Anti-Catholic bigotry mounts

Vicious pamphlets circulate calling Pope ‘child molester’

By Marjorie L. Donohue
Bureau of Information and Betsy Kennedy
Voice Staff Writer

An anti-Catholic pamphlet entitled “The Pope’s Secrets,” published by the Tony & Susan Alamo Christian Foundation of Alma, Ark., is being distributed in South Florida and other areas of the nation. Bearing a photo of the Holy Father, with his thumbs and forefingers cupped around his eyes, the eight-page pamphlet is titled “Notice to readers.”

The Voice will again begin its summer bi-weekly printing schedule. This was necessitated by major increases in postal rates for nonprofit publications, affecting all religious papers. There will be no Voice next week but we will print every other week thereafter through August.

8000-word tract claims among other things, that the Vatican controls the United Nations, the White House, Congress, the entire judicial system, the IRS, FBI, U.S. Dept. of Labor, the customs service, all law enforcement and most of the network media.

Placed by unknown individuals in the windshield wipers of autos parked outside of fraternal organizations such as the Elks Clubs, the Knights of Columbus, shopping plazas and theaters, the entire pamphlet was reproduced on two and one half pages at an approximate cost of $1,000 per page to appear in all editions.

“The Vatican is posing as Snow White, but the Bible says that she is a prostitute, “the great harlot,” a cult. She uses government agency branches in every country, including the United States, as her vicious little dwarfs. The more power and control she gets in government, the more she will fade away into the background in her “Snow White” disguise so that government will be used and blamed for all her evil deeds.

REASON: To enforce laws that harass, malign, destroy and control everyone, and everyone’s livelihood.

Eight page tract claims Vatican runs America.

Priestless Sundays coming?

First in a three part series

By Jerry Filterau
NC News Service

A new phrase, “priestless Sundays,” is rapidly making its way into U.S. Catholic vocabulary.

“Parish cluster,” “lay administrator” and “ministry team” are also taking on new relevance. Such terms could soon be as familiar to Catholics as “ember days” and “high Mass” used to be.

The reason is simple — fewer and fewer priests across the nation. Analysts are predicting that the number of active U.S. priests will be down 50 percent by the year 2000 unless trends change. But in many dioceses the problem is here and now, not just in the abstract future.

A young priest in Indianapolis summarized the problem in many smaller dioceses. He used to worry about becoming a pastor only three years after ordination, he said, but what worries him now is how many parishes he will be pastor of at the same time.

Consider a few recent examples of the trend:

• Page-one “Priestless Sundays” headlines glared out at readers of The Guardian, diocesan newspaper of Little Rock, Ark., for six straight weeks this year as the bishop tried to prepare his people for the need for two or more communities to share one priest.

Chart shows Church giving bigger while priesthood grows smaller, to about half its present size in 16 years.

“Dozen Parishes in Archdiocese Will Lose Associate Pastors” was the
News at a Glance

South Korean leader confident of Pope's safety
ROME (NC) — Joa-Soo Kim, the South Korean ambassador to the Holy See, has downplayed press accounts of possible terrorist attacks on Pope John Paul II during his May 3-7 trip to South Korea. "We expect no trouble, no problems" when the Pope visits South Korea, Kim told NC News Service several days before the Pope's scheduled May 2 departure. Kim said April 30 that his government had "taken all the necessary precautions, with adequate security," in response to reports of possible terrorist attacks. Kim said he had passed on to his government reports received by the Vatican from U.S. and Italian intelligence agencies about the possibility of attempts on the pontiff's life. The reports spoke of "North Korean and international terrorists," Kim said.

F.E.L. wins notable suit
CHICAGO (NC) — A federal jury has ordered the Chicago Archdiocese to pay nearly $3.2 million in damages to F.E.L. Publications, Ltd., a religious music publisher that sued the archdiocese in 1976 over the illegal reproduction of copyrighted music in parishes. F.E.L. President Dennis Fitzpatrick called the verdict a "great victory" for authors, composers and publishers of religious music. The archdiocese issued only a brief statement expressing "disappointment at the decision" and saying that it was taking further appeal under advisement." Cardinal Joseph L. Bernardin of Chicago had 30 days after the verdict to decide whether to appeal.

Pope praises modern martyrs
VATICAN CITY (NC) — People who live under totalitarian governments restricting religious freedom are "the martyrs of modern times," said Pope John Paul II during his general audience in St. Peter's Square April 25. The Pope called on all baptized persons to witness to the Resurrection of Jesus by word and action. "This is the hour in which many of our brothers in faith pay dearly their lives," the Pope said. About 40,000 people under a sunny sky heard the Pope stress the meaning of Easter.

Nicaraguan minister rejects plea for guerrilla talks
MANAGUA, Nicaragua (NC) — Nicaragua's Interior Minister Tomas Borge has rejected a call by the Nicaraguan Catholic bishops to open negotiations with guerrillas. "This is a criminal suggestion," Borge said in an interview with the British news agency Reuters. "The priest has always to be the witness of the heart and the hands of the followers," he said. Borge added that "all of us know the Russian government's fear of guerrillas" and that "all of us know the Russian government's fear of guerrillas." The interview was published April 28 in the Milan-based daily, Avvenire.

Walesa praises church, Cdl. Glemp
MILAN, Italy (NC) — In an interview with an Italian Catholic daily, Polish labor leader Lech Walesa has said he is pleased with "the patience of the church" in Poland and asked whether Americans could cut down on their arms and take a chance on living in the "total world." Walesa also praised Polish Cardinal Jozef Glemp of Gniezno and Warsaw and predicted that he would be "a great primate of Poland because he has all the necessary qualities." The interview was published April 28 in the Milan-based daily, Avvenire.

Bp. Mahoney reports: Peace pastoral has impact on Reagan

By Tracy Early
NEW YORK (NC) — President Reagan and congressional leaders are speaking differently today about nuclear war because of discussion stimulated by the U.S. Bishops' pastoral on war and peace, Bishop Roger Mahony of Los Angeles, Calif., said in an interview in New York. Bishop Mahoney said that Reagan seemed much more willing to forego deployment of nuclear missiles in Europe and development of the MX missile and the pastoral said played a significant role in the change. "I believe the pastoral, including discussion of the MX missile, has had quite a significant impact on the leadership of our country," the bishop said. "If you look at what the Reagan administration and Congress were saying in 1981 and 1982 about nuclear issues, you see a tremendous change." The pastoral created a tremendous groundswell of public opinion," the bishop said.

Interviewed after the talk, he said that although the 1983 pastoral, "The Challenge of Peace: God's Promise and Our Response," influenced the media and general awareness of its content varied. Most Catholics still have not read it, and 98 percent of some "unilateral initiatives" aimed at furthering agreement with the Soviet Union in Poland are "blocked by the Soviet leaders." Bishop Mahoney said that Reagan should meet with Soviet President Konstantin Chernenko without waiting until talks were ready to be signed.

At the lecture, Bishop Mahoney was challenged by a questioner who said that "all of us know the Russian government's evil personal character" and asked whether Americans could cut down on their arms and take a chance on living in the "total world." Bishop Mahoney said Christians did not have to accept such alternatives, but through the power of the risen Jesus Christ could bring peace to people's hearts, in communist countries as well as in the "free world."
Arkansas based
Pamphlets spread anti-Catholic bias

(Continued from page 1)

Three to be ordained priests next week

MIAMI — Three new priests including a former news reporter, an ex-employee of the airline travel industry, and a one-time airport service representative will be ordained to the Catholic priesthood for the Archdiocese of Miami during solemn rites at 11 a.m., Saturday, May 12 in St. Mary Cathedral, NW 75 St. and Second Avenue.

The Rev. Edward A. McCarthy will confer the Sacrament of Holy Orders on the Rev. Mr. Michael Miller, publisher of Comeback News, and the Rev. Mr. Anthony Massi of Coral Springs; and the Rev. Mr. Luis Ramon Rivera of Perth Amboy, N.J., in the presence of families, friends, and priests of the Archdiocese.

One of 17 children of Mr. and Mrs. George Tschudi, the Rev. Mr. Tschudi, 35, served for three years in Perth Amboy, N.J. in the presence of families, friends, and priests of the Archdiocese.

He attended Kent State University and Holy Apostles College and Seminary. He has recently completed his studies for the priesthood at St. Vincent de Paul Regional Seminary, Boynton Beach.

His ordination will be the occasion of the first family reunion for his immediate family in more than seven years. The Tschudi family is believed to be one of the largest in the State of Florida. Following his ordination the new priest will celebrate his First Mass at St. Martin de Porres Church, Jensen Beach on Sunday, May 13 at 3:30 p.m.

The Rev. Mr. Massi is a native of Cleveland, Ohio and began studies for the priesthood after a career in the airline travel industry which also involved public relations duties.

He attended Kent State University and Holy Apostles College and Seminary. He has recently completed his studies at the Regional Seminary of St. Vincent de Paul, Brevard and is the son of Mrs. Vincent Massi of Lauderdale Lakes.

Since he has been ordained to the diocesan last year he has been serving on weekends at St. Andrew Church in Coral Springs where, among other duties, he has been active in the inauguration of a center for teenagers. He has also served St. Mary Cathedral parish.

