Abortion briefs not retreat — USCC

WASHINGTON (NC) — U.S. Catholic Conference officials, responding to criticism that the U.S. bishops had weakened their anti-abortion stance, defended the conference’s Supreme Court legal brief filed the previous month in support of a Pennsylvania abortion restriction law.

“The USCC brief is a positive and reasonable step toward restoring full legal protection to the unborn,” said Msgr. Daniel F. Hoye, USCC general secretary, in an Aug. 30 statement. “As they have since the Supreme Court decisions of 1973, the bishops and their national organization remain totally committed to this goal.”

Archbishop Philip Hannan of New Orleans and militant elements of the pro-life movement had attacked the July 12 friend-of-the-court brief because, unlike one filed three days later by the Reagan administration, it did not specifically ask the Supreme Court to overturn its 1973 abortion legalization.

Instead, the USCC’s brief argued only the merits of the Pennsylvania law, which attempted to control some abortion practices by requiring physicians to use techniques to save the life of a viable fetus whenever possible and by demanding that women be offered information on abortion.

Msgr. Hoye’s short statement was released in tandem with two USCC memorandums, one from Wilfred R. Caron, USCC general counsel, to Msgr. Hoye on the rationale of the legal brief, the other from Father Edward Bryce, director of the bishops’ Office for Pro-Life Activities, to diocesan pro-life directors and state Catholic conferences.

They said the USCC adheres to its conviction the 1973 abortion ruling must be overturned and believes the legal brief in the Pennsylvania case is a reasonable step toward that goal.

Father Bryce emphasized that “however else the point might have been made, no fair reading of the brief yields a judgment that the conference can accept any law or court ruling which denies government’s obligation to protect the life of the unborn.”

“Let me assure anyone who questions the Catholic bishops’ stance on the court’s abortion decisions: Nothing has changed in their conviction that these decisions must be reversed,” he added.

Caron stated in his memo that “neither our brief, nor any other filed (Continued on page 3)
USCC urges Congress to make the poor 'a priority' in tax plan

WASHINGTON (NC) — The U.S. Catholic Conference has urged Congress to make fair treatment of the poor a "top priority" in its tax reform plan. Several tax code overhaul, including one presented by President Reagan and the Treasury Department, await full congressional action.

In written testimony, released Aug. 21, Msgr. Daniel F. Hoye, USCC general secretary, told the House Ways and Means Committee that tax reform should reflect fair tax treatment of the poor, allow non-itemizing taxpayers to deduct charitable contributions, and include tuition tax credits. The USCC testimony contains some of the same recommendations as those made in testimony to a Senate panel in June by the National Conference of Catholic Charities.

Put adventure in home life, says Christian family group

NOTRE DAME, Ind. (NC) — Putting more adventure in family routines and showing compassion for the increasing number of single-parent households are lessons for American families and society to learn, said speakers at the 24th national convention of the Christian Family Movement. The convention, held every two years, took place at St. Mary's College at Notre Dame. In CFM, families meet in small groups and emphasize the relationship between parent and child, husband and wife, family and parish, and family and community.

Episcopal diocese study finds nuclear weapons of no use

WASHINGTON (NC) — After two years of study, a committee of the Episcopal Diocese of Washington has concluded that "nuclear weapons have no useful military role." In sum, we find no strategy for employing nuclear weapons that rational policies generate risks out of all proportion to any rational goal," the committee said.


USCC urges reuniting Khmer refugee families

WASHINGTON (NC) — A U.S. Catholic Conference reestatment official urged efforts to reunite Khmer refugees in Thailand with their families who have moved to the United States. Father Nicholas DiMarzio, executive director of USCC Migration and Refugee Services, said existing facilities and personnel used to interview the refugees in Thailand could be used to set up an Orderly Departure Program similar to the program operating in Vietnam. Under an existing plan people approved for immigrant visas, but for whom no visas are available, are put on a waiting list. If their request is ignored, the religious leaders say Rev. Moon was 'railroaded,' deserves pardon

WASHINGTON (NC) — A group of religious leaders called on President Reagan to issue a presidential pardon to the Rev. Sun Myung Moon, head of the Unification Church. "Although I disagree with him theologically, I believe he is a victim of a railroad job and all of us in the religious community are losers because of it," said the Rev. Jerry Falwell, head of the Moral Majority. "The president should pardon Rev. Moon." Falwell's comments came during a press conference at the National Press Building in Washington. Joining him were religious leaders representing Baptists, Methodists, Pentecostals and Scientologists.

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New anti-abortion tactic draws fire

By Liz S. Armstrong
WASHINGTON (NC) — In 1978, the U.S. Catholic Conference told the U.S. Supreme Court to overturn its 1973 ruling legalizing abortion.

This year the USCC, public policy arm of the U.S. bishops, gave the high court some slightly different advice — and drew criticism that the bishops, or at least their attorneys, had renounced on abortion for falling in a court brief to urge that Roe vs. Wade be dumped.

But the USCC wasn’t alone in its estrangement regarding the Supreme Court: Leading pro-life groups took the same tack, citing the merits of the cases in question rather than claiming the 1973 ruling itself should be toppled.

At the center of the debate are two abortion restriction laws, from Pennsylvania and Illinois, which the high court agreed to hear as part of its upcoming 1985-86 term. Neither statute outlawed abortion, but both demand ed certain actions to save a viable fetus whenever possible in abortion and required that women be offered abortion-related information.

The Americans United for Life Legal Defense Fund, representing pro-lifers in the Illinois case, and lawyers for the National Right to Life Committee, in the Pennsylvania case, also urged protection for both women and unborn babies — but did not explicitly call for overturning Roe vs. Wade.

For example the NRLC brief stated that “the right of a woman to choose to terminate her pregnancy, while constitutionally guaranteed, is not absolute, and does not include the right to ensure that an abortion performed after the point of viability of the fetus results in delivery of a dead fetus rather than a live child.”

The AUL attorneys, in their brief, similarly claimed that Illinois’ interest in saving a viable fetus is not “infring ing upon the woman’s right to terminate her pregnancy in any way” and “places no obstacle in the path of a woman exercising her right to terminate her pregnancy.”

Thus both pro-life groups, while in a technical, legal sense referring to the woman’s “right to terminate her pregnancy,” did so in the context of fighting on behalf of the unborn child for restrictions on abortion.

The USCC’s brief did much the same thing.

Written by USCC General Counsel Wilfred R. Carson, aided by Assistant General Counsel Mark E. Chopko, the brief focused on the specific points of the Pennsylvania law, adding that the USCC view would also be applicable in the Illinois case.

Caron and Chopko stated that the Pennsylvania case “presents an important opportunity for this Court to clarify its precedents governing abortion and to give appropriate recognition to the legitimate interests of the states without unduly burdening the woman’s choice.”

Because the Reagan administration, through the Justice Department, filed its own brief with the Supreme Court, however, the USCC’s brief suddenly got controversial: The Reagan administration specifically called on the court to dump its 1973 abortion ruling, while the USCC document did not.

It didn’t take long for other abortion opponents, including Archbishop Philip M. Hannan of New Orleans, to complain about the USCC brief.

In a letter to the Ad Hoc Committee in Defense of Life, claimed in its Aug. 15 newsletter that the USCC brief “explicitly accept s a woman’s choice of abortion and drops any demand that the Supreme Court reverse its 1973 decision that legalized abortion-on-demand.”

Archbishop Hannan, for his part, called for a “clear and convincing explanation” of the brief, which, he added, “did not support the brief of the administration.”

Abortion briefs not retreat, USCC says

(By page 1)

He added, “They do, however, proceed with the fundamental proposition of law that the United States Supreme Court is the final arbiter of what the Constitution means in the practical realm of applied law, however, flawed may be its rationale, until such time as our side of the case, implies the slightest approval of the holdings of the court overrules itself.”

Caron noted in the memo that the legal brief dealt with “major aspects of the Pennsylvania statute” in order “to save a statute of importance to the pro-life community.”

He termed “different but complementary” the strategies adopted by various abortion opponents filing briefs.

In the Pennsylvania dispute, “of seven briefs filed on our side of the case, two — for the Justice Department and for a group of legislators — call upon the court to overrule itself in Roe vs. Wade at this time.”

“In the end, however, he asserted, ‘all are united in seeking the same result, namely, the reversal of the decisions of the courts of appeals which held the Pennsylvania and Illinois statutes unconstitutional.’”

Caron also stated that “the content and thrust of the solicitor general’s brief (for the Justice Department) was a closely guarded secret, in accord with the general policy of that office.

O’Connor calls for more orthodoxy

Religious News Service
ROME (RNS) — New York’s Cardinal John J. O’Connor strongly criticized liberation theology and the trend towards pluralism in a call for orthodoxy in the Catholic church during a Catholic youth meeting in Rimini, Italy, on Sunday.

“After the position taken by the Second Vatican Council on pluralism, a strange idea was generated that two churches should exist: one hierarchical and institutional and one of individual conscience, or of the people,” explained Cardinal O’Connor.

“Orthodoxy is neither right nor left, liberal nor conservative. It is not ar chaic or static. It is dynamic and modern... the teaching of the church determines the beliefs of everyone, given guarantees for everyone against subjective opinions and all diverging interpretations of beliefs,” said the cardinal.

Cardinal O’Connor made his remarks during a homily delivered at Sunday Mass for the sixth meeting of friendship among peoples sponsored by the Italian youth organization Communion and Liberation.

After delivering a message from Pope John Paul II to the gathering of some 10,000 young people, Cardinal O’Connor told his enthusiastic audience that “a confused concept of pluralism” is “probably the origin of the horror of abortion” and asked their help in “putting an end to this tragedy.”

Communion and Liberation is a lay organization, born out of the student movements of the late 1960s, which combines strong social consciousness with religious commitment and emphasizes education to traditional Catholic values.

Cardinal O’Connor has been described as one of the pope’s “men of iron.” When asked by reporters if he talks to John Paul often, Cardinal O’Connor jokingly replied, “Sometimes His Holiness has to wait because I’m on the phone with President Reagan.”

As president of the Commission for Social Development and Peace of the U.S. National Catholic Conference of Catholic Bishops, Cardinal O’Connor said that the much-awaited pastoral letter on the American economy will probably be issued in about a year.

“We are still working on it. Someone told me it was the ruin of the world while others said it was the most beautiful thing they had ever read,” said Cardinal O’Connor.
Church launches attack on alcoholism in Poland

WARSAW, Poland (NC) — Church officials in Poland said the country's drinking problem is so large that little may change despite the call for a "Month of Sobriety." The officials made the prediction even though earlier in the month they had estimated that up to 50 percent of the population would respond to the abstention urged by the church in its "protest against the plague of alcoholism.

"The dimensions of the present moral and social disaster," said a recent church statement, pose "a danger for the very existence of the Polish family and fatherhood caused by drunkenness.

Despite two years of anti-alcohol campaigns by the church and the government, non-governmental organizations and labor unions, alcoholism is the number one killer in the country, with an estimated 100,000 deaths a year. The Red Cross reported last year that 10,000 people died in traffic accidents each year, an average of 100 every day. An estimated 90 percent of traffic accidents are the result of alcoholism.

