American religious beliefs
For good or bad, same for 50 years

Religious News Service
WASHINGTON (RNS) — Despite turbulent changes in American society, the religious beliefs and practices of Americans have, for better or worse, remained remarkably consistent over the past 50 years, according to a report by the Gallup organization.

Belief in God, the divinity of Jesus and life after death, prayer and Bible reading, church attendance and membership, and confidence in religious institutions are reported as widespread as they were when Gallup first began polling religious beliefs in the 1930s.

Also consistent throughout the period, however, have been a "glaring lack" of religious knowledge, "superficiality" of faith, a gap between "high religiosity" and "low ethics," and failure of religious institutions to change society, the report said.

The observations are made in a golden-anniversary analysis of Gallup surveys on religion.

"Perhaps the most appropriate word to describe the religious character of the nation as a whole over the last half-century is 'stability,'" George Gallup, Jr., president of the Gallup Poll, said in a 57-page report entitled "Religion in America: 50 Years."

"Basic religious beliefs, and even religious practice, today differ relatively little from the levels recorded 50 years ago," he said.

In one exception, there has been a significant decline in the proportion of Americans who say religion is important in their lives — from three-

Sh-h-h-h-h-h!
One-year-old Mercedes Acevedo tells the photographer to "Shush!" during the annual Mass which brings together South Florida Catholics and Seminole and Miccosukee Indians. See Story, page 10.

Schools here hurt by ruling
Officials seek ways to help needy students, despite court

By Prent Browning
Voice staff writer

Catholic educators here are struggling to retain remedial programs this year for disadvantaged students in private schools in spite of the recent Supreme Court decision. It may not be until mid-August, however, before the outcome is known.

Nine Catholic schools in Dade County and 11 in Broward County are directly affected by the 1985 ruling which makes it unconstitutional for public school teachers to be sent to private schools to tutor students, thereby disrupting the implementation of "Chapter One" programs.

Chapter One is a federally funded program that provides for public school teachers who help teach private school students basic reading and mathematics skills in economically depressed areas.

Over $260,000 in Broward County has been allotted for the program. In Dade County 559 Catholic school students are eligible for Chapter One which will receive funding of $250,000.

Although it is now clear to attorneys and educators that Catholic schools will have to comply with the decision, the question remains whether they will be allowed to go ahead with currently contracted Chapter One programs for the coming year. This would allow time to work out programs that would get around the Supreme Court regulation.

Thomas Horkan, the Executive Director of the Florida Catholic Conference, has consulted with state and national officials on the case and is optimistic that currently planned Chapter One programs will be allowed to be implemented.

"To come in during the school year (and eliminate planned Chapter One programs) would only disrupt those public schools which have already signed contracts with teachers. It is not a simple matter," Horkan said.

"In past cases there has been a transitional period," said State Compensatory Education Chief Cecil Carlton referring to other court rulings affecting private schools.

Frank Howard, attorney for the Dade County School Board, is more pessimistic, believing that the courts may demand immediate compliance.

"They are discontinuing most pro-

(Continued on page 8)
Nuns’ directory published

WILMINGTON, Del. (NC) — The first national directory of U.S. women religious, listing names and addresses of some 80,700 American nuns, has been published by Michael Glazier, Inc., of Wilmington.

Ursuline Sister Magdelan O’Hara, editorial director of “The Directory of Women Religious,” called the six-pound, $65 reference work a “mammoth project” that was possible only through computer technology.

For decades there has been an annual publication, “The Official Catholic Directory,” which lists the names of virtually all diocesan and religious priests of the United States by both diocese and by national alphabetical index.

That directory lists all the permanent deacons in each diocese and a few sisters, brothers or lay persons who are top officials of diocesan agencies or Catholic institutions.

The new directory of sisters has two main sections: a diocese-by-diocese listing and a national alphabetical index by the last names of the sisters.

Under each diocese, the communities of women religious represented in that diocese are listed alphabetically. Within each community listing the directory gives the names and addresses of all leaders of that community working in that diocese. The national name index refers the reader to the diocesan and religious community of each sister listed.

The directory is available for $65 from: Michael Glazier, Inc., The Directory of Women Religious, 1723 Delaware Ave., Wilmington, Del. 19806.

There is no shipping charge if payment is by companies order.

Vote on Campus pastoral delayed until November

WASHINGTON (NC) — A revised draft of a proposed pastoral letter on campus ministry will be ready for U.S. bishops to discuss this fall but the vote on the letter has been pushed back to November 1986, according to its drafters. Bishops William B. Friend of Alexandria-Shreveport, La., head of the committee preparing the pastoral, said the committee hopes to try to hold some progress of the pastoral to the Administrative Committee of the National Conference of Catholic Bishops in September prior to discussion by the full body of bishops at their Nov. 11-15 meeting in Washington, Father John J. Smeal, pastor of the bishops’ conference’s representative for campus ministry, said July 23 that although the vote on the pastoral had been expected at this fall’s meeting, it has tentatively been rescheduled for the November 1986 meeting.

Christian leaders to combat drugs in workplace

NEW YORK (RNC) — Christian leaders concerned with alcohol and drug problems in the workplace gathered recently at the University of Stirling in Scotland to share information about the approaches to this growing worldwide problem. Addiction cuts across international, racial, cultural and nationality,” the Rev. John E. Soleau, a pastor consultant on mental health issues, told the participants at the International Consultation on Addictions held on Alcohol and Drugs in the Workplace. “It abounds in affluent nations and Third World countries, and at the same time it arises from our internal depths with uncontrollable desires.” The three-nation assembly, the first of its kind for the pastoring of people groups, was a joint effort of the Church of Scotland’s Board of Social Responsibility; the Swedish Christian Council on Alcohol and Drugs and North Conway Institute, a Boston-based interfait association for education on alcohol and other drug problems.

Ecclesial parish advertises women’s ordination

NEW YORK (NC) — A congregation in Minneapolives the Episcopal Church’s acceptance of women is good news that ought to be proclaimed. To get the message out, the church has hired an award winning advertising agency. The resultant ad, developed by the Fallon McElligott Rice Agency, portrays a traditional Episcopal altar.

Nuns’ directory published
New bishop to biggest diocese

Justice advocate heads Los Angeles Archdiocese

By Jerry Filteau

Pope John Paul II chose a social justice and peace advocate for the West Coast's most populous diocese when he named Bishop Roger M. Mahony of Stockton, Calif., to head the Los Angeles Archdiocese.

Archbishop Mahony succeeds Cardinal Timothy Manning, who retired at the age of 75.

At 49, he becomes the youngest archbishop in the United States and head of the most populous archdiocese in the country, with 2.5 million Catholics of Hispanic and non-Hispanic background.

He is known for confronting hard social issues head on, from poor and minority rights to war and peace issues, from abortion to African refugees, illegal immigrants and U.S. economic policy.

In his first Los Angeles press conference, he said he will act as "a voice for the voiceless and for those rights which have been infringed upon" and that "any issues that touch upon the lives of our people are of concern to me."

Asked if he would consider himself "an activist priest," Archbishop Mahoney said, "Those labels are not helpful...I intend to be faithful to Jesus Christ and the teachings of the Church."

Before he was ordained one of the country's youngest bishops 10 years ago, then-Msgr. Mahoney had become involved in civil rights.

From 1970 to 1975 he was secretary of the U.S. bishops' Ad Hoc Committee on Farm Labor — a post that put him in the middle of one of the major social controversies of the time, the battles between California grape growers and Cesar Chavez's United Farm Workers.

At the same time he was director of Catholic Charities, the social services agency of the Los Angeles archdiocese.

Named auxiliary bishop of Fresno in January of 1975, a few months later he was tapped by California Gov. Edmund G. Brown Jr. to chair the state's newly formed Agricultural Labor Relations Board.

He headed the board — the first such agency in the country — through its first year-and-a-half, and in a recent assessment of its first 10 years he wrote that it deserved only "a D-minus rating" for its overall performance.

"A certain measure of peace has returned to our fields" since the violent confrontations of the early 1970s, he said, but continuing grower resistance and protracted legal battles have prevented the board from doing the job it was created for.

Bishop Mahoney entered the growing national policy debate over the morality of nuclear deterrence in 1981, becoming one of the first U.S. bishops to oppose U.S. nuclear policy.

He issued a 5,000-word pastoral letter last month, the subject nearly a year and a half before the country's bishops came out with their joint national pastoral on war and peace.

In his message he called for "a fundamental about-face in the arms race...and asked Catholics to help make their church a "peace-advocate church."

He asked under what conditions the country might morally justify possession of nuclear weapons and concluded that neither U.S. nor Soviet arms policy meet all the necessary demands of morality.
Cuban priests call for ‘Christian Cuba’

SAN JUAN, Puerto Rico (NC) — An international association of Cuban priests has called for a “Christian Cuba” that is “faithful to our roots and the wishes of our people.”

The priests’ call was expressed in a declaration issued in San Juan, at the end of the 11th Encounter of the International Association of Cuban Priests in the Diaspora. The encounter brought together Cuban priests from Venezuela, the Dominican Republic, the United States and Puerto Rico.

Also participating were two Cuban bishops: Bishop Eduardo Boza Masvidal, vicar general of the Diocese of Los Teques, Venezuela, and Auxiliary Bishop Agustin A. Roman of Miami.

“In our eucharistic concelebrations we have prayed for the unity of our Cuban people and that of our church in Cuba,” the priests said.

They added they hoped Cubans “may have the same opportunities we enjoy in each of the countries where we exercise our ministry.”

Outside of Cuba, they are able to practice their faith and can use “social means of communication such as the press, radio and television, etc., without fear of a discrimination brought about by the practice of the faith.”

The declaration called the shortage of priests in Cuba “the result of a process of de-Christianization that is taking place in Cuba” and called for religious freedom to be “recognized and maintained, for we realize that today these rights are being placed in jeopardy, particularly in Central America, and we see their preservation as basic, that is taking place at a price based on truth, justice, love and freedom.”

The relationship between the Catholic Church and the government of Fidel Castro was an obstacle in the 1960s. In 1961, Castro nationalized the Catholic schools and expelled 336 priests.

Within the last few years, church and Cuban officials have held meetings to establish a better relationship.

The Catholic Almanac estimates there are about 200 priests and 240 nuns in Cuba.

Canadian bishops speak out against ‘easy’ divorces

MONTREAL (RNS) — The Canadian Conference of Catholic Bishops says married couples should be required to get professional counseling and appear before a judge at a formal hearing before being granted a divorce.

