PRIESTLESS PARISHES UP

Major increases in Catholics here

From Voice Wire Services

Catholic parish membership rose last year by less than one percent to 52,392,934 and is still the largest church in the U.S., with 22 percent of the population, according to the 1984 Official Catholic Directory.

The Miami Archdiocese had the second largest increase, at 28,993. Trent, N.J., was first. The number of Bishops went up 6 percent to 392, permanent deacons up 10 percent to 6,702.

Priests showed a minute increase from 57,870 to 57,981, an increase nationwide of 21 priests. The number of seminarians dropped by 7 percent or 792. Sisters also decreased by 2 percent and brothers were down by 1 percent.

There are 1.5 percent more parishes, bringing the 1984 total to 19,118, the statistics also showed a continuing trend of more parishes without resident priests — up 7 percent, from 919 last year to 983 this year.

FOR THE FIRST time in recent decades, more than one parish in 20 in the United States is without a resident priest.

The number of nuns teaching full time in Catholic schools dropped by 1,789, to 31,521. This is 69.8 percent fewer than there were 20 years ago when the number of teaching Sisters peaked at 104,441. There were also slightly fewer priests, Brothers and scholastics teaching in Catholic schools.

The total number of teachers in Catholic schools increased by 2,332, however, as the number of lay teachers grew by 4,365 to 131,673. When the Official Catholic Directory first began recording figures for lay teachers 40 years ago, they made up only 8.25 percent of the full-time teachers in Catholic schools. Now they represent 77 percent of the teachers.

There were nine fewer parish and diocesan high schools but 39 more parish elementary schools. However, the number of students in parish elementary schools dropped 45,240, to 2,156,187.

Papal honors conferred here

Papal honors will be conferred on 37 South Floridian and another 63 Catholic lay leaders will receive the Archdiocese Medal during 11 a.m. Mass Sunday June 10 at St. Mary Cathedral.

Archbishop McCarthy will invest 18 laymen in the Order of St. Gregory the Great, pontifical knighthood.

The Pro-Ecclesia Et Pontifice medal will be presented to 17 women and two men, the highest honor of the Vatican Curia.

The Primum Regnum Dei medal of the Archdiocese of Miami also will be awarded to 63 persons.

IN CEREMONIES AT ST. MARY CATHEDRAL

11 Men ordained permanent deacons

By Prent Browning

Voice Staff Writer

Archbishop Edward McCarthy called St. Paul's words praising the spiritual blessings of Christ during the ordination of 11 permanent deacons at a special ceremony recently at St. Mary Cathedral.

The Archbishop conferred the Holy Order of Deacon on Armando Fernandez and Pedro Lopez, both of St. John the Apostle, Hialeah; Jose Martinez and Billy Lannon, Jr., both of St. Brendan, Miami; Terrence Knox, of Sacred Heart, Homestead; Manuel Perez, St. Monica Opa-locka; Julio Zayas and Michael Plummer, Good Shepherd, Miami; James White, St. Philip, Opa-locka; Darrel Diem, St. Gregory, Plantation; and Perry Vitale, St. Boniface, Pembroke Pines.

Candidates to the diaconate must be at least 35 years old and must participate in a three-year formation program. If the candidate is married, he must have his wife's complete approval and if she dies after he is ordained, he cannot re-marry.

AS PERMANENT deacons the men will be able to baptize, witness marriages, anoint the sick, distribute Communion and assist during Mass.

The ordination ceremony began with the formal acceptance of the candidates by the Archbishop, on behalf of the entire church.

In a series of questions, the Archbishop asked each candidate to express his desire to serve the Church.

Coming forward and kneeling individually before the Archbishop, each candidate then promised his obedience while joining hands with the spiritual leader of the Archdiocese.

The central part of the ceremony (Continued on page 3)
**News at a Glance**

**Bishop Moore supports Jackson: 'low key'**

NEW YORK (NC) — Auxiliary Bishop Emerson Moore of New York said May 20 that he supports the presidential candidacy of the Rev. Jesse Jackson in a “low-key” way. Bishop Moore said he voted for Mr. Jackson in the New York Democratic primary but did not support him publicly because he did not want to exercise a political influence beyond encouraging everyone to get involved in the political process. “Jesse is the only one forcing people to look at the hard issues,” he said.

**Pope’s plea for peace televised**

WASHINGTON (NC) — The U.S. Catholic Conference is distributing a television public service announcement featuring Pope John Paul II’s 1979 plea at the United Nations for arms control. The visual portion of the public service announcement shows a montage of U.S. and Soviet weapons, while the audio contains an excerpt from the pope’s message to the United Nations, the USCC announced. The TV message is similar to a radio spot, also featuring the pope’s voice, sent to U.S. dioceses early this year as part of USCC efforts to implement the bishops’ pastoral on war and peace. Both spots were produced and donated by media consultant Tony Schwartz.

**New recruits boost papal army**

VATICAN CITY (RNS) — Twenty-three brightly dressed new Swiss Guard recruits took the oath of allegiance on May 18 and increased the size of the Vatican’s private army to 130 men. The other 40 percent were not active at all, and had, in effect, re- flected the change in the way the Swiss Guard is used. Until now, the Swiss Guard had been used mainly for ceremonial purposes, but the new recruits will be used in a “low-key” way, Bishop Moore said. The new recruits will be used in a “low-key” way to protect the pope, and the pope’s voice, sent to U.S. dioceses early this year as part of USCC efforts to implement the bishops’ pastoral on war and peace. Both spots were produced and donated by media consultant Tony Schwartz.

**Children’s shelter wins honors**

TUCSON, Ariz. (NC) — The Casa de Los Ninos, a shelter for abused infants and children in Tucson, has been honored by legislators and imitated by centers around the United States which help children who have been abused or neglected. The home has become the prototype for 28 centers around the country. The Arizona Senate honored Sister Kathleen Clark as an “unsung hero” for her work as founder of Casa de Los Niños (Spanish for “house of children”). The home has become the prototype for 28 centers around the United States which help children who have been abused or neglected.

**Church theft a problem for Church of England**

LONDON (RNS) — Police across Britain are on the lookout for a rare silver cross, valued at $500, stolen from the famous crooked-spire church of St. Mary’s and All Saints in the Derbyshire town of Chesterfield. The theft is the seventh major theft of religious art in the last five years. The loss is part of a growing theft and vandalism problem for the Church of England, currently said to be in one of its costliest periods in the last 400 years. Altogether, between 4,000 and 5,000 insurance claims to cover thefts and malicious damage are being made by parishes every year.

**Many gay Catholics still active in church**

ST. PAUL, Minn. (RNS) — A survey of 238 homosexuals in the Archdiocese of St. Paul-Minneapolis who were baptized Catholics found that nearly 60 percent of them are active in the church, although half of them only occasionally attend Mass. The survey was conducted by Msgr. James Neale, pastor of St. Paul Cathedral. The survey also showed that many gay Catholics are interested in becoming priests and that 70 percent want to exercise a political influence beyond encouraging everyone to get involved in the political process. “Jesse is the only one forcing people to look at the hard issues,” he said.

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Ordination 'sign of Church's vigor' (Continued from page 1)

was the laying on of hands, following which the Archbishop and the many priests in attendance held out their hands in a prayer of consecration.

Then, the new permanent deacons were invested with the robes of their ministry, the Stole and Dalmatic, and presented with the Book of the Gospels.

During his homily, the Archbishop spoke of the meaning of the ordination to the whole Church community. "This moment dramatizes the new growing vigor of faith and love in the church of Miami. It raises our hope for a new flourishing of the life of Christ in South Florida," he said.

Fr. Hyland is newest priest

The newest priest to be ordained for the Archdiocese of Miami received the sacrament of Holy Orders from Archbishop Edward A. McCarthy in Ireland on Sunday, May 27.

Father Sean Hyland, who has served during the past two summers at St. Rose of Lima Church, Miami Shores, was the fourth young man to be ordained this year for service in South Florida.

Rites of ordination were conducted during Pontifical Mass celebrated by Archbishop McCarthy, Archbishop Edward A. McCarthy, "laying on hands," ordains one of 11 men to the permanent deaconate (Voice photo/Prent Browning)
Pope prays for fasting Soviet scientist

VATICAN CITY (NC) — The Vatican has reiterated that it was not responsible for the collapse of Italy's Banco Ambrosiano and has called its planned payment of $250 million to the bank's creditors a "voluntary contribution" made in a spirit of "conciliation and collaboration."

The Vatican bank "confirms that it has no responsibility concerning the collapse of the Banco Ambrosiano, in which it found itself involuntarily involved," said a statement issued May 26 by the Vatican press office.

The statement was released one day after the Vatican bank, Italian liquidators of Banco Ambrosiano and about 100 of Banco Ambrosiano's foreign creditors signed a $406 million overall agreement in Geneva, Switzerland, that covers about two-thirds of the sum originally sought by the creditors.

According to participants, the Geneva agreement precludes any subsequent legal action against the Vatican bank by the creditors, a group of foreign banks that had been seeking a settlement of $325 million, and by Italian authorities.

