Ruling on prayer is disputed

Archbishop critical...Pg 3

WASHINGTON (NC) — The Supreme Court's June 4 decision striking down an Alabama public school "moment of silence" law mentioning prayer drew praise from some religion-oriented groups and rebukes from others.

The disputed law, declared unconstitutional by the court's 6-3 decision, called for a "moment of silence" to allow "meditation or voluntary prayer" by public school students.

Michael Schwartz, public affairs director for the Catholic League for Religious and Civil Rights, criticized the high court's decision and said the Catholic League opposes a mandatory public school prayer law but not a "moment of silence" law mentioning prayer.

By drawing a distinction between a "moment of silence" law and a "moment of silence" law that specifically mentions prayer, the court provides "a classic case of a distinction without a difference," Schwartz said.

"The law did nothing more than (Continued on page 3)
USCC pleads for student prayer group

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Supreme Court to overturn a 1984 federal appeals court ruling that prevents a student group from holding now-denominational prayer services in a public high school. By ruling that the group Pro-Life could not meet at Williamsport, Md.'s, Area High School during a regular school club period, the Philadelphia-based 3rd U.S. Circuit Court of Appeals violated the Constitution's First Amendment guarantee of religious liberty, the USCC said in a friend-of-the-court brief. The case involves a student Bible-reading and informal prayer session like those Congress accommodated in a 1984 law giving religious club groups the same access to high school facilities as other extracurricular clubs.

Pope: Czechs need more rights

VATICAN CITY (NC) — Pope John Paul II has appealed for full religious rights for Catholics in Czechoslovakia, including the right to name bishops to the country's vacant sees. The pope also called for freedom for religious orders, seminary education, and Catholic publications in the communist state, which has harshly repressed the church and severely limited its activities. The pope's wishes were expressed in a telegram sent to Cardinal Frantisek Tomasek of Prague, the Czechoslovakian capital. The telegram was a response to one sent to the pope by members of the Vatican congregation of priests with strong ties to the Czechoslovakian government.

Three priests slain in Angola

ROME (NC) — Two priests, a French Holy Ghost father and an Italian Capuchin, were killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed in separate incidents in Angola, spokesmen for their Rome-based orders said.

Pro-life bombers convicted

BALTIMORE (NC) — A jury has convicted Michael Donald Bray of the Pro-Life Non-Violent Action Project, of conspiracy in connection with the bombings of 10 abortion clinics and related facilities in 1984 and early 1985. The federal court jury May 21 found Bray guilty of two counts of conspiracy and one count of possessing unregistered explosive devices in a rental storage bin near his home in Bowie, Md. Bray, 32, was convicted of two other counts of possessing explosives seized by federal agents at the home of a second defendant in the case, Thomas Eugene Spinks, 37, also of Bowie. Cardinal surprised by Boff silencing

ORLANDO, Fla. (NC) — The Vatican silencing of Francisca Father Leonardo Boff was "surprising" and "curious," in light of the Brazilian theologian's humble acceptance, said Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil. The cardinal, speaking at the press conference during the Catholic Press Association convention, said, "For me it was a really surprising measure to punish a man known as friendly and humble from the Holy See." It would be like having a child do well in studies and then saying, "You can't go to the football game, because..." Father Boff was silenced by the Vatican Congregation for the Doctrine of the Faith after his book, "Church: Charism and Power," was criticized by the congregation.

Priest urges renewal of pro-life bill

WASHINGTON (NC) — A government program offering alternatives to abortion for teen-agers is "vitally important" and should be renewed by Congress without crippling changes, said Father Edward Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities. In a letter to members of the House health and environment subcommittee, Father Bryce urged support for H.R. 2486, a bill which would reauthorize the Adolescent Family Life program begun in 1981. The program funds projects which offer to pregnant unwed teen-agers educational assistance and medical, social and counseling services. The bill is being challenged by two proposed substitute bills, H.R. 927 and H.R. 947, which would mandate that grants provide abortion referrals when requested. According to Father Bryce, these bills would effectively bar the program from "all grantseees unwilling to do abortion referrals, including many now receiving grants." The current program which restricts grantseees from performing or providing abortions, has proven to be effective and "warrants support from Americans who may have widely differing views on abortion itself." He said it was important to retain the restrictions "to ensure that grantees will offer life-affirming services for both mother and child, not abortion." Father Bryce, in his letter, also praised the current program's support for services to prevent adolescent sexual relations. Substitute bills would replace the respect of the program with a "family planning" program, he said. The proposed family planning program would not only duplicate services already available, he said, but would not contain safeguards which exclude programs in which abortion is a method of family planning.

Furthermone, he said, "by leading youth to believe that premariatl sexual activity will lead to unintended consequences so long as they use contraception, family planning advocates fail to address the social aspects of the situation..."

Nathanson praises cartoon strip

NEW YORK (NC) — Dr. Bernard Nathanson, parodied in the "Doonesbury" comic strips that were pulled from syndication, said he wouldn't have minded the publicity and was sorry the strips were withdrawn. "I really wasn't offended by it," Nathanson said in a telephone interview from his New York office May 28. "As a matter of fact, I think it's regrettable that the strip didn't run," he added. Nathanson was referring to Garry Trudeau's six-part comic strip which spoofed the doctor's highly publicized film, "The Silent Scream." Nathanson said some of the panels were "so unintentionally penetrating, so piercingly true, that perhaps having it run in newspaper syndication would have had a positive effect on the pro-life movement."
**Reaction to court ruling is mixed**

**Archbishop sees ‘secular’ religion being established**

**On prayer and schools—**

**'Give example or Marxism will spread'**

NEW YORK (NC) — Archbishop Rembert Weakland, chairman of the committee drafting the U.S. bishops' economics pastoral, warned a Wall Street audience recently that the inclination toward Marxism in American schools could spread the belief that capitalism provided a vision of fairness rather than a lie.

For Americans, the Milwaukee archbishop said, Nicaragua is the focus of a "well-founded uneasiness" about the world situation. "We know it cannot be treated like Grenada," he said, "but how are we to stem this leaning toward Marxism as a solution to economic woes throughout the world?"

"It's a victory actually, although no one understands why," said McClellan, who testified as an expert witness in the lower court. Although the decision is "an assertion of raw judicial power" it is also part of the court's apparent willingness to accept other "moment of silence" laws, McClellan said.

"The religious community should remain unaltered. We've won an important victory. We'll go on from here.

In the past, the bishops have supported voluntary public school prayer but emphasized that any rights of public school prayer should include opportunities for optional on-the-spot prayer. (See Archbishop Edward McCarthy's reaction in accompanying story.)

"Surely the United States of America, which presents itself as a nation under God, can only be viewed as hypocritical when it refuses to tell its children that they may pray to that God," Falwell said. "There's no doubt in my mind that this ruling will fuel the movement for a constitutional amendment to return voluntary prayer to our public schools."

"We must hold hearings as soon as we can... on the silent prayer amendment," said Sen. Orrin Hatch, R-Utah. "The real issue isn't the form of prayer. It's ending the governmental ban on school prayer... which is offensive to most people."

Americans United for Separation of Church and State said the Supreme Court's ruling on the Alabama law was "very welcome."

"This was a pretty strong reaffirmation of the court's earlier decisions forbidding government sponsorship of religious activities," said Joseph L. Conn, spokesman for Americans United.

Conn said that in recent decisions including those involving city nativity scenes and religious chaplains at state legislatures, the court had "tended to lower the wall of separation" between church and state.

"President Reagan's remarks delivered June 6 in Birmingham, said the court decision showed that work still needs to be done in breaking the state monopoly by tuition tax credits or some other constitutional form of aid.

"If capitalism is unable to articulate values that go beyond profit for the already well-off... then the Marxist critiques of the capitalist system will become more and more verified in the minds of our neighbors..."

NEW YORK (NC) — Bishop James McVay of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said that this fall's extraordinary Synod of Bishops will give the church a chance to regain the enthusiasm of the Second Vatican Council.

Such a renewal at the synod could spread to renewal in each diocese, he said. He rejected the view that Pope John Paul II called the meeting as a step toward reconciliation from postconciliar developments in the church.

The pope announced in January that he is asking an extraordinary assembly of the world Synod of Bishops this Nov. 25-Dec. 8 to assess the work of Vatican II 20 years after the end of the council.

Bishop Malone will be the NCCB representative at the synod, which will be made up chiefly of the presidents of bishops' conferences around the world.

Bishop: Synod may spur renewal

"I wonder, are we ignoring the warning of George Washington, "We need to indulge with caution the thought that our democracy can survive, unless it is founded on a sense of morality based on religion?"

It is ironic that the very First Amendment which was originally adopted to protect the union of Church and State, on the state level, from interference by a federal established religion is now being used to prevent the same on the national level.