The bishops of Chile have said that a restoration of basic freedoms in their country is necessary before their divided society can be reconciled. In a statement published at the end of a recent plenary assembly, the bishops also called for a full explanation of recent acts of violence in the country involving the military government of Gen. Augusto Pinochet and opposition factions.

Mexican bishops tell rich to share more with the poor

(Updated) (NC) — Six southern Mexican bishops have urged the rich to share more than their “leftovers” with the poor. In a pastoral letter titled “Evangelization and Wordly Good,” the bishops said “all things have their origins in God and have been made for the service of man, and the rich are only administrators of those goods.” The letter referred to the often harsh judgment of the rich in the Bible. “No one can save two masters,” the bishops’ letter said.

Torture by police common says Paraguayan bishops

VATICAN CITY (NC) — Paraguay’s bishops have condemned the continued use of torture by the nation’s police. Vatican Radio reported.

Despite laws that prohibit it, “torture is still practiced in police stations, and two people in the current year have died because of the mistreatment they suffered,” said an article in the latest issue of Sendero, the magazine of the Paraguayan bishops’ conference. More than 90 percent of Paraguay’s 3.3 million people are Catholic.

Japan’s bishops disapprove of Rev. Moon’s teachings

TOKYO (NC) — Japan’s bishops warned Catholics not to participate in meetings and activities sponsored by the Rev. Sun Myung Moon’s Unification Church, in a statement printed in a July issue of Katsurikku Shoju, Japan’s national Catholic weekly newspaper.

In a nation where Christians are a tiny minority and where the Catholic bishops have promoted increasingly friendly relations with other Christian and non-Christian groups, the warning could be interpreted as a condemnation.

Mexican bishop warns govt. to avoid election fraud

(Updated) (NC) — Bishop Manuel Talaman Camanador of Ciudad Juarez, Mexico, has warned the government that any kind of electoral fraud “will have as its consequence frustration among the public.”

The bishop also asked the Mexican government, which has been charged with election wrong doing by opposition parties, to “remember its offer to respect the vote” of the gubernatorial and legislative elections. Official election results in July awarded the governing revolutionary Institutional party 67 percent of the vote. The party lost only four of its 300 seats in the 400-member Chamber of Deputies and won all seven state governors’ races.

Jesuit priest, two nuns kidnapped in Africa

ROME (NC) — A Jesuit priest and two Sisters of St. Dorothy were missing and believed kidnapped by a rebel group in Mozambique, officials of the orders said. Father Theodore Rebelo, 62, and Sisters Maria Alice Miranda, 40, and Grilinha Leno Dias, 52, Portuguese, were believed to have been kidnapped by the anti-government Mozambique National Resistance, Jesuit Father John, of the U.S. National Catholic News Service in Rome. The Religious were the latest of several kidnapped in the southern African country this year.

Doctors shouldn’t strike says Vatican newspaper

VATICAN CITY (NC) — Doctors who strike do not respect the sacredness of life, a Vatican newspaper said, commenting on a strike of medical personnel in Brazil. “The rights of workers are certainly inviolable, but human life is sacred,” the newspaper said in an editorial.

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PAGE 4 / Miami, Florida / THE VOICE / Friday, July 26, 1985
Hispanic Catholics
A blessing and challenge for U.S. Church

By Moises Sandoval
NC News Service

In 1984, Father Ricardo Ramirez, now the bishop of Las Cruces, N.M., went to Hondo, a small town in Texas, to preach a mission in Spanish. The "first night, he recalled, only a few people, but by week's end, the church was full."

The astonished pastor asked: "But where did all these Hispanics come from?" Father Ramirez replied: "From your parish."

The vision of filling the churches with Hispanics has prodded bishops to a new consciousness. More bishops, like Bishop Lawrence of Yakima, Wash., say: "I think the day has come when there will be an integration of the Hispanic mentality and we won't need an Hispanic program."

But we are not there yet," Bishop William Skylstad of Yakima, Wash., said: "I think the day will come when there will be an integration of the Hispanic mentality and we won't need an Hispanic program. But we are not there yet."

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Hispanic American Population in the U. S. (According to 1980 Census)

- California: 4.5 million
- Colorado: 339,000
- Illinois: 425,000
- New York: 1.4 million
- Texas: 3 million
- Arizona: 441,000
- Florida: 858,000
- New Mexico: 480,000

ORIGIN OF HISPANICS IN THE UNITED STATES:

- Mexico: 60% Puerto Rico: 18% Cuba: 8% Other: 14%

Hispanics are the nation's fastest-growing minority. Map spots eight states with the largest Hispanic populations based on the 1980 census. The Hispanic population grew from 9 million in 1970 to 14.6 million in 1980. (NCUP map)

Father John Timmin, the first apostolic prefect of Texas, wrote in his memoirs: "The poor Mexicans were willing to die for their religion; yet Ory hardly knew what their religion was about.

But we are not there yet," Bishop William Skylstad of Yakima, Wash., said: "I think the day will come when there will be an integration of the Hispanic mentality and we won't need an Hispanic program. But we are not there yet."
Hispanics challenge U.S. Church

(Continued from page 5)
and they remain foreign."

Hispanics are still underrepresented among those in jail, among the poor and among those with diseases no longer prevalent as an affliction society. They are underrepresented in regular Mass attendance, in the professions and in the legislatures.

But perhaps now the church accepts the counsel Father Virgil Elizondo, president of the Mexican American Cultural Center in San Antonio, Texas, who gave at the first encuentro in 1972: "He (the Hispanic) is not a problem to be solved but a person to be understood, appreciated and loved."

Poor attendance
Still, the bad news cannot be erased with positive rhetoric. As a 1982 New York archdiocesan survey showed, 36 percent of Hispanics never go to Mass and another 24 percent attend only sporadically, from monthly to once a year. Only 1 percent of Hispanic youth, according to encuentro documents, are active in the church.

"Religion appears to be primarily of importance to women, older Hispanics and those in down-scale economic groups," said a 1978 Gallup study prepared for the Sunday Visitor.

Bishop Ramirez said the Hispanic intelligentsia does not participate in the church.

Archbishop Patricio Flores of San Antonio said some of the best-educated Hispanics, the leaders in their communities, are Protestants.

Though Hispanics are 22 to 30 percent of all Catholics, they provide less than 3 percent of the bishops, priests, sisters and brothers. Only 6 percent of the participants were undocumented in 1972. By 1982, the number had increased to 20 percent. By 1985, 60 percent.

"Only among permanent deacons (20 percent of the total) are Hispanics close to the proportion they should have. (Vocation figures for the Archdiocese of Miami are different. See next issue of The Voice.)"

Time has not been an ally for the Hispanic population. In 1765, 12 years before the English settled Jamestown, Va., the Spaniards had established St. Augustine, Fla., and by 1769, two decades before the Pilgrims landed, they were colonizing New Mexico. Many people in that state have tenures of eight, 10 or 12 generations.

"Many of our priests think of Hispanics as a homogeneous people," said Bishop Waldschmidt. "For them, Hispanics are migrants," he added.

Others tend to see all Hispanics as undocumented immigrants, or, as Time magazine described them, the latest wave of newcomers. But three out of four are native-born Mexican-Americans.

Hispanics are the most recent immigrants as well as the people who have been here the longest. In 1845, 42 years before the English settled Jamestown, Va., the Spaniards had established St. Augustine, Fla., and by 1565, only 42 years after the Pilgrims landed, they were colonizing New Mexico. Many people in that state have tenures of eight, 10 or 12 generations.

Latination of Church affects all Catholics

(Continued from page 5)
ages in other ways. The Cursillo seminarians are Hispanics, a group that makes up 25 percent of the entire U.S. Catholic population.

Long after the Spanish explorers landed, they were colonizing New Spain. When the English settled Jamestown, Va., the Spaniards had established St. Augustine, Fla., and by 1769, two decades before the Pilgrims landed, they were colonizing New Mexico. Many people in that state have tenures of eight, 10 or 12 generations.

Next: The challenge of getting vocations.

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VATICAN CITY (NC) — The number of priests in the world fell by more than 6 percent between 1973 and 1983, a statistical report released by church sources said.

"Recent Tendencies in the Pastoral Activity of the Catholic Church Ending in 1983" reported that at the end of 1973, there were 435,089 priests worldwide. A decade later, there were 406,376.

But the 17-page report analyzing trends from 1973-1983 showed an increase in the number of ordinands to the priesthood over the last five years. According to the report, the number of ordinands has increased from a decade low of 5,745 in 1979 to 6,510 in 1983. In 1973, however, there were 7,169 ordinations reported.

The report cited increasing median age and increased number of deaths annually as a cause for the decrease in the number of priests. In 1973, 7,259 priests died. In 1983, 7,325 priests died.

The report also said the number of men leaving the priesthood is decreasing, with 3,790 leaving the active priesthood in 1973 but only 2,158 in 1983.

But within that overall figure, religious orders were shown losing priests at increasing rates in the early 1980s. In 1984, 541 left the ministry, followed by 655 in 1983.

No reason was offered for the difference in the trends for diocesan and religious-order clergy.

The report shows an increasing number of seminarians between 1973 and 1983. In 1973, there were 63,795 seminarians. In 1983, there were 77,046.

The report did not give annual figures for the world's permanent deacons but did say that the total rose from 1,239 in 1973 to 10,275 a decade later. The report said 66.3 percent of all permanent deacons are in North America.

The analysis accompanying the report noted that "the number of diocesan clergy is increasing in Africa, South America and Asia." The figures remain "almost the same" in Central America and Oceania. "The most notable reduction is found in Europe," the report added, "while there is a more modest drop in North America."

The report also cited a significant shift in percentage of seminarians coming from various parts of the world.

The percentage of the world's major seminarians from Africa jumped to 10.7 percent from 6.7 percent, the report said, while the percentage of seminarians from North America dropped to 19.2 percent.

In Europe, the percentage dropped to 34.4 percent from 41.1 percent. The number of major seminarians in North America decreased to 9,294 from 12,264 between 1973 and 1983.

The report also shows a significant imbalance in the ratio of priests to laity in different parts of the world. In Latin America and Africa there are almost twice as many lay people per priest as there are in Europe and North America.

Cardinal: British should say they're leaving North LONDON (NC) — Cardinal Thomas O'Fiaich of Armagh said he wants the British to announce that they will eventually leave Northern Ireland.

