Pope faces tense Korea next week

Rights opposition by Church, crack-down have caused unrest

• Alaska stopover... Pg 4

By Father James Colligan

SEOUL, South Korea (NC)—South Korea, where the small Catholic Church and the government have often bitterly disagreed over human rights conditions, is awaiting the May 3-7 visit of Pope John Paul II. He will also visit Papua New Guinea, the Solomon Islands and Thailand.

The government of President Chun Doo Hwan recently restored the rights of 202 blacklisted politicians. It freed many of the students jailed for anti-government activities and gave permission for them to return to campuses in April, along with 1,200 others who had been expelled.

In March, the labor minister announced that the government will seek to introduce a minimum wage law after studying the examples of other countries.

But while many Koreans are hoping that the changes are more than cosmetic, others are convinced that, under the surface, the human rights situation criticized by the church has not improved.

JOHN PAUL II is coming to South Korea to help celebrate 2000 years of Christianity in the country. At the Korean Martyrs' Shrine a few miles from downtown Seoul, he plans to canonize 103 of the thousands of martyrs who died for the faith in 19th-century persecutions.

The pope's itinerary also includes Kwangju, a southwestern city where more recent deaths are also remembered. The stop indicates that the human rights issue may surface on the trip, and presents Pope John Paul with a challenge.

"Reconciliation" is the theme at the Kwangju stop, where a citizens' rebellion against the imposition of martial law was crushed by govern- ment troops in May 1980. The government later reported that 170 people died in the riots, but other estimates put the fatalities at ten times that number.

Archbishop Victorinus Youn of Kwangju told of looking helplessly from the window of his residence at soldiers beating, kicking and bayonetting students. Among those sentenced after martial law courts were two Catholic priests.

"THE RESENTMENT is deep," said one informed Korean observer who requested anonymity. "Relatives of those killed number as many as 20,000 people. They won't talk about it. Their silence is frightening. The government fears eventual revenge, that its members will be killed in retaliation if an opportunity is given!"

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Rich, all-white kids, unqualified teachers are called untrue picture

Study cites Catholic school 'myths'

BOSTON (NC)—Two researchers who sifted data in 14 categories from 910 Catholic secondary school principals targeted the schools’ needs and achievements and deflated some of the myths about Catholic education.

The researchers, Michael J. Guerra, executive director of the secondary school department of the National Catholic Educational Association, and Peter L. Benson, director of research for Search Institute in Minneapolis, presented the preliminary report on the "National Portrait of Catholic Secondary Schools" at the NCEA convention in Boston April 24. The study was funded by the Ford Foundation and conducted by Search Institute.

THE MYTH that Catholic schools are highly selective and admit mostly white upper-middle-class students is unfounded, Guerra said.

The study found that 65 percent of students come from families with less than $30,000 annual gross income and that 18.5 percent of the students are members of minorities. Thirty-five percent of the schools admit all ninth-grade applicants.

Also, 20 percent of the schools said they accept students expelled from public schools for disciplinary reasons and 18 percent said they take students expelled for academic reasons.

However, the belief that Catholic school teachers are paid less "seems to be true," judging from the results of the study, Guerra said. There is a 20 percent income gap at the entry level between Catholic and public school teachers and an even larger gap at the median income level.

But the myth that those teachers are less qualified than their public school counterparts seems unfounded, Guerra reported. While 49.6 percent of public school teachers have masters' degrees or higher, 51.9 per-
he wants to wear, let the small child wash himself and feed himself, even if it takes longer and is not as effi-
cient.'" 

"Otherwise the small child will just automatically feel that adults can touch his body and won't be able to deter abusive adults," she said.

In most cases such people will back away if the child puts up a fight, she added.

Parents must be satisfied the small child can wash himself and feed himself, even if it takes longer, said Barbara Polland, professor of child development at California State University.

\[\text{Children don't make up these stories (of abuse) from seeing this on television. Parents must listen, notice changes in their child's behavior.} \]

Barbara Polland, professor of child development.

In addition to stricter laws and licensing procedures for child care centers, Polland advised parents to communicate with those who care for their children, to learn the school's philosophy and "to believe their children.

"Children don't make up these stories (of abuse) from seeing this on television. Parents must listen, notice changes in their child's behavior or attitude and investigate all the possibilities." Parents should not force their children to wash or be hugged by relatives, she also said.

"GOD HAS given children an automatic searching system. Allow it to work. Again, let the child decide in those areas in which there is no threat to his welfare," she said.

Discipline should be used "as a means of empowering the child to be self-disciplined. The same goes with his ability to make decisions. If he can make decisions, then those decisions will be made for him by others—sometimes to his detriment."

"You cannot be with your child to discipline him all the time, so he must have the discipline within himself," she said.

Parents must teach their children to be self-sufficient and independent says a prominent educator. This will help children acquire a sense of self in each child," she said.

\[\text{Children don't make up these stories (of abuse) from seeing this on television. Parents must listen, notice changes in their child's behavior} \]

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\[\text{The cardinal criticized branches of Liberation Theology which use Marxist analysis as a universal instrument to interpret not only history... but the Bible...} \]

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\[\text{and moral problems such as violence and abortion.} \]

\[\text{regarding ecumenism, Cardinal Ratzinger said relationships between the Catholic Church and other large Christian denominations are good but that 'the situation is not so easy with regard to the relations with numerous minor sects which are very active in Latin America, with generous finances at their disposal and pledged at the moment to an intensive work of proselytism.'} \]

\[\text{All bishops were invited to the Botoga meeting, the congregation head said, 'so as to underlining the proper responsibility of the episcopal order, above all on doctrinal matters and commissions within the various Episcopal conferences, for an authentic promotion of the Gospel.'} \]

\[\text{The Botoga meeting was the first held in Latin America by the doctrinal congregation. Cardinal Ratzinger said the experience was 'positive' and 'constructive'} \]

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Korean rights still in question

(Continued from page 1)

the pope in public to protests the human rights situation.

The government’s security planning has already prompted complaints. One bishop reportedly walked out of a church-government negotiations for the pope’s scheduled “youth rally” in Taegu because the government insisted on having the names and identification card numbers of all young Catholic workers and college students who volunteered to help at the ceremonies.

The young people fear this would give the government one more bit of data to add to files for use against them later. Another bishop is now in charge of the rally.

Church relations with the Seoul government have often been strained over human rights issues.

MANY PRIESTS and other Christian leaders who criticized the 1961-1979 government of President Park Chung Hee were arrested. Missionaries were sometimes expelled from the country. As the government introduced emergency powers to crack down on dissent, calls for Park’s resignation came more frequently from church leaders.

After Park’s assassination in 1979 by the head of the South Korean Central Intelligence Agency, a military government came to power led by the current President Chun. He cited a security threat from Communists in North Korea to justify continued restriction of civil liberties. Chun narrowly escaped death in 1983 when a bomb attack in Burma, later blamed on North Korea, killed four cabinet ministers and 13 other South Koreans.

The pro-government mass media has depicted church groups as subversive cells sympathetic to communism.

suspects, and the roots sank into the ground, marked Catholicism. Cardinal Stephen Kim of Seoul in 1982 strongly attacked the anti-church campaign. “It is the government which is losing this fight,” he said. “The church thrives under persecution.”

CATHOLICS in South Korea number 1.4 million, and the entire Christian population forms about 20 percent of the 38.7 million inhabitants. But Christians are a powerful minority and many important anti-government politicians and dissidents are Christians.

Pope John Paul in 1981 expressed his concern over human rights in South Korea after meeting with the nation’s bishops. He mentioned the “pastoral anxiety” of the bishops over problems in the country and praised Catholics there for working toward a more just society based on human rights.

Pope John Paul plans to visit the southern port city of Pusan on May 5, where his stop will have a labor theme. Strong appeals from Catholic labor groups in Pusan resulted in its inclusion on the papal itinerary, and the pope is scheduled to meet workers there.

Of Korea’s 8 million workers, 1.6 million earn less than $125 per month. The strong government control of the labor movement in South Korea has prompted some to refer to the country as “the Poland of Asia.” Interest is widespread in how Pope John Paul will address labor issues.