Freedom of religion seems to be shifting to freedom from religion as our nation seems to be adopting a new "national religion"—namely, secular humanism. We seem to be approaching a frightful constitutional dilemma where our public schools can no longer be American. They are being forced inevitably to betray the First Amendment either by, in the judgment of the Courts, establishing a religion or by preventing the free exercise thereof. We seem to be losing any middle ground to reconcile these two great principles.

To me it is curious that onlv in the schools we have not been able to work out an accommodation of both sections of the First Amendment.

We seem to have no problems with the words "In God We Trust" on our currency, no problem with our pledge of allegiance which includes the words "One nation under God." We seem to have no problem with the tax-supported chaplains on the Commerce Committee, tax-supported chaplains in the military or in government hospitals or in government prisons.

Yet, by our compulsory school laws and compulsory education taxes, we force our children into a state-controlled system of education that is lacking an important and constitutive element in the formation of the total person and the responsible citizen.

It is agnostic and secular and, by implication, irreligious. The penalty on parents who seek to exercise their primary right in the education of their children is that of a cost of private or parochial education which is becoming less and less available to the average citizen.

More and more one begins to wonder whether the doctrine of free speech applies only to atheism and pornography but not to acknowledging that "In God We Trust" or that we are "One Nation Under God."

Until America solves this dilemma of freedom of education and respect for parental rights, it seems the only American answer is to provide alternative forms of education in which parents are not forced to break the state monopoly by tuition tax credits or some other constitutional form of aid.

"If we are in a global world, who will articulate a global economy for us that is reasonable and fair to all?" he asked. "I hasten to say that the first to do so will inherit the globe."

Some 400 people heard the address, sponsored by the Public Affairs Office which was established in the Wall Street area to provide spiritual ministry and stimulate ethical reflection.

Archbishop Weakland said that the drafting committee directed attention at all groups in society, including the church itself.

The committee did not wish to "put the business world nor the political world on a guilt trip," he said. The need, rather, is to "take seriously Marx's criticisms of capitalism and show that we are not empirically necessarily justifiable today."

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Nuns running parishes
‘a good thing’ —bishop

BROOKLYN, N.Y. (NC) — Employing nuns as pastoral administrators for parishes without resident priests “has had and will continue to have a very positive effect on the leadership role of women,” Bishop Raymond Lucker of New Ulm, Minn., said in an interview.

“We can no longer take it for granted that leadership in the church is only for men,” he said.

Bishop Lucker was interviewed at the rectory of St. James Cathedral in Brooklyn following an address on “Assessing the Shortage of Priests: Non-Clerical Alternatives to Ordained Ministry.”

Bishop Lucker reported on the experience of the New Ulm Diocese in employing nuns as pastoral administrators for parishes without resident priests “has had and will continue to have a very positive effect on the leadership role of women,” Bishop Raymond Lucker of New Ulm, Minn., said in an interview.

In such cases, he said, a weekday services, conduct religious education programs, visit the sick and in other ways serve as a unifying and activating center of parish life.

Bishop Lucker said that he appointed the first pastoral administrator in 1981. Seven parishes now have nuns in such positions, he said, adding that he anticipated the number of non-priest parish administrators to rise to 25 over the coming decade.

Before coming to Brooklyn for the address, he said, he called each of the seven nuns and “pressed” them for any negative comments that had been made about having women leading parishes. None reported any, he said.

The nuns are “received with joy” because their presence means that the parish can continue to operate as a community, an opportunity especially valued in the rural and small town areas of the New Ulm Diocese, Bishop Lucker said.

In each case, however, the nun has been required to work in the parish and build relationships with the people before being appointed to the post of pastoral administrator, he said. Although all the pastoral administrators appointed thus far have been religious women, Bishop Lucker said, the positions will also be open to other women and lay men. Because of that, Bishop Lucker said, he considered the question of women’s ordination a separate theological issue from what he was doing in appointing women as pastoral administrators.

Bishop: Church doesn’t practice economic justice

BROOKLYN, N.Y. (NC) — A “wide, glaring gap” separates what the church teaches about economic justice and what it practices with its own employees, said Bishop William McManus, who retired earlier this year as bishop of Fort Wayne-South Bend, Ind.

The most explicit teaching on the topic, he said, appears in the draft version of the U.S. bishops’ proposed pastoral on the economy with its call for the church to be “exemplary.”

But he did not find the church even near that goal.

“The U.S. bishops advocate a ‘preferential option’ for the poor, but I have seen little preference shown to the church’s lowest paid, most insecure employees — janitors, domestics, rectory secretaries and organists,” he said.

While he laid much of the blame on Catholics in the pews to give enough wages to its personnel.

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Masonic beliefs, oaths cited by report's author

From NC News Service

The report on Masonry issued by a committee of the U.S. bishops consisted largely of a study by historian William Whalen of Purdue University, long considered the leading U.S. Catholic expert on the subject. His report was commissioned by the bishops' committee.

Whalen wrote that the chief reason the church opposes Masonry is not its anti-Catholicism, where that exists, but its religious naturalism, which claims a set of distinct beliefs, some of them at odds with Christian faith.

"Perhaps a religious naturalism is better than no religious belief at all," he wrote, "but for the professing Christian it represents a retreat from the Gospel. ... The Roman Catholic Church as it honors Socrates, Buddha and Mohammed. It cannot embrace such principles as commit- tement serious sin."

Whalen also cited the solemn oaths required for Masonic membership as a basic problem. In a sample Master Mason's oath which he quoted in full, the candidate swears to keep Masonic secrets and does not do various other things on penalty of being killed and having one's "bowels... burned to ashes" and "scattered before the four winds of heaven."

The Roman Catholic Church allows the swearing of oaths for serious reasons but has never countenanced it for light reasons such as joining fraternal societies, Whalen said.

He quoted from another Catholic investigator of Freemasonry, Father Walton Han- nah: "Either the oaths mean what they say, or they do not. If they do mean what they say, then the candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it. If they do not mean what they say, then he is swearing high-sounding schoolboy nonsense on the Bible, which veres on blasphemy."

In a confidential report mailed this spring to all Catholic bishops in the country, the committee said that "the principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice. Those who knowingly embrace such principles are commit- tement serious sin."

A background study included in the report also described most U.S. Masonry today as "politically reactionary and racist" and said that, with the exception of one local lodge in New Jersey that admits blacks, "all women, men under 21, and blacks are barred from Masonic initiation in regular lodges."

The study sharply criticized the "pseudo-Islamic ritual" of the nation's 600,000 Shriners, who are high- level Masons of the Scottish Rite or the York Rite.

The study rejected the idea that it is unecumenical to discuss such matters. Christian churches which are "open to men and women, blacks and whites, young and old, rich and poor" exemplify brotherhood better than Masonry and "need not apologize for their stand on lodge membership."

The report was put together by the Committee for Pastoral Research and Practices of the National Conference of Catholic Bishops, headed by Car- dinal Bernard F. Law of Boston. In an April 19 cover letter accompany- ing the report, Cardinal (then Arch- bishop) Law said that he was sending it to the bishops "for your own per- sonal information."

The report marks another major effort by the U.S. bishops toward "great tact," the report said. The lector, he said, needs to recognize the uniqueness of his or her ministry and be committed to it, which, among other things, includes the task of showing up to do the job.

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Advice to Leeters: Be good at ministry

DENVER (NC) — Only about half the lectors in Catholic churches throughout the nation are getting the congregation "to sit up and listen," according to an author and lecturer on liturgy.

"If you don't have the talent to be a good lector you should not be read- ing" but serving the church in some other capacity, Msgr. Joseph Champlin told 300 lectors attending the Denver Archdioce's eighth an- nual readers' convention.

"Good intentions are not enough," he said. "Some kind of ability and talent to proclaim the word is impor- tant."

Msgr. Champlin is vicar for parish life and worship for the Diocese of Syracuse, N.Y. He is also a lecturer on liturgy and pastoral theology and writes a syndicated column which ap- pears in 20 Catholic newspapers, in- cluding The Voice.

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Mother: God has worked miracles

Quinlan death ends 10-year trauma

PATERNSON, N.J. (NC) — For her parents and family, the death June 11 of Karen Ann Quinlan, 31, ended 10 years of anxiety aggravated by a legal battle for a right to die decision. The legal debate went all the way to the U.S. Supreme Court, which refused to review the New Jersey Supreme Court decision that allowed disconnection of the mechanical respirator that originally was thought to be keeping Quinlan alive. The New Jersey Supreme Court’s view coincided with the position of the Catholic Church that the use of extraordinary means to sustain life was not required.

When the court ruled on March 31, 1976, Bishop Lawrence B. Casey of Paterson said, “the court has recognized the right of Karen’s father, acting on her behalf, to terminate the use of extraordinary means of sustaining her life if the medical experts offer no hope of bringing her out of her present helpless and comatose state,” Bishop Casey said.

He added, “the court is to be commended for the wisdom shown in its decision.”

Some pro-lifers disagreed with the New Jersey high court’s ruling, however, and sought to bring the case to the U.S. Supreme Court. Richard Callaghan, a leader of an organization called the Human Life Amendment Group, claimed the New Jersey ruling threatened Miss Quinlan’s right to life and that her father wanted “measures to hasten his daughter’s execution.”