Following ordination he will celebrate his first Mass at 11 a.m. on Sunday, May 13 in St. Mary Cathedral and will offer a second Mass of Thanksgiving and his ordination on the same day in St. Andrew Church.

The Rev. Mr. Luis Ramon Rivera is a native of Brooklyn, N.Y., who attended Bayside University earning a degree in Religious Studies. The son of Mr. and Mrs. Ramon Rivera of Perth Amboy, he recently completed studies for the priesthood at St. Vincent de Paul Regional Seminary.

Prior to entering the priesthood he was an employee in the airport service department at Miami International Airport.

As a deacon he has been serving part-time at St. Patrick Church, Miami Beach where he will celebrate his first Mass after ordination at noon on Sunday, May 13. His parents and grandmother will be in Miami for his ordination.
Priestless Sundays in the future?

(Continued from page 1)

headline Feb. 16 in The Record, arch-
diocesan newspaper of Louisville, Ky. This spring's losses topped last year's, when 10 other parishes in the archdiocese lost their associate pastors.

• This March, Catholics in Erie, Pa., learned they will probably have 26 fewer priests, a 12 percent drop, within the next 10 years.

• Milwaukee has lost 55 priests, or 10 percent of its total, from its active roster since 1981. It has one retired priest for every five in active ministry.

• The Diocese of Great Falls-Billings, Mont., on Feb. 12 announced clustering of 16 churches in the Great Falls area and formation of new "pastoral communities" out of existing parishes in Billings, to offset "a severe reduction of priest personnel" in the diocese's rural areas in recent years.

• Under a clustering plan announced in Superior, Wis., in January, 16 parishes will be required to give up regular weekend liturgies and other services normally provided by priests.

• The Diocese of New Ulm, Minn., had resident priests in all 93 parishes a decade ago. Now 33 of those parishes are served by a total of 17 priests. Five parishes are administered by nuns.

The stories could go on: two nuns founding and running a rural parish or severely failing health. Normal retirement age of 75 for priests, they normally retired only through death or retirement. But while the number of priests rose from 47.5 million to 52.1 million in 1968 to 35,356 in 1983.

Aside from those who are physically or severely failing health. Nor does that tell the whole story. In most dioceses, however, retirement of priests means that a bishop has a significantly smaller corps of ordained men to fill parish and diocesan posts.

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PAGE 4 / Miami, Florida / THE VOICE / Friday, May 4, 1984
By NC News Service


A statement by the Archdiocese of Seattle said the Vatican Congregation for the Doctrine of the Faith informed the Archbishop that "an imprimatur is to be granted only to those works which completely agree with official church teaching."

"I am bound in conscience to withdraw my imprimatur from Father Keane's book because it does not meet the necessary requirements as these are presently set forth by the congregation," Archbishop Hunthausen said.

The IMPRIMATUR is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents, opinions or statements in the book.

The Vatican congregation's request was the second made public since April 16, when a similar action was announced against the book "Christ Among Us," a top-selling catechetical work published by Paulist Press.

Father Keane's book, which first appeared in 1977, also was published by Paulist.

DONALD BROPHY, managing editor of Paulist Press, told NC News the publishing company will not stop circulation of "Christ Among Us," also was published by Paulist.

Brophy said Paulist Press was "puzzled" by the Vatican's most recent action.

"Sexual Morality" has been removed from the Vatican's list of books it considers uncritically. Instead, the Roman Catholic tradition does have a very worthwhile viewpoint on human sexuality. At the same time, the Roman Catholic tradition on human sexuality is impoverished because of certain historical distortions.

He continued, "Thus, the approach of this book will be neither to abandon our traditions on sexuality nor simply to repeat past formulations uncritically. Instead, the Roman Catholic tradition on sexuality will be seen as a living tradition, ever open to better expression."

A 1978 review of "Sexual Morality" in NC News written by Jesuit Father John R. Connelly, professor of moral theology at Loyola University of Chicago, said the book "re- mains with the traditional meaning of sex but does not find conduct that deviates from this meaning immediately immoral. It constitutes... ontic evil. This evil becomes immoral only when the act is placed without a proportionate reason."

Father Keane's discussion of "ontic evil" is included in sections of the book dealing with masturbation, homosexuality, premarital intercourse, contraception and abortion, among others.

Archbishop Hunthausen said his imprimatur was removed because "Sexual Morality" with the understanding that while parts of the book "departed from official, non-defined teaching" of the church, the author had met the following requirements:

- He had written within the mainstream of the Roman Catholic tradition;
- He had not defined denied dogmas;
- He had shown respect for official church teaching and for the magisterium (the church's teaching authority), and
- He had indicated adequately any book teaching from which he departed.

Brophy said that since its first printing, "Sexual Morality" has sold 28,000 copies. He said the book has been reprinted several times, but not reviewed.

By comparison, "Christ Among Us" had sold 1.6 million before its imprimatur was removed.

FATHER THOMAS Herron, an American staff member of the doctrinal congregation, told NC News in Rome that the fact that the book carried an imprimatur could have been taken to mean that the book could be used for catechetical programs and that it represented official Catholic Teaching authoritatively.

E. William Sockey III, executive director and secretary of Catholics United for the Faith, said CUF was not involved in bringing "Sexual Morality" to the Vatican's attention, although he added that CUF was pleased with the action.

CUF, a lay organization of doctrinally conservative Catholics, has not released a list of the books it considers objectionable.

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Citizens to bring their religious faith to bear on public issues, Father O'Hare said, “but don’t say the bishops have no right to argue.”

Father O’Hare, editor of the Jesuit magazine, America, will become president of Fordham University in July.

The lecture, held this year at Marymount Manhattan College, is named for the Jesuit scholar known particularly for influencing the Second Vatican Council’s support of religious liberty. The lecture is financed by the Henry Luce Foundation and Luce’s widow, Clare Boothe Luce.

THE MAIN theme of Father Murray’s thought, as well as a perennial concern of America magazine — how Catholic faith should be brought to bear on the consideration of public issues — was addressed by Father O’Hare.

While arguing for the right of citizens to bring their religious faith to bear on public issues, Father O’Hare warned against the direct identification of the faith with particular positions.

The “cruelest challenge” to religious involvement in political questions often comes from secularists, he said. Their arguments often include charges that citizens who try to restrict abortion are “imposing their private religious beliefs” on others, he said.

Such a position, he said, would demand that most American citizens “perform the impossible task of splitting their conscience in two” and isolate religious faith from their moral judgements.

In an apparent reference to a mid-March New York Times editorial criticizing Archbishop John J. O’Connor of New York for comments on abortion, Father O’Hare said “the wise men and women who write the editorials for The New York Times” do not object when religiously motivated people work for full employment and fair housing laws.

“SIMILARLY, if citizens are convinced that abortion is the destruction of human life, the fact that their convictions have religious roots in no way argues against their working for the kind of laws that will most effectively protect human life, in every stage of its development,” he said. Father O’Hare said Christians on the left and the right, advocates of liberation theology and traditionalists, all at times have been guilty of identifying the essence of the faith too closely with political positions.

But he defended the public stances of the American bishops against their conservative critics, and particularly against the charge that they were out of line with the warning of Pope John Paul II regarding excessive involvement of clergy in politics.

“The pope’s own statements about nuclear arms and the poverty of the Third World have been at least as emphatic as those of the American bishops, and his criticism of pure capitalism in his encyclical, ‘Laborem Exercens,’ was as stringent as anything the bishops might likely say in their projected pastoral on economic morality,” Father O’Hare said.
The ERA entering ‘murky waters’?

By Liz Armstrong

WASHINGTON (NC) — Already in trouble with many pro-life groups because of a perceived link to abortion, the proposed Equal Rights Amendment is also raising red flags on other issues in the eyes of some Catholics and evangelical Christians.

After a lengthy debate among Catholic groups and individuals — some of whom have opposed it while others, including some bishops, have backed it — the ERA now is the object of more in-depth scrutiny by a new ad hoc committee of the National Conference of Catholic Bishops.

The NCCB has never taken a position on the ERA itself. In 1978, though, what was considered a pro-ERA statement by the Bishops’ Ad Hoc Committee on Women in Church and Society was squelched by the bishops’ Administrative Committee, the same one that decided this year to set up the ad hoc ERA committee.

The NCCB also warned in April that anti-abortion language is added to amend the amendment so that ERA is not construed to mean the right to abortion, “the conference will have no alternative but to oppose ERA because of the serious moral problems this will present.”

An anti-abortion rider, drafted by Rep. F. James Sensenbrenner R-Wisc, is backed by the bishops.

For a long time, proponents of the ERA, including members of the hierarchy, disputed an automatic link between the ERA and abortion rights.

In 1980, for example, Bishop Michael McAdoo of Jefferson City, Mo., speaking as an individual, told a Missouri legislative hearing that the ERA would not affect abortion because it cannot become pregnant and the ERA would affect only those activities and concerns men and women share.

But the debate is changing, following a recent Pennsylvania court decision in which the judge invoked that state’s ERA as grounds for rejecting laws against state-funded abortions.

The key ERA provision the NCCB reads: “Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.”

Sensenbrenner’s measure would add the statement, “Nothing in the article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof.”

