Bishops like economy pastoral

But some say it's too 'heavy'

WASHINGTON (NC) — U.S. bishops overall have applauded the first draft of their collective pastoral letter on the economy but find the document too long and "heavy," according to a survey.

A synopsis of bishops' responses to the first draft was released May 31 by the National Conference of Catholic Bishops in Washington. A bishops' committee chaired by Archbishop Rembert G. Weakland of Milwaukee is drafting the pastoral.

The first draft, more than 50,000 words long, was issued last November. A second draft, originally scheduled for release this spring, has been delayed until fall.

According to the survey report, the bishops are particularly pleased by some aspects of the document, including its presentation of biblical values, Catholic teaching and ethical principles. The bishops surveyed also agreed with the draft's commitment to the poor, which they found "both important and necessary." They also referred to the draft as an important teaching tool and means of encouraging national debate on economic policy.

But the bishops also regard the document as overly long, "academic," "heavy," "abstract" and redundant, the synopsis noted. Bishops suggested the draft be made more precise and concrete, more inspirational and pastoral, and shorter.

The choice of policy issues mentioned in the first draft was supported "because of the importance and timeliness of the issues," the synopsis stated. "The stress on global interdependence was frequently singled out as being a necessary theme," it said.

Nevertheless, how specific the document is, bishops overall have applauded the economic justice in its own institutional analysis and for emphasizing the need for both personal conversion and structural, social change.

Overall, "the pastoral is seen as a good stimulus for people" when considering the "moral dimensions of the U.S. economy and how to live out the Gospel in our times," the synopsis said.

"The pastoral is seen as a good stimulus for people" when considering the "moral dimensions of the U.S. economy and how to live out the Gospel in our times," the synopsis said.
NRL boycotts ‘death peddler’ drug co.

WASHINGTON (NC) — The National Right to Life Committee announced a boycott of the Upjohn Co., which it called “the death peddler of the U.S. drug industry,” until Upjohn stops marketing alleged abortion-inducing drugs.

Upjohn, based in Kalamazoo, Mich., responded that “the basis for the boycott is erroneous.”

Dr. John C. Wilke, NRLC president, in a news conference on the boycott is erroneous.”

Upjohn, based in Kalamazoo, Mich., responded that “the basis for the Upjohn board, in discussing NRLC’s concerns, but said that “our position is that the Upjohn Co. to “get out of the Upjohn board, in discussing NRLC’s concerns, but said that “our position is that the Upjohn Co. to “get out of the abortion business” have failed.

Wilke also accused Upjohn of developing a new suppository drug, Meteneprost, for use in so-called do-it-yourself abortions at home. As evidence, he cited an article in the May 1985 Obstetrics and Gynecology journal that stated the drug induced abortion, using a new drug — not identified as Meteneprost — supplied by Upjohn.

The NRLC president cited cordial, professional relations with Dr. Theodore Cooper, vice-chairman of the Upjohn board, in discussing Upjohn stops marketing alleged abortion-inducing drugs.

W. Palm Bch. 833-1951

N.R.O. 525-5157
Priest rabbi air Vatican II effects

(Continued from page 1)
ly, in a single stroke with the publication of "Nostra Aetate," a document issued during the Second Vatican Council.

In New York, the document stated, "would the Jews be represented as being rejected by God "as if this followed not mean the total devaluation of the Jewish conevant," he said.

"The church affirms the validity of the Jewish religion and the teaching of Jesus," the rabbi said about the current orientation of Catholics.

Fr. Pawlikowski, speaking Thursday, said that the church no longer considers the Israelites and the Jewish people as enemies. He said that the concept that the New Testament replaces the Old Testament, valid.

So Paulist Fr. Pawlikowski's words are a respect for the Jewish faith.

"Even though he recognized a certain deep revelation in the Christ event, nonetheless he was forced some 30 years after the death of Christ to say that whatever the Christ event means it has in opposition "They (Christians and Jews) believe in Jesus and the teaching of the Prophet," the rabbi said.

"Today there are many shared activities among Catholics and Jews, particularly in the areas of education and the youth arena where both groups will unite in supporting or disagreeing with a particular piece of legislation or issue," the rabbi said.

But there is also much dialogue between theologians of the two faiths and joint discussions dealing with liturgical questions.

Catholic and Jewish leaders at the commemoration agreed that there has been a deepening of the dialogue between the two churches in the recent years.

Rabbi Gordis speaks of a recent visit with Pope John Paul II in which he was impressed with the Pope's sincerity and commitment to good Catholic-Jewish relations and his reaffirmation of the "Nostra Aetate" document.

Gralnick, who has found Catholic-Jewish relations to be "more and more meaningful," said that a lot of a living room dialogues, he says, but now priests and nuns are even being invited to Shabat services.

Fr. Pawlikowski noted that Catholic and Jews are becoming more comfortable in bringing controversial subjects to discussion.

Indeed, Rabbi Gordis brought up the issue of abortion Thursday night, a topic that he said he would have been scrupulously avoided.

The rabbi remarked that though Jews and Catholic hold different views on the subject that they should not consider each other's point of view as immoral. When only one position is identified with lie and those positions which are different from that are anti-life, it does not permit the productive and creative interchange of ideas...it introduces an element into that discussion which is overly judgmental, which is demeaning and descending.

Although great strides have been made against anti-Semitism, there has to be constant vigilance, said Rabbi Gordis, to keep down any anti-Jewish feeling lurking below the surface.

Indeed, there are many aspects of the relations between the two churches that need work.

A particularly thorny subject for both Rabbi Gordis and Gralnick has to do with Passion plays that depict Jews negatively, in particular the annual play at Lake Wales and Oberammergau.

"It's like watching cowboys and Indians," Gralnick said of the Oberammergau play, "all the Christians wear white and all the Jews wear black.

"The Jewish priests are dressed in hats right out of the Mickey Mouse Club with rounded ears!"

The stage directions of the play, adds Gralnick, call for the Jews to look grotesque.

"So you're talking about the perpetuation of a stereotype to a mass audience," he said. Also elevation of the value of the New Testament at the expense of the Old Testament materials and an approach based upon their moral values and humanity.

The Pharisians who are the villains of the account, certainly of the Book of Esther, are anti-Jewish," said Rabbi Gordis, "they are the authors and creators of contemporary Judaism.

The Christian community will have to come to terms both intellectually and emotionally with the fact that Judaism is a "living tradition" not confined to the pages of history books and Biblical texts, he said.

One way for the Christian and Jewish community to come closer together are at interfaith meetings and dialogue groups.

In Kendall a clergy dialogue group has been recently formed led by Fr. Jim Fetscher, pastor of St. Louis parish.

"Mr. Nadel (Sr. Noel Boggs, a member of the Archdiocese Ecumenical and Interfaith Committee and an organizer of interfaith events) and the bishop have led the way," he said, "and it would be good if people realized that it's a nice path to follow."

Bishops like economy pastoral, so far

(Continued from page 1)
document should be about issues "in a logical, clear manner," according to the synopsis.

The bishops expressed interest in public input and dialogue with others was credited with producing such an "increased discussion of the church's teaching on social justice; a greater awareness of the moral dimensions of economic life; increased public discussion of the needs of the poor; and the hope for a stronger church response to issues of economic justice."

Many bishops suggested that a brief "pastoral message," inspired in tone, be issued alongside the pastoral, the synopsis stated.

Many bishops also called for more attention to the implementation of pastoral letter, better leakage between the pastoral on the economy and the bishops' 1983 pastoral letter on war and peace, and more attention in the new pastoral on issues of war and peace, such as the effect of the arms race on the economy.

Others urged emphasis on such questions as direct government action in job and training programs and collaboration with the private sector in such areas as housing, health care and social services.

Often, the synopsis said, bishops suggested "that more prominence be given to those sections of the text which describe and praise the success stories" which are in the new pastoral letter.

The bishops also had varied ideas on how specific the document should be. "Many expressed the need to move beyond general moral principles and to engage the substance of major policy issues," the bishops said. "This treatment of issues not become so specific that it would prevent us from endorsing a particular programmatic blueprint," the synopsis said.
WASHINGTON (NC) — Conven-
tional Franciscan Father Bruce Ritter, founder of the New York-based Covenant House program for runaway and exploited children, has been appointed by Attorney General Edwin Meese III to a new commission on pornography.

At a news conference in Washing-
ton May 20, Meese announced the 11-member commission will study the effects of pornography and recommend measures to control its production and distribution.

Father Ritter said May 21 he is "delighted and honored to be appointed to a commission that has a very important responsibility."

At the same time, Father Ritter said, he is aware of "how difficult, how complex, how sensitive this matter is."

Meese, saying a re-examination of the pornography issue is long overdue, said the content of pornography has "radically changed" since a presi-
dential commission in 1970 concluded that pornography was, in Meese's words, "not much of a problem."

The 11-member panel said it found no convincing evidence that porn-
ography led to anti-social behavior and said no new laws were needed to restrict it.

Meese said his panel may recommend legislation to restrict produc-
tion and distribution of pornography, new law enforcement techniques or even guidelines on how to conduct pornography investigations without infringing on First Amendment rights to free speech.

Members of the panel were chosen to "carefully balance the need to con-
trol distribution of this material and new restrictions with the need to protect First Amendment freedoms," he said.

Lynn also specifically criticized Father Ritter and the panel's chair-
man, Henry Hudson, common-
wealth's attorney for Arlington, Va., saying some members "cannot be said to have an open mind about sex-
ually explicit material."

Father Ritter said that while the ACLU has "justifiable" concerns about civil liberties, the organization's stands on porn-
ography issues are "very seriously flawed."

The ACLU "will not back away from its defense of child porn-
graphy" despite a unanimous Su-
preme Court ruling three years ago that child pornography does not merit the protection of the Constitu-
tion.

"The position of Covenant House and my own personal position is that child pornography is an abhorrent evil," Father Ritter said. It is "ex-

NEW YORK (NC) — An NBC News vice president told a church communicators' group May 22 that as a Catholic he considered the "To-
day" show's Holy Week broadcasts from Rome "a journalistic ac-
complishment but also "enormously successful" in communicating the message of the Catholic Church.

The official, Timothy Russert, said his argument to Vatican officials dubbed Lynn "allowing the unprece-
dented television access was that Pope John Paul II is "one of the most effective communicators in the world" and that "the church should have confidence in that."

"The Holy Father personally understands and treasures the value of communication, especially to the United States," Russert said.

Rusett said Archbishop John P.

The 1970 panel said it found no

Weaver said the Pope should do nothing to help "exploit the vulner-
ability of these children."

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By Jerry Filteau
NC News Service

Where did all the Catholics go? It appears more than 100,000 were lost in a puff of paper smoke but not in reality.

When the 1985 Official Catholic Directory, a publication of the U.S. Conference of Catholic Bishops, was announced recently, 2,222, they showed a net decline of nearly 107,000 in the total number of U.S. Catholics.

But the Boston Archdiocese alone lost 172,000 and said virtually all of it was due to more precise information-gathering and reporting.