"It is hoped that what has been agreed, with sacrifice, will also suffice to alleviate the relative consequences for all those who have been injured by the bank's collapse," the statement said.

Under a secret plan carried out for several years by Roberto Calvi, Banco Ambrosiano president, dummy companies were established outside Italy. Their role was to buy stock shares for Calvi in Banco Ambrosiano with money lent to them by Banco Ambrosiano's foreign subsidiaries. The subsidiaries were in turn getting the money through loans from international banks.

When Calvi needed to provide further assurances that the dummy companies could repay the loans, he obtained the letters of patronage from the Vatican bank, which was a minor shareholder in Banco Ambrosiano. In 1982, the dummy companies' debts totaling $1.2 billion dollars were discovered. They could not be repaid, forcing the bankruptcy and the takeover of Banco Ambrosiano by the Bank of Italy.

In June 1982, Calvi's body was discovered hanging under a bridge in London. A British court could not determine whether his death was murder or suicide.

Today's trend is toward SENSIBLE PRE-PLANNING

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- This unique opportunity is combined with "hands-on" experience with the IBM Personal Computer and Apple II.
- Van Orsdel offers a comprehensive program for counselors to improve their knowledge and skill level. The program is highly intensified with "hands-on" experience with the IBM Personal Computer and Apple II.
- This unique opportunity is combined with a well-rounded camp program including swimming, tennis, sailing, camping and more.
- Each session runs for three-week periods, June 11 - August 10. Sleepaway campers live in modern air-conditioned dorms.

For further information, call or write: PINE TREE COMPUTER CAMP at the COLLEGE OF BOCA RATON 3601 North Military Trail Boca Raton, Florida 33431 (305) 994-CAMP
WASHINGTON (NC) — The former Salvadoran National Guard—men who murdered U.S. churchwomen in El Salvador in 1980 acted alone, but higher-up officials covered up their involvement in the murder, according to a declassified State Department report by former U.S. Judge Harold Tyler Jr.

The report was released after the guardsmen’s conviction May 24. The State Department had said prior release might endanger the trial.

Detailing the results of a lengthy investigation carried out by Tyler and two assistants, the report was completed last Dec. 2, exactly three years after the murders of the churchwomen. The murdered women were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

The churchwomen’s burned-out van was found abandoned in the countryside after they failed to return from an El Salvador airport. Sister Kazel and Ms. Donovan had gone to pick up the Maryknoll nuns, who were returning from a meeting of Religious in Nicaragua. The women’s bodies were discovered in a shallow grave.

Classified

Tyler wrote that in the investigation, he and his aides had access to all necessary U.S. documents, both classified and unclassified, regarding the case. He also noted the “legitimate concern” expressed for more than three years by members of the churchwomen’s families, members of Congress, and others interested in bringing the murderers to justice.

Summarizing the findings in the investigation report, Tyler said that “perhaps our most important conclusion is that these men (the guardsmen subsequently convicted) in fact committed the crime and that the evidence of their guilt is overwhelming.” However, he also reported that “contrary to our initial supposition... we have concluded that, from the evidence now available to us, it is unlikely that Subsergeant (Luis Ángel) Sanchez, the guardsmen who led the men) received higher orders to commit this crime. We believe that he acted on his own initiative.”

Evidence used to reach that conclusion included highly reliable secret material that cannot be divulged. Based on this evidence, he and his aides had access to all classified and unclassified, regarding the case.

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The report outlines the murder itself and the subsequent actions of the Salvadoran government. It said the guardsmen kidnapped the women outside the El Salvador airport, took them to a remote location 15 miles away, raped and murdered them, then drove the churchwomen’s van to another remote location and set it afire.

The report accused ranking Salvadoran military men of covering up the guardsmen’s action.

“Moreover... shows beyond question that Colindres Almena confessed his involvement in the crime to ranking members of the National Guard within days of the murder,” Tyler wrote. “They responded by concealing this fact from the outside world and ordering the transfer of the killers from their airport posts and the switching of their weapons to make detection more difficult.”

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priest's role. As the shortage grows, these changes are likely to become considerably more pronounced and evident.

To the extent that the shortage has helped precipitate greater involve-ment of lay people in the life of the church and helped foster lay minis-tries, many church observers consider it a healthy phenomenon.

But they also see serious danger signs, particularly in three areas: exhaustion of priests, reduction of their ministry to administering the sacraments, and a weakening of the church's sacramental nature.

Father Peter Clarke, pastor of two rural parishes and a mission in the Diocese of Charleston, S.C., who recently moderated a regional meeting on the priest shortage, said, "Many, many priests are very overworked.

"This leads to exhaustion, and many are leaving the ministry after 20 years," he added.

Many are just saying too many Masses, and this places a person to be so tired that he doesn't spend enough time in quiet prayer. You need quiet prayer, prayer where you're not being called on to be the leader of the church.

Fewer Masses

Archbishop John F. Whealen of Hartford, Conn., recently ordained parishes in his archdiocese to reduce their weekend Mass schedules — in part because priests celebrating too many Masses are not able to give each one the time and energy needed to make it a vital, meaningful celebration.

The shortage has not yet reached the point where people are regularly without Mass on Sunday, said church officials across the country who were contacted by NC News. "But we'll see it down the road for sure," said Bishop Michael McAullife of Jefferson City, Mo.

The prospect of not enough priests to provide regular access to the sacra-ments frightens those who see the church losing its sacramental life. Father Burke said, "Lay ministries are fine, but we can be seeing a change from a sacramental church to a church of the word... I'm afraid that all this is happening in an unreflected way."

Father Richard Hynes, director of programming for the National Feder-ation of Priests' Councils, cited an-other dimension of the problem: As lack of priests challenges...

"We're holding our own right now," he said, agreeing with Arch-bishop McCarthy that at least for the next five years, perhaps even the next ten, the Archdiocese will need to form parish clusters or ap-Sabbage when people are left without leadership."

Fewer priests devote more of their time to serving the sacramental needs of a growing Catholic population, the celebration of the sacraments be-comes more "impersonal."

A priest, for example, may be called to celebrate a wedding without having participated in the couple's marriage preparation, or he may bap-tize without having helped the family prepare for the baptism.

Bishop McCarthy said that the danger the church faces from the priest shortage is "not just a Sunday problem" or lack of access to Mass or the sacraments. "It's what hap-pens when people are left without leadership."

Tackle the issue

While nearly everyone acknowl-edges that the U.S. church needs more priests, the question is, where will they come from? Researchers say more in-depth studies of the causes underlying the vocations crisis are needed in order to tackle the issue ef-fectively. Research that is available indicates that the reality is complex. Much of this research was summarized in a study by the Catholic University of America sociologists which is being published this spring by the U.S. Catholic Conference.

Lack of priests challenging...

By Jerry Filteau
News Service

The shortage of priests has already led to significant changes in Catholic life in the United States.

What has happened so far seems to be just the tip of the iceberg. Already changes in emphasis and focus of priestly ministry have subtly changed the way Catholics understand the church's sacramental nature.

But they also see serious danger signs, particularly in three areas: exhaustion of priests, reduction of their ministry to administering the sacraments, and a weakening of the church's sacramental nature.

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...church’s view of priesthood

The authors said research so far was too meager to establish positively the causes of the vocations crisis, but they listed some myths and indicate some directions.

One myth they ruled out is the idea that “young people (in the United States) aren’t as religious as they once were.” Continued growth over the past two decades in mainline Protestant denominations, they said, and the Protestant denominations, “dramatic decline in the Catholic subculture might have an impact on vocations.”

One was the substantial assimilation of Catholics into the mainstream of American culture today. The authors said, that upward social mobility, increased education and professional career opportunities, abandonment or decrease in importance of traditional ethnic neighborhoods and social ties have all contributed to a weakening of forces that traditionally influenced young Catholics to be attracted to the sacredness of the eucharistic celebration “betrays the deepest instinct of the ordinary people.”

Another subcultural factor cited by them was the fact of theological and doctrinal confusion in the church, which the authors said that recent changes in the Catholic University sociologists cited recent changes in the Catholic University sociologists.”

They noted that Protestant churches, which the researchers tried to analyze differences in institutional rules between the Catholic and Protestant denominations “to see whether there are certain Catholic rules which might help explain the decline in Catholic vocations while Protestant vocations were going up in the past two decades.” They noted that Protestants differ from Catholics in the three areas most often cited as reasons for the Catholic vocations crisis: life-long commitment, celibacy and admission of women priests.

Episcopal and Lutheran clergy are free in move out of active ministry without special stigma or change in their ordained status, they said. According to a 1980 study, among reasons young men gave for not becoming priests, “the third most frequently mentioned reason was the requirement of lifelong commitment.”

One of the “two most mentioned problems,” they said, was the changed requirement of celibacy. They noted that Protestant churches allow married clergy and most leaders of the church consider married clergy more effective.

