'3rd World USA' fighting AIDS and poverty

By Ana Rodriguez-Soto

"Happy" Johnson was hopping mad.

Red-faced and pot-bellied, screaming at the top of his lungs, he lumbered around a Haitian resident of his trailer park. A big man with a big temper, Johnson looked as menacing as an angry bull.

Belle Glade has got to be one of the worst places I've ever seen... BECAUSE IT'S GOT AN URBAN INNER CITY IN A RURAL ECONOMY.

— Don Mason, attorney who worked in Belle Glade

I told you before to get the h— outta here, he shouted. You've just stirrin' up the people. Y'ain't helpin'. Get out!

The priest and two habit-clad nuns protested to no avail that they were merely visiting a friend who lived in the park.

This is private property, Johnson insisted, saying the road inside his trailer park belonged to him and he insisted, saying the road inside his trailer park.

They may pay $35 a week for the privilege, where floors have been known to collapse, and rooming houses, unsafe, vastly overcrowded and criminally overpriced, which still shelter the majority of the town's black population.

In the rooming-houses, most built 40 years ago as seasonal lodging for lone, male farmworkers, dozens of today's tenants, many of them families, must share a single hall bathroom. They may pay $35 a week for the privilege.

In "Happy" Johnson's trailer park, where floors have been known to collapse,

Then, noticing a reporter in the group, he snatched at her legal pad and angrily hurled a wad of pages to the ground.

When the local police arrived, they agreed it was Johnson's private road, and advised the visitors, for their own safety, not to walk through there again.

Welcome to Belle Glade, Florida, the place some people call Third World, USA.

Here on the southeastern fringes of Lake Okeechobee, acres and acres of the Everglades' rich, black muck have yielded wealth for a few, poverty for many and generations of injustice.

In 1960, CBS newsmen Edward R. Murrow found his famed "Harvest of Shame" in the city's ghettoish downtown, a dreary and, for these parts, uncharacteristically urban conglomerate of concrete-block apartments and rooming houses, unsafe, vast overcrowded and criminally overpriced, which still shelter the majority of the town's black population.

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In "Happy" Johnson's trailer park, where floors have been known to collapse,

(Continued on page 16)

COVENANT HOUSE IN BROWARD

Street kids being saved here

By Betsy Kennedy

Voice Staff Writer

Every weekend a sacred ritual called 'cruising' takes place in Fort Lauderdale. Hundreds of teenagers converge on the beaches and rock 'n roll nightclubs seeking excitement.

Among the tanned and expensively dressed majority are some who have come not to party in the streets but to hide in them, surviving any way they can.

They are runaways. Attracted by Fort Lauderdale's reputation as a glamorous city that never sleeps, the runaways come primarily from South Florida. But others, fleeing broken homes and their own confused emotions, drift in from as far away as California, New York and Canada.

No Refuge

Until Father Bruce Ritter opened the doors of Covenant House in Fort Lauderdale, a temporary crisis shelter for homeless teenagers, there was literally no refuge for the approximately 7,600 of them under the age of 18 in Broward. The department of Health and Rehabilitative Services in a 1973 report documented this startling number of frightened, lost and rootless youth, and also the fact that there were at that time, only 28 shelter beds available for them at the various community agencies.

Covenant House is one of five facilities in the U.S. founded by the priest to protect young people from exploitation by pimps, child pornographyographers, criminals and others who feed off the innocent. Just a little more than 17 years ago, Fr. Ritter was a traditional priest who lectured to Manhattan University students about living their faith while he had almost forgotten how to live his own.

His ministry changed dramatically after he left his teaching post and went to live in a hellish New York City tenement among the poor. One cold night he opened his door to a handful of teenagers who had nowhere else to go.

He has been leaving his door open ever since. Covenant House shelters now rescue 18,000 homeless youth under the age of 21 a year.

Because the facility can only provide temporary housing, Fr. Ritter and his staff of 75 in Fort Lauderdale must make every hour count in fulfilling the needs of youth who come and stay for as long as it takes to get their lives in order. A referral system enables the staff to direct teenagers to the appropriate community agencies, which pick up where Covenant House left off. The ultimate goal is to send the (Continued on page 14)
SAN FRANCISCO (NC) — The National Conference of Catholic Charities has called on the church and federal and local governments to immediately and "significantly" step up the fight against the disease AIDS.

The NCCC urged the action with a resolution unanimously approved by delegates during the organization's 71st annual convention in San Francisco. In the resolution NCCC also recognized the need for pastoral care for individuals with AIDS, acknowledged Immune Deficiency Syndrome, and called for the good commitment of its member agencies' resources to helping AIDS patients and their families.

New England towns defeat Roe vs. Wade referendum

(Updated) (NC) — Three New England towns defeated referendums asking whether the 1973 U.S. Supreme Court decision on abortion should be overturned. The referendums were believed to be the first asking voters their views on the Supreme Court ruling which had struck down most state restrictions on abortion. In Bristol, Conn., where the referendum originated, 55 percent of the voters opposed the measure. But referendum organizer Pat Mahoney said the vote still was a "major victory" for pro-lifers because the 55 percent opposition to the referendum was smaller than the 70 percent support for the abortion ruling which he said is claimed by abortion rights groups.

Abp. Mahoney asks governor to fire labor board counsel

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has urged California Gov. George Deukmejian to dismiss David Stirling, the controversial general counsel of the state's Agricultural Labor Relations Board. In a letter to the governor Archbishop Mahony said Stirling had "effectively disqualified himself from continuing in that position" with an article in the Los Angeles Times criticizing the United Farm Workers of America. "His intrusion into the affairs of a party which appears regularly before the board and his office is unprecedented in labor law history," wrote Archbishop Mahony. Archbishop Mahony was the first director of the ALRB under Gov. Edmund G. Brown Jr.

U.N. is best hope for peace, says Bp. Malone

YOUNGSTOWN, Ohio (NC) — Bishop James Malone of Youngstown told the local chapter of the United Nations Association that "for all its flaws, all of its failures, the U.N. continues to be our best hope for peace." He said that since the United Nations was founded in 1945, there have been 130 wars on the planet compared to the 70 percent support for the abortion ruling which he said is claimed by abortion rights groups.

James Groppi, peace activist, ex-priest, dies of cancer

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VATICAN CITY (NC) — Since a group of cardinals has been trying to reduce the gap between the Vatican's operating income and its expenditures. The cardinals also have been trying to convince Vatican officials to disclose Holy See finances. They say that disclosure would make Catholics more aware of the Vatican's money problems, draw greater contributions and correct some myths about its finances.

So far, the cardinals' efforts have been losing battles. The group, a 14-member council of cardinals Pope John Paul II appointed to advise him on Vatican finances and curial reorganization, is scheduled to meet again Nov. 19-20. In announcing the meeting, the Vatican said that information about its finances would be made available at the end of a Nov. 21-23 meeting of all the cardinals.

"Public reporting of Vatican finances is now in the works," said Cardinal John Krol of Philadelphia, a member of the financial advisory council, in 1981.

Despite the cardinal's statement, information about Vatican finances has been sparse. It has mostly emphasized the growing operating shortfall, which has had to be covered by funds previously earmarked for other purposes.

The Vatican began publishing financial figures in 1979. But it has yet to make public its yearly budget or provide a breakdown of receipts and expenditures.

It has listed shortfalls for the years 1979, 1981, 1984 and 1985. The Vatican never has published a breakdown of its foreign currency income, or the exchange rates prevailing when it converted that income to lira.

The lira has been weak during much of the period in which the published figures have appeared.

