Population control meet opens

Vatican delegation opposes illicit means

MEXICO CITY — The International Conference on Population opened this week with a call on governments to stabilize world population and create a globe “free from the capricious inequalities of development and threats of environmental degradation.”

The call was made by Rafael M. Salas, head of the United Nations Fund for Population Activities, who is also president of the conference. Some 1,500 delegates from about 150 countries attended the talks, scheduled to end Aug. 13.

The Vatican has sent a six-member delegation critical of international population policies which stress slowing population growth through birth control methods opposed by church teaching, such as contraception, sterilization and abortion.

Pope John Paul II reiterated that position in a June 7 private audience with Salas. He told the U.N. official that the church condemns “all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children.”

He also said that development strategies should be based on a “just worldwide socio-economic order.”

The United States, in a pre-conference statement, stuck to its position that it would not permit the use of American funds for family planning programs which promote abortion and involuntary sterilization.

Ambassador James Buckley, who heads the U.S. delegation, said that family planning programs which receive aid funds would be required to place the funds in “segregated accounts” which do not support abortion programs.

Buckley also said that the United States “does not believe that we face a global (population) crisis.” He said the United States will continue to support “responsible” population programs, excluding sterilization and abortion. But he said the Reagan administration rejects the “Malthusian pessimism” of past (Continued on page 7)

Blind priest lights way for others

By Betsy Kennedy
Voice Staff Writer

Meet Father William Grass, C.M.

He is a friend who makes you feel that you could still hit a home run after you’ve struck out twice at the bottom of the ninth inning.

He is a man who laughs often and genuinely believes, “If you’re happy you make others happy, so why go around with a sad face?”

He is a dedicated priest, who despite his own blindness, still lights the way for others.

It was two years ago when Fr. Grass lost his sight, quite suddenly due to diabetic retinopathy (a hemorrhaging in the eyeballs brought on by diabetes). For a while after the dark curtain fell, the usually jovial priest became despondent. His sight had failed just months after a serious heart operation and he felt he had been “hit by a double whammy.”

Ironically, the visual loss happened while he was at a movie. The diabetes had apparently won a cruel victory. But Fr. Grass still had another battle to fight — against self pity.

“I went through a period of mourning, of loss. Something of me had died. But I picked myself up and remembered I was not alone. The Lord would still be there, even in the darkness.”

He waited patiently “for the Lord to show me what direction my life would take.” (Continued on page 12)
News at a Glance

VATICAN pays $240 million share of debts

The Vatican Bank, formally known as the Institute for Religious Works, or IOR, agreed May 25 to make a voluntary contribution of about $250 million towards a general settlement with creditors of Italy's Banco Ambrosiano, which went defunct in an international scandal, Vatican sources acknowledged. The sources, confirming reports in the Italian press, said Vatican-appointed delegates paid $240.9 million to a Banco Ambrosiano holding in Luxembourg, which will distribute it among 109 creditor institutions. The Vatican Bank, formally known as the Institute for Religious Works, or IOR, agreed May 25 to make a voluntary contribution of about $250 million towards a general settlement with creditors of the Ambrosiano.

Lutheran Church endorses nuclear deterrence

The Lutheran Church in America, divided over the morality of nuclear deterrence, adopted a social statement on "Peace and Politics" at its biennial convention in Toronto. The top decision-making body of the 3-million-member church approved the statement by a vote of 557-52 shortly before its business sessions closed. An effort to amend the statement to say that "the strategy of nuclear deterrence cannot be embraced as one that adequately deters" failed by a vote of 319-354, after extended debate.

Former NCC leader begins new career

(RNS) Dr. A. James Armstrong, who last fall resigned his post as a United Methodist bishop and later surrendered his ministerial credentials, is beginning a new career in Washington, in which he says he will try to get interests often viewed as antagonistic — church groups and transnational corporations — to talk to one another. Dr. Armstrong, who also serves as the president of the National Council of Churches last November, told Religious News Service on June 6 that he has accepted positions with three Washington-based organizations whose aims are related. Dr. Armstrong said he had not yet made a decision about transferring his clergy credentials to another denomination.

State Catholic men's group opposes ERA

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PROVIDENCE, R.I. (RNS) — The state's largest Roman Catholic men's fraternal organization, the Knights of Columbus, has put itself on record against passage of a state Equal Rights Amendment — unless language is added to prevent its being used as a basis for state-financed abortion. In a resolution approved unanimously by delegates at the group's recent state convention, the Knights called abortion "an abominable crime upon the most defenseless of the human family" and asserted that the ERA proposal most often favored by ERA proponents "embodies language reinforcing the concept of abortion-on-demand.

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Bogus Jesus sex film sparks public outcry

By Cindy Liebhart

A false, 7-year-old rumor that a movie on the alleged sex life of Jesus is being produced has sparked a new public outcry in the nation's capital, with the National Council of Churches last November, told Religious News Service on June 6 that he has accepted positions with three Washington-based organizations whose aims are related. Dr. Armstrong said he had not yet made a decision about transferring his clergy credentials to another denomination.

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Bishop fights Nicaragua Marxism

WASHINGTON (NC) — Nicaraguan Archbishop Miguel Obando Bravo has organized a campaign to prevent his country from turning Marxist, and has received help from the chairman of W. R. Grace & Company, according to a report of a meeting between the archbishop and a company officer.

The archbishop has a “development plan” for the Managua archdiocese, the report said. The plan focuses on leadership training for local Catholics which emphasizes orthodox Catholicism and some community development-type skills, according to a May 9 memorandum addressed to J. Peter Grace.

Grace, a prominent Catholic, is chairman of the company and has close ties to the Reagan administration.

According to the memorandum, the archbishop regards his program as “the best organized opposition in Nicaragua to the present government’s efforts to change the country into a Marxist-Leninist society.”

The memo’s author recommended “further contact” with the archbishop “for the purpose of developing an aid conduit.”

Aid in the form of teaching materials and religious articles was subse-

quently provided by the Sarita Kenedy East Foundation, which is chaired by Grace, said a company spokesman.

The memorandum summarizes a conversation in New York between the archbishop and John J. Meehan, identified by a company spokesman as an administrative assistant. A copy of the document was obtained by NC News.

The company spokesman, Chris Tofalli, said that Meehan has “not taken attribution” for the memo, but “no one’s denying that it’s authentic.”

The meeting was arranged by Mario Paredes, director of the Northeast Pastoral Center for Hispanics in New York.

Archbishop Obando Bravo said that he was not promoting a political line, but “wants to protect the Catholic faith of his people,” according to the memo.

The New York Times quoted the archbishop as saying that his training units are “pastoral cadres, not military cadres to overthrow governments.”

According to the memo, the archbishop has organized the Managua archdiocese into small groups of Catholics who are given leadership courses, religious instruction and training in hygiene, nutrition and some manual skills.

“Leadership is stressed and sound, orthodox religion is offered to show that ‘liberation theology’ is in error,” according to the memo.

Archbishop Obando Bravo has “given all of his resources and skills to developing leaders who can oppose the Sandinistas and his program has been given good marks,” the memo said.

After the meeting, company executives arranged for Catholic films, Bibles and rosaries to be sent by the Sarita Kenedy East Foundation to the archbishop to aid the archbishop’s efforts.

Marriage talks aimed at ‘confusion’

Archbishop Miguel Obando Bravo of Managua (left) prays at Mass after a demonstration over expulsion of 11 priests by the Marxist government of Nicaragua several days ago. (NC photo)

Tofalli said the rosaries were confiscated by Nicaraguan authorities.

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Vatican begins sharing art treasures with world

Seeks to evangelize by using media

By John Thavis

VATICAN CITY (NC) — For centuries the Vatican has carefully guarded its privacy. Now, however, it is using art and media projects to bring its images, and that of the papacy, to a growing worldwide audience.

Last year's U.S. tour of Vatican art showed the evangelical, cultural and financial potential of such projects. The Vatican's recent emphasis on using modern communications and its willingness to share its cultural heritage have left virtually no medium untried.

In addition to the unprecedented loan of art works, other Vatican projects include the marketing of manuscripts, the sale of reproductions rights to the Sistine Chapel frescoes, a long-playing record using poems written by Pope John Paul II and Vatican-produced films and videocassettes about the pope.

Using the media

"The media," the pope said during a worldwide communications day last year, "can become, with their contemporary eyes, the most remote corners of the earth."

"Beginning with the U.S. tour, we've been trying to participate in more joint ventures," said Carlo Pietrangeli, director of the Vatican museums. "More projects are on the way," he said.

This summer opening up the Vatican and its treasures began with Pope Paul VI, who wondered whether the church had become "jealous custodians of the works of the past."

"We felt ... we had to move out of the "mausoleum" concept and let people participate." - Abp. P. Marcinkus

Shortly afterward discussions began that led to last year's U.S. tour of 237 Vatican art works in the exhibit, "The Vatican Collections: The Papacy and Art."