A Gallup poll last year found that 58 percent of U.S. Catholics surveyed supported the idea of married priests and only 33 percent opposed, with the rest undecided.

The researchers noted that U.S. Catholic support for women priests has grown substantially in recent years—from 29 percent in 1974 to 36 percent in 1977 to 44 percent in 1982, according to a Gallup poll.

Statistics are not available on how many U.S. Catholic priests favor the admission of women to the church’s ranks, but “both theologically and experientially, on the pastoral level,” the priests have come to question whether ordination should be extended to celibate males,” said Father Hynes.

Change the rules?

Father James Parker, archdiocesan vicar for worship and ministries in Philadelphia, said, that the shortage will not be reversed without changes in the institutional rules.

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OFFICIAL APPOINTMENTS

Archdiocese Of Miami
The Pastoral Center announces that Archbishop McCarthy has made the following appointments: THE REV. D. A. STEIBEL - in residence to Visitation Rectory, Miami, effective August 15, 1984. THE REV. FRANCISCO SANTANA - to Associate Pastor, St. Brendan Church, Miami, effective August 1, 1984. THE REV. LEO ARMBRUST - to Associate Pastor, St. Joan of Arc Church, Boca Raton, effective June 13, 1984. THE REV. RAFAEL PEIROSO - to Associate Pastor, Sacred Heart Church, Homestead, effective June 13, 1984. THE REV. STEPHEN HILLEY - to Associate Pastor, Our Lady of Peace, Pembroke Pines, effective June 6, 1984. THE REV. JORGE RIVERO - to Associate Pastor, Corpus Christi Church, Hialeah, effective June 13, 1984. THE REV. JOSE ESPINO - to Associate Pastor, Good Shepherd Church, Miami, effective June 13, 1984. THE REV. JAMES HERMAN - to Associate Pastor, Good Shepherd Church, Coral Springs, effective July 2, 1984. THE REV. ROGELIO ESQUIVEL - to Associate Pastor, Our Lady of the Divine Providence Church, Miami, effective June 13, 1984. THE REV. JOHN MCGRAW - to Associate Pastor, St. Gregory Plantation, effective June 13, 1984. THE REV. AIDEN HYNES - to Associate Pastor, St. Juliana Church, West Palm Beach, effective June 13, 1984. THE REV. JEROME DEWEESE - to Associate Pastor, Our Lady of Peace, Pembroke Pines, effective June 6, 1984. THE REV. JOHN MCGRAW - to Associate Pastor, St. Gregory Plantation, effective June 13, 1984. THE REV. JOHN F. DEARY, O.S. A. - to Vicar for Religious - to Associate Pastor, Our Lady of Peace, Pembroke Pines, effective June 13, 1984. THE REV. ROGELIO ESPINO - to Associate Pastor, Good Shepherd Church, Miami, effective June 13, 1984. THE REV. THOMAS CLEARY, C.S.S.P. - to Associate Pastor, St. John Fisher Church, West Palm Beach, effective June 6, 1984. THE REV. JIMMY SULLIVAN, C.R.S. - to Vicar for Spanish - speaking Religious in the Archdiocese of Miami, effective May 7, 1984. THE REV. JOHN F. DEARY, O.S.A. - to the faculty of St. John Neumann High School, Golden Gate, effective June 18, 1984, upon nomination by his Superior. Effective May 19, 1984, the following Permanent Deacons have been appointed to: Rev. Mr. Darrell Diem, St. Gregory Church, Plantation. Rev. Mr. Armando Fernandez, St. John the Apostle Church, Hialeah. Rev. Mr. Terrence Knox, Sacred Heart Church, Homestead, and to Prison Ministry. Rev. Mr. Billy Lannon, Jr., St. Brendan Church, Miami. Rev. Mr. Pedro Lopez, St. John the Apostle Church, Hialeah. Rev. Mr. Joe Martinez, St. Brendan Church, Miami, and to Prison Ministry. Rev. Mr. Manuel Perez, St. Monica Church, Opa Locka. Rev. Mr. Michael Plummer, Good Shepherd Church, Miami. Rev. Mr. Perry Vitalo, St. Boniface Church, Pembroke Pines. Rev. Mr. James White, St. Phillip Church, Opa Locka. Rev. Mr. Julio Zayas, Good Shepherd Church, Miami.

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PAGE 8 / Miami, Florida / THE VOICE / Friday, June 1, 1984

Father Edward Brown, left, associate pastor, and Fr. James A. Quinn, pastor, pose with Archbishop McCarthy after anniversary Mass. At right the Archbishop receives gifts of bread and wine during the offertory. Other gifts symbolic of the parish and its history, including a stole in honor of the priests who have served there and a statue of the Blessed Virgin, were also offered. (Voice photos by Ana Rodriguez Soto)
Abortion debate highlights pro-life conference here

By Prent Browning

Voice Staff Writer

It may not have changed anyone’s mind, but a debate on abortion held at a pro-life conference in Fort Lauderdale may have served the purpose of clearly defining the battle lines and familiarizing pro-life activists with the arguments used by those who are “pro-choice.”

At the three-day Action for Life conference held recently at the Bahia Mar Hotel, pro-life from throughout the country took part in seminars on political action and non-violent direct action techniques, such as sidewalk counseling.

Speakers included Stop ERA chairwoman Phyllis Schlafly, Christian theologian Dr. Frank Schaeffer, former state representative Tom Bath, and Dr. James Kennedy, in his opening remarks, said that early Christian writers were primarily anti-abortion, but that emphasized that the issue is of human rights and is not limited to a religious context.

While the audience responded with applause, Dr. Kennedy hit hard at Dr. Swomley’s right-to-choose argument, stating that it wasn’t valid in the case of abortions.

“There is no unlimited right to choose that is given anybody in this country, either by the Constitution, the law or by the Scriptures,” he said.

“Do I have the right to choose whether to steal your purse or to rob your house... and finally do I have the right to choose you?” he asked.

“Once we realize that what is taking place is the killing of another human being, the murder of another human being, then the right to choose becomes completely spurious and fallacious.”

Dr. Kennedy then rebutted the argument often used by pro-choice groups, that every baby has the right to be wanted.

He said this is tantamount to deciding who should live by “a popularity contest” and compared it to the murdering of anyone sitting in a room who was not at some point in life popular or loved by parents or friends. He added that 40 percent of abused children are wanted.

“Furthermore, it is a lie to begin with (unwanted babies),” Dr. Kennedy said.

Abortion, he added, is the worst form of child abuse.

“Not an independent person”

Dr. Swomley replied that abortion is not the murder of an innocent human being because the fetus is not an “independent person.”

“A fetus exists in the body of another. If abortion were murder, aren’t all women who have illegal abortions in the future to be tried for murder?” he said.

Earlier, Dr. Kennedy had argued that the fetus is different from any other organ in a woman’s body and that it can live “in vitro” outside the mother’s womb. He also quoted doctors who said that life begins at conception.

Dr. Swomley responded that those doctors “are simply wrong.”

The professor, who formerly taught a course in medical ethics, continued: “Until the second or third week, in which the possibility of twinning or of the multiple divisions at birth is possible, there is no individual human life. There is human life, but I do think we have to make a distinction (between the life and individual human life) when we talk about this.”

He also stated that no law can prevent a woman from having an abortion — laws can only prevent women from having medically safe abortions.

Prior to the 1972 Supreme Court decision, he noted, a hospital in Chicago was receiving 4,000 victims of botched abortions a year. Now that number has dwindled to a handful.

The debaters often referred specifically to other comments each made on issues relating to abortion. Below are juxtaposed several of their exchanges.

Dr. Kennedy: “There is the so-called right-to-privacy, which was the right that was used by the Supreme Court. There is no constitutionally-given right of privacy and if there is such a right in law it is obviously ancillary and secondary to the basic right of our Constitution, the first right, the God-given right to life.”

Dr. Swomley: “I think that we ought to be aware that there are a lot of rights to privacy in the Constitution. In the first amendment the right of association is the right of privacy. The third amendment, a prohibition against the quartering of soldiery any house in time of peace without consent of the owner, is the right to privacy. The fourth amendment specifically affirms the right of the people to be secure in their persons, houses and effects against unreasonable search and seizure.”

Dr. Swomley: “There are a few exceptions (of the higher value of the mother than the fetus) taken from ethical and religious directives to Catholic health facilities. (Reading): ‘Operations or medications that do not directly interrupt the formation of the fetus but have as their goal the cure of the mother may be allowed when the mother is in extreme danger of death.’”

Dr. Kennedy: “It’s possible for almost anyone to be brought through a pregnancy. There are hospitals that say they have gone through several decades before they were confronted with the choice between the life of the fetus and the life of the mother.”

Dr. Swomley: “When we talk about counseling, there are clinics in the United States where counseling is done.”

Dr. Kennedy: “The tragic fact is that in the testimony of so many thousands of young women who have had abortions, counseling has not existed.... So many young women have testified to the fact that they never were counseled, even to the fact that it was a baby that was being delivered. They (abortion clinics) never explained to them, says the Pope, that always a ‘product of conception.’”