The church has long argued that alcoholism is a moral weakening, as opposed to the American view that it is a disease requiring treatment. Father John O'Neill, a Brooklyn, N.Y., priest who heads the U.S. National Clergy Council on Alcoholism, said the church in Eastern Europe is about where the American church was 100 years ago in its treatment of alcoholism," he said.

Indian Catholic officials unable to keep money for charity

COCHIN, India (NC) — Indian Catholic church officials have lost a court battle to free funds for charity donated by foreign sources which were frozen by the government in a move against a now-defunct bank. A lawyer for the officials said the judgment by Kerala State's high court would probably be appealed. Bishop Kuriakose Kunnasserery, brought the case to court after funds received from foreign sources for upkeep of orphanages, hospitals and other diocesan charities were frozen in a government action against the Bank of Cochin. Similar lawsuits were filed by the heads of Catholic religious congregations whose accounts were also frozen.

Indian priest arrested after hunger strike for fishermen

ALLYPE, India (NC) — An Indian priest has been arrested after 12 days of a hunger strike to support local independent fishermen. Father Jose Kaliekal was arrested in mid-August after the strike in support of the All-Kerala Independent Fishermen's Federation, which wants the Kerala state government to limit the number of mechanized fishing trawlers. Father Kaliekal ended his hunger strike while under arrest. A member of the Missionaries of the Immaculate Mary went on a hunger strike in his place.

Judge rules 'Hail Mary' film is not obscene

ROME (NC) — An Italian judge has ruled that the French film "Hail Mary," denounced by Pope John Paul II as a distortion of the Christian faith is not obscene and that any offense it causes is not a moral weakness, as opposed to the American view that it is a disease requiring treatment, said Father John O'Neill, a Brooklyn, N.Y., priest who heads the U.S. National Clergy Council on Alcoholism.

"The church in Eastern Europe is about where the American church was 100 years ago in its treatment of alcoholism," he said.
Women give bishops varied views

On ordination, pro-life, ministries, leadership

By Mary Claire Gart

CHICAGO (NC) — A committee of U.S. Catholic bishops considering a pastoral letter on women heard diverse voices last week in Chicago.

"The issue of ordination is already "very serious in the years ahead," said Sister Mary Assumpta, Dominican, a member of the committee for the National Conference of Catholic Bishops, which organized the meeting.

"There's no question that women areerealized in the church," she said. "But it will be a credible document," she added. "I have faith in the work of the Spirit, which is still alive in the church."

"We feel there's a lot a school superintendent can learn about fund raising," said Procaccini. "The bottom line is that they have to be financially competitive with public schools."
Catholic nostalgia

By Jerry Filfeau
NC Service

Catholic nostalgia might be back this year, if several recent reports indicate a trend.

In a column appearing in Catholic newspapers in August, Bishop Norbert F. Gaughan of Gary, Ind., took a hint from Coca Cola's recent brouhaha over a new Coke formula. He suggested that the Catholic Church, like the soft drink company, might benefit from bringing back some of its "classic" items.

Leaving it to the reader to decide how serious or tongue-in-check his various offerings were, Bishop Gaughan opined that Catholics may want to bring back such diverse things as:

- Sunday afternoon Benediction.
- The old calendar of saints, restoring some deleted popular figures like St. Valentine.
- First Fridays, October Rosary devotions and May devotions.
- The Baltimore Catechism.
- Sodality meetings for girls.
- Naming children after saints.
- Priests manning the confessional in all parishes on Saturday afternoons.
- "Old church vocabulary" such as the "Epistle side" and "Gospel side" of the altar.

In a similar vein, but with more clearly serious intent, the Catholic Free Press, newspaper of the Diocese of Worcester, Mass., suggested editorially that the Leoneine Prayers, which were once recited publicly after every Low Mass, be restored by Catholics as a prayer for peace.

Low Mass, as an older generation of Catholics will recall, used to be Mass without singing of the Kyrie, Gloria, Gospel, Sanctus, Agnus Dei and the like; when these were sung, it was a High Mass. The Leoneine Prayers were named after Pope Leo XIII, who ordered them used throughout the church in 1884. They consisted of three Hail Marys, the Hail Holy Queen, and, since 1896, a prayer to St. Michael the Archangel.

Originally ordered as prayers for the church's recovery of the Papal States taken over by Italy in 1859, they were turned into prayers for peace and the conversion of Russia in 1928, after Italy agreed to compensate the Holy See for the expropriated papal lands. In 1964 they were suppressed as a step in liturgical reform.

The Catholic Free Press suggested that a restoration of the Leoneine Prayers as a Catholic prayer for peace "needn't be done formally. It could be done merely by person kneeling at the end of Mass for the few seconds it takes to say three 'Hail Marys.'"

Other people, too, have started to suggest anew that perhaps not everything that was dropped should have been abandoned in the 20 years of change since the Second Vatican Council.

Jesuit Father Luis Ugalde, recently elected president of the Conference of Latin American Religious, said in a recent interview in New York that many of the 150,000 Latin American religious his organization represents are questioning whether they went too far in rejecting elements of popular religiosity after the council.

In the United States a national meeting of the Conference of Major Superiors of Men in mid-August opened with a report suggesting that the same kind of questioning may be going on today among a number of U.S. religious.

U.S. religious have backed much of the postconciliar change, said Third Order Franciscan Father Roland Faley, CMSM executive director, but some are asking, "Have we perhaps lost, or at least lost sight of, basic values that cannot be sacrificed?"

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Catholic nostalgia

Tossing out old deviations is questioned

By Jerry Filfeau
NC Service

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ERIE, Pa. (RNS) Nearly 50 members of Pax Christi U.S.A., the American branch of a Roman Catholic international peace movement, explored personal conversion to nonviolence as a means to promote international peace and disarmament at their 12th national assembly here Aug. 23-25.

The weekend meeting produced little or no major peace statements or strategies. But according to Pax Christi national council president Gerard Vanderhaar, that was not the organization's purpose. Pax Christi's goal, Mr. Vanderhaar said, is to slowly convert Catholics "to establish at every level of their lives circles of peace."

"People can open up and get beyond that sense (the fear of living without nuclear defense) in their lives."

That is why at this year's conference Pax Christi urged its members and other concerned Christians to make a one-year public commitment to nonviolence. Mr. Vanderhaar explained that the organization hopes "people will make their commitment publicly after consideration and prayer and try to live it for a year."

This means committing oneself, he said, "to being nonviolent in family relationships, professional ones, in our political life, in our reverence towards the fruits of creation, to be sharing rather than acquisitive, to be helping rather than trying to 'one up' on someone, also to be conscious of healing rather than neglecting (wounds)."

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The weekend meeting produced little or no major peace statements or strategies. But according to Pax Christi national council president Gerard Vanderhaar, that was not the organization's purpose. Pax Christi's goal, Mr. Vanderhaar said, is to slowly convert Catholics "to establish at every level of their lives circles of peace."

"People can open up and get beyond that sense (the fear of living without nuclear defense) in their lives."

That is why at this year's conference Pax Christi urged its members and other concerned Christians to make a one-year public commitment to nonviolence. Mr. Vanderhaar explained that the organization hopes "people will make their commitment publicly after consideration and prayer and try to live it for a year."

This means committing oneself, he said, "to being nonviolent in family relationships, professional ones, in our political life, in our reverence towards the fruits of creation, to be sharing rather than acquisitive, to be helping rather than trying to 'one up' on someone, also to be conscious of healing rather than neglecting (wounds)."

Mr. Vanderhaar said that Pax Christi hoped to spread its vow of nonviolence into Catholic parishes nationwide.
WASHINGTON (NC) — Cardinal Jean Jerome Hamer has repeated Vatican demands that U.S. religious who signed a pro-choice abortion ad last year must declare their support for church teaching on the topic.

Some women religious involved have reportedly been cleared now on the issue.

The cardinal, who heads the Vatican Congregation for Religious and Secular Institutes, praised "the good will" of the religious and their superiors involved in the controversy, after reportedly meeting with some of them at the Vatican nunciature in Washington.

In a statement issued in Washington Aug. 25, the day he was leaving the United States to return to Rome, the cardinal repeated the demand that signers who have not yet done so must "take steps to repair the scandal caused by the ad" by indicating their adherence to the teaching of the church regarding abortion.

He did not use the word "retract" or "retract" in his new statement, although the original letters from his office had demanded a public retraction by the religious involved.

On Aug. 25 a nun in St. Louis, Sacred Heart Sister Mary J. Byles, reported she was cleared without having had to recant on the ad.

Russell Shaw, a public affairs spokesman for the U.S. bishops, said he has been told "several of the women religious" who signed the ad "have reached a meeting of minds" with the Vatican congregation.

Half of Cardinal Hamer's 1,100-word statement was devoted to spellling out his congregation's position on the controversy involving religious who signed a declaration on abortion which was published last Oct. 7 as a full-page ad in The New York Times. The ad was sponsored by Catholics for a Free Choice, a group backing an option for abortion.

Cardinal Hamer stressed that the Vatican views the fundamental issue of the abortion ad in the Times as a confrontation over "the church's teaching...on the radical immorality of direct abortion" and not as a question about legitimate "freedom of conscience" among Catholics, as claimed by some who signed the ad.

The central concern, he said, was the part of the ad "describing as 'mistaken' the belief that condemnation of direct abortion is the 'only legitimate Catholic position.' "

"Conscience cannot be proposed as a principle to legitimize contradiction of the church's clear and authoritative teaching on abortion," he said.
Married priests lobby for change in celibacy rule

ROME (NC) — Latin-rite Catholic priests who left the active ministry to marry should be allowed to return to their priestly functions, according to an international group of married former priests. They made the same requests at their first synod in 1983.

"The priesthood and marriage are not in opposition, and in the history of the church they were united for centuries," said Giovanni Gennari, an Italian ex-priest and key organizer of the Synod of Married Catholic Priests and Their Wives. Synod participants said their goals are to make celibacy optional for Latin-rite priests to speed up Vatican processing of dispensation requests by priests who want to leave the ministry to marry in the church.

They made the same requests at their first synod in 1983.

Organizers say that there are 5,900 dispensation cases pending. The Vatican does not publicize the number. "We recognize the value of celibacy just as we recognize the value of marriage. We want an optional celibacy. Some people have a voca- tion to the priesthood but not to celibacy," said Father Gennari.

Supporters of optional celibacy add that it would increase vocations at a time when the number of priests is declining.

In his interview with National Catholic News Service, however, Father Thomas Herron, an official of the Vatican Congregation for the Doctrine of the Faith, said: "The celibacy requirement is... connected to the Church's appreciation of and demands of the Christian married life."

"The full-time marriage commitment collides with the full-time priest- hood commitment. Priests are called upon to do much more under the reforms of the Second Vatican Council. It is difficult if a priest is also a husband. Either the wife and the priest suffer or the parishioners suffer," said Father Herron, a U.S. priest from the Philadelphia Archdiocese.