“LABORERS DESERVE our attention,” one South Korean bishop said. “They dare not say anything at all about wages or working hours. They put in 10 to 12 hours a day, with four days vacation a year. They may not organize. If they are heard objecting to working conditions they are arrested. It is too much.”

The bishop added that the general human rights situation in South Korea remains “not good,” despite “some improvement on the surface.”

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PAGE 4 | Miami, Florida THE VOICE Friday, April 27, 1984
Get tough on pornography, prostitution, bishops ask

OTTAWA (NO) — The Canadian Conference of Catholic Bishops has called for tougher legal measures to fight pornography and prostitution.

"Pornography must not be allowed to spread its heinous message anywhere in our society," the bishops said in a special statement to coincide with the papal visit.

They said pornography and prostitution are "a form of consumerism that dehumanizes sex so that human beings are treated as things and sex objects.

The bishops have determined whether his death was a suicide or a murder.

"It is a sad and shocking development," the bishops said. "We cannot allow such an event to go on without comment and action.""The bishops have determined whether his death was a suicide or a murder.

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Vatican liable in Bank Ambrosiano case?

ROME (NO) — Italian magistrates investigating the 1982 collapse of the Bank of Ambrosiano are looking into the possibility that the Vatican bank may be legally responsible in the collapse, making it financially liable to Ambrosiano stockholders.

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WASHINGTON (NC) — A fuller understanding of “living Judaism” is needed in Catholic education so that Catholics can better know the origins of their own faith, an official of the National Conference of Catholic Bishops said after attending a meeting with Jewish leaders.

Eugene Fisher, executive secretary of the NCCB’s Secretariat for Catholic-Jewish Relations, said in an interview that a Vatican commission, in a major effort to promote changes in teaching Jews and Judaism, has drafted a set of teaching guidelines for use in Catholic schools.

That and other steps were discussed at a meeting in Amsterdam, the Netherlands, of the International Catholic-Jewish Liaison Committee. Fisher attended the meeting as a consultant to the Vatican Commission for Religious Relations with the Jews, which co-sponsors the liaison group and which drafted the teaching guidelines.

“IN TRADITIONAL Catholic teaching, Jewish history disappears with the Crucifixion and reappears with the Holocaust,” Fisher said. “The intervening two millennia are lost.”

The idea of Judaism as a living faith after the New Testament needs to be better taught, he said, and the Jewish contribution throughout history should be better understood.

Fisher said he finds little theoretical opposition to his ideas. “It’s more a matter of bringing this to people’s attention than overcoming resistance,” he said.

A number of Jewish leaders were concerned about the sensitive issue of the Vatican’s relations with Israel. The Vatican does not have diplomatic relations with Israel and Jordan agree on a common "state of Israel." Fisher said that the situation probably will remain the same until Israel and Jordan agree on a common border.

Bishop Francis J. Mugavero of Brooklyn, N.Y., who also attended the meeting, said he didn’t blame Jewish leaders for asking about Israeli-Vatican relations. “But we’ve taken the position that this is the responsibility of the (Vatican) secretary of state — not a religious but a political question,” he said.

"IT NEEDS to be made clearer to the Jewish community that the policy is not one of non-recognition," Fisher said, noting that Vatican statements have often referred to the "state of Israel." The Vatican also does not have diplomatic ties with Jordan.

"The liturgical life of the church has its origins within the Jewish religious experience," he said. "You can’t study the sacraments without studying their origins in Judaism."
BUBUQUE, Iowa (NC) — Joseph Zwack hopes Catholic marriage courts will be "absolutely inundated with petitions for annulment."

"I don't think the Church can afford to become irrelevant on this issue," said the Dubuque lawyer.

Zwack's recent book on how to get an annulment has been so successful, with 12,000 copies sold since November, that his publisher has started him on a promotional tour around the country.

He has been on radio talk shows in several major cities and has additional radio and television appearances scheduled.

Zwack wrote "Annulment: Your Chance to Remarry Within the Catholic Church" when he realized how mysterious the Church annulment process was to most people. He himself included.

After an investigation into the mission, Bishop Frey asked Catholics to withdraw their support of the claims made by Genevieve Comeaux of Cankton, La., who said the Blessed Mother of God in some apparitions "is providing no evidence of a supernatural natural origin of anything that Mrs. Comeaux, or in the messages and revelations allegedly experienced by Mrs. Comeaux, or in the messages she publicizes in various ways and particularly through the 'Knoted Cord of Love Rosary Mission,'" said Bishop Frey.

Bishop Frey said the book has taken up a lot of his time recently. "I think I would kill the book. The people I'm trying to get to are the ones who consider themselves on the outside. Another official Church document is not what they are looking for," said Margery Larroque, diocesan vicar general.

The alleged messages from Mary predict a national disaster and the only people spared will be those who pray her 'Knotted Cord of Love Rosary,'" he said.

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Mixed reviews on Reagan

Bishops agree on abortion, tax credits, disagree on Central America, arms

WASHINGTON (NC) — Leaders of the National Conference of Catholic Bishops told President Reagan that while they deeply commend his backing for tuition tax credits and anti-abortion efforts, they strongly disagree with administration policies in regard to Central America and the poor.

They also urged greater initiatives by the White House toward resumption of arms control talks and expressed strong reservations about proportionate emphasis on military options, added Cardinal Joseph L. Bernardin of Chicago.

Questioned extensively by reporters about covert actions in Nicaragua, where the church said it is blamed for mining the harbors, the church leaders said they have consistently opposed such actions.

When they raised the question of mining with Reagan during lunch, "he made no substantive statement," Bishop Malone said.

Archbishop John J. O'Connor of New York specifically raised the question of covert operations and made it clear that the bishops, do not approve of covert operations.

Despite their criticisms of some administration actions, the church leaders stressed that they also agree with some Reagan policies and that the talks were not arguementative.

"This is not correct," Archbishop O'Connor said he found Reagan's anti-abortion beliefs to be particularly strong. "I don't know how much more he could do" on that issue, the New York archbishop said.

Bishops: We'll oppose ERA without abortion amendment

WASHINGTON (NC) — The National Conference of Catholic Bishops announced it will "have no alternative but to oppose" the Equal Rights Amendment if a clause is not added excluding abortion and abortion funding from its scope.

In a news release the NCCB said its Administrative Committee in March approved a resolution stating the new position on ERA because of "the serious moral problems" that would be presented by an ERA without the inclusion of an anti-abortion clause.

The NCCB also announced establishment of an ad hoc inter-disciplinary committee to study implications of the ERA. The committee is chaired by Archbishop John L. May of St. Louis, NCCB vice president.

Msgr. Daniel F. Hoye, NCCB general secretary, said recent developments in Congress and the courts raise questions about ERA's implications not only for abortion but for private educational institutions, the tax-exempt status of charitable organizations, religious exemptions in federal grant statutes and government aid programs.

"IN GENERAL, it seems fair to say that the potential gravity of the amendment's implications is the product not so much of its own terms as originally understood by sponsors and supporters, as it is of an ambiguous congressional record and the interaction among ERA, legislative enactments and other legal principles," Msgr. Hoye said in a statement.

The ad hoc committee studying the implications of the ERA will present its findings and recommendations to the Administrative Committee in September, the NCCB said.

Previously the bishops have taken no position on the ERA itself.

The statement said the Administrative Committee discussed a March 9 ruling in which the Commonwealth Court of Pennsylvania used that state's ERA to strike down Pennsylvania's prohibitions on public funding of abortions. Pro-life groups have argued that a federal ERA similarly could affect federal abortion restrictions.

Msgr. Hoye said the Administrative Committee in its discussion reaffirmed the bishops' commitment to women's rights.

The Administrative Committee is a panel of some 40 bishops which conducts the business of the NCCB between annual general meetings.
Raid on gay book shop

Supporting gay books, the store flourished.

By Carol Sarnoff

For 11 years Kip's Books, 165 W. 23rd St.,
had flourished, selling books and gay
products. Now, in the wake of a police
raiding the store, it has closed.

