Pope: Use Lent to help the starving

WASHINGTON (NC) — Fast during Lent and help the "hundreds of millions of people" who lack food, Pope John Paul II urged Catholics in his annual Lenten message. "I cannot remain silent, we cannot remain silent or inactive" in the face of "this scourge which rages on a worldwide scale," the pope said.

Besides fasting during Lent and direct aid to the hungry, the pontiff urged major social changes such as land redistribution and more adequate compensation for farmers in order to combat "intolerable" situations that help cause hunger.

The papal message was released in Washington by the National Conference of Catholic Bishops.

"To think of those who suffer is unavoidable, "but their consequences would not be less serious if people would not add mistakes and sometimes injustices to these natural causes," he said.

As examples of injustice he cited "those farmers who do not receive just compensation for their hard work... (and) rural people who have been ousted from their productive lands by individuals or groups, already abundantly provided for, who amass wealth at the expense of the hunger and suffering of others."

Pope John Paul asked all who have "anything that could cause hunger to even one of our brothers and sisters in the world" to make amends for it.

He urged people to share with the hungry "our surpluses and even what we need, for this is the true practice of fasting." He also included in his message a plea for those who "are also hungry and thirsty for dignity, freedom, justice, for food for their minds and souls."

Cultural blend

The limelight was on Haitian culture last Sunday at the Notre Dame d'Haiti Chapel as young people from youth groups throughout Dade County shared some activities with Haitians from Notre Dame d'Haiti, St. Mary's parish and a primarily Haitian Cub Scout troop. Anne Diaz from St. Benedict parish and little Marice Jean of Notre Dame d'Haiti (above) were among those who got together to watch a cartoon on Haitian independence and a performance of Haitian folk dancing. (Voice photo by Prent Browning)

‘Father Different’

From Liberty City to challenging youth, bias

By Ana Rodriguez-Soto
Voice News Editor

The gap was almost audible. It seemed as if every member of the all-white congregation skipped a breath the moment they first saw him.

It wasn’t prejudice at all. Simply pure, uncontrollable, you-caught-me-off-guard surprise — a black priest. Rare enough in South Florida, let alone in an upper-middle-class suburban church.

Then the Mass got underway and familiarity set in. It came time for the homily. And Fr. William Montgomery went and shocked them again.

He walked to the center of the altar and began to read the Gospel, using a well-worn Bible he himself had carried in.

He ignored the microphone. He avoided the pulpit. He finished reading and strolled toward the front pews. Then he spent the next 15 minutes pacing back and forth through the church aisles, walking and shouting and carrying that Bible. Quoting the church aisles, walking and shouting and strolled toward the front pews. Then he spent the next 15 minutes pacing back and forth through the church aisles, walking and shouting and carrying that Bible, quoting from it and glancing at the notes tucked in its pages.

He was living proof that "something good" can grow up in Liberty City, he said by way of introduction. And he warned every man, woman and child, his eyebrows rising to the punch line, that he did not tolerate sleeping during his sermons. That’s why he walked the aisles — to catch the snoozers.

When the laughter ceased, Fr. Montgomery had the congregation just where he wanted — surprised into thinking, relaxed into listening.

‘Confronting’

"I guess I have this tendency of confronting. When people go away, they don’t forget."

Fr. William Montgomery
Judge releases nuns in sanctuary case

PHOENIX, Ariz. (NC) — U.S. District Court Judge Earl Carroll dismisses charges against two nuns who were among 16 people indicted in January in a federal probe of the sanctuary movement which smuggles Central American refugees into the United States.

Carroll granted a government motion to drop charges against Sister Anna Priester and Sister Mary Wadell, both Sisters of Charity of the Blessed Virgin Mary, of Phoenix.

Assistant U.S. Attorney Doris Donnelly had called for charges to be dropped because he said that Sister Priester had Hodgkins disease and might need the help and support of Sister Wadell, her roommate.

The two nuns rebuked the health issue as grounds for the release, claiming that it was not a valid reason for the charges to be dropped. They also called for charges to be dropped against all sanctuary defendants because, "we are conscientious people acting out of moral and religious convictions."

The sanctuary movement is a national church-sponsored network of people who give shelter to illegal Central American refugees.

Sanctuary workers believe that Central Americans are refugees, but the U.S. government says they are leaving their homelands for economic reasons and therefore are not eligible for political asylum.

The nuns' statement read: "According to her doctors, Sr. Anna has no restrictions on her activities and is well on the road to a complete cure...Sr. Mary has...not had to care for Sr. Anna in the past, nor does she plan to do so...".

"If the real reason charges were dropped against us is a concern for Sr. Anna's health, then a similar concern will be shown for the refugees of Guatemala and El Salvador."

"We are committed to providing shelter, food and support to the poor and oppressed. Our religious convictions stand firm."

The nuns also quoted from the constitutions of the Sisters of Charity to support their position, explaining, "As women of the church, we are called to give strong public witness against the oppression brought about by unjust political structures, locally, nationally and internationally."

Pope praises sports

VATICAN CITY (NC) — Sports is a "school of social education" and virtue for youth worldwide, Pope John Paul II said in a talk to members of the Italian Olympic Committee. Besides setting records, the pope said, athletes can experience an "interior joy" by bringing a spiritual attitude to their sports. The pope said it was a "degenery" of sports to consider them an end, or to exploit them for outside interests.

Italy's bishops decry abortion

ROME (NC) — The Italian bishops' conference described as "fearful" the rate of legal abortions in the country and asked the government to support health workers who refuse to work in clinics where abortions are performed. The bishops said the number of legal abortions is 405 for every 1,000 live births. The pastoral message also said illegal abortions must be added to that figure. A spokesman for the bishops' conference said the abortion figures were derived from government statistics. He said the conference did not yet have the figure for the total number of abortions in Italy in 1984.

Prof. blames U.S. for myths

STEUBENVILLE, Ohio (NC) — Myths about alleged religious persecution in Nicaragua are being spread by U.S. officials, university professor Robert Hall claimed in a paid insert in the Steubenville Register, newspaper of the Steubenville Diocese. Hall, on leave from the University of Steubenville, visited Nicaragua as part of a Witness for Peace delegation. Witness for Peace is a U.S. interreligious group which supports the Sandinista government of Nicaragua. "The Sandinistas are the product of the rate of legal and illegal abortions in the country and asked the government to support health workers who refuse to work in clinics where abortions are performed. The bishops said the number of legal abortions is 405 for every 1,000 live births. The pastoral message also said illegal abortions must be added to that figure. A spokesman for the bishops' conference said the abortion figures were derived from government statistics. He said the conference did not yet have the figure for the total number of abortions in Italy in 1984.

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Pope creates health care group

VATICAN CITY (NC) — Pope John Paul II has established a pontifical commission to coordinate efforts of Catholic health-care groups and to educate people in medical ethics. The pope announced the new commission, to be known as the Pontifical Commission for the Pastoral Care of Health Workers, in an apostolic letter, "Dolentium Hominum" (Suffering Mankind). The commission will be associated with the Pontifical Council for the Laity. It will be headed by Cardinal Eduardo Pironio, president of the Council for the Laity.

Day-to-day operations will be under the direction of Archbishop Augusto Angelini, who was promoted to archbishop when he was appointed to the new commission.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

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### Lent still has distance to go

By Betsy Kennedy

Voice Staff Writer

Even when the odds are tough, you can win the race if you get a good head start. Take for example, Bill Elliott, the driver who won the Daytona 500 race on February 17, holding the lead during most of the race. In 1977 and again in 1979 — Elliott didn’t even qualify for the Daytona. The odds may be also against the Archbishop’s Charities and Development drive to reach its goal of $4 million this year because of the diocese split to West Palm Beach and Venice, but they’re off to a promising start, according to Archdiocese Development Director Charles Starrs. With less than half of the parishes reporting so far and the first quarter results in, $1.3 million has been pledged.

After seven benefit dinners and an intensive effort by concerned pastors and ABCD coordinators, Starrs thinks the report is encouraging.

"Of course it is too early in the reporting phase, but I have every optimistic hope that our goal will be achieved…"

Parishes report on a weekly basis to the Catholics in the community are active contributors.

According to Monsignor Bryan O. Walsh, director of Catholic Community Services, the reason for this is because "the message obviously isn’t reaching them, or they aren’t motivated.

About one third of the parishioners in a parish give generously, another third gives a token amount and the final third contributes nothing, he said.

"We need to work harder to reach this untapped potential.”

By communicating this year’s message, “Let your heart show God’s love,” on radio and television, “we can even reach far beyond the parish level for funds,” said Starrs.

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**George H. Monahan, Ex-Voice editor dies**

CORAL GABLES — A Mass of Christian Burial was celebrated in the Church of the Little Flower on Feb. 13 for George H. Monahan, editor of The Voice from 1966 to 1978.

Father Gary Wiedemann was the principal celebrant of the Mass for Monahan, 57, who died following a brief illness and heart attack in a local hospital. Also concelebrating the Mass were Msgr. William F. McKeever and Msgr. Bryan O. Walsh.

A native of Providence, R.I., he attended Brown University and was a reporter for the Providence Journal and Bulletin, the Associated Press and the now defunct International News Service. He came to Miami following World War II during which he was in the US Army. While studying at the University of Miami he was editor of The Hurricane, student newspaper. Later he was a reporter at the University of Miami for The Miami News. In 1952 he was stricken by a virus of undetermined origin, and suffered paralysis from the waist down which confined him to a wheelchair.

He was a member of the original staff of The Voice when it was founded in 1959 and served as news editor until 1978. He was named first editor of The Texas Catholic Herald in Houston. In 1966 he returned to Miami as editor of The Voice, a position he held until retirement in 1978.

During his tenure as editor The Voice won several awards from the Florida Press Association for excellence in typography and best use of color. He was a member of the Society of Professional Journalists-Sigma Delta Chi and of Iron Arrow, highest scholastic fraternity at the University of Miami.

He is survived by his wife, Joan; a son, George H. Monahan, Jr., and a daughter, Mrs. Marianne Chimerakis, all of Miami. Burial was in Our Lady of Mercy Cemetery under direction of Van Orsdel Funeral Home.
By Cindy Liebhart
NC News Service

Television commercials for contraceptives are products that have begun to appear on local TV stations and cable networks across the country, violating the rights of parents to guide their children's sex education, but they believe it should take place in the context of Christian values within the school and the home.

By George Gallup Jr. of the Gallup Poll, sponsored by the Paulist National Catholic Evangelization Association, showed that one-third of all Americans can be described as "unchurched."

"Millions of Americans today are spiritually homeless. We're talking about human beings going spiritually hungry. Your efforts of evangelization are vital," said Gallup.

"While most 'unchurched' say religion is not very, or only fairly important, as many as 16 percent of this group say religion is important in their lives, as many as 16 percent of the total sample of unchurched, 40 percent said they have thought of rejoicing the church, while 60 percent said they have not thought of rejoicing. The top three reasons they cited for not rejoicing the church were inabilitiy to accept some church teachings, negative factors relating to priests, and finding the Catholic way of life too demanding."

Keynote speaker, Archbishop Dermond J. Ryan, head of the Vatican Congregation for the Evangelization of Peoples, urged his listeners to re-read Pope Paul VI's document on evangelization, "Evangelii Nuntiandi."

"Use this document as an examination of conscience for the purpose of addressing how well, or how ill, the Christian obligation of being a light to the world is being met," he said.

"In this way, you yourselves can come under the influence of 'Evangelii Nuntiandi' which has given a new vitality to the church, with greater capacity to offer the truth and charity of Christ to mankind."

Archbishop Edward T. O'Meara of Indianapolis, former chairman of the U.S. Bishops' ad hoc committee on evangelization, said, "One of the most serious challenges that faces the church in our country is the protection of those who undertake in any special or formal way the work of evangelization."

Bishop Joseph A. Fiorenza of San Angelo, Texas, who was installed as bishop of Galveston-Houston Feb. 18, pointed out that by the end of this century Caucasians will compose less than 40 percent of Christians worldwide.

George Gallup Jr.: Speaks at evangelization conference.

"Within our own lifetime, the axis of Christendom will shift from Geniva (Switzerland), Rome and New York to Kinshasa (Zaire), Buenos Aires (Argentina) and Manila (Philippines)," he said. "This will have some theological consequences and we may need to take another look at our seminary curriculum."