Gennari is head of Vocatio, a group of 4,000 Italian married ex-priests. He said members are priests who received church permission to marry. Similar groups exist in other countries.

Under church rules, such permis- sion, called laicization, can come only through the Synod of Married Catholic Priests and Their Wives. Former Bishop Jeronimo Podesta of suburban Buenos Aires, Argentina, and his wife, Clelia, were among 140 people from 15 countries attending the weeklong synod for married priests near Rome. (NC/Italy World photo)

Celibacy's history

Celibacy has been a legal require- ment for Latin-rite priests since 1139. Some exceptions have been made in recent years to allow mar- ried Protestant and Anglican clergymen who convert to Catholicism to subsequently be- come priests and remain married.

Eastern-rite Catholic churches al- ways have allowed married priests.

Former Bishop Jeronimo Podesta of suburban Buenos Aires, Argentina, and his wife, Clelia were among 140 people from 15 countries attending the weeklong synod for married priests near Rome. (NC/Italy World photo)

Tiny Liechtenstein prepares for Pope

By Agostino Bono

NC News Service

Liechtenstein plans to receive Pope John Paul II "with joy and gratitude, in a manner worthy of and commensurate with the circumstances of our small country," said the nation's Parliament in approving the Sept. 8 papal visit.

The small nation reflects the tiny Alpine country's attitude towards its size.

Nestled along the Rhine River be- tween Switzerland and Austria, Liechtenstein is the size of the District of Columbia, but its 26,000 residents would about half fill Robert F. Ken- nedy Memorial Stadium, where the Washington Redskins play their home football games.

The Parliament has 15 members. The country has no currency of its own, using the Swiss franc. Switzerland is also responsible for Liechtenstein's telecommunications system.

Although 82 percent of the popula- tion is Catholic and Catholicism is the state religion, Liechtenstein has no bishop or archdiocese of its own. The entire country forms a corner of the Diocese of Chur, Switzerland.

The pope plans to go to Liechten- stein as part of his pastoral program of visiting Catholics around the world, said Joaquin Navarro-Valls, Vatican press spokesman.

Sept. 8 was chosen because it is celebrated in many European coun- tries as the feast of the birth of Mary, he said.

The pope "always looks to build a development, peace and prosperity and help strengthen their religious spirit," the bishops said in their letter, issued in early August.

The pope may be best known for the importance he attaches to the dignity of the human person, the bishops said.

Among the planned stops are Delhi, Bombay, Calcutta, Madras, Goa, Bangalore, Ranchi and Kerala, they said. The visit is also to include meetings with leaders of other faiths.

Indian Cardinal Joseph Parecattil has said he "desired" that the pope would beatify an Indian nun, Sister Alphonsa of the Immaculate Concep- tion, a Franciscan who died in 1946. Pope John Paul's scheduled visit would be the second visit to India by a pope. In 1964 Pope Paul VI attended the International Eucharistic Congress held in Bombay.

Bishops: Papal visit good for India

By Bill Pritchard

NC News Service

Pope John Paul II has said it is Car- dinal Joseph Ratzinger's "own opi- nion" that the church has deteriorated since the Second Vatican Council. The pope and the council was a positive in- fluence.

Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, said, in a book titled "Report on the Second Vatican Council," that the church — no, the contrary."

In his book, the cardinal said that his views were "completely personal" and "in no way implicate the in- stitutions of the Holy See."

He defined the "spirit of the coun- cil" as the belief that "everything which is new will always, no matter what, be better than that which was or that which is." This is a "persuasive antinomy" which discredits the coun- cil, the cardinal said.

The pope, in a May 18 address to the Belgian bishops, had spoken of "disarray and division" in the church in some cases caused by misinterpreta- tion or misapplication of the council's basic principles.

But the pontiff has generally praised the council and efforts to implement it.

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Pope: Cardinal's views are his own

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Documents of Popes Pius X, Benedict XV to be released

VATICAN CITY (NC) — Pope John Paul II has decided to open to historians the secret archives of two 20th-century papacies, those of St. Pius X and Pope Benedict XV.

The documents, covering the period of 1903-1922, are expected by scholars to yield important information about World War I, the Russian Revolution and the rise of fascism in Italy.

They also are expected to be of interest to students of St. Pius's battle, during his pontificate, with the intellectual movement known as modernism, which attempted to apply modern philosophical and scientific ideas to church doctrine. The movement was fought with excommunications and the prohibition of books and the pope's Oath Against Modernism. St. Pius's pontificate ended only a few weeks after World War I began.

The efforts of his successor, Pope Benedict, to end the war were inspired by the cause of self-determination and self-government, the pope said.

The common good is achieved "only when human rights are protected," he added.

The pope spoke two days after Solidarity founder Lech Walesa called for major economic and political reforms in Poland.

"To the authorities we say, 'Release political prisoners, end your policy of repression and come back to the road of agreement,' " Walesa said Aug. 30 in Gdansk, Poland. He also asked the government to restore independent labor unions.

"The welfare of our homeland requires that these pacts be honestly and continuously respected so that they don't become a dead letter," the Polish-born pope told a group of Poles attending his Sunday angelus talk at the papal summer residence in Castel Gandolfo, 15 miles south of Rome.

The pope spoke the day after the fifth anniversary of the signing of the accords which granted workers the right to form labor unions independent of the ruling Communist Party and the right to strike. It marked the first time a Soviet-bloc country legally recognized an independent labor union.

"The social pacts of Aug. 31, 1980, were inspired by the cause of self-determination and self-government," the pope said.

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Future priests meet

Hear advice from others who've gone before them

By Prent Browning
Voice Staff Writer

For 50 seminarians a recent retreat was more than a time of spiritual reflection. St. Vincent de Paul and St. John Vianney seminarians who will be ordained in the Miami Archdiocese got an opportunity to know each other, meeting for the first time in several years, and also to receive encouragement and advice from older priests.

South Florida's future priests attended liturgies, listened to speakers, and relaxed before classes resumed, during the three day retreat held at the Konover Hotel in Miami Beach.

Like South Florida's population the seminarians are natives of varied cultures, including Irish, Haitian, Nicaraguan and Cuban.

Vocations director Fr. Neil Doherty thought the retreat would be a golden chance to build a "community of spirit" among the Miami priests-to-be, especially now that St. Vincent de Paul is a regional seminary where seminarians from many other dioceses are also studying.

"It's a good opportunity for new students to get to know the St. John Vianney Conception School in Hialeah. But the love really began when Repp was 10, serving as an altar boy at Our Lady of the Lakes parish in Miami Lakes and it blossomed during his teen years at Msgr. Edward Pace High School in Opa-Locka.

"I was a very shy boy, "Repp said. "I had much as my hunger for attention." He told him to tell the hermit's story to the people to the Lord who have been for all people. The monks' conversation became very serious and they became critical of each other.

"Father Abbot was very disturbed about how the mood was becoming so depressed." He then said, "The hermit met with the abbot and told him how the mood was becoming so depressed.

"The hermit poured out their problems to each other before the abbot left the hermit's cottage. He also dreams of an "intense renewal" on the parish level. We have to become excited about who we are and what we can do (as Catholics)."

"In the words of this enamored disciple, "We each have to take an active role as personal evangelizers, to proclaim and make the Kingdom present, to treat each other differently because we never knew if the person they sat next to was the messiah."

People at the monastery started to treat each other differently because we never knew if the person they sat next to was the messiah.

"People in the village started to come up because they could see that a light had gone on in the monastery."

Soon their vocations increased. "It is a belief in man even the vocations director," the monk who also has a secret to one other monk with the same instructions. "It is a belief in man even the vocations director," the monk who also has a secret to one other monk with the same instructions.

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A MOTHER'S PLEA

Abortion is the killer of peace in the world. The greatest destroyer of peace, because if a mother can destroy her own child what is left for others but to kill each other... there is nothing to prevent them."

The Respect Life apostolate in its pastoral care outreach, provides life saving choices to the girl with an unplanned pregnancy, with their warehouse, "he added.

The Reverend Joseph Cinesi - to Friar, Knights of Columbus, Fourth Degree Father Andrew Brown Assembly, Miami, effective July 19, 1985.

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Congressman William Lehman, who was the keynote speaker at the dinner, pointed out another damaging effect that hunger has on the community.

"Malnutrition is still a serious problem. When a pregnant woman goes to Jackson Memorial Hospital and she has not had proper pre-natal care the baby is often born malnourished, and it may cost as much as $80,000 before they can leave the hospital," he said.

"One of my main concerns is these babies, who eventually grow up to be underdeveloped adults and put a burden on health care facilities and penal system."

According to Congressman Lehman, there are 330,000 malnourished, underfed people in the city of Washington, D.C., alone.

The people who are usually victims of poverty and hunger are single-parent families, the mentally and physically handicapped, the very old and very young and refugees. He urged the audience to consider the "human factor and the burden on society," in joining the fight against hunger.

Addressing Miamians in particular, he said, "This is a thriving community. There is too much emphasis on violence. We can prove we're 'Miami Nice,' not Miami Vice.'}

From left: Monsignor Brian O. Walsh, Joe Sciolino (food bank president), Archbishop Edward A. McCarthy, Congressman William Lehman, Rev. William Ring and Rabbi Solomon Schiff, unite to campaign for a new warehouse for the Daily Bread Community Food Bank at a fund-raising dinner.

"Don't just give up the $1.99 breakfast special, give up the filet mignon at your favorite restaurant..."

Many of those statistics hit home for South Florida residents:

- One of every five families in Dade County — more than 400,000 people — do not have enough food.

- The food bank distributes food to 250 social service agencies in South Florida — but more are applying all the time, proving that the hunger problem is not only a reality — but it is on the increase.

- Poor families in Dade spend a higher proportion of their income on food than do those who are better off. A typical poor family may spend 40 percent or more of its income on food. By comparison, families with above-average incomes typically spend only 10 to 20 percent of their income on food. (From the Metro-Dade Community Action report, released this year.)

"People are going hungry while trucks pass by their houses on the way to landfills to dump tons of food," said Joseph Sciolino, president of DBCFB.

Ironically, the DBCFB faces the same dilemma it is trying to make Americans more aware of — the waste of food.

"Just recently, we had to turn down 50,000 pounds of potatoes and fufu trailerload of cereal because we simply didn't have room for it in the warehouse," said Howard Cawein, executive director.

Other difficulties hamper operations at the 6,000-square-foot warehouse which was donated by the county. Because the facility is on ground level, shipments must be taken on forklifts and put on forklifts instead of being delivered to a different level which would accommodate direct unloading. There is also only one door allowing trailers access in and out of the warehouse. Storage of perishables is extremely limited, pointed out Cawein, because there is no refrigeration cooling system.

Give up filets

In order to raise the approximate $1 million it will cost to build a new warehouse, churches and synagogues have been asked to take part in a Skip A Meal/Feed Someone program scheduled for Nov. 7. Throughout South Florida, people will sacrifice one meal and instead make a contribution to the food bank which will be collected at their respective parishes. Contributions are tax deductible.