The case had attracted world attention and has been cited frequently in similar cases where the “right to die” has been claimed. It began on April 15, 1975, when Miss Quinlan fell into a coma after she apparently had consumed several gin-and-tonic drinks and a tranquilizer and aspirin.

Quinlan death ends 10-year trauma
Vatican II church self-destructing -- Vatican official

ROME (NC) — In the 20 years since the Second Vatican Council and the Catholic Church has passed from "self-criticism to self-destruction," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"We hoped for a leap forward and instead we find ourselves faced with a productive process of decadence -- which has been developed in large measure under the slogan of the so-called 'spirit of the council,'" he said in a book titled "Report on the Faith."

The past two decades have been "decidedly unfavorable for the Catholic Church" because they have not produced the unity expected, he said.

The cardinal also criticized U.S. Catholics saying some U.S. moralists are blurring the distinction between good and evil, and some U.S. nuns have adopted a "feminist mentality" causing identity crises in religious life.

The cardinal, in addition, said he preferred the term "Body of Christ" to that of "People of God" to describe the Catholic Church. He also called the American book "Report on the Faith," written by an Italian journalist from a series of interviews with the cardinal last August, was published in Italian May 30 by Edizioni Pauline, a Catholic publishing house in Milan, Italy.

At a press conference in Rome the same day, Cardinal Ratzinger said the views in the book are "completely personal" and "in no way impugn the institutions of the Holy See."

In the book, the cardinal defined the "spirit of the council" as the belief that "everything which is new will always, and no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, he said.

The church must now seek "a new equilibrium after the exaggerations of an indiscriminate opening to the world and after too many positive interpretations of an agnostic and atheistic world," he said.

Regarding U.S. "moralists," whom he did not identify, Cardinal Ratzinger said their blurring of good and evil results from "consequentialism" and "proportionality."

In consequentialism "nothing is good or bad in itself," he said. "The goodness of an act depends only on its end and on its foreseeable and calculable consequences."

In the articles, Cardinal Ratzinger said many U.S. Catholics dissent from the church's teaching authority rather than from a "Catholic book."

"This entrance is particularly confusing, even in its most extreme forms, in the North American context," he said.

"All this has brought lacerating problems of identity and the loss of sufficient motivation in many women for continuing in religious life," he said.

"Cloistered women, and contemplative orders have resisted rather well" and continue dedicating themselves "to praise of God, prayer, virginity and separation from the world," said Cardinal Ratzinger.

Non-cloistered religious women, however, are "in grave crisis," he said, which feminism has promoted by encouraging:

- "The discovery of professionalism"
- "The concept of 'social assistance' which has substituted that of 'charity'."

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Miami, Florida / THE VOICE / Friday, June 14, 1985 / PAGE 7

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Miami, Florida / THE VOICE / Friday, June 14, 1985 / PAGE 7
VATICAN CITY (NC) — The Catholic Church should increase its "dialogue of salvation" with non-Christian religions, said Pope John Paul II at his weekly general audience.

Non-Christian religions contain "a certain awareness of a hidden power which lies beyond nature and the events of human life, and which may even involve the recognition of a supreme being," the pope said in his main audience talk.

By NC News Service

Traditional differences between Anglicans and Catholics concerning authority, ministry and the Eucharist are no longer insurmountable, Britain's Catholic bishops have said. But they also said further work is needed on these issues.

The bishops called the final report of the Anglican-Roman Catholic International Commission (ARCIC) "a truly outstanding contribution" to the dialogue between the two churches.

"The (bishops') response is the most significant act in the history of the church in this country," said Bishop Alan Clark of East Anglia, England. Bishop Clark, who chaired the first ARCIC conference, told National Catholic News Service that the "degree of positive response will be a tremendous help to both our churches throughout the world."

Among those issues the bishops thought needed further work were adoration of the Eucharist, ordination of women and the question of Anglican priestly orders, declared infallible by Pope Leo XIII in 1896.

The bishops said they were uneasy with the joint committee's statement that "others still find any kind of adoration of Christ in the reserved sacrament unacceptable."

"The doctrinal implications of this position need to be examined closely," the bishops said.

They said the ordination of women remains a "grave obstacle to the reconciliation of our churches."

The bishops said they thought the report did not give enough weight to papal primacy, since the international commission would recognize the pope as universal primate, but not with authority he currently holds.

On infallibility, the bishops said they endorsed a statement of church teaching the commission view that "the assent of the faithful is the ultimate indication" of infallibility.

Scottish church attendance poor

Between 1980 and 1984, nearly all Scottish denominations were affected by a fall in attendance, according to the 1984 Census of Church Attendance in Scotland.

The census was sponsored by the National Bible Society of Scotland and the MARC Europe Evangelical research organization. It gave statistics on overall church attendance and that of adult Scots, identified as those 15 or older.

Only 17 percent of adult Scots attend church.

But the Scottish adult churchgoing rate is higher than England's 9 percent and Wales' 13 percent.

On the average over four Sundays in March 1984, slightly more than 660,000 adults attended services of public worship in the nation's churches.

Of those, about 43 percent were Catholic, about 40 percent were from the Church of Scotland, and about 16 percent were from other Protestant denominations.

Catholic-Anglican unity closer

"The church received the revelation of God through Christ, while the non-Christian religions are based on the search for meaning on the part of humans."

The Second Vatican Council recognized the dialogue with non-Christians as positive and established the Vatican Secretariat for Non-Christians to promote dialogue, the pope said.

Catholics should work so that relations with non-Christians "become wider and larger, inspiring in an ever more ample measure the desire to know each other and to cooperate in the search for truth in charity and peace," the pope said.

The pontiff named Judaism, Islam, Hinduism and Buddhism as religions which have much in common with Christianity.

A "special relationship" exists between Christians and Jews because "the church received the revelation of the Old Testament from the chosen people of Israel, and so the bond which joins Christians and Jews is unique, based on a common spiritual heritage," he said.

The pope praised Moslems because they "worship one God" and "acknowledge Jesus as a prophet."

"They honor his virgin mother Mary and often invoke her with devotion," he added.
A family tradition

St. Anthony School has taught three generations of Broward Catholics

By Betsy Kennedy
Voice Staff Writer

Passing on the values of parochial education from generation to generation, St. Anthony's school in Fort Lauderdale has survived the trials of war, depression, crises, deterioration, World War II and urbanization.

On Saturday, the oldest parochial school in Broward County celebrated its 60th birthday with a Mass concelebrated by Archbishop Edward A. McCarthy and Pastor Timothy Hannon, following a 2 p.m. reception held at the school.

Attending the events were young, freckle-faced graduates who have never known school life without air-conditioned classrooms, a well-equipped playground, a computer science classroom and a spacious cafeteria.

Older graduates on hand could recall crowded, hot classrooms, playing kickball in a sandy lot for fun and carefully rationed food inside a wooden cafeteria.

But whether young or old, all the members of the St. Anthony family seem to have preserved — long after caps and gowns have been put in mothballs — a sense of belonging and allegiance to Catholic tradition that has made the school endure.

At the reception held at the school, parents of students currently enrolled mingled with parents who had already sent six or seven of their children through school at St. Anthony's. As memories came flowing back, they became a testament to the school's impact on family life.

Pat Miller talked about dancing a spirited Irish jig for the school's 50th anniversary, the late Monsignor O'Looney, who served from 1929 until 1976.

"It was a thrilling moment, when we pretended he didn't. The real surprise which we gave him every year. He always knew about it ahead of time and pretended he didn't. The real surprise would have been if we didn't give him a party," she said with a laugh.

Memories undusted

When Miller's daughter was in the eighth grade, she danced the Irish jig for Monsignor O'Looney too.

Miller also recalls another day which exemplifies the St. Anthony spirit.

Times were difficult during World War II and its threat was met by determination and courage inside the tiny classrooms. All the students banded together to sell E Bonds to help Our Cause. In just a matter of months, they sold more bonds at St. Anthony's than at any other school in the area.

The U.S. Treasury Department awarded the school an official flag to commemorate the achievement.

"It was a thrilling moment, when we all stood in the courtyard and watched that flag raised. The higher it went the more goosebumps I got...."

Others dusted off old memories and let them shine.

Thomas Mau, one of the owners of Maus and Hoffman furniture store in Ft. Lauderdale, was a junior in high school at St. Anthony's the last year before it converted from a high school to grades Kindergarten through 8th in 1952.

He attended the first graduating class at Central Catholic High School (which numbered 42 students) also developed by Msgr. O'Looney. That school was later re-named St. Thomas Aquinas.

"St. Anthony's was so small at the time I attended that I used to complain, why don't we have better sports equipment or a regular playground or a big cafeteria? But it was later that I realized its smallness and the individualized treatment by the Adrian Dominican nuns was what made the school so special and gave us our greatest assets...." he said.

