Lay group criticizes synod study

VATICAN CITY (NC) — The study document of the 1987 World Synod of Bishops on the laity could "divide the church" by assigning different groups to different tasks, a group of lay people has said.

The group, convened by the Pontifical Council for the Laity to discuss the 1987 synod, criticized the document for distinguishing between clerical and laity roles in the church and for not examining the role of women.

The group met in June in Rocca di Papa, Italy, outside Rome. It included 120 lay people, including representatives of Cursillo, Marriage Encounter, Opus Dei and several other international lay organizations.

Bishop Paul Colles, vice president of the Pontifical Council for the Laity, described the criticisms July 5 in an interview with National Catholic News Service.

"There was a strong feeling that all who hold membership in the church have the same mission," Bishop Colles said.

The synod's study document, released Feb. 19, warned of "the danger of confusion in the correct relationship which must exist between clergy and laity in the church." It also voiced concern over "the clericalism of the laity" and the "laicization of (Continued on page 3)

The ultimate gift
Donating organs can be pro-life, experts say

Related story, Pg. 8

By Prent Browning and Victoria Stuart

In the movie "Coma!" patients admitted to a hospital for anything more than the common cold were promptly dispatched with a coma-inducing chemical, robbed of their vital organs which were immediately sold on an underground market, and hung in a cavernous room like so many sides of beef.

The premise of the movie is basically absurd but its plot and imagery may touch on some of our deepest fears regarding organ transplants.

Roughly expressed, such fears can be summed up as:

Will doctors, desperate for urgently needed organs, pronounce me dead prematurely in order to perform a transplant?

When, in a spiritual sense, are we really dead?

And isn't there something ghoulish, almost sacrilegious, about re-moving parts of the body after death and implanting them in the body of a living person?

According to the experts, you can put your fears away.

There is nothing ghoulish, old horror movies aside, about saving another person's life, and doctors don't take organs from patients who have even the faintest chance of recovery.

"To give of yourself to save a life... There is no controversy."

Still, when that moment of decision arrives for relatives of a potential organ donor there is sometimes, particularly among many devout people, an uneasiness about the religious and ethical implications, says Ken Trachy of the University of Miami Transplant Institute.

Trachy is director of education at the institute, and speaks to groups of medical professionals and lay audiences about organ donation.

He is part of a transplant team of doctors and researchers from Minnesota who established the University of Miami program at Jackson Memorial Hospital six years ago.

Since then there have been more than 250 recipients of donated organs and body parts removed at the center. These transplants include not only vital organs like livers, kidneys, and hearts, but also eyes and bone and tissue. The center estimates that 85 percent of its organ transplants have been successful on a long term basis.

Plans were recently announced for pediatric liver and cardiac heart transplant programs which would expand the number of non-kidney transplants and make Jackson Hospital an important multi-organ transplant center.

Part of Trachy's job comes down to assuaging people's fears that doctors will operate when the patient is not really dead.

"Religion often causes a problem," says Trachy, "particularly if the relative is doctrine oriented."

Some Catholics or others may be confused because of the doctrine of the resurrection of the body or other theological points. But the Church's official teaching encourages donation of organs as a loving act and has no bearing on the resurrection of the body which involves the afterlife and not the physical body of this world.

Otherwise, someone mutilated by war or fire could not be resurrected.

Since potential transplant patients are brain dead most of the confusion centers around the meaning of this concept.

"It's hard for people to understand brain death," Trachy says, "especially when they are traumatized, or if it's a relative and they don't appear bruised or mangled or have an appearance we unconsciously associate (Continued on page 12)
Caravan calls attention to refugees' plight

PHOENIX, Ariz. (NC) — A “freedom train” car caravan carrying Central American refugees has left Phoenix on a cross-country journey aimed at bringing public attention to the plight of the refugees and the sanctuary movement.

The caravan, which began at St. Catherine Church in the predominantly Hispanic section of South Phoenix, came just three days after a federal judge refused to dismiss a case against 12 sanctuary workers indicted on charges of smuggling and harboring undocumented persons.

The caravan will drop refugees in Chicago, St. Louis and Northampton, Mass. During a prayer service before the caravan begins, one of the refugees, Maria Teresa Gomez of Guatemala, explained her reasons for leaving her homeland.

With Maryknoll Sister Mary Malharek as interpreter, she explained that her work with Christian communities caused her to be threatened and that some of her coworkers were assassinated.

Gomez and her husband and three sons, two brothers from Guatemala, Pedro and Joaquin Vasquez, and a Salvadoran man named Victor, are among the organizers of the caravan.

The organizers of the caravan have made arrangements to post bail bonds and hire attorneys in every state the caravan passes through as an insurance against a possible raid by the Immigration and Naturalization Service.

Agency laments waning interest in African famine

CINCINNATI (NC) — Public interest in aiding African famine victims seems to have peaked and within “three or four months” it will probably die, said “Relief Service Operators” Lawrence Pezzollo, who helped American citizens for their “truly overwhelming response” to the hunger emergency, he cautioned that the long-term solution to African woes requires a “Marshall Plan-type, worldwide commitment.”

New York Church wins battle on homosexual hiring

NEW YORK (NC) — New York state’s top court has ruled in favor of the Archdiocese of New York, declaring that Mayor Edward Koch lacks authority to force job discrimination against homosexuals by church agencies that receive city funds. The mayor had required all agencies which received funds from New York City to sign contracts binding them not to discriminate in a laboratory on the basis of race, creed or sex, but also on the basis of “sexual orientation or affectional preference.” At stake were millions of dollars in contractual day care, adoption services, senior-citizen programs and other social services provided by church agencies. The New York Archdiocese was joined in its court battles by the Salvation Army and an Orthodox Jewish organization, Agudath Israel.

Pro-life priest gets suspended sentence

BIRMINGHAM, Ala. (NC) — Benedictine Father Edward P. Markley, pro-life activities coordinator for the Birmingham Diocese, has been sentenced to two consecutive five-year suspended prison terms stemming from a May 1984 attack on an abortion clinic. The priest, who is also pastor of Our Lady of the Shoals Parish in Tuscaloosa, Ala., was convicted on two felony counts April 30 for his sledgehammer attacks on the Birmingham Women’s Medical Center.

Stating that he was “being lenient,” Jefferson County Circuit Court Judge J. Richmond Pearson gave the priest a suspended sentence with the condition that Father Markley not march “within 500 yards of any abortion clinic in the 50 states” for five years.

USCC: Make ‘dial-a-porn’ pay for censoring device

WASHINGTON (NC) — Providers of “dial-a-porn” and not parents should pay for devices to block children from calling such messages, the U.S. Catholic Conference has told the Federal Communications Commission. The USCC submitted a written testimony to the commission Tuesday asking it to seek new ways to restrict the use of telephone lines for transmitting obscene materials. A “customer premises blocking circuit,” which was suggested by one company as a way to restrict minors’ access, would cost a family $50, according to the USCC. Dial-a-porn, as the operations have become known, offers callers messages with heavily sexual or otherwise questionable content.

Cardinal’s views don’t match Pope’s, theologian says

NEW YORK (NC) — Jesuit Father Gerald O’Collins, new dean of the theology faculty at the Pontifical Gregorian University in Rome, said that many people in the United States were “surprised” about Cardinal Joseph Ratzinger’s recent comments about the state of the church. Father O’Collins said statements about theologians made by Cardinal Ratzinger in the book “Ratzinger on the Faith” were all “on the negative side” and were “not what you hear from the pope.” The book, published in May, contains controversy since the Second Vatican Council the Catholic Church has passed from “self-criticism to self-destruction.”

'Streve Reville of Decency,' bishop asks

AMARILLO, Texas (NC) — “The Legion of Decency needs to be revived,” wrote Bishop Leroy T. Matthiesen of Amarillo in a column for his diocesan newspaper. Noting that the U.S. Catholic Conference provides movie ratings, he wrote, “But this is not enough. What is needed is a massive reawakening of critical moral judgment.” The Legion of Decency pledge began in 1934. Its purpose was to guide Catholics with an annual opportunity to recite themselves to wholesome and moral entertainment. Since about the mid-1960s its national usage has declined.
Questioning of basic teachings bothers Pope, cardinal says

ROME (NC) — Pope John Paul II is worried about theologians who do not believe in the reality of the Resurrection, the divinity of Jesus and the actual presence of God in people's lives, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, said in a television interview. Cardinal Ratzinger said he thought these were the issues of concern to which the pope alluded May 18 when he addressed the Belgian bishops and the public about formation of the Second Vatican Council.

Cardinal Ratzinger made his remarks during a 30-minute interview titled, "Josef Ratzinger, der Cardinal, Will zur Rede," broadcast on Italian state television July 5. During his May 16-21 pastoral visit to Belgium, the pope told the bishops that Vatican II "determined the basic principles and means that the church has to carry out an adapted spiritual renewal.

"But to the extent that some have studied, interpreted or applied it badly, this has been able to cause here or there disarray or division."

Cardinal Ratzinger said that on his trip to Belgium, the pope gave a "clear confirmation of the council message" but criticized "a certain development of theology" in which "some well-known theologians" were "proposing ideas that do not believe in the reality of the Resurrection," that "no longer confines the reality of Jesus" and that "no longer preaches about a God who has the ability to insert himself into our life."

The cardinal did not say to which theologians he was referring but said they were "involved in ideological development" which "naturally has had its effects on religious life, on the formation of seminarians, on so many other sectors of the life of the church."

"One needs to clarify here that this is not the thinking of the council," Cardinal Ratzinger said.

Cardinal Ratzinger covered a wide range of issues in the interview, saying that some forms of liberation theology are "valid, good, encouraged by us." He criticized other forms in which, he said, "the church loses its religious significance and becomes politicized in a totalitarian sense."

He later said that the church "has impeded or wishes to impede" the latter forms of liberation theology in order to find better means of social commitment for the church."

The Vatican's problems with Fr. Leonardo Boff, the Brazilian theologian known as a proponent of liberation theology, were "not based on his theology of liberation, but on problems of interpretation of Scripture and ecclesiology," the cardinal said.

He added that in silencing the popular theologian, the Vatican wished "to help him by giving him a certain time for reflection, a sort of sabbatical year."

During this time, he added, the priest "still can continue his teaching...and naturally continue his work as a preacher."

Cardinal Ratzinger also expressed "concerns for contemporary society and said that the "first problem" in today's society is materialism in the Western world and the inability to believe or perceive supernatural realities."

"This materialism," he said, "shows in the lifestyles of society and individuals, "not only consumes the Earth's reserves, but also destroys the spiritual reserves of humanity."

Doubting theologians

Amnesty for aliens sought

WASHINGTON (NC) — Officials of the National Conference of Catholic Bishops have joined Protestant and Jewish leaders in urging immigration reform, especially amnesty for illegal immigrants.

In an interfaith statement announced by the NCCB July 8, Mgr. Daniel F. Hoyer, NCCB general secretary, and Bishop Anthony J. Bevilacqua of Philadelphia, chairman of the NCCB Committee on Migration and Теm сur, said that "an essential component of immigration reform is the regularization of the status of those without valid immigration documents who have been productive residents of this country."

The statement was signed by leaders of the National Council of Churches, the Union of American Hebrew Congregations, and Church World Service.