Rev. William Ring suggested, "Don't just give up the $1.99 breakfast special, instead, give up the filet mignon at your favorite restaurant..."

To demonstrate their goal of promoting more efficient food distribution, the DBCFB did not serve their guests the abundant platters of food that are customary at most fund-raising dinners. Instead, the food was presented cafeteria style in small, carefully planned servings and even the desserts were simple and did not encourage over-indulgence.

Following the dinner, a filmed presentation and hand-out materials gave the guests some disturbing statistics to digest about hunger food. By comparison, families with above-average incomes typically spend only 10 to 20 percent of thier income on food. (From the Metro-Dade Community Action report, released this year.)

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Her husband slain in El Salvador, a local Catholic copes with grief

By Betsy Kennedy
Voice Staff Writer

Until the night of June 19, 1985, Laura Viney felt certain that the bloodshed and insanity of a war thousands of miles away could never harm a Catholic family living a comfortable suburban life in South Miami. Although her husband George traveled extensively in the perilous regions of Central America on business for Wang Laboratories, he had reassured her that he felt protected by God's loving armor and no matter what might happen, he would be unafraid.

A devoted family man and Christian, George Viney was at peace on that fateful night when he dined in an outdoor cafe near the U.S. Embassy in El Salvador, along with six other American businessmen, four Marines and two other patrons. With his back to the dense bushes, Viney never saw the faces of the brutal guerrilla gunmen who attacked and murdered everyone within range of their automatic weapons. A small boy on a bicycle had pointed out to the terrorists that of the diners were the unarmed civilians, who had lost loved ones, rushed to Viney's side to bring her food, assist with funeral arrangements and perhaps most important, ease the chill of loneliness by offering human warmth.

"At first it wasn't that hard to get through a day, but now that I don't have company so often, I'm alone with my memories and feelings. That is when I turn to God and need His presence," Viney said.

While sadness is the prevailing emotion for her, friends often delicately ask if Laura Viney doesn't feel quite a bit of anger toward the men who assassinated her husband.

Pray for them

"I have never felt any anger, even on the night when he called to tell me of his death. I'm sure the guerrillas don't believe in God so their own lives must be filled with turmoil. All I can do is pray for them." On Aug. 28, three of the guerrillas, members of the Central American Workers Party, were captured by police, according to an announcement by Salvador's President Jose Napoleon Duarte. The arrests were the result of a search by a U.S.-trained investigative team. Still, Viney doesn't think severe punishment will resolve anything.

"I'm glad justice will be done, but I forgive them." Her husband would have felt the same way, she is certain.

"The best way I know of to describe him is that he was a loving, caring man...a few years ago he wrote a letter to his father just to tell him how much respect and love he felt for him." Recalling her husband's unselfishness, Viney remembered the day he came home from a trip with his expensive business suit all covered with grease. On the way home he had stopped to aid an elderly woman who had had car trouble.

Who could believe it could ever happen to us?

Two months later, she is still trying to wade through the confusion and numbness which have torn apart her well-ordered life. Her Catholic roots have given her something to cling to when grief strikes with hurricane force, she says, and prayer and intersection to God fill much of her time.

Family and friends have been a great consolation and so have members of St. Louis Parish, where the Vineys have been members for several years. Immediately following the tragic news, members of Bethany, a parish organization for families who have lost loved ones, rushed to Viney's side to bring her food, assist with funeral arrangements and perhaps most important, ease the chill of loneliness by offering human warmth.

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People tell me I shouldn't make any major decisions for the first year. But I don't want to stay here...it's too painful. I'm just waiting for God to give me guidance.

Because she is no longer working, she finds the time to attend Mass more frequently and to write letters to her sister in Michigan, whom she hopes to visit soon.

She has mixed feelings when the phone rings... It is both a shrill reminder of the terrible news and a life line to members of St. Louis.

Viney once flew to his mother-in-law's side when she was suffering from an illness in Austin, Tex., and he would not leave until he was confident that she would be well taken care of. Also, his first wife had suffered from cancer for eight years before her death and Viney had always demonstrated his strong faith by buoying her spirits.

A son from his first marriage, George Jr., was very close to his father. He is away at school now and Viney worries that he has not yet been able to fully express his grief.

Not in vain

She knows how stressful it has been to endure her own anguish. An attractive woman of 33, accustomed to a sheltered life, Viney finds herself alone in a spacious home with a swimming pool that is rarely used. She realizes her future is no longer bright and focused.

"People tell me I shouldn't make any major decisions for the first year. But I don't want to stay here...it's too painful. I'm just waiting for God to give me guidance."

Because she is no longer working, she finds the time to attend Mass more frequently and to write letters to her sister in Michigan, whom she hopes to visit soon.

She has mixed feelings when the phone rings — it is both a shrill reminder of the terrible news and a lifeline to members of St. Louis and her family, who call frequently to find out if they are needed.

When she feels strong enough to read a newspaper account of the latest terror in El Salvador, Viney says she has a new awareness and sensitivity to the ordeals of other people.

"I used to just say, 'oh those poor people in El Salvador.' Now I feel a very special kinship with them."

Despite all she has been through, she doesn't feel her husband's death has been in vain.

Perhaps my husband's death will make all Americans more aware that we need to do something about the terrible injustices perpetrated in these third world countries."

Outside in the neatly manicured lawn of a South Miami home, a For Sale sign symbolizes just how far that injustice can reach.

Laura Viney faces the loss and a new, uncertain future. (Voice photo by Betsy Kennedy)
Religious take charge at three high schools

By Ana Rodríguez-Soto
Voice News Editor

Mutual interest of three religious communities and those of the Archdiocese of Miami — have resulted in the Archdiocese taking control of three Archdiocesan high schools this year.

The religious wanted to become more involved in South Florida's multi-ethnic community, and the Archdiocese wished to have a greater religious presence in its schools.

"We're very nervous in large groups, or must communicate with an unsupportive boss, is unfamiliar building, take in and provide the best education possible for their children." said Fr. Vincent Kelly, superintendent of the Archdiocese's Department of Schools. "These communities are adding to the religious and educational life of the Church in Miami."

The Archdiocese wished to have a greater religious presence in its schools, the Archdiocese of Miami — have religious communities and those of the Church here had to face the fact that "we're becoming spread very thin in the priestly and religious personnel."

Rather than have little or no representation in the schools, the Archdiocese invited the religious communities to South Florida. They, in turn, were beginning to view the area as a place where they should be.

Archdiocese looked to them to staff its schools. In preparing for the future, he said the Church here had to face the fact that "we're becoming spread very thin in the priestly and religious personnel."

The Augustinian Fathers of St. Thomas University, who will work some of their time as teachers at St. Francis Xavier High School in Opa-Locka.

Fr. Kelly cited the religious orders' "hundreds of years of experience" in southeast Miami; and administer La Salle High School in the neighborhood.

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**Overtown school saved**

St. Francis Xavier beats the odds, celebrates 50th

Principal Sr. Rose Martin and eighth-grader Marie Shirley Gabriel both came to St. Francis Xavier School five years ago, when its continued existence seemed in doubt. Next May, Gabriel will join nine others for the Overtown school’s first eighth-grade graduation in “a long time,” proof positive of St. Francis’ financial turnaround. (Voice photo/Ana Rodriguez-Soto)

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**Classes and confusion:**

Schools trying to cope with court ruling on Chapter I program; officials say needy children hurt

**Ex-szote editor**

Eve has begun. It reigns over the need help to needy children without a day drawn by the decision.

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**And situation:**

F. Amscharp, 1st graders of Schools, “It is in mass confusion in Dade and assisted by the midsummer ruling, which effectively prohibits public school teachers from entering private schools’ classrooms to give remedial instruction in reading and mathematics.

The court did not strike down the program itself, known as Chapter I, but reasoned that since it is funded by the government and the teachers are hired by local public for funds, the presence in the private, mostly religiously-oriented schools, violates the so-called wall of separation between church and state.

That means the whole controversy revolves around a rather minuscule issue: where the classes are held — a distinction which many supporters of private, and especially Catholic, education find absurd.

“Somehow, bureaucrats who are biased... have negated an avenue of assistance that had proven successful,” said Fr. Vincent Kelly, superintendent of Schools for the Archdiocese, in a recent interview with The Voice.

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**Because of some religious bias, they are now penalizing children who need help.**

— Fr. Vincent Kelly, Superintendent of Schools

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**Because of some religious bias, they are now penalizing children who need help.**

We’re not even sure we’re going to have a year to make the transition. Educators’ current concern is how to retain Chapter I and get around the threat of interference. We’re asking for assistance to children who are in need.

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Local
More schools add Pre-Kindergartens

(Continued from page 1)

who stresses that pre-Kindergarten should not be demanding academically.

"They're really not ready to be forced into an academic world at four years old," she said. "The curriculum is not to gear them to read, but to give them experiences that they will bring to reading."

The day revolves around activities in different areas, such as arts and crafts, plants and pets, playing with blocks and putting puzzles together, and learning to keep house. There are also quiet times, periods when the teachers read out loud and an outdoor play period. Religion, in the form of Bible stories and visits to church, is emphasized.

This kind of happened when there was an empty space and some parents would say, "Why don't we?" Now, some parents are saying, "Why don't we?" and pressuring the administrations, (but) they just don't have the space.'
— Patricia Cantieri, Department of Schools

Recent publicity about child abuse in nursery and day-care centers may have prompted many worried parents to petition for early childhood programs in the Catholic schools, but Cantieri suggested a more longstanding concern: The fact that for years, Catholic parents have been enrolling their children in pre-schools operated by other religious denominations.

"Many of the principals and pastors (as well as parents) felt it was important to get the children at an early age in their religious training," she said. "I think more of our (schools) would like to have pre-Kindergarten programs this year, however, made the space.

When Immaculate Conception's pastor and principal noticed a house go up for sale across the street, they jumped at the opportunity, according to Jill Bishop, vice-principal at the Hialeah school.

"Parents kept calling and asking," she said, and "we'd been talking (about it) for quite a few years."

About 50 children are now enrolled in Immaculate's two pre-Kindergarten classes, and even though it's only the program's first year, 60 names are on a waiting list.

St. Rose of Lima School in Miami Shores decided a pre-Kindergarten was more necessary than an extra seventh-grade classroom for children transferring from public schools.

According to Sr. Anne Bernard, principal, "A lot of (parents) expressed concern that the Catholic school did not go down that far. They really wanted their children to have Catholic training early."

At St. David in Davie, Principal Mariann Kiar said the pre-Kindergarten began last year as a service to the school's teachers.

"We wanted our children to be with us and the pastor agreed," Kiar explained. "People heard about it and inquired and we started accepting other children, although not that many because our capacity is small."

"It's a real big need in this area," said Marie Lambert, principal of Our Lady of Perpetual Help School in Opa-Locka. "The parents need to drop the children off!" before they go to work.

Over the summer, the school experimented both with a pre-Kindergarten and a separately run nursery for children as young as infants. The trial run was so successful that administrators decided to keep both programs, as well as an after-school program that cares for the children until 6 p.m. every day.