The symposium was sponsored by the Koch Foundation, a private foundation whose grants are limited to Catholic activities that propagate the faith.

TV ads for contraceptives criticized

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**Permanent deacon ranks growing**

WASHINGTON (NC) — There were more permanent deacons but a few less candidates for the diaconate in the United States, according to a report by the National Conference of Catholic Bishops.

The NCCB's Annual Statistical Report on the Permanent Diaconate, prepared by Vatican documents, show that the number of deacons rose from 6,598 to 7,102 from 1983 to 1984, while diaconal candidates dropped from 13,53 to 7,102 from 1983 to 1984, according to the NCCB report, based on the Annual Statistical Report on the Permanent Diaconate, prepared by Vatican documents.

The first change, in the preface, was decided on as the date for the new version will read, "... and by one bread and one cup." The second change, in the second paragraph after the consecration, will replace the words "one bread and one cup" with "... and by our Holy Spirit, gather all who share the bread and the cup into the body of Christ." The third change, in the prayer after the consecration, will add, "Let us celebrate the Eucharist as a community," and "Let us pray for the Church, the world, and all who share in the body of Christ." The fourth change, in the second paragraph after the consecration, will add, "Let us pray for the Church, the world, and all who share in the body of Christ." The fifth change, in the prayer after the consecration, will add, "Let us pray for the Church, the world, and all who share in the body of Christ." The sixth change, in the prayer after the consecration, will add, "Let us pray for the Church, the world, and all who share in the body of Christ."
WOMEN'S CONCERNS

Women theologians want dialogue

ROME (RNS) — Greater humanization of the church community and more genuine reciprocity between the sexes were among the issues raised at a conference held at the Lateran University in Rome. The topics included religious culture in terms of inclusive language and new patterns of dialogue between the sexes was the hope expressed by 30 participants at the conclusion of the first conference of women theologians held in Palermo.

Meeting under the auspices of the Department of Theology of the University of Palermo, the female scholars raised a host of problems in discussing the role of women in the church, both as religious teaching, and how to promote their own contributions within Catholicism. They did, however, carefully avoid specific demands.

To set the tone for the conference, Rosemary Goldie, an expert on the Second Vatican Council and a professor at the Lateran University in Rome, said that if other agencies closed out kids, Covenant House would always be open to any kid who came wanting help. She made two points: that they never turn a kid away. He won't let them make the same mistake I made.

Open intake (24 hours a day, 7 days a week, no questions asked) is brutally hard on my staff.

They never know what kind of hurting kids will come through our doors or when or how many.

Some are young innocents experiencing their first brush with depravity.

Some are cool, wary street kids that have seen it all and that, seemingly, nothing bothers.

Still others are running for their lives -- victims of the bartered merchandise, the bought and sold objects of a commercial traffic in young lives.

Some are burned-out, hopeless drifters before they are 18. Of the Resurrection on the Last Day could restore life to them.

Some -- many -- most are desperately good kids, wanting to achieve. And yet we do it.

Whatever they are, whoever they are, they have some fundamental rights at Covenant House.

The most important thing is to get in.

And then, to hear: hey, we're glad you're here. Stay around. Don't go away. Let us help you; we can.

Yes, I agree. Kids should not have to be turned away anymore. Encl/closed is my gift of: $.

The most important thing is to get in.

And then, to hear: hey, we're glad you're here. Stay around. Don't go away. Let us help you; we can.

I have to admit that I had also begun to love them. That bothered me even more. I knew I was going to get trapped and I kept right on walking through the quicksand.

I was the moth flying into the flame -- and I knew it.

For the record, I am not all those extravagant things people sometimes say about me. I am a very ordinary person who is still arrogant and stubborn and vain and competitive and given to self-righteous assessments of other people's faults.

I think that's why I find it so easy to like my kids. We have a lot of faults and vices in common.

And, maybe, when I praise and excuse them, maybe I'm hoping God won't be inclined to distinguish one sinner from another.

Sometimes, when I'm writing these letters it gets very personal for me. I want you to understand why I do things. If you really asked me why I do what I do, the answer I would give is that I do what I do for God. I think that's a true answer. I hope it is.

But sometimes, God has a kid's face.

Thanks for reading this far. Sometimes I can get pretty long-winded.

Thanks most for loving and helping our kids so consistently, for sharing our covenant with them, for making the same promise to them: 'I-bound myself by oath. I made a covenant with you. And you became mine.'

Pray for us. We pray for you all the time.
VATICAN CITY (NC) — A Catholic group is asking for prayers for Catholic minorities in Moslem countries.

"Catholic minorities in countries where there is an Islamic majority live in a state of tension and fear of new restrictions over their already restricted efforts towards service and even over the places where they may function," Vatican Radio said, noting the Apostleship of Prayer's request to remember those Catholics.

Vatican Radio said even in areas where Catholics and Moslems agree on points for dialogue, Catholics frequently do not find their right to an- proach. The largest number, more than 93 million people; and approximately 550 million world population, nearly 550 million Moslems comprise one-fifth of the world's population, nearly 550 million people. The number largest, more than 375 million, live in Asia.

Catholic groups seek dialogue with Moslem countries, Vatican Radio added, to serve man in his entirety and to collaborate in ef-forts to promote man's well-being.

Asian countries with the largest Moslem populations include: Indonesia with approximately 120 million Moslems in an estimated population of 151 million; Pakistan, with approximately 70 million among approximately 93 million people; and India, with more than 80 million Moslems in an estimated 713 million people.

ROME (NC) — After meeting with Vatican officials, Marxkroll Superior General Father William Boteler said he thought Marxist influence in Nicaragua's Sandinista government was a key element in the Vatican's decision to suspend a Mary-knoll priest who holds government office there.

Father Boteler described the talks as "frank and charitable," and said they helped him better understand the Vatican's action. But he said he still thought Vatican officials were "turning their back on a war situation" in Nicaragua, and suggested that an ex-ception might have been made for the priest, Father Miguel D'Escoto.

Father Boteler spoke to National Catholic News Service after meeting with Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church, and Archbishop Dertot Ryan, head of the Vatican Congregation for the Evangelization of Peoples, which oversees missionary activity.

"They listened well, and we had a good dialogue," Father Boteler said. "Knowing now what the Vatican state of mind is, I can understand why they acted. Their attitude was: This is a Marxist government. We've given these priests five years, and now we're going to act."

Father Boteler said he thought the sensitive political situation in Nicaragua could justify more Vatican flexibility in applying canon law to Father D'Escoto and another priest-bishop held in Nicaragua's foreign office. Both were suspended a "divina" when a Vatican-imposed deadline for their posts expired in early February.

"What still upsets me is that they're turning their back on a war situation in Nicaragua. If it were peacetime, (Father D'Escoto) would be out of a job," Father Boteler said.

Nicaraguan guerrillas, aided by the United States, have fought a civil war against the Sandinista government for several years.

He said he thought the "telling point" in the Vatican's decision to suspend the priests was that "they consider Nicaragua an out-and-out Marxist government, with no redeeming values."

Father Boteler said he noted "disparities" between the Vatican view and his own understanding of the Nicaraguan political situation. Before coming to Rome, Father Boteler visited Nicaragua for six days and met with religious and lay people there.

"It's not a black-and-white situation. It's gray. It's a question of how you interpret your facts," he said of the differing views. Father Boteler added that he intended to inquire fur- ther into the extent of the Marxist in- fluence in the Sandinista government.

Father Boteler has said that Father D'Escoto, Nicaragua's foreign minister, has no desire to leave Mary-knoll, and that the order would not expel him.

The other priest suspended from performing his ministry was Father Ernesto Cardenal, minister of education. Boteler said that he intended to inquire further into the extent of the Marxist influence in the Sandinista government.

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Vatican studying fundamentalists sects

By NC News Service

The Vatican is conducting a study of fundamentalist religious sects around the world, a Vatican official told National Catholic News Service.

In Washington, meanwhile, a top Brazilian church official denied news reports that the Brazilian bishops' conference is considering a report on the growth of such sects in Brazil.

According to a Brazilian newspaper, O Estado de Sao Paulo, the Brazilian bishops' conference has been surveying conferences about sects, said Bishop Luciano Mendes, general secretary of the Brazilian bishops' conference, who was in Washington on a U.S. visit.

"We said these sectors were well-received by the last government," the Vatican government which was replaced in January by Brazil's first elected civilian president in two decades.

The Brazilian newspaper report, picked up in the Italian press, drew public attention to the study of sects and cults begun quietly by the Vatican.

"We have not said that," said Bishop Luciano Mendes, general secretary of the Brazilian bishops' conference.

The bishop denied news reports that the Brazilian bishops' conference has told National Catholic News Service that growth in Brazil "could be stimulated" not only by right-wing governments and the military but also by the United States through the CIA.

"We have sent inquiries to all the conferences of bishops on the question," said Msgr. Jorge Mejia, an official at the Secretariat for Promoting Christian Unity, at the Vatican.

"We are conducting a study on the presence and activities of some "free" religious movements. We were asked to study the presence and activities in the interest of ecumenism, so to see if they create problems and so forth.

"Msgr. Mejia said that the Vatican was surveying conferences about sects because "we do not have any channels to these groups."

He said that from his personal experience in Latin America he has learned that some of the sects are "anti-Catholic," and that, without channels, the only way to learn about them is "to study, to get books and to ask questions."
Fight drugs
Vatican says addiction is sign of sick society

VATICAN CITY (NC) — The Vatican has called for practical action against drug abuse and said the misuse results from “a moral and spiritual crisis” in contemporary society.

The decision to take drugs “reflects a rejection of a model of society incapable of offering valid reasons for living or strong motives for undertaking commitments,” said Msgr. Giovanni Ceirano of the apostolic nunciature in Austria.

“The taking of drugs challenges ... the permissive way of life, the materialistic mentality and the consumer society...”

Msgr. Ceirano headed the Vatican delegation at the 31st session of the Commission on Narcotic Drugs, which met in Vienna, Austria, Feb. 11-20. The speech was published in the Feb. 15 issue of the Vatican newspaper, L'Osservatore Romano.

“The taking of drugs,” the statement added, “challenges a human and cultural outlook that lacks sufficient ideals; it challenges paradoxically the permissive way of life, the materialistic mentality and the consumer society — all of which are unaware of, or ignore, essential elements and genuine aspirations of the human person.”

The statement also suggested that the wave of drug abuse in contemporary society might be the result of an effort “to use the weapons of drugs as a means of causing instability and the destruction of society.”

The Vatican called for a realistic analysis of the causes of drug abuse and the adoption of remedies to counteract them.

It also called for strong laws to discourage drug trafficking and regulations to enable addicts to recover from the effects of drugs. It said not enough has been done to address this problem.

Anglicans OK unity report, question ‘authority’

LONDON (NC) — The Church of England (Anglican) general synod has endorsed the final report of the Anglican-Roman Catholic International Communion but raised serious questions about the role of authority in the Catholic Church.

The synod overwhelmingly approved the ARIC-agreed statements on the Eucharist and on ministry and ordination, which it described as “consonant in substance with the faith of the Church of England.”

But in the statement on authority, it found only “sufficient convergence” to warrant further discussions of authority, collegiality and primacy in the church.

The Anglicans expressed widespread skepticism about the way authority is handled in the Catholic Church.

“It is one thing to accept the value of a universal primacy servicing the unity of the church,” said Anglican Bishop Eric Kemp of Chichester. “It is quite another to see that ideal actualized in the Roman Curia.”

The Anglicans voiced anxieties over the Catholic role of the laity and over Catholic dogmas regarding the Immaculate Conception and assumption of Mary. In the Anglican Communion, the laity shares in church leadership through participation in church synods.

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Against pornography
More than 10,000 demonstrators, mostly nuns and students, march through Manila's "red light" district to protest prostitution and lewd shows. The marchers later burned pornographic magazines at a rally in Manila's Rizal Park. (NC/Wide World photo)
My dear friends:

Jesus said, “This is how all will know you for my disciples: your love for one another.” (John 13, 35)

My beloved, it is in our blood as good Catholics to be concerned about the needs of others. Many times we are able to express this love in personal encounters. But in our complex world many of the needs of others can be met only by joining hands through an organized effort. That is ABCD — all of us of the Archdiocese are working together to offer the love of Christ where none of us could do so alone.