The report stated Florida, despite a general population growth of about 250,000, and the creation of two new dioceses within its borders, had a net loss of 277,000 Catholics. Virtually the whole loss was due to the decision of the Miami Archdiocese to shift from estimates to parish registration figures for its method of reporting.

The New York Archdiocese showed a net loss of 76,000 Catholics between its last official figures. But sociologist Father Philip Murnion said he had told the archdiocese several years ago that its published figures were about 160,000 too high.

He said the general "bashfulness" of Catholic officials to recognize the influence of their faith on their actions is one of the awkward subjects which need to be addressed.

He also called for reporting on subgroups ranging from Planned Parenthood to dissident French Archbishop Marcel Lefebvre's movement so that readers would understand what they believe and why they act as they do.

Issues like pornography and homosexuality today are more serious than in those issues may not be equal to the cause itself. I think that the issue of pornography is far more serious than it has been presented to the American public or to the Catholic community.

I also remarked, "There are issues involving homosexuality today that have been dealt with in a critically supervisory way by people who for one reason or another have asumed the position of spokesperson. I think the Catholic community deserves something more profound."

Father Burtchaell's speech, "An Agenda for 1985 and Beyond," was wide-ranging, including critiques of sensing education, the priesthood, secular press stereotyping of Catholic and media reluctance to be critical of Jewish organizations while considering the U.S. hierarchy fair game.

Priest shortage

By Jerry Filteau
NC News Service

U.S. dioceses are continuing to adapt to their priest shortage in a variety of ways, according to reports that have appeared recently in Catholic newspapers around the country.

• When Bishop Timothy J. Harrington of the Diocese of Des Moines, Iowa, announced the retirement of four priests in May, he appointed four diocesan officials as new brothers. The four — the diocesan vicar general, judicial vicar, director of Catholic Charities director — all retain their diocesan posts as well.

• In the Diocese of Des Moines, Iowa, more than one out of four priests is now without a resident pastor. The number of active diocesan priests has been declining at a rate of 3.8 a year. This spring Bishop Maurice Dingman announced formation of a new diocesan office for lay ministry, citing "the increasing need for opportunities for the laity to be trained for ministry."

• In Salina, Kan., the diocesan pastoral council has spent recent months studying possibilities for a major realignment of parishes because of fewer priests. The diocese planned to report on March on tentative plans by which, within two years, 13 parishes could have their own pastors may share six priests, and four more parishes would be grouped around a central "the stress on priests" who, despite fewer numbers, have continued older Mass schedules set up when there were more priests available.

• In Chicago, the archdiocesan personnel office held meetings with lay leaders of selected parishes over the past year to learn what strategies and priorities they would focus on in the future. The archdiocese shifts from 850 priests currently to a projected 700 by 1996.

Many dioceses increasingly have made plans for future shortages a priority. Typical is the Diocese of Syracuse, N.Y., where the priests' senate formed a "Reconfiguration Committee" to address the problem. The committee formed a report to be shared with the diocese. They find their corps of priests not only dwindling but aging, as fewer new priests come in each year than are needed even to maintain replacement levels for those who die or retire.

Permanent deacons, unheard of two decades ago, are playing an ever larger role in U.S. Catholic parishes. In 18 states, 18 deacons being ordained this May and June will bring the total number in the diocese to 50.

Chicago, leading U.S. dioceses in the number of permanent deacons, has some 500 now, or about three deacons for every five priests.

In the Chicago archdiocesan meetings on strategies for the future, one major emphasis that emerged was a desire to develop lay ministries and greater lay responsibility for parish life. Another emphasis, however, was a view that priests are essential, and rather than have few priests it would be better to ordain women and married men.
Immigration reform is tried again

By Liz S. Armstrong
WASHINGTON (NC) — One of Congress' perennial "lost causes," at least in terms of the number of times it's been defeated, bounced back into the Senate May 22 when Sen. Alan Simpson, R-Wyo., unveiled a proposed new immigration reform bill.

The bill builds from the ill-fated Simpson-Mazzoli bill which died in the previous Congress in 1984 after a prolonged fight. Simpson's new effort, however, also contains some different ideas. And the House co-sponsor of Simpson-Mazzoli, Rep. Romano Mazzoli, D-Ky., has so far declined to join Simpson on a comparable House measure.

Congress has debated immigration reform often in the last decade. In 1976, President Gerald Ford signed a new immigration law that was promptly criticized. In 1977, members of Congress drafted measures for reforms. In 1978, Congress turned the issue over to a special commission on immigration, headed by Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, which began a three-year study. Its report, based largely on the commission's recommendations, failed in 1982 and 1984.

Recent history indicates Simpson's new effort won't have an easy time, either.

Simpson's bill may be a legislative trial balloon, since he circulated the bill before it was formally introduced and sought reaction from his Senate colleagues.

In part, the new bill would:
• Initiate new employer sanctions or penalties against employers who knowingly hire undocumented workers.
• Require the president to set up a commission to determine, after a year, whether the employer sanctions are working.
• Delay amnesty for illegal aliens already in the United States until the presidential commission agrees the employer sanctions are effective in stemming illegal immigration.
• Grant the amnesty as a form of temporary legal status for two to three years to illegal aliens who have resided in the United States since 1979 or earlier.
• When the period of temporary legal status expires, make permanent legal status for the immigrants contingent upon their demonstration of at least minimal ability to communicate in the English language.
• Permit "guestworker" migrants from across the border to enter the United States on a limited basis to pick crops.
• Set up a second presidential commission to study the "guestworker" system.

HAIITIAN GROUP TOLD
"Immigration 'God-given right'"

KAERNY, N.J. (NC) — "Immigration is a right given by God to the individual because (God) made the world for everyone without barriers," Auxiliary Bishop David Arias of Newark told members of the Haitian Apostolate U.S.A. at a Mass.

"It is the responsibility of the church to help Haitian immigrants meet their basic needs," the bishop said.

"In the Catholic Church," the bishop said, "nobody is undocumented. We all have a document acknowledging us as true members and this is the document of your baptism."

Bishop Anthony J. Bevilacqua of Pittsburgh told the group of about 50 representatives of Haitian communities, including Bishop Willy Romelus of Jeremie, Haiti, that the American church must continue to reach out to Haitian refugees as they begin to move into American culture.

"In the confusion of uprootedness and transition from the rural Haitian background to the post-industrial lifestyle of the American city, a renewed faith can provide the needed answers for personal, family and group survival and growth," the bishop said during the conference.

Legislation must be passed soon to protect the Haitian boat refugees who came to the United States in the early 1980s or they will face deportation, said Michael Hooper, executive director of the National Coalition for Haitian Refugees in New York.

Unless legislation is passed by November, he said, "we're going to close out 1985 with a stone around our necks that will dictate immigration policy for the next generation."

Father Thomas Wenski, director of the Miami Archdiocese's Pierre Toussaint Haitian Catholic Center, told the group that Haitian immigrants face difficulties in adapting to American Catholicism because unlike the Irish and Italians, who brought their priests with them when they moved to America, the Haitians brought few of their own priests.

He encouraged those who could speak Creole, the Haitian native language, to help "bring the church" to those who cannot understand English and have not yet adapted to American culture.

Emile Ambroise, a permanent deacon in the Miami Archdiocese, noted that Haitian Mass attendance rose dramatically in his area when Mass was celebrated in Creole.

"The Haitians, when they find a place where God's Word is spoken in their own language, they stay with it."

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A. Bus. Ad., St.
Gregory’s College, 1966
B.S., Florida State
University, 1978

“St. Gregory’s is providing me with an excellent scholastic foundation within a Catholic environment. The teachers are fantastic and the friends I have made here are the greatest. I doubt that I could be going to college at a better place.”
—Maggie Angulo
Freshman at St. Gregory’s from Coral Gables

President:
The Rev. Michael Roethler,
O.S.B., Ph.D.
1900 W. MacArthur Drive
Shawnee, OK 74801
(405) 273-9870

St. Gregory’s College
Miami, Florida / THE VOICE / Friday, May 31, 1985 / PAGE 7
Abortion arguments turn personal

By Stephenie Overman

WASHINGTON (NC) — The abortion debate turned intensely personal this week as women at two Washington assemblies publicly expressed their gratitude and relief their pain and guilt for having undergone abortions.

At a National Right to Life Committee press conference two members of Women Exploited by Abortion told how they had come to choose abortion and the trauma that resulted.

Nearby, in a park between the Capitol and the White House, members of the National Abortion Rights Action League told of the dangers of illegal abortions before the 1973 Supreme Court decision.

Under a banner proclaiming, “We are your mothers, your daughters, your sisters,” letters were read from women across the country, telling of their experiences with unwanted pregnancies.

The two assemblies took place the same day that the Planned Parenthood Federation of America began a nationwide advertising campaign to keep abortion legal. Full-page ads appeared in The Washington Post, The New York Times and elsewhere which urged readers to write the Reagan administration and Congress on the issue.

At the NRLC press conference Pattti Haywood-McKinney said that when she had an abortion at the age of 19 in the 1960s she thought she was “striking a blow for reproductive rights” but that she has come to learn that abortion is really “the violent betrayal of everything a woman is.”

Dr. Bernard Nathanson, a physi-

The film accurately depicts “the destruction of a tiny human being,” he said, calling the criticism from pro-abortion advocates “crying.”

Nathanson, who was a co-founder of the National Abortion Rights Ac-

tion League, said the league was founded “to see that women would not die” from abortion. “But women are still dying. We have failed,” he said, quoting Center for Disease Control statistics citing abortion as the sixth most common cause of maternal mortality.

Before the press conference Na-

thanson testified at a Senate subcommit-

tee hearing on the subject of fetal mortality.

Kay James, NRLC public affairs director, told the press conference that “the pro-life movement is the only movement that speaks to the needs of the child and the woman.”

The movement is sensitive to pro-

blems women face, she said, but “regardless of the circumstances, every abortion kills an unborn child.”

She added that the movement “seeks to offer creative solutions to meet the needs of women” with dif-

ficult pregnancies. Adoption, medical, financial, legal and educa-

tional assistance, day care, nutrition classes, housing, and post-abortion counseling are among the services provided.

The May 21 Planned Parenthood ad was followed the next day with another full-page ad titled “Five Ways to Prevent Abortion (And One Way That Won’t)”. The ad urged making contraception more easily available, providing more education for teen-agers, increasing the involve-

ment of men in birth control issues, creating new birth control methods, and “making America friendlier to children.” The one way to prevent abortion that won’t work, the ad said, is to outlaw it.

“Dr. Perez-Espinosa, Husband Manny.

It’s hard to believe we’ve been married 25 years. Manny makes every day a new experience. Each day is full of life. From the very beginning he has brought understanding and compassion to those of us who surround his life. His relationship with our three sons is just as strong. When we were first married it took awhile for me to accept that Manny’s concern for his patients is just as great. But through the years I’ve understood that this special quality in Manny makes him a very special doctor, too. Mrs. Theresa Espinosa

As a Family Practitioner at Miami General Hospital he is vitally concerned with his patient’s medical problems. He makes sure his patients recover from their illnesses with the minimum of discomfort.