The needs of working parents also were cited by Sr. Maria Cartaya, principal of Our Lady of Divine Providence School in Sweetwater, and Sr. Corinne Ritchie, principal of St. John the Apostle School in Hialeah.

Divine Providence, which broke ground for a parish school just this year, nevertheless offered one Kindergarten and two pre-Kindergarten classes last year.

"We wanted our (teachers') children to be with us and the pastor agreed. People heard about it and inquired and we started accepting other children."
— Mariann Kiar
St. David principal

Enrollment for '85-'86 now totals 130 in two pre-Kindergarten, two Kindergarten and one first grade class.

Other schools which began pre-Kindergarten prior to this year are: St. Agatha and St. John Neumann in southwest Dade; Sacred Heart in Homestead; St. Patrick on Miami Beach; St. Mary Cathedral in Miami; and Epiphany in South Miami.

In Key West, St. Mary Immaculate-Star of the Sea is the only school in the Archdiocese that goes from pre-Kindergarten through the twelfth grade.
NICOAGUA: The battle for public opinion

By Liz S. Armstrong

WASHINGTON, D.C. — As Nicaragua waged bloody civil war, another battle — over U.S. public opinion and Central America policy — persisted in Washington.

Before it left town in August, Congress reversed an earlier decision and authorized $27 million in humanitarian aid to the “contras,” rebels fighting the Marxist-influenced Sandinista government of Nicaragua.

One factor in the congressional change of heart was heightened interest over the visit of Nicaraguan President Daniel Ortega to Moscow right after Congress refused to fund the contras this spring.

But if Ortega’s eagerness to visit Soviet communists proved troublesome, the contras demonstrated it could raise doubts about their conduct as well.

In early August, the rebels were accused of capturing and holding for a day 29 American peace activists, including a priest and three nuns, members of the Witness for Peace mission, a group that sends Americans to Nicaragua to view conditions there.

Witness for Peace describes itself as “political— independent and denounces it as pro-Sandinista. In a statement, it said “it condemns our country’s funding of the contras, who are responsible for torture, kidnapping, murder, and other acts of terrorism against the civilian population of Nicaragua.”

Identifying its abductors as members of the Revolutionary Democratic Alliance, or ARDE, Witness for Peace said the rebels boasted of U.S. support.

President Reagan backs aid to the contras and has a National Security Council official whose job it is to advise them on military strategy and on eliciting public support. To the present, the contras are the “moral equivalent of the Founding Fathers” and “freedom fighters” comparable to the World War II anti-Nazi underground.

Earlier this year, reports accusing both the contras and the Sandinistas of brutal atrocities against civilians further confused the issue of where morality might lie in the Nicaraguan civil war.

The U.S. bishops, several of whom have visited Nicaragua in the last year, rule out use of military means, including U.S. military support, to end the Nicaraguan dispute.

“Direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal and in our judgment immoral and therefore cannot merit our support,” the U.S. Catholic Conference stated in congressional testimony in April.

Details of the goods to be allotted under humanitarian aid — if Congress does not change its mind yet again when it reconvenes in September — are unclear.

Backers in the House of Representatives have suggested medical supplies, food and other basic necessities might be provided.

Critics, who include Network, the Religious-led social justice lobby, have complained that humanitarian aid might include military uniforms, tents, trucks, construction equipment for road-building, and other items to help the contras wage war.

“Funding of any kind for the contra army in Nicaragua will perpetuate the conflict rather than resolve it through diplomatic channels,” Network wrote in April.

Meanwhile, the Witness for Peace escapade pointed out that even if Congress and the president have gone on vacation, the controversy over their Nicaragua policy has not.

At a news conference, Witness for Peace — which denied an accusation from some quarters that it staged its own abduction to make the contras look bad — Aug. 14 got support from Bishop Maurice Dingman of Des Moines, Iowa, Bishop Walter Sullivan of Richmond, Va., and Auxiliary Bishop Daniel P. stallings of Delaware.

Reagan drew some hierarchical criticism. “Witness for Peace is the only way the people in this country can learn the truth about what is going on down there. It’s a sad time when we can’t trust our government to tell us the truth,” Bishop Gumbleton said.

Bishop Sullivan, who has made two trips to Nicaragua, cited reports of contra atrocities and said “our government is supporting terrorists of the first order.”

Congress and the president probably have not heard the end of the debate.

The same day that these bishops backed Witness for Peace, another group, Common Cause, demanded Congress investigate whether the White House violated the law by supporting the contras during a time when aid to them was banned.

The civil war goes on — over territory and political power in Nicaragua, over public opinion and policy in the United States.

SIN: Magazine’s readers still believe

CHICAGO — Almost as many American Catholics think stealing work supplies is sinful as think having an abortion is wrong. An equal number think profanity and premarital sex are sinful. And more than two-thirds say that even though Catholics’ idea of sinfulness is changing, they still accept the classic distinction between mortal and venial sins. Six in ten Catholics say they have committed a mortal sin.

What are the worst sins a person can commit?

What do the statistics mean? According to Father Timothy O’Connell, director of the Institute for Pastoral Studies at Loyola University in Chicago, “Catholics are taking religious categories and putting them into their daily lives.”

Asked to choose other “usually sinful” actions, more Catholics mentioned reading pornographic magazines than using artificial birth control or missing Sunday Mass. Telling anti-Semitic jokes is sinful to more readers than skipping school or missing Sunday Mass.

What are the worst sins a person can commit?

Some theologians describe sin as a rupture in a relationship — primarily with God, but also with family, neighbors, and oneself. Father Charles Curran, professor of moral theology at Catholic University of America in Washington, D.C., says, “Once we change the format and define sin as a rupture in our relationships, then we can start with those relationships when we examine our consciences.”

Readers answered the question, “When I hear the word sin, the first image that pops into my head is...” with: a disease, a cancer, rolling back wards down a hill, a dirty mirror, a hamster or burning animal, a spoiled milk bottle.

What are the worst sins a person can commit? U.S. CATHOLIC readers include: killing someone, failing to give alms, being deliberately abusive to someone who cannot defend themselves, not to trust in God’s forgiveness, despair.

Readers would most likely be forgiven for selfishness and inability to share God’s gifts, moodiness and impatience, cynicism, laziness, years spent ignoring God’s presence, and “the apathy with which I live, considering the wrongs of this world.”

Breig says what Catholics want most from their priests are better guidelines. But there’s an aver-sion to checklists, a reaction against the confessional prayer books where people listed and counted their sins. All three theologians describe sin as a rupture in a relationship — primarily with God, but also with family, neighbors, and oneself.

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Anti-church bias hurting needy kids

Catholics are already paying billions of dollars to educate millions of American children, with little or no help from the tax dollars we pay. Until recently the government did help a little with remedial programs for poor children in Catholic schools. But the Supreme Court, in its recent Felton decision, somehow concluded that our Founding Fathers would consider it an establishment of religion to help poor kids in religious schools — even though our nation’s founders were educated in just such schools. So the court cut off programs wherein public school teachers taught remedial lessons to needy kids — the children of taxpayers. Now, beginning of this school year, as reported in today’s Voice, many of our schools are in “mass confusion” over these programs. Congress has mandated that certain needy kids get help but the court is making that almost impossible.

The schools are now trying to find ways of legally getting around the ruling, as U.S. Secretary of Education William Bennett reminds us. Some alternatives considered are using trailers on a public site near Catholic schools, busing the kids to public schools for the remedial lessons, using “neutral” sites such as libraries, or using technology such as closed circuit TV. But such solutions just add greatly to the cost and complexity of the problem created by a Supreme Court ruling which is, as dissenting Chief Justice Burger described it, “hostile toward religion and children who attend church-sponsored schools.”

And if that isn’t enough, Americans United for Separation of Church and State, a non-Catholic group, is suing Bennett for allegedly trying to block the court ruling. The group’s head believes that if tax funds are used to implement some alternate solution forced by the court, this would unfairly favor the Catholic schools. To Americans United, if Catholic schools get even one per cent of their tax dollar back this “favors” the Catholic schools. Of course, the ones who suffer because of this hostility to religion are the 155,000 educationally deprived children who need this extra help to gain the skills to succeed in life. These are the ones Congress intended to help with Chapter 1 funds. We, too, believe in separation of church and state. But denying needy children these remedial lessons because they sit in a religious school building while being taught how to read is this really what Jefferson intended?

Letters

Mohammed honors Mary in Koran

To the Editor:

With Pope John’s August visit to Africa, the “prophets of peace” are being recognized as such in Mohammedan traditions (Togo, Morocco), plus the Holy Father’s Christmas message and ur- gences for dialogue with Moslem/Muslim religious leaders everywhere else. This will be a source of heartening insights to learn that Mohammed (6th century Arabian) in his Koran (“bible-like” book) has some surprising and inspiring pro- visions for dialogue with the Blessed Virgin Mary, Mother of God. Herein are quoted five separate instances where Mary is devoutly honored in the Koran.

1) Referring to the Blessed Virgin Mary, God in the Islam Koran says to the prophet Mohammed: “O Moham- med, attend also to her who kept her virginity and into whom we poured part of our spirit. Of her and her Son we have made a sign for the universe.”

2) In the Koran at least a hint of the Immaculate Conception can be found in the following lines: “O Mary, God has chosen you and purified you. He has chosen you above all the women in the world!”

3) The Koran says that the mother of Mary (Saint Anne), after many years of sterility, conceived Mary and said to the Lord: “O Lord, I vow and con- cede to You this daughter whom You have given me, accept her from me.”

4) The husband of Mary (Joseph), according to the Koran, told Mary that he knew how she conceived a child without a father and yet he did not know that God, when He created the world, had no seed that God by His power made the trees to grow without the help of rain? All that God had to do was say “So be it!” and it was done.”

5) Addressing his daughter, Fatima, Mohammed said: “Thou shalt be the most blessed of all women in Paradise, after Mary.”

Further, it may be recalled that Mary’s Portugal shrine (from 1917) at the village of Fatima is named after a Moslem maiden who moved into that region, married a Portuguese prince and converted to the Catholic faith. This Fatima had been named in honor of the daughter of Mohammed, Fatima, who lived centuries earlier.

There’s no end to wonder about God’s provident wonders, some sightings of which we can recognize, and, on hindsight in mosaic-fasion, piece together as undoubted evidence of God’s divine master plan — vibrantly at work in the world to-day. In the unique office he holds, no wonder that the Pope’s role is so in- timely engaged between Moslems and Christians, earth and heaven, people and God.

Fr. Aloys Held, OFM Cincinnati

Falwell not bad

To the Editor:

As a Roman Catholic, I do not believe that the Reverend Jerry Falwell has given religion a bad name, but clergymen should strive to “cut out the cancer — economic growth (re-invest- ment) and diplomatic pressure on the South African government.”

I agree with Rev. Falwell that we should strive to “cut out the cancer without killing the patient!”

No, it is not Jerry Falwell who gives religion a bad name, but clergymen like Jesse Jackson who embraces Fidel Castro, Bishop Raymond Hun- thausen who refused to pay his taxes, and Nicaragua’s Miguel D’Escoto who mixes Christianity with communism.