Dr. Swomley: “A fetus cannot live outside the womb excepting during the last months of pregnancy. For this as well as for other reasons we speak of the zygote, embryo or fetus as a potential rather than an actual person.”

Dr. Kennedy: “Every potential person is an actuality. The human embryo has a potentiality which is an actuality.”

Non-Catholic ‘mass’

An ad which appears on the religious page of The Miami Herald on Saturdays under the heading of “Roman Catholic” ads reads “Traditional Latin Mass at 8:30 a.m. Sun. - Coral Gables Women’s Club.”

The “Coral Gables Women’s Club” is at 3517 South Miami Ave., and is affiliated with the Archdiocese of Miami. Those participating do not fulfill their obligation to attend Mass.

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Miami, Florida / THE VOICE / Friday, June 1, 1984 / PAGE 9
Local

Too rich here, too poor there:
Bishop says at conference on Haitian ministry

By Ana Rodriguez-Soto
Voice News Editor

American Catholics have a responsibility to help Hispanics who come from Haiti’s immigration ills, according to one U.S. bishop, by helping to raise the standard of living in other countries — and perhaps lowering their own.

“We have too high a standard of living,” said Bishop Anthony Bevilacqua, chairman of the U.S. bishops’ Committee on Migration, “and the other countries have too low...” Once you lessen that disparity, then the magnetic force (that brings immigrants) toward other countries has less pull, he said.

In a recent interview, the bishop told The Voice News that “we should create a market in this country that will continue.”

The Voice News is the official voice of the Archdiocese of Miami, where his family resides, and of the Haitian Catholic Center.

Facts on Haitians

Each of the following data comes from a survey conducted in the spring and summer of 1983 by Dr. Alex Stepien, assistant professor of anthropology at Florida International University. Additional information was presented by Stéphane Savein, director of the Haitian Catholic Center in Miami, broadcasting more than two hours of Haitian programs every day.

Bishop Anthony Bevilacqua: At a conference held in May at the Pierre Toussaint Center.

By Ana Rodriguez-Soto
Voice News Editor

Haitian journalist Garcia said he will continue to fight for the rights of those who have settled here.

He added, “the Church’s role of advocacy for the rights of Haitians and other immigrants and refugees will continue.”

Bishop Bevilacqua also said he looked forward to an appeal to the Supreme Court of an 11th Circuit Court of Appeals decision which reinstated a Reagan administration program for detaining Haitian refugees arriving in the United States.

He called the appeals court decision “a serious setback to the existing rights under the U.S. Constitution of all nonresident aliens.”

The LONG-TERM solution to immigration problems, Bishop Bevilacqua said in the interview, lies in eliminating the need for people to leave their native land.

“We should be more (involved in) exporting jobs than importing people,” he said. “Ninety per cent of the people who come here have to leave because they have to come, not because they choose to come... We should be trying to develop in all these communities the wherewithal so that the people themselves will not have to leave.”

In recent years, television has played a large role in luring people to U.S. shores, Bishop Bevilacqua noted, because it conveys quite appealingly the high American living standards to people struggling for basic necessities.

A second “pull” factor in immigration is the need for cheap labor in this country, he said.

“One people raise their standard of living, the discrimination is very broad. They feel they are discriminated against by white folks, Cuban folks, black folks, even Haitians who are better off.”

By Ana Rodriguez-Soto
Voice News Editor

Haitians generally are more educated than the average in Haiti, and only 30 per cent come from desperately poor rural areas.

The discrimination is very broad. They feel they are discriminated against by white folks, Cuban folks, black folks, even Haitians who are better off.”

Marcus Garcia, Haitian journalist

Once Haitians arrive here, Garcia also noted, they make incredible efforts to go to school, because “they realize it’s important.”

“THE LACK of legal status is perhaps the greatest obstacle faced by

PAGE 10 / Miami, Florida / THE VOICE / Friday, June 1, 1984
Cause of immigration problem

of living, they feel it’s below their dignity to perform certain services,” Bishop Bevilacqua said. “Immigrants will be in demand,” although that latest group of newcomers will suffer some degree of discrimination.

**We should be more involved in exporting jobs than importing people. Ninety percent of the people... because they have to come, not because they chose to.**

Bishop A. Bevilacqua, Pittsburgh

IN TIMES of economic recession and high unemployment, however, public opinion turns bitterly against all immigrants. The 1980 Mariel boat-lift “fueled” a “restrictionist” attitude which had begun already, the bishop said.

“It made us see that immigrants can be used on us. It publicly injects the numbers of criminals and other undesirables caused a reaction among the people,” he said. “It was the image that created the problem, not the reality,” he said.

Cruising poverty leads many people from other countries to seek new lives in the United States. Pictured: A poor area of Haiti (Voice photo)

He predicted that the current anti-immigration mood “will last as long as the recession and high unemployment last.”

But Bishop Bevilacqua said the Church expects Catholics to have a different attitude toward immigrants.

“This is where we call upon our people to be really Catholic,” he said. “To be a Catholic is to be different. Christ said everyone is your brother and sister.”

“I’m not canonizing all immigrants,” he continued. “They have responsibilities too. But we can’t start discriminating just because You’re an immigrant.”

“Until we realize that, we’re not fully Catholic.”

...identity here, exiled journalists says

Haitians here, Gracia said. Legalization would bring stability to the community, it would enable Haitians to move to better-paying jobs, united with their families.

“I don’t think anything can be worse than Duvalier,” he said, but I don’t see an exodus of refugees like that from Cuba in the 60s and 70s happening in Haiti!”

Neither, however, does he see the exodus from the island stopping altogether.

“A mixture of bad economic situations and political oppression is pushing the Haitians into The United States.’

70s) happening in Haiti.”

Referring to Haiti, he said the Church cannot ignore the “root causes” that force people there to leave their homeland. “We should emphasize the right of people to have a job and have human rights,” Father Tomasi said. “Getting rid” of Duvalier might “improve” things a little, but it will not solve the longstanding economic problems which have forced Haitians to leave their homeland since the beginning of this century, Garcia noted.

“They’d prefer to go to Cuba, the Dominican Republic or even the Bahamas,” he said, but “a mixture of bad economic situations and political oppression (in these countries) is pushing the Haitians into the United States.”

Garcia added that the Reagan policy of interdiction at sea has not stopped all Haitians from entering the United States. “They are still coming in. They are finding a way.”

“Haiti Radio,” operated through the Pierre Toussaint Haitian Catholic Center, broadcasts the following programs in Creole. Marcus Garcia and Elise Etheart are the producers.

• Channel 9, the Archdiocese’s cable television station in the City of Miami, broadcasts a 15-minute program daily, from 4:45 to 5 p.m.
• WLRM radio, FM 91, broadcasts a daily show from 10:30 to 10:45 a.m.
• WLZ radio, AM 1380 in Lake Worth, broadcasts one hour on Saturdays from 6 to 7 a.m. and a five-minute news update every evening at 6:30 p.m.

Welcome immigrants or ‘lose them’—priest

By Ana Rodriguez-Soto
Voice News Editor

Unless immigrants find a home in the local Church, Catholicism will “lose them forever,” says Father Silvano Tomasi, director of the United States.

Father Tomasi, who was in Miami recently to attend the national conference on ministry to Haitians held at the Pierre Toussaint Haitian Catholic Center, spoke with The Voice about the Church’s mission of caring for immigrants. He said the key to reaching those who are newly-arrived is language.

Many immigrants are attracted to storefront evangelical churches because these ministers minister to their own neighborhoods and in their own language. Father Tomasi said. Himself a first-generation Italian immigrant, he said a good way for the Church to reach foreign-born Catholics is to establish “personal” parishes for them. Such parishes, drawn along ethnic rather than geographical lines, worked well in the Northeast during the earlier part of this century with Irish, Italian, German and Polish immigrants, he noted.

Although the Church is more reluctant to establish these parishes today, “it takes that traditional period,” Father Tomasi said. “That is why we have to be alert, because if we lose the (immigrants) there, we lose them forever.”

The priest added that such parishes are not sources of division within the Church, but an opportunity to build community among immigrants who may not feel themselves united with other Catholics because of the language barrier. Once the transitional period is over, Father Tomasi said, the immigrants and their more Americanized children are ready to join the larger community “from a position of strength.”

Referring to Haiti, he said the Church cannot ignore the “root causes” that force people there to leave their homeland. “We should emphasize the right of people to stay in their own country, and therefore the right to have a job and have human rights,” Father Tomasi said. “There is something wrong in a society that forces between 10 and 15 percent of its population out.”

While the Church cannot get involved in any nation’s partisan politics he added, in the long run it would be foolish to ignore legitimate human rights issues simply for fear of being branded “political.”

“As long as the social, economical and political situation of Haiti persists the way it is, some form of escape for the people will be unavoidable.”

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Help for needy at local level

Priest says it's making comeback

By Betsy Kennedy
Voice Staff Writer

Many Catholics who are troubled by family and financial problems now go to the Church as a first step toward finding help and the support they need. Catholic Charities has been the first point of contact for many people in need of aid.