"We had a lot of things that were
illegal," said store owner Kip Odom.
"Now it's over.""The raid, which took
place on April 17, was a Search
Warrant served at 4:00 p.m.," Odom
said. "The warrant never specified
the gay material in the store, but
anything on our premises."The police
raided the shop and closed it.

Odom said that the raid was a
change of direction for the store.
"We've been here a long time,
and things have never been so
close to us," he said. "And now
we are being raided. We have
always had a lot of gay books, and
now we are being raided."

Odom said that the raid was a
disturbance to his store.
"We have been here a long
time, and this is the first time we
have been raided," he said.
"We have always had a lot of gay
books, and now we are being
raided."

Odom said that he did not know
why the raid took place.
"We have never had a reason for
the raid," he said. "We have
always had a lot of gay books,
and now we are being raided."
How to care for the dying?

Physicians, Catholic health group differ on 'shortening life' of terminally ill patients

By NC News Service

A group of physicians has suggested that even the use of artificial means to provide water and nutrition can ethically be abandoned in treating some cases of hopelessly ill patients. But the Catholic Health Association, in an unrelated publication, warned that "actions to shorten life are prohibited," even in treating patients near death.

Ten physicians, in a New England Journal of Medicine article titled "The Physician's Responsibility Toward Hopelessly Ill Patients," said that not all forms of treatment need be provided all hopelessly ill persons. They outlined patient's role in decision-making and his or her comfort while dying as crucial in treatment or denial of types of treatment.

THE MEDICAL journal's article followed publication earlier this year of a Catholic Health Association guidebook to treating seriously ill patients.

In "To Treat Or Not To Treat: A Working Document for Making Critical Life Decisions," the CHA noted that "courts and ethicists generally agree that patients do not always require aggressive efforts to utilize all possible treatment methods."

But it said that "at the very least, palliative care is required and actions to shorten life are prohibited."

The CHA guidebook said that even when patients have been removed from life-support systems, they should be nourished and kept comfortable until death.

In the New England Journal of Medicine article, the 10 prominent physicians outlined as basic "two important precepts: the patient's role in decision-making, and the right to refuse life-sustaining treatment.

Doctors cannot, they added, help patients choose suicide.

"Irreversibly comatose patients are living human beings who must not be killed. This does not mean, however, that all technologies of prolonging life are ... obligatory ... At certain times, one respects life more by letting it go than by clinging to it."

Catholic Health Association

"ALTHOUGH a rare patient may contemplate suicide, the physician cannot participate by assisting in the act, for this is contrary to law," they wrote in the medical journal. The CHA guidebook said "irreversibly comatose patients are living human beings who must not be killed. This does not mean, however," the document also said that a patient should not be disconnected from life support systems unless:

The patient is in an irreversible, permanent, noncognitive state;

The life support system has no reasonable likelihood of providing lasting benefit to the patient;

A reasonable inquiry discloses no evidence that the patient would want life supports continued, and

Approval is obtained from the patient's next of kin or guardian, perhaps with the concurrence of a hospital medical - ethical issues committee.

The CHA guidebook advised a written, neurological consultation to determine whether these criteria have been met in such cases.

Catholic schools report:

Fewer closings, more minorities, majority of lay teachers

BOSTON (NC) — There are 31 fewer Catholic elementary and secondary schools in the United States this year than in 1982-83, the smallest decline since the 1960s, according to a National Catholic Educational Association report.

The Data Bank of the NCEA, in its report released April 23 in conjunction with the NCEA convention in Boston April 23-26, also found an increasing number of non-Catholic and minority students in Catholic schools.

Physicians who deal with the terminally ill must keep the comfort and wishes of their patients always in mind when making decisions about care, the Catholic Health Association and an American Journal of Medicine article state. Both groups say physicians cannot help their patients commit suicide, "never mind.

"Although a rare patient may contemplate suicide, the physician cannot participate by assisting in the act, for this is contrary to law," they wrote in the medical journal. The CHA guidebook said "irreversibly comatose patients are living human beings who must not be killed. This does not mean, however," the document also said, "that all technologies of prolonging life are appropriate or obligatory in a given case. At certain times, one respects life more by letting it go than by clinging to it."

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New drink rules stir student ire at Notre Dame U.

NOTRE DAME, Ind. (NC) — Student protests have followed an announcement of stricter rules governing the consumption of alcohol at the University of Notre Dame.

The new guidelines prohibit parties in student rooms and restrict parties in dormitory lounges to those over 21, the legal drinking age in Indiana.

The rules, scheduled to take effect next fall, also make public drunkenness a punishable offense.

THE UNIVERSITY also was considering other restrictions, including banning all hard liquor from campus, outlawing bars in student rooms and limiting the number of people that may gather in dormitory rooms.

Almost 1,500 students gathered at the university's administration building April 18, crowding the rotunda under the famed Golden Dome, in the first major demonstration at the school in 15 years.

The march followed a half hour of speeches and chants on the front steps of the building.

The previous night, more than 1,000 students joined in a spontaneous gathering in front of Corby Hall, the home of Holy Cross Father Theodore M. Hesburgh, university president.

Student leaders said more protests were planned.

FATHER E. William Bauchamp, chairman of the Committee which drafted the policy, said, "The students do not consider drunkenness an act that requires disciplinary measures. This attitude must change."

He added, "The whole party scene leads to alcohol abuse, so we've got to terminate it." But student leaders complained that the action will cripple social life on campus without providing any alternatives. "The policy takes away our entire forum for socialization," said Cathy David, student body vice president.

The new policy "deals with the symptoms, not the cause, which is the social life," David said.

The university has recommended the development of a comprehensive plan to provide alternatives to drinking. The committee suggested renovating student facilities, improving transportation to and from the South Bend, IN, area and planning a greater variety of special events at the school.

Most of the 7,400 Notre Dame undergraduates live on campus. There are no fraternities or sororities.

FATHER HESBURGH, who was traveling outside the country during the protests, has threatened to make the university completely dry if the new guidelines fail to solve alcohol-related problems on campus.

But that hasn't stopped the students from voicing their disapproval. Huge banners hung from nearly every dormitory during the protests.

One banner said, "Thou shalt not party," and "Even the Last Supper had 13 in one room."

The campus newspaper also criticized the policy, calling it "a major administration blunder," and student body president Robert Bertino called the committee's report "a dismal moment in Notre Dame history."

THE COMMITTEE'S 28-page report said Notre Dame is following a national trend in restricting alcohol consumption, citing evidence that alcohol abuse is higher at the university than at most schools.

The committee also was concerned about removing university liability for underage drinking.

Student leaders said that the issue is not the legality or morality of drinking, nor is it the right to party and get drunk.

"We are trying to stand up for our rights and the quality of student life," Bertino said. "We're trying to promote an atmosphere for responsible drinking."

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"We are trying to stand up for our rights and the quality of student life," Bertino said. "We're trying to promote an atmosphere for responsible drinking."

But he and others like him studying at our South Florida seminaries need financial support in this time of short- age.

Catholic school myths

(Continued from page 1)

cent of Catholic school teachers have such degrees. Eighty-eight percent of Catholic school teachers are accredited.

Benson said the Catholic school principals were asked to evaluate how well their schools are doing.

THE PRINCIPALS reported that they are doing an "outstanding or quite good" job of maintaining an effective discipline policy, of teaching religious education and values and moral education.

The areas of greatest need, Benson said, are in computer training, involving parents in the schools, recruiting and retaining low-income students, interacting with the community and encouraging vocations.

Benson described as "tremendously significant" the fact that 80 percent of Catholic high school graduates subsequently enrolled in a two-year or four-year college, compared to 50-60 percent of public high school graduates.

Another significant finding, he said, was that less than five percent of Catholic school principals reported serious problems of absenteeism, physical conflicts among students, theft, alcohol or drug use at school, vandalism, or verbal or physical abuse of teachers. Fifty-two percent of public school principals, for example, reported a serious problem of absenteeism.

Ninety-nine percent of Catholic high schools have a written statement of standards for student behavior, he added.

Sixty-four percent of full-time religion teachers are lay people.

Benson reported that 98 percent of religion classes teach morality, 97 percent teach Scripture, 96 percent teach the sacraments, 93 percent teach doctrine and 81 percent teach church history.