Furthermore, the political views ex- pressed by the editorial board of The Voice and the National Catholic News Service (NC), do not, in my opinion, reflect the views of the Catholic com- munity.

Patricia J. Seitzler

Miamians’ generosity praised

To the Editor:

I wish to thank the people of the Ar- chdiocese of Miami for their continu- ing and generous support of the Cam- paign for Human Development. A check for $64,384 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help pro- jects controlled by the poor themselves and designed to remove the causes of poverty.

Thus far, the Archdiocese of Miami has received 16 national CHD grants totaling $508,200 for a return of 75 percent. CHD provides an opportunity for us to make the same option Jesus did, to live in solidarity with the poor, the wounded, the marginalized, and those considered “least” in our society.

On behalf of the entire CHD family, I express sincere thanks also to Arch- bishop Edward A. McCarthy, and to Fr. Ann McDermott, my Diocesan Director.

Rey, Marvin A. Mottet

Executive Director, Campaign for Human Development
Abortion: The unforgivable sin?

BY FR. JOSEPH M. CHAMPLIN

The more I read the Bible, it sounded to me like God wouldn't forgive such a terrible sin as mine (murder). It sounded to me that God would forgive anything but this.

I had the abortion. Later we were married and have been involved with three beautiful children. We go to church regularly, but I've never been able to confess this sin to a priest. I'm afraid he will say that I am not sincerely sorry and cannot receive absolution. Not a day goes by that I do not beg the Lord for forgiveness. Does God love me? Can I ever be forgiven?

Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy.

The Church in the year 251 officially and formally sustained that anyone who renounced the Christian faith during a persecution could never come back. The Church in the year 251 officially and formally sustained that anyone who renounced the Christian faith during a persecution could never come back. The Church in the year 251 officially and formally sustained that anyone who renounced the Christian faith during a persecution could never come back. The Church in the year 251 officially and formally sustained that anyone who renounced the Christian faith during a persecution could never come back.

Two years ago I got involved with a younger girl sexually. She was 19 and I was 24. She became pregnant. This girl had few morals and told me also she had sex with her old boyfriend while seeing me. I told her that because she was with her old boyfriend while she was with me she was on her own. I probably would have made up any excuse at the time.

Eventually the girl came to me and said she was going to have an abortion. I knew it was wrong and that it was murder, but we went ahead and had the child aborted. She didn't have the money to get it done so I gave her the money. I couldn't stand to look at her anymore, because I reminded me of the whole meal I caused. I broke up with her.

This winter my guilt became so great I couldn't bare it.

I began to fall away from my religion after my father died of cancer during the last year of high school. I began to drink heavily and frequent the local bars and night clubs. I was drinking heavily when I was seen this girl.

A few months ago I joined a small Protestant bible study group. The more I read the bible it sounded to me like God wouldn't forgive such a terrible sin as mine (murder). It sounded to me like God would forgive anything but this.

Would you please write and tell me if the Catholic Church teaches that God could forgive such a thing? Would you explain to me why or why not God can or cannot forgive abortion?

The answer is simple to state, but perhaps will be harder to accept for that married woman and the single young man. The sin of abortion is not unforgivable. God will forgive both the one who has the abortion and those who willingly help another have an abortion.

This teaching seems so obvious when we study the life and teachings of Jesus. His message repeatedly speaks of God's always available mercy or forgiveness; his ministry similarly often reaches out to sinners — the paralytic, woman caught in adultery, good thief on the cross.

However, a person afflicted with heavy guilt, like the two correspondents I read, may doubt those words and deeds, slip into despair and give up hope.

Many years ago the Church had to deal with a similar question. But the issue or sin was not abortion, but apostasy or denying the faith. Those who then followed a current belief called Novatianism maintained that anyone who renounced the Christian faith during a persecution could never come back. The Church in the year 251 officially and formally rejected this concept, termed it heretical and maintained that repentance is always possible, that as long as a sinner is alive, there is hope for a reunion with God, if the person only repents.

A puzzling phrase from the gospel slightly clouds this question. In Matthew 12:31, Jesus speaks about an "against the Holy Spirit" which will never be forgiven in this world or the next. It is, therefore, an unforgivable.

Scholars have debated the meaning of the particular text over the centuries. Probably the most generally accepted interpretations hold that a sin against the Holy Spirit involves denying God's existence or mercy until the very end. Such a denial therefore cannot be chosen outside of the sphere of grace and excludes the person from God's grace or forgiveness which is always available for the asking.

Having an abortion or helping another with one is in the Church's teaching a terrible deed. But the Church likewise states that our mistakes are no match for God's mercy.

Clarifying celibacy controversies

Back in 1963 at the Better World Movement headquarters north of Rome, I met a man, newly received into the Catholic Church, who was at the instant of his reception into the Church, already a priest and a bishop. What was baffling the leaders of the Church was what should be done with this gray-haired, broad-faced, stockily-built smiling man. He was not only married but he had children and grandchildren.

He had been born in Brazil into a schismatic church that the Catholic Church recognized as possessing valid ordinations. When he chose to study for the priesthood, he married before ordination and became a priest. He was a good and intelligent man, served among humble people and when he was designated a bishop in his schismatic church, his ordination, as a bishop was valid.

In his work, he came to know Catholic priests and began a study of the Catholic Church. After a long period of study and prayer, he came to the conclusion he must in good conscience become a Catholic. His wife and family joined him in this decision. He had thought he was giving up his faith, but he was not. As a matter of fact, he ordained to the Church, who was at the instant of his reception into the Church, already a priest and a bishop.

The two situations are not at all similar, and they involve entirely different questions. While it is ordinarily true in the Western Church that unmarried men are ordained to the priesthood, the Eastern Catholic Church ordination of married men has been a continuing tradition and ordination of married men has occurred within the Latin Rite by way of exception. But what is key here is that priests marry but that married men may be ordained. The former Episcopalian priests first became Catholics and, it was after this that some were admitted to preparation for ordination. They were married before they became Catholics, when they first chose their vocations. This ordination is different from the state of life in which they entered the Church.

There are very good and committed men among those who chose to leave the active priesthood to marry and continue their ordination. Without making any judgment about their sincerity, it is simply true that consideration of returning them to the active priesthood involves verifying the right of priests to marry. Ordination of married men is a part of the tradition of the Church and has been carried out for very different reasons. The two situations are totally unrelated and we must take care not to build controversies as if they were the same.

The church must make decisions logically and consistently. Controversies often fail to make the distinctions.

(Dale Francis is a nationally syndicated columnist.)

Time capsules

An instrument of thy peace

This beautiful prayer was written by St. Francis of Assisi seven hundred years ago:

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; Where there is injury, pardon; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; Where there is sadness, joy.

"Grant that I may not so much seek to be consoled as to console, to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned and it is in dying that we are born to Eternal Life."
OPINION

Remembering M.I.A.'s

Recently the United States declared a week to remember prisoners of war and servicemen missing in action. The observance is intended to help raise awareness of the 2,477 U.S. servicemen still unaccounted for in Southeast Asia.

I interviewed several people at the time of the observance, including Bill Gruber, a 24-year-old journalist. A teen-ager when the Vietnam War ended, he told me how he came to wear a bracelet with the name of a missing American soldier on it.

"In a rush of patriotism and the beginnings of a sense of social responsibility, I pledged to wear it until he, Major William Grace, came home," Gruber said. But, after a while, he put the bracelet away in a drawer.

Then, two years ago, Gruber visited the Vietnam Veterans Memorial in Washington, D.C. Among the 58,000 names of the killed and missing, he found the one so familiar to him with a cross next to the name, still missing.

"I cried then. No heavy sob, just a simple, embarrassing tear," Gruber said. He cried because he had stopped wearing the bracelet, because Grace was just lost among so many names; he cried for Grace's family and because "there was nothing I could do."

Another person I interviewed was Art Putnam, 44. In 1974 he bought a bracelet with Major William Fuller's name on it and the date, Aug. 26, 1967. He has worn it ever since.

"I wear it now not so much because it's tied to the hope of a man coming home. I don't think he will. It's more a connection of spirit. It's like a talisman... that says to me, 'Tell me you were only kidding.'" Putnam said. He cried because he had stopped wearing the bracelet. I think I'll wear it for the rest of my life," Putnam said.

"I spent hours talking to the brother of Army Air Force Officer Morgan Jefferson Donahue, missing in action since he was shot down in Laos Dec. 13, 1968. Jeffrey Donahue, 38, remembers how he was "dear buddies" with his older brother.

Donahue explained that he and his retired Air Force father, Vincent Donahue, have gone to Laos numerous times trying to find American servicemen. They still believe that their brother and son is alive.

I also talked with a spokesman for the Department of Defense, Maj. Keith Schneider. He told me the department has had 771 "sightings" reported since the end of the war, most of which have been discredited. He explained what these sightings usually involve a person, primarily through refugee channels, reporting that "at such and such a time and location, I saw what I believe to be an American" being held against his will in a prison camp in Southeast Asia. But Schneider said the Defense Department has not accounted for some 18 percent of the reports.

That's part of the reason why the government, with private groups like the National League of Families of American POWs and MIAs in Southeast Asia and the Forget-Me-Not's, has embarked on a public awareness campaign, Schneider said.

Any Americans still missing in action are a tragedy beyond understanding.

I felt chills when Donahue explained why his life revolves around bringing his brother home: "I can't celebrate his absence nor mourn his death.

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

Have a little fun

Q. I think that doing all the homework for school is going to take up so much time on weekends and on school night this year that I won't have time to do fun things. Yet if I don't do my homework, I won't get good grades and my parents will real-ly get on me for that. What should I do? (Tennessee)

A. Let's turn to St. Thomas Aquinas, the patron of Catholic schools, for some surprising advice on your situation.

In a 3,000-page book, he tried to sum up all he knew about religion. In one part of it, he wrote about doing fun things.

He was solidly in favor of putting some fun into our lives. Indeed he considered fun, a moral and pleasing need to be necessities of life.

St. Thomas pointed out that we must relax at times from the tensions of life or "the mind will break." Today we call this a "mental breakdown."

But fear not! You don't sound like you're anywhere near a mental breakdown. Still, all work and no play is a bad idea. It sounds like you need a little more time for fun things. But how to find such time?

Can you talk with your parents or a favorite teacher or a school counselor about your situation?

Possibly too much work is being piled on you. Of it may be that your study skills could be improved in some way so that you don't press your homework with greater efficiency and speed.

Try to talk at length and in detail with one or all of the people about your schedule of schoolwork and your study habits.

Avoid as far as possible complaining; don't let a tone of whining creep into your voice. Be cooperative in the search for solutions to your problems.

Consider too that your present situation may be only temporary. Many adults can tell you about periods in their lives when work piled up and there was very little time for fun.

It was hard for them, as it's hard for you. But they lived through their temporary situations of hard work and finally had some fun again.

