations to the priesthood and religious life. It has more than 15,000 members in 31 countries, including chapters in the Archdiocese of Miami.

Matthew H. McCloskey IV, a Philadelphia businessman, was nominated president-elect at Serra International's annual meeting in July in Rome. He will begin his term in 1984.

McCloskey said the need for vocations is "one of the most critical problems in the church, and the solution doesn't lie just with the clergy. It's everybody's problem. That's why we're involved."

THE PURPOSE of Serra International has not changed in its 50-year history, McCloskey said.

"It's basically a two-fold purpose of fostering vocations to the religious life and establishing a Christian fellowship among men," he said. Serra groups meet twice monthly to hear speakers and further educate themselves on church issues.

McCloskey said he is especially excited about the local direction toward vocations taken by the Serra Club's Philadelphia chapter.

Serra has begun a successful club on the campus of St. Joseph's University in Philadelphia, said McCloskey. The new group has 32 members, two of whom are joining the seminary after graduation.

The St. Joseph's club "has provided a peer support group to anyone considering a vocation," he said, adding that one of his aims as president will be to promote clubs like this throughout the country and the world, fostering college-age delayed vocations.

MCCLOSKEY brings both experience and heritage to his term as president.

He joined a local Serra club after he was graduated from the University of Notre Dame with degrees in civil engineering in 1964. He served as president of that club, and later became president of the Philadelphia chapter. He also has served as a trustee of the executive board of Serra International and as international vice president.

The new president's father, Matthew H. McCloskey III, founded Serra in Philadelphia and was international president two decades ago. His grandfather, the late Matthew M. McCloskey II, founded the Catholic St. Martin De Porres Foundation to further Catholicism among blacks, of which the youngest McCloskey is now vice-president.

"I think that I've been brought up in the Serra tradition and heritage with my family, and hopefully I'll take the best from the past and build for the next generation of Serra," he said.

McCloskey and his wife of 20 years, Donna, have six children.
DENVER (NC) — Although everyone is vulnerable to burnout, people involved in ministry are especially susceptible, according to psychologist David Balk.

Balk, director of program evaluation at a behavioral health facility in Tucson, Ariz., spoke at a regional pastoral conference in Denver.

'A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout.'

He defined burnout as 'a state of physical, emotional and mental exhaustion, marked by physical depletion and chronic fatigue, feelings of helplessness, unhappiness, and by incessant idealism.'

People involved in ministry are especially susceptible, according to psychologist Balk.

'Although everyone is vulnerable to burnout, people involved in ministry are especially susceptible,' Balk said. 'A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout.'

He defined burnout as 'a state of physical, emotional and mental exhaustion, marked by physical depletion and chronic fatigue, feelings of helplessness, unhappiness, and by incessant idealism, inflexible, set rigid standards for themselves, try to please everyone, can't say no, are easily angered, impatient and hurried."

Other likely victims are 'high achievers, caring, compassionate people who really want to help others and make the world a better place in which to live. They expect too much of themselves, and too much is expected of them by others,' Balk said.

A renewed spiritual program is a viable solution to burnout, but it must be a daily routine, Balk said. "Take a half-hour every day and do not let anything interfere with that time, except a crisis...That's the only way it will work," he said.

'Take time for yourself. That's a must, and it should be done daily, weekly, monthly and at other intervals during the year.'

INTERPERSONAL support is vital, Balk said.

A person suffering from burnout needs a supporter who "will level with you, care enough to help you accumulate, ask difficult questions, enjoy the company of those who really want to help others and make the world a better place in which to live. They expect too much of themselves, and too much is expected of them by others," Balk said.

They know what they want to accomplish, and when it doesn't happen they feel frustrated, overwhelmed, trapped and blame themselves for incompetence."

Often, Balk said, one thing leads to another.

'It's a downhill slide beginning with the idealistic service, proceeds to feeling overwhelmed...to the 'Avis response' ("We try hard...")...to physical exhaustion and strain on relationships...to a sense of helplessness...to growing resentment...then to feelings of guilt and shame, and finally to rededication to try harder."

'The last step is a real trap. The worst thing a person can do when he or she is suffering burnout is to 'try harder'. It just intensifies the symptoms."

PEOPLE most susceptible to burnout are idealistic, inflexible, set rigid standards for themselves, try to please everyone, can't say no, are easily angered, impatient and hurried. Other likely victims are "high achievers, caring, compassionate people who really want to help others and make the world a better place in which to live. They expect too much of themselves, and too much is expected of them by others," Balk said.

A renewed spiritual program is a viable solution to burnout, but it must be a daily routine, Balk said. Journal keeping, fasting, or physical exercise help some people.

"Take a half-hour every day and do not let anything interfere with that time, except a crisis...That's the only way it will work," he said.

'Take time for yourself. That's a must, and it should be done daily, weekly, monthly and at other intervals during the year.'

A person suffering from burnout needs a supporter who "will level with you, care enough to help you accumulate, ask difficult questions, enjoy the company of those who really want to help others and make the world a better place in which to live. They expect too much of themselves, and too much is expected of them by others," Balk said.

"A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout."

DENVER (NC) — Although everyone is vulnerable to burnout, people involved in ministry are especially susceptible, according to psychologist David Balk.

Balk, director of program evaluation at a behavioral health facility in Tucson, Ariz., spoke at a regional pastoral conference in Denver.

A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout. }

DENVER (NC) — Although everyone is vulnerable to burnout, people involved in ministry are especially susceptible, according to psychologist David Balk.

Balk, director of program evaluation at a behavioral health facility in Tucson, Ariz., spoke at a regional pastoral conference in Denver.

A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout. 
WASHINGTON (NC) — The nation's largest association of Protestant and Eastern Orthodox churches has urged the Supreme Court not to permit local governments to sponsor nativity scenes at Christmas.

The National Council of Churches, along with the American Jewish Committee, said in a joint friend-of-the-court brief that government sponsorship of such a "fundamentally religious symbol" is a violation of separation of church and state.

The brief was filed in mid-August in connection with a lawsuit challenging the erection for the past 40 years of a city-owned nativity scene in Pawtucket, R.I.

THE SUPREME COURT announced in April that it would review the case (Lynch vs. Donnelly) in its term which begins Oct. 3. A ruling is expected sometime next year.

The National Council of Churches is the cooperative agency of 32 Protestant and Eastern Orthodox religious bodies. The American Jewish Committee is a civil rights and human relations organization of American Jews.

In the joint brief the two groups rejected Pawtucket's argument that a nativity scene can be considered a "secular symbol of the Christmas season."

Instead, the brief argued, the "depiction in adorational terms" of the birth of Christ is "quintessentially religious" and separates Christianity from other religions.

If the city wanted to achieve a secular purpose, the brief said, it instead could have erected lights or bells or Santa Claus figures.

The brief added that the use of a Christmas tree: Not religious, so it's OK.

religious symbol for commercial purposes "degrades, trivializes and secularizes" a symbol that is sacred to devout Christians.

In a separate statement the NCC's director for religious and civil liberty, the Rev. Dean M. Kelley, said citizens have many ways to express their religious beliefs "without employing or seeking to employ the machinery of the state."

Earlier this summer the Reagan administration, in a brief filed by the Justice Department, urged the court to allow city sponsorship of nativity scenes.

The Justice Department brief argued that the founding fathers, in requiring separation of church and state, did not intend to "prohibit governmental acknowledgment of religion as a part of our nation's heritage."

Two lower federal courts have ruled that Pawtucket's sponsorship of the nativity scene was a violation of the Constitution.

**Living fetus' a person, court rules**

JEFFERSON CITY, Mo. (NC) — The Missouri Supreme Court has ruled that under Missouri law a living fetus is legally a person.

The court, in an interpretation of Missouri law, decided that under Missouri law a living fetus is legally a person.

"Parents clearly have an interest in being protected against or compensated for the loss of a child they wished to have," he added.

The case arose after a Kansas City, Mo., couple, Terry and Kevin O'Grady, sued St. Joseph Hospital in Kansas City, Mo., two doctors and a nurse. The couple alleged that negligence in treating Mrs. O'Grady's ruptured uterus in 1979 caused the baby to be stillborn.

The judge noted that the U.S. Supreme Court's landmark abortion decision of 1973 recognized that while a woman has a right to abortion the state also has an interest in providing legal protection to the fetus.

James Bartimus, attorney for the parents, said the ruling was one of the most significant in Missouri in 10 years. Under previous interpretations, he said, the fetus had to be born alive to be party to a lawsuit.

Bartimus said the decision had no bearing on abortion because most abortions are performed before viability and because the case before the Missouri court involved medical negligence rather than the intentional act of abortion.

---

**HOLY YEAR 1983**

ARCHBISHOP EDWARD A. McCARTHY PILGRIMAGE

ROME AND THE HOLYLAND

SILVER JUBILEE - MIAMI ARCHDIOCESE

Bishop

Archbishop

Edward A. McCarthy

Agustin A. Roman

A Message From The Archbishop:

My beloved in Christ:

I have been overwhelmed by the response to our 25th Jubilee — Holy Year of Redemption pilgrimage to Rome and the Holy Land. Well over 200 priests, religious and faithful members of this Archdiocese have reserved space already for these important October trips to the holy shrines of our faith.

While there is no space remaining on the trip going to the Holy Land, we still have some limited space left on the Rome only portion of our pilgrimage. If you have never been to Rome on pilgrimage before, now is the time to go. I have requested an audience with our Holy Father for the Miami pilgrims and even though we must await his reply, we are assured of special places at the general audience on Wednesday. Holy Mass will be celebrated in the major basilicas each day and together we will petition the good Lord for many more years of blessings on our beloved archdiocese.

Hoping that you can join Bishop Nevins, Bishop Roman and I in Rome, I am

Devotedly yours in Christ,

Edward A. McCarthy, D.D.

