RELIGIOUS PRAISED  
Cardinal says they haven't been given enough credit  
Page 3

NICARAGUA  
Bishop here cites abuses  
Page 9

TV NUDITY  
Columnist says money is the reason  
Page 19

The Voice
Catholic Archdiocese of Miami
Friday, November 11, 1983
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PAPAL MESSAGE, FIREWORKS

40,000 Catholics in the Orange Bowl

25th Ann'y celebration to be Dec. 9

Over 40,000 Catholics from South Florida are expected to gather on Friday night, December 9, in Miami's Orange Bowl for a celebration of the 25th anniversary of the Archdiocese of Miami.

Archbishop Edward A. McCarthy, in calling for the gathering emphasized that "the Catholic Church in South Florida has much to thank God for during these past twenty-five years and much to ask of the Lord in the years to come."

"I invite our Catholic people of South Florida to come to the Orange Bowl on December 9th and pray for God's continued blessings on our beloved Church." Father Robert Lynch, rector of St. John Vianney College Seminary and general chairman of the event just four weeks away outlined the plans for the evening:

A special filmed message from Pope John Paul II to the Catholic people of the Archdiocese will be shown at 7:30 p.m. The papal greeting will be followed by a procession of priests, deacons, lay ministers of the Eucharist, religious men and women, and hundreds of high school youth who will take part in the Mass which will begin promptly at eight.

At the conclusion of the Mass, to heighten the joyous and festive mood of the evening, a fireworks display will be presented.

Students of Hope

Students of Hope Rural School in Indiantown crowd around the school's director Sr. Carol Putnam to snatch a look at a newly arrived copy of Life Magazine in which the school was featured. The K-4 school has received national attention for its education of migrant children. See story on pages 12-13. (Voice photo by Prent Browning).

"Well over 100 people are presently assisting a coordinating committee in the planning and execution of this special event," Father Lynch said.

"We are asking our parishes to send special representatives who will carry banners representing each parish and facility in the Archdiocese. While the celebration of Mass is the central element of our evening of prayer and thanksgiving, attention will be drawn through the procession of people and institutions to the unique accomplishments of this vibrant Church."

The theme for the celebration is Continued on page 11

FIRST IN HISTORY

Pope to preach before Lutherans

VATICAN CITY (NC) — Pope John Paul II, in a major ecumenical gesture, will preach a sermon in a Lutheran church in Rome, Dec. 11, the first time in history such an event has occurred.

Rev. Christopher Meyer, dean of Rome's Evangelical Lutheran Church, said that the Pope will assist at a service for the third Sunday of Advent in his church and will deliver a homily.

On the same day the announcement was made, the Pope issued a letter urging further dialogue and search for the truth about Martin Luther and the Catholic Church, without taking sides.

"ACCURATE HISTORICAL work" and a "dialogue of faith" are vital to understand Martin Luther and attain Christian unity, Pope John Paul II said in a letter to Cardinal Johannes Willebrands, head of the Secretariat for Christian Unity.

The letter, dated Oct. 31, the anniversary of the date in 1517 when Martin Luther nailed his famed 95 theses to the castle church in Wittenberg, was released by the Vatican this week to commemorate the 500th anniversary of Luther's birth, Nov. 10.

In the letter, written in German, the pope noted the on-going dialogue between Catholics and Lutherans and said that "it is important to continue accurate historical work." Such work, he said, does not take sides and is "motivated only by the search for truth."

The pope also said that such research "must go on equal footing with the dialogue of faith that, at present, we undertake to search for unity."

Luther, an Augustinian priest, set off a chain of events leading to the Protestant Reformation when he nailed his 95 Continued on page 6
Let families leave, Andropov urged

WASHINGTON (NC)—Bishop George Fulcher of Lafayette appealed to Soviet President Yuri Andropov to avoid nuclear war by permitting Russians to leave the U.S.S.R. and join their families.

"The American bishops have faced the horror of nuclear war and have come to the conclusion that every effort must be made not to use nuclear force," said Bishop Fulcher in a letter to Andropov.

"We feel that this message of peace would have greater impact upon the American community and the citizens of the world were you to reinforce our goal of avoiding nuclear war at any cost by demonstrating your concern for individuals who have been denied the opportunity to rejoin their families," he continued.

BISHOP FULCHER was a member of the committee which drafted the U.S. bishop's pastoral on war and peace.

The bishop named three Moscow families in the letter that he said "want to be reunited with their loved ones in Israel and America."

The families are:

• Irina McClellan, a Russian citizen who has been kept from emigrating with her husband Woodford McClellan, a professor at the University of Virginia, Charlottesville;

• Vladimir Prestin, his wife and son who have attempted to leave Russia since 1969 to join family members in Israel; and

• Alexander and Rose Ioffe and their two children who have been denied reunification with their family in Israel since 1974.

"These is the longest case of separation of an American spouse from a Russian mate," the bishop said, referring to the McClellans. "The West Lafayette rights committee has been petitioning the Soviet leaders on behalf of the McClellans since 1977, he said.

The bishop wrote the letter as part of Greater Lafayette's Human Rights Week, Oct. 21-30, when area citizens were urged to sign petitions for the families' reunification.

"We respectfully suggest that your providing visas for our three families will be most meaningful in helping us live in a world sharing brotherhood and peace," he said.

Soviet Lutherans allowed to meet

GENEVA, Switzerland (RNS)—For the first time in 50 years, German-speaking Lutherans scattered throughout the Soviet Union were allowed to meet recently. The occasion was a two-day celebration of Martin Luther's 500th birthday anniversary in the Latvian city of Riga. According to the Lutheran World Federation, the October celebration was the first time since the pre-Hitler days that the Soviet Lutheran leaders met with an LWF delegation.

World Lutheran officials said they hoped that the contacts would continue.

Ex-Mormon to run for president

WASHINGTON (RNS)—Sonia Johnson, the excommunicated Mormon feminist, opened her 1984 presidential campaign as the candidate of the Citizens Party by denouncing what she called the "rapist" mentality of men. She says the answer is to bring weapons under the control of women. "On my first days as president, I would announce a national emergency plan to eradicate the conqueror mentality from our culture," she said. Ms. Johnson, a 46-year old divorced with four children, was excommunicated by the Mormon Church in 1979 for supporting the Equal Rights Amendment, which was opposed by the church.

Zimbabwe boycotts memorial

WASHINGTON (NC)—The United States has criticized Zimbabwe’s boycott of a memorial service for Beirut bombing victims conducted at the papal pronuncio’s residence in Harare, Zimbabwe, U.S. officials said. "We find it difficult to understand the decision to boycott a memorial service commemorating those who were murdered by terrorist bombing while serving with an international peacekeeping force," a State Department spokesman said. The memorial service for the nearly 300 U.S. and French servicemen killed in the Beirut blasts took place Oct. 26 at the residence of Archbishop Francesco Colasuonno, procurator to Zimbabwe.

Pro football founder dies

CHICAGO (NC)—A Mass of Christian Burial was offered for George S. Halas, owner of the Chicago Bears and one of the founders of pro football, Nov. 3 at St. Rita Church. Halas, 88, died on Oct. 31 from heart disease and liver ailment.
Cdl. Pironio praises religious life

VATICAN CITY (NC)—White members of the world Synod of Bishops practically ignored the role of Religious life in discussing the church’s ministry of reconciliation, Cardinal Eduardo Pironio, head of the Vatican’s Congregation for Religious and Secular Institutes, said.

In an Oct. 21 open letter to U.S. bishops, the Synod’s Spanish-Portuguese language group moderated by Cardinal Eugenio de Araujo Sales of Rio de Janeiro, Brazil, gave “only negative mention of ‘the behavior of many Religious,’ especially as regards the ‘people’s church.’”

“I wonder,” Cardinal Pironio commented, “whether this word ‘many’ means the majority of Religious (which I do not believe).”

He added that “nothing, however, is said of all the other Religious (the majority) who in silence, daily fidelity, joy and hope are an example and testimony of the reconciling church.”

“Further defending Religious, Cardinal Pironio asked, ‘Are Religious the sole cause of division in the church?’”

“Responding to his own question, he said, ‘Consecrated life is the outstanding and excellent testimony of the love of the Father of mercies, of the paschal mystery, of Christ, who reconcile us with the Father and new life ‘according to the Spirit.’”

IN THE CONSECRATED Life, he said “the ‘alliance of love’ between the Father and mankind is manifested in a special way, and the world is offered a concrete example of the ‘new creation’ or ‘new pasch.’ It reveals reconciliation and calls to penance and conversion.”

Cardinal Pironio also stressed the role of Religious in the reconciling mission of the church Oct. 25 in his report to the synod on the work of his congregation. Like his earlier intervention, his full report was not released at the time, but was later obtained by NC News.

“Religious reconciled to God have a share in the ministry of reconciliation through their apostolic efforts in communion with the church,” said Cardinal Pironio. “Religious of the con-tempative life share in it by offering up an excellent sacrifice of praise to God.”

IN HIS REPORT, Cardinal Pironio highlighted not only the place of men and women Religious in the church, but also the place of members of secular institutes, groups of men and women who profess vows of poverty, chastity and obedience but do not do so publicly as vowed Religious do.

‘Remain faithful’
Mother Teresa urges bishops

CHICAGO (NC)—Mother Teresa of Calcutta has asked U.S. bishops to help Religious “love, obey and remain faithful to the church and the Vicar of Christ,” in a letter released through the Institute on Religious Life.

THE LETTER was “more or less” timed for release with similar letters by members of the institute urging U.S. bishops to share Pope John Paul II’s concern for religious communities in the United States, said Benedictine Father James Downey, coordinator of the institute’s national office.