Pat Miller agrees, especially with regard to the nun's.

"They always had time to talk to you about a problem... they cared about each and every one of us...."

Tuna fish and cheese sandwiches are also the stuff memories are made of. Msgr. O'Looney remembers how hard the Nun's worked in the small cafeteria, with limited food and resources.

However, such hardships have only reinforced their loyalty to his alma mater. All six of his children are St. Anthony's graduates and the family have been members of the parish since 1939.

Congressman E. Clay Shaw of Ft. Lauderdale (15th District, Republican) attended St. Thomas Aquinas High School and has sent his three children to St. Anthony's, although they did attend other schools for part of their education.

His daughter Mimi attended for one year but in that time she felt right at home, she said. "I established a bond of friendship with the others students, a caring about the school and its principles. I just wished I could have attended longer...."

Graduates aren't the only ones who are the backbone of the pioneer school.

Bustling activity and excitement marked Msgr. O'Looney's years as pastor. Portable classrooms were added, the cafeteria opened and an auditorium and gymnasium added. In the 50's, a new wing was added and playground facilities and a parking lot sprang from acquired land purchases.

In an interview with The Voice on the school's 50th anniversary, the late pastor remarked, "All the people were good and helpful. They saw they had to help and they did through many sacrifices...."

Fr. Laurence Conway, who was pastor from 1976 until 1980, says he is proud to be a part of the school's distinguished history. During his residence, the school received its first accreditation from the Florida Catholic Conference.

"My greatest joy has been in watching the minds of children grow. If they are properly educated, they will become unselfish," said Fr. Timothy Hannon, who came to St. Anthony's following Fr. Conway in 1980.

Physical renaissance

Since his service began, Fr. Hannon has brought about a "physical renaissance" at the school and parish. The inside of both have been renovated and a new playground and sports have been constructed.

Fr. Hannon explains, "I have a great interest in education. I had grandparents in Ireland who took an interest in seminary education and I was accustomed to their zeal and sharing in their conversation."

Today St. Anthony's has two Marist brothers as religious instructors. There are 40 regular teachers and approximately 400 students in attendance. Half of the students are from the parish and the other half come from all corners of Broward and all types of backgrounds and races.

The school has been the catalyst for the parochial system in Broward that now educates 10,000 students in 18 grade schools and four high schools.

Parents remain as committed to the school today as they were before them, six decades ago. This year, they have organized the Saint Anthony Foundation for Education (SAFE) to continue the tradition and directly raise funds for the school's maintenance and expansion. The foundation has embarked on a $500,000 pledge drive for the year.

"Each parent has given us a pledge for the future of the school... God means for each child's innermost desires to be cherished and loved... Education is something we cherish here at St. Anthony's school," said Fr. Hannon during his anniversary homily.

"Someday, when a former priest or statesman graduate from St. Anthony's, your name will be blessed and you will see the presence of God fixed in your hearts," he told the assembly.
23 More lay ministers

Prove vitality of local Church, Archbishop says

By Prent Browning
Voice Staff Writer

Ceremonies like the one last Sunday in which 23 ecclesiastical lay ministers were commissioned and nine lay ministers renewed their five year commitment give the lie to those who are predicting a decline in the Church, said Archbishop Edward McCarthy.

With a fuller involvement of the laity there could be "an enormous explosion of goodness and growth for the Church in Miami," the Archbishop said at the special ceremony held at St. Martha Church.

Also 25 persons from eight different parishes were received as candidates into the three year lay ministry program and came to the front of the Church where they were given lighted candles by the Archbishop.

Those who are accepted as candidates must receive a recommendation from their pastor and undergo psychological testing and personal interviews.

Those completing the three year program which focuses on theological and field experience have the choice to specialize in various areas of ministry such as evangelization, the liturgy, and social ministries.

Along with the 23 who were commissioned, 25 other men and women were admitted officially as candidates to the Lay Ministry program, and received candles as a sign of their new calling. While the candidates embark on three years of study and formation, those who were commissioned begin five years of full or part-time work in their respective fields of specialization. Most will work in their parishes.

Those completing the three year commissioning a five year commitment in the ministry of their choice.

The Archbishop said Sunday that the best image of the Church was that of a community of disciples of Christ. "We are as disciples not simply passive but active in proclaiming the joyous teachings of the Master.'" Those who were officially commissioned as lay ministers were: Mary Margaret Zimmer from St. Timothy parish, Acelia and Jorge Fernandez from St. Benedict parish, Barbara Fernandez, Carlota Guerra, Tula R. Guerra, Marta Martinez, Maria Vélez, and Yolanda Zaya-Bazan of Our Lady of Divine Providence, Alba Hernandez of Good Shepherd parish, Paquita Madariaga, of St. Catherine church, Jorge Quezada of St. Brendan parish, Gladys Rodriguez and Dora Salgado of St. Agnes parish, Aleida Saenz of St. Thomas the Apostle, Chiqui Venta and Enrique Venta of the Curillo Movement, Mary Kelly of St. Maurice church, Paul Gore of St. Andrew church and working with the Office of Lay Ministry, Maria Elena Alvarez, Marcelina Valentín Alvarez, Teresita Saenz, and Colleen Gore.

Renewing their five year commitment were: Eileen Bell, Tony Miranda, and Kitty Janelle of the Office of Lay Ministry, Anne González of Holy Family parish, Mary Teasdale and Patricia Hittel of St. John the Apostle, Rita Clifford of the Miami Archdiocesan Council of Catholic Women, Marie Cardet of St. James parish, and Tony Castellas of St. Cecilia parish.

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TO THE POOR

REACH OUT KNOW

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OF THE SACRED HEART TO THE POOR

WANT OF THE MISSIONS!

TO THE POOR
Skip-a-meal day set by Food Bank

By Prent Browning
Voice Staff Writer

Skip a meal. Feed someone.

That's the hope you will be hearing a lot in coming months as business leaders and the Daily Bread Community Food Bank join forces to fight hunger in South Florida.

At a press conference this week, members of the interdenominational Religious Leaders Coalition and Daily Bread officials announced that a Skip a Meal campaign will raise as much as $1 million for a new warehouse said Sciortino, president of the food bank.

So much food is being donated, in fact, that their chronic problem is shortage of space to store it all. It is hoped that the Skip a Meal campaign will raise as much as $1 million for a new warehouse said Sciortino.

Rabbi Solomon Schiff, representing the Religious Leaders Coalition, said they are asking for food or are the needs better served by funding a means through which food can be provided for those in need to support the food bank.

"Do you simply raise money and buy food or are the needs better served by funding a means through which food can be provided for those in need to support the food bank."

Sciortino said Joseph Sciortino, president of the food bank.

The food bank contributes to over 270 charitable organizations from Ft. Myers to Jupiter to Key West. The charities pick up the food at the Daily Bread warehouse at 1336 N.W. 22nd St.

The food bank has only 10 paid staff people in addition to numerous volunteers and they estimate that for every $1 they spend they produce $24 in food.

Food donated to the bank by private companies includes food that has missed boats at the Port of Miami, food that is mislabeled, doesn't meet food color standards, or food that comes in dented cans. None of this food is substandard in terms of nutrition or freshness, assurred Rabbi Schiff.

Currently, he said, Daily Bread "works out of a cramped little warehouse with never enough help and always too many people to serve. The volunteers and paid employees climb over boxes, struggle with faulty equipment, and work far beyond a normal week."

Yet almost daily the requests for food increase, he said.

Nearly 50,000 pounds of potatoes had to be recently discarded because there was no storage space.

Sciortino estimated that there are more than 320,000 persons in Dade County alone who are in need of food. The food could be available for them, said Daily Bread officials, if problems of storage were solved.

While millions die in Africa from chronic food distribution problems, South Florida is on the verge of tackling this problem, officials said, thanks to the efforts of Daily Bread.

"This is bringing the particular genius of distribution to the problem," said Msgr. Bryan Walsh, director of the Archdiocese's Catholic Community Services.

"It's really something this community should get very excited about."

The recent incident where lines of people waited for hours in the rain for five pounds of cheese underline the fact that there are many people hungry in South Florida, said Msgr. Walsh.

"There are a lot of hungry people who we don't see in our daily lives. We're only serving the tip of the iceberg," said Sciortino.

The Skip a Meal day was announced months in advance, said Rabbi Schiff, "so allow us time to educate people in the community through the religious organizations."

Help Missions in the Far North

My Dear Friends,

In 1967, in his letter appointing me bishop of Northern Alaska, Pope Paul wrote: "So endless are the anxieties and burdens of bishops who must strive to extend the Kingdom of Christ that they often lack sufficient resources to satisfy all the demands of the pastoral office."

Without outside help my fellow missionaries and I lack sufficient funds to carry on even basic ministries. Mass, the sacraments, religious instruction, Native clergy training, in this remote, vast land prices are unbelievably high. We have been trying all along to make this missionary diocese self-supporting, but we are still a long way from that ideal. In the meanwhile I have to look to kind people like you if I hope to keep the Fathers and the Sisters on the trail.