I thank you in the name of Jesus for your generosity in the past. Can you please help again this year. Since we lost many donors to the new dioceses, it will be especially difficult this year to meet the needs. I am depending on you.

God bless you! I love you.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
**Which way parish life?**

Must be spiritual, but also worldly, expert says

By Prent Browning

Voice Staff Writer

It is not always easy but the Catholic church must walk a line between becoming too involved in the secular world or, on the other hand, becoming an isolated community of fundamentalists, a noted author/lecturer and parish renewal expert said at St. Vincent de Paul Regional Seminary last week.

Fr. Phillips Murnion, director of the Office of Continuing Education for Clergy for the Archdiocese of New York, and also a director of the National Parish Life Center, a parish renewal organization, spoke at a symposium on parish ministry at the Boynton Beach seminary.

There is a temptation to judge a parish's success by a secular yardstick, Fr. Murnion told an audience at the regional seminary's chapel.

A parish school might be judged by how many students go on to college, he said. A parish may judge itself by how well it provides services for the elderly, or the psychological support it has given to people in times of crises.

Indeed, in today's society there is much emphasis on materialism: "Things are good if they're useful and useful if they're material."

In today's world, he said, loyalty is often devalued and entrepreneurship is looked up to.

"There is an increasing individualism in our society. Even in a family, relationships are maintained as long as they are useful."

"So the Church is running against a trend which says 'take care of yourself; go your own way.'"

Even within a parish, he said, the people who have the most goods are often honored more than the person who gives the most time volunteering in church activities.

The danger is in not sufficiently witnessing to the faith.

"You can have a church with a lot of care but with no faith," he said.

By the same token there are parishes that concentrate on creating an environment of intense, spiritual experiences, to the exclusion of all worldly applications.

Sometimes these private experiences, fostered in some weekend retreat and parish renewal programs, do not translate to a general change in the way one reacts to the world.

"We feel good with our relationship with God, without thinking what that means in terms of getting along with the world."

He said he is afraid that sometimes "in focusing on intense weekends we don't reflect on what this means in terms of theology and action."

"It is a temptation for a church in a time of doubt to foster that commitment (that increases church attendance) by favoring a kind of emotional intensity of a conversion experience."

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"The parish will always be a messy situation, this kind of motley crowd of half-hearted, whole-hearted, saints and sinners... all trying to make each other feel good!"

Fr. Phillip Murnion

The nephew's career goals as an aspiring engineer have not changed at all and he still seeks to design race cars as a vocation.

Ultimately, such an experience has to be judged by its duration and breadth; that is how it affects all aspects of one's life and relationships with people, he said.

There can also be a temptation, Fr. Murnion said, for a church community to draw into itself, looking at those not in the parish as outsiders, and holding its members to a very dogmatic, fundamentalist creed.

"It can also happen that the community of the church means intimacy rather than that our faith requires us to be open to strangers."

The church should support growth for its parishioners rather than merely providing an environment of acceptance.

The church shouldn't look terrific because many people regard it as "the greatest Rotary Club in the whole area," he said.

"Which is to say that the parish will always be a messy situation, this kind of motley crowd of half-hearted, whole-hearted, saints and sinners... all trying to make each other feel good."

A coalition of Dade County religious leaders has branded as "unfair" the policy which permits Cuban refugees to become American citizens while denying the same rights to the Haitian "boat people."

"We applaud the decision of the United States Department of Justice to allow Cuban refugees to begin the steps toward becoming permanent residents under the Cuban Adjustment Act of 1966," said the statement signed by 39 Dade County religious leaders, including Archbishop Edward McCarthy, who chairs the group, and Msgr. Bryan Walsh, executive director of the Ministry of Christian Service of the Archdiocese of Miami, who has worked with refugees since the early '60s.

"As much as we affirm this decision," the religious leaders said, "we are distressed over the approximately 7,000 Haitian boat people who arrived at the same time being left out. This we feel is very unfair, especially considering that the Cuban and Haitian situations are so similar, both having fled repressive regimes and both seeking freedom and a new life in this country."

The Coalition urged passage of a bill introduced into the House of Representatives by Peter Rodino, (D-NJ), which would grant the same rights Cubans enjoy to the Haitians.

The bill, the statement pointed out, was passed unanimously by the House of Representatives in the last sessions of Congress, but did not reach the Senate floor.
By Ana Rodriguez-Soto
Voice News Editor

Sounding much like a recruiter for the U.S. Army, Archbishop Edward McCarthy put out an urgent call for priests and religious during a Mass for vocations celebrated recently at Immaculate Conception Parish in Hialeah.

"I'm looking for young people who want to change the world," the Archbishop told hundreds of schoolchildren, who, with their parents, jammed the church for the concelebrated liturgy.

The Church needs "revolutionaries," the Archbishop said, not the kind who carry guns and kill people, but men and women who want to change the world and create "a civilization of love."

"We want young people who say we're going to make a difference," Archbishop McCarthy said. And before leaving, he elicited one tough promise from the Immaculate Conception community, especially its youth: That by next year, nine young people from the parish be committed to pursuing a religious vocation.

As the breakfast immediately following the Mass, Fr. Michael Hoyer, assistant director of Vocations for the Archdiocese of Miami, spoke of the "crisis" posed by the declining numbers of priests and religious, their rising median age and the lack of young people preparing to take their places.

"Any church that does not produce vocations to the priesthood and religious life might as well close its doors," said Fr. Hoyer, who is also associate pastor at St. Helen Parish in Fort Lauderdale. "What about the future?"

But the priest recalled that there have been many "crises" in the Church's history, and this one "is not brand new at all," since Jesus, Himself, in the Gospels asks His followers to pray for "more laborers to the vineyard."

Fr. Hoyer stressed that vocations "come from a believing community, from mothers" and urged parents not to discourage their children from making commitments to the religious life.

He added that recruiting more priests, sisters and brothers is a task for priests and religious themselves. "There's nothing more beneficial than a happy priest," Fr. Hoyer said.

The Vocations Breakfast is an annual event at Immaculate Conception. Sponsored by the Vocations Committee, its purpose is to draw attention to the need for vocations and have young people get to know men and women from the parish who have chosen the religious life.

Bon Secours Sisters celebrate 25 years here

During a silver anniversary Mass last weekend, the Bon Secours Sisters looked back on their 25 years in South Florida and "saw that it was good."

The small home for the aged that the order inherited upon its arrival in the Archdiocese of Baltimore in 1959 has blossomed into a vast nursing and rehabilitation center dedicated exclusively to intensive rehabilitative care.

It's all a fulfillment of the Sisters of Bon Secours' primary mission, the care of the sick, a ministry they adopted a few years after their 1824 founding by Archbishop de Quelen in Paris.

The first Bon Secours Sisters arrived in the United States in 1881, and they worked as private-duty nurses in the homes of the rich and poor of Baltimore, MD.

When the order came to Miami in 1959, five sisters took over the administration and care of the elderly at Villa Maria Home for the Aged, a one-story, 42-bed facility in North Miami.

In 1960, the sisters began converting the facility into a nursing home, offering therapy and rehabilitation. In 1970, the three-story Villa Maria Nursing and Rehabilitation Center was opened, with 180 beds, a large auditorium and chapel for 200 people. Eighty more beds were added in 1981.

The latest addition is Bon Secours Hospital, built in 1984, which has a 60-bed capacity and is dedicated to helping victims of stroke or trauma recuperate enough to live at home. In this sense, Bon Secours is the bridge between a hospital stay and the resumption of a normal life, or one as close to normal as possible. It treats people of all ages.

Currently, five Bon Secours Sisters staff the Villa Maria/Bon Secours complex, and three others who are retired volunteer their time.
10 Future deacons

Ten men were officially accepted as candidates for the permanent deaconate during a liturgy recently at St. Mary Cathedral.

Archbishop Edward McCarthy presided at the ceremony and officially admitted the men into the three-year program of study and preparation which precedes their ordination as deacons in the Church.

Two of the candidates are from the Palm Beach Diocese and another lives in the Venice Diocese. All but two of the men are married.

The ceremony took place at the end of a weekend retreat for all the candidates to the permanent deaconate, including 17 other men who are at various stages of completing the preparation program. Two of those men are from the Palm Beach Diocese.

The newly-accepted candidates are: Robert Bliss; Dominick Chiappe; John Crann; James DeSantis; Robert Kobs; Ralph Gazzaia; Paul Lamert; Charles Murphy and James Winkel from the Archdiocese of Miami; Salvador Barboro and Jesus Lopez from the Diocese of Palm Beach; and David Nolan from the Diocese of Venice.

The permanent deaconate is an ancient order of the Church which was revived after the Second Vatican Council. It is a Holy Order open to married or single men older than 35. A candidate who is widowed or unmarried at the time of hisordination cannot remarry.

Permanent deacons usually retain their full-time jobs outside the Church and devote the rest of their time to ministry. They can baptize, witness marriages, anoint the sick, distribute Communion and assist during Mass, but they cannot hear confessions or consecrate the Eucharist.

Pastoral ministry course in Boca Raton

Laidy from as far north as Juno Beach and as far south as Ft. Lauderdale are taking advantage of St. Thomas University's off-campus bachelor's program in Pastoral Ministry now being offered in Boca Raton.

And the price is right, too! A three-credit course would have a tuition of $420 if taken on the main campus of the Miami-based university, costs the off-campus student only $190.

The courses are open to non-degree seeking students, and several students are now working toward a "Certificate of Pastoral Ministry."

Offered in ten-week cycles, the courses are scheduled on Tuesday and Wednesday evenings, from 6 - 9:30 p.m., and registrations are now being accepted for the February-April cycle. On Tuesday evenings, "Understanding the Liturgy" will be taught by Fr. Michael Driscoll, O. Carm., Associate Pastor of St. Joan of Arc Church and Coordinator of the St. Thomas Off-Campus Program.

On Wednesday evenings, "The Experience of Christ!" will be taught by Mary Warren, the Project Coordinator of the Ministries Program at St. Thomas University.

For additional information or registration, please call Fr. Driscoll at 392-0007.

OFFICIAL
ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Reverend Harry Ringenberger to Chaplain, Broward Serra Club, effective February 7, 1985.

Drug lessons

Colombian priests come to Miami to learn about hazards of drug use

BY ARACELI CANTERO
Executive Editor, La Voz

The scene is a darkened room in a corner of the Archdiocesan Pastoral Center. Every slide projector is audible.

As the projected images light up the wall, they also make visible the faces of seven Colombians — priests gathered here to learn about drug abuse.

The faces exhibit shock and surprise, but also genuine interest. Sometimes the visitors whisper among themselves. Other times they ask questions of the presenter.

Behind the slide projector is Dr. Moraina Trujillo, staff psychiatrist at St. Lucie Center, one of three facilities for the treatment of drug addicts, administered by the Archdiocese of Miami. She is using concrete examples to show the tragic reality of drugs.

"Here we see the stomach of a person who swallowed bags of cocaine to smuggle them into Miami," she says, referring to one of the many cases of "body packers" who find only death after arriving at their South Florida destination.

"In this picture, you can observe the perforation inside the bridge of the nose which results from inhaling a cocaine," she continues, moving on to the next slide. "And these are the needle 'tracks' which result from injecting the drug."

The presentation lasted more than one hour, and by the time it was over, the priests had learned of the dangers inherent in smuggling drugs — especially in concealing them in the human body.

"Many die before arriving at their destination," Trujillo said. "Others show up in hospital emergency rooms, exhibiting symptoms of psychosis and overwhelming fear. We soon realize that they probably swallowed the cocaine bags and didn't eliminate them all."

According to Trujillo, who also works at Jackson Memorial Hospital, the "body packers" are told the drug can remain safely inside their bodies for two days. "In reality, six hours is too long, because the gastric juices penetrate the plastic bags and cause them to explode, leading to the carrier's death."

The most tragic aspect of the entire process, she said, is that many of the "body packers" are peasants who know nothing about the drug and are easily deceived because they are so desperate in need of money to survive.

When Trujillo's presentation ended and the lights were turned on, a stunned silence enveloped the room.