Council members, such as Cardinal Krol, have occasionally made additional figures available. In March, following the last council meeting, Cardinal Krol estimated that expenditures for 1985 would be about $91 million. The figure was not in the Vatican press release issued at the end of the meeting.

Council members advocating full disclosure of Vatican finances say this is necessary if the church is to increase its principal source of income — voluntary contributions.

"We have to do a better job showing the faithful the credibility of the church and that it needs money for its charitable works and to maintain the departments of the Holy See," Cardinal Jaime Sin of Manila, Filipino, another financial council member, said last March.

Public disclosure also would erase "the public myths and fables about Vatican finances" as the key fact in debunking the myth.

The published Vatican estimates show that the shortfall jumped from 17 million lire in 1979 to 63 billion lire in 1985.

In dollar terms, based on exchange rates at the time the figures were released, the shortfall went from $20.4 million to $30.1 million.

The Vatican has said in recent years that the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's discretion, was being used to help ease the problem. Previously, Peter's Pence had been used mostly for papal touring aid projects, especially for churches in underdeveloped countries.

The remainder of the shortfall has been covered by income from Vatican investments.

Vatican investment funds come from the money given to the Vatican under the 1929 Lateran Pacts by the Italian government for the expropriation of the papal states.

British to study spiritual healing

LONDON (RNS) — Spiritual healing is being put to the test in Britain. Healers are being given their chance to treat patients, under the National Health Service, in a carefully monitored trial to assess whether their techniques really work.

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Patients in the Leeds triads, who range in age from 18 to 65, will be examined regularly by doctors and given standard tests to assess whether patients treated by healers progress at a rate different from those treated by conventional medicine.
Pope tells Catholic schools to keep 'character'

VATICAN CITY (NC) — Pope John Paul II warned Catholic educational institutions to preserve Catholic character, noting that some have "eclipsed" their identity in an effort to be open to non-Catholic students. "Out of a praiseworthy respect for students, or those with little or without any religious appreciation," the pope said "the emphasis given to the transmission of the faith, witness and celebration has been thoughtlessly reduced."

Fr. Kung is 'Protestant' says respected colleague

ROME (NC) — A noted Catholic theologian said he considers controversial Swiss-born theologian Father Hans Kung a "liberal Protestant," not a non-Christian as an Italian newspaper had earlier reported. In a November bundled article appearing in West German and Italian newspapers, Paul VI's personal theologian, who is also Swiss, described Father Kung as "the guide of that which can be called the liberal Protestant party of the Catholic Church." In a recent interview, Father von Baltasar was quoted as saying that "Hans Kung is no longer a Christian" because "for him, Jesus is nothing more than another prophet."

Pope calls for food treaty to aid the world's hungry

VATICAN CITY (NC) — Pope John Paul II, saying individuals and nations need to make an "examination of conscience" for an international "food security" treaty to aid the world's hungry. Speaking to representatives of the U.N. Food and Agriculture Organization on its 40th anniversary, the pope said it was "urgently necessary" that wealthier nations make more joint commitments to help the needy. It was the pope's second major talk in two days on the church and social justice.

Political activism builds God's kingdom — bishop

(Updated) (NC) — Political activism in the struggle for justice is part of the Christian commitment, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, has a more negative perspective of the post-conciliar church than he does.

Circumcising girls is wrong, says Kenya vicar

NAIROBI, Kenya (RNS) — The vicar in charge of the newly established Anglican parish of Kiambere has denounced "circumcision" of young girls as a Christiam practice and said they have been unable to report figures to the Vatican. The vicar is one of several Kenyan Anglican bishops who have expressed concern about the practice.

VATICAN CITY (NC) — Catholic and Jewish leaders meeting at the Vatican have agreed to undertake a study of the Holocaust and its theological implications, said a statement released by the group.

The International Catholic-Jewish liaison committee announced the decision as part of a "program of action," following the pope's statement that Catholics should reflect more deeply on the Holocaust, the extermination of several million Jews in Europe by the Nazis during World War II.

Some Jewish leaders criticized the statement, saying the Vatican had dealt inadequately with the Holocaust in a recent statement on Jews and Judaism, released in a Vatican document entitled, "Notes on the Correct Way to Present the Jews and Judaism in Preaching and catechetical in the Church."

Several Jewish leaders, including participants in the Vatican meeting, criticized the document as "trivial," in its treatment of the Holocaust and its significance for Jewish understanding.

However, following the Vatican meeting, Gerhart M. Riegner, co-chairman of the governing board of the World Jewish Congress, said that the "conflict over the notes," was "very, very frankly discussed." Jewish leaders left with a positive impression, he said.

Many of them, he said, had arrived with the fear that the "notes" represented a setback for the Vatican's part in Catholic-Jewish dialogue. The agreement to study the Holocaust was "a very important conclusion."

Spanish doctors continue to oppose abortion law

MADRID, Spain (NC) — Spanish doctors have joined Spain's bishops and pro-life groups in protesting a law allowing abortion in certain cases. Although some legal abortions have taken place, in many areas of the country few if any doctors are reported willing to perform the procedure. In the province of Asturias, for instance, a woman seeking an abortion was unable to find a doctor to take her case.

A nationwide poll of doctors showed only 12 percent were willing to perform abortions and up to 70 percent of doctors are against the law.

World Vision raises $8 million for famine relief in Africa

NEW YORK (RNS) — Pledges totaling $8 million for African famine relief have been received by World Vision, the evangelical relief and development agency, as the result of what is thought to be the first live telephone to originate from Africa. Television personalities Gary Collins ("Hour Magazine") and Mary Ann Mobley ("Different Strokes") co-hosted the 1-hour program Oct. 26 from Nairobi, Kenya. Art Linkletter, Carol Lawrence and former NBC news correspondent Ed- win Newman served as co-anchors in a Washington studio where pledges were monitored.

"Agca lying" says witnesses in papal shooting trial

ROME (NC) — Two key prosecution witnesses told an Italian court that convicted papal assassin Mehmet Ali Agca was lying about their alleged connection to the 1981 papal shooting. Austrian arms dealer Otto Tintner denied that he had sold the gun used in the shooting, as Agca had testified. Turkish businessman Omer Mersan denied Agca's claim that he had introduced Agca to Turkish Bekir Celenk in a Bulgarian hotel. Agca has said that during the 1980 meeting, Celenk and a Soviet diplomat offered him money to shoot the pope.

Pope hopes Chinese Catholics, Universal Church will agree

VATICAN CITY (NC) — Pope John Paul II also said he hopes that obstacles to the union of Chinese Catholics with the universal church will be quickly overcome. The Christian leader hopes for a meeting with bishops from Taiwan. He did not say what the obstacles are or if a solution was near. Previously, Chinese officials have said that in the Vatican's diplomatic ties with Taiwan, which China considers a part of its territory, the Vatican has cited as a key obstacle government promotion of the National Association of Patriotic Catholics, which rejects ties to the Vatican.

Philippine clergy say gov't. is against church

KIDAPAWAN, Philippines (NC) — Missionaries and church leaders on the Philippine island of Mindanao say they believe that government forces are trying to repress them. Several church leaders say they are unable to find a doctor to take their case.

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

PAGE 4 / Miami, Florida / THE VOICE / Friday, November 15, 1985
WASHINGTON (NC) — President Reagan had lunch with four Catholic cardinals, a bishop and about 12 other Christian and Jewish religious leaders this week to solicit their views on his Nov. 19-20 summit in Geneva with Soviet leader Mikhail Gorbatchev.


The church leaders and White House press officials said Reagan does not wish to limit the summit discussion entirely to arms control but wants to raise questions of human rights, including religious rights, and other international issues with Gorbatchev as well.