I do not ask for much. An average donation of a dollar a month made by anyone will go quite a ways. Up here in this northermost corner of the Lord's vineyard we have learned to stretch our resources. Please look upon this appeal as an invitation coming to you from Christ. If, after prayerful reflection, you do not feel called to help this overseas home mission, do not feel badly. Simply discard this — or pass it on to a friend.

In return for your support, know that you and all your intentions are daily remembered in the Masses and prayers offered by myself and the missionaries serving with me. We trust that in whose name you make your donations and in whose name we receive and use them, will Himself reward and bless you.

I might add that we never use professional fundraising agencies, that we keep our overhead to a minimum, and that our begging campaign is deductible organizations. And we will never give or sell your name to anybody!

Gratefully and sincerely,

Robert L. Whelan, S.J.
Bishop of Fairbanks

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Inspired artist

Gives his work to glorify God

By Betty Kennedy
Voice Staff Writer

The words "divine inspiration" mean a lot to artist Dan Hennis.

With each stroke of his paint brush, he brings to life a portrait of his deep faith in God, and carries out a promise that he made six years ago, on a terrible night when his life was nearly shattered.

While working as a teacher in a Fort Lauderdale school, Hennis received a call to come to a local hospital. His wife Susan had been hit on the passenger side in her small car by a tractor-trailer truck. He found her in the hands of frantic physicians, who were trying to put back the pieces of a severely injured face and scalp.

"Every time I paint I have an emotional relationship with the Holy Spirit. My paintings are a transference of that relationship. I believe what I do is divinely charged and directed...and I want to share my talents with the Archdiocese..." he says and perhaps this is due in part to the fact he may have inherited some of the same intensity, passion and dedication to craft of his relative, the famous artist, Vincent Van Gogh.

"I have no desire to stop, ever. I still haven't accomplished what I set out to do. I feel my greatest work is not yet on canvas."

When Hennis does take some rare time off from his inspired pursuit, he likes to remain knowledgeable about the Catholic Church. His enthusiasm and devotion have led him to become friends with several priests in the archdiocese.

He once told Father Michael Kelly that he would be glad to remove the artist's name from the paintings.

When the priest insisted this wouldn't be necessary, Hennis' reply was simply:

"I'm here to crown Him, not me." Hennis plans to dedicate his show at St. James to someone who influenced him and supported him. His grandfather, who was a High Episcopal on his mother's side of the family, gave him constant encouragement, he recalls.

Because the artist was a sensitive and introverted child, his parents often worried.

But his grandfather would merely smile and assure them, "Don't underestimate Dan... someday he will become a great artist."

Hennis remembers making sculptures from balls of clay for which his grandfather would pay him a nickel each.

As Hennis puts it, "He saw my talent in a little ball of clay."

Although his grandfather died when Hennis was only 10 years old, he believes the patriarch's faith made a lasting impact.

What was born in a ball of clay has been refined and shaped over the years.

While attending North Miami Senior High School, Hennis was named outstanding art student during his senior year. Other pupils and recognitions have come along, but the greatest of them cannot be hung on walls or mounted on plaques, says Hennis.

He cites one of them: "We were putting up paintings at St. James. One of them is of the Assumption, with Mary floating and in the background the color is bright yellow like Van Gogh's wheat fields. Suddenly an elderly Spanish woman rushed over to that painting and kissed it. Then she walked around to one of Moses and kissed that one too. She turned to my wife and said, 'this artist was sent from Heaven.'"

Dan Hennis displays his paintings in local churches as a means of leading people to a better understanding of the Bible. (Voice photo/Betty Kennedy)

Hennis imbues his creations with vivid, intense colors, bold simplified line and form, and that special influence that was sparked six years ago in a hospital room. He has come along, but the greatest of them cannot be hung on walls or mounted on plaques, says Hennis.

He cites one of them: "We were putting up paintings at St. James. One of them is of the Assumption, with Mary floating and in the background the color is bright yellow like Van Gogh's wheat fields. Suddenly an elderly Spanish woman rushed over to that painting and kissed it. Then she walked around to one of Moses and kissed that one too. She turned to my wife and said, 'this artist was sent from Heaven.'"

"My talent comes from God... It should be used to glorify His name and not my wallet."

— Dan Hennis
By Richard C. Dujardin
Special to Religious News Service

(Mr. Dujardin is religion writer for the Journal-Star, Peoria, Ill. and CNS, correspondent in Australia, contributed to this report.)

She has been called the "new Eve," the "Mystical Rose and Queen of Heaven and Earth," the "new Eve," the "Mystical Rose and Queen of Heaven and Earth." Catholic thought as the Holy Virgin of Virgins, the "Mystical Rose and Queen of Heaven and Earth."

But that's really no big deal. They shouldn't have been in the tax system to begin with. The Coalition on Block Grants and Human Needs, a social justice-oriented public-interest group often critical of Reagan in the past, termed the tax plan "the best thing President Reagan has done for poor people since taking office." The group also gave Reagan high marks for his "social justice" proposals and the Blocks for Reform plan. Yet, the block grant coalition's executive director said, though, that even while it helps the poor, the tax plan will still cost the government a higher percentage of payroll and income taxes than it did in 1978. New books on Mary and Marian spirituality are making their way into print. And in- terest in Marian "apparitions" has mushroomed.

Today, Marian devotion is scarce in many places. But it was not always so. Since the time of Fatima, the Blue Army of Fatima brought one of its traveling "pilgrim" statues to Rhode Island for a three-week tour of 30 parishes. At nearly every stop, crowds were huge.

In late 1983 in Rhode Island, an overflow crowd came through a rainstorm to attend a presentation on reported apparitions of the Blessed Mother in Medjugorje, Yugoslavia, and several hundred had to be turned away from a 2,000-seat auditorium.

The renewed interest was demonstrated recently when the Bishop of Fatima brought one of his traveling "pilgrim" statues to Rhode Island for a three-week tour of 30 parishes. At nearly every stop, crowds were huge.

In late 1983 in Rhode Island, an overflow crowd came through a rainstorm to attend a presentation on reported apparitions of the Blessed Mother in Medjugorje, Yugoslavia, and several hundred had to be turned away from a 2,000-seat auditorium.

Reports of new apparitions, of course, may always be expected to pique interest. But as the Rev. Rene Guettard, a renowned French journalist and theologian who served as an advisor to the Second Vatican Council, points out, there have been more than 220 presumed apparitions since the 1930s alone.

Not since Fatima, however, has any received as much attention as Medjugorje. One reason may be that the apparitions at Medjugorje have "lasted" longer than most. Nearly every day since June 24, 1981, so the story goes, Mary has appeared to six young people, talking to them about their lives and about humanity's need to come to God through prayer, fasting and repentance.

Medjugorje has been getting much attention from leaders of the Catholic Church who have a sense "of rediscovery." Mary in the last few years and regard the "events" with a sense that God is leading humanity to war of repenting and to do the will of God. But for all the attention, the church has yet to recognize the apparitions. The caution, say some observers, is understandable. In recent years, numbers of other reports of ap-
Outlawing prayer costs the nation

A few weeks ago a federal court struck down a West Virginia law allowing in-school prayer or meditation. Two priests, two "experts" who write a book on "How to save the Catholic Church" may have some good ideas but their teachings are certainly not infallibly binding on us all.

We can refuse to give ascent to their opinions and teachings if we wish. However, there is one authority who can speak on behalf of the WE and the Pope, the Vicar of Christ. He has the authority of the Pope. They are meant to be followed in a reasonable and conscientious way for doing so they promote good order, reverence, the sense of the sacred and of the Presence of God, and a sense of universality which is the core of Catholic Liturgy.

The rules about standing, kneeling, genuflecting helps all Catholics to be oriented to the Sacred Mysteries of our Communion with God and each other, and help us feel and know that we are a part of Church history they have been different.

So we have on highest authority how the Catholic Church can be "crazy". While Vatican II did say that the whole Church is the People of God they most clearly did not mean that the Church is also a hierarchical institution.

People become crabby from my experience when others take casually the Church of whatever nationality or language or their peculiar bias can ever usurp the WE and the Pope, the Vicar of Christ. They promote good order, reverence, the sense of the sacred and of the Presence of God, and a sense of universality which is the core of Catholic Liturgy.

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Priest as ring master?

BY FR. JOSEPH M. CHAMPLIN

The role of today's Catholic pastor has been described by some as that of a symphony conductor and by others as that of a circus ring master. The American bishops in their pastoral letter on the priesthood compared today's priest to the camel and by others as that of a circus ring master. The director can play some musical instruments, does not need a conductor, but must possess an appreciation for the value and place of each one. Her or his function is to bring out the best in every instrumentalist. Blending the whole body together and producing a harmonious sound which combines many individual notes. In this age of multiplying Church lay ministries, comparison of priest and symphony conductor seems apt.