"It's something to think long and hard about," said Father Augusto Pinilla, from Malaga, Colombia, finally disrupting the intensity of the moment.

But the priests didn't have much time for thinking. Since their arrival in Miami, at the invitation of the U.S. State Department, they have embarked on a tight schedule of tours of public and private drug treatment centers.

At the Pastoral Center, they also heard reports from the Office of Lay Ministry and the Family Enrichment Center stress that drug prevention begins at home, in the family, with parents who provide their children with understanding, care and security.

It is also the parents, the experts said, who must be able to detect in their children the warning signs of drug use.

"This is one of the many projects put on by the State Department to eradicate the demand for drugs at all levels," explained Doris Amaya, who coordinated the Colombian priests' visit to Miami.

Amaya directs the substance abuse division of the Miami Mental Health Center and, as consultant to the State Department, traveled to Colombia recently to explore the possibility of instituting drug abuse prevention programs in that country.

She said although Colombia originally did not appear to have a consumption problem, as other drug-producing countries do, increasing numbers of addicts have manifested themselves in recent years.

"Now they have serious problems and are cooperating with the United States in trying to reduce demand for the drugs," Amaya said, pointing out that curbing production and distribution has become even more difficult since the drug "kingpins" joined forces with terrorists.

"It's an honor for the Archdiocese to know that the Department of State values our programs," commented Father Sean O'Sullivan, director of Catholic Community Services' Substance Abuse and Criminal Justice Division.
Black priest makes his mark in S. Fla.

(Continued from page 1)

priesthood.
Like the Trinity, the three seem to be inseparable in his life, without a particular order of importance — just a single, all-encompassing whole.

Well, in a way that we can understand it." But when he gets serious, he gives scientifically detailed lectures on the methods of birth control — both natural and artificial — explaining the Church's position on each, along with their drawbacks.

He also describes, without mincing words, the procedures used to abort unborn children, showing life-size drawings of fetuses at different stages of pregnancy to elicit students' reactions.

"Some parents would feel uncomfortable with my style of teaching or even with the content of what I'm teaching," he says. But "my students know what I say and it makes sense to them."

"I leave no doubt," he stresses, about what the Church teaches in each of these areas, but telling kids

"the Church says so" is not enough... They have to know why. We have to make such an impression on them that they'll see it and hopefully it'll make sense.

A theme he stresses repeatedly to students is that "no one has a right to manipulate your feelings and force you to do something you know is wrong. They have to be able to say no to these pressures and say yes to what God wants."

He encourages students to show their notebooks to their parents and speak at home about what happens in class. So far, only one parent has complained to Fr. Montgomery directly, worried that he might be giving his students "ideas."

"These kids already have ideas," he responds adamantly. "The problem is they get the wrong ideas... I'm correcting some of that misinformation that they've gotten on the street."

Indeed, William Montgomery knows about teenage confusion. Not many years has passed since he him-

was not a deprived child. I was just simply a bad boy."

"I believe that if you are comfortable with yourself sexually... this reflects your total being," Fr. Montgomery explains. "I'm always the one with the reputation for being very open and very frank in talking about these things."

Among the one-liners in his teaching repertoire: "I love being a virgin," he confides. "I don't feel myself... I'm not getting." "He's fun but we learn," says Loly Genova, a senior in his Catholic Life class. "He teaches in a way that we can understand it."

"I like for them to laugh and to feel comfortable," Fr. Montgomery explains.

Today, the former high school drop-out possesses two Master's degrees and is working on a Ph.D. He was ordained six years ago.

"I still find (the priesthood) very exciting," he confesses.

Teaching
The love of teaching came gradual-
ly. As a teenager, according to Fr.
Park, William Montgomery tutored adults. "He taught a doctor from Ecuador enough English to practice medicine in this country. He also taught a convent of Mexican nuns to speak English (also with) a Cuban accent and others.

During his last year in the semi-
nary, Fr. Montgomery was assigned to teach at a nearby grade school. Enjoyed it, he says, but convinced

himself that he could never handle adolescents.
So what was his first assignment af-
ter ordination? Teaching history and theology at an all-girls high school.

"I can't imagine my doing any-
thing else," he says today. "I feel that I'm really making a tremendous con-
tribution, not only because the sub-
jects he teaches are important. His race is a lesson his students can't miss.

"These young people are able to see an aspect of my people that they might never have been able to be close to... They can see a people that is struggling, but who at the same time have the capacity to succeed," Fr. Montgomery explains.

In fact, both his students and the adults he preaches to "find it very hard to believe that I came from this community," he says. Perhaps as a result of meeting him they will "be less judgmental about a race, as op-
posed to individuals."

Develop leadership
But there's a job to be done with the black community as well, Fr. Montgomery says. Part of it involves developing the "identity" of black Catholics as people with something unique and irreplaceable to contri-
bute to the universal Church.

He's also "interested in seeing black people, black Catholics in this community... becoming much more active in positions of leadership and responsibility, taking charge of their parish communities."

"It's surprising, considering the numbers of non-Catholics who attend Catholic inner-city schools, that more

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Hundreds of 'adopted' families honor Liz Manning with picnic and photo album which she displays here. (Voice photo by Betsy Kennedy)

Mother of 3,000

Adoption worker for 30 years has seen tears of joy, heartache and love

By Betsy Kennedy
Voice Staff Writer

Elizabeth Manning is not the tooth fairy, or Cinderella's godmother or Mrs. Claus. But for 3,000 children and twice as many adults, she has performed a special kind of magic in their lives.

She has brought them together.

For 20 years, Manning served as an adoption caseworker for the Family and Children's services division of Catholic Community Services of the Archdiocese of Miami. During her career, she has used her cheerful persistence like a wand, making balky administrators, rigid government regulations and stacks of red tape seem to disappear.

She has soothed anxious mothers and appeased impatient fathers who called her nearly every day of the week, for months awaiting the end of a long adoption procedure. She has, with her own mother's heart aching, sat by a child's hospital bed because there was no else to be there, no one else to stroke a feverish head, sign medical consent forms and worry until dawn broke, bringing encouraging whispers about the baby's condition.

"I asked, can these people really love a child that is different from themselves? Can they love him down the line when he turns 16? Are they looking for a carbon copy of themselves?" She tries to prepare parents who bringing a child into their lives will not assure them of a happier marriage, nor does a child mean they are getting a plaything they can manipulate and mold as they choose. "We try to prepare the parents who get a newborn, that babies don't come out all shiny and well-developed. They are bald, red and wrinkled human beings and are sometimes far from perfect. We check their backgrounds as best we can, but sometimes problems develop. There is always a mystery or a missing link someplace, because we rely on what the mother tells us, which is not always true."

"You have to realize, a baby is going to come in and turn your world around." She compares herself to a tailor, who has learned over a period of years working in his craft, to make a garment without a pattern.

"I don't have a pattern either, but I know when it's going to come out right." Of course, there were mistakes, and sometimes, she wished she could run to someone's home and snatch a child away. Sometimes, what seemed ideal would "blow up in your face." Some couples got divorced before their adoption procedure was complete. In those cases, the mother usually went ahead and adopted the baby.

The "perfect" couples selected by priests often turned out to be the ones who couldn't handle the baby or who had marital problems, recalled Manning.

She joked, "Often the kooks made the best parents."

Abortion toll

In her early career, babies were available everywhere. When she first started out 30 years ago at an agency in Pittsburgh, there would be six to eight placements a day. Now there are perhaps 6 - 8 a month. The problem, she says, is "abortion and the pill took their toll."

"Most people still want "white blue-eyed Anglo-Saxon babies," she explains. Sometimes black children or children with special needs must endure being interviewed by four or five families and they are still turned down. However, opportunities for black children to be placed in black families have increased over the years. Income standards for black families have slowly increased and adoption agencies have realized that there are many, many black couples who want to add to their family and are willing to take on the responsibilities."

It doesn't matter what nationality or race a person is, said Mrs. Manning. "Some people are nurturing and others couldn't care for a fish."

Rising Cost

The agency didn't charge a fee when it first went into business, but escalating costs soon brought about the need to ask for financial support from prospective parents. To adopt an American baby, parents pay eight... Continued on page 16
Adoption ‘mom’ honored by her children

Continued from page 15

percent of their annual income. Foreign adoptions involve contacts with embassies, air fare and additional paperwork, which can get expensive. An adoption from Korea costs $4,000; one from Chile costs $10,000. Surprisingly, she says there are still a large number of babies born with birth defects in this country, and they are hard to find homes for. Children born with extra toes or other orthopedic problems or defects such as cleft palate receive medical subsidies from the state. Jackson Memorial Hospital and Miami Children’s Hospital provide clinical care and the state is billed, which really eases the burden on adoptive parents.

Manning has watched as these “special needs” children fill a home with love and spark a renewed kinship between family members. “One little boy just failed to thrive. The doctors also diagnosed a heart problem. Along came a woman who wanted to adopt him and she assured us she could make him well. Sure enough, he returned to full health. When she took him to the doctor, they couldn’t even find the heart defect. But the poor mother lost 10 pounds in the meantime.”

She has also witnessed tragedy that can strike stealthily and take away a child.

Heartaches

She remembers Elizabeth, a beautiful baby who had two holes in her heart repaired with surgery. But the baby had an allergy to the dye used in testing developed and caused her death. Manning was right there to offer her broad shoulders for the parents to cry on. There was another case, of a baby who was adopted at 6 months and later died of leukemia at age 3. The heartache seems to come with the territory.

She’s seen a lot of policies and regulations change since she first started in the adoption business, most of them for the better. It still takes 2-3 years for the adoption procedure and prospective couples can’t adopt babies if they are 40 years of age or older. But agencies are much more geared to looking for loving, sensitive parents than ones who can give the child every material advantage.

Things are better for the children too. Foster families are now permitted to adopt a child in their care after two years, whereas they used to have no options at all.

It causes a lot of damage, explains Manning, to shift a child from home to home if they can thrive with one set of foster parents.

Orphans used to be warehoused away in huge, dirty asylums just a couple of decades ago and that has changed now too. Still, Manning will never forget the terrible sight of diseased, neglected and empty-eyed youngsters at one 700-bed asylum she saw in New York. The memory still darts in on her now and then, like an angry wasp, and its stings her normally calm temper cooking.

Fighting cruelty

Seeing children harmed in any way has the same effect on her. She has seen cruelties wrought on children by their own natural parents and she is a strong advocate of good foster care.

“Other people could see what I have seen, they wouldn’t be quick to suggest that children always be returned to their own homes and an abusive parent.”

A few years ago, a bill was passed that required the court to review all child placements in the state every six months, required agencies with children in foster care to file a report and when children were taken into custody by the state or a private agency, an agreement had to be made with the family to work out the difficulties or else return the child to the family in two years. If the problems couldn’t be solved, children were kept as wards of the state and placed in a stable home.

While the bill had its positive aspects, Manning was outraged because it made it much easier for children to be returned to environments where they might be tormented, beaten, burned or even killed.

“I was horrified that the Catholic Church supported this law,” she says indignantly.

Her outspokenness for children’s rights has nearly gotten her into hot water a few times. When Archbishop Coleman Carroll was alive, she wrote several letters petitioning what she felt were ineffective or deleterious procedures at the Archdiocese children’s home. Some staff members, she said, were simply too rigid to be working with children and certain needs of the young residents weren’t being met. How could she stand calmly by?

“I’ve had my rainy days in this business... sometimes I felt like I was carrying the whole agency on my shoulders...” she admits.

But now it’s over, and time to live a quieter life, buoyed by her memories. To make certain the images don’t fade, she has a huge scrapbook, given to her by the families and filled with photos of smiling babies, and parents who look like they just found the pot of gold at the end of the rainbow.

Finding gold

Manning has found her gold in all of them. And there are important projects to be done. There’s “moss” in the cupboard and a yard to be kept up and a “funky old house” to be decorated to suit her personality and needlework projects and... She has already used the microwave oven which was also presented to her at the picnic. “I made popcorn all day.”

She’ll miss them all, she admits it. But she has company at home now too. An emotionally disturbed foster son, aged 16, who loves rock and roll. The plans that were made for him to go with a family went awry.

She understands how he feels, because she has had some of her own plans and dreams shattered during

Continued on page 25
Budget Cutting
Which to cut first: guns and missiles or schools and welfare?