Cardinal Law said he came out of the lunch “with the clear idea that the president goes into the summit with the intention it will be successful and help promote “a more peaceful world.”

Asked whether the president’s current friendly tone toward Moscow, compared to his more strident language during his first term in office, demonstrates an evolution in presidential thinking, Cardinal Bernardin responded, “He certainly has expressed all along his commitment to an improved relationship.”

WASHINGTON (NC) — The number of U.S. Catholic seminarians declined last year in all three categories — high school, college and theological. The latest drop was in seminarians in the college-level, for which the 1985-86 school year declined by 406, or 13 percent, from the previous year.

Benedictine Father Adrian Fuertes, CARA's specialist in seminary enrollment trends, and he was still analyzing details of the new data and preparing a commentary to be published in early 1986.

CARA is an independent Catholic research agency in Washington.

According to the CARA figures:
• The combined total of all U.S. students for the priesthood declined from 11,985 in 1984-85 to 10,811, this year, down 774 or 7 percent.
• Total number of post-college training dropped from 4,170 in 1984-85 to 4,063 in 1985-86 — a loss of 107, or 3 percent.
• At the college level, which in the previous two years showed very slight gains, enrollment dropped 12 percent, from 3,526 to 3,120.
• At the high school level, newly arrived as novices showed a 4 percent decline, from 3,186 last year to 3,051 this year.
• A total of 909 men in post-college training graduated from 1984-85 for 2,063 in 1985-86 — a loss of 407, or 20 percent, from 3,526 to 3,120.

The annual CARA report, which surveys news stories from January 1983 through February 1985 and interviewed activists on both sides, has been a key resource for reporters, sociologists and pollsters.

In 1982, the abortion issue received about 35 minutes of network news coverage all year long, and about 53 minutes in January 1985 alone.

RADMOR, Pa. (NC) — Nightly news coverage of abortion by ABC, NBC and CBS has taken “a decided shift” in favor of the pro-life side since the beginning of 1985, according to a study by TV Guide magazine.

A report on the study, which reviewed network evening news coverage from 1983 to 1985, appeared in the Nov. 9, issue of the magazine.

To measure news coverage, the study’s author, Joanmarie Kalter of TV Guide magazine, studied evening news stories from January 1983 through February 1985 and interviewed activists on both sides, as well as network reporters, sociologists and pollsters.

In 1982, the abortion issue received about 35 minutes of network news coverage all year long, and about 53 minutes in January 1985 alone, according to Kalter.

The study showed that despite gains made in media coverage the anti-abortion movement has “met with almost no real legislative or popular success.”

Daniel Donohue, director of public relations for the National Right to Life Committee, disputed the study’s findings that pro-life coverage has increased.

He cited a Gallup Poll conducted for Newsweek last January that indicated 58 percent of Americans favored a ban on all abortions. “But there is still a sizeable majority that are pro-choice,” he said.

The TV Guide article said, “Polls show that only a small fragment of Americans are either militantly pro-choice, favoring a total ban on abortion. Most Americans are much more ambivalent.”

The article said, however, that despite gains made in media coverage the anti-abortion movement has “met with almost no real legislative or popular success.”

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Trott acknowledged that “there are certain people out there who can’t be deterred by anything,” but said this reality is an argument for capital punishment, too. “Maybe the death penalty ought to exist as the appropriate penalty for that sort of person.”

The Rev. Guillermo Chavez, a Methodist minister from the National Interreligious Task Force on Criminal Justice, and Rabbi Irwin M. Blank of the Synagogue Council of America also testified against the death penalty.

“Our Judeo-Christian heritage affirms that for the state to assume the power of absolute judgment is to assume a power that belongs to God,” Chavez said.

Rabbi Blank argued the legal system can err and cannot sufficiently guard against unfair condemnation of the innocent through capital punishment.

“Human fallibility is such that the taking of one human life unjustly is repugnant,” he added.
SAN DIEGO (NC) — A rally this week in support of a former University of San Diego professor who signed an advertisement suggesting there is more than one legitimate Catholic position on abortion was countered by pro-life demonstrators at St. Joseph Cathedral in San Diego.

Nearly 50 supporters of Jane Via, clad in white and wearing red veils to cover their faces, attempted to speak, in white and wearing red veils to cover their faces, attempted to speak, pro-life demonstrators. Several pro-lifers yelled slogans and waved placards with photos of aborted fetuses to drown out speakers.

"You can't talk as Via does and call yourself a Catholic theologian," she said.

"The right of dissent" is a tradition in the New Testament, she added. She said the rally was held "to dramatize (this) freedom of speech teaching of the Church." "Bishop Maher, in his column in the Nov. 7 issue of the Southern Cross, newspaper of the San Diego Diocese,

Abortion ad nun criticized by bishop

INDIANAPOLIS (NC) — Archbishop Edward T. O'Meara of Indianapolis said Sister Margaret Ellen Traxler has committed a "serious ecclesiastical impropriety" in giving the keynote speech at a pro-choice rally in his archdiocese last week.

At the Rally, picketed by pro-lifers, Sister Traxler defended her choice of abortion as a woman's right, saying it is "a God-given gift to exercise our free will."

Sister Traxler is a Chicago-based School Sister of Notre Dame and a founder of the National Coalition of American Nuns. She is among a group of U.S. nuns facing a Vatican threat of dismissal from their orders because they signed a statement, published as an advertisement in The New York Times last year, which declared that there is more than one "legitimate Catholic position on the morality of abortion."

"Her often-stated position on abortion is not reconciliable with the clearly and frequently stated position of the Catholic Church," the archbishop wrote.

He cited the Second Vatican Council's statement that "life must be pro-
tected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes." He also quoted from the U.S. bishops' response to The New York Times ad and said that the view expressed in the ad, "however sincerely motivated, contradicts the clear and constant teaching of the church and deliberately chosen abortion is objet-
tively immoral. It is not a legitimate moral choice."

Archbishop O'Meara said a Catho-
lic nun is an ecclesial person, a repre-
sentative of the church.

St. Maximilian Kolbe
Catholic Church

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Unchurched tell why they would return

WASHINGTON (NC) — Some "unchurched" Americans would consider joining the Catholic Church because it teaches that human life is sacred and marriage is forever, and because of a sense of strong family ties among Catholics.

Others find the church unattractive because it teaches that abortion, artificial birth control and sex outside of marriage are wrong, puts "emphasis" on money, and upholds the pope as "universal shepherd of all Catholics."

The reasons were given by people interviewed in a Gallup Poll conducted for the Paulist Fathers' National Catholic Evangelization Association to assess attitudes toward joining the Catholic Church.

The poll was conducted by Gallup in January. A total of 3,065 adults, age 18 and older and selected at random from across the country, were interviewed in person.

Sixty-seven percent of those interviewed could be described as "unchurched" and 33 percent as "unchurched." The study defined "unchurched" as those who had worshiped less than two times in a church or synagogue during a 12-month period, excluding weddings, funerals, Christmas, Easter or holy days.

The unchurched were asked to choose from a list of 45 items those which would be their main reasons for considering joining — or rejecting — the Catholic Church.

Some reasons given for joining included:
- The belief God exists and is creator of everything.
- Having Catholic relatives, friends or neighbors.
- The teaching that marriage is a lifelong vocation.
- The belief that Jesus Christ is both true God and true man and that Jesus Christ is alive today and is Lord and savior of all people.
- The teaching that human life is sacred.
- The availability of religious instruction for children and youth.