Catholic Charities is a network of more than 1,000 agencies across the United States, offering a wide range of services to those in need. These services include counseling, housing assistance, food pantries, and other forms of support.

The leadership of Catholic Charities is committed to working with local parishioners and community leaders to address the needs of those in their area. They work to ensure that services are accessible and responsive to the needs of the community.

The following staff members received awards of appreciation for years of service at the annual Catholic Community Services luncheon:

- Gladys Garcia, Nelia Del Valle, Elizabeth Manning, Silvia Y. Alvar, Mary Jane Switalski, Lillian A. Bisjak, Maritza L. Garcia, Rita P. Lockwood and Maria L. Sabater.

The Volunteer of the Year award was presented to Polly Gomez Bustillo.

The following volunteers received awards of appreciation for services rendered:

- Florence M. Barr, Concha B. Espinoza, Ofelia Tobar, Gladys Jeanre, Lucia Jeanre, Virginia Brus, Silvia Martinez Ayapicic, Lucy Esgueveda, Dolce Rosado, Lydia Poo, Fina Lozada, Hilda C. Fant, James W. McCaughan, Joseph H. Murphy, Fred B. Hartnett, Dr. John M. Riley.

Los Angeles last year.

During his stay, he accompanied a group of young people to a prison in downtown Los Angeles, housing 750 children who had committed adult crimes. (The prison's capacity was 750, but there were 200 more than that."

The priest also saw the contradic-

tories: the children turning their pockets inside out to be searched and moments later, carrying gifts to the altar, singing and pro-

claiming God's word.

"What impressed me most was (in addition to the religious on hand), 200 people from the parishes that had come through parish social ministry. Father Harvey related an incident which took place while he visited the Clareant Missionaries in

"It is important for... local people to do as a body what the most gifted social worker or gifted orator could not do alone;" he concluded. They made a group of un-

wanted children feel loveable again — and welcome in the arms of the Mother Church.

DURING HIS closing remarks, Father Harvey made reference to the forthcoming National Conference of Catholic Charities scheduled for September 27-October 2 at the Sheraton Bal Harbour on Miami Beach.

He announced the keynote speaker for the event, His Eminence, Cardinal Alexandre Do Nascimento, Archbishop of Lubango, Angola and president of Caritas Internationalisami, who "can speak to the vision of the Third World."

The national conference is depen-

dent on a strong network of local charities, Father Harvey emphasized.

"It is very important for... local charities to recognize the solidarity they have with so many hundreds of thousands of people who are trying to keep alive the mission of Christ."

PAGE 12 / Miami, Florida / THE VOICE / Friday, June 1, 1984
FOR FARMWORKERS

About 100 people from as near as Broward County and as far as Winter Gardens and Orlando took part in a walk-a-thon recently to raise funds for farmworkers and their children. Carrying placards against Publix Supermarkets and the Campbell Soup Co., which are being boycotted by the United Farm Workers Union, as well as against the Simpson-Mazzoli immigration bill, which is expected to raise the limit on the number of temporary workers brought into the U.S. each year, the enthusiastic supporters walked for six miles along the Bahia Mar Beach in Fort Lauderdale.

HERO

Enrique Murciano, a soft-spoken fifth-grader at Little Flower School in Coral Gables, accepts a hero's award from Ron Bruszer, president of the Coral Gables Police Department Benevolent Association, during a school assembly recently. Murciano's quick action last August saved the life of his 5-year-old cousin, who has struck her head and slipped into the family's swimming pool. Said Murciano, "I'd do it again if I had to."

SONG FESTIVAL

Young people from various parishes of the Archdiocese displayed their singing and songwriting talents recently at St. John Vianney College Seminary in Miami, during the 1984 Vocational Song Festival. Organized by the Vocations Office since 1977, the festival affords young Catholics the opportunity to perform original religious musical compositions and compete against groups and individuals from other parishes. The theme chosen for this year’s festival was Mary’s “yes” to God. First place winners were: Ela Pestano, of St. Brendan, for original lyrics and music to the song, “Maria”; St. Stephen Youth Group for their choral interpretation of “A Light to Mary” and St. John Bosco Youth Group for “May It Be Done to Me According to Your Will” in the same category. Danilo, of St. Vincent De Paul Youth Group, won for his solo rendition of “It’s Been and Long Time, Lord.” St. Catherine of Siena Youth Group (pictures) took second place in the original composition category, second place for choral interpretation and third place for solo interpretation. Other winners were St. Joachim, Gesu, St. Timothy and St. Brendan youth groups.

Miami, Florida / THE VOICE / Friday, June 1, 1984 / PAGE 13
Salvadoran justice
—Is that all there is?

So the inept, foot-dragging and sometimes corrupt justice system in El Salvador has finall—after much pressure—brought five soldiers to the bar for the rapemurder of four Catholic women—women who expected to be the ones who decide their own ability to have children. This is grimly gratifying. But it is hardly the end. As one Sister who monitored the proceedings questioned, will this be the last of the trials?

Only after almost four years of pressure from family, press and U.S. government were the killers brought to justice. But thousands of Salvadorans have been killed in similar splurges of brutality by military forces who have come to feel immune to retribution. Indeed, higher-ups tried to cover up for the missionaries’ killers but could not withstand the glare from outside.

For the tens of thousands of anonymous villagers murdered by their fellow villagers there will never be any justice, not in this world.

Family vacations

Summer is vacation time, when weary parents pack their little and not-so-little ones into the family car and head for somewhere in search of rest and relaxation. At least, they hope for rest and relaxation. But because the family vacation can sometimes be more tiring and anxiety-producing than the constant work and pressure of the other 50 weeks of the year, it’s easy to forget that the main reason for vacations in the first place is to allow families to be together, having fun, getting to know one another away from the commotion of everyday living. But such a worthy purpose can be accomplished without necessarily “leaving for somewhere,” although it does demand “thinking” vacation.

What is “thinking” vacation? Simply, taking time to be together. Summer is perfect when the days are longer and, many times, it seems that life slows down. Taking family walks around the neighborhood in the glowing light of the setting sun might be a way to take a “mini-vacation” each evening. So can going to the beach or parks on weekends, and playing never-ending games of Scrabble or Monopoly or Parchisi or cards or domino or countless others—whatever the whole family can do together. Even watching television—with everyone in the same room—can be enjoyed more thoroughly when done together, as a family. Imagine discussing the pros and cons in a “60 Minutes” report or arguing over the “Moral” message of shows like “Dallas” or “Dinasty.”

And, of course, going to the movies as a family can be a whole lot of fun, especially if the expense is halted by attending a Saturday matinee. (They do exist, as do movies acceptable younger for children. The trick, always, is to have the parents watch it with their children and discuss it perhaps over ice cream—afterward.) The point is being together, having fun. And who knows, maybe if we put our minds to it this summer, we can continue, doing it this fall, and winter, and spring.

Then, family vacations will be what they should be—year-round.

Letters

Zero Pop. Growth’s ‘hidden motives’

To the Editor:

Catholic should not be deceived by Planned Parenthood or their companion organizations such as Tom Tomlinson’s Zero Population Growth, Inc. (letter to The Voice 5/18). Birth control by abortion is merely their first step in gaining acceptance of their real, hidden motives.

It takes very little reading to learn that their political objectives are to control the population through population control. In the new world order they expect to be the ones who decide if we can have children and how many, who will be sterilized and who must have forced abortions. The hang-dropped, the retarded, the elderly and the unwanted, whatever the reason, will be eliminated through infanticide and euthanasia.

Have we Catholics become so liberal that these people would expect us to join them in their scheme of mass murder? If we are giving that impression, God may have mercy on us.

JAMES W. CARROLL
Stuart

Fighting hunger on long range

To the Editor:

I read with interest in the Opinion section of The Voice the recent article, “Relieving and Curing Hunger,” by Fr. Joseph M. Champiquer. We clearly outlined and described the short and long-term approaches to fighting hunger.

The Bread for the World movement, with which I am involved locally and which Fr. Champiquer described, does follow the long-term approach. This organization seeks to address the root causes of hunger.

JEWISH COMMITTEE DEPLORES POSTERS

We urge others to do the same.

Faith Mesneckoff
American Jewish Committee

PAGE 14 / Miami, Florida / THE VOICE / Friday, June 1, 1984
**BY FR. JOSEPH M. CHAMPLIN**

**General Absolution: Pros and Cons I**

Two Michigan churches sponsored communal penance services during Lent, both with overflow crowds and both judge spiritual success by different criteria. The ceremonies were radically different: one included general absolution for all present and the other did not, but provided, instead, opportunities for individual confession after the introductory scripture service.

At the first, a Cathedral, people began to arrive one hour before the liturgy's scheduled start. By the time the presiding priest processed into the church many were standing in the aisles and even out in the church streets. The ceremony lasted one hour and since only a few clergy had come for this reconciliation rite, the rector imparted general absolution for all present.