Network, a national public interest and lobbying group of Catholic nuns and lay people, has supported the ERA for more than a decade. Its national coordinator, Immaculate Heart of Mary Sister Nancy Sylvester, said Network is still on the record backing a “clean” amendment — without any riders attached — but will reconsider that position in light of the Sensenbrenner proposal.

However, some Catholic officials indicate that even if the Sensenbrenner is attached to the ERA, serious problems remain.

According to Msgr. Daniel F. Hoye, NCCB general secretary, questions about the ERA still go beyond abortion to issues of education and charitable organizations as well.

“‘There’s increasing concern that we’re into very murky waters,” he said.

Archbishop John L. May of St. Louis, NCCB vice president, named the ERA entering “murky waters”?

U.S. Bishops taking another look as ERA goes through second trial

to head the ad hoc committee, co-nurred that while abortion is the major ERA-related concern, it is not the only worry.

If the ERA is part of the Constitution, questions could be raised about all-boys’ or all-girls’ schools, he said. A related issue is whether such schools’ tax exemptions could ever be withdrawn on the grounds of violating the ERA, he added.

Even “the question of a seminary that did not enroll and train women for the ministry,” could arise, he suggested.

Archbishop May and the NCCB have not yet said the ERA poses these specific problems. What they are saying is that the NCCB will study the ERA to see if these issues could come up.

There is precedent, if narrow, for disallowing tax exemptions to schools on the grounds they discriminate.

In the Bob Jones University case, the Supreme Court ruled in 1983 that the government was within its rights to withdraw a school’s tax exemptions for racial discrimination, even if discrimination is based on religious beliefs.

But Susan Deller Ross, George-town University law professor, said the Bob Jones case involved tax law and the acceptability of a government decision to withdraw a tax exemption, not a constitutional question as such. She said she doubts the ERA would threaten private organizations.
Avoid politics but fight injustice, Jesuit tells priests

NEW YORK (NC) — Priest should stay out of politics, but they must speak out against injustice even if it brings accusations that they are becoming political, the Jesuit superior general, Father Peter-Hans Kolvenbach, said in an interview with CBS-TV.

"The priest has always to be the witness of the heart of the matter," said Father Kolvenbach, elected last September as superior of the Society of Jesus.

"And the heart of the matter is the conversion of our hearts," he said.

Father Kolvenbach was interviewed by CBS correspondent Charles Collomb for a television interview. She said CBS had never obtained an comparable interview with his predecessor, Father Pedro Arrupe.

INTERVIEWED on a rooftop with the dome of St. Peter's Basilica in the background, Father Kolvenbach talked about problems in the Middle East, where he formerly served, the future of the Jesuits and other issues, as well as the controversy over priests in politics.

"You can be sure the Gregorian is not preparing political leaders or members of Parliament," Father Kolvenbach said.

The main reason the church does not want a priest to become involved in politics is because a priest must serve as a "minister of reconciliation" for all of humanity, the Jesuit superior said.

"A Jesuit group has to choose one part and then to be against another part," he said. "That can be very strongly, that can be very weakly, but it will always be one against another. That is the fate of politics."

At the same time, Father Kolvenbach said, the mission of the Jesuit order is to get involved in non-religious areas. "Where Christ is absent we are to announce the Gospel," he said.

"We know that it's a difficult mission, that it's a delicate mission that will not always be understood, even in the Church itself," Father Kolvenbach said.

"But that is the mission we have received, and for this mission the Society was founded." DESPITE THE RISKS of misunderstanding, he said, the priest should speak out where there is injustice while remembering that the crucifix of the matter is conversion of the heart.

"The best revolution will not succeed — and we know it because we have seen them — if man doesn't like to be what he should, a man for others," he said. "And the best program for development, the best plan for social involvement will not succeed if we don't convert our hearts."

Father Kolvenbach, who headed the Jesuit community of the Middle East prior to his 1981 appointment as rector of the Pontifical Oriental Institute in Rome, deplored the exodus of Christians from the Middle East and called for the universal church to help them continue living there.

He said that religious dialogue in Lebanon remained possible because the Muslim and Christian religious leaders did not get directly involved in the war.

Asked about the future of the Jesuit order, Father Kolvenbach said that it depended first on the pope.

"We are at his service, and he will be our future," he said.

"On the other side," he said, "it depends on us. And I think one of the main and maybe the priority of priorities, as they say sometimes, is to think about the future and to prepare the future."
The leader of the Maronite Catholics in Lebanon told the U.S. bishops that Christian leaders wanting to avoid the Muslim Army's instability have forced many Christians to leave Lebanon and their protection and immunity under the continuing policy of forced emigration and displacement with little or no compensation in order to build Jewish settlements.

Arab Christians in the Holy Land say it is not Muslims who are forcing them out of their homeland. They say that the 1948 war for independence, followed by a period of forced emigration that continues today.

Christians claim the Israelis have a policy of forced emigration and displacement with little or no compensation in order to build Jewish settlements.

Arar, who was appointed the Beita Jala mayor by the Jordanian government after they deposed his predecessor, says there is no persecution of Christians.

Dr. Hakkim Canaan, a physician in Jezzine, Lebanon, agreed that the Koran literally and say that they are required to spread Islam throughout the land and for all inhabitants.

"If Khomeini wins the war against Iraq, then there will be no Christians in the Middle East," he said.

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Just distribution' of resources urged by men, women religious

ROME (NC) — Representatives of the world's more than 1 million men and women religious appealed for a more just distribution of the world's resources in a statement from Rome April 27.

"We are convinced that peace will be created only when there is a just distribution of the earth's resources," said the statement. "We appeal, therefore to all people, but especially to our own members, to use and share the world's goods responsibly and to create an awareness of the interdependence of all, of the sacredness of life and of the need for tolerance and respect."

The statement was issued by members of the Commission on Justice and Peace of the International Union of Superiors General, which represents women religious, and the Union of Superiors General, which represents men religious.

The commission members noted that unlike national conferences of bishops which have spoken out against the arms race, the commission has an international, and thus unique, dimension.

"WE REPRESENT international groupings of people from Northern and Southern hemispheres, from Eastern and Western blocs, from aligned and non-aligned nations," they said. "We have members living under every type of political system."

The commission urged persons to try to influence their governments to stop the proliferation of nuclear and conventional arms.

"Only the concerted efforts and prayers of all people... will achieve a lessening of mistrust and tension in our world," they said.

Members of the commission, headed by Father Daniele Byrne, prior general of the Dominicans, and Sister Ramona Mendiola, prior general of the Immaculate Heart of Mary Missionaries, scored the effects of the arms race upon modern society.

"The increasing glorification of the military and the spiraling of violence in our world are leading to an attitude which regards martial and aggressive means as accepted ways of human interaction," they said.

"A CLIMATE of mistrust and tension between individuals, societies and nations is being fostered," they added.

"These realities of our day," the commission said, "have produced a callous disrespect for human life, a growing perversion of the intellect — concentrating it on the development of weapons and means of torture and violence — disregard for the ecological balance of the world, a reluctance to undertake long-term commitments, especially among the young."

At the press conference, members said commitment to the poor by people in the Church varies from country to country.

They indicated that generally, the more affluent nations, particularly those in North America, are insensitive to the needs of developing nations. They commended the Netherlands and West Germany for their consciousness of the poor.

"Gradually a body of opinion will be built up which does not consider the arms race as the norm," Pope said.

Children's suffering a 'scandal' Pope

VATICAN CITY (NC) — The suffering of so many children in the world because of disease and malnutrition is "one of the great scandals of our society," said Pope John Paul II April 26 to 278 members of the UNICEF executive council.

"The scandalous imbalances which exist within our society are reflected in a particular way amongst our children: While in one sector of our world children are suffering the lack of the most elementary human necessities, in other sectors children, from the earliest age are being inserted into a society based on consumerism, possessions and even arms," said the Pope.

"The scandalous imbalances which exist within our society are reflected in a particular way amongst our children."

The Pope spoke in English to the officials of UNICEF, the United Nations Children's Fund, at a special audience at the Vatican. The officials were in Rome attending a two-week UNICEF conference.

The purpose of the conference was to find ways of saving the lives of the 40,000 children who die each day in Third World countries from malnutrition or disease.

TO SOLVE the problem, "rapid and concerted efforts" are needed, the Pope said.

Pope John Paul called children a "precious treasure" which is "given to each generation as a challenge to its wisdom and humanity."

He linked the church's concern for children with the church's protection for the unborn.

"The church considers it a priority aspect of her mission in today's world to proclaim the values of each and every human person, especially those who are least able to defend themselves," he said.

"For this reason the church will never cease to raise her prophetic voice proclaiming that human life must be respected and protected from the moment of conception."

"The increase of human life must be respected and protected from the moment of conception."

Pope John Paul II described the "scandalous imbalances" which affect mainly children during a talk to UNICEF representatives.

Policies should be drafted to ensure "that mothers be afforded all the necessary social protection and assistance during pregnancy and for a reasonable period of time afterwards" and that "mothers are trained to carry out effectively their role in the areas of nutrition and health education," the Pope said.

The pontiff made an urgent appeal to families "to open their hearts by giving one small unwrapped baby item and help clothe a baby. Respect Life Boxes will be located at St. Rose of Lima Church, 418 N.E. 105th St., Miami Shores; St. James Church, N.W. Seventh Ave. and 132 St., North Miami; and Visitacion Church, 1910 North Miami Ave., North Miami. All goods will go to the Respect Life Center. For further information call 945-5466."