Archbishop of Miami

TOUR B

DEPART MIAMI OCTOBER 17, 1983 - 9 DAYS - 7 NIGHTS - $1,239

(ROME ONLY)

THE TOUR WILL INCLUDE:

• Roundtrip air transportation from Miami by scheduled airline with meals and beverages served soft.* Roundtrip airport-hotel transfers aboard including baggage handling.* Ac commodations at first-class hotels in twin bedded rooms with private bath or showers: single room supplements on request.* Continental breakfast included daily.* Extensive touring including entrance fees.* Services of English-speaking guide.* "PAPAL AUDIENCE"* Hotel tax and gratuities.* Passport/velvet-flight bag.* Excursion to Assisi including lunch.* Girls Forward Dinner.

MEEGAN TRAVEL CORP.

Phone:

To Make Your Reservation:

87-14 116th Street
Richmond Hill, NY 11418
(800) 221-6260
(212) 849-8888

PAGE 10—Friday, August 26, 1983—THE VOICE
Catholic schools open Monday

As more than 36,400 students prepared for the first day of classes Monday in Catholic schools throughout the Archdiocese of Miami, a Florida International University report recognized the need for both public and private schools in Dade County.

"In the study the private-parochial schools are recognized as contributing substantially to the education level of the county," said Fr. Vincent Kelly, superintendent of schools for the Archdiocese in a statement released Tuesday.

"Given the diversity of Dade's population, the private sector is seen as a welcome alternative to the education approach. Exceptional service has been provided especially to the Hispanic population and to all newly arrived immigrants. Dollar savings to the Dade Board taxpayer are in the millions yearly," Fr. Kelly said.

The FIU report urged more cooperation between public and private schools, who enroll 19 percent of Dade's schoolchildren, and recommended state licensing of private schools to ensure quality education.

Fr. Kelly disagreed with the state licensing recommendation, saying "minimum restrictions permit greater competition and in turn find out the weak links. A more valid recommendation would be the founding of a local agency of private educators such as exists in Broward County, where all interests of private education are represented and a parallel link with the public schools is established."

According to the FIU report, almost two-thirds of the 51,000 Dade children attending private schools do so in Catholic or other religious schools.

Of the 19,300 students registered in Dade Catholic elementary and secondary schools, 25 percent are of Anglo descent; 65 percent are Hispanic; 5 percent are black; two percent are Haitian and one percent are Oriental, according to Archdiocesan figures.

In Broward, 83 percent of the 10,600 Catholic school students are Anglo; 12 percent are Hispanic and two percent are black.

The Archdiocese of Miami maintains 64 elementary and 17 high schools in six of South Florida's eight counties.

ARCHIDIOCESE OF MIAMI

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. DAVID RUSSELL - to the faculty of St. Vincent de Paul Regional Seminary, Boynton Beach, effective August 17, 1983.

THE REV. SAMUEL DELANEY - to Chaplain, South Dade Curia, Legion of Mary, effective August 9, 1983.

Upon nomination by their Superiors:

THE REV. FRANCISCO PEREZ LERENA, S.J. - To Associate Pastor, Gesu Church, Miami, effective August 16, 1983.

THE REV. MELDON ELMWOOD, S.S.J. - to Pastor, Holy Redeemer Church, Miami, effective October 1, 1983.

THE REV. EDWARD G. BOWES, S.S.J. - to Associate Pastor, Holy Redeemer Church, Miami, effective October 1, 1983.

Families already filling Lord's Place

$28,500 gift offered — if others go first

By Dick Conklin
Voice Correspondent

West Palm Beach - Another chapter is being written in the unfolding story of the Lord's Place Family Shelter.

One of the Lord's Place' "angels," Brother Joe, while pleased with the church and community support he has received, has expressed frustration at the lack of shelter available for families who, for lack of jobs, find themselves literally living in the streets or sleeping in their cars. It was relatively easy for him to collect and deliver the donations of soup, day-old donuts and unwanted clothing, compared to helping family without a job, money, or a home.

So to dramatize the plight of the homeless, in April he took to the street for 30 days, fasting and sleeping outdoors at St. Ann's Church here with the pastor's permission, though the project is not sponsored by the Archdiocese.

His vigil was successful, raising nearly $100,000 toward the purchase of a Dolphin Motel at 27th and Broadway.

He needs $285,000 and the fundraising continues following the conversion of the Southwind Motel to The Lord's Place Family Shelter.

Already he has a full house, consisting of 13 families living under a strict set of rules and regulations designed to get them on their feet, financially stable, and into a home of their own — in six weeks. Through his friends in the community, Brother Joe has managed to provide jobs for all of the families.

One of the Lord's Place' "angels," an anonymous donor who approached Archbishop Edward McCarthy, has offered to contribute the final 10% of $285,000 that must be raised.

"That's a tall order," Brother Joe said. "I thought that the vigil was a challenge right, but this is even a larger challenge. We're proving today that Catholics and other Christians have come forward to help us. I know that somehow we'll reach that target. I suppose the Lord wants to keep us humble...

...eight of the initial 13 families at the shelter are local people who fell behind in their rent after losing their jobs. One of the first tenants was a couple with a four-month-old son. The father had lost his job in Virginia and came to South Florida looking for work. Time and money ran out and they were forced to seek help — something they had never done before. Four days after moving into the shelter, Lord's Place volunteers found the man a job selling cable TV hookups.

The shelter's tenants must have at least one child and may remain no longer than six weeks. During that time the Lord's Place will find employment for one of the parents, and the first job offered must be accepted. 75% of each paycheck is deposited into a savings account, to be applied toward an apartment at the end of the six weeks. The idea is to make the family financially self-sufficient as quickly as possible and then make room for another family.

The shelter opened officially on July 20 and already there is a long waiting list.

Brother Joe runs a tight ship, and the rules and regulations leave no room for freeloaders or troublemakers: no visitors, no pets, no alcohol or drugs, no parties, no physical abuse, no congregating, no weapons, daily inspection of units for cleanliness, and lights out every night by 10:00 P.M.

Many Matthews, a retired postal worker from New York City, lives at the shelter in exchange for performing maintenance duties. He keeps the grounds clean, does painting and other repairs. There is also a volunteer secretary who answers the phone.

Because the Lord's Place board of directors didn't raise the full purchase price, the shelter is currently on a six-month lease with an option to buy.

Whether the shelter is going to survive or not will be decided by Christmas. That's when the lease runs out and that's also when the deadline to reach the 90% target occurs. "It's going to take a combination of the smaller donations we receive and a major miracle to do it," Brother Joe says.

"So many poor people come to our area seeking a fresh start. They think of this as a land of plenty. A few fall into hard times and find themselves living in their car, bathing in the ocean, totally frustrated and lost — at the end of their rope. We're proving today that we can turn their situation around in six weeks, and get them back on the track." He is also designing a spiritual program as a necessary adjunct to the financial rehabilitation of the families.

People interested in the Lord's Place may write to P.O. Box 7117, West Palm Beach, Florida 33405, or call the shelter at 659-6006.

THE VOICE-Friday, August 26, 1983-PAGE 11
Activist vowed to outlaw abortion

Continued from page 1
never could have foretold that she
would become trademarked for her
penetrating gaze that makes
abortionsists squirm and frightened
teenagers huddled in cut-rate abortion
clinics trustingly turn to the small
woman before them.

Her capabilities flowered when a
friend asked her to come to a state
level hearing in Tallahassee. At
that time, she was absorbed in her
personal life, the fear job and field
rep for an adoption agency. She tag-
ed along out of curiosity.

“I couldn’t believe there was so lit-
tle Catholic representation there. It
really disturbed me because I am
Catholic and have always felt that
abortion is wrong.”

She was further appalled by the ap-
pearance of a nun who testified for
abortion, stating that it was ‘terrible’
to put women through unwanted
pregnancies.

The spirit taps

Lamm rushed home from the
meeting that night and wrote an im-
passioned letter to Mgr. William
Kerr at St. Thomas More Church in
Tallahassee. The letter became the
harbinger of her future work.

Judy Bock, a dedicated pro-life ac-
tivist, contacted Lamm after reading
her letter. She asked for help in
lobbying in Tallahassee. Lamm complied
and after six months returned home
to discover she had been hired for a
long-sought-after position as a social
worker with the Veteran’s Ad-
ministration.

Later, when Bock cajoled her
about applying for a position as the
national field representative, Lamm
got her prayer book one evening,
assumed her usual position on her
knees and prayered for God to “give
me the strength to stand by my con-
vicions and take action.”

She became one of only four na-
tional field representatives in the
country. Although the organization is
non-secular, the field rep serves as a
component of the bishop’s pro-life
plan for pastoral, educational and
political outreach. She meets with
ministers of every faith and talks to
church groups in her assigned ter-
ritory, the southeastern region of the
United States.

Although disappointed by the re-
cent Supreme Court decision defe-
ing an Akron, Ohio ordinance
regulating abortion, Lamm feels pro-
gress has been made.

“Sandra Day O’Connor’s position,
whether based on moral or legal
principles, was a victory for us. But
until there are changes in who fills
the Supreme Court Justice chairs, we
can’t hope for much further alliance
from them.

“Although the media is still against
us too, more and more people are
becoming horrified about abortion.
More than one-quarter of the U.S.
population are pro-life and many
millions of others are middle of the
road.

Education needed

“The problem is more than ten
million babies have been killed
already. This means that someday ten
million mothers will have to
acknowledge to themselves what they
really did was to kill their own
babies. And that is hard to admit.

“Also, there are so many other
people involved in the friends, the
parents and grandparents. If abortion
is deemed socially unacceptable and
illegal they will have to admit to
themselves that they stood by and
watched while someone they cared
about committed an immoral act.”

Education may dam the red tide of
abortion, according to Lamm.

“Women who go through abor-
tions usually don’t even realize what
they are doing.

“If a woman is tied up emotionally
about her pregnancy, how can she
make a rational decision? You have to
educate them. The Church teaches
them that abortion is wrong, a sin.

But you have to show them why it is a
sin.