Several miles from that Michigan Cathedral, a parish likewise filled the church for its penance service. In anticipation, the pastor had invited a good number of clergy and these men heard confessions for nearly two hours following conclusion of the liturgy.

**THOSE DIVERSE experiences highlight a rather on-going discussion among Church leaders about the benefits and liabilities of general absolution.**

I would like to summarize a few of the supposed positives and negatives and then offer a resume of several alleged negative results, citing in both treatments some interventions made at the Synod of Bishops in Rome last fall.

**Penance celebrations with general absolution, whether announced beforehand or simply anticipated by parishioners, attract large crowds. That, for some, seems to indicate the influence of the Holy Spirit in the Church today calling for a shift in our approach to the sacraments.**

**FOR BOTH reasons, therefore, the earlier promotion and later patterns as in the Michigan Cathedral, lay Foundation Catholic Christian Community Development Program. It is a work she has carried on ever since.**

Sister Christine has her Doctor of Philosophy degree in American Studies from St. Louis University. While she was studying there she became the organizer and coordinator of the St. Francis Xavier Church Neighborhood Improvement Program for the poor. She received not only her doctorate from St. Louis University but a special citation for community service.

SISTER MARY CHRISTINE has served as Chairman of the history department of Mater Dei College in Ogdensburg, N.Y. She also has served at the college as vice president for academic affairs, academic dean and as director of the Higher Education Opportunity Program.

She has had two books published, "Catholicism in the North Country" and "A History of the Foundations of Catholicism in Northern New York." She is writing a history of St. Mary's Cathedral parish in Ogdensburg, N.Y., and compiling a history of Ogdensburg.

Her interest in the community was shown in the 1976 commencement when she was a member of the board of directors of the St. Lawrence County Community Development Program. It is a work she has carried on ever since.

Today, because of her work, St. Regis Mohawk Reservation is the only Indian Reservation in the state where students can earn a junior college degree without leaving their homes, families or work. She is not only the students' academic counselor, but their financial, social and religious counselor as well. One man, who now has a master's degree from St. Lawrence University, wrote it would not have been possible without the help he had from Sister Christine.

She established adult education courses, worked to build a strong library on the reservation and arranged for audio-visual resources from other educational institutions. She worked with the Office of Indian Affairs and the Senior Citizens Center on the reservation, helped in writing proposals for federal grants and for help from foundations. One of the officials said they would not have their new building or bus except for her.

Sister Christine wrote the proposal for the Title VII Federal Nutrition Grants, served as a consultant in developing programs. She served on the council of a half-way house for alcoholics.

She coordinated religious education classes, began evenings of recollection, brings Communions to the elderly, leads prayer groups, and, as the pastor at St. Regis Mission wrote, she visits the ill and lonely of all faiths.

The leaders of the Mohawk Tribe praise her as their friend. She has done all of this, Bishop Brzana said, although she has been ill and had serious surgery. She truly shines the light of Christ.

**The Lumen Christi Award Winner**

What needs to be established at the very beginning is that Sister Mary Christine Taylor of the Society of the Sisters of St. Joseph of Watertown, N.Y., is only one person. That would seem to be evident but Sister Christine has just received the 1984 Lumen Christi Award of the Catholic Church Extension Society. That will mean there will be a listing of all she has done and it won't seem possible it could have been done by only one.

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(Dale Francis is a nationally syndicated columnist.)

**Time Capsules**

**Thinking Things over with Coolidge**

After Calvin Coolidge left the White House, he became a daily columnist, receiving one dollar for every column printed, or about $10,000 a year which was over three times his salary as President.

Some of his unique thoughts that he expressed in his newspaper column which was entitled, "Thinking Things Over with Coolidge," were:

- "More and more people are thrown out of work, unemployment results."
- "The final solution for unemployment is the return of $200,000 a year which was over three times his salary as President."
- "The future may be better or worse."
- "Raising tax rates does not seem to be popular."
- "I am for economy and after that I am for more economy."
- "Women's colleges are hotbeds of radicalism."

**Opinion**

"The business of America is business."

Edgar Bergen’s ventriloquist dummy, Charlie McCarthy, was carved by a Chicago bartender and sold at a local fair for $35, because local people that Louis B. Mayer, Winston Churchill and the King of Sweden all extended their hands upon being introduced to it.

*Miami, Florida | 1984*
The lessons of motherhood

My youngest child, Peter, had a birthday a few weeks ago. He was 21. This was the sixth time I had a child pass that milestone. So it shouldn’t have been a new experience to launch another child past the magic number that says they are old enough to be given away. It was.

But it was a momentous day for me and I was unprepared for the emotional reaction I had. If this were a decade or two earlier, readers might already be thinking that the birthday brought me sadness, a sense of ending and the beginning of the “empty-nest syndrome.” It used to be taken for granted that the twilight of motherhood left mothers feeling lost and lonely, useless and suddenly “unemployed” when the last child cross over into adulthood and independence. In the past decade, that assumption has done a flip.

Now articles come out saying that the empty-nest syndrome is really the empty-nest myth. Social science researchers find that mothers actually look forward to finishing that child-centered years. Many say they felt relief when the last child left. In fact, Patsy lives it as with me as does my 30-year-old daughter, Mary. I was so far away that it felt just plain free. I was overwhelmed with a terrific sense of relief. I kept repeating “The job is done!”

“I think I prayed to the Lord all day because motherhood is a choice, and I think I was praying for grace,” said a family friend. “I was soaring because I felt just plain free. I was overwhelmed with a terrific sense of relief. I kept repeating ‘The job is done!’”

I also learned how essential it is to be patient, with them and with myself. We all have much to learn in building a family and it requires selflessness and the willingness to try to understand others. It is worth recalling often that St. Paul describes love as “patient.”

Hard as it was, I was learned to allow my children their differences so that they could progress according to their own individuality. It was important also to observe everything without commenting on everything. That is hard for a mother to do, but is a choice demanded by wisdom. And I learned a mother must never criticize one child to another. That is dangerous ammunition to give to one child to play against another.

I also remembered how I remember each one the day came when they were in shock, for they had come to discover me not as a “mother,” but as a person, “Antoinette.” Once they saw me as an individual, with my own needs, strengths and limitations, then they could become my friends.

The job is over now and I am content. I am free of the responsibility for their care and development — though at- tached by love so strong it still scares me. That is the paradox of motherhood.

By ANTOINETTE BOSCO

Opinion

Nuclear arms and U.S. bishops

When the 97th Congress concluded its lame-duck session late in December, a letter was circulated among the 136 Catholic members of the House of Representatives opposing the Catholic bishop’s proposed stand on the nuclear arms race. One-hundred-twelve legislators did not sign it; 24 did.

The letter said “No true peace is possible unless human dignity is protected.” This is exactly the point Pope John Paul II made in his UN address. The bishops are in full agreement. The letter goes on: “The crisis we face today does not require morally equipollent, but the contention of human freedom against totalitarianism.”

No bishop believes that communism should be allowed to spread. And no bishop believes that the Soviet Union is the innocent victim of U.S. propaganda. But isn’t there some hypocrisy in singling out one brand of repressive totalitarianism for condemnation while approving others? Our legislators give millions of American dollars to repressive regimes which butcher their own people in the name of suppressing rebellion. All rebellion is seen as part of the “communist conspiracy.” By the same logic, I suppose the American re- evolution would have been labeled a communist conspiracy. The fact is that when workers are mistreated they rebel, when families are hungry they rebel, when people are murdered their survivors rebel.

If the 24 Catholic bishops who oppose the bishops are really worried about totalitarian abuses, I hope they will have the integrity to speak up when the time comes for appropriating funds to foreign governments which disgracefully and flagrantly violate human rights on a day-to-day basis.

The bishops are for mutual, verifiable nuclear disarmament. They do not want to give the military a blanket check to do as they will; they want a just peace more than anyone, but on moral terms. The major lesson was to give children time to grow up before making any judgment on whether they turned out right. I used to argue with parents often because they would be down on their teen-agers, convinced they were failures.

TEEN-AGERS FORGE a painful path to adulthood but most often they get there intact, shaped by the values of their parents. It’s up to us to hold back judging them until they become adults.

I also learned how essential it is to be patient, with them and with myself. We all have much to learn in building a family and it requires selflessness and the willingness to try to understand others. It is worth recalling often that St. Paul describes love as “patient.”

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The job is over now and I am content. I am free of the responsibility for their care and development — though attached by love so strong it still scares me. That is the paradox of motherhood.

(No News Service)

Without permission

Q. Do you think a girl who is 16 is old enough to go out with guys without parental permission from her par- ents? (Maryland)

A. In our area on Channel 22, the late night news always begins with the announcer saying, “It’s 11 o’clock, Do you know where your children are?”

His words are a dramatic reminder of the difficult obligations parents have in regard to their children. In all, it would be much easier for par- ents to let their children run free and perhaps wild. Keeping track of them can be a real hassle for the parents.