But as a doctor he not only concerns himself with your physical needs, he shares that very personal quality of understanding and compassion.

All of our doctors and nurses have very impressive credentials because we’re a community hospital taking real good care of people with real good people of our own. People like Dr. Perez-Espinosa, Husband Manny.

Call our Physician Referral office at 652-4200, ext. 3370.
Charities workers are honored; urged to write legislators

By Prent Browning
Voice Staff Writer

Thirty-six staffers and volunteers were honored at this year's annual Catholic Community Services Awards luncheon and those attending were urged to write letters to their legislators by Thomas Horkin, Jr., Executive Director of the Florida Catholic Conference.

Among the award winners was Msgr. Bryan Walsh, himself, the director of Catholic Community Services, who received a plaque for 30 years of "devoted, dedicated, and enthusiastic leadership" to the Archdiocese of Miami.

Joseph Myrtetus received the Volunteer of the Year Award for his work with Boystown, a facility for troubled boys in Dade County. Myrtetus has been active with Boystown since it opened in 1964, including sharing his home and family with the boys for many years. He has also helped many of the older boys enter the job market. Horkin, Jr., and his staff in Tallahassee monitor legislation for Catholic values and interests. He told the group of 136 workers gathered at the Miami Shores Country Club that though the process of legislation seems chaotic there is really an order and method behind it.

"It's just like sausage. A lot of sausage is very good, it's just that we have to hate it when it's going through that process."

The second adage he gave is: "No one's person or property is secure while the Florida legislature is in session."

Although he said it half jokingly, he went on to explain that it is really true, that what is going on in Tallahassee affects everyone sometimes very profoundly and therefore all have to be aware of the newest legislative proposals.

Some examples of proposals that have come up during his years in Tallahassee have included a proposal for the elimination of the severely retarded in state institutions and a recent proposal that would allow for the withholding of food and water from terminally ill patients.

Horkin reminded the audience of the importance of legislation concerning capital punishment, parental consent for teenage abortions, and tax exemptions, all of which touch on Catholic interests.

Pending legislation into laws that would extend unemployment benefits for farmworkers, a bill that would prohibit priests from being held in contempt for not violating the confidential relationship with a confessor, and several bills relating to pro-life which Horkin, Jr., said were in "dire trouble."

One bill would prohibit suits brought against physicians for not aborting babies born with defects. Another bill would require parental notification for minor girls seeking an abortion.

The impact of the church in the legislature is the laity, Horkin, Jr., said, urging that people have personal contact with their state representatives.

"Twenty, thirty years ago, legislators, governors, and presidents relied on a group of commerce presidents, political leaders, labor union bosses."

"There was a time when the Cardinal of New York could call up the Speaker of the House of Representatives in Washington and get a bill killed."

Those days are over, however, and today, he said, "we've got to start taking stands and influencing office holders to a greater degree."

Other award winners at the luncheon included those honored for 20 years of service: Arthemia Alfaro, Jane Capman, Frances Hawkins, and Carlotta Lopez.

For 15 years of service the following received awards: Sr. Ana Luisa Borja, Mercedes Campano, Justa Del Valle, Msgr. John Glore, Viola Guarriglia, Barbara King, Josefruit McJury, Kathryn Semple, Maria Spring, Roslyn Williams, and Joan Wittenberg.

Volunteer awards included:

- Richard Breen, Boystown; Sandra Connaughton, Broward Catholic Family Services; Michael Connaughton, Broward Catholic Family Services; Maria Eugenia Conculuelas, Centro Mater; Murray Daninhiirsch, Broward Catholic Family Services; Hortensia del Valle, Centro Mater; Nereida King, Centro Mater; Samuel Kurtz, Catholic Community Services; Arthemia Alfaro, Jane Capman, Frances Hawkins, and Carlotta Lopez.

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Archbishop McCarthy congratulates Msgr. Bryan Walsh, director of Catholic Community Services, for 30 years of service.

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Special awards were received by members of the South Florida Economic Opportunity Development Council for their donations of sewing machines and their own time to the sewing machine operators program of the South Florida Young Adult Program.

Inspirating true stories...
Earn scholarships

By Betsy Kennedy
Voice Staff Writer

A nurse who adopted two unwanted babies from Acapulco, a 70-year-old fun-loving Jewish grandmother who travels "where the natives go," and a woman who gave up by her impoverished Mexican mother.

"The trip was filled with religious significance for me," said Julevich. For example, she inadvertently met a priest who helped her out during a time of crisis and she spent exactly 40 days at his residence. Her daughter, Jessica, who was born prematurely, was handed to wrapped in rags.

"You can't help but believe in God after an experience like mine," said Julevich. As her own lawyer, the Miami nurse was able to persuade Mexican authorities to complete the adoption. She traveled sometimes 200 miles a day to a major city to fill out paperwork and her husband made exhausting weekend trips by plane to deliver 35 quarts of milk and 40 cartons of diapers for the children.

Julevich plans to obtain degrees in both accounting and law so she can return to Mexico and provide free legal services to the indigent.

"I place the ultimate priorities of my life on love, justice and the preservation of life..." she said in her essay. Dorothy Breiter, who won a third

(Continued on page 11)
Dear Governor Graham and Members of Cabinet:

We must protest the resolution opposing tuition tax credits that was adopted by the Governor and Cabinet sitting as the State Board of Education on May 7, 1985. We were not contacted in any way concerning the resolution by any member of the Cabinet or the Governor, although I believe our interest in the matter is known and we are certainly available in Tallahassee.

The wording of the resolution is so simplistic that it is hardly befitting a formal document adopted by the Governor and Cabinet sitting as the State Board of Education. It is something one may except from the more divisive advocates of public education, but not from a body which represents all of the citizens of the State of Florida. Tuition tax credits would not damage public school funding or public school education any more than the deduction for charitable contributions.

Public schools are not served by the divisiveness that is exhibited in this resolution. If you look at individual counties and sections of the state, you will find much greater support for public schools where there is a good harmony between the public and private sectors in education. An open discussion of this issue is healthy; the gratuitous joinder on one side is monotonous.

Catholic Conference disputes tax resolution

Most surprising is the suggestion that tuition tax credits would "adversely affect the State of Florida's commitment to reach the upper quartile of the nation in education." It is ironic that in the development of the plan to achieve the upper quartile, parochial schools and their students are welcomed; but when any mention is made of assisting the parents of parochial school students in affording the ever-increasing cost of that education, those parents are rejected as outsiders and as harmful to public education.

In 1984, a public opinion poll of Floridians was taken on this specific subject of federal tuition tax credits. For your information, I enclose a copy of the report of that poll. It reflects a majority of Floridians (52% vs. 38%) supporting federal tuition tax credits. It is an opinion that is rejected by the way your resolution is worded and by the absence of any involvement from advocates of tuition tax credits in its development or adoption.

The Florida Cabinet is an important body, it represents all of the people of Florida, and should invite the input of the people before adopting such a divisive lobbying position.

The Florida Catholic Conference represents, among other things, a parochial school system of over 70,000 children in Florida, and has advocated support for public schools in Florida, as well as parochial schools.

Thomas A. Horkan, Jr.
Director, Florida Catholic Conference
Inspiring stories earn scholarships

(Continued from page 9)

place award in the adult category of the competition, is a world traveler. She likes going on her own to little out-of-the-way places, where tour groups never venture. At age 70, she is in excellent health and has enough energy to keep stride with her young grandchildren who are frequent houseguests. Breitler has another hobby — cooking — which she is just beginning to dabble in.

"You're never too old to stop learning," she insists.

The silver-haired sojourner is eager to enter St. Thomas next year now that she has her scholarship. What does she plan to major in? Tourism and travel, of course.

"The people to whom God entrusted the task of shaping my life have never abandoned me," says high school student and first place award winner Ana Maria Teresa Wohl in her moving essay about her family and work with the mentally retarded.

Wohl wants to major in pastoral ministries so she can follow in her mother's footsteps — serving God by serving others. Wohl wrote about her family's work in migrant ministry in Beaufort, South Carolina.

"Migrants are the poorest but happiest people I have ever seen," recalls Wohl.

It became apparent that Wohl had a special gift for working with handicapped and mentally retarded and she currently works as a speech therapist for the profoundly mentally retarded with United Cerebral Palsy Foundation. She is active in youth ministry at St. Louis Church in South Miami and participates in a new fund-raising effort to aid Ethiopia.

THE REVEREND ROBERT PALMER

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


THE REVEREND SERGIO CABRERA — to Associate Director, Shrine of Our Lady of Charity, Miami, effective June 12, 1985.

THE REVEREND WILLIAM SHEEHAN — to Director of the Ministry to Priests Office and Director of the Continuing Education of Priests Program, effective May 15, 1985.


We are now recommending insurance funded advance funeral plans. Plus our pre-need contracts that freeze the costs, are fully refundable, and may be paid out by interest-free time payments.

Van Orsdel's Security Plan offers more

Van Orsdel's is dedicated to serving all the needs of all the people in this area. Therefore we provide 40 complete funerals from any church in Greater Miami, including all services, cars, casket and all pallbearers from $795. Complete funerals with standard metal caskets in bronze finish from $1,295.

INVESTIGATE BEFORE INVESTING

Do not take the word of salespeople about what we offer. They are paid a commission on what they sell you. We do not use them. No one at Van Orsdel's is paid a commission on what they sell you. We do not use them. Do not take the word of salespeople about what we offer. They are paid a commission on what they sell you. We do not use them. No one at Van Orsdel's is paid a commission on what you select. Their only interest is your complete satisfaction. Visit our chapels and find out how much more we offer. Call 446-4412 for free literature or information.

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Embracing her daughter, Dorothy Breitler shows off the plaque signifying that she won a partial scholarship at St. Thomas of Villanova. The 70-year-old veteran world traveler and grandmother plans to study tourism.
When a loved one dies...  
Priest gives tips on how to cope

By Betsy Kennedy  
Voice Staff Writer

Close your eyes and picture your own death.

Your first reaction may be some-what akin to touching a live cobra. It may also seem disquieting and morbid.

But according to Father George Goodbout, a health care expert and nationally acclaimed counselor to dying patients, this is a healthy exercise in preparing yourself for the inevitable death experience.

"You can't learn to accept a loved one's death until you learn to accept your own."

Lecturing at Our Lady of Lourdes Academy in South Miami recently, Fr. Goodbout said, "you cannot learn to accept a loved one's death unless you learn to accept your own. People still have too many fears — they don't even want to use death-related words when someone they love is critically ill."

Educators, physicians and parents need to teach children how to deal with death situations and superstitions in order to be of the most help, explained Fr. Goodbout, who has been at the deathbeds of people from all walks of life and of all denominations.

"Some people believe that God sits up in heaven and decides to zap Howard or Sue that day because they didn't say their prayers or go to church. This is a natural apprehension, an outgrowth of the result of the enactment of nature's laws."