“You can talk all you want about
that beautiful baby, but until the
woman actually sees what abortion
does to that baby, she won’t
understand.”

When Lamm herself suffered a
miscarriage while pregnant with her
second child, at first she did not
recognize fully that she had lost a
daugher, she admitted. There was a
great deal of blood loss and the 6-7
week-old fetus was only the size of
a blood clot, although it was a perfectly
formed human being.

Since joining pro-life she realizes
what she lost. Rarely a day goes by
when she does not wonder what her
daughter could have been and she is
especially saddened by the loneliness
of her living daughter, who suffered
the loss of a sister.

Fighting attitudes

Many people who are unaware of
the far-reaching side-effects of an
abortion, such as its consequences for
other family members, are also
unaware of the other moral problems
its legalization presents.

A child who is 13 or 14 can have
an abortion in some states without
parental consent. Lamm explained
that this reinforces poor communica-
tion habits in the home. The law says
its “ok” to destroy your baby, and its
“ok” to have no communication with
your parents.

Lamm works doggedly to change
these attitudes, beginning at the
parish level. A four-pronged plan of
education, alternatives, political
tactics and reconciliation is put into
effect. She encourages parishes to

establish a Respect Life office which
acts as a referral service and provides
clothing, baby items, Medical help,
and plenty of moral support.

Parish pro-life committees are set
up to reinforce prayer, work with
CCD groups and write letters to con-
gressmen. A small handful are set
up within the pro-life committee to
make important contacts in the
parish among those who might be
willing to help.

But the pro-life movement is only as
healthy as its resources, it encourages
everyone to get involved on some
level, even if it is occasional
phone work.

Reap and sow

If people don’t get involved they
will “reap what they sow” say the
activist.

“Immorality and infertility are
commonplace. And someday when the
Roe v. Wade decision is overturn-
ed these people will have to accept
what to they have done. Right now
young women are suffering secretly over
their abortions, some of them for
many years.

“Other repercussions of relaxed
laws to protect life will affect people
who are now in their thirties. When
they reach retirement age there will be
less young people to support them in
their own communitites. We’re at zero
population growth right now.”

And the next deadly cloud on the
horizon will be euthanasia, first of
the elderly who cannot care for
themselves and then the weak and
sick, said Lamm.

These horrors can be avoided if
people stop thinking ‘I want what I
want when I want it,’ and abiding by
an ‘all for me’ attitude.

Still, the pro-life movement is get-
ing strong reinforcement from young
people. Youth for Life groups are
springing up in many of the states
that Lamm visits. Her own 10-year-
old daughter shares her beliefs, after
viewing pictures of aborted babies.

Lamm sees the pro-life fight as one
with no easy solution. “It is an ongo-
ing battle between good and evil that
has now waged since Adam and Eve.”

It may be a long time before Ardie
Lamm sees an end to the evils of
abortion, but the lady plans to keep her
promise.

Poor mission has a dream

Child care services

POMPANO BEACH—San Isidro
Mission has its problems. Poor people, a
lot of needs, few resources.

San Isidro, the Hispanic Center for
Broward County is located at 2310
Hammocks Blvd. A quick glance at its
surrounding will convince the observers
that its parishioners live under very
poverty conditions.

At the east, one can see the migrant
project where Hispanics (mainly
Puerto Ricans and Mexicans) live
under below-poverty conditions.
The neighborhood is rough and
small children are afraid to even play
outside. Drugs and drug pushers
abound, and opportunities for upward
mobility are very scarce. The rest of the
neighborhood is composed of blacks
and also some Hispanics. At the north
side, there are some industrial
complexes.

San Isidro, because of its mission
status, provides services for the whole
County of Broward. It is there where
Hispanics and blacks go in order to
meet their religious, physical and
spiritual needs. For many, this is an oasis
in the middle of the desert. Social
interaction occurs at its best, people help
other and some remember while others
look ahead better to times with a cup
of coffee provided by the mission after
mass.

Food is provided for those who
can’t afford it; clothing is distributed
free; a social worker and a mental
health therapist from Henderson
Mental Health Center provide services
and therapy for those in need of it; a
summer camp is conducted by
volunteers, and many other activities
are tackled.

The social mandate of the church
goes beyond religious and/or
liturgical services. A recent survey
conducted among the parishioners revealed that sixty (60) per cent of those interviewed
deserve day care center services for their
children. San Isidro Mission is trying to
set up a day care center to keep the
children while their parents are at work.

For most of San Isidro’s
parishioners missing a day’s work
could mean the difference between

eating or going hungry. Both, wife and
husband, as well as older family
members must work. Their jobs,
however, are mainly seasonal labor
jobs with very low pay. Lack of child
care services prevent these families
from earning enough to survive and
also deprives children of meaningful
learning opportunities. The
disadvantaged children need help in
order for them not to become a burden
on society later in their lives.

San Isidro Mission will provide
the facilities for day care services,
but funds are needed to buy supplies, fence
the yard, buy furniture and pay for
other costs. It is estimated that $5,000
will be needed to start this much
needed day care operation.
Bishops wary of study group

WASHINGTON (NC) — Another battle over the alleged connection between the Equal Rights Amendment and the ERA, which is before Capitol Hill, this time over a proposal to add a new anti-abortion sentence to the ERA.

Many opponents of abortion long have argued that passage of an ERA would make abortion a matter of their conscience. But others, such as the two dozen bishops who publicly have supported the ERA, have argued that they see no connection between the two issues because, in their view, the ERA would affect economic equality for women without affecting the abortion issue in any way.

In the past decade the ERA-abortion question generated the most debate at the state level, where ERA backers — but failed to obtain — ratification by 38 of the 50 states. So now the ERA is back in the lap of Congress, along with the controversy over its effect on non-economic issues, such as abortion or the draft.

THE DEBATE in Congress will come on a proposal by Rep. F. James Sensenbrenner (R-Wis.) to add a new sentence to the ERA which reads, "Provided, that nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

The key portion of ERA itself reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

To Mercy Sister Maureen Fiedler, leader of Catholics Action for ERA, the whole ERA-abortion debate is a "red herring" because, according to her, the two issues are "separate and distinct."

In a recent interview the interfaith movement that despite lawsuits attempting to link the two, courts have not accepted the argument that an ERA in a state constitution requires the state to fund abortions.

The bishops, who are seeking to add to legal research published by her organization in 1980 which said the legislative history of the ERA shows that Congress did not intend to women and men to be treated the same in all respects. Under an ERA, according to this argument, distinctions based on unique sexual characteristics — such as pregnancy — would be permissible.

OTHER CATHOLIC supporters of ERA also have argued an ERA would have no effect on abortion because men cannot become pregnant, and the ERA affects only those rights or concerns in which men and women share.

But many in the right of life movement are not convinced.

In testimony at Senate hearings on the ERA in May, Rep. Henry J. Hyde (R-Ill.) said government refusal to fund abortions under an ERA would be treated the same as government refusal to treat black victims of sickle cell anemia.

He said an ERA also would mean "would the right to deny services to blacks. Hyde also indicated suspicion of the movement of major ERA supporters who have been "vague or silent" about the amendment's effect on abortion. Such groups do not want to deny a women, he said, because they want to use the ERA as a tool for the furtherance of abortion rights.

TO REMEDY the situation, the National Right to Life Committee has urged support for Sen. John McCloskey's amendment to the committee's legislative director, said the reason an ERA should not be supported is that it is "neutral" to the main purpose of the ERA.

But ERA supporters, such as Sister Fiedler, say "clean" ERA should be sent back to the states for ratification, since the purpose of constitutional amendments is to enact broader principles of law rather than deal with narrower issues.

THE VOICE-Friday, August 26, 1983-PAGE 12

Abortion and the ERA
Move for 'no-abortion' clause rekindles debate between women, protesters

WASHINGTON (NC) — Another battle over the alleged connection between the Equal Rights Amendment and the ERA, which is before Capitol Hill, this time over a proposal to add a new anti-abortion sentence to the ERA.

Many opponents of abortion long have argued that passage of an ERA would make abortion a matter of their conscience. But others, such as the two dozen bishops who publicly have supported the ERA, have argued that they see no connection between the two issues because, in their view, the ERA would affect economic equality for women without affecting the abortion issue in any way.

In the past decade the ERA-abortion question generated the most debate at the state level, where ERA backers — but failed to obtain — ratification by 38 of the 50 states. So now the ERA is back in the lap of Congress, along with the controversy over its effect on non-economic issues, such as abortion or the draft.

THE DEBATE in Congress will come on a proposal by Rep. F. James Sensenbrenner (R-Wis.) to add a new sentence to the ERA which reads, "Provided, that nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

The key portion of ERA itself reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

To Mercy Sister Maureen Fiedler, leader of Catholics Action for ERA, the whole ERA-abortion debate is a "red herring" because, according to her, the two issues are "separate and distinct."

In a recent interview the interfaith movement that despite lawsuits attempting to link the two, courts have not accepted the argument that an ERA in a state constitution requires the state to fund abortions.

The bishops, who are seeking to add to legal research published by her organization in 1980 which said the legislative history of the ERA shows that Congress did not intend to women and men to be treated the same in all respects. Under an ERA, according to this argument, distinctions based on unique sexual characteristics — such as pregnancy — would be permissible.

OTHER CATHOLIC supporters of ERA also have argued an ERA would have no effect on abortion because men cannot become pregnant, and the ERA affects only those rights or concerns in which men and women share.

But many in the right of life movement are not convinced.

In testimony at Senate hearings on the ERA in May, Rep. Henry J. Hyde (R-Ill.) said government refusal to fund abortions under an ERA would be treated the same as government refusal to treat black victims of sickle cell anemia.

He said an ERA also would mean "would the right to deny services to blacks. Hyde also indicated suspicion of the movement of major ERA supporters who have been "vague or silent" about the amendment's effect on abortion. Such groups do not want to deny a women, he said, because they want to use the ERA as a tool for the furtherance of abortion rights.