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Catholic statistics in perspective

The 1985 Official Catholic Directory shows a drop in total Catholic population of 106,891. This statistic has swamped some dire predictions of precipitate decline of the Church in the writings of some of the secular news media and unexpected handwringing, but on the following gray alarm on the part of some Catholics. One ordinarily level-headed priest involved in evangelization was quoted as saying, "I'm shocked. It comes as distressing and saddening news."

Of all the statistics in the Official Catholic Directory, the one concerning the total number of Catholics in the nation is the least reliable. There's no secret about this, it is a matter of common knowledge. But I'm not writing about this, but about something that should respond to statistics. The value of statistics is that we can learn from them, they provide navigation marks. But there's not much to learn from the statistics in the Official Catholic Directory next but by making comparisons over a period of time.

We can best know where we are now in comparison to where we were once. It seems to me a useful comparison can be made between the Church in this country as revealed in the statistics of the Official Directory of 1985 and the statistics of the United States in 1962. The year before the bicentennial was celebrated and in 1796, "The Presbyterian Ministers' Fund." Life insurance developed at Lloyd's coffeehouse in London in the late 1600's. Benjamin Franklin helped found the first life and fire insurance companies in the United States in 1752. "The Philadelphia Contributory for the Insurance of Houses from Loss by Fire." And in 1759, "The Presbyterian Ministers' Fund." Both companies still exist.

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People talk about the computer as if it really is the perfect clone for what used to be the thinking person.

Sometimes I question whether all this efficiency and speed has added an iota of quality to the written piece, or even the functioning of an office, for that matter.

There's a reason why I resist going computer for my professional work as an editor and writer. It has to do with my deep-rooted lack of faith that we can really keep machines under control.

In addition, I don't think a computer can really make my work easier, I've got my own style. I scribble. All over a big yellow pad. I still use a ball point pen for recording my thoughts in a very peculiar, personal shorthand. I never go near a typewriter until my articles are diagnosed and drafted, corrected and completed.

I would be willing to take bets that my style of writing beats computer composing for speed — that my head is faster than my fingers.

Lately I find I'm not alone in questioning computers. A study done recently by the Omni Group Ltd., an international research and consulting firm based in Manhattan, reveals an undercurrent of negative feeling.

A survey of computer users reveals:
- 15 percent said they didn't help in managing people;
- 25 percent said computers did not boost personal productivity;
- 13 percent said they didn't help in managing people;
- 10 percent said they wouldn't "help my secretary to help me."

A bishop once said to his priests, "If you are shooting over 90, you are neglecting your priesthood!" I'm not sure if that's a true story, but I know this: married men who are shooting in the 60s and 70s ought to take note — neglecting one's marriage is a dangerous game.

I'm a duffer, but I have a few tips for my fellow duffers, a mixture of spiritual and golf-digest wisdom.

Duffers should try to forget all the advice they get from the pros. If you can remain an enjoyable human being when your hoped for friend is a science buff or a star pitcher, try delving into science or baseball more thoroughly.

Your interest must be genuine. If it's fake, this will show sooner or later. Too, if you're really not interested, you probably won't want this person for a friend very long.

If you can develop a general spirit of concern for others, this will be invaluable not only in winning the person for a friend but also in gaining many other friends later on.

Don't fall into the trap of believing your avocation is your vocation. Every married man has to answer honestly one important question: "Who is number one in my life?" Is it my wife, our family or something else?

If your hoped for friend is a science buff or a star pitcher, try delving into something that is more thoroughly. If your hoped for friend is a science buff or a star pitcher, try delving into something that is more thoroughly.

Don't simply bluntly say "I love you." Strive to connect the remark with a certain quality the person has or with something he or she has done recently.

Through all this keep in mind that friendship can never be fostered. It can only be fostered, if you see that your efforts are going nowhere, don't go in to deep mourning.

Instead, try elsewhere. Try, try again. Eventually you'll succeed, perhaps far better than you suspect right now.

(End questions to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)
Teen-age drinking

Dear Dr. Kenny: My husband and I have a big problem. Our teen-age daughter is 17 and a junior in high school. We just discovered that she and her friend drink wine, beer, booze, anything they can get hold of.

It appears she took wine out of our house. She told me someone gave kids boozes and even let them drink in their homes. We have forbidden her to drink anywhere, anytime. Is this the right thing to do?

Should I get rid of all the alcohol in the house or put it away in the cellar or some place? We are moderate drinkers and like a drink once in awhile, at Christmas and holidays. I think my daughter wanted to get caught doing this so I’ll do something, but I don’t know where to start.— Iowa.

The teen years are difficult for both teens and parents—especially by expressing independence. Although independence is in itself a virtue, teens sometimes show it in rebellious ways.

Parents, meanwhile, become quite concerned. Health and safety may be threatened by drug abuse or misuse of an automobile. At a deeper level, parents may feel the teen has neglected every important moral value. The parent feels the need to apply more controls precisely at a time when the teen is insisting on more freedom.

Alcohol presents several additional problems. First, under a certain age, any consumption of alcohol is illegal. And, alcohol mixed with automobile driving can be fatal.

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**False rumors plague Proctor and Gamble**

Q. Do you have any information on the accusation that Proctor and Gamble revenues are subsidizing satanic activities?

**By Fr. John Dietzen**

I faintly remember that they were cleared of this charge some time ago but yesterday a member of our local prayer group destroyed all my Proctor and Gamble coupons, telling me that by using their products I am supporting these pagan groups.

**Love–Hooks Funeral Homes**

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PALM SPRINGS NORTH HIALEAH CHAPEL PALM AVE. AT W. 44 STREET HIALEAH, FLORIDA 33012

**KRAEER FUNERAL HOME**

10311 N.E. SIXTH AVENUE MIAMI, FLORIDA 33161 587-6888

**Funeral Home**

7001 N.W. 4th St.
Sunrise, Florida 33351

**by Mr. 70**

By Mr. 70

A. She's dead wrong. The whole bug is a classic example of how some people jump to conclusions in such fringe religious matters and, worse, feel no hesitation in destroying the reputation of an individual or company with nothing to back up their charges except rumors and someone's harebrained "discoveries."

"We ought to consider the biblical warnings against calumny and slander to prevent the further spreading of it in our communities."

The main charges center on two points: First, that the Proctor and Gamble "moon and stars" trademark is a satanic symbol; and second, that Proctor and Gamble executives themselves have appeared on a nationally televised talk show (some say Phil Donohue, some say Merv Griffin) to discuss worship of Satan.

Neither of these is true. The Proctor and Gamble symbol has been used for more than 100 years. It was designed by and for that company. No connection with anything devilish was ever suggested until these charges came out of nowhere about 1981.

The 13 stars were chosen to represent the 13 first American colonies. The man in the moon was a popular figure in the 1800s when the symbol was designed.

The best refutation of these accusations, from a religious perspective at least, is the fact that they have been vigorously condemned and rejected by leaders as unlike as the Rev. Jerry Falwell, the Rev. Jimmy Draper of the Southern Baptist Convention, the Methodist director of the National Federation for Decency, the Rev. Billy Graham and Cardinal Joseph Bernardin, then archbishop of Cincinnati.

As Cardinal Bernardin mentioned in his statement then, the Proctor and Gamble charge is just another of the unfounded and reckless rumors concerning religious broadcasts and a fictitious filmed life of Christ which gained similar notoriety in recent years and result in the signing of numerous petitions. We ought to consider seriously the biblical — not to say, legal warnings — against calumny and slander, and not only reject this rumor but do what we can to prevent the further spreading of it and others like it in our communities.
Lifestyles of the Rich and Foolish

On a recent Sunday night, I glanced at the TV Guide in search of something to wind up the weekend. Something relaxing, diverting and complementary to the peacefulness of the Sabbath would be just the ticket. And there, back-to-back-to-back, were an unholy trinity of shows which seem to exist only to make me wish I could take back my donation to the parish so I could make a down payment on a hot tub.

And Famous," and its two look-down payment on a hot tub.

I refer to "Lifestyles of the Rich and Famous:" and its two look-down payment on a hot tub.

While many critics devote their paragraphs to bemoaning sex and violence on the tube, those three programs have been getting away with saluting other cardinal sins: greed, gluttony, pride and sloth. If you've seen one of them, you've seen all three.

With wealth and its trappings, they are chock-a-block with yachts, furs, trips to Monaco, jewelry, movie homes, exotic autos and caviar. Usually, the focus of the many segments on each show is a celebrity who has made it big. We get to see how they spend the enormous riches they have accumulated while they insist on the soundtrack that they are still the simple folk they used to be back in Wahoo, Oklahoma.

Other segments visit castles in Spain, wineries in France, villas in England and retreats in Tahiti. As one viewer commented to me, "It makes me feel guilty to watch those shows. I wonder why I don't have all those things."

"Things" is a keyword when watching these shows. The emphasis is on material goods; happiness is a function of possessions; and worth is measured in bank books, Ferraris and Oriental carpeting. Seeing them on Sunday in my part of the country is especially ironic. You can spend the day thinking about spiritual matters, perhaps meditating on one of Jesus' many warnings about wealth and then settle back to see it all refuted in living color.