Natural causes

To illustrate this point, Fr. Goodbout cited the case of a 15-year-old boy who was dying of leukemia. The parents were always questioning why it had to happen to their son. After investigating the boy's medical history, it was revealed that as a small child he had undergone a series of X-rays for a hip injury. The extensive exposure to radiation was all probability the cause of the blood cancer.

Fr. Goodbout cautioned those who counsel patients and families against alienating them from God by saying the wrong thing.

In one instance, a woman brought her baby to the emergency room where Fr. Goodbout was comforting someone. The baby had died of Sudden Infant Death Syndrome (a rare respiratory disorder which occurs primarily in infants). Doctors tried in vain to revive the baby, but it was hopeless. The grief-stricken mother was weeping as the priest who told her, "Jesus is taking the baby to heaven to be a little angel." "Then will I die too?" questioned the grandfather. "Yes, you will," responds the grandfather. "But death is what makes life so precious and meaningful." "

If we think of each day as a gift we'll live it to the fullest and when our final moments come and human bonds are released, the transition will be a peaceful one, concludes Fr. Goodbout.

In working with people who are suffering in somber hospital settings, surrounded by families who are undergoing loss and pain, the priest says he is still able to find great joy and never-ending revelations about human nature.

"Skilled chaplaincy," he wins the confidence of his patients who have a great need to talk about their lives.

"Some people believe God decides to zap Howard or Sue that day because they didn't say their prayers or go to church. Death is a natural process, the result of the enactment of nature's laws."

They talk about things they have bottled up inside for years. They talk about their marriages and their jobs and their children and grandchildren. Even as death approaches, the light of humor can still twinkle brightly in people, he observes.

Deathbed humor

One elderly man he counsels is a former bootlegger in New Jersey who tells the priest amusing stories about his adventures. Although the man was involved in illegal activities, he had a good heart and "always gave a drink to a poor soul who needed one."

One of the funniest incidents surrounding a death involved a three-legged poodle, recalled Fr. Goodbout.

A woman dearly loved the dog and kept it with her even as her life ebbed away. The dog was on a pillow beside her head. The poodle was an ill-tempered animal, attached only to his mistress. When the undertaker came to pick up the woman's body, the poodle promptly used his teeth to show his loyalty to his mistress and inflicted such a bite the undertaker was forced to leave the room and return with reinforcements.

"When people are with all of their lifeLONG defenses and pretenses dissipated in the realization of their meeting with God, Fr. Goodbout contends there really are no "all bad" people. Some have been abused or treated unjustly by society, some have made bad choices.

And are there death-bed conversions? Very few, according to Fr. Goodbout.

One kindly, wizened Jewish patient asked the chaplain if Jesus would come and save him from death if he converted to Catholicism.

"Protestants and Catholics die of cancer too," replied the priest.

The man died a peaceful death. There are even fewer atheists than there are converts. When it gets down to the last tick of the clock, most people still believe in God. "A rose by any other name is still a rose, and God is still God," philosophizes Fr. Goodbout.

The hardest thing about dying for anyone of any faith is leaving behind loved ones or leaving behind work or "unfinished business." Older people can let go much easier because they are tired and have fulfilled many of their goals, but it is hard to tell a young woman to forget all of her obligations and responsibilities if she has children.

Smooth transitions

Fr. Goodbout is writing a book on his work in hospices and hospitals to serve as a guide for others in the health care field. He is from the diocese of Stubenville, Ohio, and until he finds "full-time" employment in a hospice, he serves as an oncology counselor (cancer counselor) at Mercy Hospital in Miami.

"I love this work because I am gratified when I help people make a smooth transition between life and death. I'm not just out to convert them," he says.

Although he has witnessed many tragedies, Fr. Goodbout says his faith is constantly reaffirmed.

He has recorded four cases of near-death experiences (the patient dies and is considered clinically dead, then is suddenly resuscitated by doctors). They all remembered similar visions of an "after-life." Two of the patients were uneducated and simple in their communication skills, yet they were able to relay vivid descriptions which matched other documented near-death experiences. One saw a bridge and another saw a tunnel — they felt as if a passage through these structures would bring them closer to a bright light which produced feelings of ecstasy and contentment. One woman wanted to come back because her children needed her, she said.

Another patient was quite angry because he had been rudely jolted back to life and deprived of the beautiful experience he was feeling in death.

These memories may be keys in unlocking the after-death mystery, but Fr. Goodbout says they help him to get across to dying patients that they need not be afraid.

"Being around death every day does not depress the priest, who frequently breaks out into a broad smile. "How can you be depressed when you look into the eyes of a dying patient and know that in just a short time... they will see God?"
**Introduction:** "Inter-Faith Relations in the Age of Space and Technology."

In preparing for this talk and for one next week on the 20th Anniversary of Nostra Aetate, the Vatican Declaration on Jewish Relations, I asked our Archdiocesan Commission on Ecumenics and Inter Faith Relations to do some research. The research uncovered two documents: an address by Pope Paul VI and a Tropic Magazine special edition in December, dedicated to Religion in the Space Age. Together they suggest the title of tonight's talk.

In Tropic, John Dorschner wrote: "Throughout the last 150 years, when a host of great breakthroughs in human knowledge brought faith in science to its peak, the minds of academe have been the arena of atheism and of religion. Until very recently, most academics agreed with an advertisement for a religious text: Wallace's stark prediction: 'The evolutionary future of religion is extinction.'

Dorschner goes on to comment: 'It hasn't happened. There is something that keeps drawing man back to religion; a longing for deep meaning in the universe, a reason for hope, a confirmation of man's worth. St. Augustine called all this the indefinable hole in every man that only God could fill.'

In the same issue, The Miami Herald reports: "In virtually all categories, it seems, South Floridians are quite religious. Sixty-seven percent of Protestants, 62 percent of Catholics, and 50 percent of Jews say that they are members of a church or synagogue. The indications are that these percentages are increasing. The Tropic survey on religious preference is also very interesting. It reports 41 percent Protestant, 32 percent Catholic, 17 percent Jewish, 1 percent Greek or Russian Orthodox, 5 percent other, and 4 percent religion.

These indicators speak for themselves. Religion is here to stay. Militant atheism peaked 100 years ago...and in this era of space and technology...our fulfillment is found only in the answer of a personal God.'

**67% Believers**

Tonight, I want to talk about interfaith cooperation in South Florida, where the substantial presence, as I said, of 41 percent Protestant, 32 percent Catholic, and 17 percent Jewish makes such cooperation essential for the future of our society. Comprising as we do, 86% of the population, we are responsible for what kind of society our children and our grandchildren will inherit. In its special issue, Tropic did not devote very much type to this subject. What it did seem to emphasize was that which divides rather than that which brings us together.

"Of greater consequence, however, is the long list of issues directly involving groups within society who do not conform to the Christian model standards of morality and who seek protection under the law: homosexuals seeking equality, women seeking the right to choose abortion, non-Christians who oppose school prayer. Which side people choose in these political arguments is likely to be determined by religion."

I think that the author of these lines displayed a certain bias by that last sentence and the use of the adjective "Christian." The issues debated in the political arena, but fundamentally they are moral issues and they are moral issues in the eyes of all the religions of public morality which must reflect the religious beliefs of citizens.

In Canada, last year, Pope John Paul II recalled these words were spoken, we can rejoice to see the good strident ideas that have been made, for indeed many obstacles, misunderstandings and suspicions have been removed. For all of this, we thank God.

Like Pope John Paul and recalling the words of Paul VI, I am grateful for this occasion and others such as this which give us the opportunity to appreciate more fully what God's grace works in our midst and which give us renewed strength and courage for pursuing the path which lies ahead.

In recalling Vatican II, I have made reference to two very distinct subjects, and while I do not intend to dwell on either of them tonight, I want you to know that I recognize the distinction: The question of Christian Unity, which we as Christians, long for and for which we pray; the question of Jewish Christian relations, the goal of which must be mutual reconciliation so that never again may Christianity be used by evil men to persecute and attempt to destroy a people.

**Abp. McCarthy talks about positive signs in ecumenism, resurgence of faith, and unity in diverse groups here.**

Archbishop Edward A. McCarthy gave the following address before the Hollywood Interfaith Council, May 16 at the United Methodist Church in Hollywood Hills.

"Opening of that session, Pope Paul VI addressed the Vatican Council document on 'Declaration on the Relationship of the Church to Non-Christian Religions.'

"...Growing at an ever-increasing rate, our fulfillment is found only in the answer of a personal God."

"Of greater consequence, however, is the long list of issues directly involving groups within society who do not conform to the Christian model standards of morality and who seek protection under the law: homosexuals seeking equality, women seeking the right to choose abortion, non-Christians who oppose school prayer. Which side people choose in these political arguments is likely to be determined by religion."

Church and state, I think, are two very distinct subjects, and while I do not intend to dwell on either of them tonight, I want you to know that I recognize the distinction: The question of Christian Unity, which we as Christians, long for and for which we pray; the question of Jewish Christian relations, the goal of which must be mutual reconciliation so that never again may Christianity be used by evil men to persecute and attempt to destroy a people.

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Abp. McCarthy talks about positive signs in ecumenism, resurgence of faith, and unity in diverse groups here.
I watched a television program recently that featured, as panelists, Father Andrew Greeley and Mary Greeley Durkin discussing, among other things, their fascinating new book How to Save the Catholic Church. It was an audience participation show with lively interventions both from those in attendance and from telephone callers. Many of the participants, but by no means all, were Catholics. Not surprisingly the Catholics were most involved.

It soon became apparent that for these Catholics, the "church" is the pope, the bishops, and some especially authoritative pastores. The Catholic religion, it seems, is a set of rules that doesn't mean to be taken too literally. And I suspect that these Catholics are typical and that their model of the church is widespread in the prevailing conception.

The insight that is probably the most significant to have emerged from the Second Vatican Council, that the church is the people of God — all of us — popes, bishops, priests, religious, and lay women and men — seems not to have become the common coinage of Catholics. "What the church says about this," said one Catholic, "is a question that only a few Catholics hear from the pope, and it's obvious that the questions hardly ever include themselves in the term "church."

Yet in its solemn authority, the Second Vatican Council said that the church is a "we" not a "they," a concept not at all new but one rooted in the church as it was founded, as a people of God, ought not prevail.

There is some irony in the fact that while years before the Second Vatican Council Pope Pius XII espoused this model of the church in another form, as the Christian community, he teaching really never caught on. It was probably too rarefied, too far removed from the everyday experience of Catholics, to become meaningful and integrated into daily lives.

Meanwhile, back at the television studio, sincere Catholics were exposing their shallow understanding of their religion. One good person was indignant at the point of incision because she had attended Mass in a church in which all the worshippers stood throughout the liturgy. Several confessed to being shaken by recent efforts by Catholics to reach out to the divorced and remarried. And more than a few were shocked when Greeley pointed out that it wasn't until many centuries after its founding that the church began to witness ("perform") marriages and he might have pointed out that the seven sacraments all evolved over the life of the church; a tribute to the vitality and grace that have blessed it.