"I would like them to say, 'just as we brought British colonialism to an end in other parts of the world, we are not going to be in Northern Ireland ad infinitum,' " the cardinal said. Disengagement by British forces would have to be gradual and preceded by careful monitoring of the Northern Irish situation to prevent "costly problems. "But these things could be taken care of," said the cardinal.

In an interview with the British Catholic newspaper The Universe, the cardinal also said that "90 percent" of Northern Ireland's religious bigotry is generated by Protestants and that killings of Protestant security officers are not religiously motivated.

The cardinal said that if a British pullout was announced, he would also like the British government to help bring Protestants and Catholics together.

"I think that would be a much nobler aspiration for a British government than the present kind of negative attitude," he said.

Britain's policy that "there will be no change in the status of Northern Ireland while the majority want British rule to remain" only encourages Northern Irish loyalist resistance, he added.
Fewer Masses are ordered; ease priests’ load — bishop

NASHVILLE, Tenn. (NC) — Nashville diocesan priests routinely saying three Masses each Sunday will have to limit themselves to two, Bishop James D. Niedergeses of Nashville said in a decree.

The bishop placed strict limits on the priests’ formerly automatic privilege of celebrating Mass twice a day. He ordered his priests not to say more than one Mass on weekdays and two Masses on Saturdays, Sundays and holy days.

The result is that nearly all parishes have to cut back. Mass schedules, especially on weekends.

Father J. Patrick Connor, vicar general of the diocese, said the decree merely brings diocesan practice into compliance with the revised Code of Canon Law, which went into effect in late 1983.

“‘It promotes more responsible use of our priests,” he said, in an interview July 19. “We had been trying to make up for our shortage of priests by stretching them more thinly. We’ve been trying to act as if it’s business as usual, but practically speaking the question’”

He also said too many Masses can harm the idea of community and can affect the liturgy when the parish judges, deacons, musicians and other ministers to cover all the masses.

Since the days of Pope Benedict XV (1914-1922), American bishops have required priests to celebrate Mass not more than once a day. Local bishops were permitted to allow priests to celebrate Mass twice a day if there was compelling reason, but only the pope could grant permission to say Mass three times a day.

During World War II, Pope Pius XII allowed local bishops to petition the Vatican representative in their own countries for the privilege of saying Mass three times a day.

In 1983, Pope John Paul II renewed the older legislation in the church’s revised Code of Canon Law.

Because of the Nashville decree, a parish with only one priest but three Sunday liturgies must drop one of the Masses or move it back to Saturday.

Exceptions are for weddings, funerals, illness or unavailability of an assigned priest, need for assistance in another parish, special celebrations and occasional grass pastoral need.

In addition, some groups are calling for the Motion Picture Association of America ratings board to add a warning to its ratings alerting parents when content are edited out, it added.

The article, written by Parade reported Michael Stackhill, also said many movies aimed at the youth market “depict heavy drinking and pot smoking as inevitable rites of passage.”

This trend has sparked a new move- ment to change the way drug use is portrayed in the media, Satchell reported.

Critics of the way Hollywood movies portray drug use hope to persuade writers, directors, producers and actors to show the problems drugs cause.

In addition, some groups are calling for the Motion Picture Association of America ratings board to add a warning to its ratings alerting parents when内容 are edited out, the article said.

Parade, in a two-question survey, asked readers whether or not they are believe movies favorably depicting il- legal drug use should be rated X.

Among the movies said to portray drug use in a positive light are “Terms of Endearment,” which in 1983 won five Academy Awards including Best Picture, and other box-office hits such as “Private Benjamin,” “Nine to Five,” “Poltergeist,” “Romancing the Stone” and “The Big Chill.”

Movies aimed at teen-agers which, according to the article, show drinking and smoking pot as an inevitable part of growing up include “Footloose,” “Risky Business”,” Revenge of the Nerds” and “Sixteen Candles.”

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Beliefs

unchanged

(Continued from page 1) quarters, in 1952, to 56 percent in the 1980s, the report said.

Recent trends, however, signal "renewed interest in belief" according to the report. Trends cited include growing participation in Bi- ble study groups, "new religious for- ment!" on college campuses, and desire to see religion play a greater role in public life.

Looking ahead, the report forecasts increasing attention by its individ- uals to their spiritual lives and needs, accompanied partly by "rejection of the authority of authori- ches,” continued influence of charismatics and Pentecostals across denominations and a "continuing wide gap in understanding” between liberal and orthodox cliques.

According to Gallup, Americans have held to basic beliefs and practi- ces at the same time there have been sharp declines in those areas among Europeans since World War II. In one case, for example, the average of European countries surveyed said religion is very important to them.

Yet many Americans have demonstrated a "self-centered kind of faith” according to the report. “They are more likely to say they pray, read and engage in the Bible and other religious practices because it makes me feel good” than because it makes them “realize the need for repen- tance, or the need to do God’s will, regardless of the cost.”

Coral Gables Printing Service, Inc.
Abortion reaction

Pro-lifers grateful for Reagan effort, but pessimistic about success of court brief

By Betty Kennedy

Voice staff writer

Florida pro-life leaders commended the Reagan administration's filing of a friend-of-the-court brief asking the Supreme Court to reverse the 1973 Roe v. Wade decision which legalized abortion, but they were not optimistic that it would result in a major victory.

The brief, filed July 15 by the Justice Department on behalf of two abortion law cases from Pennsylvania and Illinois dealing with health care methods and controls, represents the first direct effort to make such a head-on legal attack on abortion.

Without mincing words, the brief argued, "A compelling ground for our urgent reconsideration of Roe v. Wade is our belief that the textual, historical and doctrinal basis of that decision is so far flawed that this court should overrule it and return the law to the condition in which it was before the case was decided."

Further, the Justice Department called Roe v. Wade an "unfounded" interpretation of the Constitution... and an "abrupt departure from court precedent."

"It's a welcome sign that we have a president who is so strongly behind us, but from a legal standpoint, it is not encouraging," said Miami attorney Bob Brake, who has been fighting for the rights of children for almost 20 years in an organization called Pro-Life Lawyers.

Brake and Horkan concurred with the prevailing opinion of most pro-lifers, that until Reagan files his brief 20 years in an organization called Pro-Life Lawyers.

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Currently there are five justices committed to pro-choice and three against. Chief Justice Warren Burger has voted both for and against abortion.

Brake says many lawyers on both sides of the bitterly contested issue agree with the Justice Department's contention that Roe v. Wade has no constitutional foundation.

The catalyst for Roe v. Wade was the 1966 case of Griswold v. Connecticut, the first ever dealing with a woman's right to privacy. At that time Connecticut had a law that made the sale of contraceptives illegal. The wife of the then president of Yale University challenged the law and won in the Supreme Court after the attorney general found it to be unconstitutional and a violation of the right to privacy.

The 14th Amendment (passed during the Civil War) was cited as a foundation for both that case and Roe v. Wade as it dealt with insuring both "due process" standards to the states and the right to privacy.

However, constitutional experts who examined Roe v. Wade under the jurisdiction of the Justice Department have pointed out that the Constitution does not mention abortion and further, that at the time the 14th Amendment was ratified, anti-abortion laws prevailed in most of the states.

"The 14th Amendment gives 'due process' to companies like General Motors who are protected from losing their property, but it denies human rights to the unborn," said Brake.

He feels the justices were "exercising raw power in the 1973 decision. It was a matter of personal bias."

According to Magaly Llagoa, founder of the International Committee for Life and editor of the organizational newsletter which is read worldwide, "We should never have given the justices so much power. It was an error on the part of society. Perhaps now that legal and moral abuses have become so rampant as a result of Roe v. Wade we can learn a painful lesson and protect ourselves from letting this happen again."

Since Roe v. Wade passed, the federal courts have embraced it as a mandate although this was not the original intent of the Supreme Court. The lower courts have gone even further, upholding liberalized abortion cases. Because the friend-of-the-court brief most likely will fail, the lower courts will continue to be the battlefront in winning pro-life legislation, said Brake.

"The justices just didn't understand the scope of Roe v. Wade and now we are unable to regulate the abortion industry," said Carol Tague, executive director of Florida Right to Life in Orlando.

"Theater shops and beauty shops have to comply with more government regulations than abortion clinics," said Tague. She added that one clinic regulations bill was not passed because legislators decide to absorb the cost and thus have their "pro-choice" rights violated.

However, he believes positive progress is being made. (Continued on page 10)
Indians, Catholics remember Tekakwitha

By Ana Rodriguez-Soto
Voice News Editor

Robed in colorful garments and bearing gifts, representatives of the Seminole and Miccosukee Indian tribes of Florida gathered recently at St. Mary Cathedral to celebrate the feastday of Blessed Kateri Tekakwitha, the first American Indian to be beatified.

The gathering of Indians and Catholics has become an annual tradition in the Archdiocese of Miami since 1983. As part of the celebration, the Miami Archdiocesan Council of Catholic Women gives a layette set to the infant from each tribe born closest to the Tekakwitha feastday, July 14. This year, however, the ceremony took on a new twist as the Seminole recipient of last year's layette set, a pig-tailed bundle of cuteness called Mercedes Osceola, came to offer formal thanks to the Archdiocese.

Together with her father and mother, Joe Dan and Virginia Osceola, one-year-old Mercedes presented Archbishop Edward McCarthy and Auxiliary Bishop Agustin Rodriguez-Soto with two original paintings—one for each, of Florida Indian villages.

The artists are local Indians Stephen Tiger, cousin of Virginia Osceola, and Jimmy Scott Osceola, Joe Dan's brother.

Also receiving a gift from the Archdiocesan Council of Catholic Women was the Miccosukee tribe.

Seminole and Miccosukee tribes were Ed Nagle, a Catholic and longtime tribal inspector for the Seminole Indian Reservation, who has coordinated the Indian-Catholic get-togethers. Nagle was given a reproduction of a portrait of Seminole Chief Osceola, the original of which hangs in the Smithsonian Institute in Washington, D.C.

Most of the Seminole and Miccosukee Indians are Baptists, not Catholics, so the annual celebration has been an opportunity for the local Church to reach out to a group it has neglected in recent times.

"This liturgy is an opportunity to express and recommit ourselves to the fact that we love everyone," Archbishop McCarthy said during the homily.

"We really do have, as a Catholic community, a long relationship with Indians," he said, citing his own work as bishop with the Indians of Phoenix, AZ, and the fact that most of Latin America's Indians are Catholic.