The statement mentioned no specific congressional legislation but was completed as senators finished hearings on an immigration reform bill sponsored by Sen. Alan K. Simpson, R-Wyo., which the bishops' conference opposes for offering an insufficient legalization program.

The religious leaders said that "massive deportation is not an option, either practically or morally. Nor is it an option the perpetuation of an undocumented subclass subject to exploitation."

Synod study criticized

(Continued from page 1)

The lay group also stressed that "the situation of women in society and in the church has been reflected during the synod," Bishop Cordes said.

He said the role of women was not mentioned in the document, titled "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

The lay group endorsed the study document's call for formation of the laity.
Chinese bishop paroled after 30 years
PEKING (NC) — Bishop Ignatius Kung Pin-Mei of Shanghai, China, has been paroled after serving nearly 30 years in jail for what an international human rights group said was opposing government interference in religion. An official of the government-sanctioned National Association of Patriotic Catholics was quoted as saying the 83-year-old bishop was "remorseful" and had promised he would sever his connections with the Vatican. However, there has been no confirmation by Bishop Kung Pin-Mei of that report. The official New China News Agency reported that it had interviewed the bishop and had observed him to be in good health.

Pope vows support for human rights in Latin America
VATICAN CITY (NC) — Pope John Paul II plans to visit Liechtenstein Sept. 8 to September 1970s by the country's four main churches — Roman Catholic, Church of Ireland, Presbyterian and two Protestant ministers have been killed in a bombing attack in the city of Port of Spain, in the area of its own mission, all the initiatives and efforts undertaken towards the growth of the Catholic Church in South Korea is a growing but is not sure of its causes. "The church in South Korea — in the cities, especially — is a growing church, making a relatively fast increase in numbers of Catholics," he said in an interview in Asia Focus, a Catholic weekly published by the Hong Kong-based UCA News. Cardinal Kim said the church in South Korea has no contact with the church in North Korea. The two governments recently reopened reunification talks.

Interfaith marriage preparation courses urged
DUBLIN, Ireland (NC) — A joint committee which studies trends in interfaith marriages in Ire-

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Sister Kathryn Mary Gordon of the Daughters of Charity holds a garden tool that she uses as part of a Tools for Peace program. A caravan is stopping in cities throughout the United States and collecting items to ship to the Central American nation as an alternative to money Congress is sending the anti-Sandinista forces. (NC photo)

CHINA Focus, a Hong Kong weekly, recently reopened unification talks.

Pope to visit Liechtenstein in September
FURSTENTUM, Liechtenstein (NC) — Pope John Paul II is scheduled to begin running in early September, Klebanoff said. Some early news accounts of the column said that the pope would write it. But both the Vatican and Kehlmann denied the reports.

Bishop wants more protection for Philippine clergy
MANILA (NC) — A Filipino bishop has called for stronger action by the Philippine Catholic hierarchy to prevent killings of clergy. Meanwhile, government-backed groups are continuing to monitor the situation in the Philippines. "The church in the Philippines," Bishop Orlando Quevedo of Kidapawan, Philippines, has demanded that the Philippine bishops do more than write a pastoral letter on the current situation in their country, where two Catholic priests, an Episcopalian priest and two Protestant ministers have been killed since March.

Chinese bishop paroled after 30 years

Pope vows support for human rights in Latin America

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Tools for peace
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Interfaith marriage preparation courses urged
WASHINGTON (NC) — The resolution of the American hostage ordeal in Lebanon should lead to grace to heal the Middle East, not to a call for revenge, two Illinois priests who were part of the 17-day ordeal said in an interview in Washington after they were freed.

The experience in Lebanon "could be a grace for them and an opportunity," said Father nomas Dempsey, pastor of St. Patrick Parish in St. Charles, III. "That's not to say we're a savior but we can help (unite the violence-torn area)."

Father Dempsey and Father James McLaughlin, pastor at St. Peter Parish in Geneva, Ill., both strongly rejected the calls for retaliation that have been made by some Americans, including some of the ex-hostages.

"Forgiveness is an important message," Father McLaughlin said. "It's not that we can't be angry, but to forgive is an appropriate Gospel message at this time."

The two priests were among the 39 Americans released in Lebanon June 30. They were interviewed by national Catholic News Service.

Some Americans have called for military reprisals and some of the ex-hostages expressed hatred for their captors once they were released.

Ex-hostage Peter Hill of Hoffman Estates, Ill., was quoted as saying, "Some (former hostages) felt a bizarre allegiance to the terrorists... It made me very, very scared. I would have spit in their faces."

Another hostage, Richard Herzberg of Norfolk, Va., said, "The people who took off us the plane are avenging disgusting animals."

But Father McLaughlin said, "If we retaliate against anybody it would just be further victimizing an already victimized people and make everything worse. It would do nothing for us. It would make us more bitter."

Father Dempsey believes retaliation would be seen as "a great, powerful nation using its might to hurt and destroy a country that is already desperate."

The ones hurt by military actions, he said, "would be wonderful, innocent people."

"We must use the greatness, the creativity of America not to further divide them (the Lebanese), not to increase their frustration and alienness," Father Dempsey said.

The United States "has the opportunity now to reach out and help people who feel religious, who have many wonderful qualities." The priests were careful to distinguish between the original hijackers and the members of the Amal militia who took over responsibilities for the hostages in Beirut.

"Some of the (ex-hostages) are saying they're all the same," Father McLaughlin said. "I heartily disagree."

WASHINGTON (NC) — Father Richard McBrien's book "Catholicism," though it has "many positive features," sometimes presents church teaching in ways which seem "difficult to reconcile with authoritative Catholic doctrine," a committee of U.S. bishops said.

In a statement issued in Washington, D.C., the bishops noted the "emergence of the National Conference of Catholic Bishops said Father McBrien's 1,300-page presentation on church teaching, first published in 1980, needs "clarifications" beyond those already made by the theologian "to remove any remaining ambiguities in the expression of Catholic teaching."

The committee's 1,500-word statement said that since 1981 it has been holding "a constructive and fruitful dialogue" about the book with Father McBrien, chairman of the theology department at the University of Notre Dame.

It said Father McBrien "made a number of clarifications" in a second edition of the book, published in 1981, and has expressed his readiness to make still further changes as needed. But the committee, chaired by Archbishop John R. Quinn of San Francisco, said it had decided after consultation with Father McBrien to issue the statement "in order to call to the attention of readers of 'Catholicism' some of the clarifications the author already has made" and to state the need for further changes.

A news release issued by the NCCB said the statement had been prepared in consultation with the Vatican Congregation for the Doctrine of the Faith.

The news release also quoted Archbishop Quinn as saying that in spite of the concerns expressed, the committee's statement "should not be used to call into question Father McBrien's authentic Catholic faith or orthodoxy."

The committee statement cited several elements in the book which need clarification, including its discussions of the theology of grace, the "foundation of the church" and church teachings about Mary.

It also said the book's sections on contraception and the ordination of women is presented in a way that "is not supportive of the church's authoritative teaching as would be expected in a text entitled "Catholicism.""

Musicians cite many reasons for poor parish music

CINCINNATI (NC) — Several things make music poor in many Catholic parish liturgies, said church musicians gathered in Cincinnati June 24-28 for a national convention.

Problems range from lack of a strong singing tradition in American Catholic church going, to changing parish cultural patterns, from weak parish leadership to overly simplistic songs, according to the survey and addressed, the convention featured the world premiere performance of a new oratorio, "Voice of the Holy Spirit: Tongues of Fire," by jazz musician Dave Brubeck.

Brubeck, who has increasingly devoted his energies to composing religious music, described the oratorio as "a narrative of the story of Pentecost and an exploration of its Christian meaning."

Several music leaders interviewed by the Catholic Telegraph, Cincinnati archdiocesan newspaper, during the convention were asked to comment on a recent report of the Notre Dame Study of Catholic Parish Life.

Based on an in-depth survey and analysis of 36 representative parishes around the country, the study found that 94 percent of the parishioners surveyed welcome hymn-singing, but large numbers of them "feel that their parish does it poorly or feel it ill-equipped to participate."

Time and patience are needed, said composer Carey Landry. "The biggest problem is that we don't have a very long history and strong tradition of church singing to go by," he said.

The Second Vatican Council marked a major shift in Catholic thinking about liturgical participation and congregational singing, said Landry, a former priest from Louisiana whose folk-style compositions are widely known.

Since Vatican II, he said, there is evidence that a singing tradition has begun to take hold, but "it's certainly going to take another 25 years or more."

The key to getting parishes to sing is to work with the children, said Laetitia Blain, music director at St. Ignatius Church in Boston and a lay campus ministry chaplain at Boston College.

"If children today are taught to sing, they will continue to sing," she said. "I'm not talking about the watered-down training we have in most schools today, I'm talking about real education in music voice and music theory."

People will sing when they really feel like they are celebrating, as they do at a home party, said Paul Quinlan, a composer and music publisher. But "strong leadership" is needed to create that sense of a celebrating community, he said.

Also during the convention about 20 of the top artists in contemporary liturgical music sponsored a benefit concert and recording session for "The Cry of the Poor," an album designed to raise funds for African famine relief.
Priest: Seek older men for priesthood

By NC News Service

Church emphasis on recruiting only young men for the priesthood is partly to blame for the rapid drop in the number of priests, according to Father Francis J. Fajella, a member of the Missionaries of the Holy Apostles and director of his order's Second Career Vocation Project.

"It's a mindset that they (church officials) can't break out of. They came into the church at an early age, so it's difficult for them to perceive being anything but young to become a priest," said Father Fajella.

The Second Career Vocation Project is a campaign aimed at recruiting men in their 40s, 50s and 60s for the priesthood and is headquartered at Holy Apostles Seminary in Cromwell, Conn.

Founded in 1956 as a college and developed into a seminary in 1978, Holy Apostles is one of three seminaries in the country that specialize in training older men for the priesthood.

In a telephone interview, Father Fajella, who was ordained at 43, said the church views men 40 or older coming into the priesthood as only a supplement to the youth-oriented vocation.

"From 1967 to 1985 the number of priests has dropped to 50 percent of what it was," he said. In an affluent society where it is difficult to recruit young men, older priests and men provide an alternate source of vocations.

But, he said, seminaries are not pursuing such vocations energetically.

"It has dropped to 50 percent of what it was," he said. In an affluent society where it is difficult to recruit young men, older priests and men provide an alternate source of vocations.

"By the year 2000 there will be only 21,000 priests to accommodate some 61 million Catholics," he said. "Why are we excluding a whole sector of the population when we could draw on them?"

Father Fajella said the recruiting of young men for the priesthood has only been emphasized since the mid-1800s. "Back before 1850 only 20 percent of the priests were young men when they became priests," Father Fajella said. "Since then we've excluded what then was the norm of older men becoming priests."

Father Fajella attracted attention when he placed a billboard advertisement at an interstate highway at Bridgeport, Conn., that encouraged older men to consider the priesthood.

"The conventional wisdom as to why the number of young men entering the priesthood is declining is that we don't pray enough or we don't have enough devotional practices," he said. Church officials "would rather use these phrases instead of doing research. That's just lazy, and that's why re-education is important," he said.