Despite the provocative title of their book, Greeley and Durkin are soundly orthodox Catholics and far more traditional than those Catholics who boast that they are "not Church." It's just that the theological preparation of the two authors is so superior to that of average Catholics that the latter are constantly astonished when the riches of our religion are laid out before us. "That isn't the way Catholic religion," they say; and they are correct. Countless series of drip-let catechisms, fabricated by cabbed technicians, have subjected generations of Catholic children (and adult converts) to a monotonous landscape as flat and drab as Robert's Rules of Order for parliamentary procedure. Even the mystery of our faith, an aspect that ought to have dazzled with suspense and beauty, was made to sound as if, "It's none of your business."

It would be wonderful, I think, if all of us would, in our religious life, do the aerobic exercises that are so highly thought of in physical life. There's no need to train for a religious marathon. Deep breathing in place ought to oxygenate our religious thinking and help us to break free from the rigidity that is so constricting. And so mainly unrewarding.

Various faiths are moving forward together

(Continued from page 17) as in the nation and abroad. As Pope John Paul II said to the religious leaders of Canada: "United... we need to ask critical moral questions and assert basic moral principles which have a bearing on all political and religious developments. In this context, the needs of poor must take priority over the demands of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the social welfare of a community over profit production for military purposes."

At this point I would like to share with you a recent ecumenical experience of the Archdiocese of Tallahassee. Last fall the organizers of the Crusade came to visit me to explain their plans and to see if there was any way in which the Archdiocese might cooperate.

They were extremely sensitive to whatever reservations the Archdiocese might have, and they made it very clear that while they would welcome our full sponsorship, it was not essential and they did not expect it. Apparently, this is something they do in every city, and they shared with us their experience in other cities and in other countries.

We knew that some Catholics would attend, some would be of course, some would be simply good will. We felt that among them would be someone who would respond to the invitation to make a decision for Christ. That is the custom of the Crusade. We judged that these individuals would be potential candidates who were likely to point to the Catholic church might be weak, people who were troubled and who were looking for a deeper relationship.

We decided to cooperate with the Crusade while holding our position as a conservative Church. It was agreed that our parish could send people to the training sessions, and many of the people who were there there that night to counsel those who identified themselves as Catholic. The Crusade also turned over to us completed cards and we made immediate arrangements for follow-up. The results surprised us. Some 10 percent of those who made decisions for Christ identified themselves as Catholic — about eleven hundred per month. In addition, each of the fourteen parishes in the Archdiocese received a letter in the mail from the people who had attended the planning session. In each of the fourteen parishes, one of the following was included:

- A pamphlet entitled "An Invitation to Consider the Catholic Church" which described in detail the benefits of being a Catholic, the training sessions and the follow-up program.
- A survey card and a self-addressed stamped envelope for the parishioners. Many of these people attended the training sessions of the Crusade and they were the ones who did the follow-up.

We were able to contact the vast majority of the eleven hundred within the recommended framework of one month. In addition, each of the eleven hundred received a letter in the mail from me personally commending them for the witness they had given and asking how the Catholic Church could be of help.

All were surprised at the quick follow-up. Some were at pains to explain why they had gone to a Protestant church. Most were more or less active Catholics and not quite so at risk as we had at first surmised. All in all, it was a very fruitful experience for the Archdiocese. It was an experience which was viewed well by the organizers who have told us that many Protestant organizers who are still somewhat suspicious of the Catholic Church were beginning to revise their opinions.

As far as we are concerned, this was the biggest ecumenical experience in the history of the state of Florida. It demonstrates how far we have come during the past few decades, and it certainly opens our minds and hearts to the future. It bears out a statement by Pope John Paul II, the work of evangelization bears fruit when Christians of different confessions, though not yet fully one, collaborate as brothers and sisters in Christ to the degree possible and with respect for their particular traditions (Origins vol. 14, no.16, p. 249).

Prayer is key

I would like to conclude with a few remarks about an activity essential to all religious faiths — the practice of prayer. Interfaith cooperation can take many forms as we know: working together in social service projects, engaging in theological dialogue and joint studies, such as those sponsored by Barry and St. Thomas Universities in an attempt to understand our past, cooperative action for justice such as taking place in Tallahassee on an almost daily basis between what a recent newspaper article called God's lobbyists and many others.

At the same time, we must recall the primacy of spiritual activities so emphasized by Vatican II as the very soul of the ecumenical movement — the faithful practice of public and private prayer for reconciliation and unity and the pursuit of personal holiness of life. Without these, as Pope John Paul has said, all other efforts will lack depth and the vitality of faith.

It is for these reasons that the Archdiocese, through its Ecumenical and Interfaith Commission, promotes such joint activities during the Week of Christian Unity, Brotherhood Week, and on such occasions as the Fourth of July and Thanksgiving.

We are also actively promoting greater understanding between our Church and various Christian denominations under the auspices of our institutions of higher learning, St. Thomas University hosts the Lutheran-Catholic Dialogue, Barry University sponsors the Anglican-Catholic dialogue and St. John Vannney College Seminary was host the Baptist-Catholic Conversations. For several years now, Barry University has sponsored an ecumenical activities in Christian - Jewish relations. These activities help to keep our local communities up to date with developments on the national and international levels and provide an opportunity to join publicly in prayer for the renewal of faith and justice.
Lay ministers in the mountains

BY FR. JOSEPH M. CHAMPLIN

May was Senior Citizens' Month. A release that passed over my desk informed me and since the release quoted a bishop speaking about senior citizens — he highly recommended them — I doubt what it. I don’t know for sure is what a senior citizen.

I have never been sure what plateau is what and things I’ve been reading lately haven’t helped me any. One of my favorite columnists is George Weigel who writes a column for The Catholic Northwest Progress in Seattle. He reported the other day he had reached middle age, which turned out to be 30. Then I saw an advertisement for Catholic Golden Age, eligibility begins when you’re 50. I remember my own Father saying, quite seriously, when he was 75, that it seemed to him you were 50. I remember my other day he had reached middle age, which turned out to be 30. Then I saw an advertisement for Catholic Golden Age, eligibility begins when you’re 50. I remember my own Father saying, quite seriously, when he was 75, that it seemed to him you were 50. I remember my other day he had reached middle age, which turned out to be 30. Then I saw an advertisement for Catholic Golden Age, eligibility begins when you’re 50. I remember my own Father saying, quite seriously, when he was 75, that it seemed to him you were 50. I remember my other day he had reached middle age, which turned out to be 30. Then I saw an advertisement for Catholic Golden Age, eligibility begins when you’re 50. I remember my own Father saying, quite seriously, when he was 75, that it seemed to him you were 50. I remember my other day he had reached middle age, which turned out to be 30. Then I saw an advertisement for Catholic Golden Age, eligibility begins when you’re 50. I remember my own Father saying, quite seriously, when he was 75, that it seemed to him you were 50.

I wish something like that could be done in ev-
ery parish. I don’t mean just for the sake of the older people but for the younger people who enter-
tain them. I’d like to see the younger people, the school students, brought into it. I’d like for it to be a parish family where everyone could enjoy the older people but it might very well be even more re-
warding for the younger people.

I’m thinking of people who have served on parish councils, school boards, as officers in parish organizations. It is right that younger people should move into positions of leadership. But there is among older people a great deal of know-
how, experience that shouldn’t be wasted.

I’d like to see parishes set up senior advisory councils. How members of such a council would be chosen I don’t know, perhaps by positions they held, perhaps by election. I’m not suggesting a council in competition with the parish council. Rather this would be an advisory council with which the pastor, parish council officers, school board officers, parish organization officers, could meet for information and advice.

Such an advisory council would do something for the self-esteem of people who might get to feeling they’re of no use to the parish any longer. But, more importantly, it could be of real help to the new leadership.

Finally, I’d like to see parishes form oral history banks. Purchase of good tape recording equip-
ment would be an easy investment for a parish. A parish that has achieved history of the community could be formed and members of this committee, using recording equipment, could tape the memories of older pa-
renchioners on how it used to be. By just allowing older people to talk about pastors, Sisters and pa-
renchioners of the past, a valuable record could be accumulated of things as they used to be.

Those are some of the ways I’d like to see Senior Citizens’ Month celebrated.

What is a senior citizen?

BY DAVE FRANCIS

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Time capsules

the world’s most innocent character

By Frank Morgan

Thomas Jefferson wrote the following words to his friend, Dr. Benjamin Rush:

"I am a Christian. I am sincerely attached to His doctrines, in preference to all others. I seek the mild and simple principles of the Christian philosophy. I regard Jesus as the world's most in-
nocent, the most benevolent character who lived and who taught the most sublime edifice of moral-
ity which has ever been exhibited to man."

Jefferson had a paroxysm of gout but he was too busy to notice. The gout went back to the Romans and the Latin word "gutta" which means drop. Their theory was that morbid matter was dropped from the blood and settled around the joints and caused them to become swollen and painful. In the 19th century, however, doctors placed the blame on anatomic malformations of the hip joint, and not on the morbid material which had dropped from the blood.

Ten years ago, the University of Miami School of Medicine in Florida found that people had gout stools which were just wide enough to hold one foot. But then according to the man's wife, "his red poppies ate up his white poppies" and he sick-
ened and died. His body was placed back to Chi-

city for the funeral where Thomas heard one of
his aunts say to another, "Doesn’t he look wonder-
ful?"

"Oh yes," said the other, "those two weeks in Florida did him a world of good."

Miami, Florida / THE VOICE / Friday, May 31, 1985 / PAGE 15
Opinion

Are cigarette ads moral?

"Cigarettes are the most advertised commodity in the United States," stated the March issue of the Harvard Medical School Health Letter. The article also pointed out some grim facts, including:

— In spite of some claims by spokespersons for the tobacco industry, the "main point is rock solid as a group, cigarette smokers die earlier than nonsmokers."
— $300,000 deaths a year are caused by cigarettes.
— Almost all cigarette smokers begin the habit between the ages of 12 and 18.

BY ANTOINETTE BOSCO

Why so many people still ignore the plain, sad fact that smoking shortens their life is hard to say. But health professionals point to two major reasons: the sheer availability of cigarettes and the lure of advertising which glamourizes smoking to sell cigarettes.

I was unaware of how pervasive the problem of cigarette advertising is until I read a special report in the New England Journal of Medicine by Kenneth Warner of the University of Michigan school of public health. The report states that the issue at stake is not that of public health. It is one of money. Advertising supports the media and cigarette advertising is extensive. The American Cancer Society states that six American cities spend $1.5 billion annually to advertise cigarettes. This amount is considerably more than the American Cancer Society spends on cancer research.

Warner writes that the "media's dependence on revenue from cigarette advertising has repeatedly led to suppression of discussion of smoking and health matters in public discourse." He goes on to say that journalists have identified the influence of revenue from tobacco advertisements as "the most shameful money induced censorship of the American news media."

Warner suggests that the incompatibility between freedom of the press and massive cigarette advertising should be "a pre-eminent concern in the profession of journalism."

I agree with Warner. Recently, an advisory council to the government's National Institute on Drug Abuse urged the Reagan administration to propose legislation to "totally eliminate the advertising and promotion of cigarettes in the United States."