The reaction of Religious and the public to the pope’s letter to the bishops caused Mother Teresa “great concern,” Father Downey said. Last June the pope named Archbishop John R. Quinn of San Francisco to head a special commission to help bishop work with Religious. Some Religious complained that the action seemed to be a “witch hunt” and would mean a new Vatican effort to impose stricter more uniform rules on them.

The institute said the pope’s call for the U.S. bishops to work with religious communities was “enormously comforting,” and it promised to support the bishops.

IN AN OCT. 21 open letter to U.S. bishops signed by 121 major superiors of religious orders, the institute expressed gratitude to Pope John Paul for his letter and for the document on the essential elements of religious life which accompanied it.

In the letter Mother Teresa asked the bishops “to help our religious sisters in the United States of America to turn to our Holy Father with childlike confidence and love.”

Father Downey said, “When we heard she was going to write the letter we offered to publicize it for her.”

Mother Teresa’s Congregation of the Missionaries of Charity has 14 houses in the United States. Worldwide more than 2,000 Missionaries of Charity live in 254 houses and work among the destitute and dying.

“THERE has been much disturbance in the religious life of sisters, all due to misguided advice and zeal,” Mother Teresa wrote.

“LIKE IN many lay women,” she said, “so also in our Religious, the ambition to be equal to men in all things, even in the priesthood, has taken away that peace and joy of being one with Jesus and his church.”

Mother Teresa also asked the bishops to “give us holy priests to teach us how to be and grow in holiness” and for their prayers.

The letter of support from the institute said the superiors would give the bishops their “cooperation, resources and prayers.”

“We express our joy and gratitude to the Holy Father for this timely and beautiful manifestation of his abiding solicitude for religious and their indispensable role in the church,” the letter said.

“Faithful Religious, such a warm message from their highest superior is enormously comforting,” they wrote.

THE CHICAGO-BASED Institute on Religious Life is a national organization of 25,000 priests, Religious and lay people established in 1974. Its stated goal is to “find solutions to the problems confronting religious communities in accordance with the authentic teaching of the church,” to promote religious life and encourage vocations.

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MARINES REMEMBERED – At Camp Elmore in Norfolk, Va., Fr. (Capt.) Lawrence F. Keefe, left, Navy Chaplain from Boston and Rabbi (Lt.) A.I. Slomovitz participate in a memorial service for the hundreds of marines killed in the Oct. 23 terrorist attack in Beirut. (NC photo from UPI)
Cardinal cites ‘improper dress, overfamiliarity with women’ as symptoms of lost priestly identity, attacks ‘abuses’

VATICAN CITY (NC)—Priests who do not dress or act like priests, are too familiar with women, or are careless about the liturgy are showing symptoms of a crisis in their priestly identity, says Cardinal Silvio Oddi, head of the Vatican’s Congregation for the Clergy.

The cardinal, who is the Vatican’s chief overseer of catechetics as well as priestly life and ministry, also sees major problems for the church today in religious education that avoids teaching children “the reality of sin” and in theological thinking that “greatly extenuates or even does away with personal responsibility” for sin.

Cardinal Oddi expressed his views in a report to the world Synod of Bishops Oct. 21. A brief summary was released by the Vatican at the time, but the full Latin speech to the assembled bishops obtained later by NC News, revealed his views in far greater detail than the summary.

THE FULL SPEECH contains sharp attacks on the lifestyles of some priests, on some currents of theological thinking today and on certain “gravely erroneous” theories and practices in religious education. It also contains a plea, for the church to find ways to channel the thinking today and on certain “gravely erroneous” theories and practices in religious education.

One major problem, he said, is that the abuse (of the norm) has not ceased in some dioceses where the children’s consciences “will arrive at adulthood with deformed consciences” and in theological writings that go against church teaching.

Continuing questioning of priestly celibacy also harms the morale of priests, hinders the development of vocations to the priesthood and leads people to have less “trust and esteem” for priests, he said.

Speaking of “a certain habit of mind adverse to ecclesiastical discipline” among priests, Cardinal Oddi said that this shows itself in “liturgical abuses, a manner of dressing and behaving nearer to that of the laity and over familiarity with women, attendance at inappropriate shows and other things of this kind.”

Cardinal Oddi said that “the abuse (of the norm) has not ceased in some dioceses” and that this shows itself in “liturgical abuses, a manner of dressing and behaving nearer to that of the laity and over familiarity with women, attendance at inappropriate shows and other things of this kind.”

He suggested that ways should be found to incorporate such movements into the structure of parish and diocesan pastoral councils as one means of integrating them more fully into the general life of the church.

Addressing the question of catechetics, Cardinal Oddi said there are a number of “fundamental deficiencies” in the current state of religious education.

One problem, he said, is that “the reality of sin has been obscured” in some catechetical approaches in use today. He attributed this to “the perverse influence” of theological or anthropological views, “quite widespread today,” in which the idea of personal responsibility is watered down or eliminated.

Ignoring or obscuring the reality of sin is “a perilous tendency in children’s catechism,” the cardinal said.

“It is wholly necessary for the reality of sin to be placed in a clear light, for inordinate love of self, from which sin fundamentally proceeds, is found at various levels at any human age,” Cardinal Oddi commented.

“We must say that the opinion of those who consider that the reality of sin can be hidden or even lost the sense of sin,” he added.

“We can and ought to discuss better ways of putting the reality of sin to children, but we may in no way bring the necessity of fulfilling this duty into question.”

Regarding the church norm of administering first confession before first Communion, a source of controversy in the United States in the past decade, Cardinal Oddi said that “the abuse of the confessional” has not ceased in some dioceses and countries.

“Transgression of that norm does grave harm to the right formation of the children’s consciences” and involves the “danger that they will arrive at adulthood with deformed consciences or even lose the sense of sin,” he said.
VATICAN TO ISSUE SEX ED GUIDELINES

VATICAN CITY (NC)—The Vatican plans to issue guidelines soon on sex education and on what it means to be a Catholic school. "The guidelines on Catholic schools have not abandoned that mission and certain hostility toward the Catholic schools exists on the part of some Catholics," he said. "Even certain people who wereconceptually the educational mission have abandoned that mission and some political forces, too," he added.

In his report Cardinal Baum stressed the need to support Catholic schools. "The congregation's" statement said. "The congregation of Catholic schools and on what it means to be a Catholic school."

Cardinal William Baum, prefect of that congregation, in a report to the world Synod of Bishops. Although he delivered the report in October, the full text was not made available until after the synod ended.

"FOR A LONG TIME, the congregation has been receiving requests for advice, and also protests, on the delicate problem of sexual education in Catholic schools," the American-born cardinal said. "He said his congregation was about to issue its guidelines on the topic 'after long and well considered consultations.'

"The document will be of a pedagogical and pastoral character. Pastors will be asked to make use of it as a means of reflection for those responsible for the education of youth," Cardinal Baum said. Sources at the Congregation for Catholic Education indicated that the sex education guidelines will be available at the end of December.

"The guidelines on Catholic schools will define "Catholic" in the full meaning of the term as it applies to Catholic schools, Cardinal Baum told the synod.

However, your words annoy and bring to tears those of us who still read your letters. Let me just quote a few from this most recent letter.

"Never mind that you never knew your own father, that he was never there for you." Really? You want to bet on that? How many fathers have you seen who are reduced constant ly to tears by rebellious children? Open your eyes and give men like my husband equal treatment. You've been blinded and deafened by the lies of many of these youth.

"His major experience is life to have been an exploited sex object. Why? Because, you believe his story. Well, if our daughter comes, please don't believe her story. She destroys herself with her tongue. At 14, truth became an alien concept."

I do not contribute to your home, so please remove my name from your list. Find your mail too upsetting. We give to you a lot of help. I was your father, and mother, and now, outside. I mean she's that scared.

And then I got this anguished letter from a woman that brought a whole dam of tears. If you don't mind, some of you may feel the same way, I'll quote from it:

Dear Father Ritter,

I promised myself that if another letter arrived from your House to my house, I would take the time to write a letter. So, here it is. I have taken the time in the past to read your letters. All that I ask is that you take the time to read my one letter. I would like you to know "where I'm coming from."

I am the mother of ten children, ages 8 to 25. We have eight boys and two girls. My husband and I are teachers. Through the years I worked to help pay the bills. However, I either ambled or did part time teaching. For many years I taught reading from 9 to 12. I was able to be home when the children were sick, go to their plays and games, etc. and was always home when they came home from school. We sent our oldest five children to Catholic elementary school. Out of that number, we have one who continues to pray and go to Mass.

The next, second, house was an eight-year-old Catholic elementary school. One of them, our 16 year old daughter, is currently in complete rebellion. She is the kind of child you talk about in your column. She uses porn, alcohol, contraceptives, pills, and is totally disobedient.

Do I sound bitter and fed up? You bet. My marriage is in trouble. My mental health is a mess, and my faith is hidden together by a string, I am not alone. The city, suburbs, and even this lovely country, is alive with abused parents.

I am sure you are doing much good work. I'm sure you've long before you became so famous and vocal. I am sure you are doing much good work. I think we all say then as we have said all our lives, Lord, have mercy on us.

Blessed are the merciful. Jesus said, for they shall obtain mercy. Sometimes our minds reel and sometimes we don't want to understand because we are afraid. And sometimes we ask dumb questions of God, like saying, Jesus, what did you really mean when you said that? Jesus said, well the answer is simple. If you are pure of heart, you will understand. Blessed are the pure, for you will see God. And if we continue to pursue the Lord with dumb questions, we say, Well, God, we really still don't understand. When did we see you, so that we can tell if we are pure of heart? And Jesus will tell you: You will see Me when you are pure. When you feed the least of My brethren when they are hungry, and clothe the least of My brethren when they are naked and shelter the least of My brethren when they are homeless, and when we forgive our children for their sins against us. I mean, if God commands us to forgive our enemies, why sure, too, our children...