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Remember Cuban oppression, exiled priests ask fellow Catholics

We, the members of the International Association of Cuban Priests, have held our 10th Annual Meeting which this year has been devoted to the topic of priesthood and the mission of the Church. At this meeting we have reflected about the need to promote among our youth the great Christian ideals and a sense of religious life instead of giving in to the bourgeois complacency of a consumerist society.

We have also reflected about the need to open our arms and hearts to all, particularly to those who are most oppressed and poor.

Starting with our experience in the different countries in which we work, we have reflected about this mission which we carry out in the local churches as well as with our own countriesmen in exile.

We feel a special identification and solidarity with the sufferings of the peoples of Latin America who today in many parts of our hemisphere are innocent victims of greed, political corruption and the utter contempt and disregard for human rights at the hands of rulers without religious matters but which imposes upon the young at every educational institution, or to strike a pose... (EN:78)’ (Puebla Opening Address). We do not ask the inhabitants of the country: a Church unable to transmit her message of Salvation through the means of communication in the world and which sadly and regretfully at times includes some elements of the political right,” systematically ignore that there is a Church opposed to the suffering of the Cuban refugees kneel for first Mass in America after Freedom Flotilla in 1980.

Conclusión.

A Church that does not have access to openly and freely religious-content radio or television; without magazines and without newspapers. A Church that is unable to communicate the truth, whatever sacrifice may be required...

We do not wish to end Our meeting without making an earnest appeal to our brother priests, as well as our brothers and sisters in the laity, of the United States, Latin America and Western Europe, especially to those who, while they with every good reason condemn the crimes perpetrated by the so-called “government of the political right,” systematically ignore that there is a Church opposed to the

We do not ask them to believe us wholesale. We do not ask them to agree with our points of view. We only ask that they may at least dedicate a few moments of their time to investigate in an objective and impartial manner what is happening in Cuba so that, as the reality emerges and is observed with all its lights and shadows, they may become the champions and defenders of ALL the oppressed of the world, without the limitations and poverty of preconceived ideas; and that they may pray for this Church which is subjected to such radical limitations. We ask them this in the name of the Crucified Christ, redeemer of all mankind, who resurrection of Christ. A Church whose members are deeply and even firmly aware that if they make any public professed by the Marxist government of Cuba.

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Council of women hold annual meet; give $12,000 to seminary burse fund

By Prest Browning
Voice Staff Writer

Calling them "a hidden power" Archbishop Edward McCarthy spoke of the need for friendship and love at the 26th annual convention of the Miami Archdiocesan Council of Catholic Women held this year at the Marriot Hotel in Miami.

The three day convention attracted hundreds of women from nine area deaneries who met together in workshops and in prayer services.

"Unless we develop strong lay groups we very much impair the kingdom of the Lord," he said.

The Archbishop spoke of the need to love one another, and to express love even for those persons who are different from ourselves.

"The Lord tells us we should love one another. Wouldn't that be a tremendous action if we just tried to live it out?"

The Archbishop also urged that prayer be offered in a spirit of unselfish love of God rather than for any specific purpose.

"Love is the essence of Catholic Life, not just of the commandments," he said.

AT THE luncheon outgoing coun-
cil president Linda Blau presented the Archbishop with a $12,000 check for the archdiocesan Burse Fund that of-
fers scholarships to needy seminary candidates.

The council saw an overall increase in membership of nearly 300 people, it was announced.

Also announced were the winners in seven categories of achievement from the various deaneries in the council.

THE WINNER of the Organiza-
tion Services category was St. Vincent Women's Club from the North Bro-
dead Ward. The winner of the Community Affairs award was St. Thomas the Apostle Women's Guild from the South Dade Deanery. The winner of the Church Organizations award was the Society of the Little Flower from central Dade Deanery.

"You are the people who are giving in answer to the suffering of the community because you have Jesus Christ."

—Bishop Agustin Roman

and the St. Henry's Women's Guild from the North Broward Deanery.

So far, about 1325 families have been counted in a parish census, and the pastor said future plans will take into account the density of the population in the area.

"We are surrounded by new construction and more is going up every day," said Father Perez.

"Not all the people are Cuban, either. Many are from other countries of Latin America."

In addition, to the religious education teachers, the parish already has established chapters of the St. Vincent de Paul Society and the Legion of Mary, which helps in the door-to-door visits.

Father Perez said he also is grateful for "good neighbors" "don't complain" when crowds gather for Masses, and even invite the priest over for homemade lun-
ches and dinners.

Scheduled for completion Dec. 17, the featurality of St. Lazarus, the 500-person capacity parish hall will be the first of three buildings to be built by the parish. The second phase of construction will result in a church with a seating capacity for 1,000. Finally, the rectory will be built.

Father Perez said all the con-
struction should be complete in five years, and $200,000 has already been raised toward the $500,000 cost of the parish hall.

"It's not easy to begin without a place where people can identify," the Cuban priest said. "Each Sun-
day we have to begin a new by opening the movie theater and set-
ting up the temporary altar."

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A man who would not give up on his dream of developing a parish community from scratch, Fr. Pedro Luis Perez, founding pastor of St. Lazarus Church in Hialeah, displays one of the stones that will go into the cornerstone of the new parish hall. Behind him is the image of St. Lazarus.

Hundreds of parishioners gathered Saturday for ground-breaking ceremonies at the site of the future parish home, West 44 Place and 18 Court.

They were joined by Auxiliary Bishops Agustín Roman and John Nevins and Father Pedro Luis Perez, not founding pastor, who revealed the symbolic make-up of the stones which will be used in the construction of the parish hall.

Inside the stones, Father Perez said, is soil from the Shrine of St. Lazarus in Havana, Cuba and bits of stone from the tomb of St. Lazarus in Bethany, the Holy Land.

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The Voice News Editor

The days of packed seminaries and populated religious orders may be gone forever, members of the Miami Serra Club were told Saturday evening during a dinner marking their 25th anniversary.

But Msgr. James Walsh, the beloved chaplain of the group, making his first public speaking appearance in more than a year, told Serrans they must continue to pray daily for "laborers to the vineyard" — now including laity to work with the declining numbers of priests and religious.

"I don't think we're ever going to get back to large religious orders or packed seminaries, but we are going to have zealous, indefatigable laity to work with the priests and the nuns," Msgr. Walsh said.

The former Voice columnist and retired pastor of St. Agnes Parish in Key Biscayne, speaking from a wheelchair but looking fit after the accident that put him in the hospital, reminisced with the Serrans about the early days of the organization and praised its leadership for the Church.

Named after the Franciscan priest who founded mission after mission along the California coast in the 1700s, Father Junipero Serra, the organization now includes 489 chapters worldwide with more than 15,000 members.

"No one (here) at first seemed to be enthused," Msgr. Walsh said. "It seemed to be a gathering of well-to-do men. (But) it wasn't... It was a gathering of men who could control their time" and meet every two weeks for friendship, fellowship and instruction.

A speaker's bureau soon was formed to present talks on vocations to groups of young people in high schools and colleges of the area.

"A layman was talking about the priesthood and the impression that it made on them (young people) was far greater than the impression made by a priest talking about his own vocation," Msgr. Walsh said.

The 60s, he noted, were the "golden era" of vocations. More than 300 men studied for the priesthood then at Archdiocesan seminaries, and "nobody... could visualize the disasters that were very soon to befall us."

The dire shortage of vocations persists today, and great numbers of priests and religious have left the Church, but Serrans persevere in their prayers, he said.

"To be a Serran meant to be a man of faith... real faith... To believe that in some way (you) were helping the cause of the religious life took a lot of faith," Msgr. Walsh said.

The biweekly meetings, lectures and "great friendships" which developed among Serrans are only "window-dressing" for members' true mission, he continued, which is to take one day a month and offer to God a morning Mass, Holy Communion and sacrifices for the purpose of increasing vocations.

Multiplied by all the Serrans in the world, Msgr. Walsh said, all that "prayer going up constantly to God, begging for help" is extremely important, because the only reference to vocations in Scripture is Christ's injunction to "pray for more laborers to the vineyard."

"It's the same picture today," Msgr. Walsh said. "The harvest is great, the laborers are few."

Msgr. Walsh praised Archbishop McCarthy for working steadily to promote the involvement of the laity as co-workers in the Church of the Archdiocese, along with priests and religious.

"That's the future," he said.

SPEAKING later, the Archbishop expressed his "profound thanks" to the men of Serra.

"You're part of the growth of the Archdiocese," he said, from the original 45 priests to more than 500 today. Although vocation statistics can be somewhat depressing, "I don't think we should be discouraged," he added.

Young people are beginning, he thinks, to show a greater interest in religion. Among people in general, "a rediscovery of the value of religion" is taking place. In fact, the Church may be on the verge of a "great leap forward," he said.

Referring to the Archdiocese's evangelization program, which next year will focus on the "love of neighbor" Christ preached and lived, the Archbishop said he envisioned "a lot of beautiful things happening."

As part of the renewal he hoped would occur in the whole Archdiocese, the Archbishop urged that Serra itself be renewed through an expansion of its activities and the recruiting of new members.

In the meantime, Archbishop McCarthy engaged Serrans in a task to last the next 25 years.