Someday...

... he may be your parish priest

So please be generous when your parish gives you an envelope like this, to help our seminarians...

... to be more like Him.
By Norman B. Carroll

Academies of Miami

Do you recall a recent popular movie entitled "The King of Queens"? If not, the title describes the perfect rating which Ded- ley is giving to his new lead, given to his female star of the film. Surely, the story and its title work of making great things of little things, which Jesus dedicated Himself. Briefly stated, a parish is succeed-

ing to the extent that it is forming Christ in its members.

Participation is key

Rosemary Haughton, a skilled theologian, writes: "The concept of the Body of Christ is founded on people, something about which, incidentally, my friend had no knowledge. There are those who judge a parish by the number of dollars which roll in every Sunday. We pray there are no disciples of Christ (ordained or not) who are committing this evil. At any rate, the question remains:

How do we assess our own parish? First, let's define "parish." Catholic theologians today picture a parish as the people of God (the Body of Christ) present locally while seeking, through their organizing, to fulfill their mission to which Jesus dedicated Himself. Briefly stated, a parish is succeed-

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Community Relations

Catholic parishes do not function in vacuum-sealed containers insulated from the surrounding community. Rather, parishes present Christ to the communities of Hialeah, Kendall, West Lauderdale and West Palm. Indeed, if a neighborhood could not observe Christ in a parish, where will it discover him?

If you asked your mailperson or he clerk at the convenience store: "What do you think of St. Thecla's parish?" would he respond "It's a mighty cold church," or "I never heard of it," or "Gee, they sure are great Christian people?"

Your parish can and should present a positive dynamic influence on your community. A well-known priest-augur, that says: "Unlike the parish of the past, the gates of today's parish must be thrown open to the community. Isolation is obsolete... Parish facilities should become... available to serve local needs and organizations. The Kiwanis can have their luncheon there, the Methodists hold a dance, the blood bank set up shop... if the synodique needs a large hall for its annual social, lay out the red carpet."

Grade your parish on its community relations. Be honest.

Charity

We have now touched the heart of Christianity. If Christ stands for anything, it is charity, affection and warmth. What is Christ in our midst (our parish) doing for others?

We, as a society, are intense suffering throughout South Florida. Inmates (some guilty; some innocent) huddle behind bars without visitors. Ghettoes of poor people never experience the generous giving of Christ from their comfortable Christian neighbors.

Many of our Christian brothers and sisters vegetate in warehousing conditions without kindness or hope in their lives.

These places, however, are exactly where Jesus would be if he were living today. And he is living today in your parish. List your final parish grade, for charity.

Average your five grades while considering the breadth of participation by parish members and you have a rather accurate accounting of your parish value.

I reviewed these five standards with a pastor several weeks ago, and he rebelled angrily. "Man," he said, "you really have it in for pastors!"

I quickly responded: "That's not true at all! These five criteria are obviously valid and your parish may score very well."

"Yes, but why should a parishioner rate his parish at all?" he asked.

"Because, Father, Catholics want participation in their church," I answered. "They are looking for something to be a part of."

"You're right," he said. And he was.

Father and with each other; and they rate his parish at all?" he asked.

"Yes, but why should a parishioner rate his parish at all?" he asked.

"Because, Father, Catholics want to feel part of their church," I answered. "They are looking for something to be a part of."

"You're right," he said. And he was.

A sign

When a pastor, a priest or a parishioner grades his parish, he discovers what areas need attention. Then, after consultation, the pastor can lead his community to greater Christian experience in those sectors.

We don't grade parishes to be negative. Rather, all of us together need the support of a community of loved ones upon whom we can depend. Grad ing our parish is taking the first step toward realizing such a loving support group.

What sign can have deeper meaning in this embattled society than a brand of spirit-filled Christians working in concert, under their pastor, to create a worshipping, caring and serving community?

This picture, truly, the Body of Christ present to all. It's that kind of parish to which people are attracted and of whom non-Christians would say: "See how they love one another!"


ew ways to teach religion here

believe that the media has the most powerful impact on the young in developing catechesis.

Currently, the Iannones are involved in researching how the media can be used to improve religious education.

"Part of the project," says Joseph, "says that print is still important for information but in terms of formation we need to think how can the media be a catechist."

HE GAVE as an example of the kind of program that could be used in one form in religious education the TV series "Je sus of Nazareth" that recently aired on prime time TV.

"To do religious education, how do you pass the faith on to the new generation? Just like in early church the clergy used the roads of the Romans, now we have new roads with the media and the church has to find new ways to travel."

The institute has received a grant to create a pilot for a new Christian television series whose story line would continue from week to week like a soap opera. The pilot could be used on a parish level and if it proves to be a success could air on cable television or the Public Broadcasting System.

The project is still in the script stage but Joseph says he has hopes that it will be a very high quality series.

WITH NEW IDEAS like these the Iannones say they have received a little resistance from some individuals who wish to keep more traditional teaching methods. They insist, however, that in projects such as the TV series they are not competing with other modes of education but breaking fresh ground by trying to reach the "six million kids who aren't going to Catholic schools but are not attending any CCD classes."

Another project of the institute that will involve many people both from the college and the community is a program to be entitled "Peace-makers of the Community," P.O.T.C., modeled structurally after the Reserve Officer Training Program, R.O.T.C., that is on over 500 college campuses.

The program will offer courses taught by university and outside professors that will cover a variety of conflict resolution skills "that a person, a family, a civic community, and a nation can utilize when it becomes necessary to resort to violence.

SIMILAR TO R.O.T.C. they will seek federal funds now available for peace studies programs and even look into the possibility of setting up scholarships for the credit program.

P.O.T.C., says Joseph, is based on the philosophy of non-violence put forth in the pastoral letter on peace issued by the Catholic bishops last year and also on the current popularity of mediation techniques.

With the support of Archbishop McCarthy, who introduced the idea of a peace academy at the bishops conference last year, they are aiming at having the program ready for a year from this September.

They believe the university is a particularly appropriate location to start such a program because of the large number of nationalities attending Villa Nova and the reputation of Miami as a gateway to the Southern hemisphere.

MORE SUCH imaginative programs may be appearing as the new institute and its directors pick up steam. For now, those that make use of the institute can be content that it becomes necessary to resort to violence.
The issue of the ERA and abortion has taken a new turn. The U.S. Catholic bishops who in the past decided not to take an official position on the ERA are now leaning against the ERA because it does not have an abortion-exemption clause.

This new position was rather unavoidable from the Catholic point of view, considering recent developments in Congress and the courts. There are various issues surrounding the ERA, many of them involving money, one way or another. But the two issues probably generating the most controversy are abortion and the military draft, or, specifically, combat duty.

Concerning combat, the basic issue comes down to this: If any group of citizens is to have equal rights as a group, then surely all citizens, or at least those who are subject to equal responsibilities, if Jane is to have all the rights John does, she cannot be exempted outright from being shot at along with John during war. Such a life and death inequity would fly in the face of equality.

EDITORIAL
Most ERA backers accept that principle. Many add, however, that women might still be exempted from most, though not necessarily all, combat under a common sense interpretation that women's size and strength differences would exempt most of them along with some men for the same reasons. Honest peace advocates over this area of physical values without running into moral imperatives, though with frustrated emotion.

But reproductive difference is another matter in that it involves the human life in a different sense. Which brings us back to the recent developments.

On this go-round with the ERA Congress had the opportunity to exempt an abortion issue from concern by adopting an amendment excluding abortion rights from the ERA. The House declined to do that, thus implying that an intent that the ERA could or should be used to guarantee abortion rights and its tax funding. About the same time, a court in Pennsylvania ruled in favor of abortion rights based on that state's ERA. Other courts have done otherwise, but at this point, considering the Congress and ERA backers' actions, there appears to be an abortion-era linkage, by design and intent.

The Catholic bishops now fear that an ERA without abortion exemption might lock the killing of unborn life into the Constitution.

Those who support equal rights for women will now have extra difficulty obtaining them because of the insistence on the right to kill in the womb.