NEW YORK (NC) — "I'm Waiting To Be Asked," a vocation recruitment program tried by the St. Louis chapter of Serra International, is being developed for use throughout the United States and perhaps in other countries.

Instead of focusing directly on potential recruits for the priesthood or religious orders, the program asks the total church community to suggest the names of young people ages 18-35 they believe have the needed qualities.

Those whose names are submitted receive letters telling them fellow church members have recommended them, and then they are invited to meetings where they can explore the idea with priests and members of religious orders.

Serra officials reported at the organization's annual convention in New York July 1-3 that the vocation committee of the National Conference of Catholic Bishops had approved the program for national use.

Raymond Mohrman, who directed the first use of the program in the St. Louis Archdiocese, is preparing an instruction manual that will be available this fall.

At a convention workshop, he reported that 200 parishes participated in the St. Louis program and 1,062 names were submitted. Of these, he said, 101 indicated that they were interested, and 30 of those attended an information-sharing session.

No claims for any firm vocations were made, but Serra officials stressed that the decisive choice occurs later in the process when the bishop accepts a candidate on behalf of the church.

The idea for the program is credited to Francis J. McKeon Jr. of St. Louis, vice president for vocations in Serra International who was chosen president-elect during the New York convention.

In an interview he said that he had often reflected, "I might have been a priest, but nobody ever asked me." The idea for the new program was born at a party when he told that to Father John Hess, a St. Louis archdiocesan priest. He said Father Hess replied that the New Testament shows the earliest Christian community taking the approach of seeking out people who could serve as leaders and asking them.

McKeon said many young people with qualities suiting them for the priesthood or religious orders would hesitate to put themselves forward and need the encouragement of having others in the church express confidence in their potential.

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Committee recommends ordaining women deacons

(RELATED STORY, PAGE 9)

MILWAUKEE (NC) — Women should be ordained to the permanent diaconate, a committee of the Milwau- kee Archdiocesan Commission on Women has concluded.

In a statement the committee cited "through the centuries" and "the needs of the church today" as among reasons to support ordination of both men and women to the diaconate.

The statement said there is historical precedent for women serving as deacons in the church and said that even though that evidence is "limited" the matter is "a justice issue over the exclusion of women."

It also said women would be logical choices to serve the poor because the poor are women more often than men, and said, "Furthermore, women of the diaconate would be an opportunity to promote the formation of women in ministry.

The statement was presented in May to Archbishop Rembert G. Weakland of Milwaukee. It was later obtained by The Catholic Herald, newspaper of the Milwaukee archdiocese, which reported on the statement in its July 4 edition.

Franciscan Sister Diane Oman, a member of the committee and an interview with the Herald that there was no scriptural basis for the exclusion of women as deacons.

"The (diaconate) program, in itself, is good," she said. "But by excluding women, we have lost the feminine dimension of sacrament, to prayer and to preaching, and thereby have deprived the church."

Father David Lichter, another com- mitter member, cited evidence that women ministered as deaconesses in the Eastern tradition of the church.

The statement was forwarded by Archbishop Weakland to Bishop Joseph Imesch of Joliet, III., chairman of the U.S. bishops’ committee formulating the draft for a pastoral letter on women in the church and society. The final version of the pastoral on women is scheduled to be completed in 1988.

Diocese told women get 2nd class treatment

PORTLAND, Ore. (RNS) — Responding to criticism that the Church in the U.S. is drifting toward a "national church" identity, Cardinal Joseph Bernardin of Chicago said the Catholic hierarchy in America is "totally loyal" to Rome.

In a wide-ranging interview with the Religious News Service, the cardinal also asserted that barring women from ordination was "the will of Christ."

"For too long, women feel they are, real and are more than just for church cleaning and vestment cleaning," said Bishop Francis R. Shea of Evansville, who attended the hearings.

The four hearings were held to discuss the role of women in the church in preparation for the writing of a first draft of a U.S. bishops’ pastoral letter on women in the church and society.

Bishop Shea, in a letter to the dio- cese published in The Message, Evans- ville said the national church identity, Cardinal Bernardin said, was due to his "very middle of the road."

"They believe this denial of rights not only keeps them from accomplishing their own legitimate personal goals, but it also deprives society and the church of the free flow of their God-given talents and gifts. Not only are they impoverished by structures; so are we all."

The regional hearings took place in parishes of the diocese. At the regional hearings a representative from each parish responded to parish responses to 10 questions recom- mended by the panel of U.S. bishops writing the pastoral.

Most of the women said they felt appreciated by the church and society in their role as mothers, but many said they didn’t feel appreciated by church as women.

A report from a small rural parish noted, "We are only appreciated as doers, not as people."

"The clergy should realize they need women more than just for church cleaning and vestment cleaning," another group of women reported.

Many said women were not in positions of power on the parish level. In many churches, they said, no wom- en sat on parish councils or were members of the parish finance committee.

"We have to go to the men for everything," said one parish group.

"We make the money, they decide how to spend it," said another.

Married priests "could be more responsive to women’s problems," one report said, while others added that sincere desires of women to be ordain- ed are often "belittled."

Many expressed concern that the pastoral letter on women would not serve as an impetus for change, but would only be a "pacifier."

The women’s grievances are real and should be taken seriously, Bishop Shea wrote in his letter. He said that under church law all of the grievances "cannot be remedied at once, if at all."

He recommended that women be "invited" to participate in the church as eucharistic ministers, leaders and members of parish and diocesan com- mittees, especially finance committees.

On the issue of non-sexist language, which was also raised in the hearings, the bishop said, "Whenever a simple change (e.g. children of God in place of sons of God) can be made, I see no reason why it should not now be done."

Cdl: U.S. Church loyal to Rome

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National

NFP programs praised

VATICAN CITY (NC) — A top Vatican official has praised U.S. Diocesan natural family planning programs as important counter-actions to a "distorted" and self-centered view of sexuality in contemporary society.

In a letter to a U.S. meeting of program instructors, Archbishop Eduar- do Martinez Somalo, undersecretary of state, said that sexuality today is often "seen only in terms of personal pleasure."

Archbishop Martinez said natural family planning programs lead couples to a better appreciation of sexuality by emphasizing the "mutual responsibility" at the heart of marriage.

Jewish reaction criticized


"The shortcomings of the docu- ment do not warrant the criticisms of some rabbis," said Msgr. Oester- reicher. Whether the complaints were "justified or not," he said, they should not have been taken "to the public forum."

He particularly objected to a statement, quoted in The New York Times, by Edgar N. Bronfman, president of the World Jewish Congress. Bronfman reportedly said that Jewish communities in 70 countries "would seek clarification from the local bishops and local bishops' conferences" on the meaning of the new Vatican guidelines.

"This sounds as if bishops had to justify their teaching to the Jewish communities," said Msgr. Oesterreicher. "Such demands of accounta- bility will not sit well with many Catholics. It may be, God forbid, a demand that kills the dialogue."

U.S. bishops issue guide to 'life-sustaining' laws

WASHINGTON (NC) — The Na- tional Conference of Catholic Bishops' Committee for Life Ac- tivities has issued a two-part policy statement on legislation dealing with life-sustaining treatment of terminally ill patients.

Titled "Guidelines for Legisla- tion on Life-Sustaining Treatment," the policy statement consists of two sections — an introduction stating moral principles taken from the Vatican's Declaration on Euthanasia and other material, and a set of legislative guidelines for applying these principles.

Among the principles are the in- volatility of innocent life in face of direct attack, rejection of discrimina- tion against the handicapped or men- tally incompetent, and the need for informed consent.

The legislative guidelines question "living will" laws, court rulings that cite a right of privacy in order to withdraw treatment, and other con- cerns. The new policy statement sup- plments a short 1977 resolution by the pro-life committee opposing cer- tain kinds of "death with dignity" legislation.

Single copies of the statement are available by sending a stamped, self-addressed envelope to the NCCB Committee for Pro-Life Activities, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

Blessing the land

Bishop John F. Kinney of Bismark, ND, sprinkles crops with holy water during a Town and Country Celebration. The blessing was part of a day which included a filed Mass., picnic, gospel concert and address by Archbishop Ignatius Streckert of Kansas City, KN, president of the National Conference of Catholic Bishops Rural Life Conference, INC (NCRCL)

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VATICAN CITY (NC) — Religious ignorance, parishes that are too big and liturgies that are too formal are some of the problems that Catholics and the Vatican are concerned with. The problem of sects, it added, "is considered to be of extreme importance in many countries and is very serious by almost all of them."

The synod also called for moral and pastoral development of the faithful, "deep and authentic inculturation" and "ecumenical dialogue." In pastoral plans that leaves Catholics "so vulnerable to the action of sects." Among the bishops' responses, the secretariat said, were "religious ignorance, an absence of community life and feeling, the great extension of parochial communities, and too formal liturgical practice."

The secondary was suggested that "deep and authentic inculturation might be a solution to the problem. They further noted the need to realize the international dimension of some sects and warned of the "political and economic connection" of many of them and "their use of psychological pressure."

The secretariat voiced concern that the work of sects, which were defined as "new religious movements" and distinguished from churches other ecclesial bodies, can damage relations between churches.

In many episcopal conferences, the secretariat said, "the ecumenical task is made more difficult, or simply impossible, by the activity of the sects."

FOR ITS WORKERS

Vatican reforms working conditions

VATICAN CITY (NC) — Full-time employees at the Vatican Curia, most of whom are priests, have had their work week stretched by three hours.

They now have the same 36-hour week as other Vatican employees, and keep evening hours in their offices two days instead of one. Said assistant Vatican press spokesman Msgr. Giuilo Nicollini.

New regulations also ended a custom that let Curia employees take their August afternoons off when the pope was in Castel Gandolfo, his summer residence.

Msgr. Nicollini said that the new rules were drawn up so that Curia and non-Curia employees would work the same number of hours.

The new rules require employees to work on Tuesday and Friday from 5 p.m. to 8 p.m. Previously, employees could choose which evening they would work. They will continue to work the normal Monday through Saturday shift from 8:30 a.m. to 1:30 p.m.

One Curia official said the 33-hour week was established so that the clerics "would have less to do for pastoral work."

Curia employees also earned less than other Vatican workers, the official said. The salaries are now equal. In other changes, members of religious orders who work at the Vatican will have their salary scale raised to equal that of diocesan priests.

Members of religious communities working at the Vatican also for the first time are eligible for Vatican health and pension benefits.

However, priests and religious continue to receive lower salaries than lay workers. All Vatican employees will continue to receive 30 days of annual vacation plus 17 paid holidays.

The change in Curia working conditions comes a little more than two months after the Vatican announced it would implement a package of wage reforms which raised the pay of lay employees over a range of 4 percent to 25 percent on a 10-level scale.

The decision, which followed long negotiations and strike threats, was criticized by several Curia clerics who said it was not to be identified by and Mariano Cerullo, head of the 1,700-member Association of Vatican Lay Employees, which had negotiated for higher wages and other reforms.

The Vatican decision, Cerullo said, was "unilateral" and was taken without workers' approval.

Bishop John Schottke, secretary of the Vatican Justice and Peace Commission and head of the group that negotiated with the lay employees, said that the workers' group had been "involved in drafting proposals" but did not have the right to approve the package.