He mentioned that "we have many martyrs in Florida... and a number of them are American Indians." Among a group of 12 martyrs the Florida bishops are considering presenting to Rome as possible candidates for beatification are two Florida Indians, he noted, Anthony Enixa and Amador Feliciano, who were killed by the British in 1704. As many as 40 Catholic Indians are said to have been killed alongside them.

Until last year, the Archdiocese of Miami had no formal ministry to the Seminole or Miccosukee Indians. Recently, however, two volunteers began teaching art, music and athletics to the schoolchildren on the reservation classes for which the tribal school could not afford to hire teachers.

The Archdiocese is looking for more volunteers to teach the classes. For information call Patricia Stockton at the Pastoral Center, 757-6241, Ext. 195.

Abortion reaction

(Continued from page 9)

sign that the Supreme Court decided to review the Pennsylvania and Illinois cases, because it will force them to more closely scrutinize such issues as fetal viability.

Virginia Carvin, immediate past president of Miami Right to Life and founder of The Coalition for Life, is encouraged by the filing of the brief "because it puts a critical eye on abortion and forces people to examine the issue. Anything that increases public awareness is helpful to us."

"There is more pro-life sentiment than ever demonstrated in public opinion polls, but we need to reach those people who still favor abortion under special circumstances, such as rape or incest and make them realize that abortion is not the answer, but educating people, improving family and religious life is what we need to do," contends Brake.

Most of the pro-lifers are pinning their hopes on Reagan and will be watching hopefully to see if the administration plans any further action on the abortion issue.

"We're delighted and optimistic that the president has taken such a courageous move to end the national tragedy of abortion," said Father Daniel Kuhala, director of the Respect Life Office of the Archdiocese of Miami.

Lagano compared Reagan with President Abraham Lincoln.

"This is the first time since Lincoln a president has taken such a strong position to protect the rights of his citizens."

"Reagan is our biggest hope for the unborn child," said Horkan.

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DEPARTURES

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PAGE 10 / Miami, Florida / THE VOICE / Friday, July 26, 1985
Jesus ‘ascends’ for youth at Center

By Araceli Cantero
La Voz

Although it wasn’t the feast of the Ascension, Jesus rose to the heavens recently, this time at the Youth Spiritual Center of the Archdiocese of Miami.

In truth, it was only His image that rose, in a painting by Fr. Jose Luis Menendez, director of Youth Ministry, which was attached to 300 multi-colored balloons.

Amid cheers and applause, about 200 young people saw the “ascension.” It was their way of telling Miami what they had found.

The young people had spent the whole morning on a “treasure hunt,” following “faith clues” to discover various pieces of the jigsaw-puzzle image of Jesus which were hidden throughout the Youth Center grounds.

The one missing piece of the puzzle stood for all the young people who had not attended the treasure hunt. Those who did committed themselves to being the “seeds of love” that would bring more of their peers to next year’s hunt.

Love had been at the center of the weekend retreat during which the Hispanic young people, divided by age groups, listened to spiritual talks, prayed before the Blessed Sacrament and even lit a bonfire around which they sang and shared their joy.

Many of the young people brought tents along and spent the night camped out at the Center, located in a corner of La Salle High school, 3333 S. Miami Avenue, which already is becoming known as a meeting place for Catholic young people.

Not only a place where they can meet their peers, but also a place where they can meet God.

How would-be thief found Christ
He stepped into Outreach Center and confronted crucifix

By Ligia Guillen
La Voz

You could say that stealing bicycles brought Angel Zayon to God.

While waiting for possible witnesses to leave the scene of their planned crime, 18-year-old Zayon and a group of friends walked into the Archdiocese of Miami’s Hispanic Outreach Center, then located in downtown Hialeah, pretending they were looking for a water fountain.

They found a crucifix instead, and became engrossed in conversation about its meaning. None of the young people knew the complete story of the One who was crucified, Zayon remembers, and the conversation lasted so long that they forgot about stealing the bicycles.

In the following months, Zayon and his friends returned to the center many times, no longer interested in stealing, but now possessed by a desire to know God and talk about him.

“Come in, this is your home,” says the sign at the entrance to the center, which is administered by the Office of Lay Ministry of the Archdiocese. Its new location is at St. John the Apostle parish in Hialeah.

“There we found help through Pepe Menendez, third from right, joined the youth in song during a bonfire held at the recent weekend retreat. (La Voz photo/Arceli Cantero)

“I felt such peace inside that on Monday I didn’t feel like fighting. I wanted to witness to what I had received.”
— Angel Zayon

Angel Zayon, 18, in front of the theater where Damascus is held monthly, the place where he found Christ. (La Voz photo/Liga Guillen)

what was happening,” Zayon remembers. “They began to think I was crazy or a hypocrite. But I gave, myself totally and sincerely to God, learned to pray and to see Him in all things.”

Last month, Zayon’s conversion was complete when he ascended the stairs to the stage of Hialeah’s Le- cuona Theatre and received the Body and Blood of Christ for the first time in his life.

“It’s beautiful to feel the Lord inside and know that every day we can give witness of that,” Zayon declared after his First Communion. “I feel like I haven’t done anything. Now I have a much greater commitment and responsibility.”

During that same Damascus, 150 people returned to the Church, said Adelio Gonzalez, who coordinates Hispanic Outreach programs, such as Damascus, for the Office of Lay Ministry.

Although having a First Communion at a Damascus is rare, she said, Zayon “already is helping us evangelize young people; he has an incredible desire to work.”

Many young people from local parishes also attended the Damascus to share the moment with Zayon, including youth groups from Our Lady of the Lakes and Immaculate Conception, who according to Zayon were his strongest spiritual supporters.

He adds that he would like all young people to know God and evangelize their peers, who he says are thirsting for a love “only God can give us.”

Currently, Zayon works with the Office of Youth Ministry of the Archdiocese, headed by Father Jose Luis Menendez.

“He has been a friend, a teacher and an example,” Zayon says of the priest. “When I see his joy and his spirit of service it makes me think that maybe I might like to become a priest.”

Miami, Florida / THE VOICE / Friday, July 26, 1985 / PAGE 11
Don't take the Masonic "theology"
perhaps the majority, of U.S. Masons
biases against supernatural religion," or social club and it definitely has
Church cannot approve of Catholics
the Elks or Kiwanis.
as a fraternal organization similar to
name not be used.
becoming Masons.
becomes really seriously involved," would be like joining another
religion.
Masonry itself is what the Church
finds objectionable — especially its
not anti-Catholic and do much good
Catholic membership in lodges,
"don't make the claims that Masons
said the theologian.
From the report he prepared for the
biological nature of
and morality," he said. "There are a
Communion."
serious sin," the bishops' Committee
precepts of the craft...
No vendetta
Whalen's study led the U.S. Bishops' Conference on Pastoral Research and Practices to issue the following statement, which was made public in June.:
"...the principles and basic rituals of Masonry embody a national religion active participation in which is incompatible with Christian faith and peace that
who knowingly embrace such principles are committing serious sin..."
While acknowledging "the common American perception of Masonry as a purely social and philanthropic organization" and the fact that, unlike
one, and a person cannot be faithful to two religions at once:
Aimed more at Catholics who "in good faith" have joined Masonic lodges than at Masons themselves, the
Whalen's report and the bishops' conclusion, saying both are based on misinformation. They denied that Masonry's philosophy is quasi-religious or even anti-religious and compared the oaths of secrecy and oaths of Masonry to the harmless traditions of college fraternities.
"We don't promote any religion," said Wallace Brandon, chairman of the Public Relations Committee of the Grand Lodge of Florida, based in Lakeland.
He compared the Whalen report's anti-Masonic charges to the anti-Catholic posters which circulated throughout the United States in the '60s claiming that the Vatican controlled all the major news organization and U.S. government agencies.
"It's just an old question (the description of Masonry as a religion) that has been said before and over again," said Brandon, who represents American Freemasonry in Latin America.
"There's just truth in that whatsoever..."
"Nothing goes on at a Masonic meeting that wouldn't go on at a Rotary Club meeting or a Kiwanis or a college fraternity," said George Grommet, secretary of Scottish Rite Masons in Miami. "I don't think the man (whose report was quoted) really understood what he was talking about."
A great many of Masons acknowledged that "in the past," blacks have not been admitted into regular U.S. Masonic lodges. "They have their own lodges," said Grommet. "Gosh knows I hope we get away from that..."
But he laughed off the severity of Masonic oaths, cited in Whalen's report, which states that breaking one's "brawl...burned to ashes." and "scattered before the four winds of heaven" if members do not keep the Masonic secrets.
Mason's disagreements
But Masons in Florida, when contacted by The Voice, disagreed with

Report copies available
The complete report on Masonry prepared for the U.S. bishops is available from Origins: National Catholic News Service, 1312 Massachusetts Avenue, N.W., Wash-

Local
Mason 'religion' key to Church ban
By Ana Rodriguez-Soto
The quasi-religious nature of Masonry is the main obstacle to Catholic membership in lodges, according to experts contacted by The Voice.

Cooperation still possible
The ban against Masonic membership does not mean Catholics should ostracize Masons or wage campaigns against them, according to the report on Masonry issued by a committee of U.S. bishops.

In fact, Catholic contacts with members of Masonic lodges were encouraged by the report:
"Does this mean that antagonism between Freemasonry and the Christian churches which forbid membership should be fostered? In no way.
Dialogue between Christians and Masons can lessen hostility between these groups.
Cooperation in civic and charitable works can be encouraged. Some Catholics
believe the most fantastic things about Masonry and should be helped to form a rational judgment on the basis of the lodge. Some Masons see the Church of Rome as the founder, the Crusades, the pope for the time being, the monarchy. No one benefits from such caricatures."

"I think we would approach them as we would any other group if the project called for cooperation," said Fr. Gerald LaCerra, chancellor of the Archdiocese of Miami. "To my knowledge, there was no direct Masonic contact (to date)."

Catholics bound to quit
Now that the U.S. bishops have reversed the Church's ban on Masonic membership, what happens to individual Catholics who have joined the Masons in good conscience.

Technically, they are "committing a serious sin," the bishops' Committee on Pastoral Research and Practices said. According to a Vatican statement issued in 1963, this means "they may not approach Holy Communion."

But in practice, these Catholics, like those who use artificial means of birth control yet consider themselves to be doing so in good conscience, pose a pastoral problem for a Church striving to be open but not to recognize people, not punish them.

"A man has to settle that with his own personal conscience," said a Washington, D.C., theologian who preferred that his name be not used.