Reasons unchurched Americans gave for finding the Catholic Church unattractive included:
- The teaching that abortion, birth control and sex outside of marriage are wrong and that marriage is lifelong.
- The church's "emphasis" on money.
- The tradition of the pope as "universal shepherd of all Catholics."
- Devotions to Mary and the saints.
- The use of statues, rosaries, incense, holy water, candles and medals.

The Gallup Poll results will affect the type of materials the Paulists' evangelization association designs to reach the unchurched, said Father Alvin Illig, director of the association.

What the unchurched find attractive about the Catholic Church will be emphasized and what is perceived as unattractive, like its teaching on abortion and birth control, will be explained in detail, he said.

"We had the survey conducted because we want to raise public awareness about the unchurched and make Catholics realize that each one has the responsibility to evangelize," said Father Illig.

"The survey was not done to affect changes in the church but was for us to know the community we're trying to serve."

Parishes more welcoming to youth, speaker says

BILOXI, Miss. (NC) — Involvement in youth ministry programs is on the upswing because U.S. Catholic parishes are making teen-agers feel at home in parish life, according to a speaker at the biennial conference of the National Federation for Catholic Youth Ministry.

About 2,800 youths and youth ministers representing 55 dioceses in the eastern half of the United States attended the meeting at the end of October. Sessions covered death, sexuality and spirituality, global awareness, Easter or holy days.

Cardinal is 75

Children from Holy Redeemer Chinese Catholic School in Philadelphia surprise Cardinal John Krol at his office with a birthday cake to mark the cardinal's 75th birthday. The children also sang "Happy Birthday" in English and Chinese. (NC photo)
Catholic schools coping with court ruling

By NC News Service

An Iowa Catholic school has chosen a former tavern as a classroom for students receiving remedial instruction from public school teachers because the tavern is "secular enough to survive any constitutional tests," according to the parish pastor.

The use of the former tavern was one more example of the alternatives to which Catholic school administrators are turning after last summer's U.S. Supreme Court decision striking down publicly funded remedial education programs on parochial school property. The program used federal Chapter I (formerly Title I) funds, which aid disadvantaged students.

Although the court ruled that classes in the private schools, the students are still eligible for Chapter I remedial instruction. School districts around the country have sought to resolve the conflict by delaying implementation of the court ruling, by postponing the remedial classes, or by finding neutral classroom sites near the parochial schools.

The Diocese of Sioux City found the solution to the dilemma for Christ the King School students in Mount Carmel, Iowa, at the former tavern across the street.

The Diocese of Sioux City found the tavern "was the most convenient place around and the owner was very cooperative in making it available," said Father Jerome P. Cosgrove, associate superintendent of Schools.

Students at other parochial schools in the Sioux City Diocese are receiving remedial instruction in private homes, a library and at a community college. As in many other parts of the country, students in the diocese also are attending classes in nearby public schools and in mobile classrooms.

In Detroit, remedial and auxiliary services for nearly 2,000 parochial school students began in early November after an agreement, known as the "Detroit Solution," found neutral sites in mobile units and neighboring public schools.

Archbishop Edward Szoka of Detroit said the plan provides remedial services "in a very awkward and even extreme way in some cases. We must, however, for the benefit of our children, reluctantly accept this plan."

Groups attack birth control program

WASHINGTON (NC) — The Federal Title X family planning program "encourages the tearing down of moral values and family life" and should be ended immediately, opponents of abortion and contraception said last week.

At a Washington news conference, representatives of the Concerned Women for America, American Life League, Women Exploring by Abortion and Eagle Forum blamed the government birth control program for promoting abortion, AIDS (acquired immune deficiency syndrome), promiscuity, and rifts in the American family.

They commented as Title X, a 15-year-old public health project, awaits congressional action.

"These programs have simply promoted increased sexual activity which has led to the ever-increasing pregnancy rate among unwed teens and the corresponding escalating abortion rate," a joint statement from the four groups declared.

"Worse yet, increased promiscuous sexual activity has brought about sexually transmitted diseases in epidemic proportions," the statement added, citing venereal diseases and AIDS.

Other abortion opponents, including the National Right to Life Committee, Rep. Jack Kemp, R- N.Y., and Sen. Orrin Hatch, R-Utah, have proposed amendments preventing Title X funds from going to family planning agencies which offer abortion referrals or counseling for abortion.

Federal law already forbids use of Title X to fund abortion itself.

Kemp, Hatch and the NRLC have emphasized they do not want federal Title X to fund abortion itself.

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What to discuss at world synod?

Different bishops have different suggestions

By NC News Service

Should the upcoming extraordinary Synod of Bishops in Rome apply "surgical measures... to problems in the post-Vatican II church or should the bishops examine how best to use collegiality — the shared authority of the pope and bishops — and major issues often express the views of high-ranking Vatican officials.

The editorial did not name any individuals or groups.

The Second Vatican Council declared that the synod was "for the best cooperation with the entire body of the world's bishops and on issues which form part of the deposit of divine revelation."

The council added that infallibility does not reside in the person who is pope but in the office of the papacy.

The last infallible pronouncement of a pope was on Nov. 1, 1950, when Pope Pius XII said that Mary, after her life on Earth, was assumed, body and soul, into heaven.

The editorial also said that the pope is "still erroneously considered, by large sectors in public and church circles, as the holder of full political, financial and more generally, temporal power."

The editorial said that part of the reason for the misperception was that for centuries popes were temporal rulers and exercised wide-ranging powers which had nothing to do with divine authority.

The editorial praised Pope John Paul II for his "Christ-centered orientation" and said that this "perhaps represents a new form of papacy."

"Through this form, the papacy strengthens its supreme vocation, which is to protect the truth of God by giving testimony of charity to people," it said.

By Brazilian cardinal

"Surgical measures... are necessary to correct theological problems."

— National conferences of bishops... should be accepted and supported as indispensable... for the life of the church."

— Canadian bishops

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The modern age needs a papacy which is more Christ-centered than centered on the institutional church and popes who are "humble servants of human conscience," the editorial added.

This requires "simultaneously rejecting the human tendency toward despotism or paternalism," it said.

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ROME (NC) — Nuns cannot be priests, but they can be called to a "spiritual maternity" which "generates and sustains the priestly ministry," said the head of the Vatican office which oversees the world's religious.

Cardinal Jean Jerome Hamer, prefect of the Vatican Congregation for Religious and Secular Institutes, described the role of nuns in an interview in the November issue of 30 Gior- ni, an Italian monthly magazine. In the interview, the Belgian churchman said there are different roles in the church and "they do not give rise to the superiority of one over the other."

He said that "it would be an error to consider a nun as a 'right' given to men and denied to women." He said the priest must be a man because Jesus was a man.

Cardinal Hamer also discussed the question of criticism among religious when it was established in 1983, "has no other purpose than to stimulate the American bishops to acquire a greater awareness of the responsibility for religious assigned to them by Vatican II."

"It is not a dialogue between the personal experiences of religious and the personal opinions of bishops" but a confrontation between "emerging problems and the principles pointed out by the great documents of the church on religious life," the cardinal said.

Cardinal Hamer said that an understanding of the place of religious in the church "is one of the great problems which we have to face today."

He said bishops tend to see religious life "as a reality apart" in their di- ceses. But Vatican II gave bishops a greater responsibility for religious, the cardinal said.

"Certainly," he said, "the religious institutes are recognized as autonomous, especially regarding their governance, as a means of keeping their spiritual patrimony and proper discipline intact."

While upholding the orders' autonomy, Cardinal Hamer defended the Vatican's decision in a dispute among cloistered Carmelites nuns over revising their spiritual patrimony and proper governance, as a means of keeping their spiritual patrimony and proper discipline intact.