"We're not a multinational company," Bishop Schottke said. "It's the Holy Father who makes the decision."

ANGELIC CHURCH TO ORDAIN WOMEN DEACONS

By Robert Nowell

LONDON (NC) — The General Synod of the Church of England has approved proposals allowing women to be ordained as deacons, classifying them as clergy instead of lay. At the July 2-5 meeting, the Anglican representatives also showed a split over issues such as experiments on human embryos, and "in vitro" fertilization and heard a call for unity from their leader, Archbishop Robert Runcie of Canterbury, England.

The measure allowing women to be ordained was created after a minority which expressed fear it would lead to ordination of women priests. The measure was approved by the British Parliament before becoming law.

The Church of England has had deaconesses since 1862, but they are classified as lay, although they often are ordained to the diaconate with the same liturgical rite used for men. Under the new measure, the only difference will be that women will remain deacons, while, after a year's ministry, men will be ordained to the priesthood.

The Church of England's synod includes bishops, clergy and lay. After elections this fall, a new synod will consider legislation to allow women to be ordained priests.

At the July meeting, the synod discussed a 1984 report by a 16-member government panel which had investigated questions raised by "in vitro" experiments. The synod narrowly defeated a proposal which would have rejected experiments on human embryos, declared surrogate motherhood unacceptable and rejected artificial insemination as "wrong in principle and contrary to Christian standards."

Instead, the synod asked church members to study, debate and respond to a June report which explored questions raised by the government panel's study.

The synod also called for moral theologians, social workers and lawyers to be represented on a proposed national licensing authority which would regulate research and control infertility services.

John Selwyn Gunn, a synod member and member of Parliament, said Anglicans should look at the question of artificial fertility techniques from the point of view of the child, not the childless couple.

"Who are these children, and who will they see themselves to be?" he asked.

He said childlessness has been accentuated by the inability of couples to adopt, which he said was due largely to abortions. He urged synod members to show more concern over the abortion issue.

"No delegation of bishops have ever banged on the door of No. 10 (the prime minister's residence) demanding even a limited change in our present abortion law," he told synod members.

Archbishop Runcie, addressing the closing session of the synod July 5, called on Anglicans to listen to each other, especially on such controversial issues as ordination of women, genetic experiments and remarriage of divorcee church members.

"We want to do justice to the teaching of the bishops and to the critical discernment of the faithful," he said. "Both are gifts of the Spirit."

$30 million for Ethiopia

NEW YORK — Catholic Relief Services announced the allocation of $30 million to support new and ongoing programs in Ethiopia over the course of 27 months, dating from October 1984.

Altogether, seven projects have been approved. They are divided into two broad categories of action. The first addresses ongoing emergency needs, including the logistics and operation of feeding programs and the purchase, transport and distribution of such items as blankets, tents and clothing. The second category of activities is designed to meet short-term developmental needs in four areas of concentration: Agricultural Production, Water and Sanitation, Health and Medical Services and Income-Generating activities.
Pope honors Slavic saints

VATICAN CITY (NC) — Sts. Cyril and Methodius, Greek brothers who brought the Christian faith to the Slavs, were canonized by Pope John Paul II in the fourth encyclical of his pontificate.

The pope, the first Slav to head the Catholic Church, praised the saints for developing a Slavic alphabet and for translating the liturgy into the Slavic language.

The ninth-century missionaries had an "up-to-date vision of the Catholic church" because they saw that truths could be expressed in many different languages and cultures, the pope said.

The Slavonic encyclical, "Slavorum Apostoli," was dated June 2 and released by the Vatican July 2. The feast of Sts. Cyril and Methodius is July 7. It marks the 11th century of the evangelization of the Slavs by the saints.

"The work of evangelization which they carried out — as pioneers in territory inhabited by Slav peoples — contains both a model of what today is called 'inculturation' — the incarnation of the Gospel in native cultures — and also the introduction of these cultures into the life of the church," Pope John Paul said.

The Vatican officials knowledgeable about Eastern European affairs said the encyclical is a historical document which emphasizes the religious and cultural significance of the saints. It was not meant to discuss contemporary church-state relations, they said.

The pope also praised the bishops for introducing the Slavic language into the liturgy and for steadfastly opposing opposition from church and political leaders.

"I have always been prepared to open the priesthood to women. Legislation is now being moved ahead on the ordination of women for the first time in the history of the Church of England," Dr. David Jenkins, bishop of Durham, said.

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The significance of the Slav peoples, he said, is that truths could be expressed in many different languages and cultures, the pope said.

The appeal came from the Church of England, the Anglican Communion. The papal calls for religious freedom in Europe, Most live in Communist-ruled Eastern European countries. In his encyclical, the Polish-born pope did not mention the political situation in Eastern Europe nor reiterate the many papal calls for religious freedom in Communist-ruled lands.

The pope offered a prayer to God, however, that Slavs be allowed to publicly express their faith and that their religious beliefs "never be considered by anyone to be contrary to the good of their earthly homeland."

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Religion called key to fighting crime

By Prent Browning
Voice Staff Writer

Bells were ringing in churches throughout Miami Saturday June 29, but it was not to celebrate the release of the hostages of TWA flight 847. The bells were commemorating in a special religious heritage anti-crime Sabbath sponsored by the Greater Miami Religious Leaders Coalition with the Miami Citizens Against Crime.

Rabbits, Protestant ministers, and priests in the community participated in the special observance, devoting homilies and prayer services to the subject of crime.

As the bells pealed at St. Mary's Cathedral Saturday Archbishop Edward McCarthy read a statement to the press concerning the Sabbath weekend.

Archbishop McCarthy is chairman of the Religious Leaders Coalition and the Religious Heritage Committee of Miami Citizens Against Crime.

"In these crisis days of rising crime rates, of drug addiction, deterioration of family life, increasing suicides, we need to renew our commitment to religion not only as the source of personal peace of heart, but also as the inspiration and moral guide of human relations," the Archbishop said.

"We need to honor the separation of church and state, but not the separation of religion from life," he said.

Rev. Charles Eastman, director of the United Protestant Appeal and a minister of the United Church of Christ, was also at St. Mary's commenting about the moral dimensions of crime.

Rev. Eastman said that the "extreme degree of materialism" found in our culture gives rise to "a certain arrogance that human endeavors are the end of mankind."

He said that in his homily that weekend he pointed out the lesson of Job that we should be "ever mindful that God is the creator."

Rev. Eastman said that in his work he sees a direct correlation between poverty and crime.

Even though some of the crime statistics have gone down recently there are still endemic social problems that have to be dealt with.

As head of the United Protestant Appeal, he said, "despite the fact that expenditures for human services are in the $4 billion range, it isn't doing the job."

"We can't be a good Catholic if you're a racist," said Msgr. Walsh. "You can't be a good evangelizer if you're a racist. As just as we, as a nation, cannot fulfill our destiny unless we deal with racism, we, as Catholics, cannot fulfill our destiny unless we deal with racism in the Church..."

"We're improving," Msgr. Walsh said, "but we still have a long way to go."

Copies available

Copies of the pastoral letter, "What We Have Seen and Heard," can be obtained by writing to: St. Anthony's Messenger, Inc., 490 Republic Street, Cincinnati, OH 45210. Cost is $1.95 each for 1 to 49 copies; 50 to 99 copies; $1.27 each for 100 or more copies.

Catholic Community Services Office of Social Advocacy has a few copies of the letter available. Call Sr. Mary Anthony Hodson at 754-2444.

A 40-page study guide to accompany the pastoral letter also can be obtained by writing to the Josephite Pastoral Center, 1200 Van Houten St., NE, Washington, D.C. 20007. Cost is $4 per guide.

Back-up message

Archbishop Edward McCarthy wore a T-shirt with a special message to a picnic lunch for the U.S. bishops during their recent meeting in Collegeville, MN. (see photo)

Religion called key to fighting crime

By Anna Rodriguez-Soto
Voice News Editor

"What We Have Seen and Heard" is the title of a landmark document released last year by the nation's 10 black bishops. But few Catholics, both black and white, have either seen or heard of it.

To dispel that ignorance, Catholic Community Services recently organized a discussion of the bishops' letter and invited the participation not only of Catholics, both black and white, but of civic leaders and representatives of other religious denominations as well.

Organizers hope the session will lead to increased interest and awareness locally of the bishops' letter, and perhaps to the formation of small study groups throughout the Archdiocese.

Plans also are being made to in-vite others to participate in the discussion who wrote the letter to visit Miami in the near future.

"It is good news to be shared throughout the community," explained Sr. Mary Anthony Hodson of CCS' Office of Social Advocacy. '(The letter) ed early, he said, not to live in fear."

"It was time to redouble our efforts together to solve its problems."

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Priests and laity on delicate medical and moral research in St. Thanasia and care for the dying. "There's a real difference between what's being done in the center and the work in the church," says Fr. Edward Bayer of the center, "but there are no absolute rules. In the case of kidney transplants, for example, doctors asked not only for her lungs, pancreas, and heart. But if she was going to be on a respirator, a vegetable, forever. I really couldn't see anything beyond that — but then she wouldn't want to live like that." The fact that the doctors asked for so many of the vital organs, in her emotional state, upset her even more. "They asked for all those things that were working, that were maintaining whatever little bit of life that she had, those are the things they asked for. And I was angry. So when the doctor asked me for those things I said I can't talk about it right now. So I said come back in 20 minutes." In the ensuing moments she fell back heavily on Christian teaching and moral theology courses she had taken, she said, courses which often dealt with such moral questions. Phrases from her faith kept going through her mind such as: "I came so that you may have life," "Christ gave his life so that others may live," and, "If you seek my life support in the parish community," she says, "It would have been much easier for her to consent to her whole life ahead of her."

By Prent Browning

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Couch remembers thinking. "Emotionally, I wasn't prepared to say 'this is it.' But on the other hand I'm a registered nurse so you're operating on two levels, one is intellectual and the other is emotional. At that point they are not in synch, they're not together." Ironically, she found that it was much easier for her to consent to her daughter being taken off the respirator than it was for her to see her organs donated. It was also ironic that having worked at one time for a neurological institute, she knew even more than the average nurse about how hopeless her daughter's case was. "Intelligently I knew that I was looking at a girl who was not going to live and if she lived she was going to be another Karen Ann Quinlan. She was going to be on a respirator, a vegetable, forever. I really couldn't see for her lungs, pancreas, and heart. But if she was going to be on a respirator, a vegetable, forever. I really couldn't see anything beyond that — but then she wouldn't want to live like that." The fact that the doctors asked for so many of the vital organs, in her emotional state, upset her even more. "They asked for all those things that were working, that were maintaining whatever little bit of life that she had, those are the things they asked for. And I was angry. So when the doctor asked me for those things I said I can't talk about it right now. So I said come back in 20 minutes." In the ensuing moments she fell back heavily on Christian teaching and moral theology courses she had taken, she said, courses which often dealt with such moral questions. Phrases from her faith kept going through her mind such as: "I came so that you may have life," "Christ gave his life so that others may live," and, "If you seek my life support in the parish community," she says, "It would have been much worse."
which protects citizens against unreasonable searches and seizures.