TO REMEDY the situation, the National Right to Life Committee has urged support for Sen. John McCloskey's amendment to the committee's legislative director, said the reason an ERA should not be supported is that it is "neutral" to the main purpose of the ERA.

But ERA supporters, such as Sister Fiedler, say "clean" ERA should be sent back to the states for ratification, since the purpose of constitutional amendments is to enact broader principles of law rather than deal with narrower issues.
The choir was still completing its final bars of Amazing Grace, and the celebrating team of the 10:30 mass at St. Andrew's Church had left the sanctuary. As the deacon and homilist of that team, I waited outside the side door of that great stone building to exchange greetings with members of the community. Just then, a familiar figure came through the front door, the mother of two who occupied regularly the second pew at this celebration. We knew her well because, during Mass, she used games, books or anything in sight to amuse her little ones. My heart went out to her on many Sundays as she struggled to "catch every word" of my homily.

Now, she was speaking trustingly to me: "Deacon, sometimes it seems like my whole life is made up of working, cooking and children. I'm divorced, and I have never got out except to come to Mass."

Then she began to weep. Finally she blurted out: "I look forward to the sermon so much, but when you preach, you don't seem to speak to me. At least, I can't understand all the big words and it gets so boring." Just then, her tiny tots began pulling at her skirt and she was forced to hustle away before I could respond.

Her sincerity told me she did not intend to insult me, but rather to offer in her own way constructive criticism of my homily.

Armed with excuses and explanations, I waited all week to speak with her after next Sunday's 10:30 Mass. But, I looked out during that Mass at the second pew, and to my horror, it was empty... so empty. I have still not seen this lady return to the 10:30 mass nor to any other for that matter. I can still see her eyes, however; for they were filled with tears of desperate discouragement. They haunt me to this day.

Sadly, her despair reflects accurately the desperation of our people. Sixty percent of adult Americans live alone and one out of every 14 Americans is either an alcoholic or a heavy drinker. Crime has exploded among our youth over 245 percent in 13 years. In a word, the people of God are screaming: 'Help! We need help!'

Psychologists and social workers may provide certain insights, but Our Lord would say: 'My people are like sheep without a shepherd.' They need the Word of God, and they need it preached effectively.

Tragically, Catholic experts agree with the critique of this divorce. Father Eugene Walsh, a gifted American liturist exclaims: "Boredom is still the outstanding characteristic of American parish worship." Father John Burke, O.P., head of the National Conference of Catholic Bishops states: "Preachers don't have an adequate understanding of... preaching!"

Brothers and sisters in God's Word, I submit to you: 'It's time for us to insist on equal time for Homiletics and Dogmatic Theology for our seminarians and diocesan candidates! Its time for us to realize that we must be pulpits professionals enfleshing God's Word with the drama and animation of Christ's life situations. It's time for us to place top priority on the preparation and delivery of vital homilies. It's time for us to deepen our love of feeding God's Word to his children because, as Luke says, like Jesus that is the reason we have been sent.'

Deacon Homer B. Carroll
permanently deceased in the Archdiocese of Miami

The choice was still completing its final bars of Amazing Grace, and the celebrating team of the 10:30 mass at St. Andrew's Church had left the sanctuary. As the deacon and homilist of that team, I waited outside the side door of that great stone building to exchange greetings with members of the community. Just then, a familiar figure came through the front door, the mother of two who occupied regularly the second pew at this celebration. We knew her well because, during Mass, she used games, books or anything in sight to amuse her little ones. My heart went out to her on many Sundays as she struggled to "catch every word" of my homily.

Now, she was speaking trustingly to me: "Deacon, sometimes it seems like my whole life is made up of working, cooking and children. I'm divorced, and I have never got out except to come to Mass."

Then she began to weep. Finally she blurted out: "I look forward to the sermon so much, but when you preach, you don't seem to speak to me. At least, I can't understand all the big words and it gets so boring." Just then, her tiny tots began pulling at her skirt and she was forced to hustle away before I could respond.

Her sincerity told me she did not intend to insult me, but rather to offer in her own way constructive criticism of my homily.

Armed with excuses and explanations, I waited all week to speak with her after next Sunday's 10:30 Mass. But, I looked out during that Mass at the second pew, and to my horror, it was empty... so empty. I have still not seen this lady return to the 10:30 mass nor to any other for that matter. I can still see her eyes, however; for they were filled with tears of desperate discouragement. They haunt me to this day.

Sadly, her despair reflects accurately the desperation of our people. Sixty percent of adult Americans live alone and one out of every 14 Americans is either an alcoholic or a heavy drinker. Crime has exploded among our youth over 245 percent in 13 years. In a word, the people of God are screaming: 'Help! We need help!'

Psychologists and social workers may provide certain insights, but Our Lord would say: 'My people are like sheep without a shepherd.' They need the Word of God, and they need it preached effectively.

Tragically, Catholic experts agree with the critique of this divorce. Father Eugene Walsh, a gifted American liturist exclaims: "Boredom is still the outstanding characteristic of American parish worship." Father John Burke, O.P., head of the National Conference of Catholic Bishops states: "Preachers don't have an adequate understanding of... preaching!"

Brothers and sisters in God's Word, I submit to you: 'It's time for us to insist on equal time for Homiletics and Dogmatic Theology for our seminarians and diocesan candidates! Its time for us to realize that we must be pulpits professionals enfleshing God's Word with the drama and animation of Christ's life situations. It's time for us to place top priority on the preparation and delivery of vital homilies. It's time for us to deepen our love of feeding God's Word to his children because, as Luke says, like Jesus that is the reason we have been sent.'

Deacon Homer B. Carroll
permanently deceased in the Archdiocese of Miami

My only comfort is to know that Our Lord will receive Julio with open arms. Even to death Julio was an example to all who doubt the power of God. Julio truly embraced Jesus Christ as his Savior. May Julio rest in peace.

J. Del Sol Miami

Broward parish
with Polish name

To the Editor:

It was with great joy that I read in The Voice that a new parish in West Broward was to be named for Saint Maximillian Kolbe, the Polish priest who was canonized last October 10. The Archdiocese of Miami has within its boundaries many people - both Jews and Gentiles - who lived through and survived the Holocaust. I am sure that they also rejoice along with the many Catholics of Polish descent (40,000 in Dade County alone) who are active within the Archdiocese.

Pope John Paul II has characterized Maximillian Kolbe as the patron of our difficult century. South Florida with its many refugees of all colors, nations and religions can well appreciate how Saint Maximillian Kolbe, the martyr for love of one's fellowman, interceded in heaven for the parishioners of the new parish that bears his name. May he win for them and for all the faithful of the Archdiocese God's blessing and protection. And, may he inspire the youth of our Archdiocese to follow his example of the dedication of his life in priestly service to God's People.

This is a proud moment for Polish Americans of the Archdiocese, who like their brothers in Poland have always been faithful to the Catholic Church and who today see this faithfulness recognized in the establishment of the first parish in the Archdiocese that bears the name of a Polish Saint.

Fr. Thomas Wenski
Haitian Catholic Center

All violence is failure

To the Editor:

Commentators have called the recent Supreme Court abortion decision a carefully crafted decision. This may be true, but its technical perfection cannot hide its human failings. The seemingly minor clause that denied decent burial rights for unborn children symbolizes the court's attitude. Even the dead fetus must not be granted any human status.

The gerontocracy that prevailed in this decision is not able to conceive of a fetus as a human being. To do so, even in a minor way, would destroy their position; a position that has been fabricated not from scientific data, but from centuries old desire to assuage hide guilt. The legalization of abortion represents a painful cry for forgiveness and justification for deeds that every civilization in recorded history has condemned.

'The truth is that no matter how we want to empathize with the plight of these women, no society can condone the killing of its children, born or unborn, without destroying itself. What the Court cannot see is that this issue contains in it the seeds for the destruction of our Constitution. The values lost cannot be balanced by a call for freedom of choice or a contrived right to privacy. The value of a human being's life cannot be outweighed by any lesser value. The abortion issue severely tests our dedication to fundamental human rights. We cannot deny due process and equal protection of law to a whole class of human beings without corrupting the Constitution.

The serious problems surrounding human reproduction must be addressed, but permitting abortion is a failure, as all violence is failure.

In our own self interest, we must find other solutions.

Bart T. Heffernan, M.D.
Fort Lauderdale
The mysterious action of God

It was not the best of times for the 30-year-old woman to enter the Catholic Church.

Her husband, critically ill with America’s most dreaded disease, felt that day so much intense pain and frequent nausea he could not come to the church for the ceremony.

The woman’s two children, ages 4 and 2, did accompany the mother but, most understandably, were not terribly interested in the rite for the Christian initiation of adults. Even though the simpler version took less than an hour and their mom was the center of attention, one could hardly expect such a young child to remain still in the pew or around the altar for more than a minute or two.

Close friends were on hand and their children, about the same age as her own, discovered to the parents’ distress and embarrassment what a wonderful place the church is for foot races, hide and seek contests or miniature war games.

The day had been hot and muggy leaving everyone fatigued and uncomfortable by the 6:00 p.m. hour when this Mass and reception into the church took place.

HER SITUATION of concern for anxiety for the future, with doctors predicting the husband’s imminent death, cast a rather heavy atmosphere over the entire liturgical event.

Despite these many obstacles, however, that evening celebration in which this valiant lady confessed her faith in the Church, received the Holy Spirit in Confirmation and made her first Communion touched us all on a deep level. Clearly, to reiterate a truth we discussed last week, God’s mysterious action was operative during the liturgy.

A conscious realization of that principle and an awareness of Christ’s active presence in the service struck me at one point. With all the distractions, my own weariness, the heat and this woman’s pressing burdens, I thought, “How good, how comforting, how reassuring that beneath the surface face, underneath the externals, the Lord right now is silently, invisibly working.” Regardless of our human limitations, God’s grace can and does operate within the human heart.