Many years ago at about your age, I felt that kids were hemmed in by all sorts of rules. Our parents were the many ways. They must try to foster not only the physical health of the child but also the psychological and moral health as well.

To put it another way, God asks your parents to help you as best they can to reach Christian maturity, a full measure of happiness. Any par- ent today knows there are plenty of obstacles that can damage or even de- stroy the young person’s chances of achieving maturity and happiness. Drugs, booze, reckless driving, the date who will use a partner in a selfish way, and so on.

If your parents are loving, con- scientious and generous, they will try to help you avoid these and other ob- stacles. One way they can do so is by keeping tabs on where you are and with whom. If your parents are loving, con- scientious and generous, they will try to help you avoid these and other ob- stacles. One way they can do so is by keeping tabs on where you are and with whom.

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Dear Dr. Kenny: I am a 22-year-old white woman who was raised in a family with a mother for 14 months. We were friends for 16 months prior to dating. There is no denying we truly loved each other.

My problem stems from my family. Although both my parents were actively involved in the NAACP and other civil rights groups even before the Civil Rights Act was passed, they are trying to discourage my relationship. Five of my nine siblings agree. My parents supported many inter-racial couples... until their own daughter was involved.

Their major concern is for the bigotry and children we have would face. I understand they are worried about our happiness. They have indicated complete love and support should we decide to marry, but they encourage our break-up. This contrasts what they taught me while I was growing up.

After 14 months of dating, I am well aware of the hatred and name-calling in the world. By glossing our relationship, wouldn’t we be giving in to this hatred rather than combating it with our own love?

Marriage is the ultimate test of prejudice. Many liberals like your parents believe in equal opportunity and have close friendships, but “not with my daughter you don’t.”

Your parents say they are worried about how bigoted all children of mixed race are. Yet, that will be something of a handicap, but not one that cannot be overcome.

What about children whose physical or mental handicaps? What about abused children? What about children whose parents do not want them?

We are no more handicapped than any other group of people. We do not compare to other problems children face.

Your parents are ignoring the great progress made in racial relations in the last 35 years. Remember that military and professional sports were completely segregated until the late 1940s. The civil rights movement spread through the 1960s. But we are in the ‘80s. While problems exist, the climate is much improved and we can be optimistic for the future.

Some time ago we wrote on inter-racial marriage. We received responses from inter-racial couples who have been together 10 years ago and from children, now adults, who had grown up in such families...
The Lord gave us a mission

BACKGROUND:
The readings for next Sunday tell us what happened after Jesus’ ascension. His disciples were confronted with a choice: they could go their separate ways, or they could continue the work of the Lord.

The gospel passage from John shows Jesus praying for his disciples. He asked his Father to give them the necessary guidance and strength to continue the work he had begun.

BY FR. JOHN DIETZEN

The second reading indicates that following the Lord isn’t always easy. Nor were the results always what the disciples hoped for.

REFLECTION:
Once the apostles and disciples of Jesus had heard the Gospel, they were confronted with the choice. Scripture tells us that they chose to try to share the Gospel of Jesus with others.

"You are the only Gospel some people will ever read!"

After all, that was what the Lord had asked them. The fact that we’re Christian today indicates how successfully those early disciples followed the Lord’s request.

One of the “church” words we don’t hear much any more is the word “mission”. A lot of us have forgotten that the Lord gave us a mission — to preach to all nations.

A lot of us have forgoten that the Lord gave us a mission — to preach to all nations, making His Gospel known.

making his Gospel known.

Don’t worry. You need not con-jure up images of hardship and travel to preach the gospel. You can do it right there in your own home or community. You can do it by letting Christ more fully into your life.

After all, you are the only gospel some people will ever read.

A former wife asks:
What about a Knight’s home life?

Q. I have a personal question to ask. Can a man be a member of the Knights of Columbus if he is divorced and is living with another woman? This man is my ex-husband. We were married for more than 25 years when I got a divorce with the advice and help of the priest from my parish.

I am told it doesn’t matter any more if a Knight is divorced and is living with someone else. He has all his poor health for what he did while we were married. Please answer. I need to know how he is living. I’m Mrs. M.

I’m Mrs. M. I’m tired of lying for him and am in a very complex situation. Perhaps it will help rather than harm all involved.

BY FR. JOHN DIETZEN

There was a time in the history of the Knights of Columbus that those who were not known to have fulfilled their Easter obligations, or who were divorced and remarried were promptly expelled, generally with the consent of the local pastor of chaplain.

After receiving your letter I asked a spokesman for the Supreme Council of the Knights of Columbus to describe their policy today. He correctly noted that the Catholic attitude has changed considerably in the past two decades, at least in that the church no longer excommunicates those who obtain a divorce and remarry. In fact it encourages them to continue the practice of their faith as best they can.

"This more compassionate and hopeful view also has been adopted by most of the Knights of Columbus councils," he said. "There is more concern about bringing the individual back to church rather than excommunicating him, so indeed he will be a practicing Catholic, rather than in rejecting him from our society. One possible exception to the policy would be a case of serious scandal.

I do know that national K of C officials have given much consideration to the problem in the past 10 to 15 years. They have concluded that it is difficult, if not impossible, to find a hard and fast rule which would govern every case and still be fair to everyone."

K of C spokesman.

T. M. Ralph

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Funeral Home

Plantsville, Florida

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Plantation, Florida

The Lord gave us a mission

The Lord gave us a mission

The Lord gave us a mission

The Lord gave us a mission

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obnoxious. The Shirley MacLaine character was so aggressively neurotic that I couldn't stand her. The dialogue was contrived. Maybe the movie improved after the first hour, but I lacked the patience to sit there and find out. I took a hike during a ridiculous slapstick scene that had MacLaine and Jack Nicholson flailing in the water after drunkenly driving off a beach in a sports car. This was supposed to be amusing, but it struck me as terminally stupid.

Many of you no doubt saw “Terms of Endearment.” You may disagree with my reaction to the movie. The difference of opinion is what makes horse races and life interesting. A friend of mine saw it and liked it. I could be wrong, but I hated it. Its huge popularity is a sign of society gone haywire, in my opinion.

My opinion is likely to find more agreement among Catholic press readers than among others, a thought that reassures me and makes me feel foundly grateful for the existence of these diocesan publications. I read several Catholic papers every week, and I look forward to their arrival. I learn a lot, and I find hope and inspiration in the spirituality expressed in the news stories, features, columns and editorials. We Catholics have a wonderful resource in our unique press. Where else could you see “Terms of Endearment” assailed, for example? I would be dismissed as a crank for ripping the movie in the secular media.

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Rosasco appointed Mercy Hospital president

Edward J. Rosasco, Jr., has been named president and chief executive officer of Mercy Hospital, succeeding Herbert E. Long, who retired April 30.

Announcement of the appointment was made by Sr. Josephine Marie, S.S.J., Chairperson of the Mercy Hospital Board of Trustees.

Rosasco joins Mercy last October as senior vice president and chief operating officer formerly working under Long for his generous support to charitable organizations and high-er education. He is nationally recog-nized for encouraging a commitment to community service and preserva-tion of natural resources by public in-dustry in his directorship.

The nationally known financier and industrialist will be only the eleventh recipient of the university’s highest expression of gratitude and appreciation.

The medal of praise was bestowed upon Rosasco for his generous support to charitable organizations and higher education. He is nationally recognized for encouraging a commitment to community service and preservation of natural resources by public industries under his directorship.

Rosasco is a graduate of Syracuse University, where he received a Bachelor of Science degree in Public Accounting. He also holds a Master’s degree in Health Care from The George Washington University.

The new hospital president assumes a hospital founded following inaugura-tion ceremonies conducted in the hospital’s chapel. Officializing was Sr. Josephine Marie.

The Dade County Medical Associa-tion’s Project Med-Lift is seeking means and services to help in El Salva-dor.

On Monday, a Taca Airlines plane carried 25 DCMC members Dr. Carlos Garcia-Rivera and 4000 pounds of medical supplies, left Miami for the country of El Salvador, to deliver the first of several Med-Lift shipments.

Throughout the five days in El Sal-avador, DCMC members inspected the different medical facilities, and found them to be in a desperate situation.

The hospitals throughout the country lack medicines and equipment. Med-ical procedures must be conducted un-der the most primitive conditions.

Rummage Sale, June 2, 1984, 9 a.m.-3 p.m., 11400 SW 137 Ave., Miami. Parish hall, 225 NW 29th St. in Wilton Manors.

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5A-Novenas

forget the wrong that is done to me,
and You who are in all instances of
me, I in this short prayer
convenience. Phone
creation. Phone
material desires may be. I

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and
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PRAYER TO THE HOLY SPIRIT
Holy Spirit, You who make me see
everything and who show me the way
to reach my ideal. You who give me
the divine gift to forgive and forget
the wrong that is done to me, and
You who are in all instances of
me, I humbly beg to whom God has
given such great power to come to
my assistance. Help me in my present
and urgent need. Return, prayer,
to make my name known and cause You to be invok-
ed among the nations, and to prepare the way
for our salvation. Amen.