"Please have for us 500 more priests. That's all I'm asking," he said, referring to the 500 priests the Archdiocese still lacks when compared to the national average of one priest per thousand people.

Spawned as a result of the first Miami Serra, one of the three groups of Serrans flourished today in the Archdiocese of Miami, in Broward, Palm Beach and South Palm Beach.
Bigotry moves up another notch

When anti-Catholic posters began popping up around South Florida a few weeks ago we stated here that they were so ludicrous as to be funny except that bigotry can never really be laughed off. We also pointed out that the Catholic's tendency to laugh off such things is dangerous in that such nonchalance in the face of evil merely invites the spread of further poison.

True to form, the latest round of bigotry has escalated greatly from the polemics which merely claimed the Vatican controlled all the news media in America, to pamphlets which now claim the Vatican controls the entire government! Not only that, the Jesuits—for some reason they always seem to be singled out in these things—murdered John F. Kennedy and Abraham Lincoln.

Furthermore, the Inquisition murdered or maimed 68 million people—which is quite a revelation when you consider that the entire population of Europe was probably half that five-hundred years ago. All this is accompanied by footnotes and alleged quotes from Lincoln and "former priests," giving it a documentary appearance.

Suffice it to conclude that the pamphlet is patently absurd to anyone with a degree of intelligence. The problem is that there are always a certain percentage of unsophisticated people who will swallow the whole thing. Then there are a greater number who will sense its falsity, yet will harbor a few seeds of prejudice planted by the sheer brazenness of the lies. And those seeds will sprout the next time such a reader sees a headline about a Catholic Bishop taking a stand on a controversial issue such as abortion or nuclear arms.

And the bottom line is that such unchallenged lies make fools out of us all.

To unwed mother

Somewhere in South Florida today, a lonely, desperate woman is cowering in fear that a newborn baby may be traced to her. Somehow, we think, her fear reflects something amiss in our society.

Last week, this woman, alone, in the desolate shadows of a suburban shopping center just before dawn, endured the pains of labor and gave birth to a healthy baby girl. She wrapped the child against the brisk morning air and washed herself in an adjoining lake, leaving, as she went, a trail of her own blood.

Why such frantic fear of discovery in the nation that gave rise to Playboy and society where even sex before marriage is commonplace, a country where extramarital sex beginning with teenagers, is commonplace, a land where what used to be called "a mistake" can be quickly, efficiently and conclusively disposed of at the nearest corner abortion mill? Surely God cannot be pleased by a society where giving birth is cause for shame while killing in the womb is proof of "liberation" and enlightenment.

And just as surely, unwed motherhood, in the eyes of that loving God, pales before the sacrilege of one and a half million lives snuffed out routinely before birth.

Woman, you have no reason to hide.

Letters

Reagan outlines pro-life reasons

To the Editor:

On the 10th anniversary of the Supreme Court decision in Roe v. Wade President Reagan delivered an address entitled "15 Million Lives Snuffed Out" to the Knights of Col-

umbus in Hartford. The response was overwhelming, and the reverberating applause and an ovation from bishops and other members of the audience when he said that if we "do not know when the unborn becomes a human life, then we have to opt in favor that it is a human life until someone proves that it isn't."

The following are some of the highlights of this message:

1. As a result of the Supreme Court decision, since 1973 more than 15 million unborn children have had their lives snuffed out by legalized abortion.

2. The number is over ten times the number of Americans lost in all of our nation's wars.

3. A child need not be perfect to have a worthwhile life.

4. Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and some the other.

5. We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reason to tolerate abortion.

6. We need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life.

7. We cannot survive as a free na-

tion when some men decide that others are not fit to live and should be aborted according to a population control ethic.

8. Make no mistake, abortion-on-
demand is not a right granted by the Constitution.

9. We cannot diminish the value of the category of human life - the un-

born - without diminishing the value of all human life.

10. If you don't know whether a body is alive or dead, you would never bury it.

11. The real question today is not what happens when human life begins, but, What is the value of human life?

12. We live at a time when some persons do not value all human life. They want to pick and choose which individuals have value.

Legion of Mary saved husband

To the Editor:

This is in response to the letter of Father Perumattyl on the dearth of Legion of Mary members in the Arch-

dioce.

When my husband suffered a heart attack, I called the parish and asked if someone could drive me to the Hospital since I had no car. The Curate said he would ask The Legion of Mary. Volunteers arrived and not only did they take me to the Hospital, but they came regularly to visit my husband. After he came home they came to see him twice a week and they initiated arrangements for him. A member gave him catechetical instructions and Scripture readings and they made arrangements for his marriage, a life-

long, agnostic, to be baptized and con-

firmed in our home. They also escorted him to the altar for his First Communion and visited him regular-

ly thereafter. Now that he is in a Nursing Home, they bring him Holy Communion every month.

Until this happened, I never knew there was a Legion, let along what they do. There are only six or seven members in the parish and their work has never been publicized. I think parish publicity drives are needed so that this wonderful organization will not be "burying its light under a basket."

Constance Stava
North Miami Beach

Jewish Committee deplores posters

To the Editor:

We at the American Jewish Com-

mittee deprecate the placing of anti-

Catholic posters in Dade County and across the nation. The despicable at-
tempt to encourage hatred by primi-
tively spreading untruths must not go unanswered. While those who perpe-
trate this outrage remain anonymous — too cowardly to assume re-

dponsibility, we in the community must be visible and strident in our denunciation of this offense.

We in the Jewish community know too well how dangerous and con-
tagious this ignorance can be. It is thus with great pride that we at the American Jewish Committee stand with our Catholic brethren in con-
fronting these lies and their sponsors. We urge others to do the same.

Faith Mesnekoff
American Jewish Committee
To kneel or not to kneel

BY FR. JOSEPH M. CHAMPLIN

Adapted from a very old text of Hippolytus, it reads "We thank you for counting us worthy to stand in your presence and serve you."

The Cathedral in Saginaw presents another reason for kneelers. This beautifully renovated church is naturally used for a variety of liturgical functions. Its specially designed chairs without attached kneelers can easily be moved around to form the desired suitable arrangements for particular celebrations.

Multi-purpose church buildings offer an obvious purpose for the exclusion of kneelers: When the sanctuary is closed off and the main area used for a dinner, dance, or reception, the chairs serve nicely for those activities as well.

Artist Robert Rambusch adds a practical thought. The amount of time spent kneeling during Mass, apart from those moments before liturgy starts, is minimal, perhaps 5 minutes at the most. To expend such a sum on expensive kneelers

What never went away

When daily newspapers reported that anti-Catholic posters had shown up across the country, there were many who wondered how the spirit of the Ku Klux Klan's venous attacks on the Catholic Church had appeared again. The answer is simple. It never went away.

Things are better, of course. It wouldn't be fair to suggest they are not. But that's not the point. The point is that anti-Catholicism in its most lurid forms has never disappeared. There has been a time that the story of Maria Monk, that tale of the horrors of the convent life, has not been in circulation.

There is literally nothing of the lurid sensationalism of the anti-Catholicism of the days of the peak of the Ku Klux Klan and never again. It's good to know so won't be surprised when you come upon it and so you'll understand many of your friends who aren't Catholics probably have come upon it, too.

There is a myth that the KKK peaked in the early 1920s and then Americans saw it was unfair, turned against its bigotry and that brought an end to it. The fact is that it was the organization, not the spirit of the organization, that collapsed.

In 1924, the Klan was at the peak of its influence in the nation. Membership was estimated as high as five million, the numbers greatest in the southern and midwestern states. Millions of dedicated members gave unqualified support to their leaders, making financial sacrifices for the Klan.

What came to be known as the Invisible Empire had immense political power.

ONE OF the most flamboyant of the leaders was the Grand Dragon of Indiana, D.C. Stephenson, a man who had challenged the leadership of Imperial Wizard Hiram Evans. In 1925, Stephenson went on trial charged with the abduction, rape and murder of a young woman named Madge Ober-Roltzer.

It became a long running front page story across the nation in the generally sensationalized press of the time. What began to come through in the trial was something of the financial shenanigans within the Klan. When Stephenson was found guilty and sentenced to life imprisonment, he claimed he had been framed by leaders in the Klan and he revealed more of the financial secrets.

Soon there were Klan leaders on lower levels anxious to testify. There were indictments of Klan leaders and politicians—DeLand, Florida, and the mayor of Indianapolis were indicted. It became evident that these leaders were making millions in sales of robes and in membership dues. The organization collapsed, members refused to support leaders. By 1930, there were only 30,000 nationally.

But millions had been schooled in the spirit of the Klan, the hatred, the anti-Catholic bigotry. It isn't strange that this should have continued, it exists in remnant today. It is good to understand this, to not be surprised when it appears, and to join the Catholic League in firm response to it.

Latter. Barbers began to take on more surgical tasks until King Henry VIII forbade barbers from doing any kind of surgery except bloodletting and toothdrawing. To be fair, he also forbade the surgeons from doing any more shaving.

Barbers as surgeons

A bleeding gland formed part of the symbol of the physician in ancient Egypt while early Christian monks wore long loincloths to keep their minds from worldly thoughts.