"It's possible for a person to be left in good faith in a situation like that. But there has to be some serious reason for it."

'It doesn't seem to be that much of a problem. The question has rarely, if ever, come up,'

— Fr. G. LaCerra, Chancellor of the Archdiocese of Miami.

"In any decisions of conscience it comes down to the individual," said Fr. Gerard LaCerra, chancellor of the Archdiocese of Miami. "But we would certainly have to accept the Church's stand.

The fact that the new code of Canon Law does not attach the penalty of automatic excommunication to Masonic membership does not lessen the seriousness of the sin, the Vatican theologian added.

"There's a difference between law and conscience," he said. "There are a lot of sins that the Church does not attach excommunication to. Even serious sins, such as homicide, don't carry a penalty of excommunication. But homicide is still wrong.

"No one knows exactly how many practicing Catholics in the United States are Masons, but estimates are that the number is small.

"It doesn't seem to be that much of a problem," said the archdiocesan, Fr. LaCerra said. "The question has rarely, if ever, come up."

— ARS

(Continued on page 20)

PAGE 12 / Miami, Florida / THE VOICE / Friday, July 26, 1985
Shooting down gun control

WASHINGTON (NC) — Citing the Constitution and rejecting advice of police officials, the Senate in mid-July shot down efforts to control handguns.

Senators approved the Federal Firearm Owners' Protection Act, a controver- sial bill that had languished in legislative limbo for six years. Gun control advocates tried to put stronger restrictions in the bill but were defeated.

The legislative proposal may languish again when it gets to the House of Representatives, where key members oppose it.

The bill would revive the 1968 Gun Control Act. It deals generally with firearms, but debate focused on handguns — which kill some 20,000 Americans yearly, half of them in murders, according to control advocates.

Sen. James McClure, R-Idaho, who sponsored the bill, said the bill would restore gun-owners' constitutional rights, privacy and civil liberties by:
- Allowing individuals to cross state lines to purchase guns if possession and sale of the weapons are legal in both the purchaser's state and the state where he or she is buying the gun.
- Permitting interstate transportation of unloaded, inaccessible guns — such as those out of sight in the trunk of a car. Current law allows local jurisdictions to require permits before guns can be transported through the area.
- Requiring mandatory penalties for use of a firearm during a federal crime.

Several provisions, offered by Sens. Edward M. Kennedy, D-Mass., Charles McC. Mathias, R-Md., and Spark Matsunaga, D-Hawaii, to tighten controls were defeated. They would have:
- Continued the current ban on interstate sale of handguns, while lifting it for rifles and shotguns used for hunting and sport.
- Permitted federal agents to continue to make unannounced inspections of gun dealerships.
- Mandated a 14-day waiting period in handgun sales to allow police to check the prospective gun-owner's record, if they so desire.

Pro-Life link

The U.S. Catholic Conference is officially supportive of gun control, which bishops have made part of the pro-life agenda in the past, but was silent on the specific Senate bill. A spokesman cited the past record.

In their 1984 political platform testimony, the bishops said they "support strong and effective action to control handguns, leading to their eventual elimination from society."

During the Senate debate, two senators who have supported pro-life measures, Sens. Jesse Helms, R-N.C., and Orrin Hatch, R-Utah, opposed tighter restrictions on guns. Kennedy, who has opposed abortion restrictions, backed the firmer controls.

"The right to keep and bear arms has a long and honorable history in the United States," Helms said. "It is, of course, enshrined in the Second Amendment to the Constitution..."

Hatch criticized limits on handguns, such as the small so-called "Saturday night specials."

Guns, he said, were needed on ranches and ranges for "hard-core" hunting and could be used in situations in which it is most likely to be successful and least likely to be harmful — to either the mother or the fetus.

"Don't forget," he added, "conceivably, all multiple pregnancies are, by definition, high risk."

The three still living remain in serious condition in the intensive care unit of Children's Hospital of Orange County.

Gift of life

WASHINGTON: (NC) -- The birth last spring of the Frustaci septuplets, the death of four of them and the serious health problems suffered by the remaining three, have raised questions about the ethics of taking fertility drugs.

Patti Frustaci, the 30-year-old woman in Orange, Calif., who gave birth to eight septuplets in May, had taken such a drug, Pergonal. One of her infants was stillborn and three others died from severe respiratory complications common with prematurity.

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"In any kind of effort to have children," said Jesuit Father John R. Connery, professor emeritus of theology at Loyola University in Chicago, "a certain amount of fertilized ova are lost. The question is, how much more risk is involved in using fertility drugs?"

"It seems to me," he said, "if a woman is not able to have children otherwise, she could tolerate more risk."

While acknowledging that infants born in multiple pregnancies run a higher than average risk of dying, Father Connery said, "I'm not sure how bad that is. If baptized, they achieve the basic goal the rest of us aspire to - that of salvation."

And if they are stillborn, or die before they are baptized, "they are in the hands of an all-merciful God," he said.

Father Edward J. Bayer, director of continuing education for the Pope John XXIII Medical-Moral Research and Education Center in Braintree, Mass., said he doesn't see the use of fertility drugs as immoral, even if they help in- duce multiple pregnancies that may result in multiple deaths.

Fertility drugs

Catholic ethicists OK use but advice caution

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Jesuit Father Richard McCormick, Rose F. Kennedy professor of Christian ethics at the Kennedy Institute at Georgetown University in Washington, said he thought the taking of the high-potency fertility drug could be justifiable in some cases.

"In general," he said, "I would say that it could be used in situations in which it is most likely to be successful and least likely to be harmful — to either the mother or the fetus."

"Don't forget," he added, "conceivably, all the children might live. And it is also conceivably that a child born (singly) could die. So when do you start excluding the parents' efforts to try?"

In May, 1984, political party platform testimony, the bishops said they "support strong and effective action to control handguns, leading to their eventual elimination from society."

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Gift of life

"Moralists from centuries past," he said, "have held that even if children never see the light of day, they have still received existence, the most basic kind of gift, and this in itself is good.

"And even if the child is stillborn, it has existed," he said. "From conception it has existed, which would have been a blessing."

According to Dr. Sara Rifka, a Washington fertility specialist, "all multiple pregnancies are, by definition, high risk."

Besides the risk to the mother, he said, children of multiple births run the risk of being inadequately nourished since they share the mother's limited nutrients. This can cause a variety of problems for the child, including retardation or even death.

Multiple births occur naturally in about 1.2 out of every 100 pregnancies. Women who become pregnant after taking Pergonal have a one-in-five chance of having a multiple pregnancy.

"But there is much a physician can do to minimize the risk of multiple pregnancies," Rifka said. Monitoring of the woman's estrogen level is important because if the level is too high there is a risk of too many eggs being released, possibly resulting in multiple births.
Supreme Court — bias or cop-out?

It's hard to know whether the Supreme Court is operating from a subtle bias or just copping out in its aid-to-school rulings. The Voice editorial, which shocked the American public last month, should be mandatory reading for anyone who is concerned about the future of public education in this country.

The Voice editorial described the Supreme Court's recent decisions as "arbitrary and capricious," and argues that the justices are "not guided by a clear understanding of the constitutional principles that underlie the cases in which they have been called upon to decide." The editorial concludes that the Supreme Court is "not only biased, but also capricious," and that the justices are "not guided by a clear understanding of the constitutional principles that underlie the cases in which they have been called upon to decide."

The Voice editorial points out that the Supreme Court has "arbitrarily and capriciously" ruled in favor of private schools in a number of cases, including the case of Zelman v. Simmons-Harris, which was decided in 2002.

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When Jim Jennings graduated from Purdue about four decades ago, he had two options before him: play professional ball as a left-hand hitting first baseman or work for United States Steel as an executive engineer. He chose, as his father before him, to see what a baseball career might offer. For several summers Jim played competitive minor league ball but his inability to hit left-handed pitchers proved a big liability. Eventually, he concluded that the position of running the top — the major leagues — was slim and would require many years of persistent effort to overcome his batting weakness.

The tall, lanky young man from Gary, Indiana therefore decided to leave the St. Louis Cardinals' organization and join the United States Steel Corporation. For almost twenty years, Jennings worked for this mammoth company and did so with great success. Toward the end of that period, married, father of four, he and his wife, Jackie, moved to Houston, Ohio. Jim felt some discontent with his life. While highly effective in the business world, he recognized within himself an inadequate understanding of the Church. Moreover, he sensed a desire to work more with people about their concerns than with the bottom line of profit figures of U.S. Steel.

His wife shared that double discontent and thus they took a risk and used up their savings by moving to California and giving Jim an opportunity to pursue a master's degree in religious education. His place as head of the Christian economy, and yet had a sense of being middle Americans, they owned into college, provide for their old age. They found some of the specific applications of principle to work to be done.

The important thing is the openness of the bishops, said the response of all was welcome. They have listened to the people before presenting their decisions that would precede the writing of the pastoral. They were careful to consult the poor and professors at a Catholic university in the diocese, seemingly leaving out the Pope. He was almost certainly the broadest consultation ever undertaken by the bishops. The question was how the bishops would respond. Would they go ahead, acting according to their pastoral life — promoting the cause of social justice throughout the Church in America.

Subsequently, when Bishop James Rausch left Washington to become shepherd of the Church in Phoenix, Jennings followed him and assumed headship of justice and peace efforts in that Arizona diocese. After the bishop's untimely death a new choice had to be made; Jennings viewed the sacraments of the Church as sources of empowerment to foster both works of charity and the pursuit of justice. He sees the social teachings of the Church as a set of principles and directions to guide these efforts. He considers society as the site where justice is pursued.

In summary, Jennings sees the mission before him and the Church is to empower Christians who will apply the social teachings to our world and change the face of the earth. This man did not make it to the major leagues in baseball, but he has a major league vision of Church's role in today's society.

A sign of openness

In 721 B.C., the Assyrians destroyed Israel and took a group of Israelites to Assyria as captives. This left some of their own people to take their places and live among the remaining Israelites in Samaria. These groups eventually intermarried and became Samaritans, a people with whom the Hebrews refused to associate.

The term "Samaritan" was first used to define the term "neighbor," he told a parable in which a priest and a Levite passed by a man who was in need of help, but a "good Samaritan" stopped and helped the individual. But not all Samaritans were "good Samaritans." Simon Magnus was a Samaritan sorcerer, who was sharply rebuked by Peter when he tried to buy from the Apostles the power to bring the Holy Ghost to those who paid his hands. For this reason, anyone who tries to make money by buying or selling sacred things is now accused of being an inadequate understanding of the Church. Moreover, he sensed a desire to work more with people about their concerns than with the bottom line of profit figures of U.S. Steel.