Her reaction at the ceremony and afterwards proved the point. While detached observers of the scene might have judged the ritual to be humanity lacking in many ways and while we may have felt less than inspired or inspiring, the fact was this new Catholic experienced the Lord’s touch in the depth of her being that night.

TRADITIONALLY TEACHING has always maintained that the sacraments of our Church possess a certain power within themselves to confer Christ’s grace. We, of course must be properly disposed and the more harmlessly attractive we make the ritual the richer should be the effects of a celebration. Yet, even if we falter in preparing or executing the liturgy, Christ still remains present, moving secretly, mysteriously behind the scenes to accomplish his purpose in us.

Even if we falter in preparing or executing the liturgy, Christ still remains present, moving secretly, mysteriously behind the scenes to accomplish his purpose in us.

The forgotten sacrament

There is an article in America. “The Sacrament of Penance: A Report from the Pews,” that examines again that mystery of the continuing drop in the number and frequency of confessions.

They could not have found a more worthy representative of the laity than the man they chose, Ed Marciniak, now head of the Institute of Urban Life at Loyola University but a man who has been a leader in Catholic action in Chicago for more than 40 years.

Mr. Marciniak suggests that the reason for the diminishing attention to the sacrament of reconciliation may be found in a new appreciation of the Eucharist.

He writes, “The faithful are now better able to appreciate what is going on, what is being said and prayed during the Sunday liturgy. They quickly sense that they are being encouraged to immerse themselves in the celebration — with heart, mind and body. Thus they can now enjoy the acts and words of forgiveness.”

MR. MARCINIAK reminds of the penitential rite that introduces the Liturgy of the Word. “Come and seek God’s mercy and forgiveness,” the priest says. The celebrant reminds the people to be mindful of their sins and failures and ask God’s forgiveness. Then after a few moments of silence, priest and people privately acknowledge their sins and publicly beg God’s mercy and love. The priest then prays the words of absolution: “May Almighty God have mercy on us, forgive us our sins and bring us to everlasting life.”

Mr. Marciniak notes that the Liturgy of the Word, but even more importantly in the Liturgy of the Eucharist, continues this encounter with God. He says, “Anyone who plays even a role in the Eucharistic Liturgy begins to feel forgiven and reconciled. A sense of pardon accompanies these liturgical actions. They are indeed healing actions, for the experience of rapprochement with God and neighbor has been real and overwhelming.”

This does not, of course, qualify as the sacrament of penance, he says, but those who have experienced forgiveness in the guidance of Christ will not see why they should enter the confessional subsequently. The entire article deserves reading as it appears in the July 16th issue of America.

I DO NOT doubt Mr. Marciniak’s analysis. Back in the days when confession was frequent it always astounded me to observe there were countless Catholics who, after having participated in Mass and received Communion, went then to confession.

But then the Sacrament of Penance was used in a different way then. While there were then, as I believe there still are, some who approached the Sacrament of Penance with the sense of having committed serious sin that separates them from God, this was not true of most.

Confession then was a kind of keeping oneself close to God. It was not that in ordinary circumstances they received guidance from the confessor. There were rare confessors who did do this, and they were greatly treasured. But more likely the confession, of venial sins and faults and the recall of a serious sin of the past, brought a penance. The penance, the sense of receiving grace through the sacrament, served like the reading of a compass to guide the penitent.

THIS WAS the confession that disappeared in the 1960’s, sometimes because confessors told penitents such confessions were unnecessary, more often because the forgiving word passed among the people that this had been said, and these are people who are finding in the Eucharist, understanding and forgiving, the forgiveness, the bringing of self closer to God, in the celebration of the Eucharist.

There has been a tendency among some to deny or minimize that inherent, quasi-automatic element of the sacraments. They judge such an approval to bestow a sort of magical quality upon the sacraments and to downgrade or eliminate the necessity of faith within the recipient.

While I support both intentions — to remove the magic notion and to emphasize faith’s importance, I disagree with or am wary of the move to downplay the action of God in our sacramental rites.

In my judgement, this very truth has kept alive countless Catholics throughout the Church’s very wounded, broken and human history.

FOR EXAMPLE, a New England priest who just celebrated his 40th priesthood anniversary spent several days recently with a couple who have been friends with him since college days at Holy Cross. His hosts are affluent, sophisticated and well educated lay persons. Unfortunately, the parish to which they belong is and has been for too many years in dismal, dreadful spiritual shape.

When the priest asked how they survive and why they go to church, the couple simply replied, “The Mass. It’s the Mass. That is why we go.”

Despite their sophistication, education and wealth, their faith tells them something more is there than meets the eye.
No crisis in the cloister

For more than a decade now, the news about vocations has been gloomy, with the statistics showing fewer men and women entering the religious life. It was refreshing, therefore, to read an article about cloistered religious life—an area where there is no shortage of applicants. Nursing and missionary orders each year, the number of cloistered nuns in the United States is slowly increasing. There are 3,800 cloistered nuns belonging to more than 200 U.S. Catholic orders, the reported.

In interviewing several cloistered women, the author reported that they see their religious lives in universal terms: "They believe that their union with God contributes to the salvation of all people and that their prayers for humanity touch the lives of the suffering everywhere."

The wise cartoonist from California thinks that one of the best pieces of wisdom you can borrow is, "If I were given the opportunity to present a gift to the next generation," he said, "I would give them the ability for each individual to learn to laugh at himself. I have not always had this ability but have envied those who do, and I think it is one of God's greatest blessings."

Peace be with you. Enjoy the rest of the summer.

Think cool

Laughter is another way of coping. Why not laugh at the heat. "Laughter is not just a pleasure," says Charles Schulz, creator of Peanuts. "It's a necessity."

The wise cartoonist from California thinks that one of the best pieces of wisdom you can borrow is, "If I were given the opportunity to present a gift to the next generation," he said, "I would give them the ability for each individual to learn to laugh at himself. I have not always had this ability but have envied those who do, and I think it is one of God's greatest blessings."

Peace be with you. Enjoy the rest of the summer.
Dear Dr. Kenny: Six weeks ago we took a 14-year-old foster child home to live with us. He had been neglected and abused in several other homes, and he was beginning to be truant from school. I guess we thought that we were doing something good and that our love would be enough to straighten him out.

BY DR. JAMES AND MARY KENNY

Foster parenting is a wonderful idea, a chance to reach out to others and grow larger yourself in the process. Caring for others is an expression of our Christian heritage. And love makes us richer, even when that love comes hard.

Foster parenting should be taken to the Welfare Department? No, not now. You have made your commitment, now give it a fair try.

The first thing for you to do is to lower your expectations. To be nice to nice people is easy. To care for a troubled adolescent is not easy. You will need to accept your foster son, faults and all. What a wonderful opportunity for your entire family to learn patience and tolerance.

Nevertheless, there are traits in your new foster son that you will want to change. It may take longer than you had expected.

Appeals to rationality are not likely to work. Nor are you likely to arouse guilt in him. Where would he have learned to feel guilt in a succession of troubled homes? Responsibility for self and proper behavior will best be learned, not by mandate, but by good example from other family members over a long period of time.

Instead of long lectures and rational appeals, you might try doing things together. You can look for a common task. Being engaged in common activity will require patience on your part will be required before they sign up.

In the meantime, do not mount an all-out campaign to eliminate his faults immediately, and do not focus on establishing a deep personal relationship with him wherein you can evoke guilt when he fails to conform. Instead, begin by including him in more and more common and positive activities with your family.

Courage. Foster parenting is a noble mission. Now we know why it is so noble. It costs.

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

(VC News Service)

I get a lot of anonymous mail in my line of work. Much of it comes from religious ideologues trying to save me or from movements, groups and individuals wanting publicity.

But every so often someone sends me an article or a gem that is so tantalizing, so enormous in such a way that it brings to mind. Without quite knowing why, I am succumbing to this one. An anonymous pastor sent me a brochure he received on which he wrote, “Surely there’s a column in here somewhere.” It came from an electronics firm that describes itself as, “Designers and manufacturers of electronic votive lights.”

TRUE. I SWEAR it. And it gets better or worse, depending upon your viewpoint. Under a full color photo of the Sacred Heart of Jesus statue, the unpreached arms framing a brace of votive lights is the message, “Electronic vigil lights are a most traditional way for worshipers to express their devotion due to our electronically induced, pulsating light resembling the actual flame of a burning candle.”

Is nothing sacred anymore, as we come to hear to often since Vatican III? Inside, the pitch goes on. “Safety: Fire risk and fire of burning candles are totally eliminated, resulting in peace of mind and substantially lower insurance rates.”

“Cleaning: No more carbon deposits on walls and ceilings. No more dripping wax on floors and

Fosters. Time previously spent for tedious clean-

ing can be put to far better use.

“Profit: Electronic vigil lights are highly pro-

itable and pay for themselves within a few short months. Stop the combat with ever increasing candle prices and worries about storage space.”

FINALLY, FOR those worried about getting their candle’s worth, the manufacturers proclaim, “Our electronic vigil lights are available in various colors and can be programmed to burn anywhere from 60 minutes to 7 days. Each unit has a built-in memory and candles shut off electronically in the same sequence they were lit.”

Ah, the wonders of a computerized society. Put in our quarter, say our prayer, and get a fitter without smoke, wax or fear of getting a bum can-

dle. As long as the electricity stays on, we’re okay. Why do I want to laugh and cry at the same time?

BY DOLORES CURRAN

I’m not against a manufacturer trying to get a share of the church market but do we want a church of music and flickering lights? We can get those at a disco or McDonald’s.

We escape these for a church rich in sensuality. I want my senses touched with the odor of incense and candle and free from the sound of rich liturgical music from live voices and the closeness of community.

Progress may be inevitable but so is tradition. I don’t want a church frozen in the middle ages. Beeswax candles and pure linen altar cloths sensibly gave way to non-drip and polyester. Computerized collection envelopes don’t disrupt my liturgical experience. But it’s light electronic vigil lights and drive-in churches with vigor.

And I thank the anonymous pastor who sent me this brochure. He’s right. There was a column in there somewhere.