Letters

Liberation theology sees poverty, love

To the Editor:

When the people's eyes open up? When they see in the poor and the marginalized people such as in Latin America, the suffering Christ? The Church in Latin America has and as a result it is being persecuted.

Fathers Espin and Gutierrez (Voice, March 30) are a good example of this. They deal with reality and their reality is that the majority of the people in their parishes and countries they're working in are poor and starving to death while a small minority are living the life of the elite. (The only thing Liberation Theology has in common with Marxism is that it sees class struggle (war) is a reality. Other than that it has nothing to do with Marxism and it does not look to it for solutions to the said problem. It is a Christ centered theology.)

Because of this, they've spoken out against the structural violence that kills their people. Their theology is persevering in the belief that they have no voice, are weak, and are killed daily by exploitation. They've also given all they have to God and are living an example of love. This didn't Christ do the same? How many Catholics realize that 90 percent of the Church is poor; not as we North Americans are.

Yes, there is no doubt that some priests side with Marxism and leftist movements. But, also, some priests side with the dictators that are in power and are also in error. However, the general thrust in Latin America is a Church that represents the poor, is prophetic, is for Justice and tries they're working in are poor and starving to death while a small minority are living the life of the elite. (The only thing Liberation Theology has in common with Marxism is that it sees class struggle (war) is a reality. Other than that it has nothing to do with Marxism and it does not look to it for solutions to the said problem. It is a Christ centered theology.)

Darren J. McManus

Make rosaries

To the Editor:

From 1949 to 1983 over 39,000,000 mission rosaries were made and freely distributed by Our Lady's Rosary Makers to those in need all over the world. Yet, requests have increased and still only about 10 percent of the requests can be taken care of. Even rosaries received by Father Patrick Peyton's Family Rosary Crusade go quickly and there are never enough.

How can the rosary be dead when millions all over the world are begging to pray the rosary and they may never have a rosary because they are too poor to afford one? If any of your readers would like information on making rosaries with mission rosary-making groups, they may send a self-addressed stamped envelope to P.O. Box 132, Albany, N.Y., 12201.

Lawrence B. Severson

Why not join Legion of Mary?

To the Editor:

Considering the overwhelming influence of the Irish in the Catholic Church of the United States, and especially in the Archdiocese of Miami, it would seem logical to expect the Legion of Mary to be well-established in churches throughout South Florida.

After all, the Legion is part and parcel of the Catholic life of the people of Ireland, in whose capital, Dublin, the group was originally founded. Yet, according to an informal study I conducted recently, this is not the case.

The Legion of Mary is not thriving, at least not in all parishes of the Archdiocese. One example: Five years ago, in an important local parish, four Praesidia of the Legion of Mary flourished. Now, only one Praesidium remains, with only six members.

In other local parishes, large and well-established, the Legion, which flourished years back, has completely disappeared.

What caused such a situation? First, we have to rectify a false notion existing among some practicing Catholics, which is that the Legionaries do not do anything at all. This is quite untrue: They do a lot of apostolic work in the parishes.

Another false notion is held by practicing Catholics, especially young people, who go to church on Sundays and collaborate in parish activities, such as teaching religious education on the weekends. These people fear that becoming active members of the Legion will entail sacrificing many hours during the week to the Legion's apostolic work.

This also is false. No Legionary needs to work more than two hours a week to fulfill the apostolic commitment. In fact, many practicing Catholics in the Archdiocese who don't belong to the Legion already sacrifice more than two hours a week doing apostolic work in their parishes.

Why then does a majority of Catholics not join the Legion of Mary? Is it because they are ignorant of the Legion of Mary? Or because they have something against the group?

Any practicing Catholic, young or old, who is prepared to do parish work in conjunction with parish priests can become a Legionary, This includes people who are already active in other groups within their parishes.

The only thing any practicing Catholic needs to do is decide to enroll in one of the various Praesidia of the Legion of Mary active in the Archdiocese.

They also should make a serious determination to participate regularly in the Legion's weekly sessions, as well as to work apostolically in the different parishes of the Archdiocese.

Fr. Chakkuny Perumattil, Albany, N.Y.
A skating, traveling, writing bishop

BY FR. JOSEPH M. CHAMPLIN

The youthful bishop decided against moving into a permanent residence. Instead, he carries his clothes or books in travel bags, takes up residence in one rectory for a few weeks and then moves into another location.

When the news of Bishop Untener's decision reached me, I was reminded of the dictators of the past who, always on the move, attempted to prevent their people from being educated. Therefore, a good education of the people is a sure indication of a good bishop. Bishop Untener is so going to be remembered as one who treated the people with respect and dignity.

He was a man of prayer, a man of action. He taught us that if a person has a good heart, it is sufficient for him to act. He also taught us that there is no such thing as a bad action, only a bad intention.

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

March at a conference on women's issues. The march lasted about six hours in total silence, except for the praying of the Rosary.

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The school prayer debate

The issue of school prayer recently nudged its way onto center stage in Washington, D.C., for a brief stay. Well-organized lobbyists, led by evangelical and fundamentalist religious groups, garnered the support of President Reagan and his administration. Together they tried to get the U.S. Senate to approve a constitutional amendment to permit state-sanctioned vocal prayer in public schools.

On the face of it, what they were requesting sounded as solid as motherhood and the flag. Yet some respected groups like the National Council of Churches, the American Jewish Committee and the Lutheran Council of the USA were opposed.

Certainly no one should accuse the groups of being anti-prayer. They simply don’t opt for government-backed prayer, knowing the issue is not so much school prayer as “what prayer would look like.” Some religious leaders take the position that school children need instruction in the religious tradition of their families—not state permission to parrot a prayer. The leaders also hold that the American system of separation of church and state provides both with the freedom to function well. And that makes a lot of sense to me.

On March 20 the Senate defeated the proposed amendment. That doesn’t mean, however, the issue is completely settled. Two new developments have come up. One is the call for “equal access,” allowing student groups to meet voluntarily on school property for religious purposes, such as prayer or Bible study.

The other is the Supreme Court’s consideration of whether “moment of silence” laws for schools are constitutional.

Equal access gives prayer the same status as an extracurricular activity that requests after-hours use of school facilities to conduct the business of a club. There is precedent for this. The Supreme Court has ruled that students at a state university or college could use campus facilities for worship, religious teaching or fellowship.

I worked at a state university for nine years. I recall how illogical it seemed to me when I began my job there that Mass had to be celebrated off campus. It was a decided relief when the law finally permitted Mass to be said on campus. We used a lounge in one of the dormitories.

Because of my experience on campus, equal access appears to me a reasonable alternative to formal school prayer.

One thing is sure. The school prayer amendment had a fatal flaw in its implication that no one can pray in a public school.

That’s nonsense. Anyone can pray, any time, any place. But the whole issue makes some of us uncomfortable, because some people might interpret our opposition to organized vocal prayer in public schools as opposition to God and moral values. Nonsense again.

"We feel uncomfortable at the thought of prayer being dished out to us by the hands of state-sanctioned strangers, because prayer is related to our identity, our family and our traditions."

We feel uncomfortable at the thought of prayer being dished out to us by the hands of state-sanctioned strangers, because prayer is related to our identity, our family and our traditions. It is too personal and sacred to let out of our control.

Fortunately we already have a Constitution which protects the sanctity of our family and traditions by guaranteeing the separation of church and state.

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The beginnings of charity

"Charity begins at home." What does that mean to you? For me it means the golden rule in all circumstances, with those who have first claims on your love.

We did a TV show by that title recently and I asked my guests that same question. Robert Wicks, a psychologist and author, answered this way: "It means that to love others you have to love yourself and those around you, your family. Unless you nurture yourself and those in your family it’s difficult to nurture other people."

BY FR. JOHN CATOIR

Loving oneself is perhaps more difficult than it seems. A lot of people don’t like themselves. I asked theologian Doris Donnelly why people have trouble loving and forgiving themselves when they make human mistakes. She said, "They may feel unworthy of somebody else’s forgiveness, they may not esteem themselves enough to forgive. The pain of self-dissatisfaction is so great that the person believes he or she can not separate the pain from their life."