And still unwilling, we might argue with God and say: God, what comes first, a merciful heart, or a pure heart? And Jesus will say: Mercy. Before understanding, before sacrifice, before justice, that very simple, elemental gift of ourselves in love to those who need us, through an act of mercy. Blessed are the merciful, Jesus said, they can appeal from My Justice.

Thanks for helping our kids. We sure need it. Thanks for your faithful prayers, too. We pray for you—and your kids—all the time.

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THE VOICE—Friday, November 11, 1983—PAGE 5
CATHOLIC NEAR EAST WELFARE ASSOCIATION
THE HOLY FATHER’S MISSION AID TO THE ORIENTAL CHURCH

INDIA: SIXTY LIVING DOLLS

For the first time ever, 60 lucky boys and girls in Piravom, south India, have happy faces, combed hair, and a chance to learn the ABC’s. “They’re getting to know God too, of course,” says the Missionary Sister who today’s living dolls. Ten years from now they’ll be building the new India—a place of priests and nuns, plumbers, electricians, farmers, and future teachers. “But there are thousands of little children in India and throughout the Near East who are not so fortunate. These children are their home. Their food and clothing, what they can beg—or steal. Who will care for them?” For just $14 a month ($168 a year) you can adopt one of these little ones—provide all the comforts and love they need to grow like a living doll. We’ll send your child’s picture and history. He, or she, will write. If you can’t adopt now, your gift in any amount—$20, $30, $50—will help a needy, homeless child. Please fill in the coupon below today.

WHAT IS HAPPENING IN THE WORLD?

Here at some time ago milk was poured on the streets and highways by an organization campaigning for a price rise of two cents a quart. Meanwhile, overseas three out of four children go to bed hungry because they have no food. $30 will feed a refugee family in the Holy Land for a full month! In thanks, we’ll send you an Olive Wood Rosary from Jerusalem.

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Msgr. John G. Nolan, National Secretary

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PAGE 6-Friday, November 11, 1983-THE VOICE
Baby Doe case: ‘Sacred life’
Surgeon General supports government action to save baby

By NC News Service

The federal government is fighting for the sacredness of life by intervening in the case of Baby Jane Doe, a severely deformed Long Island baby girl, said Dr. C. Everett Koop, Surgeon General of the United States. “We’re not just fighting for this baby,” Koop said in an interview on CBS television’s “Face the Nation.” “We’re fighting for the principle of this country that every life is individually and uniquely sacred,” he said.

But the Child’s parents, who say they are Catholic, called the government’s attempt to get their daughter’s medical records an undue “intrusion.”

They decided not to allow major surgery on their baby girl who was born with a severely deformed closure of the spinal cord (spina bifida), an abnormally small head and a build-up of fluid within the cranial cavity that exerts pressure on the brain. The combination of defects is life-threatening and usually results in mental retardation even if corrective surgery is performed.

The parents signed a consent form to allow surgeons to perform minor surgery to insert a tube carrying antibiotics into the baby’s skull.

After the Parents’ decision, the federal government is fighting for the sacredness of the life of a child such as this, whose rights may be abrogated?

The Justice Department order for surgery to insert a tube carrying antibiotics into the baby’s skull was upheld the reversal saying Washburn had no legal standing to sue.

If Baby Doe has been discriminated against because she is handicapped, the Stony Brook, N.Y. hospital could be charged with a violation that would cost them about $20 million in federal funding. The Justice Department order for the infant’s hospital records was not unusual, said Koop. “This is not the first time this has happened,” he said. “We have asked for records from 48 other institutions since April and one institution has failed to give us the records,” he said.

The U.S. Justice Department has joined the legal battles by asking a federal court to order release of the baby’s hospital records. The Justice Department wants to see the records to determine if the girl has been discriminated against in receiving medical attention because of her defects.

The L’Osservatore Romano editorial was signed by Father Gino Concetti, a moral theologian who contributes to the newspaper. “Neither conscience nor good sense” can approve of the actions of those withholding treatment from the child, the editorial said.

Such actions leave society vulnerable to the danger of legalizing the object of legal battles since her life has contributed to the newspaper.

“The next person might be you,” he said. “And I don’t think that their estimate of the severe retardation or that the fact that this child is bedridden are necessarily facts,” he said. He said such decisions could not be made at this stage.

BUT THE CHILD’S parents, who say they are Catholic, called the government’s attempt to get their daughter’s medical records an undue “intrusion.”

“I have never seen a child like this live a life of pain,” he added. “And I don’t think that their estimate of the severe retardation or that the fact that this child is bedridden are necessarily facts,” he said. He said such decisions could not be made at this stage.

Clerical and pro-life activists, listed physicians and clergy in courts and the doctors we have consulted," he said.

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Vatican paper defends Baby Doe’s rights

By Sister Mary Ann Walsh

VATICAN CITY (NC)—Baby Jane Doe “has a right to live even if handicapped,” said a signed editorial in the Vatican newspaper, L’Osservatore Romano.

It is “the obligation of the parents, the society and the state to guarantee that primary right,” said the editorial.

BABY JANE DOE is a severely deformed baby girl born Oct. 11 in Stony Brook, N.Y. She has become the object of legal battles since her parents have refused to allow corrective surgery for the birth defects, the combination of which are life-threatening if not corrected and usually result in mental retardation even when corrected.

THE PARENTS, HOWEVER, said in an interview with The New York Times that they considered the government’s action an intrusion.

“For someone to walk in and invite the rest of the country into our house is a terrible intrusion into our lives,” said the girl’s father, a 30-year-old physician.

The U.S. Justice Department has joined the legal battles by asking a federal court to order release of the baby’s hospital records. The Justice Department wants to see the records to determine if the girl has been discriminated against in receiving medical attention because of her defects.

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Such actions leave society vulnerable to the danger of legalizing the object of legal battles since her life has contributed to the newspaper.

“The next person might be you,” he said. "And I don’t think that their estimate of the severe retardation or that the fact that this child is bedridden are necessarily facts,” he said. He said such decisions could not be made at this stage.

Clerical and pro-life activists, listed physicians and clergy in courts and the doctors we have consulted," he said.

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THE PARENTS, HOWEVER, said in an interview with The New York Times that they considered the government’s action an intrusion.

“For someone to walk in and invite the rest of the country into our house is a terrible intrusion into our lives,” said the girl’s father, a 30-year-old physician.

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Bishop sparks politician's fall

BOGOTA, Colombia (NC)—A bishop from central Colombia has sparked a government investigation into the alleged drug smuggling activities of a millionaire newspaper owner and politician who campaigned for the legalization of marijuana.

Bishop Libardo Ramirez of Armenia brought national attention to the situation when he criticized the legalization campaign financed by a 34-year-old self-made millionaire, Carlos Lehder. Lehder had been conducting the campaign through his Armenia newspaper and the political party he founded, the National Latin Movement, which had given him a small but fervent following. Lehder also had planned to be a candidate for Congress.

In a subsequent statement, Bishop Ramirez said the drug lobby attempted to buy him by offering money for the poor of his diocese in exchange for his silence.

The bishop was alluding to Lehder-financed community projects in central Colombia which had given him a small but fervent following. Lehder also had planned to be a candidate for Congress.

In a statement in June, Bishop Ramirez said National Latin Movement politicians with "sordid" backgrounds were trying to influence the vote in favor of legalization. In a subsequent statement, Bishop Ramirez said the drug lobby attempted to buy him by offering money for the poor of his diocese in exchange for his silence. The bishop said he refused the offer.

THE BISHOP'S accusations piqued the interest of several Bogota newspapers which began investigating Lehder's activities. Soon articles appeared saying Lehder was an accomplice of Colombian drug smugglers. Allegations included one saying that Norman Cay, a Bahaman island owned by Lehder, had been used as a staging point for South Americans trying to smuggle marijuana to Florida. Lehder denied he was involved in the narcotics trade, but said he had rented planes to pilots who had used his island.

Bogota newspapers called for a government investigation and said that the National Latin Movement was a front for drug-runners. The newspaper reports alleged that drug runners were trying to legitimize their business and were making a bid for political power.

DRUG SMUGGLING is a major business in Colombia, the world's largest producer of cocaine. Smuggling the drug into the United States is an estimated $5-billion-a-year operation. This would make it the country's major export.

Hundreds of tons of marijuana are also exported to the United States each year. After the newspaper reports appeared, the government ordered a judicial inquiry. Shortly afterwards, the United States asked that Lehder be extradited. Lehder disappeared and his party was disbanded.

Meanwhile, the Colombian government said it would intensify its anti-narcotics campaign and is promised to introduce measures to control the funding of political parties so that drug gangs cannot buy their way into office.

RETURNING TO NORMAL—In Sauteurs, Grenada, Rubina Ronnie stands in the doorway of her home beneath pictures of Jesus and a Marxist revolutionary. Life on the small Caribbean island started returning to normal as shops and schools reopened and U.S. troops began to withdraw. (NC photo from UPI).

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Tell truth of Sandinista abuses, Nicaraguan bishop asks here

By Ana Rodriguez-Soto
Voice News Editor

In the jails, political prisoners languish. In the countryside, murdered people lie in common graves. Priests and bishops are ridiculed routinely and sometimes beaten, while churchgoers suffer severe harassment. For them, individual liberty is suffocated.

That's the picture of Nicaragua today painted by a retired bishop and the exiled former president of that country's independent human rights commission during an interview with The Voice this week.