"We felt at that time we had to move out of the "mausoleum" concept and let people participate," said American Archbishop Paul Marcinkus, one of the exhibit's planners.

"The Vatican is looking for a return of its evangelical purpose," he said. "The works sent to the U.S., for example, were evangelical in the sense of what man is and what he's trying to achieve. They represent man's yearning for his best — and after all, that's part of our job, too."

Archbishop Marcinkus, president of the Vatican bank, called the financial aspect of the art loans and media projects "a secondary goal."

"Our argument was not, "Let's send this stuff out and make a lot of dough," he said.

Financial Rewards

Nevertheless, the financial returns on many of the initiatives have made it possible for some Vatican art departments to think of becoming financially self-sufficient for the first time.

"We're trying to lift from the Holy Father this burden of maintaining works of art, because people who give to the church give for pastoral work, not for preserving statues," said Walter Penegati, Vatican museums secretary and comptroller.

The Vatican received $580,000 from the Metropolitan Museum of New York to restore the works in the U.S. exhibit. Royalties of between 10 and 15 percent on sales of books, reproductions and audiocassettes accounted for profits described by Penegati as "more than $2 million."

This money has been allocated for art restoration at the Vatican museums. Penegati said, in addition, significant contributions have begun to flow from Americans who were interested in new ways to lend the Vatican museums through the show.

A New York group, for example, has opened a laboratory for the restoration of marble works, and a Chicago group has paid for the restoration of "The Madonna of Monte Luo," a painting by the school of Raphael.

The Vatican began sharing its unused art treasures with the world.

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- More convenient locations; more merchandise to select from; more stability in value without sacrificing quality (you can actually pay less);
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Controversy over religion grows

By Jerry Filteau
NC News Service

Controversy over religion and politics, which has already played a significant role in the 1984 presidential campaign, received a new boost mid-way between the Democratic and Republican national conventions.

In early August, New York Gov. Mario Cuomo, a Catholic and a Democrat, said the issue was already out there but had been "co-opted by a single kind of religious group." He said Democrats should take the initiative and expand the debate beyond a few issues into the whole range of questions over religious values and public policy.

Vigorous debate already enveloped quite a few specific issues in the current campaign:

- Is Democratic vice presidential nominee Geraldine Ferraro a "good Catholic" when she supports legalized abortion, as a reporter asked her on the first day of her campaign?
- Is President Reagan a "good Christian" when he preaches for social policies that are "terribly unfair" to the poor, as Ferraro asked in her response to the reporter's question?
- Are the Democrats ignoring the views of Pope John Paul II when he speaks against the expulsion of priests from Nicaragua by that country's Sandinista government, as President Reagan and Vice President George Bush have suggested?
- Or is it the Republicans who have "co-opted" religious concerns about foreign policy, such as the deaths of American nuns in El Salvador or the campaigns against church leaders in South Africa, as Cuomo claimed in the Democratic National Convention keynote speech that put him into the national limelight?
- Did Archbishop John O'Connor of New York go too far in telling Catholics how to vote, according to Cuomo, when the archbishop said, "I see how a Catholic in good conscience can vote for a candidate who explicitly supports abortion?"
- Did Archbishop James Hickey of Washington go far in the other direction, giving Catholic voters such a long list of political issues to address that he "effectively muzzles and handcuffs Catholic voters" by "minimizing" the abortion issue, as claimed by the conservative Catholic weekly, The Wanderer?

Religion as 'weapon'

Gov. Cuomo argued in his interview with the New York Times that President Reagan played a major role in creating the controversy because he "has wrapped himself in religiosity.

Reagan has used religion aggressively as a weapon, as a tool."

Speaking to reporters in Washington Aug. 3, Cuomo said, "We see the president repeatedly making much of religious issues like abortion, homosexuality. We see him in religious settings. All of this is not inappropriate. What I am suggesting is that there are other religious people... The whole question of religion and politics is in danger of being co-opted by a single kind of religious group."

After Cuomo criticized Archbishop O'Connor, the archbishop said in future issues of his archdiocesan paper he would present church teachings "on abortion and other public policy issues with significant moral dimensions," but he would leave it up to voters to determine whether the positions of candidates are in accord with church teaching.

A week earlier, however, the St. Louis Archdiocesan Pro-Life Committee held a press conference specifically for the sake of "cautioning voters" about the Democratic platform on abortion. The archdiocesan committee called abortion the "central, basic issue" of this year's presidential campaign.

Bishop Elden F. Curtiss of Helena, Mont., has written that Catholics face a "serious moral dilemma" over the Democratic ticket's pro-abortion platform. He argued that the archdiocesan committee's call for the bishops to speak out against abortion violated the bishops' commitment to the separation of church and state.

In his first official campaign appearances, the president attended the funeral of TV personality Merv Griffin.

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WASHINGTON (RNS)—A new lobbying effort on behalf of the Equal Rights Amendment is directed at Congress, but at the U.S. Catholic bishops.

ERA supporters have begun a letter-writing campaign aimed at influencing a committee of six bishops who plan to make a statement on the issue in September, just as the presidential election campaign begins to pick up steam. The Catholic hierarchy has traditionally taken a neutral stand on ERA, but has recently moved toward opposing it out of fear that it would expand abortion rights.

"We're urging the bishops to either support the ERA, or to delay their decision to allow a reasonable time to pick up steam. The Catholic hierarchy has traditionally taken a neutral stand on ERA, but has recently moved toward opposing it out of fear that it would expand abortion rights," said Sister Maureen Fiedler, one of the organizers of the letter drive.

"My concern is that the bishops will try to avoid a statement against the ERA. But we're also concerned that a statement against the ERA will further alienate many Catholic women from the Church," Sister Fiedler said.

"We think that what the bishops say could have an effect on the overall fate of the ERA. But we're also concerned that a statement against the ERA will further alienate many Catholic women from the Church," Sister Fiedler said.

Appeals for letters to the bishops have appeared in the July newsletters of the 1,500-member Women's Ordination Conference, which supports the ordination of women to the Catholic priesthood, and the Quixote Center. Both groups are based in Washington. The Quixote Center normally concerns itself with Latin America issues, but is staffed by Catholic feminists, among them Sister Fiedler.

Other groups calling for letters are the Washington-based Pilsen for Equality, established to support women's rights in the church and society, and the National Assembly of Religious Women, a national grass roots organization of progressive Catholic nuns.

The six members of the hierarchy targeted for letters are Cardinal Joseph Bernardin of Chicago, Archbishop Anthony Bevilacqua of Philadelphia, and Bishops Anthony Bevilacqua of Philadelphia, Edward Hughes of Pittsburgh, Geraldine Ferraro (D-N.Y.), has strongly supported the ERA, while President Reagan has resisted it.

The bishops have already decided to postpone a draft of a separate statement on Catholic social teaching and the U.S. economy, in order to avoid any accusation of political partisanship.

70 W. 42nd St. — New York, N.Y. — Phone 642-7266

"We think that what the bishops say could have an effect on the overall fate of the ERA. But we're also concerned that a statement against the ERA will further alienate many Catholic women from the Church."

World nations study population control

(Continued from page 1)

studies which suggested that "humanity is about to breed itself into perpetual scarcity and poverty."

Buckley rejected suggestions that the policy was linked to President Reagan's re-election efforts. He said it was merely a reassessment of existing American standards.

He said that funding affected by the new policy would be re-directed to other population programs and that the administration would seek increased funds for such programs in the 1985-1986 fiscal year.

Buckley said that while countries have a right to decide their own population policies, the U.S. also has the right to decide "under what conditions in specific countries" its funds can be used.

He declined to name countries which might be affected, saying that judgments would be made by the agencies which administer the funds. Salas, in his opening speech, urged the delegates to work energetically to stabilize the world population, which is now 4.8 billion and is expected to continue increasing for the next 110 years.

He said population programs should be sustained "until the program of population is in sight. But he also said that in striving for that goal, governments must guarantee the dignity and freedom of all humans and must take into account the availability of resources, technological progress and social innovations."

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By Jerry Filipeau
NC News Service

The differences between Catholic church leaders and economic conservatives over morality in the U.S. economy began to take clearer shape with a series of hearings at the end of July.

On July 26 in Washington a long list of speakers attacked government planning of the economy, saying the most effective way to achieve greater wealth for all is the natural operation of free market forces.

The following day the scene was New York. The speakers were wary of unbridled economic competition and wanted government to take responsibility for millions which the capitalist system leaves by the wayside. Some also posed sharp questions about the effects of U.S. - style wayside. Some also posed sharp questions about the effects of U.S. - style.

BISHOP CHARGES:

Some opponents use 'dubious means'

By NC News Service

Archbishop Rembert Weakland of Milwaukee has criticized organizations such as the Catholic Center, which conducts conservative seminars nationwide, for using "dubious moral means" to challenge some Bishops' policies.

In a statement released with the early August publication of copyrighted stories in two Catholic newspapers about the activities of the Catholic Center, Archbishop Weakland said any group can share insights with bishops through dialogue.