When I asked Prof. Donnelly about charity and home, she replied, "Charity begins at home, because hurt begins at home." She added the importance of not hurting one another and said, "The wider my world becomes, the more loving and caring I can become if I learn to be a caring person at home."

Letitia Balridge, author of a book on manners, believes charity begins at home because "everything begins at home, and that is where a child sees a parent writing a check, to make a contribution to the Girl Scouts, or bringing hot soup to somebody who is sick, all of that, all of it begins in the home... the child is the sum of the parts that are put together he or she grows up in a family."

Charity has a ripple effect. The expression, "love begets love," is a time-proven truth. Home is a place where everyone should be striving to create an atmosphere of emotional comfort. One of the greatest aids in accomplishing this is a gentle sense of humor. Learning to laugh at our human foibles keeps us humble and relaxed about ourselves. In diffusing the tyranny of an overly demanding ego, we need to keep laughing at the ridiculousness of human nature.

Charity begins at home. It really does.

BY ANTOINETTE BOSCO

New advantages for teens

Q. Do teenagers today have the same amount of faith in God and Jesus as when you were a teenager?

A. Your question practically demands that I begin the answer with a phrase most teenagers are tired of hearing: "When I was your age..."

Well, at the time life was vastly different. Drugs were not easily obtainable, nor were question phrases like "extra-marital sex," hadn’t even been coined.

Nor was television bringing into our homes a multitude of anti-Christian ideas and images.

Teenagers in those days faced an amazing different world from the one they face now. An argument could be made that young people today need a much stronger faith to preserve their Christian identity.

Bosco’s really not wise to argue about the amount of faith various people have. Aside from the fact that Jesus does not want us to judge other persons, it is practically impossible to measure how much faith anyone has.

Young people today help plan liturgies and are very active in Catholic youth clubs. Teens today can also have a much better understanding of what the church is meant to be, for there has been an enormous knowledge explosion in regard to the Bible.

There has also been an enormous knowledge explosion in regard to the Bible. New translations make the Bible more readable and understandable. Too, the number of fairly easy-to-read books about the Bible enrich people’s appreciation of it.

If you want to strengthen your faith and enrich your life, start now, in some way, to take advantage of this knowledge explosion about the Bible.

In so many ways I envy young people today. There are many more opportunities for teens that are present in the future. Maybe this will turn out to be the best of times...

Be aware that, like Christians of every generation, you and your friends have to make choices. You can ignore these opportunities, drift, be lazy about your faith and perhaps let it die.

OR you can seize these opportunities now and in the future, nourish your faith and cherish your whole life immeasurably, now and forever.

(From: "Teenagers Today."

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NEW ADVANTAGES FOR TEENS

BY TOM LENNON
Family Life

Treat the divorced

Dear Mary: I have tried to answer this question for young adults but they find my answer inadequate. Why are people not forgiving of divorced people?

BY DR. JAMES AND MARY KENNY

The Christian must forgive both as others forgive in ever-increasing numbers, they feel that divorced persons weaken the whole system by their failure to "Play by the rules." Such persons might be very harsh in judging others who divorce.

Even those who kill and steal can be forgiven. Why not? Could it be that at-home mothers are treated as if they were either a "nobody" or a "nobody's wife"?

Why is it that when the Pope makes a statement on any aspect of priestly or religious life it gets all kinds of headlines and attention but when he made a really startling plea for housewife salaries, it was all but ignored in the Catholic and secular press?

The only answers I can come up with are the editors and Churchleaders feel it's unimportant or that they disagree with him. In either case, the best way of killing the idea is to ignore it.

For those who didn't read it in small print on page 10 in the Sept. 2, 1974, issue of Pope John Paul II issued a charter last fall proposing wages for parents who stay home to rear their children, stating, "Remuneration for work must be sufficient for establishing and maintaining a family with dignity, either through a suitable salary, called a 'family wage', or through other social measures such as family allowances or the remuneration of the work in the home of one of the parents."

THE DOCUMENT further said wages should "be such that mothers will not be obliged to work outside the home to the detriment of family life and especially of the education of the children."

Funny. We haven't heard anything about this from our own bishops or family life commission. Why not? Could it be that at-home mothers are considered too trivial to be addressed? Or that this wage will have to come from taxes or increased

Why do you think the Pope's words, I'd begin by calling for an episcopal press?

But we don't and we won't because at-home mothers have little or no presence in the Church of society. It's a pity because Pope John Paul II has made a profound statement on the health of the family. Too bad nobody heard about it.

(All Publishing Co.)

Family Night

Opening prayer

Dearest Father, thank you for this past week and for all you have given our family. Thank you for our mountains, for our deserts in bloom, our brilliant colored sunsets and for all the persons who don't want it, or even elimination of non-taxes for churches, it needs to be initiated if we take the Pope's word seriously.

But we don't and we won't because at-home mothers have little or no presence in the Church of society. It's a pity because Pope John Paul II has made a profound statement on the health of the family. Too bad nobody heard about it.

(All Publishing Co.)

Lesson

Each family has a specialness all its own that makes it the family others see. Often the family isn't aware of what makes its own specialness and for all our friends and neighbors in this diocese. Bless each of us this evening by your presence. Be sure to bring a pencil and paper into four sections; a different picture is to be drawn in each block.

1. A picture of myself, showing my feelings about every other person. To help discover what each family's specialness is, let us share thoughts.

Sharing

—Each may share a high and low point of the last week.

—Each may share a moment he felt especially close to God.

Closing prayer

—Spontaneous prayer.

—Scripture: Ephesians 1:3-6.

—Lord's Prayer and Hail Mary.

—Suggested prayer: Dear Father, our family thanks you for this evening and for the qualities you have helped to reveal to each of us. Thank you for loving us so much. Bless your Church and our Christian families throughout the world. Help each of us to build your kingdom on earth as we witness you wherever we are and whatever we do this coming week. Amen.

Miami, Florida | THE VOICE | Friday, April 27, 1984 | PAGE 17
Behold, he appears in the upper room

BACKGROUND:
The excitement over Jesus’ Resurrection can still be noticed in the readings for the Second Sunday of Easter.

In the first reading from Acts, we see the joy and the faith of the early Christian community. By their actions, they “won the approval of all the people,” attracting many others to their ranks.

The second reading from the first letter of Peter, indicates that some sort of persecution might have been underway when the letter was written. The recipients suffered joyfully for the sake of their faith. The author told them to “rejoice because you are achieving faith’s goal, your salvation.” In the gospel account, Jesus appeared to his disciples in the upper room. He gave them his gift of peace. The presence of Jesus was cause for tremendous joy among the disciples.

REFLECTION:
Even a casual reading of next Sunday’s scriptural selections would point out one thing. The joy of the early Christian community was quite apparent to any observer.

But that was then, and this is now.

What’s it like in your church community today?

Is your parish alive and vibrant, reflecting the presence of the risen Lord? Is it a living testimony of faith in Jesus?

Or is it cold and unfriendly, with no sense of community to it? If there are some problems in your parish community, have you ever spoken out about them? Is your faith sufficient that you want your whole parish to reflect it?

A pastor’s question:
Is contraception always sinful?

Not long ago you responded to a question about birth control and referred to statements of natural bishops’ conferences about reaching a conscious decision. I frankly admit to being ill at ease about this whole thing. As a pastor I know where my good instincts are, but I’m not sure how to put some things together the way I would like.

Would you answer two questions? Do you agree with Pope Paul’s position on birth control in “Humanae Vitae”? And if you do, do you believe contraception is always, in every case, sinful for married couples? (Louisiana)

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By Michael Gallagher

NEW YORK (NC) — Hugh Wil- son, the director of "Police Academy," a gross movie that gross- ed nearly $20 million in its first 10 days, recently told a newspaper inter- viewer his secret of success. Wilson faithfully followed the rules enunciated in the piece — rules that give the answer to the question posed in the subheading: "How to lure teen- agers to the box office?"