Blood-letting was prescribed by doctors but performed by barbers after 1163 when a papal decree forbade the clergy to shed blood. On a barber's pole, the red stripes represent the blood and the while ones the bandages while the gilt knob at the end is the symbol of the basin in which the barber-surgeon either caught the blood or mixed the soap brought to the drug store this morning, the R in the Latin symbol Rx means "take thou" with the quantity referring to 100. This is not a sign that medication is a contraction of the sign of the Roman god, Jupiter. Thus the symbol is an order to the pharmacist to "take in the name of Jupiter."

Don't that give you a warm glow to know how scientific and up to date modern medicine is?
Opinion

Unexpected inspiration

One thing I've observed in life is that inspiration often comes unexpectedly, in strange places and when you're not even looking for it.

Last week, for example, I was on a bus to New York City for a meeting. The bus came into the city through north Manhattan, passing through Harlem. The old city buildings in this section are loaded with storefront businesses and dotted among them are storefront churches. Signs proclaiming self-styled churches also are found in apartment windows.

Word of God a way of making a living. We were stopped by the Salvation Army to find out more about the Salvation Army. I surmised the preacher had begged God for a congregation, then gone out and worked hard to get it there.

"I prayed to pass a test — and I failed." "I pray to God for a job — but I don't get one." "I pray to God for a congregation, then gone out and worked hard to get it there."

That particular storefront had the appearance of being a little more affluent. I surmised the preacher had begged God for a congregation, then gone out and worked hard on his neighborhood streets to find one.

But the phrase started playing over and over in my mind and the sarcasm vanished. It was a simple line I had read in that window — but full of wisdom. I could imagine the preacher trying to get that truth across to his congregation.

My guess is that he must have heard it all: "I pray to God for a congregation, then gone out and worked hard to get it there." "I'm not one to go shouting about it, but we are a de- vout Catholic family. I went to Mass every day before the terrorist attacks."

That young man is an inspiring example of what the preacher in Harlem meant, I think, when he put up his sign.

Controlling anger

On Mother's Day try not to make Mom angry. But just in case you do, this column contains some advice to help her cope.

According to Carol Tavris, sometimes the best thing a person can do about anger is nothing at all. That means anger is handled rightly when it is not exploited. In her book, "Anger: The Misunderstood Emotion," she argues that suppressed anger does not in any predictable or consistent way affect your physical well-being. This advice flies in the face of the popular belief that expressing anger is healthier than bottling it up.

"I don't get angry," Woody Allen tells Diane Keaton in the movie, "Manhattan." "I grow a tumor instead." That line made me laugh at first, but when I thought about it, it was funny at all. It supports the idea that blowing one's fuse is beneficial. In fact, it's often counter-productive.

Tests have shown that men and women differ in their behavior when angered. Men seem to get quick relief through expression, but they often fall into a kind of habit which they later regret. For women, on the other hand, expressed aggression is often upsetting. Mothers usually tend to suffer over any hurt they might cause because of an angry exchange.

Expressing one's anger is not the healthy catharsis it's supposed to be. Rather, it's a bad habit acquired through a lack of self-control. But let's face it, any mother gets angry. Simplicity is often the best response.

For a free copy of the Christopher News Notes, "What's a Mother to Do?" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

How to say no

A. One problem with excuses is that little by little you may find yourself excusing to outright lies and that's always undesirable.

Another problem is that as long as you use excuses, this young man is likely to think that the next time he asks you out you'll be free to go with him.

BY TOM LENNON

If you say, "I have other plans for that night," he may well reason that on some other night in the future you will not have other plans.

So how about bringing the nitty-gritty truth out into the open, but in a soft, unhurried way.

If you can sometime find a quiet corner in the cafeteria, or on a walk home from school, or on the telephone the next time he calls, get to the real reason why you don't want to go out with him.

But don't clobber the poor guy over the head with, "I really don't like you."

Instead, try tactfully to work some of these ideas (or similar ones) into your refusal: "We're very different, Brad. I'm convinced we wouldn't hit it off. I'm not at all interested in science and that means so much to you."

If he persists, say pleasantly and kindly but very firmly, something like this:

"I really don't want to go out with you, Brad, so I'm going to say a permanent "no." I'm sorry, but that's the way it is."

It is difficult to be more specific (and therefore more helpful) about dealing with your problem, because you do not give concrete examples of why you don't like the young man.

Perhaps if you try to define in your own mind exactly why you don't like him, you will, with the help of the suggestions given above, be able to work out a satisfactory response. Give it some thought. And good luck.

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

PAGE 16 / Miami, Florida / THE VOICE / Friday, May 4, 1984.
When adult children wrong a parent

By Dolores Curran

I was invited to testify at The Attorney General’s Task Force on Domestic Violence two months ago and it was a sobering experience, one of the most depressing of my professional career. My invitation came, not because of any familiarity or expertise in the topic, but because of my research and work in the area of healthy families. After four national hearings, the Task Force concluded that they needed to hear what goes on in strong families that prevents the kind of violence which frequently erupts in hurting families. I didn’t envy the panel who sat through an eventual 12 days of listening to the painful testimony of battered and incest survivors. Survivor is the best word to describe these adults. As one female testifier said, “Life in our home was like living in a war zone with bombs falling all around and no place to escape.”

Adult children wrong a parent

By Dolores Curran

Dear Mary: I feel so sorry for old people when their children wrong them in any manner of them. My friend worries that her mom won’t even be able to afford her own apartment where she has lived for many years and which she loves. — Wisconsin

Apparently you are an outsider in this situation, getting your information through your friend. You can use your position in a destructive or constructive fashion. Gossip can be destructive. Since you are getting all your information from one party, you may not know the full story. Realize the limits of your information. Second, as your friend unloads her problems on you, she may be hardening her position against her brother. The more she talks about him, the angrier she becomes. Reconciliation within the family becomes more and more difficult. If you participate in such a process, you may contribute to the problem.

BY DR. JAMES AND MARY KENNY

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Family Life

Children-victims in their own homes

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Family Night

Opening prayer

Friends are treasures, Lord, and we thank you for all of them. A friend, Lord, helps reveal your goodness and beauty to us. Bless all our friends, dear God, and fill them with your love. Help us to be loving and faithful friends in return. Amen.

Activity time

Young Family

My Best Friends. Materials: paper plates, crayons, tape. Each person thinks of one person (not in the family) who was or is his very best friend.

Snack

Browies and milk.

Entertainment

See how many words the family can come up with that start with the letters in the word, “friendship,” or two words of four letters each. Call long distance a family friend who is out of town.

Sharing

1. Mom and Dad share about their favorite childhood friend. Tell a funny story about a friend shared easily with his or her friend.

2. Each share a high or low point in the past week.

Closing prayer

— Suggested Prayer: Dear Lord, how grateful we are for all the friends our family shares. Lord, we pray for those who have lost friends or have few or no friends. Comfort them, Lord. Help our family to reach out in kindness this week to such people. Amen.
Jesus is present today

BACKGROUND:
The theme for the readings of the Third Sunday of Easter is that the Lord is present in the lives of His people. In the second reading from Acts des-cribes the boldness of Peter’s preaching, as well as the continuing testimony of the early Church about Jesus. This was due to the fact that the Lord was still with them in the presence of His Spirit. In the second reading, the author of 1 Peter told his readers that in a war’s violence and killing can flow directly from traditional Catho-
ic religious training and belief. Their support this claim from a num-er of official sources, including posi-
tions taken by the entire Catholic Church in Vatican Council II.

Without any way suggesting that conscientious objection is the only moral position a Catholic might as-
sume, they even urge draft counseling for such objectors.

Just as we esteem those who con-
scientiously serve in the armed forces, they said, “so also we should regard

it was because of Jesus that they had become believers. Jesus was actually present in their lives. They

‘Where do you go when you want to find the Lord? I suppose that de-
pends on where you’ve found him before, or where you look.’

had been delivered from sin and death by the blood of Christ.

The gospel recounts the story of the two disciples on the road to Emmaus. Jesus appeared and talked along with them, but they were restrained from recognizing him.

Later, as they stopped for the evening, Jesus broke bread with them. It was in the “breaking of the bread” that they realized that Jesus was in their midst.

REFLECTION:
Where do you go when you want to find the Lord? I suppose that depends upon where you’ve found Him before, or where you look.

There are many places where we can find the Lord today. He’s pres-
ent in the Eucharist, just as He was to the two disciples in the gospel reading.

He’s present in His word, pro-
claimed at Mass every Sunday. He’s present when you read His word in your own home or in your bible study group.

The Lord is present in prayer — He hears our needs and presents them to the Father.

The church’s role in pacifism

Q. I know the Catholic Church in the United States has a position on conscientious objection. Do these statements of recent years actually give a moral way out of war, or to one specific war (for example those decisions taken by the entire Catholic Church in Vatican Council II).

However, you seem to imply that these declarations of recent years sud-

The first reading from Acts de-
scribed the boldness of Peter’s

conscientious objection moral.
The United States hierarchy has made clear that refusal to participate in a war’s violence and killing can flow directly from traditional Catho-
ic religious training and belief.

They support this claim from a num-
ber of official sources, including posi-
tions taken by the entire Catholic Church in Vatican Council II.

Without any way suggesting that conscientious objection is the only moral position a Catholic might as-
sume, they even urge draft counseling for such objectors.