By Liz S. Armstrong

WASHINGTON (NC) — While Reagan administration officials sharpened their budget-cutting knives, social justice organizations sharpened their pencils and drafted heated responses to the administration's proposals.

They weren't the only ones penning reactions, however. Defenders of the president's budget also publicized their views.

Critics claim the budget unfairly targets the disadvantaged. Backers suggest that President Reagan is right in boosting military spending — when trying to trim the deficit — because defense involves the well-being of the whole nation, rich and poor alike.

At stake in the budget debate? Priorities, such as whether defense is the top priority and thus sacrosanct when it comes to the cost-cutting ax, or whether burdens of fighting the deficit ought to be shared by all federal programs because those that help the poor, too, are a priority.

Cardinal Joseph Bernardin of Chicago has warned that defense, like social programs, must accept its share of deficit reduction sacrifices.

Proposed cuts or fiscal "freezes" to limit spending that cause particular concern to administration critics involve shelter, food and nutrition programs, and other basic services.

Ronald Kiefmeyer, director of the U.S. Catholic Conference's domestic social development office, noted that "low-income housing really stands out. They're almost destroying federally assisted housing," especially that for the handicapped and elderly — the type of housing some dioceses and other church groups have, with government support, established in recent years.

Then there are food and nutrition programs to consider. Funding for the food and nutrition programs, if the budget proposals were followed, would decline from the $18.6 billion expected to be spent by the end of fiscal 1985 to $18.2 billion in fiscal 1986.

According to Bard Shollenberger, a policy analyst for the ecumenical Christian anti-hunger group Bread for the World, "the administration's proposed newest cuts in programs that provide food to hungry people demonstrate a callousness that should embarrass the American people."

Shollenberger, Rep. Mickey Leland, D-Texas, a Catholic who chairs the House Select Committee on Hunger, and others point to cuts in the school lunch program as one indication of what the budget would do.

Ostensibly, according to the budget, removal of children from "non-needy" families from the subsidized program would save some $613 million. But Shollenberger and Leland have claimed that by cutting these children the whole school lunch program is jeopardized because many schools will simply drop the program, denying the low-income hungry children the meals.

"We want to see the children's rights protected," Shollenberger said. "It is a question priorities.

"We must recognize that the United States cannot stand by and watch poverty and hunger increase while increasing spending to fuel the military build-up," said Shollenberger. "It is a question priorities.

"It is incredibly difficult to get a sense of where the administration's priorities are," said Marilyn Lundy, president of Citizens to End Poverty, a Christian anti-poverty group.

The senators — including two Catholics — the same day also backed an anti-abortion amendment to the Constitution.

The senators — including two Catholics — the same day also backed an anti-abortion amendment to the Constitution.

Various states allow and have used the death penalty for serious crimes, but there is no parallel federal law for federal crimes — such as trying to assassinate the president, committing treason or spying. Members of the House and Senate who favor the death penalty but oppose abortion have an ally at the other end of Pennsylvania Avenue. President Reagan, too, backs capital punishment while endorsing pro-life measures for the unborn.

Just as it was in the last Congress, in the current Congress debate over the death penalty is likely to be protracted.

This year's death penalty bill in the Senate was introduced by Sen. Strom Thurmond, R-S.C, and co-sponsored by Sens. Dennis DeConcini, D-Ariz.; John East, R-N.C; Charles Grassley, R-Iowa; Orrin Hatch, R-Utah; Alan Simpson, R-Wyo.; Arlen Specter, R-Pa.; James Abdnor, R-D.D.; Pete Domenici, R.N.M.; Jesse Helms, R.N.C; Russell Long, D-La.; jiget Bennett Johnston, D-Texas; Paul Tribble, R-Va.; Jeremiah Denton, R-Ala.; Alfonse D'Amato, R-N.Y.; and David Boren, D-Okl.

Abdnor, DeConcini, Denton, East, Grassley, and Hatch also co-sponsored Utah Republican Sen. Jake Garn's anti-abortion amendment. Helms introduced his own anti-abortion amendment.

Denton and DeConcini are Catholic. So are Domenici and D'Amato, who acquired anti-abortion records for past congressional votes.

IN CONGRESS
Pro-Lifers who are pro-death (penalty)

WASHINGTON (NC) — While 71,000 pro-lifers marched outside the Capitol Jan. 22 protesting abortion, inside it some U.S. senators known for their right-to-life sentiments proposed a new federal death penalty.

The senators — including two Catholics — the same day also backed an anti-abortion amendment to the Constitution.

Two days later in the House, Rep. Eldon Rudd, R-Ariz., another Catholic abortion opponent who had lauded March for Life participants, introduced new legislation allowing executions of persons convicted of espionage or treason.

Such moves underscore the paradox which Congress, mirroring society, confronts when it ponders legislation related to preserving or taking life.

The U.S. bishops, in their 1984 Statement on Political Responsibility, say that "in view of our commitment to the value and dignity of human life we oppose capital punishment" and "believe that a return to the use of the death penalty is leading to further erosion of respect for life in our society."

They regard abortion and capital punishment as unacceptable affronts to life.

Urging abolition of the Maryland state death penalty, Archbishop William Borders of Baltimore recently acknowledged that "the people on our death row have been found guilty of terrible crimes."

"But are the sentences and the executions morally justifiable?" he asked. "If these people are guilty of killing, then who is guilty of killing them?"
**Editorial Page**

**Bishops rightly mix religion and politics**

**Guest Editorial**

When the U.S. Catholic bishops released the first draft of their pastoral letter on economic issues, they were greeted with a barrage of criticism from ultra-conservatives such as Jerry Falwell, who pronounced the document "Socialism," without even having read it.

Such critics earlier denounced the bishops for taking a strong stand against the arms race and backing a bilateral nuclear freeze in their 1983 pastoral letter, "The Challenge of Peace."

What makes all this so interesting is the double standard these Far Right critics use. They denounce the bishops when they speak out on economics or the arms race, but applaud them when they speak out on abortion.

There was a great deal to think about in the bishops' draft. It is highly appropriate for religious leaders to talk about the poor with compassion; it offers a sharp contrast to the harsh pronouncements of the Religious Right, whose theology treats the poor as guilty sinners and whose political programs would guarantee that the poor shall always be with us.

My major concern is the manner in which the bishops enter the public debate, whatever the issue. Catholic bishops and fundamentalist ministers have the same right to speak out on political issues, but when they do, they cannot base their claims on narrow doctrinal beliefs — they should try to persuade others on the merits of their case, not on the authority of their faith. On this point, whether or not we agree with their specific proposals, the bishops deserve our praise.

Consider the passage in which they describe the two purposes they have for writing about the U.S. economy:

"The first is to provide guidance for members of our own church as they seek to form their consciences and reach moral decisions about economic matters. We argue from a distinctive Christian perspective that has been shaped by the Bible and by the content of Christian tradition, and from a standpoint that reflects our faith in God: Father, Son and Holy Spirit."

The bishops show that, even in talking to their own people about political issues, they are offering doctrinal pronouncements — they make no claim to speak directly for God on such matters.

They also point out that, while the demand to protect the human dignity and economic rights of everyone is binding on Catholics, "we recognize that disagreements will continue about what economic policies and institutional arrangements will be most conducive to the protection of the economic rights of all. Serious dialogue on which policies to pursue is of great importance, and there is certainly room for pluralism within the Church on these matters."

If there's room for pluralism within the Catholic Church on public matters, there is also obviously room for pluralism within American society.

In explaining their second purpose, "to add our voice to the debate about U.S. economic policies," the bishops show again that they respect the rules which govern civil society.

Joining the public debate, they say "demands that our faith will overcome these obstacles. Again, the Bishop's fight is a free and charismatic Christianity," and their own judgment, their own spirit, their own loss of confidence in the

**Letters**

**What Pope said on Charismatics**

To the Editor:

To "Pandora's Box,

"Many who speak about the Church today say they are inspired by a pro-life spirit and they truly mean it as the Holy Spirit as if the Divine Paraclete were at their disposal at all times."

"May God grant that this presumption, of elevating a personal experience to a criterion of religious doctrine, may not cause havoc! May He not allow the treating of these opinions as charismatic gifts to lead astray many good and well-meaning people."

Words of Pope Paul VI on May 17, 1972.

"The religion of the spirit is preferred by the adversaries of the institutional and hierarchical Church, by those who claim the freedom of a democratic Church carrying on in the spirit expressed by the religous sense of the community. If such thinking were to gain ascendency within the Church, it would be tantamount to a direct attack upon 'the very existence of the Church,' and would lead, ultimately, to extinguishing the faith of Christ and of the whole of tradition."

Pope Paul VI on November 29, 1972.

"As recourse to the Holy Spirit and His charisma perhaps grant a not too sincere pretext to live, or to think one is living, the Christian authentically, is living, the Christian authentically, within the Church, it would be tantamount to a direct attack upon 'the very existence of the Church,' and would lead, ultimately, to extinguishing the faith of Christ and of the whole of tradition."

Pope Paul VI on November 29, 1972.

Please try to print part of or all of these important words of this Holy Pope. Many people are confused and would like to know what set out by Pope Paul Father has said on this subject.

-Diane Entwistle

Miami

**Church needs spiritual Guidance**

To the Editor:

With so many priests leaving the priesthood, nuns leaving the orders, crime, pornography, and dope running wild in America, you would think that the American Bishops would try to heal the country of its sin, and pray that our faith will overcome these obstacles. Again, the Bishop's fight is political.

In the Gospel, Christ stated, "the poor will be with you always, render unto Ceasar the things that are Ceasar's, and to God the things that are God's." In parables, he explains about the wise servants that invest their money, and what happens to the foolish.

But the passages I just cited and the draft's overall tone make it clear that if I differ with the bishops on these issues — or quibble with them on the details of warfare — they won't send a delegation to my office to tell me that I'm not a Christian.

The bishops are bringing their moral concerns into the public arena. They go out of their way to ask for free debate on the issues; they even welcome disagreement as constructive. They claim no special expertise in economics simply because they are religious leaders; they ask only a fair hearing.

They understand that in addressing economic issues, they must follow the same rules that the AFL-CIO or the Chamber of Commerce must follow.

It would be hard to come up with a better model for religious leaders wanting to take part in informed, reasonable debate on public matters.

Rev. John Buchanan

(John Buchanan, an ordained Southern Baptist minister, served as a Republican Congressman from Alabama from 1965 through 1981. He is now chairman of People for the American Way, a national nonpartisan First Amendment citizens' group working to protect and promote constitutional liberties.)

PAGE 18 / Miami, Florida / THE VOICE / Friday, February 22, 1985
During pre-Vatican II Days, Catholics usually pointed with pride to the Church's unity and cited as proof that "Mass is always the same wherever you are in the world."

Most Catholics no longer utter such statements.

A partial reason for the disappearance of this liturgical uniformity can be found in the official rules and worship books revised in accord with the Second Vatican Council. Another reason can be traced to different attitudes among the majority of contemporary priests.

CHRISTIANS and liturgy books urge the "celebration of every worship service to the circumstances and needs of the particular community assembled for public prayer." They also provide a variety of materials to be chosen from to select those which best suit the people gathered for a liturgical celebration. Moreover, the regulations stand the liturgy as rubrics, as rules and books which told you precisely what to do and say. Furthermore, the clergy in those days placed a relatively high value on observing those regulations and texts. They tried to celebrate their rituals with devotion and precision to be both present and devout. However, the most critical element was to perform the rite accurately according to the rules. Differences between priests naturally existed, but they tended to be of a minor nature.

This scene has now radically shifted. Some priests wash their hands during Mass; others omit this action. Some genuflect after the elevation of consecrated bread and wine, others either bow or make no gestures of reverence. Some precisely follow the words in the worship books, others improvise quite freely. This is not the end of the world. IS THAT the type of variation the Church wants?

The Church supports and promotes this type of diversity. However, a different attitude about liturgical rules among priests today also creates further differences, some of which can be confusing or disturbing to the public.

Pope John XXIII once told an aide, "It often happens that I awake at night and begin to think about a serious problem and decide that I must tell the public about it. Then I wake up completely and remember that I am the Pope." He said, "When I eat alone, I feel like a seminarian being punished. I tried it for a week and I was not comfortable. Then I searched through Sacred Scriptures for some thing saying I had to eat alone. I found nothing, so I gave it up and it's much better now."