Bishop Manuel Salazar, former ordi-

nary of the Diocese of Leon and

president of the Nicaraguan Bishops' Conference during the final years of Somoza's dictatorial regime, joined Jose Esteban Gonzalez, now president of the Nicaraguan Commit-
tee for Human Rights, in asking for help from their Christian "brothers and sisters" in the United States.

They pleaded that public opinion, instrumental in bringing the Sandinistas to power in 1979, not turn deaf ears to the reality of Nicaragua today.

"Before we had one dictator, now we have nine," said Salazar, who was jailed twice by Somoza and once by the Sandinistas before leaving Nicaragua for Venezuela in 1981.

Bishop Salazar retired for health reasons two years ago and moved to Costa Rica to "hope to organize" himself.

He said he reflects the opinions of the nine bishops of his country, although he cannot speak officially for them.

IN NICARAGUA

Draft law heats up church-state conflict

By Agustino Bono
NC News Service

Strong criticisms by the Nicaraguan bishops of the Sandinista government's military conscription law have heated up church-state tensions to the point where Sandinista groups have prevented Sunday Masses in several churches and, to protest government harassment, ordered Masses cancelled on a religious holiday.

"The bishops' criticism also has highlighted rights within the Catholic Church regarding the Marxist-influenced Sandinista government," the bishops' conference group said.

"The church groups have defended the law as necessary because of the U.S.-financed guerrilla war.

"Evidently, this is an attempt to proscrip-
tion of the church in Nicaragua, and, consequently we are worried," said Father Biomar Carballo, spokesman for Archbishop Miguel Obando Bravo of Managua.

Two priests were arrested Nov. 2 for alleged opposition to the law, at least eight churches were forced to cancel Sunday Masses or Mass Oct. 30 by government supporters and Auxiliary Bishop Bosco Vivas Robelo of Managua was beaten up.

IN PROTEST the bishops ordered Masses cancelled on Nov. 2. All Soul's Day, when Nicaraguans traditionally gather at churches and cemeteries to honor the dead.

Archbishop Obando Bravo called the Sandinista harassment which forced cancellation of the Oct. 30 Masses "a sad spectacle" causing "an afternoon of hell."

A Sandinista group called "Las Tur-
bas" prevented the Masses at churches where they said the pastors were op-

posed to the law. They were also accu-

sated by church officials of beating up Bishop Vivas Robelo when he tried to enter one of the churches.

"Las Turbas" is Spanish for "the crowds that stir things up."

The harassment came after Defense Minister Humberto Ortega criticized the "reactionary clergy" who oppose the law and said Archbishop Obando Bravo, the key bishop opposing the government, is being "used by American imperialism."

The archbishop denied that he is a tool of the government of opposition.

"Archbishop Obando is no politi-
cian," he said Nov. 6.

THE CONSCRIPTION law, decreed in September after the prov-

ions had been made public for na-
tional debate, requires men aged 18 to 40 to register for military service so that they can be assigned for active duty or placed in the reserves.

The law is necessary because the country is threatened by guerrillas based in neighboring Honduras and Costa Rica.

Prior to the law taking effect, the bishops criticized the regulations saying the aim was to make the army a defender of the Sandinista movement and not the state. They urged conscientious objection to the law.

The law "follows the general lines of all totalitarian-type legislation" and in-
dicates that the government is moving toward an "absolute dictatorship of a political party," said a statement issued Aug. 31 by the Nicaraguan Bishops Conference.

Under the law "the army becomes converted into an obligatory center of political indoctrination in favor of the Sandinista party," said the bishops.

"It is not correct to mix, confuse and identify the concepts of church, state, revolution and Sandinista ideology," they said.

THE STATEMENT - was the first major political pronouncement by the bishops since heavy guerrilla fighting began in February and the strongest criticism of the Sandinistas since they came to power in July 1979 after a two-
year civil war which toppled the regime of President Anastasio Somoza.

Initially, the bishops had given cautious support to the Sandinista Na-
tional Liberation Front, a broad coali-
tion of Marxists, socialists and Chris-
tian Democrats.

The statement drew immediate criticism from the government and pro-government church groups, many of which consider participation in the government as the best way of foster-
ing religious social justice.

The split even reached the hierarchy. Bishop Carlos Mendieta of Matagalpa criticized the support of conscientious objection and said he had not read the conference statement, which he had not seen and was not present at the meeting which approved the document.

A STATEMENT signed by several Christian youth groups, the Nicaraguan Religious Conference and the Jesuit-run Central American Historical Institute said the bishops' conference was defending middle-class interests and not the interests of the poor.

"It defends the interests of im-
perialism, because it does not condemn the aggression it makes against us," said the statement.

"By being part of the tasks of con-
solidation and defense to confirm that between Christianity and Revolu-
tion there is no contradiction," it said. The Christian youth groups said the bishops' document reflects only the views of opposition political parties and shows the bishops "to be totally uninform ed about the global situation of the country."

Bono

A statement was also signed by many basic Christian communities, small groups which organize around Bible readings and social action pro-
jects.

THE VOICE-Friday, November 11, 1983-PAGE 9
what he called the "deformation of the truth" practiced successfully so far by the Sandinistas.

The same international groups where, during Somoza's time, I had been received as the spokesman for truth, now close their doors to us," he said.

They prefer "to give credence to the government by saying prisoners are not mistreated or tortured—which is not true."

**Killings**

Gonzalez charged, and said he could prove, that between July 1979, when they took power, and February 1980, the Sandinistas executed 2,000 prisoners. In March, 1980, he said, personally inspected and photographed mass graves in the city of Granada filled with 80 to 100 bodies, mostly of prisoners from a nearby jail.

He also accused the Sandinistas of killing peasants who refuse to move to the government's collective farms and counting them as victims of the fighting between government forces and U.S.-backed counterrevolutionaries. Many of the peasants are reported as detained by the independent human rights group, he said, only to be listed as casualties later by the Sandinistas.

The Sandinistas admit that more than 3,400 people are jailed for allegedly supporting Somoza, Gonzalez added. By comparison, in December of 1978, the independent human rights group counted 3,200 political prisoners in Somoza's jails.

The Sandinistas, he said, don't count among their political prisoners those held in 150 "clandestine jails" throughout the country, sometimes as few as five in a jail, others as many as 20. They also don't include in their figures about 12,000 Miskito Indians kept in a virtual concentration camp called "Tasba-Pri, the Promised Land."

Gonzalez said the Miskitos cannot even take a bath in a nearby river without military guard. Priests and ministers working with them must submit family lists and sermons to military censors, he added.

**Rights denied**

Among other rights denied to Nicaraguans today, Gonzalez listed:

- The right to know the crime they're accused of before being jailed (habeas corpus);
- The right to strike or ask for wage increases;
- The right to print anything without previous government censorship. A country once able to produce enough rice, corn, sugar and meat both to feed its people and for export now rationed all such staples, along with items such as soap and toilet paper, he said.

Sandinista Defense Committees in every block keep lists and close watch on every person, and also distribute ration cards without which people cannot purchase food and other items.

Now, Gonzalez and Bishop Salazar charged, the Sandinistas are proceeding to "absolute insolence" of the Catholic Church, whose hierarchy they distrusted from the beginning.

**Attacking Church**

Through "turbas" government-inspired-and-transported "mob" who harass churchgoers in different neighborhoods throughout the country, the Sandinistas prevent the majority of Nicaraguans from expressing support for the bishops, both men said.

After a bishops' statement criticizing the government's recently-instituted compulsory draft, the "turbas" attacked churchgoers and destroyed religious images in churches. They set up the Auxiliary Bishop of Managua and prompted the bishops to order the closing of most of Nicaragua's churches on All Souls Day as a form of protest.

The government's longstanding campaign against the Catholic Church used to be more subtle, Bishop Salazar said.

"They did not attack religion directly. Instead, they tried to convince the people that to be a good Christian one had to be a Marxist, and that the heroes of the revolution were Christian saints."

A "profane liturgy" developed, he said, one which equated the Messiah with Marx and Flora Tristán among its cabinet ministers and flaunted supportive basic Christian communities to show the world a revolution with a Christian face, both Gonzalez and Bishop Salazar charged.

**Sandinista Defense Committees**

Government supporters, however, among them many foreign missionaries, say Nicaragua's bishops do not reflect the opinions of peasants, poor people and committed Christians involved in the basic communities which had inspired and empowered the revolution.

Instead, supporters say, the bishops stand for the middle and upper classes who lost power, money and prestige after the Sandinista takeover.

Bishop Salazar denies any such split in the Catholic Church, citing his own and most of Nicaragua's bishops' "humble" origins. "The Nicaraguan priest is not in conflict with his bishops. On the contrary, he is among the victims," the bishop said. "We come from the very soil of our country. We know perfectly well the situation of our people."

"What are called basic Christian communities are the same politically-based organizations of the Sandinista front only with a Christian label," charged Gonzalez.

**Sandinistas defended**

"Contrary," U.S.-backed guerrillas like those training in a Florida Everglades camp last year, are cited by the Sandinistas as the cause of many of Nicaragua's problems. (INC photo from UPJ)
Fr. Kreitner's gift was joyful suffering

The tragic deaths in Lebanon of our young American men create for us in grief a new sense of union with the people of that agonizing turbulent land. The strife of that land has cultural, historical, political and economic roots as well as religious factors. For some time it has been occupied by many foreign forces that destroyed its self-determination and interfere with the unique role it should be playing in the Middle East, namely, to be a bridge between the cultures of the East and the West, a link between Christianity and Islam, a center of pluralism and democracy and a vibrant center of the Catholic faith.

Lebanon has multiple needs at this moment -diplomatic, military and economic, as it seeks to free itself from foreign interference, and to develop reconciliation internally.