(Alt Publishing Co.)

Opening Prayer

Dear Lord, help us to reflect on the many ways you have blessed our family. Help us to be aware of the sadness and suffering that surround us everyday; may we not be overwhelmed by it.

We want to be your ministers in reliefing pain and suffering where we find it.

BY DR. JAMES AND MARY KENNY

Foster parenting is a wonderful idea, a chance to reach out to others and grow larger yourself in the process. Caring for others is an expression of our Christian heritage. And love makes us richer, even when that love comes hard.

Should you take him back to the Welfare Department? No, not now. You have made your commitment, now give it a fair try.

The first thing for you to do is to lower your ex-

pectations. To be nice to nice people is easy. To care for a troubled adolescent is not easy. You will need to accept your foster son, faults and all. What a wonderful opportunity for your entire family to learn patience and tolerance.

Nevertheless, there are traits in your new foster son that you will want to change. It may take longer than you had expected.

Appeals to rationality are not likely to work. Nor are you likely to arouse guilt in him. Where would he have learned to feel guilt in a succession of troubled homes? Responsibility for self and proper behavior will best be learned, not by mandate, but by good example from other family members over a long period of time.

Instead of long lectures and rational appeals, you might try doing things together. You can look for a common task. Being engaged in common activity will require patience on your part will be required before they sign up.

In the meantime, do not mount an all-out campaign to eliminate his faults immediately, and do not focus on establishing a deep personal relationship with him wherein you can evoke guilt when he fails to conform. Instead, begin by including him in more and more common and positive activities with your family.

Courage. Foster parenting is a noble mission. Now we know why it is so noble. It costs.

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

(VC News Service)

I get a lot of anonymous mail in my line of work. Much of it comes from religious ideologues trying to save me or from movements, groups and individuals wanting publicity.

But every so often someone sends me an article or a gem that is so tantalizing, so enormous in such a way that it brings to mind. Without quite knowing why, I am succumbing to this one. An anonymous pastor sent me a brochure he received on which he wrote, “Surely there’s a column in here somewhere.” It came from an electronics firm that describes itself as, “Designers and manufacturers of electronic votive lights.”

TRUE. I SWEAR it. And it gets better or worse, depending upon your viewpoint. Under a full color photo of the Sacred Heart of Jesus statue, the unpreached arms framing a brace of votive lights is the message, “Electronic vigil lights are a most traditional way for worshipers to express their devotion due to our electronically induced, pulsating light resembling the actual flame of a burning candle.”

Is nothing sacred anymore, as we come to hear to often since Vatican III? Inside, the pitch goes on. “Safety: Fire risk and fire of burning candles are totally eliminated, resulting in peace of mind and substantially lower insurance rates.”

“Cleaning: No more carbon deposits on walls and ceilings. No more dripping wax on floors and

Fosters. Time previously spent for tedious clean-

ing can be put to far better use.

“Profit: Electronic vigil lights are highly pro-

itable and pay for themselves within a few short months. Stop the combat with ever increasing candle prices and worries about storage space.”

FINALLY, FOR those worried about getting their candle’s worth, the manufacturers proclaim, “Our electronic vigil lights are available in various colors and can be programmed to burn anywhere from 60 minutes to 7 days. Each unit has a built-in memory and candles shut off electronically in the same sequence they were lit.”

Ah, the wonders of a computerized society. Put in our quarter, say our prayer, and get a fitter without smoke, wax or fear of getting a bum can-

dle. As long as the electricity stays on, we’re okay. Why do I want to laugh and cry at the same time?

BY DOLORES CURRAN

I’m not against a manufacturer trying to get a share of the church market but do we want a church of music and flickering lights? We can get those at a disco or McDonald’s.

We escape these for a church rich in sensuality. I want my senses touched with the odor of incense and candle and free from the sound of rich liturgical music from live voices and the closeness of community.

Progress may be inevitable but so is tradition. I don’t want a church frozen in the middle ages. Beeswax candles and pure linen altar cloths sensibly gave way to non-drip and polyester. Computerized collection envelopes don’t disrupt my liturgical experience. But it’s light electronic vigil lights and drive-in churches with vigor.

And I thank the anonymous pastor who sent me this brochure. He’s right. There was a column in there somewhere.

(Alt Publishing Co.)

Opening Prayer

Dear Lord, help us to reflect on the many ways you have blessed our family. Help us to be aware of the sadness and suffering that surround us everyday; may we not be overwhelmed by it.

We want to be your ministers in reliefing pain and suffering where we find it.

BY DR. JAMES AND MARY KENNY

Foster parenting is a wonderful idea, a chance to reach out to others and grow larger yourself in the process. Caring for others is an expression of our Christian heritage. And love makes us richer, even when that love comes hard.

Should you take him back to the Welfare Department? No, not now. You have made your commitment, now give it a fair try.

The first thing for you to do is to lower your ex-

pectations. To be nice to nice people is easy. To care for a troubled adolescent is not easy. You will need to accept your foster son, faults and all. What a wonderful opportunity for your entire family to learn patience and tolerance.

Nevertheless, there are traits in your new foster son that you will want to change. It may take longer than you had expected.

Appeals to rationality are not likely to work. Nor are you likely to arouse guilt in him. Where would he have learned to feel guilt in a succession of troubled homes? Responsibility for self and proper behavior will best be learned, not by mandate, but by good example from other family members over a long period of time.

Instead of long lectures and rational appeals, you might try doing things together. You can look for a common task. Being engaged in common activity will require patience on your part will be required before they sign up.

In the meantime, do not mount an all-out campaign to eliminate his faults immediately, and do not focus on establishing a deep personal relationship with him wherein you can evoke guilt when he fails to conform. Instead, begin by including him in more and more common and positive activities with your family.

Courage. Foster parenting is a noble mission. Now we know why it is so noble. It costs.

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

(VC News Service)
BACKGROUND:
There is a tremendous contrast between pride and humility. This contrast is expressed or implied in all three of next Sunday's readings.

BY FR. JAMES BLACK

The opening reading, from the Old Testament book of Sirach, comes from a long tradition of Hebrew "Wisdom" literature. The main purpose of this type of literature was the instruction of youth. The author of the passage attempted to point out that humility was a more certain way of finding favor with God than pride.

The gospel passage from Luke contains a parable on humility, again based on the format of the wisdom tradition. Jesus even stated the point of the parable so that no one could fail to understand it: "Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted."

IN THE SECOND reading, the author of the letter to the Hebrews contrasted life as a Christian with life under the Old Law. The Christians had recognized their need for the Lord and had drawn near to him.

REFLECTION:
When I was a student in the seminary, I had the good fortune to have classes with a professor who was a great scholar. The man was (and is) internationally known for his expertise in the field of Scripture. He has authored several books and received numerous awards for his accomplishments. He has lectured in several foreign countries.

He had a tremendous influence on me, and is largely responsible for my own interest in Scripture.

I was in one or another of his classes for three successive years. In all that time, he never made even a single passing reference to his many accomplishments. He just taught the class.

He's a MAN of great humility. Essentially, humility means being honest with yourself. The humble person is able to recognize his or her talents or accomplishments for what they are. The proud person never stops reminding anyone around him of those accomplishments. A false humility pretends that such talents or capabilities don't exist.

Truly humble people don't deny their capabilities; they simply recognize their God-given origins. They have no need to parade their success in front of everyone.

The humble person probably remembers one of the Lord's more important statements: service to others is the way to become great in the kingdom.

I LEARNED a lot about Scriptures from the man I mentioned above. But he also taught me by way of example that truly important people never have to remind us that they're important; they're too busy doing things for others.

Bells are silent — voices ring

Q. Can you tell us whether or not bells are to be used at Mass? Our former pastor discontinued them, and we don't think sure our new pastor would use them again. But he says we don't need them any more. If they were important and nice to have in the past, why not now? (Maine)

BY FR. JOHN DIETZEN

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are to be used at Mass? Our former Q. Can you tell us whether or not bells are important and nice to have in the past, why not now? (Maine)

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes, are...
Fall Shows—

The stores say “Back to School Sale.” The football teams say, “We’ll defend that goal.” The hardware stores advertise their rakes. These are Autumn’s precursors and among them is TV, saying, “Here are last season, despite their weak ratings, in hopes an audience will catch up to them.

On the other hand, NBC isn’t totally noble, as witness such new programs as “Manimal.” So let’s go take a peek at what they have to offer:

“Boone!” Remember “The Walton’s”? Its creator Earl Hamner is behind this hour-long comedy-drama about the Filkins and a young man in Nashville who wants to be a country music star. “A unique show with all-family appeal,” says the network (the source of all quotes in this column). Meanwhile, Pat Boone must be demanding copyright fees.

“Bay City Blues!” The third word of the title should be a clue since the folks behind “Hill Street Blues” are in charge of this drama about “young adults in a working class town in California” who are “connected by their association with the local minor league baseball team, the Bay City Bluebirds.” Not enough ballgames on cable for you? How about this show as a winter fill-in?

“We Got It Made!” First, there was “Three’s Company” about two girls living with a guy. Guess what this show is about. Right — two bachelors hire a “gorgeous, savvy young woman” as their housekeeper, who is “watching and neat-as-a-pin.” Somehow, I think I’ve seen this all before.

“Mr. Smith!” This is probably the single most unbelievable Fall program, even beating “Manimal.” Mr. Smith is an orangutan with a 256 IQ and the ability to talk. He is — I’m serious now— hired by the government to be a consultant on the MX missile and Supreme Court cases. It’s from the creators of “Taxi,” who are alumni of “The Mary Tyler Moore Show.” They say you will go ape on this program.

“Jennifer Slept Here!” Ann Jillian stars as the ghost of a movie star who remains with her home when it is bought by a family. She appears only to the 14-year-old boy and helps him in his problems. Before her, he didn’t have a chance.