"The use of undercover officers is essential to the enforcement of vice laws," Justice O'Connor said. "An undercover officer does not violate the Fourth Amendment merely by accepting an offer to do business that is freely made to the public." McGeady praised the decision, saying it will facilitate obscenity prosecutions.

A key point in the decision, according to McGeady, is that the Supreme Court did not strike down the case that the court decided it 'lust' is illegal.

McGeady, director of the National Obscenity Media Center in New York, defended the use of the word 'lust' as a "constituent" of the word 'lust'. The brief added that a large body of cases supports the definition of 'lust' as illegal.

"We're glad to see the Washington statute upheld," McGeady said. But, he added, the distinction in interpretation of the word 'lust' was really unnecessary. In previous Supreme Court decisions, Washington law was upheld, but the definition of 'lust' as illegal was not compulsory.

The Washington state law, Morality in Media had upheld the definition of the word 'lust' as a 'constituent' of the word 'lust'. But, he added, the distinction in interpretation of the word 'lust' was really unnecessary. In previous Supreme Court decisions, Washington law was upheld, but the definition of 'lust' as illegal was not compulsory.

Each day, millions of ordinary Americans slip into a state of altered consciousness. "The Washington state law, Morality in Media had upheld the definition of the word 'lust' as a 'constituent' of the word 'lust'. But, he added, the distinction in interpretation of the word 'lust' was really unnecessary. In previous Supreme Court decisions, Washington law was upheld, but the definition of 'lust' as illegal was not compulsory.

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Religious News Service
By Lani L. J. Olson

The evening's confrontation with fear begins with the subway, or waiting for a no-show rate, despite a $50 non-refundable deposit.

Music is important to group mood and attitude: themes from "Rocky" and "Star Wars" were played as an upbeat tone. The assembled joined in singing and hand-clapping. Chanting "Yes! Yes!" they were led to the hotel parking lot to watch the bonfire.

There was a form of confession. Each participant had to admit a worst fear to four strangers. The sermon was a blend of pep-talk, story, and lecture by Mr. Robbins. "Relief is the key to success," declared the dynamic six-foot, six-inch leader, who used his own story of becoming a near-millennial to illustrate.

Mr. Robbins said that by being told, the mind "creates the blooche" that will protect your body." To demonstrate, he stood with feet apart, shifted his body to center, breathed out deeply, looked beyond his goat, and broke through an inch-thick plank with his bare hand. He does not wear any clothing above the waist. His technique is physiological.

The same physiological was then applied to the coat. The participants, all of whom had signed disclaimers of Mr. Robbins's liability for any injury, made the gong stick of the coat. Chanting "Yes! Yes!" they were led to the hotel parking lot to watch the bonfire.

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Colonial Catholics also wanted justice

By Dick Dowd
Long Island Catholic

The letter was sent by Catholics of the 13 original states to their first President: George Washington. On.

The writers were a feisty bunch. They had fought in the Revolution for freedom from English tyranny and were proud of both their country and their old religion. Echoing the trust in God found in the Declaration of Independence, they wrote the model of a political letter to their newly elected President:

They congratulated his faith:

“You encourage respect for religion,” they said, “and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending providence governs the events of the world and watches over the conduction of men.”

They congratulated his works:

“By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens.”

They congratulated his programs:

“You encourage respect for religion,” they said, “and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending providence governs the events of the world and watches over the conduction of men.”

They were well-known in our parish and it was important to be involved. My sisters who all attended and graduated from Catholic schools. My parents were very active. They were members of several organizations. Naturally we were asked to help with another "Yes." Catholic really do care about each other.

I was raised in a middle income Catholic family with brothers and sisters who all attended and graduated from Catholic schools. My parents were very active. They were the ones who chose the team, provided transportation, and held office in several organizations. Naturally we were well-known in our parish and it was a warm and good feeling.

The congregation was in such a hurry that they left Mass, that they were standing in the aisles before the priest had even left the altar, not to mention that many were in shorts or improper clothing. The following week, we attended another church and received their envelopes quickly after that. When the annual carnival was held, they volunteered all four days. They attended the workers’ party but left early as no one bothered to speak with them. They don’t volunteer any more. They still attend Mass every Sunday and have completed two pledges. Neither the pastor nor assistants know them by name or have even visited their home. Recently they were asked to help with another pledge but because of family difficulties were unable to participate. To date no one has bothered to investigate what difficulties they are having or if they needed comforting. You tell me that there is a shortage of priests, but other faiths are investigating what difficulties they are having or if they needed comforting.

Open Letter To Pastors:

Is this your parish? Most of you will say “No” but if you really take a good look perhaps you will have a change of heart.

Do you wonder why so many of the young people in your parish are having difficulties with keeping active with their religion?

I was raised in a middle income Catholic family with brothers and sisters who all attended and graduated from Catholic schools. My parents were very active. They were the ones who chose the team, provided transportation, and held office in several organizations. Naturally we were well-known in our parish and it was a warm and good feeling.

After moving into my own apartment, like many other young people, I decided to attend Mass on a regular basis. Then I met special person in my life and it was important to be married in the church that my mate was raised in. We were warmly greeted at the door by church members. The pastor, asked from the pulpit, if any people in the congregation were visitors or new members. We were asked to stand and be recognized. After the service, we were again made to feel welcome and also helped in the same atmosphere that I had been raised in.

After all the necessary preparations, we were married in the Church and began our lives as a married couple. We moved to a new area and I would like to share with you our experience of attending our respective churches.

At my church, the Mass began with a general welcome from theector. We had the chance to participate in the peace, although it seemed as if people were going through the motions without having any genuine feeling behind it. Not one person spoke to us on an individual basis or even seemed to know or care that this was the first time we were attending this church. The congregation was in such a hurry to leave Mass, that they were standing in the aisles before the priest had even left the altar, not to mention that many were in shorts or improper church attire.

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Yes, you tell me that there is a shortage of priests, but other faiths are having the same problems. It will be hard for me to get my mate to return to my church and that saddens me deeply. How many other people are you losing?

Please make a better effort to make your parishioners feel that every time they enter your church, they are truly “Coming Home to Christ.”

Thank you for your attention to this. I’m still hoping to show my mate that Catholics really do care about each other.

(Name withheld)
The church in Arkansas

The diocese of Little Rock which includes the total state of Arkansas and Holy Cross parish in Crossett covers an entire county. There is a history for Bishop Andrew McDonald and Glennery Father Tom Charters responsibility over huge territories, but few Catholics. For example, the pastor at Crossett serves 150 Roman Catholics in a county population of 26,000. This is a bible belt, sparsely populated, and basically rural America. The clergy crunch has begun to hit home here. One pastor, to illustrate, busily shepherds for four small churches each weekend and drives over 100 miles doing so. Because he can secure no substitute for two or three weekends, the man has been without a vacation for over five years. Leadership in Little Rock is seeking to remedy that last situation and, at the same time, to provide for possible further future shortages of priests. Four country churches, as a pilot project in this plan, have occasional “priestless Sundays.” On those days, a lay person, formally trained, conducts a Word and Communion service in the parish who may be away because of a vacation, retreat, conference or whatever. Presently at Crossett, seven such candidates are studying theology, ministry and the liturgy in preparation for the task. They will be expected to preach and while that is understood, the future leaders feel hesitant about this aspect of their role. In addition to Sunday worship, these people will also provide similar weekday services.

Father Charters has some unique assistance in his own situation. The central parish at Crossett numbers about 50 families and the church seats 84. Fifteen miles down the road at Hamburg, the county seat, the parish staffs a chapel or Catholic center. The Glennery missionary celebrates the Eucharist there on Saturday nights for 8-20 people and on Sunday presides at Crossett for a standing room only community of perhaps 100.

However, a year ago he persuaded a married permanent deacon to move from Texas with his wife and assume pastoral responsibility for the Flock at Hamburg. This man, who retired from the military 8 years ago, had a similar post as a full-time paid parish minister before coming to Arkansas. On a “priestless Sunday,” the deacon presides and preaches at both churches assisted by a lay person. His presence facilitates implementation of lay worship leaders as well as enhances the Church’s mission in Hamburg.

The heritage of Karen Quinlan

When, after living 10 years in a coma, Karen Ann Quinlan died, editorial writers across the nation wrote in respect and admiration of the heritage left by her life. What they understood was that this heritage came through the courage, love and faithfulness of her father and mother, Joseph and Julia Quinlan.

The story came in 1976 when her parents made a decision that has had a profound influence. Realizing that Karen was in an irreversible coma, her parents petitioned the courts to be allowed to discontinue life-support systems for Karen. They had considered this decision prayerfully, confirming that Catholic moral teaching does not require extraordinary medical or artificial life support. When the court granted the right to end Karen’s life-support systems, it was a landmark decision.

As it turned out, without the life-support systems, Karen Ann lived for nine more years. During those years, her parents showed their love and faithfulness, visiting her every day. Why did God allow Karen to live so long? No one knows, of course. But you can see meaning in her continued life. If, when the systems were removed, she had died as the doctors expected she would, the legal precedent would have been established but the impact of her continued life would have not. Because she lived so long, the whole nation came to know her. Because her parents demonstrated such love and faithfulness, their decision to end artificial life-support systems is seen in the context of their love.

The decision of Karen Quinlan’s parents and the court’s agreement have opened the way to compassionate decisions in favor of what Pope John Paul II called the right to death with dignity. It has not made the heart-wrenching decisions any easier. They were made only with anguish. It has long been my observation that the easiest problems to solve are those you do not have to solve yourself. Those who speak most confidently of the decisions that must be made in questions of life and death are likely not to have faced such decisions in their own lives. Those who have faced hard decisions are likely to have compassion for any who face the same decisions, pray for them but not judge them.

Surely what is described as extraordinary means in medical treatment and artificial life-support systems must be used to save lives. Last summer the daughter of friends of ours was terribly injured in an automobile accident. She was comatose for many days, supported by artificial life-support systems and extraordinary medical procedures. It was only because of this that she recovered. There is nothing that condemns the use of extraordinary medical methods and artificial life-support systems; they are marvelous gifts to mankind and must be used to sustain life. The only question comes when sustaining life is without meaning.

Even this is a tearing decision. I know for I have twice faced this situation. My father was dying of terminal cancer. The doctor had told me there was no hope for recovery. He was sustained by many tubes connected to his body but his deal was inevitable. I think I wouldn’t have been strong enough to make the decision. He made it himself. He told me to tell the doctor he wanted all the tubes removed. I started to make some objections, but he was a strong man and he told me he expected me to do as he asked. It was done. He became a confident man, no longer a strapped-in patient, and with the dignity he had always had.

My son, brain-injured retarded, had suffered heart failure a year before, was confined to bed for a year, enjoyed himself as he always did but told me he wanted to die. We talked about it and he said he would ever recover from his heart disability, a CAT-scan had shown growths in the abdominal area that would require surgery. The hospital asked if he suffered complete heart failure whether I wanted an attempt made to try to sustain his life by mechanical means. I said no.

There is another dimension that makes it possible the conviction that this life is not all, that death is the entrance to Heaven. And this essentially was the heritage of Karen Quinlan, whose parents’ love and faithfulness was in the conviction that after all the suffering, Heaven awaited her.