In a special way, the people of Lebanon need to experience solidarity in faith, prayer and love from us as American Catholics. Real concern needs to be manifested for the small Christian community, as it continues to witness to the Lord in the land where He lived.

Accordingly, I am asking prayers for the Americans who died in Lebanon and their grieving families - and for Lebanon itself, the people of this beleaguered nation might, by the grace of God, soon experience peace, justice and freedom.

My Beloved in Christ:

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My Beloved in Christ:
By Prentice Browning  
Voice Staff Writer  

Several years ago, the child of a migrant family in Florida had almost no chance of breaking out of a cycle of poverty and ignorance. Now there is hope.

It is only a seed in an otherwise barren field, but it may spread.

It is the small, struggling Hope Rural School in Indiantown, which in the relatively brief time since it’s beginning in 1980 has managed to change some age-old attitudes and patterns and attracted nationwide attention in the process.

Located in the shadow of a tall sugarcane field, the kindergarten through fourth grade school was designed to be a model institution, a school that would prove that migrant children can be educated.

Until then, history had proven the opposite.

In 1978 only one migrant child from Indiantown had finished high school. Fr. Frank O’Laughlin, pastor of Holy Cross parish on whose property the school is built, even put up posters in his church announcing a scholarship for any migrant child who wished to go to college.

In the local public school, working with limited resources, five grades shared one classroom. Migrant parents were constantly taking their kids out of school, either to pick crops, or to move to other areas of the country to follow the harvest.

The attitude of the parents, says Fr. O’Laughlin, was that their children would have to get used to the hard, stooping work early in order to be able to adjust to the migrant life in their adulthood.

Sister arrives

This was the situation when a Boston Sacred Heart Sister, Carol Putnam, was asked by her order to direct a Head Start program in the rural Palm Beach County town.

At the several day care centers she supervised, Sr. Putnam introduced extended hours to accommodate the long hours the young children’s parents worked in the fields.

It didn’t escape the attention of the local clergy that as a result of the longer hours attendance was increased.

Fr. O’Laughlin, in particular, was impressed and proposed starting an elementary school which would educate the parents to the possibilities of education as well as teach the children the three Rs.

At first, Sr. Putnam, who became the principal of Hope Rural, had reservations about building the new school, realizing from Previous experience how difficult it would be to raise the necessary funds.

But she hadn’t counted on the commitment of Holy Cross parishioners, and indeed the whole Indiantown community, to the idea of a school adapted to the special needs of migrant children.

A large foundation contributed money along with civic and church groups, but the school may never have been built if parishioners and parents hadn’t worked weekends on constructing the five classroom building and cafeteria. The St. Vincent de Paul Society also was a major supporter through the donation of furnishings.

Several local contractors supervised the construction and an electrician and plumber volunteered their services.

Great results

The results of this commitment are perhaps more than anyone ever expected.

The school now has 105 children, mostly from migrant families, but a large percentage also from non-migrant parents in the local community.

Twelve different ethnic groups are represented among the students, including Jamaicans, South Americans and the newest arrivals, Guatemalan Indians.

Most students are picked up by bus and arrive at the school before 7:30. They leave at 4 p.m. to correspond with migrant working hours.

Small classes of only 12 children per class help to give them a feeling of belonging and counteract feelings of rootlessness occasioned by seasonal moves.

It is a constant battle to keep the school financially above water and Sr. Putnam spends most of her time on fundraising activities and proposal writing. Sr. Jasso Esperanza, a former principal from Mexico, takes over the day-to-day activities of the school.

For her efforts, Sr. Putnam, recently received a Distinguished Educator Award from Catholic University of America in Washington, D.C.

From Boston to Indiantown

A youthful 62, Sr. Putnam has a rather unorthodox background for someone working closely with migrants and the poor.

A member of a prominent Boston family, she was director of the art department at a Catholic College in an affluent Boston suburb.

In the late 60s, she was asked by the Boston diocese to be part of a task force to upgrade inner city schools. Several years later, she founded an adult education program for Hispanics and spent a "memorable" summer among Mexican Indians.

She has recovered with grace from a series of health problems that would have tried Job.

Not long after arriving in Indiantown, Sr. Putnam contracted typhoid fever from drinking contaminated water. When the school was being organized, she was involved in a serious automobile accident caused by...
Hope
a chance at tomorrow

"I think what is so wonderful is that the kids are so eager to learn, so receptive," says teacher Suzanne Tinkler, who credits the small class sizes with the positive attitude and the family atmosphere permeating the school. Sr. Esperanza took it with a grain of salt when, during her first week at Hope Rural, some of the children told her how much they liked to read and write stories.

"I thought they were fooling at first. Then they brought us the stories."

Writing, reading
A good example of this is third grader Eususheja Miles.

"I like reading, I like writing stories," she says. "They are fun to do and you can think of so many things while you do it. Sometimes I go to study hall and write stories and sometimes I go out to play."

Besides a hunger for books, if you talk to the children you discover that their hobbies are not limited to the end of a citrus field.

"I want to live to become a lawyer," says fourth grader Donald Williams. "I like the teachers. They teach us how to become peacemakers."

Perhaps because of their close exposure to violence (some know relatives who have been injured and even killed in fights), the migrant children seem to have a special interest in the subject of peace, an interest nurtured by the faculty.

The students recently sent art work with a message for world peace and a halt to the arms race to President Reagan.

Sr. Putnam, who speaks to the children at assemblies every morning, is constantly getting across the immorality of violence.

She tells of an incident recently when two students were having a face off in the school yard. "I said, why don't you think of yourself as a country and take one step toward each other. Then another step. They were looking daggers at each other but they got closer, and then close enough to shake hands."

Fleeing
Tragically, violence has been all too close to the lives of 13 Guatemalan Indian children who escaped with their families from the Southeastern United States after their villages had been burnt by government forces.

At first the teachers had to communicate in sign language with the children and their parents, who speak an unfamiliar Mayan dialect. They heard many sad stories from the Guatemalan parents, who attend an English class every week.

"All I have is Maria," one Guatemalan man, referring to his daughter, lamented to Sr. Putnam when she visited him at his home. The man believed his wife had been killed during a rightist guerrilla raid.

The Guatemalans, who entered the migrant stream after they left Central America, have been granted temporary political asylum status in the United States. This month, the BBC filmed part of a documentary on their fate and their future immigration status at the school.

The children have a totally different appearance than when they came to Indiantown a year ago with long dirty hair, parasites and other health problems.

Both Sacred Heart sisters remember the Guatemalan students, always obedient to their teachers, to wash their clothes before coming to school. During a class break, they went to a sink, washed their clothes, put them on again and dried them as they sat in class.

Like the other students, they have adjusted, well to the classroom environment.

"They have the power to sit quietly," says Sr. Putnam, "the power of concentration. The teachers say they are not destroyed by television."

Sweet success
Ultimately, the destiny of the Guatemalan children and of all the students at Hope Rural hinges on the interest and motivation of their parents. This is where the real success of the school may lie.

Because of Hope Rural, migrant parents are doing all they can to extend their stay in Florida. Average attendance at the school is 150 days a year, compared to 80 days in the public school.

The mothers often leave early from school to work in the citrus groves. A typical success story is that of the Mexican father who cried when he heard his child speak English, says Sr. Esperanza.

"He said, 'I don't want my son to be a picker and go to the fields, I want him to study.'"

Another man was proud that his son knew how many cents in a dollar.

"The man was real touched. That man will not move so his kid can go to school," said Sr. Esperanza.

In the future, Sr. Putnam dreams about setting up a boarding school so the students can finish out the year even though their parents have to move on.

Of course, another priority is expanding the school beyond four grades. Even this is a long range goal for now, since the year-to-year survival of the school is a constant struggle.

For now, Hope Rural's staff draw satisfaction from the unique work their school is accomplishing in providing an opportunity, a future, to some of the groups that by reason of their birth are usually denied it.

Sr. Esperanza has been inspired by the work, believing the school is a good reflection of the meaning of the ideals of our country as a whole.

"I think the important thing is the sharing of values, and the deep respect for people and freedom," she says.

"Every morning we say "One nation under God, indivisible, with liberty and justice for all."

"That's what makes me stay here."

Many parents have found a way to stay until summer, helping to prune and clean up in the citrus groves. A typical success story is that of the Mexican father who cried when he heard his child speak English, says Sr. Esperanza.

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THE VOICE-Friday, November 11, 1983-PAGE 13
An open letter on altar girls

Dear Melanie and Maryann:

Thank you for writing The Voice and telling us how you feel about altar girls and about Dolores Curran’s column (two weeks ago) about altar girls. Your letters are quoted elsewhere on this page.

You raise some good questions, so we thought a public answer like this might be a good idea for everyone.

Your letters question why we would publish Ms. Curran’s column since it questions Church regulations and is, in fact, critical of some Church leadership.

First, we would want you to know that Ms. Curran is herself a mother and, of course, a practicing Catholic, in addition to being the most widely syndicated columnist in diocese publications like The Voice around the country.

The Voice uses several columnists each week to get a variety of points of view. This is the way democracy works. We do not expect to agree with everything that is printed in The Voice or any other publication in substance, especially when the writer is not writing his own opinion and not a factual news report. Ms. Curran often gives a “liberal” point of view. Dale Francis, another of our columnists usually is “conservative.”

If we felt that a column really was too extreme we might not use it. But we feel that the column you objected to described the legitimate feelings that some—not all—parents might feel when told that their daughter could not serve Mass.

We are not saying girls should or should not serve Mass. We are just saying that people have a right to discuss it and that just as you are offended at people questioning Church rules, some other people are offended at their kids not being able to do something because they are female. A column like Ms. Curran’s helps us understand how some people on one side of the issue feel. (And, incidentally “sexual organs” are not dirty but a good part of God’s creation.)