"To politicize the church, however, and to undermine its structures by dubious moral means, cannot be condoned," the archbishop said.

"We are confident that the faithful will recognize such latter tactics, especially when they stoop to slander or injustice, for what they are and reject this as not being of the Spirit," his statement said.

The copyrighted articles said the Catholic Center was holding workshops in dioceses across the country to "teach organizing tactics designed to confront 'progressive' bishops and create 'networks to force change in each diocese.'"

The articles said weekend seminars sponsored by the center encouraged participants to portray bishops as frustrated politicians, to infiltrate diocesan social justice commissions and committees, and to file complaints against spending practices of the National Conference of Catholic Bishops.

Archbishop Weakland's statement did not specifically name the Catholic Center, but the speakers this time were again from two conservative organizations. Some opponents are pulling out because those needs can be met only by constantly producing more wealth, not by redistributing existing wealth.

Praising capitalism

On July 30 it was New York again, but the speakers this time were depicting more forms of international economic regulation and in some cases arguing for the export of capitalism as the best hope for the Third World.

The witnesses at the July 26 and July 30 hearings were addressing members of the Lay Commission on Catholic Teaching and the U.S. bishops' committee.

By contrast, the most recent economic statement by the U.S. bishops — a November 1982 resolution on the economic crisis — declared that "justice demands that the government maintain its proper role in guaranteeing that basic human needs are met in our society... Our Catholic tradition has consistently held that all persons, made in the image and likeness of God and endowed with a fundamental human dignity, have a right to such basic necessities as employment, adequate income, food, housing, medical care and education.

"The protection of these basic human rights and the promotion of the common good are positive and legitimate functions of government. To weaken or abandon this important role of government would be a serious mistake."

That philosophy was reiterated at the July 27 hearing, in which the bishops' committee listened to view points of mainstream Jewish and Protestant leadership.

Questions and answers presumed that the government has a proper and rather extensive role to play in regulating economic activity and guaranteeing that human needs are met, and the real question concerned how it should play that role, not whether it should.

ECONOMY. The July 27 hearing was convened by the committee of Catholic bishops working on the same topic.

Both the lay commission and the bishops' committee are drafting long letters to provoke American Catholic thinking about the moral issues that must be faced in making complex economic decisions.

The lay letter in final form and the bishops' pastoral letter in first draft are both scheduled for release in early November after the national elections and before the bishops' annual fall meeting. The final version of the bishops' letter will not be available until November 1985, after two more rounds of debate and redrafting.

In the meantime, however, past stands of the U.S. bishops on economic issues — such past positions are always a major resource that emerged include:

• Free enterprise is the key to meeting human needs, because those needs can be met only by constantly producing more wealth, not by redistributing existing wealth.

• Government interference in the forces of the marketplace distorts the relation between production of new wealth and profits. This introduces inefficiency and often serves to entrench dependency, creating a permanent class of poor and degrading the dignity of the people they are intended to help.

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**Olympics' Catholic roster**

LOS ANGELES (NC) — The Tidings, newspaper of the Archdiocese of Los Angeles, compiled a list of Catholic connections in the 1984 summer Olympics:

- Gymnast Mary Lou Retton, graduate of Fairmont Catholic Grade School, Fairmont, W. Va., gold medalist in overall women’s gymnastic competition.
- Theresa Andrews of Annapolis, Md., won gold medals in 100-meter backstroke and the 4x100-meter medley relay.
- Basketball players Chris Mullin of St. John’s University, Patrick Ewing of national champion Georgetown and Joe Kleine of Arkansas, who attended Notre Dame for two years.
- Basketball player Leon Wood from California State University at Fullerton, who as a prep star in 1980 took part in the Offertory procession of the youth Mass at the Los Angeles Archdiocesan Religious Education Conference.
- Light flyweight boxer Paul Gonzales, trained by Al Stankie, Los Angeles policeman.
- Baseball players Mark McGuire, a graduate of Damien High School in LaVerne, Calif., and Jim McGuire, a graduate of Creighton Prep in Omaha, Neb.; Pat Pacillo of Seton Hall University, and Mike Clark, who graduated from Jesuit High School, Baltimore.
- Patrick Kennedy, a graduate of Archbishop Keough High School in Baltimore.
- Basketball player Leon Wood from California State University at Fullerton, who as a prep star in 1980 took part in the Offertory procession of the youth Mass at the Los Angeles Archdiocesan Religious Education Conference.
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**Priest coined Olympic motto**

BOSTON (NC) — The official Olympic motto, “Citius, Altius, Fortius,” was coined in 1985, the year before the first of the revived games, by a French Dominican priest, Father Jean Henri-Martin Didon, reported The Pilot, Boston archdiocesan newspaper.

Father Didon was one of the most celebrated preachers in Europe during the latter half of the 14th century, well acquainted with social problems as they related to youth.

The priest was asked by the father of the modern Olympics, Pierre de Frédy, Baron de Coubertin, to coin a suitable motto to characterize the opening Games of 1896 and all other Games to follow.

The priest’s proposal, offered to the Olympic Committee in 1895, was simple: “Citius, Altius, Fortius,” by which he meant “Faster, Higher, Braver.” Later translators preferred the version used today, “Swifter, Higher, Stronger.”

Earlier, Father Didon had had an international Olympic Congress at LeHavre, France and Baron de Coubertin began promoting the Games’ revival. The priest’s topic was “the influence of morality on athletic sports,” a speech which reportedly helped persuade congress participants that a new Olympic was not only feasible but perhaps even necessary for international harmony.

**Swimmer shares victory with paralyzed brother**

OSAGE ANGELES (NC) — When Al Stankie brought Paul Gonzales from the street fighting scene to the boxing ring, “he was the meanest 10-year-old kid I’d ever seen.”

Ten years later, Stankie, a Los Angeles policeman whose beat is coaching street youths, watched as Gonzales converted in Olympic boxing at the light flyweight level.

Gonzales was one of the many recruits Stankie found among 11 Mexican-American gangs on the east side of Los Angeles.

"I told him he was a fool to be wasting his time fighting for territory in the Flats when he could make a champion," recalled Stankie, a member of Holy Family parish in the Los Angeles suburb of Artesia.

Stankie had given up his own dream of becoming a boxer to coach the youths he found fighting in the streets.

"I was a member of the Los Angeles Police Department with a dream of being a boxer," he said. "I fought on weekends and trained on my own," Stankie said. "Finally I quit the force to devote fulltime to boxing. I fought for four years as a light heavyweight but found myself too old and too slow.""After losing a televised fight against Mike Quarry in which he was cut badly, Stankie decided to "hang it up." He rejoined the police department with the fulltime job of coaching boxing in the basement of a force division.

Two weeks after Stankie approached him, the Gonzales youth "came in the back door because he was afraid if he’d been seen he would be pegged as a snitch," Stankie said. "I guaranteed him that if he worked with me he would be a champion." Gonzales said that during the training regimen that followed Stankie became a father figure. Four years ago Gonzales moved in with Stankie and his family.

"He lives in both worlds," Stankie said. "I know how tough it can be for a Chicano on the streets, he needs the opportunities just aren’t there unless you have direction and help and are willing to work. He is living in a white picket fence atmosphere now, but knows who he is and where he comes from."
Members of the People of Praise have been involved with Charismatic Renewal from its beginnings in 1967. Members of the People of Praise Community, the Ranaghans and their six children live in South Bend, Indiana. They are former members of the National Service Committee where Kevin served as Executive Director from 1971 to early 1984. Dorothy has a Masters in theology from the University of Notre Dame. Kevin, a permanent deacon, received his Ph.D. in theology also from Notre Dame. Kevin and Dorothy are co-authors of books on Catholic Pentecostals.

Rose Hall from Grenada, West Indies. Rose, a registered nurse by profession, is coordinator of the Catholic Charismatic prayer groups in Grenada and a member of the Caribbean Service Team for Catholic Charismatic Renewal. She will tell how the Lord sustained his people in Grenada during the past few years and of how the Church survived in the face of communism.

A special workshop for priests will be held at St. Vincent Church in Margate on Friday from 3:30 p.m. to 5:30 p.m., followed by dinner. There is no charge for the workshop which will be led by Msgr. William McKeever, pastor of St. Agnes Church in Key Biscayne and the Archbishop's Liaison to the Charismatic Renewal. Guest speakers will be available to answer questions. All priests are encouraged to attend. For more information call Catholic Charismatic Services at 987-8554 in Hollywood.

The conference will begin at 7:30 p.m. on Friday with opening prayers and a talk by Bishop Agustin Roman who is the Episcopal Moderator for Charismatic Renewal in Florida. Be sure to check the program which will include talks and testimonies by local priests and laity. There will be workshops for teens and young adults on Saturday afternoon and Healing Prayer teams will be available to minister to individuals during the lunch and dinner breaks on Saturday.