These golden precepts are as fol- lows:

1) The kids must get even with or destroy an authority figure;
2) There must be one outstandingly dirty comic sequence on a par with the peephole scene from "Porky's;"
3) No window shades in the wom- en's shower room, please;

And what are the parents of teen- agers, the targets of such lures, to do? One thing I suggest you'd better not do is rely the least little bit on the efficacy of the "R" classification to pro- tect your kids. Another thing: You might appear to be another collection of this type of theologizing.

You first earnest word your chil- dren hear from you on Christian values happens to be embodied in a prohibition, it's not likely to be very effective. To put it another way, if your children want to see "Police Academy," it's indication enough that you haven't been communicating as well as you might be in this area. There must be bonds of love and respect between parent and child. There must be an atmosphere in the home that fosters prayer and Chris- tian values. If these things are there, then you've gone a long way toward head- ing off the kind of crisis precipitated when your 13- or 14-year-old lays out your old "but all the other kids are seeing it" bit.

On the other hand, if Daddy reads "Playboy" and Mommy is an ardent fan of steamy soap operas, if neither ever speaks seriously about the concrete implications of the reli- gious faith that the family supposedly professes, what can they expect from their children?

If all this sounds dreadfully pious, consider the admonitions that Robert N. Bellah delivered in the keynote ad- dress of a recent seminar sponsored by the U.S. Catholic Conference at The Catholic University of America. Bellah, professor of sociology and comparative studies at the University of California, Berkeley, told his audi- ence that a deep prayer life can coun- ter the anti-family values of the media. He urged Catholics to go to Mass and to Communion. If a spirit- ual and sacramental life "becomes part of the deepest structure" of the lives of Christians, they will be better able to "withstand the pull to broken- ness and discontinuity," that is the "central element of the mass media," Bellah said.

If it takes a professor at Berkeley to urge such measures and get away with it. At any rate, I have been involved in this whole question for quite some time, and it seems to me that too often that prevailing tone is neo-Pelagian — an insistence that the beat way to counter bad media is with good media, the product of our own ingenuity. Yet we do need a Catholic presence in the media. But a Catholic presence in the media is not going to make Wil- son and his ilk close up show right away. It's not going to make "Dallas" and "Dynasty" take an immediate nose dive in the ratings. And in the meantime, while we're waiting for the good media to drive out the bad, people of good will, es- pecially parents, need some advice on what to do.

As Bellah, urging the development of "strong prayerful families," put it so succinctly: "There is much to be done, and we have to persuade our fellow citizens that there is a common cause." ***

Gallagher is on the staff of the U.S. Catholic Conference Department Communication.

Just recently, I was buying a ticket to see "Swing Shift" and there were two girls in front of me, certainly not older than 15, who had no trouble getting tickets to "Police Academy." Thus, they used their parents' money to fattens Wilson's bank account and boost his reputation in the industry. Is it unthinkable to simply say: "No, you can't go to see "Police Academy"? It all depends.

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Quickly, and 'Porky's,' the genre's ac- knowledged greats.


NC News Service

This is a deceptively difficult book. It begins with a rabbinical story and it ends with an Irish one. In between it are pious edifying stories but that might appear to be another collection of this type of theologizing.

The author, Father John Shea, is con- sidered one of the best practitioners of the art of "spiritual direction." Better, by use of the code words as "habit," "graciousness," "Abba," "spirit," "spiritual direction," as an art that enables him to evoke striking im- ages from the Bible, usually in actual experiences of the author, some from friends and acquaintances and others from the Bible, usually in a paraphrased form.

THUS, SUPERFICIELY it might appear to be another collection of pious edifying stories but could be more wrong. Today one of the ways of "doing theology" is by telling stories and the author, Father John Shea, is con- sidered one of the best practitioners of this type of theologizing.

But what he does with great skill is to use these stories to disclose some of the most important truths of Revela- tion. Better, by use of the code words, "habit," "graciousness," "Abba," "spirit," and others.

Along with such knowledge, the reader must be ready for a variety of modes of expression like irony, paradox, sarcasm and convoluted thought patterns.

The author has a way with words that enables him to evoke striking im- ages and metaphors. Here is a sampler: "I am arm gartered as a wasched up branch on a beach," or "trade all the words of Jesus for the thunder of one of his silences."

HUGHIE -- A ninety minute production of Eugene O'Neill's stark drama showing an alcoholic drifter will be aired at 8 p.m. on PBS, Channel 2 on Tuesday, May 1. Jason Robards (left) and Jack Dobson star in the production. Robards, who has won acclaim in theater and film also starred in several other O'Neill dramas, such as "Long Day's Journey Into Night" and "A Moon for the Misbe- gotten."

"If your children want to see 'Police Academy,' it's indication enough that you haven't been com- municating as well as you might in this area."

'Experience' brims with metaphors

knowledge of such a fundamental doctrine as the Incarnation. His way of doing theology is dynamic. It is interpersonal between both divine and human persons; it is deductive and deeply reflective.

There is a difficulty, however. One of the first stumbling blocks to be overcome is the need to understand his terminology. I recall when I first read St. Thomas I had no means to under- stand what the word "habit" meant in the Thomistic system. So too it takes a while to grasp what Father Shea means by such code words as "spirit," "graciousness," "Abba." and others.

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It's a Date

The Secular Franciscans, St. Bernard Fraternity will meet on May 6th at the home of Mrs. Constance Wiley, 113 Pine St., Hialeah. All Secular Franciscans, friends and relatives of the Secular Franciscans are invited. For further information call 941-6499.

The South Florida Chapter of the Catholic League will hold its next monthly meeting on May 1st at the Florida International University Library, Miami. The meeting begins at 7:30 p.m. For further information please call the Catholic League office at 653-2689.

Seeking prayer petitions

"Call to me and I will answer you" (Isaias 55:1). The employees of the Archdiocese of Miami Pastoral Center gather every month to bring petitions and intentions of you, our brothers and sisters of the Archdiocese. Petitions will follow, featuring keynote speaker Dom Dani D. Lowry, O.C.D., on "Peace in Haiti: A Call to the Christian Community". The reflections will be broadcast on Miami Catholic Radio 1410 AM. For further information contact Michael T. Poore, Director of Adult Education at St. Catherine.

Christian Brothers to join Curley-Notre Dame staff

A new group of Christian Brothers will join the faculty of Curley-Notre Dame High School in Miami beginning next September. Three members of the congrega- tion, who have been named as the first Christian Brothers to join the faculty of Curley-Notre Dame, are: Edward F. Brosnan, a member of the chapter of the Friars Minor of St. Mary Magdalen of Director of Christian Life and Family Life.

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Marian children donate to Rice Bowl

The Marian Center recently donated $10,000 toward Operation Rice Bowl, accumulated by the sacrifices of the children in a day of fast­ing.

"How delighted and proud I have been made by the beautiful card from the children at the Marian Center and the wonderful gift," Archbishop McCarthy responded.

"I am sure that the sacrifice and prayers of our children will touch Our Heavenly Father's heart and be the channel of special blessings for the whole Archdiocese," said Sr. Lucia, Marian enter director.

Hispanic evangelizers get grant

The Extension Society has granted $16,000 to the Southeast Reg­ional Office for the Hispanic Mobile Team of Evangelization.

With the help of the Extension Society, the Southeast Pastoral Team has helped organize the Hispanic Ministry in more than 15 Dioceses of the Southeast.

"With the help of the Extension Society, there are 19 dioceses serving the Hispanic population throughout the Southeast.

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Developing our prayer potential

By Theodore W. Hengesbach
NC News Service

Psychologists say that people use only about 10 percent of their potential during a lifetime. I guess that means that ideally people could achieve 90 percent more in terms of goals, satisfactions, relationships with others and productivity at work.

I don't know how valid this idea is. But the whole idea seems like a companion to that nagging feeling we sometimes have that we could do more if we tried.

St. Augustine had his own way of putting this. It was he who said to God, "Our hearts are restless until they rest in Thee." It's just natural:

"Prayer moments include spontaneous requests for help, expressions of thanks or repentance, as well as moments of reflection that may or may not consciously be directed to God."

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"Prayer moments include spontaneous requests for help, expressions of thanks or repentance, as well as moments of reflection that may or may not consciously be directed to God."