A response came immediately from the Tobacco Institute through a spokesman named William Kloepper. He called the proposal "extremely ill advised" and maintained that the role of advertising is not to attract non-smokers but to keep brand loyalty among smokers.

The huge budgets assigned by cigarette companies to promote their product put him in the same room as the students. If the tobacco companies had consciences, they would be researching harder to find alternate products to make from tobacco.

Recently William Cahan, a surgeon at the Memorial Sloan-Kettering Cancer Center, pointed out the damage from smoking to the fetus in pregnancy and to children who inhale smoke from being in the same room as cigarette smokers.

Cahan said: "In view of the fact that over 50 million Americans smoke, this form of abuse may well be the most pervasive and child damaging of all."

I think that we're dealing with a moral issue here. And I don't know why we've been so timid to speak out on it. We ought to find the courage to do more than raise our eyebrows about the seductive imagery in cigarette advertising.

We ought to work for the legal restriction of cigarette advertising.

(Condensed from article in the Washington Post)

18 And graduating

An open letter to a recent high school graduate. Dear Graduate:

Congratulations! At 18, you've just completed the first quarter of your life. "I'll be 54 in September. Since our life-expectancy is about 72, I'm just finishing the third quarter of my life."

BY FR. JOHN CATOIR

Looking back, I consider my faith to be the greatest gift I have, the one that made all my other gifts spring to life. At 18, I realized that God had created me for some purpose. I didn't know what, but I knew I had a mission in life. It took me six more years to put it all together. I wasn't sure how it would work out, and I was afraid.

You know what I mean. You have some confusion and worry about the future, too, and about nuclear war. In my time, the Cold War and all of us knew that entire cities were destroyed by saturation bombings. The possibility of annihilation was not an abstract idea.

Some of my friends couldn't handle the pain of life. I knew a young man who committed suicide. It shat tered all of us. Then it started. I was so much to give. If only he had the faith to see his life in larger terms, as an opportunity to do good, a divine gift, a calling.

I don't really matter if you pick the wrong major or the wrong college, or even the wrong profession for that matter. Mistakes are part of growing and learning. There's lots of time to adjust. There is always grace, new beginnings are made every day. Hang in there when you're tempted to despair. Pray for the grace to weather the storms of life. Grace is a free gift and God gives it lavishly.

Choose your companions carefully. Avoid drugs like the plague. Drugs are the forerunners of despair. If you make a sensible effort to be good and look after your spiritual life, I'm certain that all your happinesses will be major and all your unhappinesses will be minor. Read the words of Jesus over and over again. He not only shows the way, He is the Way.

For a free copy of the Christopher News Notes, "You Can Change the World," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

BY TOM LENNON

A. Sometimes it seems that this is the question most often asked by readers of this column. We've attempted to answer it before, but let's take another try -- in a rather unusual way.

Recently a teen-ager, whom I'll call Julie, celebrated the sacrament of penance. Here's its importance to stress that what goes on during confession is top secret.

The priest is bound in a most serious way never to reveal what is said in the confessional. Usually the other person celebrating the sacrament doesn't talk about it either.

But quite a few people in Julie's parish now know part of what went on the day she celebrated the sacrament of penance.

And what did go on?

After telling the young priest her sins, Julie started talking with him about some of the problems and conflicts she was having with her parents.

Near the end, in a burst of exasperation, she blurted out: "They always want to protect me. Why do they worry so much?"

A slight pause. Then the young priest said softly and simply, "Because they love you."

This verbal arrow hit Julie straight in the heart. She was silent for a few seconds, then she blurted and then almost in a whisper she said, "Gee... I... I never thought of it that way before."

The whole idea was a revelation to Julie. As she walked home alone she felt a deep joy at what she now knew about her parents.

Her mother was home alone and was amazed when Julie came in and hugged her and said, "Mom I love you so much."

Then Julie told her all that she felt and what the young priest had said.

That night Julie told her dad. In the days that followed she told some of her friends. And her parents told their friends.

That's how the story of Julie's confession began to spread around the parish and subtly to improve parent-child relations in a number of homes.

It may well be that Julie will never quite forget the young priest who with four simple words turned her world upside down and revealed the gift of the parents' love.

(Rend comments and questions to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005)

(Condensed from article in the Washington Post)
Quitting school at 14

Dear Dr. Kenny: Our 14-year-old boy has lost all interest in school. He skips grades or classes and does not want to attend school any more. We have tried talking to him about the problem, but nothing has helped. We are afraid we may have to pay a fine or go to jail because of him. We do not know where to go from here.

Most states require school attendance through age 16. Parents are expected to see that their children attend school. However, if parents do not fulfill this responsibility, they may be required to attend school with their child who does not intend to attend school.

Many children in sixth, seventh and eighth grades become tired of school and want to quit. There are several common reasons why children might want to quit school:

1. The child has repeated poor academic performance. Often by this time, the youngster no longer turns in homework, may misbehave in class and neglect his studies. Teachers become upset with the child or the parents, and the youngster has found it too much to try and still fail, so he or she loses interest and acts as if he doesn't care.

2. A review of intelligence and achievement test scores may be useful in determining whether the schoolwork is truly beyond him. Special tutoring, with a teacher wise enough to ignore his "bad attitude" may be helpful.

3. The message gets firmly planted that to be deeply and smiling, the weather sunny, the lake blue and the grass green. It isn't raining. The ideal family owns a camper, uses soap filled with bath oil, has a nutritiously-fed dog, and eats Jello-brand chocolate pudding.

4. We could laughingly add a dozen characteristics of each category, but the problem is that the ideal images fostered by advertisers influence us deeply. The messages get to us at an early age, and the ideal we want must be to own at least some of these commodities.

I recall the mother who told me the family wasn't getting along very well, she was thinking of buying a family camper. I discovered they had bought the image of the camping family portrayed on TV and in magazine ads.

Let's examine that family. The children are all clean and smiling, the weather sunny, the lake blue and the grass green. It isn't raining.

That's what the commercials have in mind. A two-minute image like theirs doesn't reveal that the family who is fragmented is going to remain fragmented; the camper is not a cure for the family.

Parents are expected to see that their children attend school. However, if parents do not fulfill this responsibility, they may be required to attend school with their child who does not intend to attend school.

If we view and read commercials enough, we soon deduce that the ideal husband builds flowers, buys lots of insurance, drives a prestige car, and goes for a 5 o'clock beer with his buddies daily.

The ideal wife looks the way she did on the day she was married, adores housework, juggles work and family easily, and feeds her kids Twinkies. The ideal family owns a camper, uses soap filled with bath oil, has a nutritiously-fed dog, and eats Jello-brand chocolate pudding.

We could laughingly add a dozen characteristics to each category, but the problem is that the ideal images fostered by advertisers influence us deeply. The messages get to us at an early age, and the ideal we want must be to own at least some of these commodities.

I recall the mother who told me her family wasn't getting along very well, they were thinking of buying a family camper. I discovered they had bought the image of the camping family portrayed on TV and in magazine ads.

Let's examine that family. The children are all clean and smiling, the weather sunny, the lake blue and the grass green. It isn't raining. There are no mosquitoes. Mom isn't trying to scorch a perfect lawn with sand.

Indeed, the mother admitted to the influence of the image when she said, "I figure if we had a camper, we might be more like those families on TV." That's what the commercials have in mind. A two-minute image like theirs doesn't reveal that the family who is fragmented is going to remain fragmented; the camper is not a cure for the family.

The commercials that tout family computers as the panacea for bad report cards imply — no, in- sist — that parents who don't furnish children with computers are not giving them the tools they need to do a decent job in school.

When these commercials appear we need to make moral judgments and statements about them to show another side of the implied value. A wise parent might comment, "How is a computer going to help the kid who already refused to spend time on homework? It can be just one more waste of time." (The same sale was being made on television in its early days. Has it improved children's school achievement or hampered it?)

When the husband says, "I think I'll keep her," parents can say, "I'm glad you're not like that," or murmur in pity, "His poor wife.

One way churches can help families deal with the pressures of the free marketplace is to video them and share with the family. I've done this and it seemed very effective. Even children can be perceptive and verbal when it comes to pressure messages.

Anything we can do to offset the constant message that "Taken care of by the professionals" help fami- lies. And families need support in this area. Other- wise, we are under the spell of the middle-class hedonism and suffer the emptiness that results when we try to find happiness and bonding in pos- sessions.

(Author Publishing Co.)
young man in a non-deminitional church. Both are (or were) Catholic and both over 21. They did not get married before.

BACKGROUND:

Deuteronomy is the fifth of the first five books of the Bible, together called the Pentateuch. They contain the ancient law of Moses, the touchstone of Jewish religious practice and belief. Literally, the word means "second law.

The section read for Trinity Sunday underscores the reality of God's covenant with Israel. It is not a lifeless identity, or association. Rather, it is a contract God would be the Jews' protector and guide, if they would be his faithful people. The covenant implied communication between God and his people. God's people did not invent the covenant nor stumble upon it. It was revealed by God himself.

In the second reading, from the Epistle of the Romans, St. Paul reinforces the revelation by God to the Jews and its fulfillment in Jesus. St. Matthew's concluding passage is the Gospel for this Sunday. The Gospel's theme is to set forth Jesus as Messiah and Lord, roles in human life carried on now by the church. Today, the church is the Lord's witness, and the mediator between God and humanity.

REFLECTION:

The church teaches two lessons from the form from the bishop which would have allowed them to be married validly before a minister of another faith or a civil official. Under those rules, obviously, your daughter's marriage would be invalid.

"The best thing you can do is treat them with love, support and presence."

From what you say it seems possible, even likely, that your daughter's marriage is valid according to Catholic Church law. As I indicated, more facts would be required to know for sure.

As for your visiting them, it seems you have made quite clear your regret and disappointment at what they have done and your parental and personal concern at what you see as a serious violation of their commitments to God as Catholic Christians. It is not yours to judge, however, how they stand before God at this point — how much aware they were of the nature of those commitments and of their rejection of their Catholic faith and of their embrace of whatever faith they profess now.

My conviction is that, once you have made your position clear, which you have an obligation to do both as parent and friend, the best thing you can do is treat them with love, support and presence. Another tactic is more likely to lead to alienation than anything good.

Is this marriage invalid?

Q. Last year our daughter married a young man in a non-Catholic church. Both are (or were) Catholic and both over 21. They did not get married before.

BY WR. JOHN DIETZEN

I did not attend the wedding but my wife did. The couple say they are Protestants, not Catholics anymore. My questions are: Is their marriage recognized by the church? Can we visit them without giving scandal? (California)

A. Their marriage may be recognized by the church. It is impossible to say for sure without knowing more facts. Let me explain.

Until recently, anyone baptized Catholic was obliged to be married before a priest or deacon for that marriage to be recognized in the Catholic Church. The same applies to persons baptized Protestant who later entered the Catholic faith. It seems clear from your letter that your daughter and her husband did not ask or receive a dispensation from the bishop which would have allowed them to be married validly before a minister of another faith or a civil official.