During World War II, the Japanese floated over 9,000 balloon bombs toward the coast of North America. It is estimated that 285 found their way to America.

On May 5, 1945, Mrs. Elsa Mitchell and five neighborhood children were spending the day in the Gearhart Mountains near Klamath Falls, Oregon when one of the group picked up a balloon bomb causing it to explode. Mrs. Mitchell and the children were killed, the only World War II victims in the nation. Mrs. Mitchell was 37 years old.

When Honoré de Balzac's uncle died and left him a good sum of money, the author wrote to a friend, "Yesterday at 5 a.m., my uncle and I passed through a river of blood and nothing else pays off."

Opinion

BY FR. JOSEPH M. CHAMPLIN

The theme of the 1986 Synod of Bishops will be "The Mission of the Laity in the Church and in the World." It's about time. There has been a lot of drifting in the understanding of the role of the laity in the last decade and more. It's time to pull things together. It isn't going to require any new theological insights, just an affirmation of what the Church teaches. It needs, too, some common sense understanding of the nature of the role of the laity in the Church and in the world.

Bishop Paul Cordes, vice president of the Vatican Council for the Laity, spoke about one of the ways of the drifting in an interview a couple of weeks ago in L'Osservatore Romano. He said there was no justification in the documents of the Second Vatican Council, an overemphasis on a Church role for the laity.

On another occasion, he said, "In some local Churches the impres sion is given of wanting to turn the lay person into a 'mini-priest;' measuring effectiveness on the basis of Church activity.

It is the task of the Church to perform the rite accurately according to the rules. Differences between priests naturally existed, but they tended to be of a minor nature.

This scene has now radically shifted. Some priests wash their hands during Mass; others omit this action. Some genuflect after the elevation of consecrated bread and wine, others either bow or make no gestures of reverence. Some precisely follow the words in the worship books, others improvise quite freely. This is not the end of the world. IS THAT the type of variation the Church wants?

The Church supports and promotes this type of diversity. However, a different attitude about liturgical rules among priests today also creates further differences, some of which can be confusing or disturbing to the public.

PRE VATICAN II priests were trained to understand and structures offer great latitude for creative de velopments. As a consequence, we expect and have become accustomed to the fact that Mass varies from one parish to another. In addition, we frequently experience diverse Sunday liturgies in the same parish.

The Church supports and promotes this type of diversity. However, a different attitude about liturgical rules among priests today also creates further differences, some of which can be confusing or disturbing to the public.

The Church teaches. It needs, too, some common sense understanding of the nature of the role of the laity in the Church and in the world. The laity, by the very fact that they live in the world, are called to the responsibilities of temporal duties. They must obey the laws laid down by the Church in her liturgical rubrics, her separation law and her moral theology. The ministers must conform to these rules not only to have the merit of obedience and the advantage of a uniform ritual, but for a deeper reason: this obedience to the Church is necessary to ensure that the real objective bond between the minister's celebration and Christ's institution is maintained and to ensure that the acts which he performs visibly are really, though invisibly, Christ's own acts.

IT IS OF the nature of the laity that members of the laity are called to temporal duties, to work in the world. But there is something else that is the key to understanding the role of the laity. The members of the laity go into the world to fulfill their temporal duties but they go as the followers of Jesus Christ.

They bring to the secular society the dimension of divine teaching. Possessed by their faith, they are taught to be the conscience of the world, to discern the good and the evil. They are told that they are called to work for the temporal duties but they go as the followers of Jesus Christ.

After saying this in the Church in the Modern World says, "The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation."

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By Frank Morgan

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My brother's illness

My brother Joe had been in the hospital three times since Christmas. He has a strange leukemia, called "hairy cell." He was hit with this unfriendly illness nearly 13 years ago.

Three times he had come close to losing his fight. And as a family — we're eight brothers and sisters — we joined all the forces and faith we had to storm heaven for miracles. Three times, the Lord gave us a miracle. This time we were going for a fourth.

I've written about my brother's illness before in this column. I've received some letters from friends who share my thoughts and feelings, telling me they pray for my brother. I am always grateful. We need all the help and support we can get.

AS I SAT down to write this column, Joe was taking up all the spaces in my mind and heart.

It is an incredible experience to sit by the bedside of someone you love so much and know that he is vulnerable to an enemy that would steal away his life. It teaches so much about the value of life and the necessity of faith to someone you love so much and know that he is vulnerable all the spaces in my mind and heart.

Ten days earlier Joe was in a crisis, his body buffeted by bottles of intravenous antibiotics and fluids, along with six blood transfusions.

I realized again the importance of a vigil.

Most days I am bustling and productive, determined to get my tasks done and make progress. If there's one thing I can't do, it's to sit quietly doing nothing. If I'm sitting, I need a book in hand or a needle and thread.

But none of the regular chores of an ordinary day is as active as being at the sick bed of your brother.

MY SISTER JEANNETTE and I were the family members most free to stay with Joe, along with wife, Jody, who also battles cancer. We never for a moment let our connection with Joe. We believe in the power of touching and kept our hands sometimes connected in a chain, sometimes only pressed to the mattress.

We joined energies and directed them heavenward. We kept ice packs on his head to make him less uncomfortable from the raging fever; we massaged his feet and rubbed his back to exercise his muscles.

The hours never dragged; they raced. We learned that prayer is the most active state a person can choose.

Joe's illness taught us how different our choices are, depending on the state of our health. When we're well, we get caught up in what I call the "comfort mode," locked into important things like a job, money, a house, our appearance and so on.

BUT WHEN WE face the truth that life is tentative, we get to the naked core of what is ultimately important: When life is okay, all you want is to touch the ones you love. Nothing else matters. Nothing else is lasting but love.

My brother's illness has shown me this truth and caused me to wonder why we crowd out love so often, filling our lives with things that look like junk when life becomes tentative.

At this writing, the news is good. Joe is recovering again. We firmly believe he'll be back on his feet.

The last three years three years ago. Maybe it'll be another three years before his body once more has to battle for life.

We've been going for heavy-duty faith, the kind that moves mountains and generates miracles. We have asked and received and our gratitude to God is boundless.

Christophers' anniversary

This year marks the 40th anniversary of The Christophers. With God's help, we hope to continue reaching out not only for another 40 years, but as far into the future as our message is needed.

Among the 80 million unchurched in America, there are people in deep emotional pain. They've given up on institutions for a variety of reasons. Most of them have not abandoned their belief in God, but they admit they are in need of spiritual help.

THE CHRISTOPHERS are concerned about these people. We know you are too, many of them are your sons and daughters.

In the 40 years that we have been using the print media and our weekly radio and television broadcasts to spread our message, we have tried to meet people where they are, with no demands and no hidden agenda. We respect them as good human beings and we try to stress the things we all have in common rather than the things that divide us.

Our News Notes are sent out seven times a year, each issue going to nearly 700,000 people in 125 different nations, to people of all faiths and no particular faith. The message, rooted in the Judeo-Christian tradition, is simple: You are unique. You have a purpose. You have been given special gifts and talents. God has a job for you to do that nobody else can do, and if you don't do it, it will remain undone.

You are only one person, but with God's help, you can bear rich and abundant fruit. You are called upon to use your talents for the good of all, to raise public standards in all things that look like junk when life becomes tentative.

BUT WHEN WE face the truth that life is tentative, we get to the naked core of what is ultimately important: When life is okay, all you want is to touch the ones you love. Nothing else matters. Nothing else is lasting but love.

You might ask a favorite teacher or priest or school counselor or other adult to help you determine some of the ways you can help people achieve greatness and happiness. They can help you with the scripture readings, which are sometimes obscure. You may even be ready for more adult religious text.

When you are at Mass, why not follow in the Missalette what the priest is saying? Read the words carefully and see what new meanings you can discover for yourself.

As you continue to attend, why not strive to find new meaning in the liturgy? You might meet a favorite teacher or priest or school counselor or other adult to help you determine some of the ways you can help people achieve greatness and happiness. They can help you with the scripture readings, which are sometimes obscure.

When you are at Mass, why not follow in the Missalette what the priest is saying? Read the words carefully and see what new meanings you can discover for yourself.

For example, consider the prayers that speak of peace. Do these suggest that Sunday Mass might have some connection with averting a nuclear holocaust? Might your attendance at Mass be a contribution to world peace?

Can you view Holy Communion as a symbolic encounter with a friend, Jesus — and might this encounter be a partial remedy for the loneliness you may occasionally feel? If you put something into Mass by symbolism its meaning in various ways, you are likely to get much more out of it.

It is likely that in your time like your desire for going to church will pass. Your struggle to remain faithful will bring you a more solid happiness than you know herefore.

And about your parents pressuring you to go to church. I doubt very much that they enjoy exerting such pressure.

But they may feel they have an obligation to those who are in your life ahead you will have to do things that are not enjoyable to you.

For example, may you at times have to go every day to a work situation that you don't enjoy. But somehow you will find the courage to do what you have to do.

In your present situation there is an alternative to giving up going to Mass. As you continue to attend, why not strive to find new meaning in the liturgy? You might suggest that Sunday Mass might have some connection with averting a nuclear holocaust? Might your attendance at Mass be a contribution to world peace?

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Family Life

Teaching children about death

Dear Mary: My 85-year-old mother passed away. She was in a nursing home for seven months.

Opening prayer

Risen Lord, you marked Sunday as your day, celebrating each Sunday in a special way. Send your Spirit to guide our planning and opening prayer, so that we may grow in your love and in family togetherness.

Activity time

Young Family: Materials: paper, crayons. Talk about Sunday as a family party day. What can you and activities do to contribute to the party? Include them in every way possible. Print “Alleluia” in large block letters. Let them decorate it with bright colors and pictures, to be hung on the wall on Sunday morning. Take it down and hang it up again only on Sunday to help the children recognize that Sunday is special.

Middle Years Family

Discuss what your family customs are relative to Sunday. How is Sunday special for your family? Think of some things you might do to build your family tradition or custom: going to church as a family, helping to plan the Sunday liturgy, planning breakfast or brunch, a family outing, a visit to a relative, schools or friends, a picnic, a special family event.

Adult Family

Materials: index cards, pencils. Have each person take a turn singing, humming or whistling a song. Do this after the first few notes and let the others try to guess the song. Add additional notes until the song is guessed or until everyone “gives up.”

Sharing

1. Share your favorite Sunday memory.
2. Share one thing about yourself that you would like to share.
3. Share one thing about yourself that you like and don’t want to share.

Closing prayer

— Suggested Prayer: Sing a simple song of praise and thanksgiving. Each one names some things you like and don’t want to share.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 877, St. Joseph’s College, Rensselaer, Ind. 47978.)

(NYC News Service)
BACKGROUND: This Sunday’s Liturgy takes its first reading from the Book of Genesis. One of the Bible’s most fascinating books, and the source of several of its most profound lessons, Genesis tragically has become a battleground too often.

READINGS: Genesis 9:8-15; 1 Peter 3:18-22; Mark 1-12-15.

"Genesis is a jewel in revelation" meet in serving his plan of reward and of life.

Early tradition saw St. Peter, the first of the Apostles, as the author of the epistle read in part for this Sunday. Later authorities debate how that authorship took shape, and when. In any event, it is a moral exhortation—offering a powerful lesson in what Christian suffering means.

The gospel reading, from St. Mark, looks at the paradox of life. How else can tempting God himself be explained?

REFLECTION: Floods were not the only natural enemies faced by God’s people in ancient times. At the opposite extreme were droughts. They too were painfully well-known among the Jews. So too were epidemics, famines, and all the miseries proceeding from human choices: war, murder, and violence.

Can the church ignore attacks?

Q. I am interested in knowing if the Catholic Church is making a formal comment on the latest attacks on the Vatican and the pope published by such organizations as the Tony and Susan Alamo Christian Foundation of Alma, Ark.

BY FR. OWEN CAMPION

Readers loudly debate how its history of creation, and fall, should be "literally" understood.

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The woman asked what the church’s rule is about this. That rule, as I described it, was made most explicit in the Rite of Marriage (No. 12 and 13) and by the American National Conference of Catholic Bishops in November 1969.