There are many different ways of praying and as many reasons for doing it, writes Theodore Hengesbach. The first step to using more of our prayer potential is developing a positive attitude toward ourselves as pray-ers.

I like to call this "self-talk." It means saying, "I can pray. I've done it before." Or, "Why not? I really have nothing to lose and much to gain."

This kind of self-talk disrupts the pattern of negative attitudes that stall us.

Once self-talk gets us moving, it is time for a second step: Make a prayer-inventory, that is, making at least a mental list of the moments when one does in fact pray.

TO PREPARE this inventory, it may help just to focus on the last 48 hours. Many people will be surprised at how substantial their list is.

The first step to developing our prayer potential is to know a little better why we pray. What's the motivation?

Different people are motivated in different ways.

A fourth step in developing prayer potential is to know a little better why we pray. What's the motivation?

There is no single correct motivation for prayer. But it helps to identify why we pray.

- Perhaps we pray because we need something.
- We may pray in a group where praying together gives a sense of belonging.
- There is prayer that helps us know ourselves better.
- People pray to discover solutions to perplexing situations in life and to find God's will for them.

There is no single correct motivation for prayer. But it helps to identify why we pray.

PRAYER is the expression of an attitude that takes people beyond themselves. It helps when people feel frustrated or under stress. And it provides a chance to be exuberant when life is going well.

By growing beyond the first 10 percent points on the scale of prayer potential, opportunities increase to express fears, joys, frustrations and needs, and to return to day-to-day life more refreshed and confident.

Increasing potential can, in fact, increase the potential for all of life. And increasing this potential may not be as difficult as people sometimes think.

By Father John J. Castelot
NC News Service

Not knowing how to pray is a source of distress for many people. They really want to pray, but often feel at a loss.

St. Paul recognized this problem and wrote about it in the letter to the Romans, Chapter 8. Since "We do not know how to pray as we ought," the Spirit helps us, he assured his audience.

But how does the Spirit help? By direct illumination, some special inspiration? That sometimes happens, when a person stands before God, opens an empty heart and cries: "Lord, teach me to pray!"

But most often the Spirit chooses to guide people by means of the helps that are all around. These might even be called resources for prayer.

IN THE FINAL analysis, these are only resources, helps. For at its most basic, prayer is a dialogue with God; if the dialogue is not spontaneous, it sometimes becomes strained and even painful.

Still, resources for prayer need not rob prayer of spontaneity. They can make the dialogue more interesting and fruitful.

I don't need any help when I go to talk to a close friend. But if I have read a fascinating book or seen a good movie or had a particularly moving experience, these things do aid our conversation. Sharing them brings friends closer and helps them get to know each other better.

What is most important is to bring ourselves into prayer, with all of our experiences, good and bad. Sharing them with God openly, unaffectedly, brings us closer together. In the process we are changed, subtly perhaps,
The religious educator values people’s prayer experiences highly, he said, because he is convinced that “prayer life is unique to the individual.” Figuring out how to incorporate prayer into one’s daily life is like “walking into uncharted waters,” he says.

Fortunately, Parent continued, there is great interest now in spirituality and prayer. He said the amount of space devoted to this on the shelves of the bookstores and retreat centers he visits in his travels is striking.

There are also many workshops on spirituality today in parish, college and continuing education centers, he noted. To find out how people can help each other with prayer, I talked with Father James Bacik, who does “a varied approach” of spiritual direction as a campus minister serving the University of Toledo.

**THE OHIO priest explained that, typically, a youth comes to him complaining that he can’t pray and sees this as a failure. Often, Father Bacik said, it quickly becomes apparent that the youth is quite prayerful but needs to develop some kind of his own experience of praying.**

In that situation, the priest said, he encourages the youth “to let life provide the trigger for prayer.” Father Bacik said he does this by helping the person develop “a sense of God” and how he is working in the youth’s life.

**THE GOOD things that happen in life can readily become connected to prayer. Often, even without consciously realizing it, people address their thanks to God, Father Bacik suggested.**

But negative experiences also can be an entry to prayer, Father Bacik remarked. Perhaps prayer is already happening, he thinks, if negative experiences in life lead people to ask, “Could life be better?”

**Sometimes people come to the priest with a “protest against life.” Perhaps their jobs have become a dead end, or there is a gap in their lives because children have grown up and left home, or they can’t handle sexuality” as they would like. He then encourages people to use the experience to move more directly into praying.**

Father Bacik thinks that books are helpful prayer resources too. One that he recommends is “The God Who Fell From Heaven,” by Father John Shea. The author’s “introduction on prayer is excellent,” the priest said, as are the prayer-poems in the book.

**SCRIPTURE is a gold mine. The Psalms, for instance, are ready-made prayers. Can their sentiments give voice to our sentiments? Think of the impact of these words from Psalm 69 in times of distress: “Save me, O God.”**

**But then, to contrast with those images, read:**

> **Psalm 69 in times of distress:**
> their sentiments give voice to our sentiments? but really.

**Scripture is a gold mine. The Psalms, for instance, are ready-made prayers. Can their sentiments give voice to our sentiments? Think of the impact of these words from Psalm 69 in times of distress:**

> “Save me, O God.”

**But then, to contrast with those images, read:**

> **For the waters threaten my life...**
> **I am wearied with calling,**
> **My throat is parched;**
> **My eyes have failed with looking for my God.”**

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Disabled students trek 200 miles

POUGHKEEPSIE, N.Y. (NC) — When the weather turned cold and windy, Frank Sichetta and Tony Bellatoni didn't give up their 200-mile trek from Boston to Poughkeepsie to raise money for a scholarship fund for students with disabilities at Marist College in Poughkeepsie.

Bellatoni kept walking. Sichetta kept rolling in his racing wheelchair.

"Going downhill is what I depend on to pick up speed," Sichetta said. "But the wind felt like it was pushing me right back up the hill again."

Sichetta, who has spina bifida, decided on the five-day journey to make people aware of the importance of Marist College's program for the disabled.

THE TWO STUDENTS started in Boston. They averaged about 40 miles a day, with Sichetta and Bellatoni putting in 20 miles each.

Marist students, faculty and friends pledged money. When all the donations are in, the two students hope to raise $3,000 for the program, which guides mentally and physically handicapped students through daily college life.

Blind and visually impaired students are given tape-recorded textbooks and assistance in taking exams. Students confined to wheelchairs are assisted in dressing, doing laundry and getting books and supplies.

Mentally handicapped students are tutored or given help in taking notes. Teachers are also instructed in how to deal with handicapped students.

Sichetta, a junior, said his handicap "isn't a problem anymore." He participates in wheelchair basketball and marathons, and he finished third in the weightlifting competition in the 1983 Wheelchair Pan American Games in Halifax, Nova Scotia, bench-pressing 332 pounds.

BELLATONI, A SOPHMORE who has a learning disability that inhibits his ability to organize his thoughts in writing, decided to make the trip because, "I thought it was a good way to help the office that helped me so much."

He said he didn't know he was handicapped until his writing problems caught up with him during his freshman year at Marist. The special services department has arranged for him to take more time on his tests and works with him on constructing essays.

Bellatoni said he never doubted that Sichetta could complete the trip. "We've become really good friends since we live on the same floor," said Bellatoni. "I knew he could do it; he's athletic. If he had the confidence in himself, then why shouldn't I?"

THE IDEA FOR THE fundraiser was developed last year when two Marist students, David Hapat and Mark Wickham, made the trip from Boston to Poughkeepsie and raised $1,500. Neither Haupt nor Wickham is handicapped.

Bellatoni served on the road crew for the Hapat-Wickham trip and decided to make the same journey. Soon Sichetta was also in training.

"I'd just go out in the chair, push as hard as I could and come back," he said.

Teens find out: What's it like to be disabled?

At Melbourne Catholic High School in Melbourne, Florida, Lisa Nery (right) helps Lisa Fisher up the stairs during a Day of Awareness of Handicapped conditions. The girls were among 80 students who were introduced to the world of the handicapped by role-playing, etc photos.

Poughkeepsie, N.Y., recently completed a five-day, 200 mile hike to raise money for a scholarship for disabled students at the college. [NC photos]