The popularity of the shows is not difficult to explain. They are cousins, after all, of similar programs, like "PM Magazine" and "Entertainment Tonight," which touch occasionally on celebrities and the goodies which go with munificent salaries. (Robin Leach, the host of "Lifestyles," got his start on "ET"). All of these programs recognize that people enjoy seeing sumptuous living, grandiose houses, ostentatious baubles and uncounted income. We enjoy it for the same reason we enjoy space shots: those people are going places we will never visit.

Curiosity is one thing; envy is another. It's easy to slip from the first into the second. And after envy come other nasty things, like greed, shame for one's own state in life, disappointment in oneself, disregard for those less fortunate, dislike for those (parents' spouses?) who have not provided such luxury and, most insidiously, the acceptance of the notion that richer is better.

"Lifestyles of the Committed Christian" or "The Start of the Corporal Works of Mercy?"

On second thought, reality has rarely been well on television. Viewers probably prefer useless tricks, like car commercials that do injury, and melodramas which have no human dimension, characters who show little personality and Joan Collins.

If you watch the luxury shows, I hope you keep a balanced perspective. If you are carried away by some teary drama, I hope you give them a Gospel anti-dote. And if you feel yourself starting to wish for a hot tub, midnight flight to Paris or weekend with Roger Moore, remember this Matthew 21:21.

By James Breig

MODELS — Bill Cosby as Dr. Cliff Huxtable playfully scolds Rudy, (Keshia Knight Pulliam), as sister Vanessa (Tempestt Bledsoe) watches in a segment of the filming of the "Cosby Show" TV series. The show's producer, John Marcus, said at a conference that Cosby had "an extremely sensitive ear and eye for human behavior..." [NC photo].

Pryor avoids sex humor in new film

NATIONAL MESSAGE TO THE GAY COMMUNITY: "LAUGHTER IS THE BEST MEDICINE."

BREWSTER'S MILLIONS A-II, PG Richard Pryor stars in this most recent remake of the venerable chestnut about a man who inherits a vast fortune on the day he turns 21. It's a funny enough fairly good entertainment, even if the script introduces some distracting complications. Though there is some vulgar language, there is almost none of the sexual or oriented humor usually found in a movie like this and the day.

In this sequel Rambo (Sylvester Stallone), in prison for the havoc he wreaked in the first outing, is released for a secret mission to free American prisoners still being held in Vietnam. After slaughtering regions of communists, he flies the prisoners back to headquarters in a Russian helicopter and then confronts the worst villain of all: the omnipresent American in charge who meant for the mission to fail. Playing shamelessly upon the fears and hopes of the relatives of MIAs, this comic-strip movie so exploits violence that the U.S. Catholic Conference has classified it PG.

THE SHOOTING PARTY A-IV, PG An ambitious high school girl who wants to be a journalist decides no one takes her work seriously because she's a cute girl. So she disguises herself as a cute boy. Plodding, mediocre comedy with a heavy emphasis on vulgarity and sexually oriented humor. Worse yet, outright promiscuity is portrayed as perfectly all right.

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Miami, Florida / THE VOICE / Friday, June 14, 1985 / PAGE 19
Prison workshops scheduled

Two separate workshops in Prison Ministry will be held June 15 and June 22, 1985, at St. Anthony Church, S.R. 50 at 30428 Melendez Rd., Brooksville, Fla.

Subject of June 15 meeting from 10:00 a.m. to 4:00 p.m. is, "The Church's Response to Prison Ministry." Discussion of "Prison Ministry as an Act of Healing and Reconciliation," "Activating Prisoners Toward Hope" and "Ministry to Staff, Family and Community Members," "Coping Personally in Ministry." Subject of the June 22 meeting from 10:00 a.m. to 4:00 p.m. is "The Institutional Viewpoint." This comprises discussions of, "Overview of the Criminal Justice System:" "Aims of Prison Ministry:" "Imprisoned Lives:" "Jails, the People in Them, a Security Concerns Relative to Ministry:" and "Ministry and Off- Shoot Ministries."

Speakers include Hon. Bill Giridley, Catholic Bishop of St. John's, Newfoundland, and Chaplain Fr. Richard C. Leahey, working in the prison chaplaincy program at Zephyrhills Correctional Institution.

Meet at the Church for lunch for both sessions. Admission charge of $5.

Tickets are $4.50 in advance or $5 at door. For more information call John Gioia at 769-0487.

St. Francis \textit{Vicar} principal honored

The Catholic Educators’ Guide of the Archdiocese of Miami is pleased to announce Sr. Rose Martin R.S.M. as the 1984-85 Lumen Christi Award recipient.

Each year the Guild selects an educator in our community who has exemplified the "Spirit of a "Vicar" in their/his professional, spiritual and personal life.

Sr. Rose, principal of St. Francis Xavier

George Neff, former Archdiocese employee

NORTH MIAMI — A Mass of Christian Burial was celebrated last Friday, June 14, for the former Archbishop of Miami, George Neff, former chasublleur of the late Archbishop Coleman F. Carroll.

Neff, 80, a native of Chicago, Ill., had been a priest for 53 years and was a member of the staff of Mercy Hospital on Miami Beach.

The Mass was held at Immaculate Conception Parish, 68 W. 14 St., Miami Beach.

Action offers speakers bureau

The Board of the Dade County Community Action Agency has established a Speakers Bureau.

If you are interested in having someone to speak before your organization or church to talk about such programs as Meals for the Elderly, Head Start, Senior Companion, Foster Grandparent, Parent, Intervention, Senior Community Services Employment Program, Telephone Assurance, Citizen Participation, Weatherization, etc; please call 347-4600.

Barry hosts cheerleader camp

The All-Star Cheerleader Conference (ASCC) has announced that Barry University will host a cheerleader camp from July 26th through July 28th, 1985.

The camp is primarily for high school, junior high school and middle school cheerleaders.

Pray for them

The following is a list of priests who died during the month of June:


Immaculata-LaSallean class of graduates! Our 20th reunion will be held June 15th. For details please call 262-0094, 666-1036, 661-2455.
Parents
in a video universe

By Cindy Liebhart
NC News Service

Six-year-old Shelley and her father had just finished watching "The Bill Cosby Show" and "Family Ties." That evening, both programs featured expectations and discussions of childbirth.

Shelley's father suspected the programs might spark her daughter's curiosity. So he talked about the episodes with her and asked whether she had any questions.

"How do babies get in there?" Shelley inquired.

Her father responded honestly in a way he felt his young daughter would understand.

The parents watching the film flinched. What message would this casual presentation of sex communicate to their children, they wondered.

Television programs, movies and popular music transmit many messages about sexuality to young people, said the Rev. Edward McNulty, pastor of the First Presbyterian Church in Westfield, N.Y.

Some present a responsible view, he said. But most do not reflect the Christian understanding of sexual expression. Often "sex is pictured as just a human appetite to be fulfilled — as if it doesn't matter how you handle it as long as no one gets hurt."

Father Thomas Lynch, family life representative for the U.S. Catholic Conference Education Department, said the media often realistically capture patterns in human relationships. Sometimes, though, movies and TV programs "get obsessed with the genital aspect of sexuality," he observed.

Neither McNulty nor Father Lynch believe it is realistic for parents to expect to shelter children from all media exposure to sexual values that contradict the parents' own values.

But parents can help children wade through conflicting messages and form Christian values about sexuality. In some ways, television can make it easier for parents by providing discussion starters, McNulty said.

So it is important for parents to take an active leadership role in what their children see, to view TV programs and movies with their children and discuss them afterward.

One approach is for parents to raise ethical or theological questions about the issues a program raises and the characters' behavior, both Father Lynch and McNulty suggested.

It is important that parents express their own views, without lecturing their children. It can even be explained that while some characters are basically likable," the parents do not agree with their characters' values.

When it comes to presenting church teaching about sexuality to children, Father Lynch said it is not enough for parents simply to recite moral laws without explanation. Parents need to understand why the church teaches what it does about sex and human love.

Both said parents should try to open by questions their children raise in the normal course of family life and not evade them.

"If children bring up something you feel uncomfortable talking about, admit you're uncomfortable," McNulty said. Parents shouldn't "be afraid to admit they don't know the answer" to a question, but should be willing to find out what it is.

Father Lynch believes spouses must develop the ability to talk comfortably with each other about sex.

"If parents haven't done that, they can't sit down with their kids and talk about it," he said. "They'll either avoid it altogether or get into a preachy mode."

Who taught children in Biblical times?

By Father John J. Castelot
NC News Service

Who taught children about sexuality in Old Testament times? This was not really much of a problem in a culture which accepted sexuality as a fact of life.

People who lived close to nature, with the birthing of cows and sheep as much a part of life as the ripening of grain in the fields, did not view sex as something to snicker about or of which to be ashamed.