This position is not taken lightly. In September 1981, the NCCB Committee on the Liturgy reaffirmed it in these words:

"In response to repeated requests for clarification, it must be stated that only those formulas for the declaration of consent approved for use by the NCCB, confirmed by the Apostolic See and included in the approved ritual, may be used in the Rite of Marriage. A couple is not free to compose their own declaration of consent. "While the couple may well find language of their own to express very profoundly the consent and covenant which they undertake, this is a central ritual and ecclesial act, and they have a responsibility to the community of believers assembled, that is the church before which they manifest their consent, to use language clearly and certainly conforming to the church’s faith and the understanding of the sacrament."
Does TV violence warp growth?

I'm old enough to remember the titlles when the three major networks began running "movies of the week." They were not the made-for-TV flicks which appear so often now; these were Hollywood releases being played on TV for the first time.

Almost always, when the movies would begin and the credits would roll, a three-word disclaimer appeared, superimposed on the screen: "Edited for television." It meant two things. It meant that the film had been shortened in order to fit into a two-hour slot when commercial time was sold, and it meant that offensive material had been removed. It meant that offensive material had been removed. There is lifetime cable, which offers an hour every night entitled "Good Sex," and several syndicated "let's-talk-about-relationships" programs in which con condolences are given a good name. Does it matter? Do programs containing violence and sex influence behavior or thinking? When Dr. Ruth Westheimer, the host of "Good Sex," has an hour a day in which to present her view of sexuality, are viewers altered? If we see people evanescing in film after film, are we changed?

"On TV: The Violence Factor is a program sponsored by the Catholic Communications Campaign, which aired last year on PBS. I was struck by one presentation in it because some went beyond theory and provided specific examples of how televised violence can damage us.

The presentation was given by Dr. George Comstock of Syracuse University. After reviewing more than 3,000 studies on violence and TV, he concluded: "certain kinds of TV violence are abnormal; they seem normal" and that "certain fac tors lead to an increase in aggression" among viewers.

HBO is making its own made-for TV films which contain nudity and the magic word which gets baseball managers tossed out of games.

He then gave those specific examples on how TV warps our view of violence: Perpetrators of violence are rewarded for their behavior;

- Violence is portrayed as being justifiable;
- Viewers identify with the perpetrator of the violence;
- Violence does not stir distaste;
- Violence is portrayed as being normal;
- Violence is often directed against numerous victims;
- Violence erupts among friends;
- Violence is shown with such realism that it defies classification as fiction.

I invite you to watch "The A Team," "Miami Vice" or "Magnum" with this list at than; watch for the examples and begin to think about how it is affecting you. (You might also want information about the program, a transcript or a viewer's guide. Write to: On TV, South Carolina ETV, Drawer L, Columbia, SC 29020.)

Whenever I write a column of this sort, I am sure to get letters saying, "Not me, I'm mature and have the values formed. TV sex and violence don't change me.

I'd like to believe that, but I don't. We are not stagnant beings; we are constantly changing, changing our emphasis, finding new insights and expanding in information if not wisdom. If the numus for our growth is only Dr. Ruth, (the sex psychologist on TV) Mr. T. and diet cola commercials, we're going to grow a little warped. The violent generation

The National Coalition on Television Violence has determined that TV can now list violence which has reached a record level high. The major networks have increased the percentage of programs which contain violence from 60 percent to 84 percent in an 18-hour time period. Violence has averaged 9.4 violent acts per hour since April, 1984 and even higher during the fall season.

The Surgeon General and the National Institute of Mental Health have warned in a 1982 report that TV violence has a deleterious effect on normal viewers which is "overwhelming." The Department of Justice said in a 1983 study that virtually 100 percent of aggression researchers agree that there is a cause-effect relationship between the consumption of entertainment violence and an increased tendency towards anger and violence in viewers.

Are the American people being sold a barbaric revenge culture whose members wear chic clothes and drive fast cars? "Miami Vice" is described by NCTV as showing ruthless and glamorous gangsters promoting boozing, gambling and cheap sex while denigrating the legal system. "Hardcastle and McLean" shows an angry vigilante judge repeating the law into his own hands.

Dr. Thomas Radeck, a psychiatrist at the University of Illinois School of Medicine is alarmed by recent increases in TV violence and the government's lack of concern for the problem. The first television generation has grown up to be the most violent generation of adults in America's history, murdering 300 percent more often per capita, raping women 500 percent more often and assaulting each other 600 percent more per capita now than in 1950.

"I'd like to believe that, but I don't. We are not stagnant beings; we are constantly growing, changing, shifting our emphasis, finding new insights and expanding in information if not wisdom. If the numus for our growth is only Dr. Ruth, (the sex psychologist on TV) Mr. T. and diet cola commercials, we're going to grow a little warped.
CUA offers scholarships for Catholic school teachers

Ten-half tuition scholarships will be awarded annually to ten half tuition scholarships for students aspiring to become Catholic school teachers by the Catholic University of America. These scholarships for students beginning with the 1985-86 academic year. Scholarships will be awarded to qualified full or part-time students admitted to CUA's 30-hour Master's Program in Education.

Applicants must be full-time Catholic elementary or secondary school teachers who intend to return to teaching in Catholic schools upon completion of the program, says Sarah M. Pickert, chair of CUA's Department of Education.

"The Catholic University of America has long been committed to excellence in Catholic education. One good way to improve Catholic education is to provide materials and incentives educational opportunities for our very best Catholic school teachers," she says.

The master's program includes courses in the following areas: computers and education, curriculum and instruction, human development, education in the United States, and foundations of education. Courses leading to certification in elementary and secondary teaching, school psychology, and counseling in schools and community settings are available. State certification requirements may necessitate additional hours in some courses of study.

Low-interest loans are also available from CUA. For more information, call 223-5982.

Hospice Inc. volunteer program

Volunteer training programs are scheduled for Hospice, Inc. beginning the week of March 11 in several Dade County locations. Hospice is an alternative to hospital confinement for the terminally ill and is structured around the family, supported by a team of caring professionals and trained volunteers.

Volunteers are needed to assist the patients and the family, to become part of the Speakers Bureau, and also help inquirers a new volunteer management unit to help to better coordinate all of Dade County.

Catholic League dinner benefit

Catholic League for Religious and Civil Rights held its second annual fund raising dinner/dance at the Crystal Lake Country Club on Saturday, March 3. The dinner was organized by the Broward County Division of the Catholic League. The dinner/dance committee was headed by Florence Morehead and Laura Chauken. The dinner chairmen were Fr. Frederick Brice, who gave the invocation, Fr. Peter Stravinski, Director of Public Affairs for the Catholic League, and Mrs. Pearl Zelle, a member of the National Board of Directors of the Catholic League. Mrs. Zelle was honored by the South Florida Chapter of the Catholic League for her numerous contributions in the past year and a half. For the second year in a row, this event was very well attended by members of the Catholic League and friends throughout South Florida.

For additional details please call 325-0245.

The Widow and Widow's Club of Broward County will have a social gathering on March 4 from 2 to 6 p.m., every 1st and 3rd Sunday, at the Wilton Manor Recreation Hall, 509 N.E. 23rd Ave. Admission $5.00, $7.50 at the door.

The Archdiocese of Miami Pastoral Center will hold a meeting and social at 7:30 p.m. on Monday, March 5, 1985 at the Crystal Lake Country Club, 5525 S.W. 84 St. in Miami on Feb. 28 from 7:30 p.m. to 11 p.m. Admiss to women and men who have wanted to work through the initial feelings of anger and despair. In Dade County call 651-2080 and in Palm Beach and Martin call Kitte Conr at 627-6217.

The Folks in the North Debbie Widow and Widowed Club will have a meeting and social at 7:30 p.m. on Monday, March 5, 1985 at the Archdiocesan Catechetical Center at 57-4216, coral. Palm Beach area contact St. Thomas More, 700 Chaminade Drive in Hollywood 33021.

Petitions will be in- drawn up by the Department of Catholic Affairs for the Catholic League, and given unusual leadership toward the Miami location. The Rev. Elmer Carroll, S.J., of Franciscan Communications will present new ideas, programs, and films to the Archdiocese. Petitions will be in- duced each week as well as during this special time of celebration. We invite any one with a prayer request to write (to phone calls, please), to us at this address: Prayer Petitions, Most Holy Redeemer, 9401 Biscayne Blvd., Miami, FL 33138.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The Archdiocese of Miami of Catholic Parish Pastoral Center each Monday in prayer for the intentions of our brothers, and sisters of the Archdiocese. Petitions will be in- duced each week as well as during this special time of celebration. We invite any one with a prayer request to write to phone calls, please, to us at this address: Prayer Petitions, Most Holy Redeemer, 9401 Biscayne Blvd., Miami, FL 33138.

"Call to me and I will answer you" Jeremiah 33:3.

The Central Dade Deans of the Miami Archdiocese will have an Installation Mass for our new Bishops on Friday, March 8 from 10 a.m. to 1 p.m. The Rev. Elmer Carroll, S.J., of Franciscan Communications will present new ideas, programs, and films to the Archdiocese. Petitions will be inducted each week as well as during this special time of celebration. We invite anyone with a prayer request to write (to phone calls, please), to us at this address: Prayer Petitions, Most Holy Redeemer, 9401 Biscayne Blvd., Miami, FL 33138.

"Call to me and I will answer you" Jer. 33:3.
Continued from page 16

her life. She had longed to have 10 children of her own, but she knows from experience that life isn’t always going to give you what you want the most. Her husband died when their son was only 15 weeks old.

She realizes that someday he and his rock and roll will have to go. But like most parents, she knows how important it is to give a child a good environment and what magic it can do.

“I’ll remember as long as I live how many of the children came to me looking sick, downcast and lonely, and how they were transformed once ‘Father Different’

Continued from page 14

black people are not coming into the Church.

He would like to see that change, and pines great hope, based on his own experience, on the continued witness of those Catholic schools.

“That is part of catechesis, reaching out to people,” he says. And even if not all the comments convert to Catholicism, the schools have the “effect overall” of letting the ‘richness of the faith’ come through.

He then pauses, thinking back to the twists and turns of his young life.

“God has taken care of me so marvelously, he says smiling, almost to himself. “I believe the Lord has great things in store for me.”

Adoption worker gets loving farewell

Call June

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3-CEMETARY LOTS FOR SALE

AIR CONDITIONING/NEW & USED

FRED HOFFMEIER-ACCOUNTANT

ACCOUNTANTS

Experience that life isn’t always going to

Continued from page 16

important it is to give a child a good

and how they were transformed once

Continued from page 14

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classifieds
A woman's place is... Wherever she chooses, but 'struggling' is guaranteed.

A growing number of women are combining families with careers in the 80s. According to statistics from the U.S. Census, women 16 and older comprise 42 percent of the U.S. labor force, up 5 percent from 1970 and a whopping 20 percent from figures available in 1930. The new opportunities for women can have both positive and negative repercussions on the family and society.

By Katharine Bird
NC News Service

Two years ago a widow, the mother of six children, walked into Dr. Doris Donnelly's office and said she wanted to return to college and finish her degree.

Donnelly, a theologian who is now a professor at St. John's University in New York, said she was tempted to say, "Forget it, the deck is stacked against you." She didn't, and the woman went on to say, "I've run my family ever since my husband died and I know I can do it."

The theologian told that story to illustrate how women view themselves today. "In just five years I've seen a change. Women are far more confident about what they can do today," Donnelly said. The change in attitude is especially striking in women's attitude toward failure, Donnelly thinks. "Formerly failure would destroy women," she said. Today they pick themselves up and push on. "When they look at their lives, women today have more freedom and lots of rich possibilities" for careers as well as family life, said Dr. Elizabeth Dreyer, a professor at The Catholic University of America in Washington, DC.

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But the changing times make for a great deal of confusion, the theologians agreed, especially in male-female relationships. "Until the dust settles" and we develop new patterns, it's bound to be confusing, she added. "Struggling" is the word used by Donnelly to describe couples where both wife and husband are intently combining marriage, parenting and an absorbing career.

Donnelly to describe couples where both wife and husband are intently combining marriage, parenting and an absorbing career.