The statement offered guidelines for judging cases where extraordinary medical treatment may be proposed to prolong a patient's life. It distin- guished between treatment, defined as "medically appropriate commission to technical complexity, which are available and appropriate for a given case," and care.

Care was defined as "ordinary help due to bedridden patients, as well compassion and affective and spiritual support."

The guidelines offered were:

* If the patient is in permanent coma, irreversible as far as it is possi- ble, to predict, treatment is not re- quired, but care, including feeding, must be provided.
* If some prospect of recovery is medically established, treatment is also required or pursued.
* If treatment may bring no benefit to the patient, it can be with- drawn, care being pursued.

The report was prepared by 20 doc- tors and scientists from eight countries who met to discuss the theme, "The Artificial Prolongation of Life and the Exact Determination of the Mo- ment of Death."

The Vatican decided to have the car- dinal's congregation write the con- stitutions, taking into account spirit and the intentions of the foun- ders.

Doctors: Care, not treatment, required for comatose

VATICAN CITY (NC) — Medical treatment is not required when a patient is in an irreversible coma, "but care, including feeding, must be provided," said a report on medical ethics prepared by Pope John Paul II's pontifical commission to the Pontifical Academy of Sciences.

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The report defined the moment of death as the time when the brain ceases to function, agreeing with the current medically accepted practice of deter- mining brain death by the use of an electroencephalogram, an instrument which measures brain impulses.

"In order to be sure, by means of the electroencephalogram, that the brain has become flat, that is that it no longer shows any electric activity, the observation must be made at least twice within a six-hour interval," it said.

="When the whole brain has suffered an irreversible damage (cerebral death), any possibility of sensitive and cognitive life is definitely abolished," it added.

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Catholic-Jewish gap said to be narrowing

Two rabbis and two Catholic priests — all prominent in intergroup relations — agreed on the last 20 years the centuries-old chasm of misunderstanding dividing Catholics and Jews has closed in several key areas.

But they also agreed that gaps remain — the age-old, centuries-old animus against both traditions.

Speaking at the annual meeting of the American Jewish Committee's National Executive Council, at the Hyatt Regency Miami Hotel, were Fr. John Pawlikowski, professor of ethics, Catholic Theological Union; Fr. William M. Lewers, director, Office of International Justice and Peace, U.S. Catholic Conference; Rabbi A. James Rudin, AJC director of international affairs, and Rabbi A. Baum, AJC director of international affairs.

"As we celebrate the 20th anniversary of the Vatican Declaration on the Church and the Jewish people (Nostra Aetate), I believe we have made significant progress in many areas of the dialogue. We have taken major steps to obliterate in the Catholic Church and in mainline Christianity generally the historic deicide and the anti-Semitism in many versions of Christianity generally the historic deicide..." said Egan, who is the assistant producer of "Newsfront."
'Ethnic parishes' a good idea, priest says

By Prent Browning
Voice Staff Writer

Fr. Thomas Wenski says the idea of creating parishes geared to particular ethnic groups was encouraged at a recent conference for clergy he attended at the Vatican.

Fr. Wenski, director of the Pierre Toussaint Haitian Catholic Center in Miami, also had the opportunity while in Rome to present to the pope a letter of thanks from Miami's Haitian community.

The letter, signed by Haitian residents and read over local Creole radio, expressed appreciation for the advocacy of the Catholic Church on behalf of the Haitian immigrants, and thanked the pope for his visit to Haiti several years ago in which he bluntly stated the need for social change.

The pope was also presented with a recording of a special Mass composed and sung by the Notre Dame D'Haiti Mission Choir.

Fr. Wenski said the pope thanked him and exclaimed the word "solidarity" in Polish when he noticed the Polish priest's "Solidarity" button.

The 6-day emigration conference last month dealt with both the issues of the integration of the immigrant into the church and his freedom of religious expression in a foreign country.

Fr. Wenski said he listened to reports of how tens of thousands of Catholic Filipinos working in Saudi Arabia are forbidden to worship and how conversely Islamic immigrants are discriminated against in France.

Of particular interest to Fr. Wenski, who celebrates Creole Masses at the Notre Dame D'Haiti chapel in Little Haiti, a cathedral mission, was the issue of "ethnic parishes" or "personal parishes" as they have been known.

These are parishes which conduct Masses and other activities in their own languages and according to the style and custom of their culture.

The Haitian center director cites recent statements by the pope promoting the free exercise of an immigrant's language, culture, and tradition within the framework of the church and sections of the new canon law as indications of new attitudes about personal parishes.

Traditional prejudice by the clergy against personal parishes, says Fr. Wenski, is rooted in the idea of territoriality as the basis of parish structure (as opposed to language or culture) and the idea that separate worship services only slow the assimilation of an immigrant group into the local church and society at large.

"What basically is thought by people," he says, "is 'put everyone into one big melting pot and make one big parish where everyone worships.'"

"Ideally it sounds good but it rarely works because of the very human reason that people go to where they are the most comfortable and relate to the gospel in the context of their cultural background.

Before World War II, said Fr. Wenski, ethnic parishes were common but in later years there has been a perception that separate parishes for different cultures was "divisive."

There was a feeling at the conference, he said, that cultural factors that enrich the church "should not be abandoned but given an opportunity for expression because that is how the Catholicity of church becomes more apparent in a local area."

Fr. Wenski compares the issue with St. Paul's early stand that in order to become a Christian you don't have to become a Jew first.

"In order to become a good Catholic do you have to learn English?"

According to a major conference address by Fr. Velasio De Paolis, C.S., a Professor of Canon Law at the Gregorian University in Rome, the new Code of Canon Law shows particular respect for the language and culture of different groups, said Fr. Wenski.

In the instance of the Haitians, cultural accommodation is very important, he said, if the Catholic Church is to truly reach out to the Haitian community.

Mass Haitiens, Fr. Wenski said, have felt the need in South Florida to cross denominational lines and attend Protestant churches that are more divided along the ethnic parish model.

Indeed, there has been a rise in the number of Haitians participating in Protestant services in recent years.

"The bishops in the U.S. should reevaluate their position and see how these parishes could be set up," he said.

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How to win against pornography

Broward citizens say use law, political pressure

By Ana Rodriguez-Soto

Voice News Editor

All it takes is indignation. Translated into political pressure, it can rid any community of a lot of pornography, says a number of concerned citizens in Broward County.

Two state prosecutors tend to agree. And a former FBI agent is adamant: "Obscenity is always a crime. It's never been protected," says William Kelly, a Catholic and seasoned veteran of the Broward Sheriff's Office.

Broward has been putting the heat on pornographers recently. In the most publicized instance, video store owners in Margate were warned that they faced stiff fines and possible arrest for renting movies which the courts have determined to be obscene.

The owners complained bitterly and took the county to court. But they moved the against and won their case and their video store is still in operation.

"We have an excellent law on the books but nobody was enforcing it," says Todd Angier, the Margate resident whose luxury last summer lit the fuse of obscenity prosecutions in the county.

His advice to other concerned citizens in Florida: Rally the community and demand that public officials enforce the law.

"By saying that we don't want this stuff served up to us, we're setting the community standards," he says, referring to the 1973 Supreme Court decision which prescribed a three-part test for obscenity (see accompanying story).

Ronald Waterstreet, the special prosecutor who handles obscenity cases for the Broward State Attorney's Office, agrees: "I'm willing to accept it and let these places go on, there's really nothing much we can do about it."

The law has been on the books for about 20 years, and has been challenged and upheld as constitutional a number of times.

Opponents of obscenity prosecution, however, cite the problem of making an obscenity case, resources that could be a better spent fighting "more serious" crimes.