Under those rules, obviously, your daughter's marriage would be invalid.

"The best thing you can do is treat them with love, support and presence."

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Trinity: The beautiful message

Sunday, June 2, 1985

READINGS: Deuteronomy 4:32-34, 39-40; Romans 8:14-17; Matthew 28:16-20

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Ireland in September

Come with Helen Doyle of Sacred Heart Parish, Lake Worth for an exciting two weeks. Our driver/guide, Terry Flynn of Limeour Tours, Ireland, will guide us to the Cliffs of Moher, Galway, Connemara, Knock, Castletown, Westport, Ballina, Ballycastle, Donegal, Monaghan and Cavan, Drogheda, Dublin, Wicklow, Waterford, Killkenny, Cashel, Blarney Castle, Cork, Killarney, Kerry, Limerick and back to Shannon. Included are the Medieval Banquet, quality accommodations, two meals a day, luggage handling to city tours. $1,499 from Miami, West Palm Beach — $1,299 from New York For details please call (305) 585-6138 or (305) 586-4557

J. L. Jr., Lawrence H.

Ahern Plumer FUNERAL HOMES
"The Plumer Family"

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Miami, Florida / THE VOICE / Friday, May 31, 1985
Imagine my getting Pope John Paul II to sit down for a one-on-one interview about television’s influence in the world.

Impossible, right? Well, yes, but I can dream, can’t I? In fact, I can do more than that. I can interview him through his own words, as presented in his message for World Communications Day, which the Vatican observed recently.

**By James Breig**

The situation may be pretent, but his remarks are not. With that in mind, here’s my “interview” with the Pope.

Q. The Vatican has marked World Communications Day for almost 20 years. Why?

A. The Church has clearly acknowledged the great importance of the mass media in the development of the human person: from the point of view of information, of education and training of cultural maturation, as well as of leisure-time occupation and entertainment.

Q. In those 20 years, the media have changed a great deal, wouldn’t you agree?

A. The world of social communications is engaged today in a development which is dizzying in its extreme complexity, a development whose ultimate unfolding cannot be foreseen.

Q. What is the theme of this year’s observance is youth. What can the media do for young people?

A. The mass media ought to open to youth new horizons, educating them to a sense of duty, honesty, respect for their peers and for themselves, to a sense of justice, friendship, study and work.

Q. Is there a negative side?

A. At the same time, we can imagine the grave threats which the mass media can hold over society — if bent to the purposes of power or self-interest, or if used with the intention of distortion, against the truth, against the dignity of the human person of his freedom, and, worst of all, against the most intense and most defenseless.

Q. How do you picture the relationship of young people and the media?

A. The newspaper, the book, the record, the film, the radio, the television in particular, and the ever more sophisticated computer — these all represent an important point of contact, even if not the only one, between the young person and the external reality within which his daily life is3. And the young person has recourse to the mass media with increasing frequency, either because he now has more spare time or because the frantic rush or modern life causes him to seek more frequent escape in recreation.

Q. What worries you about that?

A. It is not possible to ignore the danger of certain messages, slipped in under cover of ever more explicit and aggressive advertising, or introduced in shows which give the impression that the life of man is regulated only by the laws of sex and violence.

Q. You’re also worried about what’s called “video dependence,” aren’t you?

A. The term is already in common use to describe the ever more influential that the instruments of social communication have on young people. There is need to examine this phenomenon very thoroughly. There is a question about the effects of video dependence on the world of psychology, culture and behavior of youth.

Q. What can parents do to offset the influence of the media?

A. The witness they give may very well be the most efficacious and credible teaching that the young can receive. Dialogue, critical discernment, vigilance — these are the conditions which are indispensable when educating young people who behave responsibly in the use of the mass media.

Q. What steps would you like to see taken to help young people deal with the media?

A. Profound educational activity in the family, school and church to guide young people to a balanced and disciplined use of the mass media; the active presence of Christians in all sectors of communication, bringing their witness of faith, the engagement of the community so that, when the need arises, it will denounce shows and programs which assault the moral good of the young; and the presentation of the Gospel message in its integrity, adapting it to the mentality of young people.

Q. Do you have specific suggestions for youth themselves? Feel free to address them directly.

A. Dear young people, the importance and ultimate meaning of the instruments of social communication depends on you, the use you make of them, on the critical judgment with which you know how to use them, whether these instruments are going to serve your human and Christian formation, or whether they are going to be turned against you.

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**LILY IN LOVE II-J P.G-13 is a witty, sophisticated film. Loosely based on Terrence Molnar’s “The Guardsman”, it tells of a Bemmyresque tragedian, Filzory Wynn (Christopher Plummer), who is all of his stage success loneliness to be a comic screen hero.

When his playwright wife, Lily (Maggie Smith), writes a screenplay — with just the kind of part he wants — he jumps in and out of time. Between the adventures of a struggling Roberto Terranova (John Pankin) and his wife (Maggie Smith) who steals an unlicensed pig that has been hidden away by the local elites to provide a dinner celebrating the wedding of Princess Elizabeth.

The usual hijinks ensue as they try to keep the pig hidden. Finally, the local power structure under the guidance of dilator and two porkpuffers gain admittance to the inner circle. Piggy, however, has to pay the price.

Miss Smith gives her usual flawless performance as the caustic wife sagging on her meek husband. But the movie itself is rather slow-moving, especially in the beginning, and the vulgar humor will certainly not be to everybody’s taste.

MOVING VIOLATIONS, P.G.-13 is a failed comedy directed by Neal Israel and written by Israel and Pat Proft (the wonderful folks who brought us “Policy Academy”). Its feeble premise is the gathering together of some diverse types who must attend driving school to get their licenses back.

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Miami, Florida / THE VOICE / Friday, May 31, 1985 / PAGE 19
Schoenstatt celebration

With pilgrimages to Germany and special liturgies in Milwaukee, American members of the international Schoenstatt movement will celebrate the centennial of the birth of their founders, Fr. Joseph Kentenich, throughout 1985.

Among the activities planned are a June 30 Mass at the Schoenstatt Center in Wisconsin, with Milwaukee Archbishop Rembert Weakland presiding; a July 17-Aug. 7 pilgrimage of U.S. Schoenstatt members to the movement's founding city in Germany and to Rome; a centennial pilgrimage Sept. 4-25, during which members will participate in the Schoenstatt Family's international congress, then travel to Rome for a special audience with Pope John Paul II; and a solemn closing on the centennial year Oct. 20, with Archbishop Piclo Lago, apostolic pro-nuncio to the United States, presiding.

The Schoenstatt movement was founded in Germany in 1914 by Fr. Kentenich, a Pallottine priest whose cause for beatification is now in progress. Since its inception as a Marian sodality for seminarians, the movement has spread all over the world and today consists of secular institutes of the Salesian of the Sacred Heart of Jesus, religious and lay, married and unmarried, whose aim is to form Catholic Christian people capable of building a renewed social order in today's rapidly changing world.

A cornerstone of the Schoenstatt movement is members' covenant of love with the Blessed Mother, whose exemplary Christian life they seek to imitate. For more information on the centenary activities, write to: Schoenstatt Center, W 284, N 698 Cherry Lane, West Palm Beach, 33416, or call 414-547-7733.

Cathedral Center summer hours

The Cathedral Center will be open to the public from June 24 to Aug. 9. The center will be open from 9 a.m. to 12:30 and from 1:30 to 3:30 p.m. Center closed completely July 29 - Aug. 9.

St. Thomas offers counseling

Today's world and lifestyle are stressful. If you reach a level of frustration of despair and need to talk with someone, St. Thomas University's Pastoral Counseling Center is available for individual, couple and family therapy.

Licensed experts are on staff in convenient locations in Davie and Broward to assist you and/or family members when problems become overwhelming. The Counseling Center, a branch of the University's Institute of Pastoral Ministries, adjusts fees to income levels. If today's the day you need help, today's the day to call St. Thomas University's Pastoral Counseling Center at 652-1200.

Peter McGovern new law dean

Peter J. McGovern, former Dean of Valparaiso University School of Law, Valparaiso, Indiana, has been appointed Dean of the St. Thomas University School of Law, replacing Dean David Lowry, who resigned on May 22nd.

Dean McGovern is a graduate of Fordham Law School in New York. He was admitted to practice in New York in 1963, in South Dakota in 1972, and Indiana, 1982. He also has been admitted before the United States Tax Court of Claims, Federal District Court for the District of South Dakota, Northern and Southern Districts of Indiana, United States Supreme Court, and the United States Court of Military appeals.

Ser-Jobs for progress

SER-Jobs for Progress is offering a Summer Work Experience Program for youth between 14 and 21 years of age. The young person must have 5 hours a day Monday through Friday, and earn $3.35 per hour. Interested applicants should call 549-6255, for more information. Intake will begin May 13th.

It's a Date

The Cavalier 3rd Wednesday Morning of Prayer Group will meet from 9 a.m. to noon on May 17th for a conference, Mass and refreshments. Offering requested is $5.

Boy Scout Troop 433 will hold their second annual garage sale from 9 a.m. to 5 p.m. on June 6 at 1000 S.W. 125 Ave. Y's, clothing, even sports equipment.

St. Joseph Fraternity of Secular Franciscan Order will meet June 2 and every first Sunday of the month at St. Anthony's Church Hall at 901 N.E. 2nd St., Lauderdale. Formation is at noon followed by fellowship, morning and spiritual hours at 1 p.m.

Chamberside Community of Faith Prayer group offers a weekly gathering with prayer for healing and anointing of the sick at 8 p.m. June 4 in the school cafeteria, 500 Chamberside drive

North Broward Deansery will sponsor a night of prayer at 7:45 p.m. June 3 at Our Lady Queen of Heaven Church, 441 at McNab Road in North Lauderdale. Guest speaker is Fr. Thomas Sherlock from St. Andrews church.

St. Ed's Emporium Women's Club rummage sale will take place on June 7, 8 and 9 at the parish hall, 223 N.W. 29 St., in Wilton Manors. Doors will open at 9 a.m. Furniture, household appliances, etc.

Visitation Women's Club will hold a social with games, prizes and refreshments for everyone at their parish hall at Visitation Church, 1900 N. Miami Ave. at 7:30 p.m. on June 7. Admission is $3. For further information, call

PAR/B 20/ Miami / Florida / THE VOICE FRIDAY, May 19, 1988
A family turning point

By Katharine Bird
NC News Service

Until their oldest daughter became a teen-ager, family life for the O'Neils meant that their three children "did their thing and we did ours," explained John O'Neil of Perth, Western Australia. I met O'Neil and his wife JoAnn in Jerusalem during a recent trip there.

O'Neil, who teaches computer science to college-age students, had been an enthusiastic glider pilot in his leisure hours. Now a teacher-librarian, Mrs. O'Neil's pet project back then was scouting.

"The older two children were almost beyond our reach," O'Neil said. Their daughter, now 25, felt she "couldn't be open with us or trust us." Their older son, now 22, was in secure, possibly because "we built an inferiority complex into him," Mrs. O'Neil suggested. "We always told him how he could do better and never told him that what he did was good."