Everyone is invited. While there will be on site registration before each session, anyone planning to attend the conference is encouraged to register early as a sellout is expected again this year. Tickets are $12.50 for adults and $5.00 for teens for the entire weekend. They may be purchased by sending a check or money order to Catholic Charismatic Services, P.O. Box 6128, Hollywood, Florida 33010-0128. A limited number of headsets are available for direct translation from English to Spanish. There is a $3 rental fee for the headsets which must be ordered in advance.

POMPANO BEACH, Fla. (NC) — Henry's Hideaway in Pompano Beach is no ordinary cocktail lounge. Operated on the grounds of the Catholic church as a private club with a state liquor license, it mixes "spirit" with parish community spirit.

Father James Reynolds, pastor of St. Henry Parish, said the goal of the club is "to help people to have better communications with each other and become more happy and holy. We want to bring families back to the church as the center, not only of their religious lives, but also their social lives such as in the old days."

Father Reynolds said when the parish hall was completed recently he was concerned that it would not be used enough. When a friend who owns a chain of restaurants announced plans to close a restaurant and lounge in Pompano Beach, the priest asked him for the bar.

Given permission by Archbishop Edward A. McCarthy of Miami to try the private club on an experimental basis, St. Henry's men's club lounge in Pompano Beach, the priest asked him for the bar.

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OBAU IV

Lay ministry training to be offered soon

A new program designed to train the laity in Christian living, ministry and leadership is being offered during the fall.

All those who feel they have a call to be "leaven" in the community-at-large as well as those who desire to make a long term commitment as ecclisial lay ministers are welcome to begin this program, according to the office of Lay Ministry.

This program is designed for a minimum of two years during which all participants will explore their identity as ministers in view of their Baptism and Confirmation and reflect on the role of the laity of the 1980s in the Church and in the world.

Upon satisfactory completion of the second year, participants will receive a certificate of readiness for ministry. For those who have successfully discerned a five year commitment to serve as ecclisial lay ministers, there will be a third year in which they will be equipped in the ministry of their choice.

Candidates are being sought for this program which will "equip" one to be a happier and more effective follower of Jesus.

Some places are open for this program which will meet one Saturday a month at Visitation Parish in North Miami. There will be an orientation meeting on August 16 for all those who have previously applied. Please call the Office of Lay Ministry, Pastoral Center, 757-6241 for an application.

Catholic schools calendar

August 20 - Teachers report
August 27 - Students Report
September 3 - Labor Day holiday
October 26 - First Quarter ends
October 29 - Teacher Workday (no classes for students)
November 22-23 - Thanksgiving holidays
December 24 to - Christmas holidays
January 6 - Winter term begins at end of classes on Dec. 21
January 18 - Second Quarter ends
January 21 - Teacher Workday (no classes for students)
March 22 - Third Quarter ends
March 25 - Teacher Workday (no classes for students)
April 5-14 - Easter Holidays - Vacation begins at end of classes on April 9
May 27 - Memorial Day - holiday
June 7 - Last day for students
June 10 - Last day for teachers
Tamarac seniors get place to hang out

There couldn't be a more important project for the city of Tamarac, the mayor said.

Several state senators and representatives from federal agencies agreed at a ribbon cutting ceremony last week.

Although that may sound like the opening of a convention hall or sports arena, it was the opening of a small senior center which is no small thing in a city whose population consists primarily of elderly.

The Central West Senior Day Care Center which will serve some 36 clients daily will be administered by the Catholic Community Services and receives funding from area-wide Agency on Aging.

Though the center, located at 6205 N. University Drive, is currently in need of volunteers, a variety of activities are planned, including basket weaving, arts and crafts, and discussion groups.

Transportation to the center is available, including a wheelchair van. A warm noon meal is served by caterers.

A survey of the area showed that current facilities were not meeting the needs of the elderly. The new senior day care center will cover the areas of Tamarac, Plantation, Sunrise and Lauderdale Lakes.

Latin American appeal at Mass next Sunday

Dear Friends in Christ,

South Florida has become the gateway to Latin America. The State of Florida has had a Hispanic culture since 1565 when Spanish explorers and missionaries founded the City of St. Augustine, and established the Catholic Faith in Florida over four hundred years ago.

Today we share this same Faith with over two hundred million Catholics in Latin America. Our Brothers and Sisters in Christ who live in Latin America need our support in the ministry of evangelization and social justice throughout the many countries of Central and South America.

The Annual Appeal for the Church in Latin America will be held next weekend throughout the Archdiocese. I thank you for your generosity to the Appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Officals line up to cut the ribbon for the new Central West Senior Day Care Center. From left David Dunbar, administrator for HRS; State Senator Peter Deutsch; Walter Falck, First Vice President of Area Wide Council on Aging; State Sen. Peter Weinstein; Mary Griffin, President of the Board of Catholic Family Community Service; Bishop John Nienas; Candy Rechschulfer, executive director for Area Agency on Aging; Tom Honold, Executive Director of Catholic Community Services for Broward County; Tamarac Mayor Philip Kravitz; Tom Findlay, director of Community Care for the Elderly, and Theresa Carracine, coordinator for Central West Senior Day Care Center.

Msgr. Walsh named to Vatican charities agency

VATICAN CITY — Monsignor Bryan O. Walsh, Miami Archdiocese director of Catholic Community Services, has been named by Pope John Paul II to Cor Unum (Our Heart), the Vatican umbrella agency that coordinates Church charities worldwide.

Bishop Daniel Reilly of Norwich, Conn., was also named to the agency.

Msgr. Walsh, a specialist in refugee affairs, is one of the American's leading advocates for Cuban and Haitian refugees.

While serving as director of Migration and Refugee Services, Msgr. Walsh protested the conditions of the camps in which Haitian refugees were detained. In 1982, testifying in a lawsuit seeking release of 2,000 Haitians from federal detention camps, he said the Immigration and Naturalization Service discriminated against Haitians by denying them political asylum.

The pope re-appointed Bishop John A. O'Mara of Thunder Bay in Ontario, Canada to Cor Unum. Bishop Reilly, president of the Catholic Relief Services board of directors, was a member of the National Conference of Catholic Bishops committee that drafted the 1983 pastoral letter on war and peace.

He has also been a U.S. representative to Cor Unum in his role as a CRS official. Other international charity groups are also traditionally represented on the Vatican agency.
Blind priest lights way for others

(Continued from page 1)

diabetic eye condition, approached Fr. Grass and asked if the priest would consider developing a ministry to the blind for the Archdiocese of Miami.

Fr. Grass looked upon his new ministry with the eagerness of a small boy on his first fishing expedition. To get things underway he became a volunteer member of the Ministry to the Handicapped for the Archdiocese, joining Fr. Jim Vitucci, the director, Sister Conleth Branann, co-director and Sister Rose Rayburg, at their offices at Visitation Church in North Miami. On any week-day, visitors can drop in and get prompt, cheerful assistance with their problem. The offices often ring with laughter and are filled with the kind of sunshine generated by people who love what they do.

And no one seems to enjoy each day more than Fr. Bill Grass or "Father Fantastic," as his fellow staff members have dubbed him. His main concern now is teaching out to the blind who are too proud, too shy or just unaware of the many services that exist for them.

The blind aren’t going to find us, we have to find them.

Of the 15,000 blind persons in Dade County, no separate survey has ever been conducted to determine how many are Catholics. But Fr. Grass feels certain there are many out there, especially among the Haitian and Cuban communities, where the language barrier may prevent them from coming forward to authorities.

"Also a lot people who are partially blind don’t even want to admit it to themselves. Human beings tend to compensate. They’ll read things in larger print. If a person can’t read a newspaper he has to admit that he is in trouble."

A fellow priest once confided in Fr. Grass, "I wanted to check out some talking books for my father. But the library required his signature on a form stating he was blind. He refused to sign." This kind of shame and denial is commonplace but can be avoided, said Fr. Grass.

"A blind person doesn’t need to give up. There are support systems. There is a network of a laity and clergy out there to help blind Catholics.

"The Church is here for them — Christ is here for them.

"And the blind have an advantage: They can hear. They can attend Bible classes and Masses. Their spiritual life doesn’t have to end with the loss of vision. All they need is someone willing to help them get around."

One night Grass found a blind man at home. "You don’t have to worry about showing up for Mass every week, I’ll give you dispensation," he said.

"I don’t want dispensation, I just want a ride," replied the man.

Making adjustments

This kind of misunderstanding pushes blind people into corners and out of a social life. If they think people are going to treat them like floundering waifs, they will be reticent to ask for any help at all.

Fr. Grass suggests that well-meaning friends and family members try to hard to make things right, or continually grab the blind person by the arm and do things for them.

"I tried to integrate that person into family and parish life. If you had a blind brother, you wouldn’t send him off to the another family. Let him be self-reliant, but make him feel accepted."

Often a blind person will find himself on a seesaw between re-establishing his independence and basking in his helplessness while others become obsequious to his whims.

"Being dependent can be very seductive, you can resent being asked if you need assistance."

For the stocky priest, giving up his driver’s license was one of the most difficult sacrifices he had to make.