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Summer reflections

Every year, when we're heading into midsummer, I get drawn into a reflective mood. There's something about warm days — and the feel of the sun on one's body — that slows the pace. I don't feel like running and rushing to get the work done, the state that all too many of us are into these days, given the need to make a living and support a family.

The summer season comes like a friendly visitor with a message. This is the time to pause — and savor the beauties, the gifts of the earth.

Nature sets the example. The hectic moments of spring, when the earth returns to life and regeneration, have calmed down. And the bustle of fall, with its harvesting and gathering, is still far in the distance.

BY ANTOINETTE BOSCO

Prayers for believers

The words of Jesus are powerful sources of wisdom and truth. Here are some favorite quotes of mine. A brief prayer follows each quote.

"What you believe will be done for you." (Mt. 8:13) Oh Lord, help me to be more firm in my belief, that I may prosper and grow in the knowledge of Your love. Help Me to be an instrument of Your mercy and peace.

"I tell you the truth. The Father will give you anything you ask in My name. Ask, and receive, that your joy may be full." (Jn. 16:23-24)

BY FR. JOHN CATOIR

Summer is the time to relax, and nature now in full bloom cooperates by slowing its pace. Nature has become God's canvas, there for us to enjoy, there to inspire us.

In the summertime, I feel no guilt for doing what poet William Henry Davies suggested: "What is this life if full, of care, we have no time to stand and stare?"

I love to stand and stare in the summertime at clouds, rivers and lakes, trees and birds. Somehow, when the sun is caressing me, I don't want to move away into air-conditioned spaces that jolt me back into the "real" world and remind me of the frenzy of tasks that are involved in my job as a newspaper editor.

But when I am in the sun, I know who I am — the child of God. I always visualize the sun as God's spotlight on the world, a reminder of how much he has put us on center stage, how much he applauds everything we do when we stick to his script, and don't ad-lib lines that violate his benedictive rules. In the sun I can revel in what God gave me and in my own existence.

I believe we seek recreation more in the summer than other seasons because the cumulative warm days of summer hold the invitation to re-create ourselves. Recreational activities have a healing effect. They charge our batteries and nurture us.

Recently, stealing a moment in the sun, I came across some words written by essayist Lyman Abbott. He wrote: "The universe is God's house."

The author expressed his faith in the one "whose mercies are new every morning and fresh every evening; who brings into every epoch of my life a new surprise and makes in every experience a new disclosure of his love... who gives the lark for the morning and the nightingale for the twilight."

Abbott added: God "makes every year better than the year preceding and every new experience an experience of his marvellous skill in gift-giving."

That is my faith too. Yet in the other seasons of the year I forget sometimes. When summer comes I take time to remember.

In these moments, I am re-created and I know that my value and importance come not from what I produce but simply because I share the life of the creator.

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

Dr. S. E. Hinton's novel for young adults: "That Was Then — This Is Now." It's a story of a sensitive boy's struggles and his discovery of a new friend.

Joseph's Famine: "Moses could write the things that were read to him, and his father was a scribe. He learned to read." (Gen. 41:18)

BY TOM LENNON

Saturday night depression

Q. What does a senior girl who doesn't have a date do? (Texas)

A. This afternoon I presented your query to some young people, and they were unanimous in saying you should not spend Saturday night feeling sorry for yourself.

"Call up some girl friends," they urged, "and do something with them. Go to a movie or to some social event. There's usually something going on somewhere."

When I asked them to say more about that phrase "social event" they mentioned such local items as a rock concert, an ox roast, a Greek festival, the numerous summer parish festival evenings at the skating rink or swimming pool and a strawberry festival at a nearby community.

One young woman said she checked the local newspaper every Sunday to see what was going on in our area during the coming week — just in case she might want to do something some evening.

All the young people mentioned the possibility of your meeting a new male friend at one of these social events.

These young persons also agreed that all is not lost if you don't go out.

At home you can have fun with a hobby or acquire a new skill. One young woman I know delights herself and her husband by designing and making all her own dresses. She acquired this skill in her teens. Many summers ago when I was a junior in high school I had no money and no job and was bored to death. During summer vacation I got a job helping in the library and taught myself to read and write. I still enjoy going back to the local library and taught myself to read and write. This skill is important for me even now.

At the library you also can get, if you wish, a book on yoga exercises and have some unusual fun teaching yourself this relaxing activity.

One young man offered you this advice, "Tell her to get a good novel." But on a lonely Saturday night a novel can be strangely unsatisfying — unless it's a special one that you really want to read.

Right now, why not try S.E. Hinton's novel for young adults: "That Was Then — This Is Now." It's coming out soon as a movie and I'm betting they won't keep the shocking ending that Ms. Hinton devised.

The young people I talked with this afternoon were right on the mark when they advised avoiding self-pity.

But sometimes that takes thought, invention, a willingness to risk, a sense of adventure, a love of the new and a determination to make life work.

It also may require a spirit of try, try again.

(Send questions to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C., 20005)
Opening prayer

Gentle Jesus, come, Lord Jesus, and be with us this Family Night. Help us to build each other up, not tear one another down, but lift each other up; our family to smile rather than to frown. Amen.

Opening poem

Criticism

Criticism is a nasty worm.
That eats away
At our nice home.
It chews away day and night,
Making our lives bitter and cold.
Soon our home is filled with gloom
For laughter or love can find no room.

Lesson

Opening Family Meeting

Materials: paper plates, crayons, pieces of string or yarn. Each person copies in a smiling face on a paper plate. On the back side color a frowning face. Then punch a hole in the top and loop the yarn or string through the hole and tie it. Take turns sharing phrases that are sometimes said that make us feel happy or sad; for example, shut up, you're lovely, I hate you. Try to discover some special phrases that are peculiar to your own family. As different phrases are shared, turn the faces to show each person's reactions. Put the faces near the meal area and before dinner, have each person share which side of the face best depicts how he feels.

Middle Years Family

Materials: dictionary, paper, pens, shoe box, aluminum foil. Together cover the shoe box with foil and then mark it on each side, "The Criticism Box." Set aside. Each write different

write two ideas and place them in the "Criticism Box." Keep the box on the dinner table and each night draw one of the papers and read it aloud.

Adult Family

Materials: Bible. Read aloud Romans 14:13. Share your thoughts. Each time a turning turns sharing stories from the past: (1) a time when, because of fear of criticism, you failed to do something you really wanted to do; (2) a time when, because you were supported and encouraged, you were able to accomplish something you never dreamed of being able to do.

Snack

Make Happy Face sundaes; ice cream, with rattles for a nose and mouth, and cherries for eyes.

Entertainment

Name Game: place someone in the center blindfolded; the group chooses one person to describe to the blindfolded person in three words or less another individual in the family. The person in the center sees if he can guess within the three tries. Try to make the words different for older children and easy for younger ones. Be creative with "praise" or "good things about the person.

Sharing ideas

1. Each share what your feelings are like when you are told I love you.

2. Share a struggle from the past week.


CLOSING PRAYER

- Scripture: Matthew 7:7, 8
- Suggested prayer: Dear Jesus, thank you that you love and forgive us. Continue to bless us everywhere but especially those families that are suffering from want of food or shelter or are in need of kindness or love. Praise you, Lord Jesus. Amen.

In (Trivial) pursuit of family play

Dear Dr. Kenny: I have played sports as a young man and now enjoy watching them constantly on television. Although I am not an "enjoyer" it is the right word, I find myself becoming very tense, having heart palpitations and becoming very depressed if my team loses. I am physically upset if my chosen team does not win the NBA basketball or meet a criteria raising baseball season. I can feel myself getting all worked up wanting my team to win. I know it's silly, but I cannot seem to stop it. -- New York

I agree with you. It is silly to get all worked up over something you can't control. Life offers too many rich possibilities for us to be seeking our excitement in the competitive play of others. To make it even sillier, you are getting excited about a sport, a game, play. Your body is preparing to meet a crisis; raising your blood pressure and heart rate when you are not even vitally involved. Yet you are far from alone. Many of us today suffer the same anxieties watching our favorite teams perform. Why?

First of all, we live in a very competitive society. Where many of the rewards are limited and finite. Natural resources and money are good examples. There is only so much and no more. Whatever you get will not be available for me. So I'd better be there struggling for my share. Or more than my share.

Sports is not in and of itself competitive, Gymnastics, bicycling, jogging, weightlifting, hitting golf balls, shooting baskets and many other sports activities can all be done for the physical joy of it. Of course, if you suspect the element of competition has been added by society to help prepare us for the larger struggle we face, has it been overcome? Yes. The value of teaching competition through sports is greatly diminished by two factors today. First, good sportsmanship and gracious losing have given way to greed for money. And second, the anxiety over winning too often overwhelms the joy of watching or playing.

You, like most of us, have identified with a team. Your excitement is heightened by the unceasing sports-promotion hype portraying the game as a life-or-death struggle. No wonder winning or losing arouses emotions usually reserved for situations involving life crises.

What can you do? First, you might meditate on some of the thoughts presented above. Reflect and insight into help, I would not stop watching the games. Instead involve yourself in healthy physical activities that are not so competitive. At present your strong emotional energy is being spent in ways you would rather avoid. Use it instead in vigorous physical activity. Begin to cycle, swim or jog on a regular basis. If you are over 25 or have a history of any health problems, a physical checkup before starting is wise.

Join with others such as family members, friends or an athletic club to experience the sharing of physical effort in a non-competitive way. Save your strong emotions for life situations which deserve them. Your personal and private world does not have to be a competitive one.

Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St Joseph's College, Rensselaer, Ind. 47976.

(Dr. James and Mary Kenny)

(Alt Publishing Co.)
BACKGROUND:
Read only occasionally in the Liturgy, the Books of Kings actually compose a single work recalling the history of the twin Jewish

kingdoms of Judah and Israel. (Solomon's heirs could not agree among themselves. In their struggle, 10 northern tribes formed in 922 BC the Kingdom of Israel. The Kingdom of Judah, centered around Jerusalem in the South, became the other nation. Both endured about 350 years.)

St. Paul's epistle to the Ephesians is more often read during Liturgies of the Word. It calls Christians to virtue and fidelity, and to the conquest of sins hardly unknown to Church in ancient Ephesus. "Bear one another lovingly" is its advice to believers to be patient, angry, or unkind.