As you try to resolve your problems at school, could you take time now and then (perhaps just before you go to sleep at night) to pray to St. Thomas Aquinas to help you acquire three things:

1. The ability to study well;
2. The courage to preserve in studying;
3. Time for fun things, wonderful laughter and relaxing pleasure.

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

(NC News Service)

PAGE 20 / Miami, Florida / THE VOICE / Friday, September 6, 1985

BY ANTOINETTE BOSCO

On birth control

Birth control is a simple issue; yet it has done more to change the thinking of people toward the Catholic Church than any other issue since the Inquisition.

In the 50s and 60s, Catholic couples struggled and sacrificed in fear of committing serious sin. Large families were commonplace. In the 60s and 70s, pressures built and controversy developed; eventually, a papal commission was established to investigate whether the discipline of love. Sometimes it fails to present its case in positive, helpful ways or at all. But fear not! You don't sound like you're anywhere near a mental break-down. Still, all work and no play is a bad idea. It sounds like you need a little more time for fun things. But how to find such time?

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(By Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)
Dear Mary: I have an older friend who is hurting because his wife and children will not have anything to do with him. My friend raised a large family and was married for 43 years before his wife left him.

Although he admits he was no angel and had a drinking problem for a while, almost 10 years have elapsed since the divorce. My friend has grieved deeply and begged to be taken back. My friend is quite ill and does require care. He wishes he could die as he has given up hope; however, even some of my "tend" suggested I abandon my friend, and they've washed their hands after a number of attempts. What type of consolation might I offer? Iowa.

Thank you for your letter showing such concern for an elderly man that others have apparently given up on and acting strangely. What are you and I to do? If he has grieved and has not expressed it, is it likely your friend is elderly and alone, that he has focused on the rift with his wife and children, and that he feels hopeless and depressed because of this?

It would be wonderful if you could effect a re-conciliation. However, nothing in your letter suggests this is likely.

You are not in control of his wife and children. You are able to offer friendship. How might you best help him?

A person focused on a single event and depressed as a result can be very difficult to deal with. Typically, despite all the efforts of friends, he continues to ignore positive efforts, continues to see only misfortune in his life. Faced with such a situation, you put more effort in trying to bring him out, only to be frustrated. This can lead to anger, then perhaps guilt over getting angry. Even more difficult is trying to influence his emotions, you do what others have done, wash your hands of the situation.

To avoid this, plan and schedule your visits. Decide when and how often you will see him and for what reason.

I am so confused about teaching my children how to deal with strangers," a mother said recently. "Do we teach them to distrust all people they don't know? If so, how do we teach them to get adults for help if they need it? Or not to live in fear of others?"

There was a chorus of agreement from other parents. We're torn between teaching children simultaneously to distrust and trust people they don't know. We run a risk of implanting a lifelong fear of others if we stress safety too strongly. Yet, we live in a world where the personal safety of children is of paramount attention.

Like everything else in parenting, it's a matter of balance. We must teach children that some adults are trustworthy and dangerous but others are trustworthy and helpful.

Teaching them not to get into cars with or take candy from strangers is easy. But teaching them to seek out an adult to help when they're lost is more difficult. If they're overly fearful of all adults, they're not going to be able to do this.

One mother commented that her 7-year-old son was so terrified of adults that he wouldn't ask anyone for change to use the pay phone to call home. He ended up walking over 2 miles home through some unfamiliar territory, which was probably more dangerous.

Sometimes children get fearful when an adult smiles at them in crowded supermarket. This is preventing growups from exhibiting friendliness which may very well enforce children's fears of adults.

I believe we can teach children to assess strangers in the same way we do. Here are some points to consider:

1. We can distinguish the difference between strangers and testing strangers. All people we don't know are strangers but only some of them behave strangely. Add to that, 60% of crimes against children are committed by people who have some familiarity with the child. So it's not enough to watch out for strangers as the only trustworthy ones.

2. Acting strangely means trying to get children alone, inviting them to see something unusual, moving to sit next to them on a bus or at a theatre, giving them gifts, pretending to be lost or injured and telling them not to tell their parents.

3. Share what you would like to be sharing with your family. How might you best help him?

Perhaps the behavior is normal, perhaps not. By sharing their experience and fears with a caring adult, children can be relieved of ongoing fear. Or a potentially dangerous experience can be nipped by parents and teachers.

5. We can get a fine little book called it's O.K. to Say No! A Parent/Child Manual for the Protection of Children which is a book to read aloud with children. It's available for $3.95 plus cost from Tom Doherty Assoc., 6-10 W. 36th St., New York, NY 10018.
Sunday, September 8, 1985

READINGS: Isaiah 35:4-7; James 2:1-5; Mark 7:31-37.

The just will find peace

As was the case last week, the Church again this Sunday offers the epistle of James for the second reading in the liturgy of the Word at Mass. A brief work, uncommonly read in the liturgy, the epistle's great interest is faith.

St. Mark's gospel, also brief and the first of the four gospels to be written, supplies the gospel read this Sunday. The section in this week's Liturgy of the Word identifies Jesus again as the servant of God, merciful, compassionate, but almighty.

RELECTION:

Typically, Isaiah’s writing read in this Sunday’s Liturgy of the Word is exhilarating in its assurance that peace and every good await those faithful to God. Then, James’ epistle reminds us all of the poise of God’s kingdom. And, finally, the gospel of St. Mark recalls the Lord’s mercy — and power — in healing the deaf and the speechless. Together, what do they say to us in our twentieth century world?

Last week, the Church counseled us in its Liturgy of the Word to give our faith not simply lip service, but rather our total loyalty — loyalty even to death if ever that choice should arise. In its lesson, the Church reminded us that the world around us, the world in which we live, most often is indifferent or even hostile to the values of unselfishness and forgiveness we profess in our memories of the Lord. The world most often misunderstands us, as it misunderstood our spiritual ancestors and ancestors since Jesus himself walked the shores of Lake Tiberias.

Today’s readings, in a sense, repeat that lesson. Not all share the same physical handicaps. But no one knows with precision what best course to pursue in the search for meaning and happiness in life, or indeed what meaning and happiness actually are. We are all blind to the future. Fears make us silent when we should defend, or proclaim. We often do not know which voices speak the truth. God is truth, the Church reminds us.

We are poor. God’s word, perfect in the message of Jesus, is vast in riches. Those riches, filled with every satisfaction and blessing of peace, await the faithful and the just.

Can a white lie ever be justified?

Q. I have read that while a lie is never permissible one may limit or change a statement even though a deception may result. The book spoke of a “mental reservation” that may be used when there is sufficient reason to protect a secret, or when someone who has no right to the information asks a question.

BY FR. JOHN DIETZEN

In your opinion could the use of a mental reservation also be a serious sin if it caused serious harm to another person? (Pennsylvania)

A. Many, perhaps most, moral decisions in our lives involve making a choice between two or more good things we should try to achieve. The example you gave is a good one. Lying is wrong because good common sense (“reason”) tells all of us that our faculty of speech is meant to convey honestly what is in our minds to someone else. We have an obligation to respect the purpose.

We have, on the other hand, another obligation to respect the right to appropriate privacy for ourselves and others. Suppose someone asks you for information which he or she has no right to know, and which you could reveal only at the cost of violating someone else’s right to confidentiality or privacy. You face a conflict of moral “values,” the integrity of the power of speech versus the right of the other person to personal privacy. Without realizing you are doing it, you would quickly judge that the obligation to protect privacy at this particular moment takes precedence over the obligation to tell the truth. We may call it a mental reservation, white lie or whatever else; but it comes down to a judgment on moral priorities in that particular circumstance. Here and now, what is the highest, most important good to be accomplished?

You could be adding consideration of a third obligation (“good”) in speaking of serious harm to another. Suppose the person asking you for information is a parent who would be seriously handicapped in providing the necessary care and guidance for his or her child without the information you can give.

The right of the parent to that information, and your obligation to give it, adds another dimension to the judgment that must be made in deciding whether to tell the truth or not.

‘Without realizing you are doing it, you would judge that the obligation to protect privacy takes precedence over the obligation to tell the truth.’

Obviously making such decisions rightly requires a sincere desire to do what is good, sensitivity and delicacy of conscience, a habit of being morally honest with oneself and God, and much prayer, the more so as our decisions affect the lives of others.
My morning Cheerios don't look the same since I found out that they are sitting in Elmer's Glue instead of milk.

No, my wife didn't suddenly begin plotting my demise (at least, I don't think she did). What happened is that I watched an HBO special produced by

BY JAMES BREIG

Consumer Reports magazine about television advertising. On the show, a "food stylist" revealed how he doctors edibles which are to be filmed for commercials.

For instance, real milk photographs with a blush tint and begins to spoil under hot studio lights so those ads for Wheaties and Count Chocula show the flakes sitting in a mixture of milk and Elmer's Glue. The glue provides not only a bright whiteness but also the ability of the drops to cling to the cereal. Appetizing, eh?

Want to hear some more about food on television? I hope you're not eating right now. Especially chicken, which is painted with a mixture of gravel and coffee grounds to give it a freshly baked hue on the tube. As for coffee, a spoonful of dishwashing detergent gives it a just-brewed bittersweet flavor.

Had enough? Me, too. The reason I bring it up is that it seems to me that the food is a classic play by Arthur Miller will be beginning Sept. 9 at 9 p.m. on your Catholic Cable Channel 9, Miami Cablevision. He authored the book on which "Death of a Salesman," the famous play, is based, and our hero has been down a peg before the happy ending.

The story, as in the classic "It's a Wonderful Life," is a teen-ager killed in the early '60s and sent back to Earth to earn his wings by helping a young nerd (Jason Gadoke) who turns out to be his own son. (The boy is only 16 and our hero has been dead for at least 20 years, and so it's a topsy-turvy as to whether writer-director Cary Mokroway is biologically or astronomically illeterate or perhaps both.)

Predictably, the boy turns out to be too quick a study and has to be taken down a peg before the happy ending. Mediocre entertainment at best. Confused, clumsy, not very funny and manipulatively sentimental.

My morning Cheerios don't look the same since I found out that they are sitting in Elmer's Glue instead of milk.
Chaminade launches silver anniversary campaign

By Anna Geoghan

Staff writer

For twenty-five years, Chaminade High School has been a fixture in the Miami area, providing a quality education to young women from the area and beyond. The school's rich history and traditions have made it a beloved institution, and its silver anniversary celebration is a testament to its enduring legacy.

To mark this special occasion, Chaminade will hold a series of events throughout the year, including a gala dinner, a special mass, and an open house. The school is also planning to unveil a new statue of St. John Baptist de la Salle, the founder of the Christian Brothers, who established the first school for girls in 1851.

"We are thrilled to be celebrating 25 years of excellence in education," said Chaminade's principal, Mrs. Mary O'Shaughnessy. "We look forward to sharing this special occasion with our students, alumni, and friends."
Parish mourns for ‘outstanding’ family

The community of Corpus Christi Church in Miami still is reel ing over the tragic deaths of a parish family whose kindness, humility and unparalleled willingness to serve had endeared them to all.