“For Love and Honor!” I’ll let the network tell you about it — “The dreams, aspirations, comedy-filled adventures and romantic intrigues involving young male and female recruits of the crack 88th Airborne Division form the fabric of the series.” In other words, they ripped off “Officer and a Gentleman.”

“Rousters!” Stephen Cannell (one of my favorite writer-producers for his work on “Rockford Files” and “The Greatest American Hero”) is in charge of this hour about the descendents of Wyatt Earp. Who said there are no more great series ideas left? Chad Everett — remember him? — plays Earp III, the rustout-about for a carnival, “a job that keeps him in the middle of the action and comedy.” I’m betting Cannell can pull this off.

“The Yellow Rose!” First “Dallas”...then “Dynasty”...then “Falcon Crest...” and now back to Texas for this tale of a working ranch, rich folks, complex emotions and lots of soapuds.

“Mr. Smith as an orangutan with 256 IQ and the ability to talk...”

“Manimal!” This is the one you have been waiting to hear about. “A beautiful, bright detective teams with a noted criminology professor,” who has the ability — get this — to transform himself into a variety of animals. So when she says to him, “You animal,” she knows of what she speaks. And you thought this was reserved for Saturday morning cartoons. There you have them; how do they sound?

Some more news about NBC this coming season: “V,” the science fiction movie which had no ending when it aired last Spring, will return with six more hours. “Little House on the Prairie,” which was cancelled, will pop up in three two-hour specials...Melissa Gilbert, who played Laura on “House,” will be Jean Donovan in “Rosen,” the story of the churchwomen slain in El Salvador...A seven-hour miniseries about John Kennedy is being filmed...”A.D.,” a look at the first Christians, is before the cameras. The original cast of Burt Lancaster and Julie Christie has been replaced by lesser lights. Mr. T should be on “A.D.” since it would make a nice monogram; instead, he will be the star of a new Saturday morning cartoon series...Other new cartoons for the kiddies: “Alvin and the Chipmunks” and “Going Bananas” about — oh, no! another orangutan...

James Breig is the editor of the Albany Evangelist and a nationally syndicated columnist.
Catholic Community Services will hold an immigration workshop on "Catholic social teaching and immigration issues," on August 23rd at the Pastoral Center, 9401 Biscayne Blvd., Miami, beginning at 8:30 p.m. The workshop's major discussion document will be the National Conference of Catholic Charities' "Policy Statement on U.S. Immigration and Refugee Policy." 

The weekend includes special liturgies, a classical music recital at 8 p.m. Saturday and a mini-film festival at 6 to 8 p.m. Friday, a Sunday pancake breakfast at 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Friday, a mini-film festival at 8 p.m. Thursday, a Sunday pancake breakfast at 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Friday. The weekend concludes with a Thanksgiving liturgy. The weekend will be a vital cause at 5 p.m. Saturday with Thanksgiving liturgy. On Monday at 5 p.m. there will be a parish re-dedication ceremony with Archbishop Edward McCarthy and parish staff.

St. Louis Catholic Church is southwest of the Pastoral Center. The weekend includes special liturgies, a classical music recital at 8 p.m. Saturday and a mini-film festival at 6 to 8 p.m. Friday, a Sunday pancake breakfast at 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Monday. The weekend will be a vital cause at 5 p.m. Saturday with Thanksgiving liturgy. On Monday at 5 p.m. there will be a parish re-dedication ceremony with Archbishop Edward McCarthy and parish staff.

Dr. Joseph A. Iannone has been appointed the new Director of the Institute for Pastoral Ministry at Biscayne College. Dr. Iannone received his doctorate in Systematic-Historical Theology from the University of Notre Dame in 1987, where his dissertation researched the theology of parish life.

Want to be a lay minister?

A new program has been especially designed to form and train the laity in Christian living, ministry, and leadership. All those who feel that they have a call to be "leaven" in the community-at-large as well as those who aspire to make a long-term commitment as ecclesiastical lay ministers are welcome to begin this program in the fall.

This program is designed for a minimum of two years during which all participants will explore the identity of their issues involved and the church's past and present teachings in this area of deep concern to the church in South Florida.

Dr. Joseph A. Iannone has been appointed the new Director of the Institute for Pastoral Ministry at Biscayne College. Dr. Iannone received his doctorate in Systematic-Historical Theology from the University of Notre Dame in 1987, where his dissertation researched the theology of parish life.

Along with his wife, Dr. Mercedes R. Iannone, who receive their doctorate in ministry from St. Mary's Seminary in 1981 and who is presently on the faculty of the Institute for Pastoral Ministry at Biscayne, Dr. Iannone is the founding director of the center for "Family Learning Teams" in Alexandria, Va.

In his capacity as Chairperson of the Religious Studies Division, Dr. Iannone is preparing a feasibility study toward the implementation of a seminar program, especially designed to form and train the laity in Christian living, ministry, and leadership. All those who feel that they have a call to be "leaven" in the community-at-large as well as those who aspire to make a long-term commitment as ecclesiastical lay ministers are welcome to begin this program in the fall.

This program is designed for a minimum of two years during which all participants will explore the identity of their issues involved and the church's past and present teachings in this area of deep concern to the church in South Florida.

Want to be a lay minister?

A new program has been especially designed to form and train the laity in Christian living, ministry, and leadership. All those who feel that they have a call to be "leaven" in the community-at-large as well as those who aspire to make a long-term commitment as ecclesiastical lay ministers are welcome to begin this program in the fall.

This program is designed for a minimum of two years during which all participants will explore the identity of their issues involved and the church's past and present teachings in this area of deep concern to the church in South Florida.

The weekend includes special liturgies, a classical music recital at 8 p.m. Saturday and a mini-film festival at 6 to 8 p.m. Friday, a Sunday pancake breakfast at 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Friday. The weekend concludes with a Thanksgiving liturgy. The weekend will be a vital cause at 5 p.m. Saturday with Thanksgiving liturgy. On Monday at 5 p.m. there will be a parish re-dedication ceremony with Archbishop Edward McCarthy and parish staff.

St. Louis Catholic Church is southwest of the Pastoral Center. The weekend includes special liturgies, a classical music recital at 8 p.m. Saturday and a mini-film festival at 6 to 8 p.m. Friday, a Sunday pancake breakfast at 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Monday. The weekend will be a vital cause at 5 p.m. Saturday with Thanksgiving liturgy. On Monday at 5 p.m. there will be a parish re-dedication ceremony with Archbishop Edward McCarthy and parish staff.

Dr. Joseph A. Iannone has been appointed the new Director of the Institute for Pastoral Ministry at Biscayne College. Dr. Iannone received his doctorate in Systematic-Historical Theology from the University of Notre Dame in 1987, where his dissertation researched the theology of parish life.

Along with his wife, Dr. Mercedes R. Iannone, who receive their doctorate in ministry from St. Mary's Seminary in 1981 and who is presently on the faculty of the Institute for Pastoral Ministry at Biscayne, Dr. Iannone is the founding director of the center for "Family Learning Teams" in Alexandria, Va.

In his capacity as Chairperson of the Religious Studies Division, Dr. Iannone is preparing a feasibility study toward the implementation of a seminar program, especially designed to form and train the laity in Christian living, ministry, and leadership. All those who feel that they have a call to be "leaven" in the community-at-large as well as those who aspire to make a long-term commitment as ecclesiastical lay ministers are welcome to begin this program in the fall.

This program is designed for a minimum of two years during which all participants will explore the identity of their issues involved and the church's past and present teachings in this area of deep concern to the church in South Florida.
To the Holy Spirit

Holy spirit, who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And who are in all instances of my life with me, in this short prayer want to thank You for giving me all that is needed to be answered. Publication promised. M.H.

THANKSGIVING NOVENA TO ST. JUDE

Holy spirit, blessed intercessor of all who are in need. In your care, I have no more great material desires may be. I wish to be with You in eternity. Thank you for Your love towards me my life and for my loved ones. Please pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted.

We wish to thank You for Your love towards me and my loved ones. Person must promise to publish this dialogue as your favor has been granted.

THANKSGIVING NOVENA TO ST. JOSEPH

Holy spirit, blessed st. Joseph, whom I would like to be united to my ideal. You who make me see everything and confirm once more that I never want to be separated from You, no matter how great may be my need. Help me in my present and urgent petition. In return, promise to make your known and confer the favors which I ask. See our fars, that I may have strength.

THANKSGIVING NOVENA TO THE HOLY SPIRIT

Holy spirit, who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And who are in all instances of my life with me, in this short prayer want to thank You for giving me all that is needed to be answered. Publication promised. M.H.

THANKSGIVING NOVENA TO ST. JUDE

Holy spirit, blessed intercessor of all who are in need. In your care, I have no more great material desires may be. I wish to be with You in eternity. Thank you for Your love towards me my life and for my loved ones. Please pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted.

THANKSGIVING NOVENA TO ST. JOSEPH

Holy spirit, blessed st. Joseph, whom I would like to be united to my ideal. You who make me see everything and confirm once more that I never want to be separated from You, no matter how great may be my need. Help me in my present and urgent petition. In return, promise to make your known and confer the favors which I ask. See our fars, that I may have strength.

THANKSGIVING NOVENA TO THE HOLY SPIRIT

Holy spirit, who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And who are in all instances of my life with me, in this short prayer want to thank You for giving me all that is needed to be answered. Publication promised. M.H.

THANKSGIVING NOVENA TO ST. JOSEPH

Holy spirit, blessed st. Joseph, whom I would like to be united to my ideal. You who make me see everything and confirm once more that I never want to be separated from You, no matter how great may be my need. Help me in my present and urgent petition. In return, promise to make your known and confer the favors which I ask. See our fars, that I may have strength.

THANKSGIVING NOVENA TO THE HOLY SPIRIT

Holy spirit, who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And who are in all instances of my life with me, in this short prayer want to thank You for giving me all that is needed to be answered. Publication promised. M.H.