(Dale Francis is a nationally syndicated columnist)

Time capsules

Sammy the Malster

I.H.S. which often appears on altar cloths and vestments of Christian churches originally were the first three letters of the Greek word, "Jesus." They are often written in respect and admiration of the heritage left by her life. What they understood was that this heritage came through the courage, love and faithfulness of her father and mother, Joseph and Julia Quinlan.

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(Dale Francis is a nationally syndicated columnist)

By Frank Morgan

Miami, Florida / THE VOICE / Friday, July 12, 1985 / PAGE 15
Mother Teresa

Mother Teresa of Calcutta received an honorary degree in June from the University of Connecticut Health Center. This was one of the few public activities taken on by this remarkable 75-year-old woman during a brief visit to the United States.

The person responsible for bringing her to the health center was Bishop Lowrey, an orthodox priest who provided dental care to people at Mother Teresa’s Missionaries of Charity clinic in Port au Prince, Haiti. He is currently Connecticut’s State Board of Governors for Higher Education.

The conversation continued and a young adult said: “In a world where there are so many complex things, she’s very simple, very basic. She never says let’s establish a foundation, or set up a committee to discuss helping these people. Mother Teresa says, Here’s my breast to lean on.”

Someone said: “Actually, she’s a heroine, very courageous. She puts herself at risk, braves disease to work with the afflicted. She displays a faith that everyone would really like to have. She’s saying and doing what should be said and done.”

By the end of our conversation, it was clear that these young people had a tremendous admiration for a person who is dedicated to love of others and not afraid to work hard to express that love.

These people are no poorer than Americans as a whole. They are the loyal opposition if, in their view, the government begins to lose their support. They were not that terrific.

The only way we will not be judged by how much we have is that we will be judged by how much we have made... We will be judged by I was hungry and you gave me to eat. I was naked and you clothed me. I was homeless and you took me in. Hungry not only for bread — but hungry for love. Naked not only for clothing but naked of human dignity and respect.”

— (NC News Service)

By FR. JOHN CATOIR

Twenty years ago, more than 90% of the black adult population in the South was not even registered to vote. Now there are thousands of voters.

Twenty years ago, the Catholic Church in America was being run by bishops who seemed to put their stamp of approval on everything the government did. Gradually this changed. Today the bishops are not afraid to be the loyal opposition if, in their view, the government begins to walk down the wrong path.

Twenty years ago, the Mass was in Latin, ecumenism was barely respectable, there were no permanent deacons, no lay eucharistic ministers, few parish councils to speak of, and not much collaboration between priests and laity. I remember serving as the general chairman of our Diocesan Synod in Paterson, N.J., in 1970. One of our key objectives was simply to get a priest, a sister, and a lay person on every committee just so they could get used to working together.

Most people would admit that progress has been made and the truth is that none of it would have come about without tension. We need conservatives and liberals, and the tension they generate. I am confident that all of us will weather the storms of change. With God’s help, we’ll keep the faith.

What concerns me is not the past, but the future. One day people will look back on 1985 and say these were the good old days.

— (For a free copy of the Christopher News Notes, “Today,” send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

The kitchen’s on fire

Q. I am thinking of breaking up with my boyfriend. Why? Because he is so drunk so much. He has been in trouble with the law twice and once at a party he was so drunk he fell and had trouble getting up. But I want to try once more to get him to quit. Can you tell me what to do? (Maine)

A. I took your situation and question to Myssy, a lovely 18-year-old who describes herself as a “grateful, recovering alcoholic.”

Both of us think you should show this column to your boyfriend.
Dear Dr. Kenny: I am married, and we have one beautiful child and a wonderful home. My hus-
band works very hard at two jobs. We have a new
baby at home. On the surface we are doing well.
However, during the last year and a half it seems
there have been several changes between me and
my husband. He takes a second shift, and he
works hard to prove it. But I have felt a small emp-
tiness within myself. I confronted my husband. He couldn't un-
derstand. I soon realized my feelings weren't going to
change the way he loves me. So I learned to live
with the material love he gave.

My emptiness grew until someone special came
into my life. He was always there at work, but as
we began dating, I felt as though someone real-
ly cared. I was thrilled to have someone to talk to
who understood my feelings and shared my
thoughts.

The problem? What I am doing is called adul-
tery. I can understand the frustration you feel at the
tack of personal communication and with you and
your husband. I can understand the growing emp-
tiness inside you. However, in filling that void with
another special person, you are surely heading for
trouble. Even if things were going well between you
and your husband, separate jobs and work places
often draw spouses apart. I can understand the
temptation you would feel when a sensitive man at
work reached out in sympathy to offer affection
for you were not receiving at home. But my
understanding does not alter the fact that affairs
destroy marriages and families.

Nothing can compete with the start of a roman-
tic relationship. A marriage relationship of over
one year has a very hard time competing with the
honeymoon period of an affair. So I feel you were
doing the right thing or that you could handle what
you are getting into, you would not have written. So I will say what you prob-
ably already know.

First, stop seeing your special friend. If work
requires that you have to see someone else
then you will have less and less motivation to
change. Especially since you have a child, your
marriage deserves a better chance than you are
giving it.

Once you have had an intimate relationship with
someone, it is practically impossible to retreat
back to the position, "Can't we just be friends." That is why
you must avoid being alone with your friend.

On a more personal note, start doing things with
your husband. You have already tried to talk with
him about improving communication, and I believe
you did not work. Now try doing things together.

Develop activities in common that you do every
week. Do you like to eat out? Are there places you
would like to visit? Friends would you like to invite
over? Puzzles to work or card games to play? A simple dating approach may help you get involved
with each other again.

If you feel your marriage is seriously suffer-
ing, then seek counseling. Ask your husband to go
with you to a clinical psychologist (Ph.D), social
worker (LCSW) or a certified marital counselor.

You made a commitment to each other and con-
formed that commitment with a child. Although
your enthusiasm seems to have waned, you must
make a total effort to honor that promise and re-
establish yourselves as a team.

Reader questions on family living and child care
be answered in print are invited. Address ques-
tions to the Kenny's, Box 872, St. Joseph's College,
Rensselaer, Ind. 47978.

(NGC News Service)

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**Family Life**

**Middle Years Family**

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**Activity time**

**Young Family**

Life Line. Materials: paper, crayons, pencil. Each draw a line across a sheet of paper to represent his life
from the date of his birth on one end and
today's date on the other. Choose four places along the life line that
each one thinks changed signifi-
cantly. Mark them along the line with
the date and why each was chosen.
All share their life line with the family.

---

**Middle Years Family**

Finding Tellers: Materials: none. Take about a minute of silence to
think about the future five years from
now. Take turns pretending it's five years
from now, and complete the
statements:

1. I live . . .
2. I work or go to school at . . .
3. My favorite clothes outfit is . . .
4. I have traveled . . .
5. My faith situation is . . .
Adult Family

Scripture Time. Materials: Bible. Read together Ephesians 4:17-24 and
1 Peter 4:1-11. How do these readings
apply to our family?

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**Snack**

Pop some corn and take note of
how it changes.

---

**Entertainment**

(Choose a very dark room.) One per-
son closes his eyes and counts to 30.
Others hide around the room, keep
silent and freeze at the count of 30.
The person who is "1" feels about the
room, keeping eyes closed, until he
touches all the people. The first per-
son touched is "11" for the next round.
It's great fun!

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**Sharing**

1. Each share a moment from the past week when he felt especially
   happy.
2. Share a happy memory from 2
   years ago.
3. Tell a funny story from 4 years ago,
   if you can.

---

**Closing prayer**

— Suggested Prayer: Dearest
   Father, Thank you for our sharing
   this evening. Thank you for helping us dis-
cover the many ways we each change
with time. Bless us this week, Father,
and may we spend our time wisely.

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Miami, Florida / THE VOICE / Friday, July 12, 1985 / PAGE 17
We are not of this world

BACKGROUND: The prophecy of Amos is short by comparison to the major prophetic writings of Judaism. However, Amos is a popular prophet. His own fervor and the wisdom of his writings make him so.

BY FR. OWEN CAMPION

For Amos, who wrote around 786-746 B.C., God is supreme and all-powerful. Human evil may come from God’s plan, but nothing can overwhelm the power of God and the inevitability of his will. That will essentially serve humanity’s best interest. A shepherd, Amos wrote from Tekoa, in Judah, the southern part of modern Israel.

St. Paul’s epistle to the Ephesians supplies this Sunday’s second reading. The epistle possibly is named incorrectly. Its style, and the realities of Paul’s own missionary career, do not suggest it was written simply to the Christians of Ephesus. In Paul’s day, Ephesus was an important city near the Mediterranean coast of present-day Turkey. Today, Ephesus is extinct.

This Sunday’s reading is a hymn of praise, or doxology, to Jesus. In soaring terms, it proclaims him and his greatness and power. St. Mark’s gospel provides the third reading for this Sunday’s Liturgy of the Word. The reading relays the Lord’s command to the Twelve. They were to persevere, but their undertaking would not be easy nor would they always be cheerfully received.

REFLECTIONS: The third reading in this weekend’s Liturgy of the Word is the key to the lesson the Church teaches this Sunday. It parallels last Sunday’s lesson. Bluntly, it reminds all of us who follow the Lord and believe in him that our Christian values more often than not vary from the ideals cherished and rewarded by others in the world.

In teaching us that lesson now, the Church not only speaks bluntly but repeats the message from one week to the next. Certainly, that is no accident — nor the gesture of an unwise, overly-reacting teacher. Generations of Christians before our time, beginning with the Apostles, have heard the same lesson. Its implications of hardship, rejection, and pain are too much. We all like to whitewash its impact, or ignore it altogether.

It is an essential fact of religious life, however. The Lord’s kingdom, our kingdom, is not of this world.

We must learn to dwell within an environment of conflict and misunderstanding. Because we serve God, who was almighty and all-good in Amos’ eyes, and we follow Jesus who alone is the way, the truth, and the life.

As we pass earth on our way to eternity, earthly values and instincts will question and ridicule us. But our pilgrimage is only to pass through the earth on our way to everlasting companionship with the Lord.

Will our dog go to heaven?

Q. Our family dog, which was loved by all of us, died recently. Now the children are asking whether dogs go to heaven and whether they will have him there. I want them to have peace of mind and also know God loves them. Any suggestions? (Florida)

BY FR. JOHN DIETZEN

A. Isn’t it amazing how children often ask the heart of a theological question more quickly than adults? Of course, when we get down to it, we don’t really know. I wouldn’t be at all surprised to see dogs — and trees and flowers — in heaven.

Anyway, my favorite answer to a question like that is: Heaven is a place where we will all be perfectly happy. When we get there, if we really think we need a dog to be perfectly happy, I’m sure God will see that we have one. I don’t believe anyone could argue with that.

‘When we get there, if we really think we need a dog to be perfectly happy, I’m sure that God will see that we have one.’

Q. In regard to your question and answer a few weeks ago about the Tridinente Mass, I read somewhere that the Tridentine Mass is not used for nearly 400 years. It was changed numerous times, the final time before Vatican II being the changes approved by Pope John XXIII in 1962. Was this 1962 missal — and only this one — which was approved by Pope John Paul last year for use under clear and limited conditions.