Assistant State Attorney John Con- tini, who prosecutes obscenity cases for Broward, disagrees, for a couple of reasons. First, he says, an obscenity prosecution "can be started and it can be done quickly. We do it in Broward County very successfully."

Second, "that's a suggestion that we ignore the law, and I can't do that...I'm sworn to uphold it.""-Alsfieh Dade County has not made headlines for obscenity prosecu- tions in recent years, special pro- secutor Waterstreet also says, "We enforce the law. Dade State Attorney Janet Reno believes that it is a prob- lem and we actively enforce it."

Former FBI agent Kelly, however, says obscenity always appears as a "low-priority" crime until the public outcry grows loud.

"Obscenity sounds like a high priority as murder or narcotics violations," he says. "But it's also no reason to ig- nore it."

And it's no secret that the sale of pornographic materials can bring in dollars a year into the coffers of organized crime, Kelly says. "If you don't capture an area in Miami for a while, first thing you know you've got a ear in alligators."

Angier and the Alliance's Kelly go even further, citing studies which show that pornography can lead some in- dividuals to commit such serious crimes as rape and child abuse.

"Pornography is like drug addiction," Angier says. "It takes a small amount to get high, you give it a kick. And then it's a vicious circle."

According to 20 years ago, he adds, today's pornography is "extremely violent. It has become extremely devi- ant."

"This is a genuine attempt to go to the source, to get to the root of the problem," says the Alliance's Kelly, who, like Angier, is not Catholic.

But his group is working with area churches, civic groups to educate the public both to the harmful effects of pornography and to the control communities can exert on its proliferation.

He would like to see his efforts repeated elsewhere in the state, par- ticularly the rest of South Florida. "As elected official border to pressure," he says. "If this became a political 'hot potato' you would see this issue cleaned up in a couple of years."

Walk-a-thon Saturday to benefit Florida farmworkers

Hundreds of people from South Florida and beyond are expected to participate in a 10-mile walk-a-thon for migrant farmworkers set to begin this weekend at 7:30 a.m. at Miami's Tropical Park, Bird Road and the Pal- metto Expressway.

Organizers of the ecumenical event said they expect participants to in- clude youth, young adult and high school groups from the Archdiocese of Miami as well as farmworkers from as far away as Homestead, Im- mobile and central Florida.

Auxiliary Bishop Agustin Roman of Miami will be among the religious leaders imparting a blessing before the start of the walk-a-thon, whose aim is to raise money for farm- workers' organizing efforts.

"This is a way to help make a real- ity of the recent declarations of the Florida bishops," said Patricia Stock- ton, director of the Rural Life Minis- try for the Archdiocese and co-orga- nizer of the walk-a-thon.
Street life will kill you, 2 survivors say

By Betsy Kennedy
Voice Staff Writer

Michelle Scherlitz, a perky 18-year-old with a turned up nose and dangling earrings, wants to be a singer, cosmetologist or counselor for disturbed teenagers.

Just 1 month ago, before she arrived at Covenant House, Michelle didn't have any future at all. She was on the streets in Fort Lauderdale in ways, "which were nothing to write home about."

At age 13, because of family problems, especially disagreements with her stepfather, Scherlitz took an overdose of pills, "any kind I could get and then I washed them down with alcohol." When she awoke in the hospital she decided that if she couldn't get away from her family by being sick, she would do the next best thing — she would run.

She hitch-hiked from New Orleans to Houston and met a pied piper who led her down a path of violence, drugs and even death.

"He was five years older. He was nice at first. Then he got into dealing drugs. Before I knew it, I accepted what he was doing, the whole lifestyle."

After two-and-a-half years of turned on nights shooting cocaine into her arms and legs, Scherlitz walked into a bathroom — and died.

"Blood was coming out of my arms and legs, Scherlitz walked into a bathroom — and died."

When she checked out she got on a bus and went to visit her boyfriend one last time. She arrived at his home on her 18th birthday. To celebrate, he beat her up.

But Scherlitz can't retaliate legally because, "he knows people who are powerful in the drug world, and they'd come after me."

"They're my family now. Before, I only knew street people. At Covenant, they've shown me love and a confidence in me that I have never known before.'"

"Before I knew it, I accepted what he was doing, the whole lifestyle."

B. "He was five years older. He was nice at first. Then he got into dealing drugs. Before I knew it, I accepted what he was doing, the whole lifestyle."

Barbara Sloan, news co/ reporter for WCIX-TV (Channel 6), will act as moderator for this very special series.

November 18: THE ANXIOUS MALE
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November 24: THE ACTIVE MALE
Back Care/Hemorrhoids/Nutrition

December 2: THE AGING MALE
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December 9: THE ASSIMILATING MALE
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obscenity. Until last month when a strict code of enforcement began to regulate the service, teenagers could listen to smut as easily as dialing the folks back home. In Chicago alone, there are 2,000 retail outlets which peddle pornographic video cassettes.

Cardinal Timothy Manning has said, "Pornography is an epidemic which devastates the personal and social well being of the contemporary man."

Fr. Ritter defines pornography as "a depiction of explicit sexuality focused on the genitalia and human functions. When there is human nudity involving erotic sexual positions with no intent to exploit genitalia, that can be categorized as erotica, rather than porn."

Hedonistic sex

Society's obsession with erotica has found its way into movies as producers continue to slip away the restraints of censorship until almost anything vulgar or graphically sexual is acceptable as long as it is stamped with an "R" rating.

"Teen movies come close to soft porn and anti-family values. They teach that pre-marital sex is OK, adultery and fornication are jokes, and there is a hedonistic view of sex," said Fr. Ritter.

With young adult film idols smiling as they indulge in hedonistic screen sex, it is not difficult to understand why many teenagers have little respect for the responsibilities of a relationship or the permanent bond of marriage, he added.

The film, "Where The Boys Are," originally produced in the '60s and shot on location in Fort Lauderdale, and its '80s re-make exemplifies the cultural philosophy Fr. Ritter is alarmed about.

The film centers around the adventures experienced by a group of teenagers who gather on Fort Lauderdale's beaches during their spring break.

In the first version, the stars are clean-cut and wholesome, out looking for romance. They are respectful of their families, do not abuse drugs and do not indulge in pre-marital sex.

By contrast, the contemporary version features characters who make up their own set of rules, leap in and out of each other's beds and smoke pot as casually as if they were munching snacks.

"Just go and see one of the teen films and you will see what the philosophy of today's kids is. They think virginity is a prize to be lost and you are only useful when you do lose it," said Fr. Ritter.

Some educators and parents tend to reinforce this attitude.

Dr. Ruth Westheimer, a matronal looking woman who has achieved national prominence as an outspoken sex therapist, recently appeared on her radio question and answer show and congratulated a 17-year old caller as being "the best lover in San Francisco" because he had frequent oral sex with his girlfriend and repeated orgasms.

Private vices

There are few public outlets about such "garbage" believes Fr. Ritter.

"We are two faced, we like our private vices while we profess public virtues."

He is convinced that if parents taught their children the proper, value-laden sex education at home, things would begin to change.

"The trouble is, parents don't start the process early enough... a child should start learning sex education when he is old enough to be aware of his body."

Parents also fail in providing the proper sex education because they were never taught themselves, said Fr. Ritter.

He would like to see Catholic parents mobilize more programs in their parishes and schools to offer effective, accurate information on sexuality — and counter the anti-family values which permeate the secular community.

But regardless of religious denominations, Fr. Ritter thinks parents are operating in a system of 'denial' when it comes to what is happening with pornography and erotica.