"But I can’t tell if lights are green or red. I had to be responsible to others. I might hit some mother or child."

Yet the handicapped don’t have to give up their dignity, their self-respect or their ambition, he said. Thanks to educational institutions like Miami Dade Community College and the University of Miami, there are special services and equipment to help the scholastic goals of the handicapped.

There is a national education association for the blind that will produce tapes of any textbook if a student mails them the desired copy.

For Catholics, there is a National Catholic library for the blind in New York, which is a large lending library stocked with Bibles and other religious books, magazines and periodicals on cassettes or in Braille.

And blind people get their mail sent free, courtesy of the U.S. Post Office, pointed out Fr. Grass.

The Lighthouse for the Blind, where Fr. Grass serves as a volunteer, is a highly acclaimed non-denominational program which promotes self-reliance by teaching the blind personal management (how to make beds, sew, cook, tell time), mobility (how to get around the streets, home, to work), as well as hand writing, Braille, arts and crafts, typing and exercise.

Vernon Metcalf, executive director of Lighthouse for the Blind says, "The clients control their own programs and we do not send social workers out to tell them what they should or will know about their handicap.

People don’t even have to fill out any forms here unless they have spent some time with us first and decide they like what we have to offer them. The client has a right to reject or accept our programs."

Land of reality

Although Fr. Grass applauds institutions like the school for the handicapped in St. Augustine and the unique Lighthouse for the blind programs, he has a bright vision that someday, there will be another institution, built on 1,000 acres of land and designed to accommodate the spiritual, physical, job and recreational needs of the blind people in one facility.

Still, he is a practical man and does not spend time on such dreams when there is daily work to be done and handicapped people who are alone and suffering and in need of a compassionate man of the cloth to listen to them.

Recently Fr. Grass attended a meeting of the Southeast Catholic Association for the Blind attended by major agencies and he met the state of Florida. He accepted a position as liaison to the blind for the state of Florida. Grass customed a logo he said, which will be a rickshaw pulled by two men, row to get through the streets, home, to work as well as hand writing, Braille, arts and crafts, typing and exercise.

Vernon Metcalf, executive director of Lighthouse for the Blind says, "The clients control their own programs and we do not send social workers out to tell them what they should or will know about their handicap.

People don’t even have to fill out any forms here unless they have spent some time with us first and decide they like what we have to offer them. The client has a right to reject or accept our programs."

'A blind person doesn’t need to give up... There is a network of laity and clergy out there to help blind Catholics. The Church is here for them — Christ is here for them.' — Fr. William Grass, C.M.

Fr. William Grass lost his sight to diabetes two years ago. After fighting against self-pity, he says, "I picked myself up and remembered I was not alone. The Lord would still be there, even in the darkess." (Voice photo/Brandy Kennedy)

God’s hand

Several years passed and Fr. Grass was sent to St. John’s prep school in Brooklyn, where he earned a B.A. in English and history, and minor in辅导 and counseling. The change of pace from priest to the school was smooth when Fr. Grass taught as a volunteer and the priest to the scholarly in an asphalt world, was a refreshing one, he said.

"The kids were fun, the food was good and it was an easy life," he said with a hearty laugh.

After his mother’s death, Fr. Grass was transferred to St. John Vianney Seminary in Miami. Later he became pastor of St. Vincent de Paul Church.

After the blindness struck, he said, he learned that a bodily handicap can only be measured in terms of the mind’s handicap.

Yet being a priest he admits there are rough days. One afternoon recently while he was taking a shower, he was suddenly gripped by fear. He thought he had lost his hearing too. "I wondered if I lost my hearing too — I’d be imprisoned in my mind. How would I cope?" he wondered out loud.

But the negative thought washed away as quickly as the water tumbling down the drain.

"No matter what happens, you don’t have to handle it alone. There are other people who share the same handicap. Most important of all, just hang on to God’s hand and let him show you the way. It worked for me."
Two of St. Francis Xavier's summer camp students take part in a rollicking dance number, one of many choreographed by teacher Martha Whisby. Below, another child demonstrates the Michael Jackson look.

**Talent show is a 'thriller'**

Michael Jackson devotees abound at St. Francis Xavier

**TEXT AND PHOTOS BY PRENT BROWNING**

It was billed as a "Talent Extravaganza" but it could have been called "A Tribute to Michael Jackson."

With the Jackson craze in full gear, St. Francis Xavier's summer camp in Overtown held a breakdancing, singing, comedy talent show for family and friends recently.

Nearly 100 students from the six-week summer camp, varying in ages from 5 to 13, entertained not only their parents but often each other with many choreographed rock-and-roll dance numbers and Michael Jackson hit songs.

In addition to a sports program, summer campers also receive dancing and drama instruction from one of several staff teachers.

There were also many singers at the show, some from among the many Haitian children who a few years before had trouble even speaking English.

Chandra Davis, who served as Master of Ceremonies at the show, the children were given the confidence to perform solo numbers or participate in group routines. One young singer started to cry when she forgot the words. Given encouragement by Davis, she slowly began the song again and finished to resounding applause.

Many parents in the audience particularly enjoyed a comedy song by several camp teachers entitled "The Day the Tree Fell on my Girlfriend."
Open letter to Geraldine Ferraro

(The following editorial appeared in the Georgia Bulletin, newspaper of the Archdiocese of Atlanta. It was written by Msgr. Noel C. Burtneshaw, editor.)

Dear Mrs. Ferraro:

First of all, you are the first-chosen. That is always exciting — exciting for you, for us and, in this particular case, for the nation. As the first woman to run for a presidential office, you have broken new ground and are to be congratulated.

We are also proud that this pioneering position has been given to a Catholic who, by the way, is an Italian-American Catholic. That is another first. Never before has an American of Italian descent had the honor of running for presidential office.

So, there is excitement about as new political ground has been courageously broken and opportunity has at last been given where previously it had been denied.

Having communicated fervent feeling, let me now offer this picture to you. Last week in Atlanta I sat across the table having coffee with a young woman who is slowly dying because she is abusing hard drugs. This woman has been treated over and over again, and last year courageously put many clean exhilarating months together. But now she is back to her cocaine, morphine, speed and whatever mood-changing drugs she can get. I wish you could have looked, as I did, at her scar-ridden arms and her glassy eyes.

We talked about her fading hopes. "You don't know what I have to carry around," she said. "You don't know the pain I have endured and the pain I have caused. What about all the guilt and the shame, will it ever go? What about the babies I have killed?"

I asked what she meant about killing babies. "I've had two abortions," she said. "They were my babies and I'll never know what they were like."

I wish you had been there as that woman, who was raised far from Catholic doctrine or teaching, wept over the guilt that has been imposed on her, not by any church affiliation, but by the natural human instinct that goes with being a woman or a mother.

As I looked at her, and I have listened to many like her, I had once more to ask myself, "Was the taking of human life, those two abortions, the real cause of her present journey to self-destruction?"

You, Mrs. Ferraro, are a devout Catholic. Your pastor speaks highly of you and your family. You are personally against abortion but publicly, in your dealing with others and in your legislative acts, you are pro-choice. You handle the destruction of human life like it was merely a religious issue to believe in or not. Your statement is as follows, "I have no right to impose my beliefs (on others)."

You certainly do not have to get into a faith argument with my addicted friend. When it came to the destruction of her unborn fetuses, she believed without question that children have been killed.

If privately you believe that abortion is the actual destruction of human life, then publically how can you support legislation that eliminates that life on a daily basis, leaving us death on the record and broken lives on our streets?

We liberals (there are still a few around) are just like all the other interest groups — we pick and choose our absolute beliefs. Would we have told (Alabama Gov. George) Wallace or (Mississippi Gov. Ross) Barnett in 1965 that his transportation system or his public accommodation facilities did not have to be integrated? Absolutely not. We wanted civil rights for everyone, even though it was the imposition of our minority views on a dissenting majority in geographic regions. There was no question we demanded our way; others would accept what we believed. Let me say, thank God they did.

We have a similar dilemma now. The courage that was needed then by public people, legislators, senators, presidents, vice presidents, is needed now. We do not need a nation where leaders will believe one thing and do another. We need leaders who tell us who they are and walk that difficult ethical road carrying their convictions openly, unchangingly for all to solidly see.

Again, you are the first. May your pioneering role glitter as history seeks to give you a notable place on its pages.

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EDITORIAL

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Letters to the Editor

St. Paul's visit to ancient Olympics

Letter to Editor:

With the Summer Olympics held in the U.S.A. this year, it may serve us all to recall St. Paul's connection with these ancient traditional games.

Saint Paul of Tarsus went to the Greek's stadium centuries ago, watched the races with interest, admired them and the athletes' discipline in training. All the while he saw ancient traditional games. St. Paul's visit to ancient Olympics (at Los Angeles — originally "Our Lady of Angels") and on every trip around the sun... until Eschaton blessedness — forever and ever!