Just as we esteem those who con-
scientiously serve in the armed forces, they said, “so also we should regard

moral awareness and respect for hu-
man life.”

In other words, according to the bishops, the church needs conscien-
tious objectors to get across part of its message of respect for life.

About 13 years ago, the world Synod of Bishops in Rome addressed this delicate question. "It is absolute-
ly necessary," they said, “that inter-
national conflicts should not be set-
tled by war, but other methods better befiting human nature should be found. Let a strategy of non-vio-

cence be fostered also, and let con-
scientious objection be recognized and regulated by law in each nation.”

Thus, the American Catholic posi-
tion is not at all radical. It simply says in another way what our bishops ins-
isted on in another pastoral letter to

Catholics of our country (1968). Mankind will keep using war and violence to solve their problems until enough young people simply refuse to participate in them.

Q. Is it true that at one time Catho-
lics were opposed to going to confession only once in a lifetime? (Florida)

A. There’s much dispute about the practice of the very early church in the matter of forgiveness of sin. About all we know for sure is that during penance and being reconciled with the church for sins committed after baptism was an essential of Christian belief from the beginning.

Theologians, bishops and even popes argued for a long time in the first centuries after Christ about whether forgiveness of sins could be obtained more than once after bap-
tism, especially for the three capital sins of murder, adultery and idolatry. There’s no clear evidence, however, that the church’s policy was ever this rigorous in practice.

The beliefs and rite for the forgive-
ness of sins varied enormously during the first thousand or so years of the church, and only gradually took the form that we are familiar with.
Mr. Rogers honors grandparents

Mr. Rogers is really Rev. Rogers, a Presbyterian minister who has devoted his life to telling children how special they are. That began in 1954.

The week on grandparents is one of the new sets for this year. I asked when the joined the newborn public television station in Pittsburgh and began developing programs, including “Children’s Corner.” Ten years later, he inaugurated “Misterogers,” which, through his corrected spelling to help children learn to read, has been running ever since on PBS stations around the country. There are now 535 episodes of the show running and to that total he adds 15 new program every year.

The theater production honoring mothers and entitled “The Annunciation.” The special will be aired on the Catholic Cable Channel at 6:30 p.m., Friday May 11th and again on WPTV, Channel 5 at 8:30 a.m. and Channel 4, CBS at 6:30 a.m. Both on May 12th.

Mr. Rogers is really Rev. Rogers, a Presbyterian minister who has devoted his life to telling children how special they are. That began in 1954.

Imagine the star of a long-running TV series saying something like this: “I rely on the action of the Holy Spirit. I’ve always felt that if my words could be the words of the Lord they would be worthwhile. Any word that isn’t truly inspired is not improving on silence.”

That’s exactly what Fred Rogers said to me during a telephone interview recently. The last thing he said was “Mister Rogers’ Neighborhood”

Catholic Radio/TV

Catholic radio programs can be heard every Sunday morning on the following stations and times:

- Parnorama Catolico: WYBC, New York at 7:00 a.m.
- Glory: WYBC, New York at 7:30 a.m.
- Divine: WYBC, New York at 8:00 a.m.
- Cathedral: WYBC, New York at 8:30 a.m.
- Radio: WYBC, New York at 9:00 a.m.

The Real to Reel Catholic News magazine can be seen on the following days and times:

- Sundays: Dynamic Catholicism, Channel 13 at 3:50 p.m., Storer Cable, Channel 0 at 6:30 p.m.; Wednesdays: Ellek, Hall, Channel 10 at 6:00 p.m., Dynamic Catholicism, Channel 10 at 6:00 p.m.; Thursdays: Broward, Channel 10 at 6:30 p.m., Miami Catholicism, Channel 10 at 6:30 p.m.; Fridays: Storer Cable, Channel 10 at 6:30 p.m.; Also: every third Sunday on NBC, Channel 7 at 7:30 a.m.

The televised Mass can be seen on Sunday mornings on the following schedule: Channel 5, WPTV, Palm Beach at 7:30 a.m., Channel 10, WPLG, Miami at 8:00 a.m. and Channel 23, WTV, Miami at 10:00 a.m. in Spanish.

The Catholic Television Channel 9 airs from 4:45 to 8 p.m. Monday through Friday with a variety of educational, inspirational and informative programs. The EWTN (Eternal Word Television Network) which also broadcasts on Channel 9, can be seen from 8 to 12 midnight daily. One of the most popular EWTN presentations is “Mother Angelica Live,” a lively talk show at 8 p.m. on Tuesday, Wednesday and Thursday.

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BREAST DIAGNOSTIC CENTER AT ST. MARY'S HOSPITAL

Volunteers for Daily Bread

Daily Bread Community Food Bank is looking for volunteers to sort and pre-package donated food items at its recently-acquired Bombed warehouse.

The new facility, located at 5400 N. Powerline Road, is an extension of Daily Bread's warehouse at 1337 NW 22 St. in Miami which will better serve the National Breast Cancer Foundation in Broward.

The two-year-old food bank distributes donated food items, for a

St. Brendan's travel meet

Anyone interested in finding out more about St. Brendan Parish's tour in September to the Holy Land, the Oberlin College, Greece, led by pastor, Father Jose Nickal, may attend a meeting at the parish Friday evening, 8 p.m. in the Conference room in back of the old church.

For more information, call Elvira Herold at 358-1276.

AMBASSADOR STRAUS TO SPEAK AT BARRY GRADUATION

Miami Shores, Apr. 25 — Bar- ry University's commencement exer cises will hold Saturday, May 6, 1984, in the James L. Knight Interna tional Center, downtown Miami, at 11 a.m.

The Honorable Robert S. Straus, ambassador during the term of Presi dent Jimmy Carter, will deliver the commencement address to the 488 graduates. Strauss served as Carter's personal ambassador to the Middle East peace negotiations.

Inez Andrews, chairman of Barry's board of trustees, and Sister Jeanne O'Laughlin, university president, will confer an honorary degree for the first time upon Strauss for his outstanding national service in bettering world re lations.

THE HONORABLE WILLIAM A. WILSON, Ambassador of the United States to the Holy See, will also receive an honorary degree of laws degree. The honoring of Ambassador Wilson is an appropriate way for Barry University to commemorate the 25th anniversary of the archdiocese of Miami.

President Reagan's nomination of Wilson as the nation's first ambassador to the Vatican was confirmed by the Senate this week.

Barry's commencement activities will begin Friday, May 4, with the School of Nursing Pinning Ceremony in Cor Jesu Chapel at 7 p.m.

The Honors Convocation will be held on Saturday, May 5 in Cor Jesu Chapel at 6:30 p.m.

The university's traditional Rose and Candle Ceremony will be the same evening in the Student Center for the Performing Arts at 8 p.m.

Sister Jeanne O'Laughlin, president, will host a reception for gradu ates and their families immediately after the Rose and Candle Ceremony.

CSC awards luncheon

The Annual Awards Luncheon of Catholic Community Services, the social service agency of the Archdio cese of Miami, will be held on May 18th at 12 noon at the Miami Springs Golf Club. Father Thomas J. Harvey, Executive Director of the National Conference of Catholic Charities, will be the featured speaker.

Archbishop Edward A. McCarthy will present awards to representatives of Catholic Community Services who are being honored. Monsignor Bryan O. Walsh, CSC, director of staff members who have served 25, 20 and 15 years respectively will also be honored for their contribution of time and talents with various programs within CCS.

For information about the luncheon, call the Community Relations Office of CCS, at 734-2444. The donation for the luncheon is $20 per person.

Fitness test offered at St. Francis Hosp.

President Ronald Reagan has proclaimed May 6 - 12 as "National Fitness Testing Week," during which outstanding athletes and exceptional people are expected to take the National Fitness Test.

The public is invited to take the National Fitness Test, which consists of the following five separate tests that will be used to determine a person's level of endurance, flexibility, muscular strength and endurance: 1. Three Minute Step Test; 2. Sit-ups; 3. Arm Hang; 4. Curl-ups; and 5. Push-ups.

It is expected that several hundred people will participate at St. Francis Hospital.

The tests take approximately twenty minutes and the individual's score is matched with recognized fitness standards to determine which medal of silver, bronze or silver would appear on that person's National Fitness Card. The $2 testing fee goes to the National Fitness Foundation.

The National Fitness Tests will take place in the Wiegand Auditorium of St. Francis Hospital on the following dates.

Monday, May 7 — 9:00 a.m. to 4:00 p.m. Tuesday, May 8 — 9:00 a.m. to 4:00 p.m. Wednesday, May 9 — 12:00 noon to 4:00 p.m. Friday, May 11 — 9:00 a.m. to 4:00 p.m.

Farmerworkes walk

A coalition of parishesioners and others from Bwrod and surrounding communities will participate on May 5th in a walk-a-thon for the farm workers and their children. The walk begins at the Bahia Mar Beach. For further information call Marianne Cadena at 944-0425.
More and more people are becoming interested in the Bible, religious educators agree. (NC photo)

By Kathrine Bird
NC News Service

Coming to the Bible cold can be like "picking up Shakespeare and falling asleep over it," Father John Castelot commented. With some background in Elizabethan history and language and poetry, people "fall in love with Shakespeare." It's the same with the Bible.

When people discover how to read the Bible, said Father Castelot, it's "literally like a closed book has been opened up: All of a sudden it is understandable and beautiful."