PRAYER TO THE HOLY SPIRIT
Great Holy Spirit, come to me.
I am a poor sinner and I ask
You to come to me. I humbly beg to You in
great humility to help me. You who
have given us the divine gift to forgive
and forget the wrong that is done to me.
I, too, have sinned. Therefore, hear me,
I beg You in great sorrow. You have
given us the divine gift to forgive
and forget the wrong that is done to me.
I humbly beg You in great desolation.
A.D.

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martyr, great in virtue & rich in
curials, intercessor of those
who invoke your special patronage
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We are all artists in the image of God

By Cindy Liebhart
NC News Service

One night several years ago a friend and I sat in a dimly lit chapel, alone with a piano and a guitar. She was putting the finishing touches on a simple piece of music she had written for her parish's Lenten liturgies.

She admitted it had been a laborious, energy-consuming experience as she attempted to weave together words and melody in an original, personal way. She struggled with it, sometimes encountering blocks that prevented her from moving forward.

Other times the music just seemed to flow from her imagination as if it had a life of its own. She felt a sense of exhilaration that night as she completed the song.

HER EXCITEMENT stemmed from the fact that she had unraveled a tangled web of ideas, feelings and images from deep within herself and had found a way to give them expression and form. She had brought something new into existence.

Philosophers and theologians have written for centuries about the nature of creativity and the function of art. The two concepts seem to elude concrete definitions or short, easy explanations. Yet it has been said that the ability to create is at the core of human existence.

Acts of creation occur all around us every day. For a parent, just telling a story to a child can be creative. A group of citizens addressing the problems of homelessness or unemployment in a community can be creative.

But often when we think of creativity our minds leap to people like Beethoven or Shakespeare. How often do we view ourselves or the people around us as artists?

SCHOOL SISTER of St. Francis Dorothy Bock is program director for a center in Rockford, IL, that tries to provide opportunities for people to expand an awareness of their creativity.

"An artist dwells in all of us," said Sister Bock, a painter and sculptor. All people "have creative impulses within them, whether we are musicians or dancers or artists; whether we are parents or whether we cook creatively or decorate our home creatively," she added.

For her the essence of creativity is being able to take things that already exist and to see them in a new way; to connect them in a different way. In creating something, she said, "the whole person comes into play — mind, heart, soul, guts."

Sister Bock doesn't think people can expect to develop creative abilities in all fields. But she thinks most people are able to find one area in which to develop their creativity. And sometimes this helps them appreciate artistic endeavors in other areas.

"Every person is, in his or her roots, an artist," says Father Patrick Collins in his book "More than Meets the Eye: Ritual and Parish Liturgy" (Paulist Press, 1983). Father Collins is director of the Office of Christian Worship and Music for the Diocese of Peoria, IL.

He writes: "When the person's imagination is engaged in creating or perceiving the creations of others, that person is most like the Creator."

For Father Collins, what makes us like God is "the capacity to create... To create in his image is our human vocation."

Know Your Faith

GOD in the Human Situation

Genesis perspectives
'Big bangs', subtle truths

By Dolores Lockey

My husband was reading a book recently titled "The First Three Minutes," by Steven Weinberg. The title refers to the first three minutes of the known universe.

Weinberg is a Harvard University nuclear physicist. His theory is that in the beginning there was nothing: no time, no space, no matter, no light. Nothing.

Then an unimaginable explosion occurred. It not only brought time

"Every time another fossil is unearthed, every time a new star is noted ... the intricacies of the Mind of the Maker ... are uncovered a little."

and space into being, but it set off a series of critical events for creation as we know it.

But how could it all happen, this unimaginable explosion?

ACROSS THE Atlantic Ocean at Britain's Cambridge University, Stephen Hawking also probes the hidden parts of the universe. And he lives with questions about the reasons for its existence.

Hawking is a physicist and cosmologist, one who studies the origins of the universe. He once told an interviewer that he wanted to know why the universe exists at all and why it is as it is.

Later, a New York Times writer asked Hawking if this was his dream of a religious component. The scientist's reply, which strikes me as reverent, was: "I suppose so. But I would have thought that everyone would want to know that."

One senses that Hawking is reluctant to use the word "God" too lightly. One also senses his humility before the mystery that sustains the universe. In that sense, he is in the great tradition of Albert Einstein. A LARGER-THAN-LIFE statue of Einstein graces the front garden of the National Academy of Sciences in Washington, D.C. It is a seated figure, and college students like to have their photographs taken with it, as if they feel at home with one who himself felt so at home in the universe.

The enormity of Einstein's creativity is there, and so is the simplicity of his life. It causes me to wonder about his mind and spirit.

One of Einstein's biographers was Abraham Pais, a colleague who knew him for a number of years. Pais wrote that while Einstein's life was not one of prayer and worship, it was one of deep faith — a faith not easily explained. It was a faith that drew him into a life-long effort to discover the laws of nature.

What story can a glimpse of Einstein's faith in his remark, "Subtle is the Lord, but malicious he is not." The scientist further explained himself, saying: "Nature hides her secrets because of her essential loveliness, but not by means of ruse."

This remark reveals a profound respect for the cosmic order, and for the mystery behind that order. It reflects that insight of the ancient Israelites, from whom we learn that,

"Some have seen the entire scientific adventure as a threat to Christian belief in God as Creator and Sustainer. But I wonder how the scientific quest would detract from the glory of such a Creator?"

In the end, we can only revere what the mystery reveals.

Scientists like Weinberg and Hawking and Einstein focus much attention on the mysteries at the horizons of the galaxies. Others, however, dig into the earth, looking for clues to the beginning of human life.

Some have seen the entire scientific adventure as a threat to Christian belief in God as Creator and Sustainer. But I wonder how the scientific quest — the quest for knowledge about what was and is — would detract from the glory of such a Creator?

CLEARLY, Pope John Paul II welcomes the search and the searching. Not long ago he told a group of scientists: "All scientific progress, pursued with rectitude, honors humanity and is a tribute to the Creator of all things."

A statue of Albert Einstein graces the front garden of the National Academy of Sciences in Washington. Children enjoy climbing on it and college students like to have their pictures taken with it, as if they feel at home with one who himself felt so at home in the universe. (NC photo)

By Father John J. Castelot

NC News Service

The biblical authors of Genesis lived in a distant, prescientific age. Their preoccupations were quite different from those of modern, scientifically oriented people.

These ancient authors were concerned about God and humanity — and their interrelationships. In light of that fact, one of the points they wanted to make concerned humanity's dependence on God.

To this end they pictured God as responsible for everything we have. It was not the style of the biblical authors to deal in abstractions. Rather, pictures and stories were their medium of thought and expression.

THERE ARE actually two creation accounts in Genesis. The author of the account of creation that begins in Genesis 2:4, was masterful. The truth he most wants to tell about, however, is the relationship of God and humanity. The account provides a backdrop for the moving drama of God's creative love and humanity's selfishness.

During their exile in Babylon, God's people ran the risk of becoming assimilated into the polytheistic culture they encountered. A concern of the Israelite priests was to counter this. The creation account in Genesis 1:1-2:4, written later than many people may realize, reflects this.

The Babylonians had their own story of the creation. It reflected their belief that the universe resulted from a chaotic struggle among squabbling divinities. THE GENESIS account counters this crassly pagan myth. It insists that the universe is the work of the one true God, not the result of a chaotic struggle among divinities.

So how did the universe begin? Scientists are still working with theories of this, theories that sometimes seem to conflict with each other. This is not an answer to the question of "how" the universe was created.

What the Bible does tell us is that God created the world. The biblical authors were theologians, not scientists. For that very simple reason there can really be no conflict between the Bible and science — except, of course, when either scientists or theologians exceed their role...

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Kindergarten students Alex Arrieta and Ana Maria Espino, and 8th graders Melanie Martinez, James Hoffman, Maria Carolina Alvarez, Luis Pedraza, Lynette Cardoch and John Humphreys, participate in the crowning of the Blessed Mother.

Perhaps this kindergarten student is dreaming of the day she will be old enough to walk down that special path and crown the Blessed Mother.

So who sez boys can’t handle flowers? Grinning 7th graders in charge of arranging the flowers around the statue of the Blessed Mother, seem to enjoy their task and the festivities.

It was a day for thoughtful prayer, uplifting songs, scrapbook photos and cherished memories. In the early morning sunshine on May 15th before classes began, 910 students of St. Theresa in Coral Gables gathered to pay tribute to the Blessed Mother in the traditional May procession. The event culminated with hundreds of colorful flowers being laid at the feet of the Blessed Mother’s image. The procession is a tradition in Catholic schools across the country. At St. Theresa’s, students look forward to their year in eighth grade because that is when they can be selected to take part in the crowning ceremony, a beautiful way to end their last year at the school.

Well-dressed and well-behaved, children at St. Theresa’s look proud of themselves, after finishing songs and prayers of devotion.

“And the little children shall lead them.” One by one, students file past their teacher and in orderly fashion, contribute their flowers for the crowning ceremony.