Fr. Aloys Held, OFM

Cincinnati

Catholic Candidate

How often have we heard accusations against Pope Pius XII that he did not do everything he could to save the Jews?

What then of the Pro-Choice, Catholic candidate for high office, when confronted by the soul of the aborted — will she plead "Separation of Powers"?

Valentine Brooke

Miami
During the past few weeks I have participated at several rituals in which certain people have made solemn promises for life and in which other persons at those impressive ceremonies probably renewed similar promises they made long ago.

Four young men knelt before the bishop at ordination and forever vowed obedience to him and his successor, committed themselves to preaching the word and accepted the responsibility of imitating Christ the high priest in a unique way.

A couple, standing before the altar, each other and a church full of relatives and friends, promised to spend their lives together as husband and wife.

Several dozen Sisters of St. Joseph, celebrating a member's silver jubilee, gathered in the sanctuary and with lighted candles in their hands, repeated perpetual promises to live as religious women according to the congregation's rules.

**BY FR. JOSEPH M. CHAMPLIN**

and happiness pervaded the place; the central characters - freshly ordained priests, newlyweds, jubilarians, converts - radiated joy and tended to be overwhelmed by the attention showered upon them; the other participants in some fashion professed to others, live while you live."

When the letter came from Sallie Woods, I answered it as soon as I read it. There was nothing in her letter that suggested a sense of urgency but I had that sense. A few days later a telephone call came. Sallie got my letter on Friday, talked about it with friends. Early Saturday morning, almost without warning, Sallie died.

It was 1944 that Dell, Sallie and Nadine Woods learned why it was that they had such a sense of tiredness, why it was that colds and flu became such serious illnesses. At the University of Texas Medical School at Galveston, they were diagnosed as being victims of muscular dystrophy.

"It's funny," Nadine once told me, "but we weren't sure how to pronounce the word 'therapie.' So when we talked about it we spelled the word out."

NADINE WAS 19, a student at Texas Women's College at Galveston. A talented pianist. Sallie was in her early twenties, Dell a little older than that. They had each other. They learned to know the illness that they shared and learned there was no cure.

They lived in Liberty, Texas, a little city of 5,000 people. What do you do when you learn you are under a sentence of death and the best doctors say there is nothing that can be done? Some people just lie down and die. But not the Woods girls. One thing that directed their lives was the advice of a priest friend. He told them, "Don't die of muscular dystrophy. Die of love. Die giving yourself to others, live while you live."

What they decided they were going to do was seek a cure for muscular dystrophy. It was a quixotic venture for young girls in a small Texas town, girls without connections in the world.

Dell, who was most ill, provided the prayers, living almost a cloistered offering her sufferings. They chose St. Theresa of Lisieux as their patron. "St. Theresa's family lost one child," Nadine told me. "When you read of the symptoms of the illness it seems almost surely it was muscular dystrophy."

Sallie and Nadine started writing letters, trying to interest people in helping them form an organization to raise funds for research to cure muscular dystrophy. They soon found many friends. The National Muscular Dystrophy Research Foundation was organized in 1949, chartered by the State of Texas in 1950.

ROY ROGERS AND DALE EVANS were among their earliest supporters, so was television's Ed Sullivan. Young Houston newscaster Dan Rather interviewed them. The greatest support came from Texas businessmen. Roy Cullen was one of them.

When Dell died, Sallie and Nadine carried on the work by themselves, helped by friends and friends especially, the Cullen family. The funds raised went almost entirely to research, Millions of dollars were raised for research. Thousands of patients gained hope. Firemen over the nation held fundraising projects. When another foundation began a nation-wide muscular dystrophy campaign, the one left alone. Lewis has served so well, the girls were surprised and hurt that their own work had been by-passed but they decided what they had done was good.

To symbolize freedom from illness, they carried on a campaign to raise funds to have a replica of the original liberty bell made by the foundry to raise funds to have a replica of the original liberty bell made by the foundry in England that made the original. John Wayne came to Liberty for the dedication. Many people came to see Sallie and Nadine, among them John F. Kennedy.

NADINE DIED five years ago, unexpectedly. Sallie, their valiant sister, was in her 30s when she died last year. Sallie died in June. The good they had done with their lives is beyond calculation. Three young girls learned 40 years ago they had an incurable illness, living in a small town, with no resources but courage and love, they made their names count and died, not of love giving themselves to others, but of muscular dystrophy, but of love.
Tales of vandalism by youngsters always make my blood boil. Maybe that’s because I’ve had just enough such incidents in my life to make me realize how wrong it is to treat the creations of this earth irreverently.

I’ve had fruit pulled off trees and trampled on; Japanese wood chimes torn off my doorstep and crushed; car windows smashed; newborn kittens submerged in a pile of water, which caused them to get pneumonia and die.

I’m also distressed when I see children deliberately smash a toy or adults leave tools outside to rust. Again, I think I feel this way because I see this as a sign that a person doesn’t reverence the furnishings that add so much beauty and enjoyment to our existence.

Maybe that’s why I was enthralled with Japanese Woodworking Tools: Their Tradition, Spirit and Use, a book I came across recently (Taunton Press). The author is Japanese sculptor Toshio Odate who moved to the United States in 1958.

The beautifully illustrated book is a complete guide to Japanese woodworking tools and how to use them. But it is much more. It is an invitation to experience how a master craftsman in Japan, called a “shokunin,” is inseparable from his tools.

The relationship is spiritual and their bond is one of reverence. The product, whether something practical like a table, or aesthetic like sculpture, is one of seeking and reverencing. The tools are respected and used.

He relates a particularly charming tradition about the New Year’s Day annual “celebration of the tools.” The tools, in their boxes, are placed in “the tokonoma, a special, decorated corner of the house or shop. We put a small piece of rice paper on each box and then two rice cakes and a tangerine.

“This simple gesture is the traditional way of thanking the tools for their hard work and for the crucial part they play in the shokunin’s life.”

It seems to me that books like Odate’s could be used to teach youngsters in our elementary schools how created goods of the earth are respected in other cultures. Perhaps this could help to end our vandalism problems.

The tradition explained by Odate has such richness in it, and such depth. It certainly is right in harmony with the gospel accounts of Jesus’ reverence for the earth and its goods.

THE FIRST LETTER of St. John ends with this line: “Be happy! God wills it”
A complaining daughter-in-law

Dear Mary: How should I treat complaints from one of my daughters-in-law about my son? My son stays at home until his children’s affairs. We live a great distance from all of them, and they visit several times a year. In the meantime we correspond.

I always address my letters to both sons (daugh-
ters) and their spouses and try to write newsy let-
ters. This one daughter-in-law always includes
childish complaints about my son in her letters. She does not work, has only one child and a beau-
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I’m sick. Oh, not sick but virus sick that laid me low for a week or so. Generally, I’m healthy but about every 18 months I get what we used to call a bad head cold. This one of our

by Dr. James AND Mary Kenny

As with our other friends, we must offer what sup-
port and concern we can, but we must let the per-
sons involved work out their own problems.

Essentially, I can only applaud your good sense and urge you to continue to do what you are doing. If you wish to take some action, you might give your daughter-in-law a straightforward message about your own feelings, such as, “I am caught in a bind between you and my son. I don’t ask me to take sides. You need to work out your own differences.”

I’ve been sick. Oh, not sick but virus sick that laid me low for a week or so. Generally, I’m healthy but about every 18 months I get what we used to call a bad head cold. This one of our

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I was deeply interested in your recent reply to the woman seeking advice about the consequences of leaving her alcoholic husband. I feel qualified to comment as I lived with the problem for 20 years and my own doctor and had gotten no help.

I can unequivocally say that Al-Anon (and subsequently Alcoholics Anonymous) saved our marriage and very possibly our lives. While you answered the woman’s question, I feel you missed a golden opportunity to help her and countless others to find solace and practical help that Al-Anon gives millions of people “one day at a time.”

One of our main problems is educating clergy and the medical professions. Priests and doctors are the ones who have access to the hurting masses out there. (Florida)

A. Several times in this column, as well as in my book, I have urged people with alcoholics in their family to contact Al-Anon. A kind of assistance you found there is typical and could greatly assist others to cope with the family tragedies alcohol can bring.

If it is not in your phone book, write to Al-Anon Family Group Headquarters, Box 4012, Madison Square Station, New York, N.Y. 10010.

Q. A young man who was baptized and confirmed in the Catholic faith was rebaptized in a Pentecostal church and eventually left that church to be married in a non-Denominational Protestant church. Is it permissible for him to receive Communion at a Catholic wedding or funeral Mass? His family insists there is nothing wrong with this. (New Jersey)

A. It seems quite clear from the information you give that this young man has explicitly rejected his Catholic faith and now considers himself a Protestant Christian. Certainly it is not up to any of us to judge his intentions. We take them at face value. The Catholic Church itself accepts his decision, for example, in it ruling that such a person who has formally rejected the Catholic faith is not bound to observe the requirement that Catholics be married before a priest. Unless and until he once again embraces and practices his Catholic faith, therefore, the same rules concerning Communion would apply to him as to any other Protestant Christian.