Father Castelot was talking about the growing interest today in the Bible. "I could be out every night in the week" teaching about the Bible, Father Castelot said.

The priest teaches at St. John's Scripture in Michigan parishes and is a regular Know Your Faith writer.

OTHER RELIGIOUS educators agree that Christians are hungry for the Bible. Theologist Lawrence Cunningham says that courses on the Bible are the most popular of all religious education offerings at Florida State University at Tallahassee, where he teaches.

Asked why this is so, Cunningham commented: "The Bible is central to our religious vision — we feed off it. No matter how often you go back, you always find something new."

He pointed out that biblical stories have been told "Sunday after Sunday, by millions of people, for thousands of years" and still the depth of the Bible is not exhausted. No definitive commentary has ever been written.

Theologian Anthony Tambasco speculated that the Bible intrigues people because it is "the foundation of Christian faith. Everything builds on it." The biblical scholar teaches at George-town University in Washington, D.C., and conducts religious seminars for adults in the Washington area as well.

People may find the Bible confusing at first because the biblical writers "didn't write like us," he said. They came from a different time and culture and their manner of expression is unfamiliar. "It's not the kind of writing people are used to reading," he added.

IN HELPING people discover the Bible's riches, Tambasco said his main concern is to demonstrate that the "faith experience of the first Christians is the same kind of experience we have today."

Tambasco sometimes illustrates what he means by turning to the accounts of the birth of Jesus — the infancy narratives. Events are very compressed in these accounts, he observed.

The biblical account gives us sort of the "end product" of Mary's faith, Tambasco said. And people might not realize what Mary must have gone through.

Like Christians today, he asserted, Mary wrestled with things. Confronted with the mystery of her pregnancy, she struggled with her trust in God; she had to make decisions about how to respond. She might have asked: "Is this from God? What is God asking of me?"

Next Tambasco asks students to consider how God might be speaking to them. If they draw a blank, he urges them to look for situations in their own lives where they may have sensed that God is caring for them or offering himself to them.

CUNNINGHAM had a similar thought. He feels there is a sense in which we don't just read the Bible. It reads us. "It speaks to our situation."

Franciscan Father Stephan Hartdegen, director of the U.S. Center for the Catholic Biblical Apostolate, speaks of the Bible as a mirror of our lives. He sometimes encourages people to reflect on a particular passage to see if it has any relation to their current life.

The result often is vital, he said. People discover that "what was said and done long ago can become relevant to them in 20th century American life."

Know Your Faith

The Bible inside out

By Father John Castelot
NC News Service

The Bible is not just a cold recital of facts from the past. It is about how God deals with humanity, with his people. It is about you — and me. It is our story.

Perhaps that is why the Bible has for centuries been the basic source of prayer for Christian people. Even prayers that are not formally biblical are inspired by the Bible.

Think how every Mass is studded with explicit and implicit...
Digging into Scripture

By Patricia Davis
NC News Service

Once, in a class of adults, the teacher asked, "If you were imprisoned without any books or other possessions, what biblical passages would you rely on? What could you call upon from memory?"

Not much, I was chagrined to find. Only a few verses came immediately to mind:

• "The Lord is my shepherd, I shall not want."
• "God so loved the world that he gave his only begotten son."
• "In the beginning was the word."

Most of what came to mind were words in hymns I knew. Often these were drawn from Scripture, so I was not as poor as I feared.

But that wise teacher’s question stayed with me. I began to study Scripture, formally and informally.

WHAT I FOUND is that the Bible is a virtual library of books and contains many literary forms: songs and stories, history and biography, law and letters. I studied its authors — some known, some anonymous — and the societies in which they wrote.

As a parent, I want my children to become educated in a variety of ways. I want them to be familiar with the great language and thoughts of our English-speaking tradition. They need technical training and skills. They need to read newspapers, visit museums, listen to good music, see serious films. Without exposure to these areas they will enter adulthood handicapped.

The same is true of religion. I encourage my children to study Catholicism. I introduce them to the Bible, including differing translations, study guides and commentaries.

But study, while important, is not enough. Scripture nourishes both intellect and spirit; it is a primary source for prayer.

THINK OF THE BOOK of Psalms. It has inspired women and men of faith for many centuries. Psalms are hymns which express every human emotion imaginable: joy, fear, grief, hope, rage, despair, trust, repentance, praise. No wonder the gospel writers record Jesus voicing these very prayers.

When I am too tired or distracted to pray, when my spirit feels shriveled and dry; or when God seems far away, I pray the Psalms — prayers shaped and shared among believers before me.

Another way to pray is to reflect, over a period of time, on a brief passage from the Bible. Dietrich Bonhoeffer, the Lutheran pastor and martyr who directed an underground seminary in Germany in the 1930s, asked his students to do this one hour each day. They were to spend a week on a single verse of Scripture. At first the young men protested, but Bonhoeffer insisted. Soon the seminarians came to value his advice.

ACTUALLY, IT WORKS — and more and more people are trying it. I recall praying for a week with part of the seventh verse of Psalm 95: "You shall know this power today if you will listen to His voice." How packed with meaning those words are!

The first word, "you" suggests God’s personal, parental love for each individual. The psalmist is addressing me, not "people" or "everyone." I reflected on what it means to be in a relationship with another and recalled the importance of relationships to the societies in which they wrote.

What I found is that the Bible is a virtual library of books and contains many literary forms. Many of what came to mind were words in hymns I knew. Often these were drawn from Scripture, so I was not as poor as I feared.

And here is another point to consider: In reading the Gospels, we read what already are prayers, or the result of prayerful reflection.

These are not mere eyewitness accounts of what Jesus said and did. They are the results of devout contemplation on Christ.

In the Gospels we discover what Jesus meant to the very early Christians. This is how they saw him as an answer to their questions, their problems, their aspirations.
THE BACK PAGE

Chaplain calls organ donations 'God's plan'

By Patrick Slattery

Wausau certified to remove eyes from ST BENEDICT II
He is one of 16 non-doctors in process."

"We can counsel that persons who donate organs are following Jesus' example, giving parts of their bodies to make other people's lives substantially better, or perhaps even to save them."

Although it is a tragic time in the lives of family members shortly after they have experienced the death of a loved one at the hospital, Fr. Lynch encourages them to allow organ donations.

Father Lynch is especially involved in procuring corneas for transplants. He is one of 16 non-doctors in Wausau certified to remove eyes from a cadaver, a process called cornea enucleation. Nurses, funeral directors and clergy are eligible to do the operation.

Father Lynch called the process "delicate but not difficult!" and so far he has enucleated a dozen corneas. "In the past I could heal with my presence, forgive sins through the sacraments and comfort with my words, but I couldn't do anything medically. Too often clergy are involved in problems, in counseling, and they don't ever see the end result. I see asking for organ donations as a concrete way for clergy to recognize their value and see success."

"FATHER LYNCH SAID that when he started his ministry as a hospital chaplain 10 years ago, there was little public awareness about organ transplants. But he said giant advances in medical science over the past decade have made front-page news out of liver and heart transplant operations and he expects the trend to accelerate."

"We'll see a day when heart transplant surgery becomes common," he said. "Knowledge continues to expand dramatically, and surgical operations today make possible what was considered impossible yesterday!"

According to Father Lynch's research, the Catholic Church has had little to say about the morality of organ transplants. In the 1940s, when experimentation with transplant surgery began, Pope Pius XII pronounced such surgery as morally acceptable. "That is about all that has been said officially," Father Lynch said. "I might well have to write my own theology on organ and tissue donation if no one else addresses the subject."

Father Lynch is wholeheartedly positive about organ donations. "If the person is in a very critical condition and cannot benefit others, only good can result," he said. "It isn't a problem in my mind when a person continues to live because of borrowed or manufactured parts. We are made in the image and likeness of God and medical advances are apparently a part of the Lord's plan for humankind."

The only moral problems seen by the chaplain is if organs are for sale, and if transplant surgery is available only to an affluent few who can afford it. He said he expects to see national legislation address the problem.

By Hilda Young

NC News Service

A priest cousin of ours claims he has broken the laity's code on the comments we make about homilies after Mass. Here's his decoder list:

"Your homily was over my head." Parent spent the better part of Mass chasing a 2-year-old around under the pew.

"The best homily I've heard for months." Thanks for fixing the sound system.

"I wish I could tell you how much I enjoyed that sermon." Spouse is gunning thromboplast in the parking lot.

"Do you have a copy of that sermon?" Husband and wife have made a bet on whether or not the homily was made up on the spot.

"Even my oldest son listened." Have that homily set in type and framed.

"I can't say I agreed with everything." The bishop will be calling next week about the content of that sermon.

"You'll have to repeat that one again soon." Parishioners slept through homily.

"You made some interesting points." Counted how many times the same hand gesture was made.

"Your style is very consistent." hopes it will have changed when he or she returns again in six months.

"Down to earth." Liked the joke.

"How can you give a homily every week?" Suspects that sermon has been repeated three times in past three months.

"liked the length." No homily that day.

"Are you coaching the associate pastor too?" How close to retirement are you?

"Very inspirational." Didn't understand a word.

"That's very interesting." I told my priest cousin when he finished, and very insightful and honest.

"What do you mean by that crack?" the priest smiled.