"If you could paint a portrait of American parents, it would show millions of people with their heads stuck in the sand."

"There is really no such thing as a bad kid. A person is bad when their choices are bad — or they have been taught to be bad. We can teach our kids virtue, moral courage and honor. Or we can teach them depravity and destructiveness."

As he concluded his remarks, a plane flew over Covenant House and then dipped low over the clean, white beaches bordering highway A1A where people of all ages were sunbathing.

It towed an advertising banner paid for by one of the local nightclubs. It's message symbolized what Fr. Ritter is fighting against:

"Come party at our place — Wet T-Shirt Contest."

Meet Amy, teenage hooker

Danny Beaver's parents didn't want him around so Covenant House took him in. (Voice photo by Betsy Kennedy)

By Betsy Kennedy

Voice Staff Writer

She was wearing so much make-up she could have been mistaken for a clown. But for Amy, 19, the world isn't very funny.

She's been a hooker since she was 16, when she ran away from home in Dayton, Ohio. Amy has been traveling across the country ever since. Her parents have no idea where she is.

A recent Friday night found her at one of Fort Lauderdale Beach's liveliest night spots, a place where just a few weeks earlier a disc jockey had been arrested for letting college students urinate into bottles and perform lascivious sex acts on stage.

When she was caught and sent to jail, but at the club, the band rolls on. Amy likes to hang out here because it attracts a lot of young singles with attractive young couples or single men.

Amy likes to hang out here because it attracts a lot of young singles with attractive young couples or single men.

Amy likes to hang out here because it attracts a lot of young singles with attractive young couples or single men. She shook her head no to a man who tried to get her attention.

"I don't mean to be rude," she said, "but my rent is due in just two days. I have to make my rent. You understand, don't you?"

She watched the cars moving almost bumper to bumper along the street by the beach, cars filled with attractive young couples or single men. She shook her head no to a couple of dirty-looking guys who tried to get her attention.

Then a new Camaro passed slowly by, its driver looking clean shaven and fairly normal.

He motioned to her and she ran quickly to his car, her blonde hair looking like a halo of light until it disappeared into the dark shadows of the street.
By Ana Rodriguez-Soto
Voice News Editor

Injustice causes a physical reaction in Sr. Pat Downs. Her lips stiffen, her face hardens, her jaw sets — and then she says, "That's the trouble with this town," she says through clenched teeth after a particularly ugly head-to-head with injustice. "Everybody's scared." But the fact seems to strengthen her resolve. Her fear, the fear she will be fought, the problems tackled. Injustice will just have to give way.

Since her arrival in Belle Glade at the end of 1982, Sr. Pat has done much to tear down walls of fear and build up a sense of community, especially among those with the least hope — the poor, the neglected, the ignored.

She hasn't done it alone. But people agree she has been the dynamo behind the change. Recently, the Palm Beach County Community Relations Board honored her work with its 1984-85 Recognition Award.

"I'm convinced and convinced that what I'm doing is right. And I'm doing it in the name of the Church.

— Sr. Pat Downs, Haitian Catholic Center

They also began visiting Haitian tenants of nearby apartments and rooming houses, taking the opportunity to teach them English whenever small groups could be formed. Currently, the sisters teach English-as-a-second language classes at night in the local public schools. They also help out with Haitian Masses and religious education at the nearby Catholic parish, St. Philip Benizi.

These traditional ministries, however, have led to additional, less traditional ones. If a Haitian is in trouble with the police, or needs treatment at the hospital, the sisters are called as interpreters. Haitians with immigration problems seek them out for counsel. Others come who are behind in their rent or having disputes with landlords.

She has told that although Haitians continue to be the primary focus of their ministry, the sisters have found they cannot ignore the despairs of Belle Glade's other poor, who for the most part are American blacks.

"We're not going to be called a people who don't care for the poor of this country.

— Sr. Pat Downs

Another result of the crisis is that almost everyone in Belle Glade is working through its economy. The local school provides employment opportunities year-round, even in the picking season.

Belle Glade struggles

"It's so crowded in the city's downtown area that you can't sit down and do nothing. But we have to work with everybody.

— Fr. Joseph Santa-Benizi, St. Philip Benizi Church

We have to work to solve the problems that exist in Belle Glade... But we have to work with everybody.

— Fr. Joseph Santa-Benizi, St. Philip Benizi Church

(Continued from page 1)

lapse and roofs to cave in, families may pay $125 a week for a single, rundown unit.

Through the years, this seven-block area of seven-block site in downtown Belle Glade has been visited by masses of reporters, social workers, lawyers, missionaries, and lobbyists.

As a result, and much to residents' chagrin, the area has become synonymous with poverty, and Belle Glade itself has come to symbolize everything that is wrong with this nation's inner cities.

But little has changed for the people.

Poverty

Currently, Belle Glade has been cited as having one of the nation's highest rates of AIDS (Acquired Immune Deficiency Syndrome). Government experts are looking into the possibility that the unsanitary and overcrowded conditions in the downtown section of the city provide a breeding ground for the deadly disease.

To be sure, Belle Glade's poverty rate is high, but not the worst in Florida and certainly no worse than that of other, lesser-known cities with strictly agricultural economies. The 1980 Census found that almost 25 percent of Belle Glade's residents earn less than $3,666 a year (for individuals) or $7,412 (for families of four), the federal poverty level. The rate for Florida, by the way, is 40 percent.

But Belle Glade's poor are trapped by the land and by policies that threaten their jobs. The land, like many others, is cut by the picking season.
truggling to shed 'Third World' label

'it's somewhat feudal because ... the whole economy is tied to the land and the land is owned by a few individuals.' — Don Mason, attorney, formerly with Florida Rural Legal Services

more, migrant farmworkers and newly-arrived immigrants desperately for jobs in the surrounding fields. Increasingly, these are Haitians fleeing unemployment in Miami. They and the mostly Hispanic farmworkers who migrate here only for the season compete for limited field jobs with the city's resident blacks, most of whom have known nothing all their lives but picking vegetables.

Jobs cutting sugar cane are even scarcer: It's tough, back-breaking work which few locals are willing or experienced enough to do, so the growers rely on cheaper Jamaican guest-worker program. Whites, Hispanics and a sprinkling of Arabs, who own the few small businesses or work year-round at the handful of sugar mills and vegetable-packing companies, make up the rest of the city's population, which is mostly low and middle-class.

Even Mason, who constantly criticized city officials for "ignoring" the plight of their poor, admits that solving Belle Glade's longstanding problems "would require an awful lot of work.

"Belle Glade has got to be one of the worst places I've ever seen," he says, "mainly because it's got an urban inner city in a rural economy. And people are concentrated in the inner city."

An indication of just how bad things are: Not every landlord who charges exorbitant rates for dilapidated properties gets rich off others' misery — "Happy" Johnson lives in his own trailer park.

Some progress

But life in Belle Glade may be getting better — very slowly and not for everybody at once, but better, nevertheless.

Underemployment, caused by dependence on the land, remains an inescapable problem but city officials from the mayor down have begun working to convince businesses and factories to set up shop in Belle Glade. Now the town can boast about having several fast-food restaurants.

More progress is being made in the critical area of housing. Largely as a result of Mason's efforts (Continued on page 18)
Progress slow in Belle Glade

(Continued from page 17)

suits, one dealing with voting rights and the other with housing, the city and its residents have opened their eyes to the condition of the downtown area and now are working to change things.

Four families among thousands represent the proverbial drop in the bucket of progress, but NOAH doesn't plan to stop there. The group has applied for a $500,000 grant to begin building Covenant Village — 134 units of affordable, adequate housing on eight acres of land situated within the Belle Glade city limits.