Relevance, like beauty, is frequently in the eyes of the beholder.
Put the cuffs on male chauvinism

And now it’s time for another episode of... "Gil Gumshoe, Detector of Lost TV Souls.

I hadn’t had a case in months. I was beginning to feel like George McGovern—unwanted and forgotten. All day, I sat with my size 12’s slung up on the pitted mahogany of my rolltop, dreaming of the day when something big would come my way.

That’s when she walked into my office on a morning hotter than a sauna in Beirut. "Walked in," did I say? This lady didn’t walk; she mamboed. And she kept her cool. She should. This lady didn’t walk; she mamboed.

"You Gumshoe, the gumshoe?" she asked.

I listened for another echo and nodded. "I hear you help people like me," she said. She stood up. "You know someone, Gil?" She didn’t wait for an answer. "I’m going to tell my husband." She headed out the door but turned to say, "I don’t go for men. I don’t have baby-blues, I don’t talk like an angel—Gil, it’s all a lie." She said it short, sweet and curt. "He wants to ogle my baby-blues, I don’t like that. 'Perry Mason, Magnum, Matt, Mike. All M’s. Ironsides' reruns in the morning to start to relate to people on a basis of reality, not how they look or wiggle. Male fantasies. Some guys actually think that women live for nothing but to throw themselves at men in hopes of being seduced." She fingered the box of chocolate cigarettettes. "It’s all a lie," she continued. "It demonstrates women and it cheapens love. It makes us women into things, things to be ooled, stereotyped and thrown away. Gil, it’s all a lie." She left.

She was, in fact, firmer than Mr. T’s bicep. "It’s all make-believe. Male fantasies. Some guys actually think that women live for nothing but to throw themselves at men in hopes of being seduced." She fingered the box of chocolate cigarettettes. "It’s all a lie," she continued. "It demonstrates women and it cheapens love. It makes us women into things, things to be ooled, stereotyped and thrown away. Gil, it’s all a lie." She left.

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Pastoral ministries seminars

The fall program for an M.A. in Pastoral Ministry at St. Thomas University offers courses in pastoral counseling, catechetical processes, and Campus and Young adult ministry among other topics. Details of registration and hotel accommodations may be secured from the Office of Worship of the Diocese of Sacramento, P.O. Box 1706, Sacramento, CA 95808. Phone: (916) 441-6628.

Youth Day set in Broward

Young people throughout Broward County are invited to participate in our First Youth Day to be held Sun., August 26 from 10:00 a.m. to 6:00 p.m. at St. Clements Parish (2975 N. Andrew Avenue, Ft. Lauderdale). This will be a day of sharing and celebration for all the Broward youth groups who will come together to participate in sports events such as volleyball, relays, tug of war, sack races, as well as to worship and pray, giving witness to the youthful, vibrant Church that is in all of them. The eucharist will be celebrated at 5:00 p.m.; medals will be awarded to winners and medals supplied to the winning parish at the end of the liturgy.

For more information, call the office of youth ministry, Maggie Castaneda at 757-6241, Extension 155.

NCCJ Clergy Dialogues Reopens August 21st

The Archdiocesan Clergy Dialogue of the National Conference of Christians and Jews will meet Thursday, August 16 at 9 a.m. at Specialized Urban Ministries, 50 East Las Olas Boulevard.

Cathedral Centre Opens August 21st

The Archdiocesan Cathedral Centre will reopen -for business on August 21st. Regular hours are Monday through Friday, 9 a.m. to 3:30 p.m. Supplement One of the A-V Catalog (new materials added Nov. 83-July 84) will be ready for distribution in late September.

It's A Date

All Souls' Catholic Church CYO plans a teen dance on Aug. 11 from 7 p.m. until midnight at St. Gregory Parish Hall. tickets $2.50 advance, $3 at door. For more info call 742-3566 or 742-7786.

Our Lady of Lebanon Church will hold a summer Mini-Festival from Aug. 11-12 from 6 p.m. until midnight on Saturday and noon to midnight on Sunday. Live music, folk dancing, middle Eastern foods, and children's games. The festival will be held in parish hall, 3055 Coral Way, Miami. Admission $1.00, children 12 free.

The Dade Catholic Singles Club will meet before Mass at 6 a.m. Aug. 19 at St. Timothy's Church, 4800 S.W. 10th Ave., in Miami. Following Mass they will go to dinner at Dahi's Restaurant. Aug. 25 they will be at a party at 5311 S.W. 96th Ave. in Miami at 8 p.m.; $3 donation. For more info call Mariana at 385-8310.

Our Lady of Perpetual Help Church in Opa-Locka will host a concert by the Cappella family on Aug. 12 at 7 p.m. The church is located at 15250 N.W. 28 Ave.

The Secular Franciscans, St. Bernard Fraternity will meet on Aug. 12 at St. Bernard Parish Center in Sunrise. For more information call Rose at 741-1286.

The North Dade Catholic Singles Club will go dancing at the Littleigelte, 1000 Broadwalk, at 9 p.m. Aug. 19. Admission $3.50. The group will attend "The Capitanelli Family" concert at Our Lady of Perpetual Help. For more info call John Gibbs at 786-5477 or Joann Cuesta at 993-5983.

Catholic Widows and Widowers Club of Broward County will have a social gathering on Aug. 1, 2 p.m. to 5 p.m. at the Bayview Yacht Club and at 7 p.m. to 9 p.m. at the Wilton Manors Recreation Hall in Wilton Manors. For more info call 735-8386.

Catholic Widows and Widowers Club will at- tend Mass on Aug. 21 at St. Thomas Aquinas New Church Center. For more information call Rose at 741-1286.

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The North Dade Catholic Singles Club will go dancing at the Littleigelte, 1000 Broadwalk, at 9 p.m. Aug. 19. Admission $3.50. The group will attend "The Capitanelli Family" concert at Our Lady of Perpetual Help. For more info call John Gibbs at 786-5477 or Joann Cuesta at 993-5983.
Here’s what people want from Sunday preachers

By Dolores Leckey
NC News Service

There once was a priest who had the habit of going into his church during the week, before his next Sunday homily, and spending a half hour or so there, sitting first in one place, then in another and yet another.

As he did so he would say to himself: “Here Mrs. Smith sits, here Mr. Jones, here young Adams, here Susan.”

The story of that particular Anglican priest is told in a book by Father Norman Pittenger, “The Theology of All Ministry.” The author, also an Anglican priest, writes that as the priest “sat in these places, with these people in mind, he would ask himself what was the deep needs, the urgent desires, the several different problems, which would be present in the minds and hearts of each of those persons. He would ask himself how he could best proclaim God’s saving, healing and helping concern to each one of them, and how he could help them grow in faith and in loyal discipleship to the One proclaimed.”

Clearly this priest’s approach was a challenge both to him and to those who assembled for worship. Perhaps the word “empathy” describes what he wanted. He hoped to understand the people who would be there on Sunday.

This required his effort. But it also required effort from the people in allowing him to know them, to understand what their lives really are like. Would they do that?

I ASKED a number of lay women and men whether preaching is important to them and why.

There was unanimous agreement among these people that if preaching makes the connections between Scripture and the work and family lives of a particular community of believers, then the homily is experienced as God’s word spoken to them, personally. They wanted to be addressed personally. The people I spoke with also were more than willing to ponder something substantive. And if a homilist draws on the world’s great storehouses of art or literature to make a truth come alive, these people welcome it. It seems people want comfort and solace when the word of God is preached. But they also want to be called to deeper, truer Christian life.

This won’t displease the priest I’ve already introduced. For in his desire to speak personally to the people in this congregation, he also pondered what people need in order to go to faith. He hoped to present God’s prophetic word, which is sometimes hard and piercing, even while — mysteriously — it stirs up joy.

A HOMILY I still remember was preached on the gospel story of the rich man who dined on the choicest foods while the poor man Lazarus lingered hungrily at the gate of the wealthy home, waiting for scraps of food.

It would have been easy for the middle-class and well-meaning Catholics gathered that day to feel good because they were not like the insensitive rich man. After all, no poor people were hanging about our doorways, either at home or at church.

But the homilist, however, drew our attention to the current statistics on hunger in our part of the world, particularly hunger among the very young. He even suggested action on behalf of the hungry children across the river, five miles away.

One felt that some core of inner responsibility had been touched that day.

Some people — and I count myself among them — not only need preaching that will make them sensitive to the little ones of the world. We need preaching that helps us to join together — to form into a community — in order to respond better to the poor and those who live on the margins of society.

Together with others we can move beyond our fears and stereotypes and self-interests in order to act on behalf of all the “others” who share our portion of the world.

And some of us not only want a call — an invitation — to this kind of community. We hope to discover “how to be a community that responds to society’s needs.

By Father John Castelot
NC News Service

Words are cheap. Or are they?

The story of a time when tension developed among two groups of people in the early church helps to illustrate how important words were considered then.