Some people are more comfortable with authority and stability and keeping things the way they always were. This is understandable. There are plenty of things that should stay the same in the Church and in the world, especially love, compassion and basic morals. But sometimes change can bring improvement and correct wrongs.

As you grow older you will become aware that many groups of people suffer a lot throughout history because they were thought to be inferior or unworthy. Black people were enslaved because of that kind of thinking. And women throughout most of history have been thought of mainly as servants to men. Men ran the world, started the fights and made the laws and enforced them.

Even in this great country, this democracy, your grandmother would not have been allowed to vote! Just a few years ago it was extremely hard or a woman to get into law or medical school and many women still have a hard time getting fair pay. But because of people like Ms. Curran in the fast questioning things and expressing their hurt, society has changed. And now when you grow up if you want to be something in addition to being a man or a woman to get into law or medical school and many women still have a hard time getting fair pay. But because of people like Ms. Curran in the past questioning things and expressing their hurt, society has changed.

And now some people, including some priests and bishops, have questioned the banning of girls from serving Mass. One American bishop was visiting the Pope in Rome last month and said he was having a hard time telling mothers why girls could not serve Mass but women could be ministers of the Eucharist and “serve” communion to people at Mass. The Pope said the bishop should check with the department in the Vatican that considers such things. Maybe the ban on altar girls will change, because of that. Maybe not. We don’t know. But it is a man-made rule, not a law of God and therefore is open to discussion.

Perhaps you will still be offended by Ms. Curran’s column. That’s okay. You have a right to your feelings. But I hope you will better understand why others feel the way they do and why we allow others such as Ms. Curran to express their feelings also. To do otherwise would be unChristian.

Sincerely,
The Editors

Eucharistic Ministers. Since both are serving at Mass, the only difference is a matter of age.

There is no less respect shown at Mass by having altar girls instead of altar boys. Since both are doing a good job assisting at Mass, I see no reason to discontinue this practice.

Michael Bourke
Port Richey

(Editor’s note: Cardinal Bernardin was conforming to Vatican rules in banning altar girls.)

Why not shorter commitments?

To the Editor:

In a recent issue, an article indicated that Cardinal Bernardin of Chicago had banned altar girls from serving Mass in that diocese. I know of no reason for this action since so reason was given in the article.

If it is considered proper to ban altar girls, then, by the same principle, women should not be allowed to be

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men should keep quiet in the church.

Many people feel that rules like these tend to make it look like there must be something wrong with women or else why should they have these restrictions placed on them. That is why the Church has changed most of these things.

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The contrast between obvious plenty and evident hunger pains, between wasted food and bloated bellies bothered me. I kept thinking, isn't there some way for government leaders to cut through red tape and roadblocks to link up the abundance of our nation with the needs of other peoples? Sunday afternoon I brought Holy Communion, or more accurately, viaticum to the home of a man whose wife was dying of cancer. She asked me to be there when she died.

The advocates of women's ordination are not just talking about vocations to the priesthood. They are not just talking about the ordination conferences. They are not just talking about the ordination of women. They are offering a radically different concept in which the authenticity of the priesthood is being placed on the track to the priesthood because they believe that altar girls could do what altar boys do just as well or better, but because serving as saying what they are really saying. Most people don't understand the faith. The advocates of women's ordination are offering a radically different concept in which the authenticity of the priesthood is being placed on the track to the priesthood because they believe that altar girls could do what altar boys do just as well or better, but because serving as saying what they are really saying. Most people don't understand the faith. The advocates of women's ordination are offering a radically different concept in which the authenticity of the priesthood is being placed on the track to the priesthood because they believe that altar girls could do what altar boys do just as well or better, but because serving as saying what they are really saying. Most people don't understand the faith. The advocates of women's ordination are offering a radically different concept in which the authenticity of the priesthood is being placed on the track to the priesthood because they believe that altar girls could do what altar boys do just as well or better, but because serving as saying what they are really saying. Most people don't understand the faith.
A time to honor Dr. King

It was a happy moment for me when I heard the news on a morning telecast that President Reagan would sign legislation passed by the Senate to create a federal holiday to honor the birthday of the Rev. Dr. Martin Luther King Jr. I had worked on this cause, passing petitions in past years, seeing if there was enough belief in this martyred man's greatness to support the push to honor and remember him again year after year.

BY ANTOINETTE BOSCO

each year with a national holiday.

When the decision finally came Oct. 19, there were some who said it was due to political pressure to gain the support of blacks for the Republicans. But the majority of Americans would know, I believe, that the honor came out of the man's dream for racial justice and equality. It was a dream he followed with a no-nonsense approach to the finest American tradition," as the New York Times put it, so that all could benefit from his work.

The senators called him "a patriot," in the finest sense of the word, saying that the ideals of this black leader were those that all should follow.

UNFORTUNATELY, ONE senator, Jesse Helms, the Republican from North Carolina, opposed this holiday for a reason that was based on old allegations. He asserted that Dr. King was a Communist sympathizer, based on doubt on a dossier compiled on Dr. King under the orders of the late J. Edgar Hoover, then director of the Federal Bureau of Investigation.

As the New York Times reported, an agreement between

the government and the King family meant that the information gathered by the FBI in sordid and illegal wiretaps and buggings of the civil rights leader would not be released until the next century.

Reagan, to his credit, said the government would not "violate its word" with the King family by opening the sealed documents when Helms tried to put pressure on him to do so.

I first heard about Dr. King's so-called collaboration with Communists in 1964, when I was working for a Catholic diocesan newspaper. I had written something favorable about civil rights, mentioning Dr. King. This didn't sit well with some of my neighbors who were new members of an ultraconservative anti-Communist group.

Calling me "the enemy," they came over with a packet of materials they called proof that Dr. King was a Communist. He was said to be shown in a photograph allegedly taken in Russia in the 1930s during a Communist meeting. In spite of the fact that the civil rights leader would have been a child at the time, my neighbors were not swayed or moved in their belief that the photo was legitimate.

ALSO IN that packet of clips were articles attacking Dorothy Day. She founded the Catholic Worker Movement, which provides food and shelter for the homeless in many U.S. cities. The group I mentioned tried to expose her as an immoral woman—even though many people call her "a saint."

My response was to throw the so-called evidence into the garbage, where it belonged.

When Helms regurgitated that old slander of Communist influence on Dr. King, I remembered those earlier attacks and felt sad that irrational fear of communism still prevails among some people—though, fortunately, not among all.

Thanks to government action, the United States will celebrate a holiday that stands for everything that communism is not. It will mark our belief in freedom, equality and justice for all, regardless of race, thanks to one man who had the courage to get us to follow his dream.

Thanking God for grace

Thanksgiving Day is a time for remembering all our blessings, a time to say thank you to the Lord.

There is something very special that I thank God for every day. It's a secret that has always been known to men and women of faith, a secret about the presence of divine grace in our lives.

BY FR. JOHN CATOIR

Grace is a kind of energy in us; it does not do things for us but it stands ready to back up any effort we make in the name of charity. This love power comes into action at the precise moment our actions fail. Our weakness is overcome by His strength.

"SOMETIMES IT is on our soul that the tranquillizing touch is laid: sometimes the harly-harly of our emotional life, which threatens to overwhelm us, is mysteriously stilled. Sometimes events that we think must destroy us or those whom we love, are strangely modified by the Spirit that indwells and rules them. More and more as we go on with the Christian life we learn the absolute power of the Spirit over circumstance. God in His richness and freedom coming as a factor into every situation; moulding our souls, quickening and modifying our lives at every point. We are held and penetrated by a personal Spirit, a never-ceasing Presence, that intervenes to use or override events."

Evelyn Underhill, The Love of God.

The more we abandon ourselves, freely and humbly, to this "overruling power, the more it comes alive.

ACTUAL GRACE which, in effect, is an energy or force

that gives light to the mind and strength to the will, is constant and stern. It has a no-nonsense approach to life; yet it acts as a loving action which remains present through all the circumstances of life.

Evelyn Underhill put it simply and wisely, "To resist that action means conflict and suffering. To accept it may still mean suffering; but a suffering that is sweetened by love."

I thank God every day for this precious gift and I believe the Lord when He says, "My grace is sufficient for you."

AMOS (ANGEL)

Teens speak out on drugs

Q. I have been smoking marijuana for some time, and I've been very tempted to try hard drugs. I wonder if you really can give me a good reason not to try them.

BY TOM LENNON

A. You seem to be saying that you really don't want to use hard drugs and that you want me somehow to stop you from doing so.

Perhaps your apparent desire not to use such drugs will be strengthened by what some of your peers have to say about them.

These young people I've questioned are not using the hard-driving, sophisticated. They've been around and seen a lot, and all are in their teens or early 20s.

DONNA: "Can this guy afford hard drugs? As a starter, he'll need about $25. Then when he becomes addicted, his weekly bill can run as high as $5000 or $4000 - easily.

Terry: "I've used acid, and I've been on some fantastic trips. But coming down is awful. The depression is so terrible I can't describe it. Tell the dude to stay away from all hard drugs. I don't touch 'em now."

Mike: "I stopped using hard drugs when I was 16. I made my decision when some big guy was pointing a gun at my head and telling me I had to sell a lot more drugs if I wanted to go on living. I had gotten into selling drugs when I was 14 and needed more money to buy heroin."

Marianna: "Tell this person to check out some of the hard-drug users. Listen to their slurred way to talking. Watch how some have trouble walking straight. Look at their long, dirty hair. Try to find out exactly how low their grades are."

Greg: "I've got a very expensive habit - cocaine. I've borrowed thousands of dollars to keep going. In the city where my family lives I borrowed an awful lot of money from some syndicate dudes. I couldn't pay it back so I left home and took a job here.