One of those conditions, incidentally, which must be present before a bishop may grant permission for a Mass with the 1962 missal, is that the priest and people who make the petition are knowledgeable and committed to the Tridentine Mass, not in defiance of our Holy Father but as a preference. With Pope John Paul’s indulgence, begins the implementation of the Tridentine Mass with the 1962 missal, is that the priest and people who make the petition have no ties with groups which call into doubt the lawful force and doctrinal soundness of the form of the Mass approved by Pope Paul VI in 1969.

This latter form is the one in general use today. As for your final remarks about the.

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Page 18 / Miami, Florida / THE VOICE / Friday, July 12, 1985
Disabled actors open doors to better roles in film, TV

Things are looking up for disabled performers, in the view of Jesuit Brother Rick Curry, who directs the National Theatre Workshop of the Handicapped.

I first interviewed Brother Rick more than two years ago when he pointed out several films about the disabled which he thought were deficient (e.g. "The Elephant Man") and noted that handicapped actors had difficulty getting roles. In fact, it was the common practice for able-bodied actors to take the roles of disabled characters, a move which he compared to having a white actor put on blackface in order to play a Negro.

Since that conversation, there have been several steps forward — both for his workshop and disabled actors in general, he told me recently in a phone call from his office in New York City.

"The good news," he began, "is that the industry is beginning to use disabled performers for roles which call for disabilities. The industry is calling us."

"We're going to develop a play as a signature piece, a comedy-mystery," he said. "The secret of the mystery will be something only disabled people will know about. We also hope to develop a playwriting course to speak genuinely about the disabled to an able-bodied world."

"There's a maturity that can come with a disability," he pointed out. "We're discovering that our students advance as artists in direct proportion to how much they accept their disability. If someone is accepting, they can be stunning artists. Brilliant artists often live on the edge — of sanity, neurosis or genius. The disabled are on that cutting edge and their artistry leaps to the fore. We're finding a whole group of artists we didn't know we had. The atrocity is that they were denied opportunities in the past."

Opportunities are starting to evolve, however. An episode of "Night Court" featured a legless woman in a wheelchair, for instance, and Brother Rick is particularly pleased with two commercials.

In a TV ad for Chrysler Voyagers, "a distinguished and dapper gentleman talks about the car. It is only partway through the commercial that the viewer realizes that the man is on two crutches."

"We wrote Lee Iacocca to tell him how excited we were about featuring the man instead of his disability," Brother Rick told me. "It was brilliant to see the man open the hatchback so easily."

And the appearance on a Wheelies box of an athlete in a wheelchair delighted Brother Rick.

"It was very brave and visionary of them to do that," he said, complimenting Wheaties. "The man is a real world-class athlete."

He is not so pleased with the continued use of able-bodied performers who try to pretend they are not. He dismissed without comment "Another World," an NBC soap in which an actress pretends to be a deaf-mute. As for movies, the performance by John Malkovich in "Places in the Heart" won a cautious comment. The actor, sighted, played a blind man in the movie.

"There is a maturity that can come with a disability... we're discovering that our students advance as artists in direct proportion to how much they accept their disability."

"He was good, but something just wasn't right," Brother Rick commented. "It was not as rich as it could have been."

While admitting that he has not "brought the industry to its knees and gotten Madison Avenue to genuflect," he says, "We're happy with the progress and growth of our students. Nine of them appeared in scenes last year, another was in a McDonald's ad and another in an off-Broadway show."

The workshop's latest success is a blind woman who will star in a film shooting in Rome this fall.

Brother Rick's next challenge "we have enough students and staff" — "is finding the money and space for his workshop so his efforts can continue. If you can help or want information, write the NTWH at 106 W. 56th St., New York, NY 10019.

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Catholic programming schedule

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A total of 39 Catholic Schools, it was announced recently, were selected for recognition by the 1984-85 Exemplary Private Schools Project initiated by the U.S. Department of Education.

St. Thomas Aquinas high school in Ft. Lauderdale was among the Catholic schools selected for high schools that chose to participate.

The basic criteria for selection included an emphasis on values, ethics, and social responsibility, high academic standards, an effort to promote student growth by challenging their intellectual and moral development and developing their talents in the maintenance of a multi-cultural and multi-ethnic environment.

For the first time, both public and private schools receiving recognition were chosen from 257 senior high schools that were reviewed simultaneously by Secretary of Education William J. Bennett in his official announcement today. Strengthening the diversity of the schools selected, Secretary Bennett said that "these schools represent the strength and vitality of America's pluralistic system of education."

This marks the third year of national recognition for public schools, with 212 public schools selected in 1983, and the second year of recognition for private schools.

After an initial screening of the applications from private schools, the visits were made to recommended schools and reports from visitation teams were reviewed by the Secretary and his national advisors on May 22-21. Final decisions on private schools to be recognized were made at that meeting.

St. Luke's Day Care Center receives funding

A center designed to provide day care services to children of drug-abuse victims received first-time funding from the United States Department of Education.

In the first phase of a two-phased Re-Source Package designed to distribute donated dollars raised in the 1984 United Way campaign, $20,000 was allocated to St. Luke's Day Care Center. The money was granted for funding of a full-time social worker.

"We are desperately in need of a social worker," said Dr. Migdalia Figueredo, administrator. "With this additional funding we can focus primarily on parent-child communication and interaction, and concentrate on improving the home environment and family situation for the child."

The St. Luke's Day Care Center was founded in 1978 because clients, who were often single, female parents, needed a place for their child to receive care while undergoing drug and/or alcohol rehabilitation.

"Before, clients would bring their children with them to therapy, but that set-up was inappropriate and very distracting," Figueredo said. Therefore, a "drop-off" center for the children was set-up. Figueredo said the center was such a success that the directors decided to turn the center into a pre-school. Children attending benefitting from a full educational curricular.

Workshop for retreat leaders offered

A workshop to train At Home Retreat leaders will be held at Our Lady of Lourdes Church, 1404 N.W. 137th Ave., Miami, FL 33186.

The At Home Retreat program is an experience of deepening one's prayer life with the help of one's family, meeting weekly for thirteen sessions.

It follows an adaptation of the Spiritual Exercises of St. Ignatius. It is directed by a team of lay leaders from the life group at At Home Retreats is a spiritual ministry that can help strengthen the life of the parish. For more information call 757-7745.

Mercy seeks volunteers

Mercy hospital needs teenagers 14 years and older to work with patients and perform other duties as volunteers. For more information call 285-2773.

Pray for them

Here is a list of priests from the Archdiocese of Miami who died during the month of July:

- Fr. Henry J. Chavez, July 5, 1976;
- Msgr. Romuald E. Philbin, July 14, 1978;
- Archbishop Coleman F. Carroll, July 26, 1978;
- Fr. Hector Gonzalez-Garcia-Robles, July 28, 1968;
- Fr. Adolph Federowicz, July 7, 1971;
- Fr. Eugene Maley, July 30, 1980;
- Fr. John Menendez, July 6, 1982.

What's Happening

Aquinas called 'exemplary' school

The following is a list of new parishes in the Archdiocese of Miami:

St. Luke Church, 4455 N.W. 22d St., Coconut Creek, Fl. 33066. The pastor is Father David P. Penne, 977-6582.

St. Mark Church, 13001 Mustian Trail, Ft. Lauderdale, Fl. 33331. The pastor is Father William D. B. Beaton, 365-4560.

Our Lady of Lourdes Church c/o 1404 N.W. 137th Ave., Miami, Fl. 33186. The pastor is Father Joseph Curr, 384-3612.

Archdiocese of Miami

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


Upon nomination by their Superiors:

The Reverend Ebbert Brown, CM to Pastor, St. Vincent Ferrer Paul Church, Miami, effective August 1, 1985.

The Reverend James Taggart, OMI - to Associate Pastor, St. Monica Church, Opa Locka, effective September 2, 1985.

Appointments

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Seeking prayer petitions

“Call me to and I will answer you” Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gathered each Monday morning for prayer for the intention of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Bis-cayne Blvd., Miami, Fl. 33138.

Support Peter's Pence

Dear Friends in Christ:

Our Holy Father, Pope John Paul II receives many financial appeals from Missi onary Dioceses throughout the world. These special appeals to the Holy Father come from many different areas like Lebanon, Ethiopia and East Africa.

We share the concern of our Holy Fa ther for the pope and answered in these times of crisis.

Our general support of this Annual Appeal for the Holy Father’s (Pope’s Pence Collection) is a tangible way to show our love for those in need.

I encourage your generosity to this im portant Collection that is the personal Chari ty of our Holy Father.

Asking God for you upon whom I am Sincerely yours in Christ.

Edward A. McCarthy
Archdiocesan of Miami

St. Elizabeth Seton Church, c/o 9950 N.W. 29th St., Coral Springs, Fl. 33065. The pastor is Father Edward Kelly, 755-9590.

St. Bonaventure Church, c/o 3900 S. University Dr., Davie, Fl. 33328. The Pastor is Father Edmund Prendergast, 675-8466.

Ecclesiology institute opens at St. Francis

One need only consider the 10-year saga of Karen Ann Quinlan to understand the paralyzing effect that medical-ethical dilemmas have on our society.

To help us better understand these dilemmas, St. Francis Hospital on Miami Beach, in conjunction with St. Thomas University, has established the Institute at St. Francis Hospital for Healthcare Ethics and Practice. The Institute will study bioethical issues and provide guidance to healthcare ethicists and practitioners; a clearinghouse for information and support for health care practitioners, clergy, attorneys and media; and a program of educational and clinical training in bio-ethics for health care professionals.

For more information about the newly formed Institute at St. Francis Hospital for Healthcare Ethics and Practice, contact Noel King, Director of Community Relations at St. Francis Hospital, at 686-2783.

CBN scholarships

VIRGINIA BEACH, Va. — A $100,000 scholarship fund set up by William J. Donor, member of the CBN University Board of Regents, has been announced by CBN President Bob Hulser. The Dooner Scholarship Fund will assist approximately five students each year with up to one-half of their tuition cost, Hulser said.

"Scholarship preference will be given to applicants who are active in the Roman Catholic Church," Hulser said. "They must demonstrate financial need, academic merit and a personal commitment to Jesus Christ."

CBN University, a Christian institution at the graduate level, currently in its seventh year of operation, has schools of Biblical studies, Communication, Education, Public Policy, Business Administration and an Institute of Journalism.

Madonna Academy seeks alumnae

Madonna Academy, in West Hollywood, is preparing to celebrate its 25th anniversary during the upcoming 1985-86 school year and is seeking contact with all its alumnae.

As part of the planning, the school is re-establishing its alumnae association, which will be organized through its development office under the direction of Clyde Nordone, a 1978 Madonna gradudate.

The alumnae association will be a clearinghouse of information about Madonna graduates and current happenings in school. Publication of a quarterly newsletter will begin this fall.

Special jubilee activities are scheduled for alumnae and those will be co-ordinated by the alumnae organization. Ms. Nordone requests that any Madonna alumna who has not been in touch with the school recently, contact her by mail or phone.

The school address is 3800 S.W. 22nd Boulevard, West Hollywood, Florida, 33023. The phone number is 996-7600.