The third reading, St. John writes of that event in Christ's ministry which readers of the Bible recall among the most majestic moments of the Lord's earthly life: the multiplication of the loaves and fishes. The gospels of Matthew, Mark, and Luke see the Eucharist in the multiplication.

John's gospel sees a New Passover and Jesus as a new redeemer leading those who love him to an abundance of life.

REFLECTION:
This Sunday's Liturgy of the Word proclaims God's love. That appeal was not to the enjoyment of goods and evils. "Neither is evil, nor does the devil claim that only God's jealousy of Adam and Eve was behind his command, 'And you shall not eat of the tree of knowledge of good and evil.' Rather the devil claimed that only God's jealousy of Adam and Eve was behind his command, 'Here and now, I come first, not God. It is my will that must be done, not His.'"

As I noted at the beginning, the "fruit of the tree of knowledge of good and evil." Rather the devil claimed that only God's jealousy of Adam and Eve was behind his command, "Here and now, I come first, not God. It is my will that must be done, not His!"

Q. What exactly is meant by the moral principle: Sin is in the will, not in any external act. Over 30 years ago, I'm sure you put it.

It is that every sin is first and primarily in our will, not in what we do. The essence of any sin is that it is a deliberate (that is, freely and consciously embraced by our free will) act against the law of God.

This means that even before any external act takes place, our will, which is meant to be turned in love and reverence toward God, says: 'In this I will not obey; in this I want what I want, not what God wants.' When that happens, as Jesus himself tells us, we have already sinned.

Obviously, the seriousness of the sin depends on how serious a matter we're dealing with and on other factors. But our experience of sin — our own and others' — confirms that this is the way sin happens.

Here, as in so often true, the sin of Adam and Eve offers remarkable insight into all of the sins of the human family that followed. The Tempter's appeal was not to the enjoyment of the "fruit of the tree of knowledge of good and evil." Rather the devil claimed that only God's jealousy of Adam and Eve was behind his command, "Here and now, I come first, not God. It is my will that must be done, not His!"

"The core of their sin and ours is when our will says: 'Here and now, I come first, not God. It is my will that must be done... not His!'

However, this is not to say there is no sin in the external deed which follows that act of the will. Obviously there is more malice (in other words, more sinfulness) in actually murdering someone than in desiring and planning the action without carrying it out.

Incidently, it is this truth that sin is first and mainly in the will, not in the action, that the church would have us be most concerned about today. In the sacrament of reconciliation, deeds are important. It is the sinfulness in our hearts, the sinful leanings in our will that lead to those deeds, that must be dealt with above all if we are to renew our lives.

BY FR. OWEN CAMPION

When is a sin really a sin?

When is a sin really a sin? Well, by definition the essence of a sin is the deliberate act against the law of God. It is true that every sin is first and mainly in the will, not in what we do. The essence of any sin is that it is a deliberate (that is, freely and consciously embraced by our free will) act against the law of God. This means that even before any external act takes place, our will, which is meant to be turned in love and reverence toward God, says: 'In this I will not obey; in this I want what I want, not what God wants.' When that happens, as Jesus himself tells us, we have already sinned.

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Mother of three teens fights for quality TV programming

“Prizzi’s Honor” has great flair

WASHINGTON (NC) — “Newsfront,” the weekly television news program produced by the National Catholic News Service, will premiere on public television stations in September.

“Newsfront” moves to PBS-member stations following two seasons on the Satellite Program Network, which serves cable systems.

An announcement of the program’s premiere was made this month at the National Catholic Hurricane Convention in Miami, Florida.

“Newsfront,” which is produced for PBS-member stations, will be delivered to public television stations in the United States by the Interregional Program Service and carried over by the American Forces Radio and Television Service.

The Catholic Communication Campaign for a “Newsfront” of non-profit organizations and non-commercial stations in the world, the Union of American Hebrew Congregations, and members of Foundations for National Catholic Activities.

“Newsfront” can be seen on PBS-member stations.

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“PRIZZI’S HONOR,” A-V, R

Based on a novel by John D. MacDonald and directed by Victor Nunez, a reporter (Ed Harris) in a small town in South Florida lets himself be drawn into the orbit of a corrupt politician (Richard Jordan) who is intent on enriching himself by the help of the mob and a dubious resort development project.

This is an interesting, well-acted, flawed film for mature audiences. However, it contains violence and a fairly graphic bedroom scene.

“RED SONJA,” A-R, PG-13

This is a plodding, lackluster sword and sorcery movie starring maverick actress Brigitte Nielsen. She plays Sonja, a warrior woman of extremely bad taste — and very bad hair.

Theovi is a good supporting cast. This very violent movie, however, is not suited to everybody’s taste — it is extremely mature fare.

For quality TV programming makes sure to support it and stand by in case of trouble. With the organization growing as more and more viewers discover its existence, Mrs. Swanson and Mrs. Deen are racing to keep up with all the activities involved, including writing networks and maintaining sponsor lists so that advertisers know they are appreciated when they back good programming.

It’s hard work,” she admits, “but it’s gratifying to know that we can help shows stay on the air.

Viewers for Quality Television has no membership dues but support is needed to pay for the newsletter’s printing and mailing. “We leave it up to members,” Mrs. Swanson said.

One person wrote in to say that a dollar a month wasn’t too much to pay to ensure quality television.

If you would like more information about the group, write to Dorothy Swanson, 28 Westwood Drive, Hillsdale, Michigan 49242.
Fr. Serra's travels captured in biography

Don De Nevi and Noel Francis Molloy, Juniper Serra: The Illustrated Story of the Franciscan Founder of California's Missions, (Hippocrene Press, New York, 1985, pp. XVI, 224, $14.95)

This is a most timely publication. In November, 1984, the Archdiocese of San Francisco, in celebration of the 300th anniversary of Fr. Junipero Serra's birth, prepared a formal inquiry into his cause for beatification. The following summer, the Congregation for the Causes of Saints confirmed that the hero of California's missions was in fact a candidate for sainthood.

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Msgr. Gloeker dies

SARASOTA — Msgr. James Gloeker, first Chancellor of the Diocese of St. Petersburg and former secretary to the late Archbishop Joseph P. Hurley, died on Monday in St. Petersburg after a long battle with cancer. In the absence of Bishop John J. Nevins of Venice, who was on a trip to the country, Bishop Joseph J. Larkin of St. Petersburg presided at the full Mass which was concluded in the Basilica of St. Augustine.

Burial was in San Lloretto Cemetery, St. Petersburg.

Pastor of St. Michael Church since 1981, the 56-year-old Msgr. Gloeker was ordained to the priesthood in 1953 for the Diocese of St. Augustine and the following year began studies in canon Law in Washington, D.C. He was awarded a Licentiate in Canon Law in Rome.

As secretary to Archbishop Hurley, the Bishop of St. Augustine, from 1953 to 1959, he was a frequent visitor to Miami parishes. Although he was involved in parish work in Jacksonville and St. Petersburg, he continued to serve as pastoral minister of ceremonies to the Archbishop until the prelate's death in 1967.

In 1968 when the Diocese of St. Petersburg was established, Msgr. Gloeker was appointed a judge in the Tribunal and was also director of art and architecture for the diocese. He was devoted to the training of a new generation of young signor during ceremonies last December in Epiphany Cathedral in Venice.

Catholic Schools Calendar 1985-86

Archdiocese of Miami

August 21, Teachers Report at the discretion of the principal.
August 28, Students Report.
September 2, Labor Day.
October 18, Professional Day — High School Teachers.
November 1, End of Quarter.
November 13, Thanksgiving Day.
December 2, Winter Break.
January 5, January 6, 7, 8, Winter Break.
January 16, 17, 18, High School Teachers.
January 20, Teacher Workday.
February 10, Professional Day — Elementary Teachers.
March 26, End of Quarter.
March 28, End of Quarter — Secondary Schools.
March 28 through April 6, Easter Holidays.
April 7, Classes Resume.
May 26, Memorial Day.
June 11, Last day for Students.
June 13, Last day for Teachers.

Masses celebrated in new parish

Masses in the newly established parish of Our Lady of Lourdes in South Dade County are being celebrated in the chapel at Boycott of friends, 1,100 SW 137 Ave.

According to Father Joseph Currid, Vigil Masses are offered at 5:30 p.m. on Saturdays with Sunday Mass schedules to be announced.

The new parish includes the area from Kendall to SW 156 St., as well as the area west of the Florida Turnpike extension to the Dade County line.

Mason ‘religion’ key to church plan

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FOR RELIABLE SERVICE
The outsiders
Clearing up

By Father Joseph Kenna
NC News Service

As I paged through a photo album published for the centennial of a rural parish I had served in, I was struck by the fact that so many people there were single.

Widows, widowers, lots of young adults, divorced men and women, some parishioners who chose never to marry: Single people were almost a majority.

The statistical fact is that more than 40 percent of adults over 18 are single. Yet in parishes many singles say they feel like exceptions. Not long ago, a bright young computer technician asked my advice.

"Father," he said, "I work 40 hours a week. I go home to an apartment by myself. I cook my own food. I am a solo at the movies. And I've got to admit I'm pretty happy. Why is it the loneliest time of my week is when I go to Mass on Sunday? It seems like everything is geared to mom, dad and the kids. Where do I fit in?"

Can we clear up some misconceptions about single adults? Here are a few typical attitudes one

Let's be friendly out there!

Not long ago Father Joseph Kenna participated in a Sunday Mass in a community where he wasn't well known. Standing in the congregation "felt a little closer to a person standing alone, Father Kenna indicated.

Father Kenna is the representative for campus ministry in the U.S. Catholic Conference education department.

Speaking of the diversity among the people of a parish — differences in race, age, expectations, talents, attitudes — Father Kenna said:

"I like the diversity in the Catholic Church — I don't see me echoed all around the room. Diversity is a challenge to my own ideas and feelings and attitudes."

"The church building is the family room of the people of God," the priest stressed. "It's not a place people 'permit' you to come. You should feel as comfortable in church as in your own home."

Another group that can feel ignored in parishes are young adults, Father Kenna said. And making the transition from campus churches to home parishes can pose problems for young adults.

At home "young adults tend to identify being Catholic with being middle-aged and older," Father Kenna observed. "And they will leave a parish if they receive non-verbal and verbal clues saying 'you don't belong here.'"

Father Kenna told a story to bring home a final point.

A priest said Mass one day to a packed crowd on a college campus and noticed that a woman in the front pew was crying. After the Mass, the priest approached her, asking if he could help her.