Both theologians stressed they see a negative and a positive side in the current situation. On the positive side, women with careers generally are understanding of their husbands' problems — for instance, the need for some quiet time when mates first come home from work, Donnelly said. These wives "see how hard it is to switch gears." And sometimes husbands, who today may be more intimately involved in family life, appreciate what a homemaker's day looks like as well.

To demonstrate the demands and adjustments couples frequently face today, Dreyer told of a Minnesota colleague. After several years away from work her colleague became a counselor, skilled at conducting support groups. This woman found a great deal of satisfaction in her new career.

But, the theologian related, the woman's husband found himself feeling "very threatened" by her new-found need for an absorbing interest and friends outside their married life. The couple did not want to lose their marriage. But they had to work hard to rescue it. For example, to better understand what his wife was doing, Dreyer said, the husband decided to find out more about his wife's work by taking a workshop similar to those she conducted.

During the workshop he came into contact with several other men and was able to build a supportive group of friends for himself. He continued to meet with this group for some time, Dreyer added, and this helped take some of the pressure off the marriage.

Both Donnelly and Dreyer said all these social developments are making an impact on college-age women, who today face an uncertain picture of the future. These young women "have no map to follow" and often feel torn between marriage and children and careers — wondering whether and how to have all three, said Donnelly.

Why Martha boiled over...

By Father John Castelot
NC News Service

Jesus was considerate. So he probably warned Martha that he was coming to dinner. But whether he let her know beforehand or just dropped in unexpectedly, she was determined to play the model hostess. Luke's account of this particular visit suggests that Jesus was a rather frequent visitor, almost one of the family. The conversation sounds like the good-natured banter that good friends and family members exchange without fear of giving offense.

In her eagerness to have everything just perfect, Martha was running around in circles, trying to do everything at once — all by herself. With pots boiling over and salad wilting, she reached a point of angry frustration. She boiled over too.

She was, along with all this work, and her spoiled little sister was calmly sitting at Jesus' feet engaged in a deep discussion. Finally she burst into the room and said to Jesus: "Tell her to get up and get out here in the kitchen where she belongs."

Knowing she was upset, Jesus was patient. He pointed out, probably with a big grin: "Martha, Martha, you're really going to too much trouble. Only one thing is really necessary, and your sister has found it."

Behind this homely little scene lies something that is not homely or little. It is revolutionary. But it is not a put-down of the homey's role. That is not the point.

All through his ministry Jesus...
Images of women

What you see is what you believe

By Cindy Liebhart

NC News Service

Think for a moment about the female characters on your favorite TV programs.

What images come to mind?

The good-hearted but flighty Diane on "Cheers," who spouts English poetry while serving beers in the neighborhood bar.

Or the sophisticated, designer-dressed Pamela Ewing on "Dallas" whose life seems uncluttered by regular office hours despite her executive position in a high-powered oil company.

Or the dedicated, no-nonsense police detectives Cagney and Lacey who solve crimes with competence and personal dilemmas with compassion.

Are these TV images accurate reflections of women today?

No, say some experts, who hold that film and TV portrayals of women are not keeping pace with women's expanding responsibilities.

What effects will these portrayals have on the way women — and men — look at their lives and relationships?

"On the whole, this is not a good period in television and film for women who want to see interesting and complex role models," said Dr. Lynne Waldeland, an associate professor of English at Northern Illinois University.

"Very few program portrayals of women or men who go to film after film to gain limits on what they imagine and expect to find in the world," she said.

It is difficult to find female characters who "think of values beyond themselves or who are motivated by something other than self-interest," Waldeland added.

She worries especially about the adverse effect such portrayals might have on teen-age and young adult women, "people who are still working on the question of their own identity."

Young women are affected greatly by the signs of their culture, of which the media are very powerful and influential components.

"There is this tremendous outpouring of films aimed at teen-agers in which teen-age women are portrayed as objects of desire whose own interests do not go beyond sex, clothes, appearance," she said. "I've often wondered what happens to young women who go to film after film that portrays other young women in that way."

Waldeland admitted it would be difficult to "calculate the losses" caused by the lack of a variety of positive women's images — lawyers as well as mothers, doctors as well as nurses, corporate executives as well as secretaries.

But she said some of her students are not so much upset by the empty and frivolous portrayals of women as by the lack of interesting female characters on the screen.

"At some level, we judge our own success, happiness and status in comparison to TV characters who are similar to us," Waldeland said.

In a national study of TV portrayals of women, "Diane, played by Shelley Long, is bar owner Ted Danson's employee and romantic interest in "Cheers," the popular NBC sitcom. Diane and other female characters portrayed on the television and movie screens today are not good role models," says Dr. Lynne Waldeland, associate professor of English at North Illinois University.

Waldeland believes the film industry, with TV portrayals of women that they present a limited view of women today. "What people see on the screen tends to put certain limits on what they imagine and how they feel and find in the world," she said.

What does the future hold?

What will the future be like for girls growing up in today's society?

Today children realize that the name Sally Ride is etched in history alongside those of other astronauts who discovered first-hand what space exploration is all about.

Children learn in school of Indira Gandhi's role as prime minister of India and Justice Sandra Day O'Connor's U.S. Supreme Court post.

Women in society serve as nuclear physicists, film directors, surgeons, corporation heads and university presidents.

Children naturally are aware of the many positions women hold.

They also are accustomed to seeing a significant percentage of the adult women in their communities go off to work each morning.

The fact that so many women work outside the home and that more and more women hold leadership positions in society represents a change.

This change influences the workplace and community life.

Even the use of leisure time is influenced as more women use portions of their free time to take career-related classes.

And life at home is influenced when women's work changes. Families are challenged in new ways by old questions: What is a husband's role or a wife's role? How are the demands of parenthood met? What does the word 'home' mean? How are the tasks of homemaking arranged?

The issue of women in society is complex.

First it concerns women's rights — recognition of women as full persons.

This also is an issue about roles and responsibilities in the workplace or at home or in public life.

And the issue is about the vocation of Christians in the world — about the ways women use the gifts they possess from God. Pope John Paul II spoke about this during his visit this fall to Canada.

Urging women to bring their gifts to bear at home and in society, "according to your vocation in the plan of God," the pope said: "The Lord counts on you so that human relations may be permeated with the love that God desires."

...When Jesus came to dinner

...When Jesus came to dinner

ran quite counter to his culture's view of women.

The issue of Jesus's culture were not much regarded as per- sons in their own right. A wife sometimes was listed along with a man's property. Sometimes a daughter was considered a liability.

Jesus did not react to this by putting women on a pedestal in a way that would have been subtly insulting. No, he simply acknowledged women as authentic per- sons.

Recall the kindness shown to Jesus by the sinful woman at the banquet (Luke 7:36-50). Or recall his delicate acceptance of the woman caught in adultery — as if by herself — and brought before him by her accusers (John 8:1-11).

This is revolutionary enough. But the incident at the house of Martha and Mary reveals even more. Even more than what he said, what he did was surprising in the culture of his time.

At that time, girls were taught only those parts of the law which 

pertained to their duties as daughters and wives. No rabbi would dream of accepting a young woman as a student. Yet here was Jesus calmly and easily engaged in a serious dialogue with Mary.

• That they were discussing more than the weather is sug- gested by her posture, the con- versational posture of a student at the feet of a teacher.

• That the conversation was conducted on a high level is indi- cated by Luke's telling us that she 

sat at the "Lord's" feet — the one Luke now recognizes as the risen Lord (Luke 10:39).

The scene clearly enunciates the principle that women, as authen- tic human persons, have many options to open.

In existing situations avail- able to them, I believe women be- tray neither their womanhood nor the male role. Only when they mistakenly feel they can succeed only by imitating the less attrac- tive characteristics of male coun- terparts.
‘Family Circus’ charms kids and parents

Artist gets ideas from grandchildren

By Sally Maloy
ALBANY, N.Y. (NC) — In the 1960s, cartoonist Bill Keane began to worry that his “Family Circus” cartoons, which depict a warm, happy family, didn’t concur with the prevailing attitude that the family was on the way out as a social structure.

“In the ‘60s, the family unit began to look shaky,” the award-winning cartoonist said in an interview with The Evangelist, newspaper of the Diocese of Albany. “During that decade it was beginning to look like maybe I was going in the wrong direction. But I decided it didn’t matter because I was doing what I knew best.”

What he knows best is how to capture the pandemonium, frustration, joys and pathos of life in a family with small children. “Family Circus” recently celebrated its 25th year in print.

Based largely on incidents in his own home, the cartoon depicts the antics of Billy, Dolly, Jeffy and P.J., characters inspired by his own five children.

‘Fan letters arrive frequently, especially from people who appreciate his inclusion of religious themes.’

Twenty-five years ago, 19 newspapers carried “Family Circus.” Today, it is found in more than 1,000 papers and has been rated No. 1 in national readership surveys.

Keane, who attends St. Maria Goretti Church in Scottsdale, Ariz., said he never intends to preach. “I don’t want to be a Billy Graham or Jeffy and his parents in church or a priest visiting the home.”

Fan letters arrive frequently, he said, especially from people who appreciate his inclusion of religious themes.

Keane avoids defining the cartoon family’s religious affiliation, so that he can keep his characters as universal as possible. He tries to keep the cartoon universally appealing in other ways too. “The cartoon has to be kept charming and, to coin a phrase, I try to put some insight, that recognition factor in my cartoons — so that I have license to show Dolly at prayer or Jeffy and his parents in church or a priest visiting the home.”

‘In the ’60s, the family unit began to look shaky... but I decided it didn’t matter because I was doing what I do best.’

Keane, whose own children are grown, now has four grandchildren who supply him with cartoon ideas.

The Saints

ST. THEOTONIUS

THEOTONIUS WAS BORN IN GANFEI, PORTUGAL IN 1136. HE WAS ATTRACTION EARLY TO RELIGIOUS LIFE. EDUCATED AT COIMBRA, AND THEN ORDINATED. THEOTONIUS ENGAGED IN PASTORAL WORK AT VISEU, WHERE HE FORMERLY. HE LATER MADE A PILGRIMAGE TO THE HOLY LAND, AND REFUSED A BISHOPRIC OFFERED BY THE QUEEN, WHOM HE LATER REBUKED PUBLICLY FOR HER AFFAIRS WITH A COUNT. THEOTONIUS MADE A SECOND PILGRIMAGE TO THE HOLY LAND AND ON HIS RETURN, HE JOINED THE CANONIGO REGULAR OF ST. AUGUSTINE AT COIMBRA IN 1156. HE BECAME PRIOR OF THEIR MONASTERY AND LATER WAS MADE ABBIOT. THEOTONIUS DIED AT COIMBRA IN 1197. WHEN THE SCHOOL NURSE’S OFFICE CALLS, YOU AUTOMATICALLY ASK THE NURSE IF SHE HAS A TOOTH, UNDER THE TEETER-TOTTER. KNOW WHAT I MEAN? THE KID IS ONLY 6 YET AND ALREADY HAS MORE STITCHES THAN MOST QUILTS. THEY ARE CONSIDERING NAMING HIM THE MASCOT AT THE LOCAL EMERGENCY ROOM. HE HAD THREE BLACK EYES BEFORE HE WAS 18-MONTHS-OLD. HIS BABY ALBUM LOOKS LIKE A DOCUMENTARY FILE FOR A CASE OF CHILD ABUSE. I USED DIFFERENT GROCERY STORES EVERY WEEK SO PEOPLE WOULDN’T WONDER IF I WAS USING THE KID AS A PUNCHING BAG. SOMEHOW, HE’S GOING TO WANT A CAR OF HIS OWN. THEN HE’LL HAVE TO DRIVE ME TO ONE OF THOSE PLACES WITH PADDED WALLS.

I ASKED THE PEDIATRICIAN IF MY SON NEEDED SPECIAL COORDINATION EXERCISES OR SOMETHING. “HIS MOTOR SKILLS ARE FINE,” THE DOCTOR SAID. “HE’S JUST ONE OF THOSE KIDS WE USE TO CALL ACCIDENT PRONE.”

“What do you call them now?” I asked.

“Expensive,” he smiled. That’s not funny. I have already started brainwashing him about becoming a doctor when he grows up. He owes it to us. Anyway, I figure he should be able to skip his first year of medical school on the basis of on-the-job experience.

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