"Now I can't go back to where I grew up because I've gotten the word that I'll be killed for not paying back the money I owe."

Tod: "Speed will cook your central nervous system. Some guys on my soccer team used it, and they're all burnt out now."

Dave: "Most guys who use hard drugs don't cut back. It just seems to grow smaller and smaller. You're better off to spend the money on a YMCA membership. You can exercise and build up your body and get into sports. You feel a lot better and have more fun that way."

(Read your comments or questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)
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Will Heaven get boring?

Q. This may be a childish question. If it is, ignore it. If we are to live in heaven always and forever, won't it get awfully boring? If there is no work and no play what would we do? Just hang around? I'd really like to know. (California).

A. You're not the only one. This problem has troubled theologians for centuries. Traditions tell us a number of things about life after death, but they do not fill in many details. Scripture and other Christian views represented in next Sunday's readings.

REFERENCE:

My first reaction when the phone rang was that it was bad news. The police were already at the scene. The crumpled mass of twisted steel was all that remained of what had once been the family car. The driver, one of our high school students, had walked away from the wreck unharmed. One uniformed officer claimed that he'd never seen anyone survive an accident like that.

THEN THERE was the family who escaped their burning home. The fire started in the middle of the night—everyone had been asleep. They lost everything they owned. But somehow, everyone got out safely.

And I remember when a parochioner's wife called. Her husband was suffering a crushing heart attack and was being rushed to the emergency room of a local hospital. He lived, and now seems to be in the best of health.

One common thread runs through each of these events, and countless others as well. Each person believed that God had saved their life; thus, each person's life was changed significantly.

NONE OF them had been particularly committed to their faith before the tragedy. But each got their attention. But each believed that God had spared them for a purpose. Each person's faith took on new meaning as a relationship with God was developed.

This leaves one question in my own mind. Why do we live so uncomprehendingly? Why do we live so dramatically to get our attention? Why do we live so dramatically to get our attention?
**Why nudity on television?**

'...The answer is colored green.'

Motion picture producers, directors and performers can drive me loopy sometimes. I get especially curlelic e when they start spouting pious defenses of the First Amendment and their right to film some blonde in the buff.

I once asked Jesuit Father Morton Hill of Morality in Media whether or not he ever considered nudity in films justifiable. Nope was his answer.

Pope John Paul II, who has defended the use of nudity in paintings and sculpture for their depiction of the beauty of the human body, draws the line at nakedness in movies. What's the difference? The difference is that a movie is an actual photograph of an individual, whose privacy should be respected and protected, and whose private parts should not be on a cinemascopic display for the multitudes.

I don't suppose too many Hollywood moguls have read the Pope's reasoning or care much for Father Hill's view. They're too busy figuring out new ways to flash Bo Derek's physique on the screen.

"Don't stop us," they will tell interviewers, "because that would be censorship!"

The same answer is given if you ask them about the amount of vulgar language or violence in their productions:

"It's integral to the script," they intone. "You do put these things in gratuitously. They are part and parcel of the story. Without them, it's not the same."

I would believe these gentlemen and gentlewomen, and I would not go loopy were it not for one simple fact: these very same people themselves delete the nudity, four letter words and bloody scenes. When? When they make the movie. Why? In order to sell their wares to TV.

It happens all the time. Joe Director makes a scene. In it, two nude women are murdered by a cursing madman. Cut and print. "Now, we'll do one for television," he announces. The same scene is shot. But this time, the women are dressed, the murderer mutters "four letter words and the blood does not speak as freely.

If they don't do it then, on the set, the producers will do it later. The actors will return after the movie has been sold to the tube in order to dub in their speeches, cleansed of unacceptable words.

In short, the makers of the film censor themselves. And why? The answer is colored green and has pictures of presidents.

"Don't try to censor us," the Hollywoodites declare, "if you are trying to add taste, reserve and sensibility. We'll do it ourselves, however, if the price is right for a network airing."

Thus, when you see "10" on the network, Bo Derek has suddenly found a bathing suit to wear. Pardon me while I coo up.

The really worrisome thing, however, is that this self-censorship for bucks may become unnecessary in the future. The reason is that, slowly but surely, television is accepting the same standards as movies.

'Slowly, but surely, TV is accepting the same standards as the movies.'

The evidence was clear on March 1, 1983 when an historic moment occurred. Were you aware of it? On that date, WSBK, an independent channel in Boston (seen on many cable outlets around the country), aired "Carrie" without any changes from the theatrical version.

In other words, at 8 p.m. on a station freely available to pre-schoolers in search of "Laverne and Shirley," a film was aired which contained the following: an opening scene in a high school girls' locker room featuring several young ladies in the nude; a slow-motion shower scene in which one young woman washes and then menstruates on camera; most of the vulgar words in the language; several gruesome murders, including a woman impaled to a wall by butcher knives and other kitchen utensils; and an implied oral sex scene.

WSBK airs a weekly program entitled "Ask the Manager," in which the head of the station answers questions about its content. He has repeatedly defended showing such films without censoring them because he feels there is an audience for such movies. He may be right; he got very little mail objecting to "Carrie" from what I can tell. At least, little was read on the program.

Uncut films air all the time, of course, on pay services, such as HBO, Showtime and Cinemax. And Playboy has started a cable service to offer a video version of its magazine.

But WSBK did something one step beyond. And it could change your life, especially if you used to assume it was safe to leave your kids with the tube.
Looking fit and energetic, Brother Joe Ranieri stopped at the Pastoral Center after 7 miles of a 70-mile walk to Palm Beach. Brother Joe received $11,500 in the basket per mile and money which will go to the Lord’s Place, a shelter for homeless families in Ft. Lauderdale.

Teleministries seeks volunteers

Contact Teleministries of Miami is holding a regular training program for volunteers every Thursday at 7 p.m. until Dec. 5 at the Random Methodist Church at 8755 N.E. 2nd Ave.

Teleministries’ services include a help line open 24 hrs, a day for people facing a crisis, a “Checking” service which provides cheerful telephone communication with the homebound, and a relay service for the blind, using teletype and telephone.

Teleministries is part of Contact, a national organization with more than 100 centers throughout the United States.

Teleministries is a non-denominational Christian program that attempts to bring callers into closer contact with God through its services.

“If you want to share God’s love and concern for others, if you want to reach out to help another, and if you feel more comfortable talking on the phone than face to face, call Contact—Helpline and offer your services,” says St. Francis Merkowiski of Catholic Community Services who is a volunteer at Contact.

Contact is located at 9145 Park Drive, Miami, 33138. Their phone is 754-3564.

Lectures on pyramid construction

Dr. Joseph Davidovits, an adjunct professor of chemistry at Barry University and the director of Barry’s Geochemistry Institute, will be giving the third in a series of eight lectures, Nov. 14, in Wiegnad Lecture Hall, at 7:30 p.m.

Davidovits has been speaking monthly about his theory of agglomerated stones in the construction of Egypt’s pyramids. His subject for the upcoming lecture will be the agglomeration technique fit with other megalithic sites throughout the world, such as Easter Island, Stonehenge, or Tiwanaco?

St. Francis honors benefactors

St. Francis Hospital, 250 West 63 St., Miami Beach, will honor its memory of Blanche Swift Morris, its benefactor and friend by formally dedicating the new Blanche Swift Morris Tower, on Nov. 22.

Morris was born in France in 1893 and moved Sept. 9, 1983. She began her devotion to St. Francis Hospital over two decades ago. In 1966, she donated a new Beach mansion to the hospital and in 1975, assumed the role of underwriter of the St. Francis Annual Dinner Dance. Through her generosity, this gala event has generated a gross income of approximately $1,000,000.

His Excellency, Archbishop Edward A. McCarthy of the Archdiocese of Miami, will officiate at the private blessing of the new building. This will be followed by a cocktail reception on the 8th floor ballrooms of the Morris Tower.

Regional seminary hosts concerts

St. Vincent de Paul Seminary in Boynton Beach will hold a concert at 8 p.m. on Nov. 17, 18th, and 19th. Tickets are $4 and $3 and tax-exempted by calling the seminary at 732-4424.

The students from states all over the country and the Caribbean will perform and produce the show themselves. They will demonstrate the vibrance and universality of the church by presenting bilingual music, latin chants and folk songs.

Since the music director is Vietnamese, Fr. Peter Nguyen, there will also be a program performed in his native language.

For further details call Patrick Ryan at 734-9246.

Remember them in your prayers

The following is a list of priests who died in the month of November: Nov. 6, 1958, Rev. Malachy Monahan, Nov. 17, 1967, Mgr. William Barry, Nov. 29, 1971, Bishop Carlos Riu.
Choice, generosity lead to openness

By Father David K. O'Rourke, OP
NC News Service

A friend of mine is a constant needleer. We have an unusual relationship, pin to pincushion. I'm the pincushion. I work for the Family Life Office in the Diocese of Oakland, Calif., and she was letting me have it one day recently.

"The church's teaching on family life is about as interesting as cold oatmeal," she said.

"Oh really," I replied, rising to the bait.

"And what is our teaching?" "You're for it," she said. "Period." Afterward I was thinking about her comments, wondering if our teachings are as bland as all that. I decided her comments were really off the mark.

Of course, the church supports family life. The church is "for it." But our support views the family in a different and more creative way. It is a view of the family as a "family by adoption."

WHAT DO I MEAN by this? Let me give two examples.

A man I know was living through real stress in his marriage. More problems and more pain than he ever anticipated, had pushed him to the wall and he had to answer some basic questions:

"Do I want to stay married?"

"Do I really want to love my wife and boys, even at the price we are paying?"