THANKSGIVING NOVENA TO ST. JOSEPH

Holy spirit, blessed st. Joseph, whom I would like to be united to my ideal. You who make me see everything and confirm once more that I never want to be separated from You, no matter how great may be my need. Help me in my present and urgent petition. In return, promise to make your known and confer the favors which I ask. See our fars, that I may have strength.

THANKSGIVING NOVENA TO THE HOLY SPIRIT

Holy spirit, who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And who are in all instances of my life with me, in this short prayer want to thank You for giving me all that is needed to be answered. Publication promised. M.H.
the world around them. They looked at roses, cabbages, violets, parsley, sculptors chose their subjects from human condition and the welcome cheer both to the toast of good divine.

carving on the walls and doors are a heavenly one.

demonstrate a simultaneous delight in the created world as well as the artistic regard the cathedrals as "things of beauty that are a joy forever." It is the spirit of faith, however, that dominates the mood of the Gothic cathedral. The soaring walls rise like two hands meeting in prayer. Because a real Christian faith integrates the human and the divine in a single glance, the cathedrals demonstrate a simultaneous delight in the created world as well as the heavenly one.

The windows as well as the miles of glass, carvings and soaring walls. The sculptors and artists used Roman numerals as a symbol code as well: I for God; II for the two natures in Christ; III for the persons of the Trinity; IV for the cardinal virtues of prudence, justice, temperance and fortitude; V for the wounds of Christ; VI for the days of creation; VII for the mystical, mysterious and sacred; VIII for both Easter and the beatitudes; IX for the angelic hierarchy and the gifts of the Holy Spirit; X for the Ten Commandments; XI for sin; XII for the apostles.

People were fond of such symbols—animal and numerical—and could “read” them right off, despite a lack of literacy. In many ways the cathedral was an artistic rendering of the stories of salvation from Adam to Christ.

The sculptures and artists used apples, pears, plums, oaks, beeches and aspens, and transformed them into borders for windows, decorations for pillars and background for tapestries. The artisans used dogs, donkeys, cows, sheep, roosters, horses, larks, sparrows, lions, elephants and other members of “all things bright and beautiful” to serve as models for brass, marble, stone and wood carvings and sculptures.

For the hundreds of faces needed to portray kings, prophets, apostles, saints, angels, devils and thieves, the builders of the cathedrals freely adapted the faces they saw in the villages, towns and cities. They were not above making the face of a gargoyle out of someone they disliked personally.

Long before Shakespeare said the words, “All the world’s a stage,” the artisans and craftman knew that truth. They DEVELOPED a set of standardized images for many of the saints: the dog for St. Bernard; the bird for St. Ambrose, the hymn composer; the “dumb ox” for the brilliant Thomas Aquinas; for Jesus—the fish, lamb, pelican and shepherd.

In a certain sense the cathedrals were museums before people heard of such things. But they were not museums as repositories of past artistic achievement; rather they were living homilies stirring the beholders to faith, hope and love.

Moreover, the cathedrals were the people’s palaces. Kings and bishops had their personal palaces, but the cathedrals were meeting halls for all the people—not just for religious worship, but for town gatherings and often for plays (until the plays became too irreverent and were exiled to the square outside the cathedral). In the simplicity of faith the people gathered in God’s house to pray and enjoy themselves. No leader could rival their real king, Jesus Christ, in the pleasures and delights of stained glass, carvings and soaring walls.

The cathedrals were—art—testimonies to faith because the people saw Christ in the human and the human in Christ.
By Norman B. Carroll
Permanent Deacon
Archdiocese of Miami

Recently, I had planned to discuss models of successful parish councils with more than forty parish lay leaders from throughout Palm Beach County. Knowing the huge potential for parish renewal inherent in well-run councils, I was intent on explaining the details of their election, structure and function.

As we began our discussions, however, I "listened" to a grand silence descend over the sophisticated gathering. Fearing the worst, I asked: "How many of you folks have parish councils?"

Unbelievably, not a hand was raised. I was shell-shocked—much like a quarterback who has just been "sacked." How could I discuss successful parish councils when there weren't any parish councils represented, successful or otherwise?

I changed quickly my game plan, and initiated discussion on the need for parish councils when there weren't any parish councils. It's a fact, however, I "listened" to a grand silence descend over the sophisticated gathering. Fearing the worst, I asked: "How many of you folks have parish councils?"

"What is it?" A silver-haired gentleman asked; "What is a parish council, anyway?"

I responded, "First let's find out about parish councils. It's a fact, however, I "listened" to a grand silence descend over the sophisticated gathering. Fearing the worst, I asked: "How many of you folks have parish councils?"

"Our pastors don't wish to be one-man shows. They know the parish is the entire people of God searching together for greater ways to love in the name of Jesus."

"Our pastors don't wish to be one-man shows. They know the parish is the entire people of God searching together for greater ways to love in the name of Jesus."

"What is it?" A silver-haired gentleman asked; "What is a parish council, anyway?"

I responded, "First let's find out about parish councils. It's a fact, however, I "listened" to a grand silence descend over the sophisticated gathering. Fearing the worst, I asked: "How many of you folks have parish councils?"

"Well, maybe. It won't work."

Eventually, a middle-aged executive-type male snapped, "You're too idealistic. The pastor can't do that by himself, and the laity aren't that involved. They're not on the same wave-length, at all."

"Yes," I said, "I agree. And it would take the pastor and the laity working together to build such a parish."

All of this, however, is not only my dream. This is the vision and indeed the mandate of our Church: The laity should accustom themselves to working in the parish in close union with their priests, bringing to the Church community their own and the world's problems... all of which should be examined and resolved by common deliberation. As far as possible, the laity ought to collaborate energetically in every apostolic and missionary undertaking sponsored by their local parish."

"All this collaboration," I said, "works best and, practically speaking, constitutes what's known as the parish council."

One sister asked, "Why haven't our pastors started these councils?"

Thousands of pastors throughout the country have formed these councils, and for many years now. Father William Burke, pastor of St. Vincent DePaul Parish in Elmont, New York, is one of many outspoken supporters of parish councils. He estimates, for example, that more than 80% of the parishes on Long Island have successful parish councils. Incidentally, he attributes great credit for his outstanding parish to the parish council.

Our pastors don't wish to be one-man shows. They know the parish is the entire people of God searching together for greater ways to love in the name of Jesus."

Note carefully the words of Holy Mother Church in solemn convocation: Let sacred pastors recognize and promote the dignity as well as the responsibilities of the lay person in the Church. Let them willingly make use of this prudent advice. Let them conscientiously assign duties to him in the service of the Church, allowing him freedom and room for action. Further, let them encourage the laity so that he may undertakes tasks on his own initiative.

"Dangerous. Suddenly, a red-headed giant of a man barked at me, "Yeah, but there's gotta be a lot of dangers in this council thing. I recall reading about a pastor and the parish council not agreeing."

There are dangers with councils just as there are dangers in any new effort. But the result is worth the risk. Besides, there are tried and proven methods of conducting council elections, compiling by-laws, preserving pastoral authority and administering wisely all the affairs of council. These methods preserve, through the council in all its decisions, that spirit of participating which the parish members deserve. This is the spirit which generates the feeling of a whole people seeking together the evangelization of our society.

This is why our Church summons us clearly and unmistakably to form parish councils. It's no wonder that the well known author, Father Joseph Champlin, S.J., wrote, "Councils are essential for the full and active involvement of lay persons in the life of any parish."

"Well, maybe."

Lunch-time was now drawing near, so clearly and unmistakably to form parish councils. I had no way of judging its success until the red-headed man approached. Peering down at me from his lofty and massive perch, he exclaimed, "You know, I'm gonna tell my pastor about this. He's a real good guy, and I think he'll go for it."

As I looked up at him, I was not about to disagree.
God runs grandma's place

By Catherine Haven

DETROIT (NC) — At 57, her children grown, the Detroit housewife found herself a candidate for retirement in Florida and northern Michigan.

That's if she was a television show, she saw a tiny Korean orphan from an orphanage short on supplies.

Today, in the quiet story inner city warehouse she calls home, retired Dr. Tom Dooley in Michigan. The agency also provides medical equipment and drugs to American Indians, a mental health center in West Virginia and Detroit's Sacred Heart Rehabilitation Center, as well as supplying free prescriptions to needy senior citizens in four Michigan counties.

She herself draws no salary and relies on the assistance of nearly 230 retired senior citizens who volunteer a day or two a week each month to sort, package and prepare for shipment the tons of medical equipment housed in WMR's warehouse.

"Right now, we're looking for someone with medical supply experience to become an assistant here," she said. "You're looking for someone to replace us."

Not that she's worried that the work won't continue. "God runs this just couldn't go on any longer. I needed something to do and I told the Lord to take my life and do something with it."

The next day, she watched a television feature on a homeless Korean boy. The plight of the child and others at the Star of the Sea Orphanage in Korea haunted her. With her husband's encouragement, she got the orphanage's address and "dragged out all the old baby things I had put away in a cedar closet."

Enlisting the help of friends and fellow parishioners at Detroit's Gens Parish, the Auberlins collected four bags of clothing for the Korean orphans.

Soon donations filled her basement, overflowed into the breezeway and spread to the one-car garage. She bowed over trailers and enlisted the help of seminarians to collect "medical crumbs" that could be used in Korea and by workers elsewhere who had "nothing to nothing" for providing medical care.

The Request

By Diana Bicknell

My husband's mother, was a difficult and annoying woman of seventy-five. She had been a widow for several years. As arthritis set in, she became even more dependent and contentious.

Ron, her only child, was engrossed in building a new business — which left only me to do his mother's bidding. Grudgingly, I ran her errands in building a new business — which left only me to do his mother's bidding. Grudgingly, I ran her errands.

"I feel so much better." When a Paulist nun named Sister Philomena, the orphanage director, wrote a letter of thanks, she described the tremendous need for medical supplies and medical donations and appealed for help in area newspapers.

When a Paulist nun named Sister Philomena, the orphanage director, wrote a letter of thanks, she described the tremendous need for medical supplies and medical donations and appealed for help in area newspapers.