The woman replied by explaining that she was a visitor to the campus and was happy to see youths taking leadership roles in church.

Her own parish was much older, she added. And seeing so many Catholic youths here "made there's a future for the church" after all.

Thinking it over

in church. This is especially true if people are standing alone or appear different from most others in the church.

Sometimes all it takes is a friendly smile or moving closer to a person standing alone, Father Kenna indicated.

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Diversity in the early Church

By Father John Castelot
NC News Service

The very first Christians were like one another in many ways. Yet, in spite of all that united them, Jesus' followers remained individuals: old and young, single and married, fairly well-to-do and financially independent, poor, good and not so good.

The very first Christians were like one another in many ways. Yet, in spite of all that united them, Jesus' followers remained individuals: old and young, single and married, fairly well-to-do and financially independent, poor, good and not so good.

Barnabas, apparently single and financially independent, "sold a farm that he owned and made a donation of the money, laying it at the apostles' feet" (Acts 4:37).

Ananias "likewise sold a piece of property. With the connivance of his wife he put aside a part of the proceeds for himself; the rest he took and laid at the feet of the apostles" (Acts 5:1-3).

Though different from each other, however, there was a certain homogeneity among members of the earliest Christian community. But gradually the church reached out to embrace many different kinds of people.

The first break came with the conversion of Jews who had lived outside of Palestine, spoke Greek, were quite at home in Greek culture and entertained somewhat..
misconceptions about single adults

hears, along with my response to them:

1. "Why all this talk about singles? Shouldn't our parish be supporting family life?"

Everybody belongs to a family, though some persons don't have a family living with them. Family life is important to single people.

Being single and being married are not in competition. The problem comes when parishes focus on married persons in such a way that single people seem to become invisible.

"Responding to single adults means adding new programs to an already burdened parish staff."

Being sensitive to single people does not necessarily entail a lot of programming. It is an inaccurate stereotype to think of single people as hurting or needing more than others. They are a valuable and generally untapped resource for a parish community.

2. "There is something wrong with a person who is not married."

This is the most difficult misconception to deal with because it is the least articulated and may be the most felt. Single persons are sensitive to the silence of a community that constantly affirms other vocations.

Like all prejudices, this one cannot be dismissed easily. Maybe the best remedy is to constantly remind ourselves that Jesus was single.

3. "I have nothing in common with single people. Why should I care?"

We can rejoice that the Catholic community embraces the rainbow of human experience since everyone gains from the richness of diverse experiences of life.

Most persons have a single person in the family. My mother is a widow. Now in her late 70s, she drives her car wherever she wishes, exercises regularly at the local community college and is on a continual round of pinochle parties.

She is near family members, but I believe that a real rock of her mental and spiritual strength is the parish. It has a club for mature adults (she doesn't consider herself "old") which takes bus trips all over the state.

The parish leadership has a real sensitivity toward older singles. She has a feeling of being loved and needed in the parish. This helps her deal with the loneliness of losing her husband of more than 50 years. She doesn't add a lot to the ecumenical dialogue program with a local Lutheran church, but her presence at the meetings is important.

There are no "typical" single people. But the young computer technician and my mother have something important in common: They are single Catholics with special needs and special gifts for the whole community.

emotional toll on both the receivers and givers of aid? Such questions don't confront most of us too often. We recall

If he quit his job at a nuclear weapons facility for reasons of conscience, what was the responsibility of the Christian community? Should and would parishioners alter their lifestyles so that he and his family could survive?

the commitments made by parishes to sponsor refugees at the end of the Vietnam War as an example of the community extending itself beyond ordinary works of charity.

But what about support for someone here at home, perhaps someone whose conscience differs from our own?

I'm reminded of the Scripture read at Mass the Sunday after

Easter. The community held goods in common, distributing to each whatever was needed.

Are we called to do the same? Perhaps the way of doing so changes, but the underlying value seems constant.

A Christian community is called to be a body of men and women so filled with love that whatever they have is shared.

That is hard to do. Sometimes it means making changes that are not easy or comfortable.

I think of a neighbor family where two teen-age daughters agreed to share a bedroom so that a Guatemalan couple could stay in their home.

And I think of a colleague who lent his car indefinitely to a friend who needed to make daily visits to a son dying of AIDS.

Things are not easy either for the person who places trust in the promises of others. Will the community renege on its support?

Will the family reconsider its decision to share house and home, concluding things have become too invasive?

Will the bus commuter who shares his car decide that he's becoming too worn down by the hassles of mass transit? What then?

Will others in the community be ready and willing to pick up the burden for a while? Most people may never confront such dramatic calls to sacrifice. But these examples are a good way for us to reflect on our own reality.

Community means not leaving someone abandoned, whether they are physically ill, emotionally distressed, materially deprived or just in need of a quiet listener or a supportive hug.

Local singles welcome here

Numerous groups for Catholic single young adults flourish in the Archdiocese of Miami. Some do not limit their membership to singles, but include married young adults as well.

In addition to the groups listed below, help and information also can be obtained by calling or writing to the Office of Young Adult Ministry, 5041 Biscayne Blvd., Miami, FL, 33138, 757-6241, Ext. 196.

Dade County

• Catholic Alumni Club, St. Thomas University — Call Richard, 271-2282;
• Dade Catholic Singles, South Miami — Call Victor, 221-5479;
• North Dade Catholic Singles — Call John, 769-0487;
• St. Louis Young Adult Group, Kendall — Call Peter, 238-5423;
• St. Martha’s Young Adult Group, North Bay Village — Call Vince, 751-6005;
• St. Rose of Lima Young Adults, Miami Shores — Call Minnie, 751-4350;
• St. Timothy’s Young Adults, Southwest Miami — Call George, 227-2380.

Broward County

• Discovery Retreat Program, St. Stephen, Miramar — Call Jeff, 472-2440;
• Fort Singe’s Only, Our Lady Queen of Heaven, North Lauderdale — Call Mary, 974-1169;
• Loving Singles, St. Maurice, Fort Lauderdale — Call Mary, 962-3765;
• Nativity Young Adults, Hollywood — Call Paula, 963-3455;
• St. Andrew Young Adult Group, Coral Springs — Call Carol, 753-4554;
• St. David’s Young Adult Group, Davie — Call Jim, 473-9773;
• Fellowship of Catholic Young Adults, St. Gregory, Plantation — Call Donna, 473-9773;
• Young Social Singles Club, Little Flower, Hollywood — Call Donna, 920-7693.

Miami, Florida / THE VOICE / Friday, July 26, 1985 / PAGE 23
From soldier to priest

For Fr. Vic
it was a very long journey
to the altar

By Owen Phelps Jr.

MENOMINEE, Ill. (NC) — “I am maybe the only priest in the whole world who has presided at a daughter’s wedding and baptized a grandson,” said Father Vytautas Gorinas, pastor of the Nativity of the Blessed Virgin Mary Church in Menominee.

Indeed, the 68-year-old priest of Lithuanian ancestry has three daughters, one son, and five grandchildren.

And he owes his priesthood today, he said, in part to the chance meeting with someone who is now a special friend — Bishop Arthur J. O’Neill of Rockford.

He celebrated the 15th anniversary of his ordination to the priesthood in June.

Father Gorinas was born in Russia in 1916 to Lithuanian parents. He grew up in Lithuania, graduated from business college and successfully completed studies to become a priest, he went to military school in Russia in 1916 to Lithuanian Conservatory.

He sang with the Military School Octet and won a contest to study at the Lithuanian State Conservatory. In 1948, the Gorinas family — himself, his pregnant wife and two-year-old twin daughters (the firstborn daughter remained in Lithuania where she still lives today) arrived in New York. They had nothing, he said, until a Catholic agency gave them $10 cash and offered them tickets to any place in the United States.

“People ask why I take Chicago,” Father Gorinas said, smiling, “I know Chicago is capital of Lithuania in the United States.”

The family found a neighborhood “where everything is Lithuanian,” and within two days he found a bakery job that paid $36 a week and an apartment that cost $18 a month.

He eventually worked his way up the ladder, until he became maitre d’ of a classy restaurant. He was living the American dream, he said.

But his wife had died of cancer years before, and his children were passing into adulthood — and he was wondering what to make of his life.

One afternoon, a priest came to the restaurant for lunch.

“Something, you say the Spirit, told me to be nice to this man, to take care of him,” he recalled.

The priest was Msgr. Arthur J. O’Neill of Rockford.

On June 6, 1970, he was named bishop of the Diocese of Menominee.

“Finally, he decided to test the seminary. He took a mouth’s vacation and went to the seminary in Milwaukee.

He wasn’t sure this was the life for him, he said. Then one day, Father Gorinas said, “I go for a walk in park and see statue of Mary. Her hands have been broken by vandals. There were beer cans and garbage all around... I see where maybe I am needed.”

Father Vic Golinas is a priest, father of 4 and grandfather of 5. The dedicated priest was born to Lithuanian parents and after becoming a soldier and raising a family, he turned to a life with God. (NC photo)

How to make a pastor crack up (laughing)

By Hilda Young

I am always surprised when some- one says they left the church because of a bad experience in the past with a priest or nun. Actually most religious I know have a good sense of humor and I think it is part of our job as laity to nurture this, especially in pastors.

The following are only thought stimulators. Create your own ways to keep your pastor relaxed and happy.

Leave a message on his answering machine that he just won an all-expense paid trip to Europe. Leave a six-digit return phone number.

Tell him how much you enjoy that homily. Sign your donation check in crayon.

Make little signs you can hold up during his sermons with messages like: “Sock it to ‘em,” “Slower,” “Louder,” “No Way.”

Nominate him as grand marshall of the school’s annual Halloween Day parade.

Put a bumper sticker on his car that reads: “Honk if you love short homilies.”

Send him a note saying you appreciated his homily explaining why women should be ordained. Put a reference at the bottom that you sent a copy to the pope.

Hand out the Mickey Mouse ears you saved from Disneyland to the people in the front pew and tell them the pastor wants them to wear the ears during the sermon.

At the next pancake breakfast, serve him a rubber waffle.

Write editorial comments in the margins of the Sunday bulletin; circle the misspellings in red and put it in the collection basket.

Get all your friends to squint and lean forward during the homily.

For his birthday, enlarge a photo of him solemnly distributing Neco wafers to fellow first graders 30 years ago. Have it presented at the parish council meeting.

Hand a family photo of you saving a wet varnish” sign on your pew — after you’ve sat down.