"We talked about it at length and it became clear that the future of his family and marriage depended on human choice. His choice. If he chose to walk out he knew that few were going to blame him. In fact, his friends had advised him to leave.

If he decided to stay in his marriage he knew it would mean a conscious letting go of past hurts and a determined effort to work with healing their wounds. Did he want to make that choice? Yes, he decided, he did.

In another situation a family I know was presented with an unusual request. A young girl from a very poor family along the California-Mexican border wanted to come north to finish her schooling in a high school and then learn enough business skills to get a decent office job in her hometown.

COULD MY FRIENDS take her in for the two-year period she would need? It would mean food, housing and all the care that they would give to one of their own children. They decided to ask her to live with them.

I think that these two situations illustrate the two characteristics that are typical of the Catholic view of the family—human choice and the generosity that makes it possible to be open to others.

—We have to choose to make a go of our families, a choice that leads us beyond simple fulfilling roles.

—And we open our doors to people in need. In those ways, we make an adoption; we become families "by adoption."

This view has been honored throughout the church's life. Over the centuries we have seen Catholic families extending a welcome to the homeless and helpless. We still honor this as the Christian ideal.

In a moment of difficulty for Kimberly, played by Dana Plato, Conrad Bain as Drummond has a heart to heart talk with his daughter in this scene from the NBC comedy series, "Diff'rent Strokes." Communication within families is tricky. The Christian tradition asks us to respond to others with respect as the unique beings they are. NC News Service

And in the church's marriage preparation programs, as I know from my own work, we stress the importance of family members making the conscious choice to love one another. This is an essential ingredient of their family life.

CHOICE, GENEROSITY and openness toward others. I see these as typical of the "family by adoption." They have been hallmarks of the Christian family at its best throughout the life of the church.

This is not a new idea. We find it in the writings of St. Paul. He teaches that we are God's children by adoption and co-heirs with Christ to the promise of the kingdom of God. Paul speaks of his converts as his children, and writes how he loves them with a father's love.

The church's tradition of the generous family is reflected in the wedding ceremony itself. The blessing given to the newly married couple at the end of their wedding Mass prays that "you always bear witness to the love of God in this world so that the afflicted and needy will find in you generous friends."

This tradition is as needed today as it ever was. Despite my friend's needling comments about church views of the family, the church's view is much better than cold oatmeal.

It is a view of the family as a chief means to social growth and renewal.

Choice, generosity lead to openness

By Father John Castelot
NC News Service

The family is a basic human society. Now, for a society to attain peace, harmony, security and happiness, it must have some structure. Any society—and any family—in which everyone simply "does his or her own thing" all the time is chaotic, insecure, unhappy and headed for inevitable dissolution.

But different cultures have had different family structures. The most usual has been the patriarchal type, with the father calling the shots. But there have been matrilineal structures, too, with the mother in charge. The type of family structure reflected in the Bible is the patriarchal type. The directions about family life given by New Testament writers, living in that sort of culture, were colored by this model.

THE BIBLICAL FAMILIES weren't alone in being patriarchal. This was the system throughout the world of that time. In fact, the power of the father over the family is Roman society was even more absolute and demanding than that of the Jewish father. Secular writers drew up what were...
called “household codes,” detailing the rights and duties of members of the household—husband, wife, children and slaves. Usually the rights were limited to the father, the duties to all the others. The authors of the Letters to the Colossians and Ephesians adapted these codes for use in Christian families, transforming them significantly in the process. The father still ran the household described in the Lord, a concept expressed no less than five times within the few short verses of Colossians 3:18-21.

In the Lord all are one, all equal and there no longer is “slave or freeman, male or female” (Galatians 3:28). The characteristic Christian note is that of mutuality. For Christians it is no longer a matter of fathers having all the rights and the rest all the duties.

If WIVES ARE URGED to “be submissive to” their husbands, husbands are urged to love their wives. And the verb used for love is a special one. It does not denote erotic love, for which they needed no urging, or the love of friendship, but “agape,” unselfish, serving love.

For a man to love his wife this way calls for an even greater submission than that urged upon wives. They are to care for them as persons “in the Lord,” without any self-interest. All of this comes very close to the modern idea of partnership and sharing in marriage.

Similarly, in Ephesians 5:25, husbands are counseled: “Love your wives as Christ loved the church.” And how did Christ love the church? He “gave himself up for her.” In fact, the author adds, the husband-wife union is a “sign” of the union between Christ and his church. This is a union based not on domination and constricting submission but on mutual self-giving love. Structure there must be, but not a demeaning one.

In like manner, while children are directed to obey their parents, the latter are counseled not to crush their spirits and stifle their individuality. We read, “Fathers, do not anger your children,” (Ephesians 6:4) and “Fathers, do not nag your children lest they lose heart,” Colossians 3:21. These are principles drawn from Scripture for secure, contented, happy families.

Home is where we are accepted and loved for ourselves. In its safety we don’t have to prove anything. The door of the home opens inward for the nourishment and enrichment we gain from family members. But that same door also opens outward and, refreshed by our contact with family and friends, we go outside again to deal with needs in our other world.
FORGOTTEN KIDS LOVE 'PAPA GRINGO'

Ward Bentley, 53, a once comfortable businessman, traded in his briefcase for a medical backpack and trekked into the jungles of Bogota to help abandoned children.

He loves not just his own kids and the model Madison Avenue kids whose smiles light up American television screens, but the street kids, the ones with crooked teeth, crippled legs and sorrowing souls, the ones that are forgotten by the world.

"THEY'RE SPECIAL and they have their own strengths," he said, "I respect their abilities..."

Bentley recently returned from Bogota where financial assistance from Catholic Relief Services helped him minister to the wounds of street children. The wounds aren't all psychological. He sews up the cuts and bandages the gashes. He comforts the bruised and beaten.

"I was using my own savings when I started this project about five years ago. The grant helped a lot. We've been able to turn the project over to native Colombians and, of course, that's what it's all about." He grinned and added, "I'm not even Catholic.

Bentley's decision to work with street children came at the age of 50, after a divorce. At the "half-century mark, things ceased to have any value to me. I wanted something richer for the years ahead.

AFTER ASKING himself "where my life was going and what I really wanted to do with the rest of it," he said he was looking at photographs he had taken while traveling in Central and South America and "I began wondering what happened to the kids in some of the pictures."

He took an early retirement from an medical organization administrative position, packed a bag of medical supplies and went to Bogota. "Bogota is the abandoned children capital of the world," he said. "And I wanted to go where the need was greatest."

He simply carries his backpack to where trouble is and helps. He asks few questions and "I make no moral judgments....I'm just there to alleviate the suffering.

BENTLEY SAID he mistrusts some of the structured programs since they undervalue the child's independence and creativity. Many programs simply want to fit the child into the mainstream of society without regard for personality, he said.

In his own way "Papa Gringo," as he is called by the youngsters, gives them a sense of worth. Sometimes that changes lives and the children go on to enter programs that help them find a new way of life. Sometimes they even find foster parents and an exit from the dangers—and excitement—of life in the streets.

His Children of America program is being continued by Colombian volunteers and a paid staff member. The program works "in the street where the children are," although the volunteers lack professional expertise and formal medical training.

"NOBODY CARES," Bentley explained. "Clinics and regular physicians don't want these kids. We have to help and we just do what we can. If we did some of the things in the States that we do there we'd be in trouble.

But, he added, "Don't think there aren't children living in the streets in New Jersey and New York and other metropolitan areas. They're there."

Some of the street children in Bogota have been abandoned, he said, "but the real gambin is the child who has opted for the street as an alternative to an unacceptable home life." He called the street children "orphans of living parents."

BENTLEY SAID he has two main objectives—starting new programs for these children "to meet their special needs on their own terms" and traveling through Central America to get an idea of the numbers of children in need and kinds of programs already offering help.

"It's a growing need," he said.

Bentley used most of his personal savings for the program and counts on individual contributions, church groups and organizations for help "particularly for things like prosthetic limbs... that can turn a life around."

"I don't have to worry about language or trust. It doesn't take long for the gambins to know I only want to help and I'm willing to accept their terms... After that they protect you. No one will touch one of our volunteers."

BY NC News Service

YOU AND I ARE INSTITUTIONS

This morning's paper was full of profound international problems. (When isn't it?) Yet as I tried to read them, an acquaintance of ours kept coming to mind.

She's a divorce with teen-agers trying to pull together enough work and gather enough physical and psychic energy to keep afloat.

AS I TRIED to refocus on the headlines, our friend and a line from Humpty Dumpty kept popping into my head: "All the king's horses and all the king's men couldn't put Humpty Dumpty together again."

(Maybe after the kids are grown, I'll be able to say something from Scripture popped into my head.)

Our friend had called a church-backed social service agency and was put on "terminal hold." She called her parish and found herself trying to explain a desperate son and complex spiritual crisis in "30 seconds after the beep."

She called a friend and was asked if she wouldn't mind calling back later as the friend was late for a Bible study class.

UNFORTUNATELY, my first instinct is to strike at the "institutions." Why aren't the Catholic schools churning out better Christians—tons of little Mother Terras and Maximilian Kolbe—who will turn around society by their faithfulness?

Why do we ever nurture a checklist Catholicism over interior conversion? Why aren't parishes versions of Lourdes and the Mayo Clinic?

However, it's my conviction that church institutes are not the primary formers of their members—of you or me or our children or our friends. Families are.

Sure, institutions can be a strong influence. But it seems they are more a reflection of you and me than we are of them.

YOU AND I are the institutions we should worry about. So many of us need to let Christ wipe our spiritual eyes with the spittle of baptismal power and promise. We are the king's men, (and women); we are the king's horses. And with our king's power we can put the hurt and desperate back together again.

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