However, in the case I refer to it wasn’t just words, but God’s word that became the question. This word is “sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart” (Hebrews 4).

The story involved some Greek-speaking and Aramaic-speaking members of the Jerusalem community of Christians. It seems that some Greek-speaking members felt that when the church’s funds for the needy were distributed, their widows were short-changed.

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The group complained to the Twelve about this problem. It was then that seven men were named to help serve the needy. For the Twelve said: “It is good because they were not like the insensitive rich man. After all, no poor people were hanging about our doorways, either at home or at church.

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HOMILIES
They should hit home

By Katherine Bird
NC News Service

Late in the fourth century A.D., citizens in the Middle East city of Antioch, already burdened by their taxes, heard the news that yet another tax was being levied on them. Outraged, the people rioted. They ran through the city streets and pulled down the statues of the royal family in the central square. To a priest in Antioch fell the thankless task of quieting the people and preventing worse actions, which might bring down around all their heads the wrath of the powerful emperor. St. John Chrysostom was equal to the task. In

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a series of homilies, he found a way to calm his people and console them in their misery. Eventually in his Easter homily, he was able to give them the happy news that the emperor was willing to grant them clemency.

ST. JOHN, whose surname "Chrysostom" means "golden-mouthed," has come down in history as the patron of those who preach. The stories about him indicate that this doctor of the church had a gift for establishing rapport with his congregation. A man of passionate feelings, he related Scripture to the lives of his people in order to get them to reform their lives.

Jay Cormier, director of communications in the Archdiocese of Washington, D.C., has written a book titled "Giving Good Homilies." In it he suggests that people respond to what they hear "when they see something in it for themselves.

A homily, Cormier thinks, can work its way inside those who hear it. The homily that involves "a form of storytelling" can trigger listeners’ own stories, reminding them of something that happened in their own lives and perhaps offering fresh insight to their personal experiences.

As I reflected on Cormier’s comments, two homilists — quite different in their approaches — came to mind. Each has had an impact on me, though in different ways. And they remind me that homilists are not all alike. I think there is no simple recipe or mold for a good homily.

ONE HOMILIST I remember well was a widely traveled theologian. He had a marvelous sense of how to tell a story for maximum effect. In fact, you might say he was a person with an actor’s sense of timing and flair for the dramatic. He had a special gift for bringing a congregation into the situation he was describing.

When he spoke about the first Easter, for instance, listeners somehow felt they were present when Mary approached the tomb and saw the stone rolled away. They felt her amazement at the empty tomb. Listening to that priest, one felt impelled to respond in a positive way, to do something about one's own life.

The other homilist had a much different technique. Using the simplest of language he conveyed a vivid sense of Scripture.

Once on Good Friday, he explained why he always liked to think of Christ’s death as a point of beginning — a new beginning. He explained why Christ’s life and death and Resurrection made him think of the Genesis stories of creation.

To him, Easter was the time of the new creation. And it gave him a sense of why creation — this beautiful world — needs our care.

That parish priest, talking about life in the midst of the church’s recollection of Christ’s death, wanted listeners to see inside the events of Holy Week.

He described his own spiritual journey and invited others to undertake a similar journey in their own lives.

What’s more, he wanted people to see that a homily isn’t just for listening. It aims toward some action they undertake in their own lives.

ANOTHER STORY HELPS to illustrate the importance of preaching God's word. It is Luke’s story of the encounter some disciples had with the risen Lord along the road to Emmaus. The disciples — crushed because of the Crucifixion — did not recognize the Lord.

"Then he said to them, "What little sense you have! How slow you are to believe all that the prophets have announced!"

"First, the faith-evoking word, then the life-giving Eucharist. They must go together."

"Beginning then with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him" (Luke 24).

Later at supper, the risen Lord “took bread and began to distribute it to them. With that their eyes were opened and they recognized him.”

Later, when the disciples recalled their encounter on the road to Emmaus, they exclaimed: “Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?” When they got back to Jerusalem they told others “what had happened on the road and how they had come to know him in the breaking of the bread.”

A PATTERN IS FOUND in this account: First the Lord spoke with the disciples and they heard his word; then they ate together, a meal in which the disciples recognized him.

The pattern is clear: word and sacrament. The obvious implication is this: For a full appreciation of the sacrament, the Lord’s Supper, faith must be awakened by preaching the word.

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The sixth chapter of John’s Gospel is magnificent, and follows the same pattern. It contains two discourses on the bread of life.

* First, in verses 35-50, Jesus identifies himself as the true bread. It is clear from the context that the bread is an image of truth, the word. It evokes faith.

* But in verse 51 the bread becomes an image of the Eucharist: "The bread I will give is my flesh, for the life of the world."

First the faith-evoking word, then the life-giving Eucharist. They must go together.

And so it has always been. The homily — preaching — is an integral element of the Mass.
The legacy of St. Simon

By Daena Lask Hinkel

DARIEN, ILL. (NC) — On July 12, 1321, so the legend goes, St. Simon Stock, a devoted monk, kneeled before a vision of Our Lady. Gently, she handed him a brown scapular and said, “This is your privilege, whoever dies in it will be saved.”

The scapular, which is a cloth apron used by monks to do manual labor, became St. Simon’s legacy. Lay people who wanted to live a religious life adapted the scapular as their symbol and their devotion flowered.

It was in 1959, more than 700 years after St. Simon’s poignant and brief life, that a Carmeliste priest named Father Howard Rafferty perpetuated the legacy with a dream of his own.

Father Rafferty’s dream was to have a national Scapular Center and headquarters for the Lay Carmeliste Order located in Darien, Ill. The unique grounds where it is located include a replica of the White House, which serves as a monastery.

Father Rafferty, the director of the scapular and the lay Carmeliste centers there, said Aylesford’s 25th anniversary was celebrated July 15 with an outdoor Mass followed by a dinner. He said the celebrations also commemorated the anniversary of the date when St. Simon received the scapular.

Several fortunate coincidences made the center’s existence possible, said Father Rafferty. First, another Religious donated $60,000 for the land. Then several lay Carmeliste members got lost on an afternoon drive.

The Carmeliste restored and used the four structures on the property because of their historical significance and to conserve funds. The buildings included the White House replica built in 1905, a home built in 1838, a coach house and a barn. The White House copy, which was originally a summer home for Rep. Martin Madden, became the Monastery of St. Simon Stock. Besides being home for the 12 Carmeliste priests at Aylesford, the building also contains a museum honoring Our Lady of Mount Carmel and St. Therese, the Little Flower.

Across the hall is a chapel with a glass-enclosed portico containing an altar and a relic of St. Simon, highlighted by an award-winning ceramic, “Giving of the Scapular to Simon Stock,” created by Adam Kossowski.

The 15 ROSARY WAY Shrines bordering the meadow and lake were also created by Kossowski.

Several businesses administer Aylesford’s trust fund. By investing donations they have helped expand the center beyond even Father Rafferty’s original vision.

They used money from the trust to buy another 20 acres adjacent to the original site. In addition to the monastery and lay Carmeliste center, Aylesford today includes a retreat house, a retirement home and Our Lady of Mount Carmel Church. It also serves as the headquarters for the Little Flower Society and the Carmeliste foreign missions.

Tale of the Tablet

By Hilda Young

NC News Service

How to swallow the tablet your mother gives you for a fever if you are 5:

1. Tell your mother that you can swallow the tablet yourself. You don’t need to have it crushed and fed to you on a spoon with milk and sugar anymore.

2. Put a tablet in your hand. Get a glass of water ready. Take a drink of water just for practice. Your mother will say, “Be sure to put it all the way to the back of your tongue, then take a drink.”

3. Keep the tablet into your mouth. Notice it lands only halfway back on your tongue. At first, it doesn’t taste like anything. But all of a sudden it tastes awful. Forget the water. Spit the tablet into your hand and say, “Guuck.” Rush to the sink and find 10 acres for sale 20 miles southwest of Chicago in Darien, Ill. It was like an answer to a prayer, he said.

THE CARMELISTES BOUGHT the property on May 25, 1959, and the center opened July 16 that year. The lake on the property, another of Father Rafferty’s dreams, was donated in 1959 by workers on a roadway who needed the soil for a landfill. Instead of paying a $10,000 excavation fee for an artificial lake, the Carmeliste got paid for the use of the soil.

Water retention or drainage problems have never plagued the lake, because several natural springs were discovered in the lake bed after it was dug.

These “small miracles” prompted one Carmeliste to tell Father Rafferty, “I think our main job at Aylesford will be to stay out of Our Lady’s way.”

Benefactors have donated everything from antiques and statuary to rare varieties of peonies that bloom on the site.

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IT is always dreamed of a national center where those who live the Carmeliste rule (third order) could come to pray and have spiritual conferences,” he said, “and I hope to fashion it as closely as possible after Aylesford, the Carmeliste monastery in England where St. Simon Stock received the brown scapular from Our Lady.

His dream became reality with the 1959 founding of Aylesford, the Na-