The North-Dade Catholic Widowers Club will hold a meeting social at 7:30 p.m. on July 27 at a private residence on NE 15th and North Miami Ave. All faithful widowers of the Archdiocese of Miami are invited to this meeting to celebrate "Blessed Farm" (see p. 8 in mid-August edition of The Voice). For more information call Gloria at 8 p.m. at 474-6824.

The Little Flower Widow Club will have their next meeting on July 14 at 7 p.m. in the Polish American Club. Membership is open to widows and widowers age 55 and up. For further details call Renee Caputo, 448-5403.

The Catholic Widow and Widowers of Hollywood will meet at a private residence on NE 25th and NE 14th. For more information contact Sam at 998-2558 or Pat at 566-4486.

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Single parents: How to cope

By Katherine Bird
NC News Service

At 5 p.m. they began coming into the restaurant, sitting down around the table reserved for them. Some came hesitantly, hovering around the edges, waiting for an invitation before joining the group. Others walked in confidently, greeting friends with a smile and handshake.

There was an Irish woman much concerned about re-entering the job market after 15 years as a stay-at-home mother; a young man of Italian ancestry whose demeanor revealed his devastation at his broken marriage; a middle-aged black career woman convinced that her husband’s hopes for a reconciliation wouldn’t work.

The gathering five years ago brought together people of different backgrounds, educational levels and finances. Their common meeting ground: All were separated or divorced.

For single parents face some special problems as well as special challenges:
• Learning to cope with children alone. At a time when one’s ego is likely to be at a new low, single parents have all the normal problems associated with a parish or a group of parishes, the support groups are open to everyone, including members of nearby churches, both Catholic and non-Catholic.

Local support groups

Single parents can find help and support locally at any of the many separated and divorced groups which flourish in the Archdiocese of Miami. Usually associated with a parish or a group of parishes, the support groups are open to everyone, including members of nearby churches, both Catholic and non-Catholic.

It’s a rare single parent who doesn’t doubt his or her ability to make judgments sometimes. Yet being able to trust others is a basic premise of Christianity and a necessity for a satisfying life.

What if a son is out with a group the parent doesn’t know well and misses his curfew?

• Learning to move beyond guilt. It’s easy for divorced people to blame themselves for the breakup of a marriage and for altering their children’s lives so drastically.

Paulist Father James Young talks of a young executive named Michael who learned to trust again in “Divorcing, Believing, Belonging” (1984, Paulist Press). Father Young is rector of St. Paul’s College in Washington, D.C.

First, Michael had to be willing to accept help from others, especially an also-divorced business associate, Father Young said. Then, gradually, friends helped Michael “see that trust in God, trust in others and trust in self were all pieces of the same pie.”

An advocate of support groups, Father Young is the founder of the North American Conference of Separated and Divorced Catholics. “One needs many allies at this difficult time, especially loved ones and good friends,” the priest said.

One week participants discussed what they sought in the church. The woman’s answer was straightforward: “I look for a sense of community.”

Her answer, to at least one listener, was surprising. When he learned later that the woman was a widow with three children, her comments had a “double impact,” he said.

The Eucharist quickly became “almost the highlight of the week for me,” Mary said. “At a vulnerable time in my life, those people became key supports to me and a strong sense of community developed among us.” She came to know the people well through the potluck suppers that often followed the Mass.

What made the experience all the more striking, Mary says, was the fact that the group made her feel “so welcomed, even though my lifestyle was different.” At the time, 14 years ago, separated and divorced people were not a visible group in the parish.

Later, Mary made it a point to keep an eye out for other lonely and upset people to welcome to the liturgical experience.

Finding help in community

The Voice would like to learn more about support groups in your area. Please send information about your group to: The Voice, 3151 Biscayne Blvd., Miami 33137.
By Suzanne Elsesser
NC News Service

“Chicken and dressing, sweet potatoes, okra, greens, a roast, macaroni salad…” Sister Thea Bowman’s voice was alive with excitement as she described the mountains of food on Easter Sunday at Fred and Arista Otto’s home in Canton, Miss.

Children, grandchildren, great-grandchildren, cousins, nieces and friends had attended the meal and, in fact, come by for dinner every Sunday.

“If you want to see anyone you go over there,” said Sister Bowman, a Franciscan Sister of Perpetual Adoration. “There’s always food being kept warm in the oven or on top of the stove.”

Sister Bowman is a consultant for intercultural communications in the Diocese of Jackson, Miss. She also is the editor of a collection of articles on the black Catholic family.

“When I was a little girl my mama wanted me to learn our heritage,” she explains. “So she apprenticed me to a ‘slave,’ a freed woman who had lived during slavery and knew the traditions. I learned from her the stories, the songs, the great strengths that exist in families who are rooted in the African experience.”

“To blacks the extended family is everything and it can often include people who are not related by blood but who need a family to care for them…” she said. “We are most successful at being ourselves when we honor the extended family and the traditional African values of cooperation rather than competition.”

Sister Bowman talks with great warmth about the Otto family as examples of the kind of affection and care a family can provide.

The Ottos raised 10 children. Later Mrs. Otto, whom everyone calls “Ma Dear,” quit her daytime job so she could help raise her grandchildren. Now she works nights. She says, “The job I had was plenty good but if I’m going to be a grandmother, I’m going to help my children.”

Three preschool grandchildren stay with Mrs. Otto during the day while their mothers work. In the afternoon a school bus drops the older grandchildren at her home.

Her daughter, Myrtle Jean, is an acute-care technician at the University Medical Center in Jackson, Miss. She is the single parent of 5-year-old Charlene Evette and 7-year-old James Curtis; they all live with her parents because finances are tight.

“We all help each other,” Myrtle Jean explains. “What we have we share with each other. We have little fusses up and down but if someone needs food or money for utilities we all pitch in. Mama trained us to do it that way, even if we are far away. She’s the sweetest thing in the world.”

Years before Myrtle Jean helped raise her younger brothers and sisters when her father left a $53 a week job to go to Kansas City for a better paying one.

Her older sister, Bernadette Porter, is the single parent of 10-year-old Stacey Monique, who is cared for by Ma Dear. Porter too says her closeknit family is a big help.

Working in an office allows her to have a place of her own, but she has to budget carefully. “It’s not easy,” she says. “Monique sees me sitting at the table saying, ‘Now I don’t have money for this or that.’ That’s good, because when she is older and if she goes to college and calls for money, she’ll know why I don’t have it.”

Of any loneliness she has as a single parent, Porter says, “When I get depressed I come and talk to my mama.”

And what does Mrs. Otto think she is giving her family?

“I hope I’m giving them good understanding,” she says. “I take time out to listen. I get along with a lot of love.”

**To blacks, the extended family is everything and it can often include people who are not related by blood but who need a family to care for them…**
Carl and Sherry Scott gather in the yard of their home in Cornelius, Oregon, with some of their 27 children. Six years ago with 10 of their own, the Scotts adopted a 6-year-old boy with multiple handicaps. They now have 14 "special" children not wanted by other families. (NC photo)

Red tape doesn't stop bishop from helping his Mexican pal

By Ron Kartell
CORNELIUS, Ore. (NC) — Carl and Sherry Scott have 13 children of their own and have adopted 14 more "home improvements."

They started adopting children six years ago with a boy named Kevin, then 6 years old, who suffered multiple handicaps, including retardation, bone deformation and a cleft palate, the result of fetal alcohol syndrome.

"Kevin is now a Special Olympian," Mrs. Scott said. He won a silver medal for softball-throwing and placed seventh in the 50-meter run.

In fact, she said, six of their children were in the Special Olympics, winning three medals and a number of ribbons.

"The most exciting thing is to see what these kids can achieve," she said.

Before their first adoption, the Scotts had been foster parents for several years. "It really disturbed me that kids go on to other foster homes," she said, "that there was no permanency in family life for them."

It took a long time, she said, but she and her husband decided to adopt, in view of their already large family, which included 10 children at that time.

But because they were willing to adopt "special" kids — those nobody else wanted — the Scotts found adopting to be easy.

"It was the fulfillment of a dream," Mrs. Scott said. "We pray before each one, and if we're in agreement, we know it's the right thing to do."

Each time they decide to adopt another child, Scott goes to the bank and takes out another "home improvement" loan.

"Banks won't lend for adoptions," he said, "but we think of these kids as real home improvements."

Some of the new members of the family include Colleen, who had been adopted and rejected three times before settling down with the Scotts; Clodagh, who, though said to be both blind and deaf when they adopted her, may not be; Aodham, who is a Downs Syndrome child; and Christine, who was said to be retarded and severely emotionally disturbed, but in fact is not.

"It's clear that there's nothing wrong with her. She's an absolute golden girl," said Mrs. Scott.

Eleven new bedrooms have been added as a third story to the house, and while none was finished, each was occupied.

Downstairs remodeling has put windows from an old Zion church into the new dining room area.

Floor joints from the old agriculture shop at St. Anthony Church in nearby Forest Grove (the Scotts' parish) support the new floor above the dining area, and cabinets from that building are now in the Scotts' new kitchen.

Recently an unemployed carpenter from Colorado moved in with his dog in exchange for helping the family with its building projects.

The Hillsboro Kiwanis Club in April sponsored an auction to benefit the family. It netted $6,000.

The family also gets help from a group of parishioners and occasional anonymous contributions, "just when we need them," Mrs. Scott said.

But while help comes in many forms to the Scotts, the couple says their lifestyle is not dependent on aid from others.

Carl Scott, who makes about $17,000 a year driving a truck, pays tuition for each of the eight children they send to Visitacion Catholic School in Verboort.

Their handicapped children attend public schools, where special facilities and classes are available.

And they keep a running account with their attorney, who handles only adoptions.

But basically, Carl Scott said, "the Lord provides. "Things just work out."

‘Home improvement’ means adding kids to this family

By Rachelle Parry

CORNELIUS, Ore. (NC) — Carl and Sherry Scott have 13 children of their own and have adopted 14 more "home improvements."

Retired Bishop Thomas J. Drury of Corpus Christi, Texas, holds 7-year-old Adan Morales of Mexico. With the bishop's help, the boy was brought to the U.S. for an operation which corrected deformities caused by sickness and poor diet. (NC photo by Rachelle Parry)

CORNELIUS, Ore. (NC) — Carl and Sherry Scott have 13 children of their own and have adopted 14 more "home improvements."

With the assistance of several people, Adan and his mother, 29-year-old Maria Morales, were brought to Corpus Christi in mid-February. On March 1 the boy underwent an osteotomy in which bone was cut away above his knee. He followed that with intensive physical therapy. As a result, he has been able to walk much more freely.

During Memorial Day weekend, Bishop Drury and 60 people from the diocese went to visit several Mexican villages and to take Adan back to his parents and six brothers and sisters who live near Melchor Muzqui, Coalhilla, a semidesert area in Mexico.

Adan said he had been happy in Texas but missed his mother who had to go back to Mexico a few months ahead of him. The boy had gone to day school in Corpus Christi and was so much the center of attention that, the bishop said, he was getting spoiled.

He also liked his American diet, the bishop said. "He really fell in love with the food here — it's going to be a big adjustment."

Carl and Sherry Scott gather in the yard of their home in Cornelius, Oregon, with some of their 27 children. Six years ago with 10 of their own, the Scotts adopted a 6-year-old boy with multiple handicaps. They now have 14 "special" children not wanted by other families. (NC photo)