Ruefully, O'Neil said that he and his wife ran their family "like the army."

Mrs. O'Neil added, "We had communication problems" with each other and with the children.

Then, in the mid-1970s, the couple made their first Marriage Encounter. This experience was a turning point.

"At Marriage Encounter we learned the best thing we could do for our children was to love them as human beings worthy of respect. Setting up guidelines for family life, the O'Neils said they tried "to work out boundaries together" as much as possible with the children.

The couple also decided to be more openly affectionate with their children, O'Neil said. But it wasn't easy for him: "I'm not a demonstrative person. Kissing teen-age sons was hard."

Mrs. O'Neil agreed, explaining: "The first time I ever saw John cry was at Marriage Encounter -- he was so much a man in control, and for us to listen to the children, to treat them as human beings worthy of respect." Setting up guidelines for family life, the O'Neils said they tried "to work out boundaries together" as much as possible with the children.

The couple also decided to be more openly affectionate with their children, O'Neil said. But it wasn't easy for him: "I'm not a demonstrative person. Kissing teen-age sons was hard."

O'Neil said that he and his wife ran their family "like the army." "I didn't know if he was happy or sad," Mrs. O'Neil said. For Mrs. O'Neil, "learning to listen was the difficult part."

"I'm not a good listener so it was significant for me to learn to listen to John," she explained.

Parishes need to help families do their job rather than trying to do their job for them," he noted.

First, parents need to participate in planning the program. Second, there should be a variety of options in the program that meet the needs of different kinds of families. Third, and most important, parents must emphasize the importance of the program at home with their children. "Drug education programs don't change young people's behavior unless the parents are involved," he noted. Likewise, attendance at a Catholic school will make a difference in a child's moral behavior and belief in Jesus only if "parents

What's a parish

By Joe Michael Feist
NC News Service

"Support for parents by parishes is absolutely crucial today," observed Father Steven Preister in an interview. He is founder and director of the National Center for Family Studies at The Catholic University of America in Washington, D.C.

While "families have always needed support," the priest said, it is apparent that times have changed. Today's parents face new and difficult challenges that make parish involvement more important than ever.

"We've always had extended families available to us," Father Preister said. "But between 1975 and 1980, 50 percent of U.S. families changed households. That mobility means there is no network of friends or family."

Other statistics are equally illuminating. Only 13 percent of U.S. families are composed of fathers who work and mothers who stay home with children.

Sixty percent of all women with children are employed. Half of all children will live for a time with only one parent before they are grown.

By 1990 the number of families with a single parent or divorced and remarried parents will exceed the number with two parents never divorced.

So what's a parish to do? Father Preister thinks the first priority is for parishes "to have a broad definition of family life. The variety of kinds of families have to be taken into account when designing programs."

Parishes can then begin to structure families together in small communities. "Opportunity" is the key word here, Father Preister indicated. "The parish needs to provide the opportunity for families to get together," he said.

Father Preister, who founded the Family Studies Center in 1979, stressed that "parents and parishes need to be partners" in any support activity or program.

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How one diocese helps parents

Recently, a worried mother approached Sister of St. Joseph Dolores Clerico, concerned about her teen-ager’s preoccupation with bicycling.

He spent so much time racing and training for races, the mother reported, he had no social life.

“Is this normal?” she asked.

That question is typical of concerns parents bring to family ministers, Sister Clerico said. She is the assistant director of the Family Life Office in the Diocese of Camden, N.J., and has worked in family ministry full-time for more than five years.

Parents today need a lot of “reassuring that what they’re going through is normal,” Sister Clerico said. Many parents don’t trust their abilities or “they feel that what they’re doing isn’t good enough.”

She explained that an important goal of family ministry is to set up a process of help families “to share their strengths and limitations with others” who share similar experiences.

Thinking it over

Sister Clerico added that the Camden diocese consistently gets calls from parishes for help in serving parents. In response to these calls, the diocese has developed some programs.

“There’s a great need to support new parents,” Sister Clerico commented. Many mothers are older now and are accustomed to the independence and intellectual stimulation of working. If there is no one home full time, many miss that stimulation.

In one parish she knows of, a group was started at the initiative of two new mothers. In other parishes staff persons organize the groups.

Sister Clerico explained that the main function of the groups is support — allowing new parents to share what they’re going through and to receive information on parenting.

The diocese makes available film strips and packaged programs for new parent groups to use, such as “Family.” Father John Powell’s three-week video series (Argus Communications, Allen, Texas).

Another program the diocese sponsors is the Systematic Training for Effective Parenting program authored by Don Dinkmeyer and Gary McKay (American Guidance Service, Circle Pines, Minn.). This nine-week educational series, also known as STEP, includes lectures, discussions and activities.

STEP aims at building up skills for parents and at finding ways for parents to “relate more effectively with their children,” Sister Clerico added. The diocese makes available trained volunteers to direct the program.

do to today’s families?

and their kids talk about moral behavior at home.

Father Preister added that it is “absolutely foolish to expect a parish to have a program” that meets every possible need. But he believes a parish should “know where services are” so that it can refer parents.

Beyond formal programs and services, there is another dimension in efforts to support families or parents, Father Preister said. A theology of marriage is needed.

Much of what is heard about spirituality is based on a monastic model that does not fit families, he said. “Our models are virgins and martyrs. Very few saints are mothers and wives.”

Father Preister insisted that “when you’re changing a kid’s diaper, you’re clothing the naked. When he’s screaming and you feed him, you’re feeding the hungry. There’s a holiness involved” in the trials and joys of parenting.

Families in ancient times

By Father John Castelot

NC News Service

What was family life like in Old Testament times? For centuries family life in Israel was regulated by a fixed, rigid code. It reflected the general culture of the times, which was strongly patriarchal. The father wielded unquestioned authority and assumed ultimate responsibility. This was understandable in an age when physical prowess determined success and security.

Inevitably, such a system produced its share of unfeeling authoritarians. In the main, however, families enjoyed peace and happiness. Family members respected and loved each other.

The wife’s value was seen primarily in her fruitfulness, especially in giving birth to sons. Sons made up the work force in an unmechanized agricultural society, and they assured defense against outside interference.

But the wife was loved as a person in her own right, even if she happened to be sterile. There is a moving scripture passage where Elishah consoles his wife, Hannah, disconsolate over her inability to give him a son.

Her husband Elcahah used to ask her: “Hannah, why do you weep, and why do you refuse to eat? Why do you grieve? Am I not more to you than 10 sons?” (1 Samuel 1:8).

So precious was the love of a mother for her children that Isaiah compared it to God’s love for his people: “Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you” (Isaiah 49:15).

And so esteemed was the love of man and wife that the prophets did not hesitate to use it as a figure for the love which united God to Israel: “I will espouse you to me forever; I will espouse you in right and in fidelity, and you shall know the Lord” (Hosea 2:21-22).

Parents bore responsibility for the wise and prudent rearing of their children. And it is important to note that discipline flowed from genuine love. Father loved their sons, who loved them in return. David’s grief at Absalom’s death was heart-wrenching: “My son Absalom! My son, my son!” (2 Samuel 18:33).

Daughters too were cherished, loved, protected. “A daughter is a treasure that keeps her father wakeful, and worry over her drives away rest; lest she pass her prime unmarried, or when she is married, lest she be disliked” (Sirach 42:9).

Again, this concern was evidence of a deep love. Recall the desperate plea Jarius made to Jesus: “My little daughter is critically ill. Please come and lay your hands on her that she may get well and live” (Mark 5:24).

Mutually accepted order, discipline, respect and love — these qualities marked families which lived according to the Law.

Marriage Encounter impelled the O’Neiis to take a close look at their relationship as husband and wife and at their role as parents to their children. The experience became a catalyst for changing the way family members related to each other.

“We learned the best thing we could do for our children was to love each other and show it,” John O’Neil said. (NC photo)

O’Neil said, because so much threatens family life.

They also are part of a parish group “where we get together and talk things out,” she said.

Such support is vital today, they said, because so much threatens family life.

“More things pull children away from the family today,” O’Neil said. Children can “run around all the time, taking lessons every night.”

But spending time together is essential for family members who care about each other and the quality of their relationship, the O’Neiis indicated.

Over the years the O’Neiis discovered how valuable a supportive community can be.

Mrs. O’Neil remarked that she and her husband found a “tremendous support system” working as Encounter movement leaders.

How one diocese helps parents

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Hispanic artist inspired by saints ...despite setbacks, he keeps carving

By Julie Asher
DENVER (NC) — A blue-green parrot squawks from his kitchen perch when a visitor brushes by. A narrow stairway leads to the tiny workroom, at the back of an inner-city Denver home, where Carlos Santistevan turns wood into the images of saints.

In this room the floor sprinkled with wood shavings, Santistevan follows the southwestern tradition of santos-making: carving wood into small statues of saints and the sacred. He also makes retablos, flat pieces with the image brought out on the surface in relief.

"There is a piece of art in that piece of wood," said Santistevan. "It's already there and I'm trying to discover it."

He traces the art form to folk art developed in northern New Mexico between the mid-18th and mid-19th centuries. It was encouraged by Franciscan missionaries in the southwest who wanted religious art for their churches.

Santistevan also creates saints' images in a less traditional way, by metal welding. "My first love was metal sculpture," he said, "My second love is retablos."

Santistevan hunts for scrap metal and old wood in his neighborhood. Although he has carved wood as long as he can remember, he did not grow up intending to be an artist.

His art training began at Cathedral High School, Denver, but a counselor discouraged him from attending college, telling Santistevan he lacked "the mental capability."

So he looked instead toward the Emily Griffith Opportunity School in Denver, which offered classes in such crafts as welding, art, and body and fender work. He caught on to welding so fast he was soon teaching other students. One day, after a demonstration for other students, he continued work on a piece of metal and turned it into an image of the head of Christ on the cross.

That led to art classes at the Opportunity School and later to enrollment in the University of Colorado in Denver.

"No one in my immediate family had ever been to college," said Santistevan. "I really went to college unprepared."

His major was sociology, but he took many art classes as well.

"I could name every Chicano artist on my hands For us there was no identification anymore."

As he spent more time doing art projects, his grades in other subjects slipped. Still, he earned a bachelor's degree in sociology and later obtained a master's degree in education administration from Antioch College, Yellow Springs, Ohio.

As a Hispanic "I had to go to college to learn about myself," Santistevan said.

In 1968, he opened what he believes was the first art gallery for Hispanic artists in the nation. "I went to galleries to show my work but nobody would display Chicano artists," he said. "When I first opened the art gallery, I could count every Chicano artist on my hands. For us there was no identification before."

He admitted he doesn't feel much support from the area's Hispanic community despite the exhibits he has had in Denver, and instead finds his work best appreciated in New Mexico.

Except for his brother, his own family seems to pay little heed to his artistic activities. Not one of his pieces was visible in his mother's house, where his workroom is, or in his own home a couple of doors away. His wife, Anita, only recently attended his first show.

However, he continues in the centuries-old artistic tradition, undaunted.