Sr. Carolina Valentin, 53, his wife Carmen and their four children, Nelda, 18, Lourdes, 17, Reinaldo, 12, and Jesus, 7, were killed on a rural Florida highway two weeks ago when their Ford pickup truck collided with a tractor-trailer. The Valentins were on their way to a vacation.

The news of their deaths shocked an island of sadness among the entire Corpus Christi community, which last week turned out en masse for a memorial in the family’s honor. (Burial was in Puerto Rico, since the family had no close relatives in Miami).

“They were people totally committed to serving their fellow man, whoever he might be,” said Sr. Carmen Alvarez, di- rector of Religious Education at the parish.

The Valentin girls, both students at Cutler-Norte-Dade High School in Miami, had served as volunteer church assistants at the parish for several years. The boys, students at Corpus Christi School, mowed lawns and helped around the parish wherever needed.

They were merely following the example of their parents. Their mother once told Sr. Alvarez, “You put me whenever you need me,” and most recently that he was patrolling the school's hallways during Saturday CCD classes. The father, a cook, never failed to make the Puerto Rican dishes for the parish’s annual car- nival, despite a demanding work schedule.

Sr. Alvarez said their unities as a family, their ever-present smiles and the humility with which they served one and all marked them as “outstanding” parishioners.

“God has welcomed them with open arms, I’m sure,” she added. “I think we who worked with them have been extremely privileged. We at Corpus Christi now have an entire family in heaven interced- ing on our behalf.”

Three of the Valentin children in a Christmas snapshot: From left, Lourdes, Jesus and Nelda.
Snapping pictures...

...To make a difference

By Joe Michael Feist
NC News Service

From time to time, James Baca cruises Denver's back streets and seamy neighborhoods. He drives slowly through poor sections of the city, sections like the one he grew up in, searching for those who have fallen between the cracks, lost hope or been abandoned.

And when he finds them, he photographs them.

Baca, the award-winning staff photographer for the Denver Catholic Register, says he feels a "sense of mission" about his profession.

"I believe I'm here for a purpose," he said in a recent interview. "I love people and the church is all about people. If we're doing a story on some poor family or been abandoned..."

So, as part of his work, Baca consciously seeks out the disadvantaged and the poverty-stricken to tell their story in the Register.

Baca, 35, was raised in an impoverished Denver household. "I have a soft spot in my heart for people who are down and out, maybe because of the way I grew up," he said.

A few years back, Baca discovered a woman, her three children and a puppy living in car. The woman, recently widowed, had been evicted from her apartment.

"She was devastated and crying to me," Baca recalls. "She didn't know what to do. It was very, very hard for me to ask if I could take some pictures of these people at their worst. But I said (the paper's readers) need to see this, they need to be aware. After talking a long time, they let me."

Baca, who has worked for Denver's Catholic newspaper for nearly five years, feels he must proceed with caution when working on such an assignment.

"I never want to make someone uncomfortable," he said. "I want to let them know I'm not there to embarrass them in any way."

Baca said he usually takes time to get to know his subjects. "We sit down, have a cup of coffee and talk." Then, he added, he tries to capture the essence of the person on film.

When the pictures of the family living in a car appeared, they were "flooded with checks" and offers of assistance, Baca said. Being able to tell these kinds of photo stories is what makes his "the best job in town" for Baca.

"Living in Colorado," Baca noted, "I could take all the pretty pictures in the world." But he prefers the satisfaction that comes from "making people aware" of the sometimes desperate needs of the poor.

"The aim is to catch authenticity to show in pictures who a person is," said Dwight Cendrowski, a free-lance photographer who has worked extensively for the Michigan Catholic, Detroit's archdiocesan newspaper.

A good photograph, he said, has "guts and a soul" that reflects reality and "shows that person in a special moment, a tender moment." An excellent photo "touches you, it makes you want to look at it again."

Cendrowski agreed with Baca that patience is a necessary trait for photographers. It takes a while to gain people's trust, he said, which means that the "best pictures usually come at the end of shoots."

His job, Cendrowski said, is to "be the front row seat for all the people who can't be there."
The mysterious face

If we fail to look beyond the obvious, we may miss the chance to see God

By Neil Parent
NC News Service

The scene began with a slow scan of the bodies — literally hundreds of them. They lay scattered, like so many stalks of wheat fallen by the reaper’s sickle.

Pausing from time to time, the camera’s eye focused on a clenched fist, a bloodied tunic, a bootless foot. Finally, it rested on the face of a young soldier. He lay there on the side of the dirt road, facing upward, his bare head propped against the back of a fallen comrade.

Seeing this German soldier’s boyish face on television some 40 years after the Battle of the Bulge in which he died, I was struck by its distinct lack of expression. It was the eye’s mandate to speak volumes. No wonder so much human interaction entails our searching each other’s faces for clues to deeper meaning.

But, if the face is a window to the heart, it is also its mask. Not infrequently, we feel compelled to hide behind our faces rather than speak through them. For example, it would be unthinkable for us to weigh down others with our more troubling thoughts and feelings each and every time we meet.

At the same time, wrongly deceiving another breaks down the trust on which human communication is built. “A false face must hide what the face doth know,” wrote Shakespeare in “Macbeth.”

As much as possible, our faces should harmonize with our hearts.

A special challenge in relating to others is to not to interject our own predispositions and prejudices. We too easily and frequently assign meaning to a face because its skin color, shape of the nose or slant of the eye is different from our own.

We read the face as we are wont to read the person; we see what we want to see. Unfortunately we are often more comfortable staying with our prejudices than facing up to them.

On a purely human level, this presents problems of its own. But when we remember that every human is a bearer of divine life, to foreclose on an authentic human encounter because we cannot or will not go beyond the face’s most apparent image is to foreclose on God as well.

Is God to be identified only with the comely face, a particular skin color or a look of intelligence? Don’t we also encounter God in the unattractive face, the heavily lined or weary face, the faces of the retarded, the face different from ours?

To fail to seek the mystery behind such faces means failing not only in meeting other human beings but also in failing at discovering the face of God.

The flesh-and-blood world of Jesus

By Father John Castelot
NC News Service

1. Jesus was involved with flesh-and-blood people who were wedded by nature to the world around them. On one occasion some people brought a deaf man with a speech impediment to Jesus. They begged Jesus to lay hands on the man (Mark 7:32).

Jesus could have gone ahead and cured the man while telling the people to forget gestures like the imposition of hands. Instead he acceded to their request and, in fact, went beyond it. He put his fingers into the man’s ears and, spitting, touched his tongue; then he looked up to heaven and emitted a groan. He said to him, “Ephphatha!” (That is, “Be opened!”)

Why all these gestures, signs and words when Jesus could simply have willed the man’s cure? Part of the answer is found in the second chapter of the New Testament letter to the Hebrews: “Surely he did not come to help angels, but rather the children of Abraham” (that is, human beings).

He entered into their world with its language, its symbolism, its people.

2. God revealed himself in the very earthy history of his people. In fact, to accomplish his purposes God used ordinary, sometimes scandalously ordinary, human beings: “God chose those whom the world considers absurd to the shame of the wise; he singled out the weak of this world to shame the strong” (1 Corinthians 1:27).

In similar fashion, God chose everyday people to speak to flesh-and-blood people was through one who spoked their own language: Jesus. A special challenge in relating to others is to not to interject our own predispositions and prejudices. We too easily and frequently assign meaning to a face because its skin color, shape of the nose or slant of the eye is different from our own.

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The heavens declare the glory of God, and the firmament proclaims his handiwork” (Psalm 19).

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The face is truly a wondrous thing. It is not only the beacon of our personal-
Polish church becomes the stage for artists who seek freedom

By John Thavis

When people in Poland want to see a good film or play, chances are they do not buy tickets at the local theater. More and more often, they are filing into their parish church.

For Poles, it’s not just a case of supporting the backyard production or the parish collection plate. The audiences—in big cities and small towns—are going to where the talent is.

One popular play in Warsaw recently, for example, was “The Upper Room,” by Poland’s best-known dramatist, Ernest Reill. The play, staged in a downtown Warsaw church on weeknights, concerns the time between Christ’s death and resurrection.

According to church officials in Warsaw, it played to standing-room-only crowds and to critical acclaim.

Polish artists are rediscovering the Catholic Church, the officials said, and the church’s patronage has helped bring about a renaissance of the “Christian culture” in recent years.

Parishes across the country are sponsoring poetry readings, sculpture and painting exhibits, concerts and academic lectures—often staged immediately after daily evening Mass.

The phenomenon dates from the 1981-83 period of martial law, when many artists began boycotting state-controlled theaters and media, church officials said.

“First we abandoned radio and television because it is a place of deceit,” he said, a reference to the government’s control of the media.

When Poland was performing was censored.

“We can think aloud, speak aloud when Poland will be free,” said the dramatist who cannot get his work published, for example, can at least have it performed in the church.

“Second, all this activity fills a tremendous need in the hearts of people for Christian culture,” he said. Performances and exhibits occur weekly at most urban churches and are catching on in more and more rural parishes, too, he said.

The church, he said, has welcomed the artists, even establishing a special national commission to deal with their problems.

But their activity and that of other Polish groups who have turned to the church in recent years also has illustrated the risk of “politicized” congregations, he said.

“All the full range of groups—from left to right—now comes to the pastor and says, ‘you’ve got to change the space, you’re relatively free here, you’ve got to help us.’ The church usually gives its support, but that’s where the trouble can start.”

The political content becomes too “dense,” he said. “It ceases to be a church and becomes a convention.”

“The authorities are not indifferent to our work,” said Ms. Lameswka. She added that not all of Poland’s “public” was always appreciative, either—her car once was burned outside a church in which she was performing.

Church plays have become popular in Poland because many artists have abandoned government-censored traditional theater, radio and TV. At a recent performance following Mass in a Warsaw Church, members of the audience—a many of them political prisoners—sang patriotic songs.

A kids’ birthday

(Many painful returns of the day)

By Hilda Young

I am not good with children’s birthday parties. I have friends who have thrown birthday parties for 3-year-olds that have made the society page.

I’m lucky mine don’t make the headline.

I have seen 5-year-olds flick cake frosting with a plastic spoon so hard it raises welts. One year the paper tablecloth caught on fire when “birthday boy” blew flaming candles outside the church can no longer make.

The group closed the show with a rousing rendition of the song, “A Pole is not a Slave.” It included the line, “A day will come when Poland will be free.”

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chests out of the commode, to turning on the oven and broiling a plastic car someone stored in there, to seeing your tropical fish floating on the top of the aquarium after being fed candy.

The sound of ice cubes being poured down the ball return has been indelibly etched in my mind.

You cannot believe the tension of watching a ball approach the pits at a snail’s pace to stop a foot in front of them.

And we learned the hard way that rolling another ball down after it is not a good idea.

We also learned that a paper cup is not strong enough to hold a bowling-balling ball, that pushing the reset button in rapid succession drives the owner wild, and that the water fountain can be rigged to shoot a good 10 to 15 feet.

Actually, I am considering miniature golf for the next birthday. For one thing, it will be a lot less painful if one of the kids drops the ball on my foot again.

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