Certainly the God who created them male and female and who, in the very act of creation "blessed them, saying, 'Be fertile and multiply'" (Genesis 1:28) — certainly such a God did not frown on love between a man and a woman.

Neither did that same God who declared: "It is not good for the man to be alone. I will make a suitable partner for him" (Genesis 2:18).

Still, human beings are not like the other animals. They possess intelligence and free will, with the power to use their sexuality for good or for evil.

Hear, my son, your father's instruction, and reject not your mother's teaching" (Proverbs 1:8). Once they grew up, education of the boys passed to the father, that of girls to their mother.

One of the most serious parental duties was to teach the truths of religion, and this would have included instruction about sex. Given the stern strictures of the Law with regard to extramarital sex, this was not a matter to be taken lightly. It is significant that in the New Testament times, a seducer had to marry his victim, pay a higher than usual dowry and relinquish his right to divorce her (Exodus 22:15; Deuteronomy 22:26-29).

As a result, there was need to teach children the basic goodness of sex and the importance of respecting it and using it rightly. This instruction, like all early instruction, was the province of the parents.

In biblical times, in the early years — and often into adolescence — the mother was the teacher. She did. "How do babies get in there?"

In ancient Israel, girls moved about quite freely, shepherding, drawing water from the village well which was the center of social life, harvesting in the fields.

The Law had certain safeguards built in to protect women. In Old Testament times, a seducer had to marry his victim, pay a higher than usual dowry and relinquish his right to divorce her (Exodus 22:15; Deuteronomy 22:26-29).

In Jesus' day, restrictions on women were somewhat tighter. When they appeared in public, they were expected to be veiled and segregation of the sexes was rather rigidly enforced.

It is significant that in the New Testament account of the meeting between Jesus and the woman at the well, the disciples were surprised not so much at Jesus' talking with a Samarian as at his talking with a woman (John 4:27).

But by this time the disciples should have been accustomed to having Jesus treat women on the basis of respect for them as persons.
Education in sexuality — a parent's view

By David Gibson
NC News Service

Children ask the darndest questions. In fact, they begin asking them at an early age, when their parents' attention still is focused on pinging them from risking life and limb by running into the street or by swallowing a dangerous substance. But I doubt that children's education in sexuality starts with questions. They absorb impressions and attitudes about sexuality from their first days through the relationships and love expressed around them. And parents actually are imparting education in sexuality when they help to convey a sense of self-esteem in children, along with a respect for the dignity of others.

For "sexuality" is a term with fuller meaning than sometimes is ascribed to it. What it means to be male or female and to have one's personality and relationships somehow shaped by that fact — all that is encompassed by the word "sexuality!"

So education in sexuality begins early. And it likely takes a step forward when a child asks a pointed question or two — at the dinner table or driving home from a movie. One of our children asked where babies come from while we were driving home from Walt Disney's "Sleeping Beauty."

When children approach their teenage years, life becomes more complicated — for them and you. In fact, they begin asking probing questions about where babies come from or why their older brothers or sisters are sometimes vulnerable and impressionable. Have you met a parent who thought that their child might be exploited or manipulated by another person? I can barely imagine a parent who could experience genuine frustration if their child might be exploitable in some way, without finding something to react against. As children near the teen years, parents often find themselves wanting to caution them, protect them, help them evaluate scenes in movies and on television or the words in some song. I think that is only natural.

But parents sometimes feel forced to compete for their children's time and attention, even with 11- or 12-year-olds. A parent doesn't have to be a prude to think that teens will be told something else, that sexuality and sexual activity can be treated casually. And you don't have to be a full-time parent to realize this is much easier said than done.

Recently, Hengesbach noticed that his daughter, Heidi, routinely cooks with her left hand on her hip. After a while it occurred to him, "She cooks just like me."

The realization was "disconcerting," the theologian admitted. "It means that their child might be exploited or manipulated by another person."

Parents also worry because they aren't professional educators. It's difficult for parents to realize they "don't need to be experts who are perfectly right all the time," Mrs. Hengesbach said. If a mistake is made, it can be corrected — and part of teaching children is showing them this. Parents also worry because they aren't professional educators. It's difficult for parents to realize they "don't need to be experts who are perfectly right all the time," Mrs. Hengesbach said. If a mistake is made, it can be corrected — and part of teaching children is showing them this.

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Foster kids get heavenly care from sisters of St. Joseph

TWRO RIVERS, WISC. (NC) - The living room is cluttered with wheelchairs, child seats and mattresses. The voices of children sound jagged with pain or ring with squalls of delight. Every day brings new demands, problems and the many indescribable glimpses of heaven that can be seen in the eyes of special children. This is the world of Sisters Edmund Antoniewicz and Irmina Bula — and they wouldn't have it any other way.

Twelve years ago the two Sisters of St. Joseph moved to Two Rivers to take care of foster children with special needs.

"On an average day, one child needed to be tube fed, while another wanted a hug, and a third demanded attention by hanging his padded arm on a wheelchair."

Sixty-one children have lived in the St. Joseph Treatment Home since then. Some had been abused, others are severely brain-damaged or physically handicapped. Although a few neighbors initially complained when they started the home, it didn't deter the nuns. "We have no social obligations," said Sister Antoniewicz. "Our religious life gives us support and we rely heavily on the Lord."

When they moved to their ranch-style home, Sister Bula — known as the human dynamo by her friends — did everything from paneling to building shelves when workmen were unable to do it. Now the home accommodates as many as eight children, and recently a third nun, Sister Debbie Weina, joined the staff. At first, Sisters Bula and Antoniewicz also worked at Holy Family Hospital in Manitowoc, taking different shifts so that one of them was always with the children. When their facility became a licensed group home, however, they had to give up outside work.

Caring for the children is demanding work. On an average day, one child needed to be tube-fed, while another wanted a hug, and a third demanded attention by hanging his padded arm on a wheelchair. One morning three of the eight children had seizures at the same time.

Jimmy, 9, has been with the nuns most of his life. Unable to speak and confined to a wheelchair, he loves to be hugged and grabs visitors' arms to put them around him.

Another child, 11-year-old Mary Jo, came to the home when she was 5 days old. According to frequent visitor JoAnn Emmer, the relationship between the nuns and Mary Jo couldn't be closer if they were parents and child.

"At that moment Mary Jo opened her eyes and smiled at Sr. Irmina... It was a look of love."

Mrs. Emmer helped get the state Catholic Junior League involved with the St. Joseph Treatment Home. Each of the five leagues in Wisconsin has "adopted" a child and remembers him or her on special occasions.

"Mrs. Emmer recalled a time when Mary Jo was very ill and hope for recovery was low. Sister Bula prayed that if it was God's will, he should allow the girl to die."

"At that moment Mary Jo opened her eyes and smiled at Sister Irmina," said Mrs. Emmer. "It was a look of love."

Basketball star fights drug abuse

PEARL RIVER, N.Y. (NC) - Farrell Hopkins, a permanent deacon and Rockland County coordinator of the New York archdiocesan Substance Abuse Ministry, thought he should "bring out the big guns" in his war against drugs. So for his heavy artillery he called on Kareem Abdul-Jabbar, the pro basketball star whom Hopkins coached at a Catholic grade school in New York City.

Abdul-Jabbar helped launch Hopkins' DADDY program (Dads Against Dangerous Drugs to Youth) with a talk to students at Pearl River High School.

The 7-foot-2 center for the Los Angeles Lakers recalled former National Basketball Association star David Thompson, who was "as good as they come" before he developed an alcohol and cocaine problem.

He said Thompson, formerly of the Denver Nuggets and the Seattle SuperSonics, began playing erratically after he developed a drug problem and soon he was out of the NBA.

"He has beaten his problem," Abdul-Jabbar said, "but you can see what it has done to him. It's not necessary for anyone here to go through with that because we saw David go through with it."

Abdul-Jabbar admitted he had experimented with marijuana, cocaine, heroin and LSD, but he stopped dabbling in drugs when he "saw the corpse of someone who had OD'd (overdosed). I was able to make the choice: do I want to end up that way?"

He said that he has been tempted by others to try drugs again, "but I wouldn't succumb. I tried to solve my problems without running away from them."

"If you show them the bad things that can happen to them, it makes a difference," he said. "I saw all the negative examples I wanted to see, and that was enough."

Positive pressure also helped Abdul-Jabbar. "If someone tells them they're doing something stupid, they'll listen," he added.

Abdul-Jabbar said his parents, as well as coaches like Hopkins, helped him make the right choices in life.

"Farrell helped hundreds of kids," he said, "and he tried to help thousands." Sarah Hannah Cox, a member of the Presentation Sisters of the Blessed Virgin Mary and now principal of St. Joseph's School in New Windsor, N.Y., was Abdul-Jabbar's seventh- and eighth-grade teacher at St. Jude School, the grade school Abdul-Jabbar attended.

When she saw her former student at the Pearl River High School program, she remembered him as a good student, especially in English. "He was an excellent writer," she recalled.