Purchasing the land at a reasonable price will be difficult, Sr. Pat admits, because middle-class whites and owners are holding out for huge profits.

But "we're determined," she says, explaining that NOAH's goal is to build a partnership with the people who are our tenants. We need to build up pride and a sense of ownership. We don't want the same thing to happen again.

"The cooperation of the county and the city has just been superb," she adds, and Belle Glade residents now stop her on the street to say, "Thank you for doing what you're doing!"

"I really think the whole community of Belle Glade wants their city to be a good community. I really do believe that," Sr. Pat says with conviction.

Her persistence may have paid off in a most unlikely way.

"Happy" Johnson, her frequent nemesis, is still unrepentant, but now he needs to sell his trailer park and the land that goes with it. He has asked Sr. Pat to buy it for NOAH.

Parish ministers to rich and poor

(Continued from page 16)

have poorer brothers and sisters 50 miles away.

The results: A new bus for bringing young people to St. Philip's religious education classes, and a weekly supply of 100 box-loads of food to be distributed among needy families. Fr. Santa notes that all the food is usually gone within a week.

The parish also sponsors a chapter of Student Action with the Poor, which consists of lay students at St. Philip's. Sr. Irene Lara lines up students before class at the Dudas Trailer Camp. Four Guadalupan sisters and a Salesian who work out of St. Philip's Benzal parish teach religion to nearly 1,000 people, mostly the children of farm workers. If the children can't come to them, the religious go to the children.

"Not radical!"

The priest, a veteran of 14 years in teaching and administration who has worked part-time in the urban slums of Boston and Patterson, NJ, sees things differently.

"No, it is not the radical way. My way is to work slowly, without making waves. My one way to punch a person in the eye just because he's doing something wrong. So, I give him a black eye, and when I try, if I can, to show him up by doing the right thing. Or, at least, keep on doing good without letting anyone bother me."

This conciliatory approach paid dividends when the parish, which itself qualifies as poor, embarked on the construction of a six-classroom educational building. Fr. Santa asked his better-off parishioners for help and, says they responded. He also approached local growers for pledges. Only two refused him.

From the rest, he raised about $100,000 for the St. John Bosco Catechetical Center, which Bishop Thomas V. Daily of Palm Beach dedicated last March during a bilingual ceremony.

(Confirmation was done in three languages at the parish, and the feast of Pentecost was celebrated in four — English, Spanish, Creole and Latin — to symbolize the universality of the Church.)

Do the growers' donations compromise his Christian commitment to serve the poor? Fr. Santa sees only the results. "We were teaching catechism under a banana tree. Now we have six classrooms."

And new dreams for the future. If he raises enough money to establish a scholarship fund, he says, today's catechetical center may become Belle Glade's first Catholic school.

That would suit his philosophy just fine. "One mission, one all, is to evangelize," Fr. Santa says.

One of the Guadalupan sisters who work with him is a little more specific.

"We have to reach those who are poor," says Sr. Estefania Hernandez, who has been in Belle Glade for six years. "Those who are physically poor as well as those who are spiritually poor, even if they are swimming in money."
Homestead parish helps babies survive

By Betsy Kennedy
Voice Staff Writer

When you are a parent, the only thing worse than having your child die is to sit and watch helplessly for that death to happen.

Doris Meneses and her husband Elias had never heard of Sudden Infant Death Syndrome, or crib death, a severe breathing disorder which is the leading killer of babies from one to 12 months, until their first daughter Jessica was discovered to have the problem.

Feeling they had nowhere to turn for help and unable to afford the $800 for an Apnea Monitor, a special device which would set off an alarm when Jessica stopped breathing, the Meneses were forced to stay up night after night, shaking their baby awake during the terrible episodes, and calling paramedics if necessary. Some nights, Jessica stopped breathing from 12 to 15 times.

In desperation, Doris contacted the Sacred Heart Women’s Club in Homestead, of which she is now vice president, and asked “just for someone to talk to.”

Since that phone call six years ago, Sacred Heart has been giving a second chance at life to SIDS babies throughout South Florida. After becoming Doris Meneses’ “hotline” during the anxious months, the club members assisted Fr. Daniel Dorrity of Sacred Heart Church in raising the money for a monitor for Jessica and then went on to raise the funds for two monitors, which were given to James Archer Smith Hospital and Variety Children’s Hospital.

A monitor is available on loan, free of charge, to any parents who need one.

Sacred Heart was also the springboard for the first local SIDS support group, created by Meneses. She is a “monitoring mother,” ready at all times to provide assistance to parents of SIDS babies who have trouble adjusting to using the machine. And there are other mothers who offer their support to those parents who have lost children to the mysterious disorder.

The emotional trauma of having a SIDS son or daughter is unlike anything else, said Meneses, and having someone there who understands is as vital a connection for the parent as the monitor is for the baby.

“I thought I was going insane many times when I was monitoring Jessica. When I would hear the alarm go off I would be afraid to walk in the room and find her cold... when I became pregnant again I thought I would never get through the panic and anxiety,” said Meneses, whose first son Danny and third daughter Debi have never suffered from SIDS.

Laura Glass found out too late about Sacred Heart’s service and the babies’ deep sleep periods, the parents often find them too late.

Laura, Meneses said, whose first son Brandon until he is one year old, the age when most babies are out of danger.

To this day, neither Glass or Meneses feel they have recovered from the anguish of having a SIDS baby, although they have learned to cope.

“I can’t stand the sound of alarms going off, especially a watch alarm beeping. It gives me cold chills because it reminds me of the sound of the monitor,” said Glass.

“Some parents want to forget, but I can never forget so I want to help others get through those long nights,” said Meneses.

“I’ve saved all the names and addresses of people who sent donations for the monitors. When Jessica is old enough, I’m going to let her write her own thank you notes,” said Meneses.

For more information about SIDS, call Doris Meneses at 247-8697 or write to:
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Mens 108x652
Church grant funds Broward project

By Marge Donohue

As evidence of the integral role which the Cathedral of St. Mary plays in the lives of Catholics throughout the Archdiocese of Miami more than $35,000 representative of South Florida parishes participated in the first annual luncheon to benefit their “Mother Church” last Saturday at the Radisson Mart Plaza Hotel.

More than $30,000 was realized from donations and tickets to the event where Father Gerard LaCerra, rector, invited guests to the idea of the Cathedral parish “is a living testimony that people of different languages, colors and ethnic origins do not ‘co-exist’ but can be enriched by praying, working and socializing together.”

“You should be proud of the Catholic parish. With all the problems surrounding it, it’s ever present financial woes, it is truly the embodiment of what the Church teaches—all of us are children of God and all of us are called to live in peace, united in Jesus Christ,” he said.

Msgr. John J. Donnelly, now pastor of St. Malachy parish, Tamarac, and former rector of the Cathedral, also spoke of the financial problems Mr. Mary’s recalling that as rector his financial worries were forgotten during the “beautiful liturgies” which have become synonymous with the Cathedral parish. Msgr. presented Father LaCerra with a donation of $3,000 for the parish which presently operates with a deficit of $1,500 weekly.

As Mrs. Suzanne Tweed of Little Flower parish, Coral Gables, grand benefactor for the fund-raising event, other benefactors and guests listened, Federal Judge Peter Fay of St. John Neumann parish, emphasized the symphony of many aged Cathedral around the world and their tradition as houses of worship for travelers.

As master of ceremonies, Father Jose Nickse, now pastor of St. Brendan parish, and former associate rector at the Cathedral, praised both Msgr. Donnelly and Father LaCerra for their accomplishments as rectors of the “Mother Church” of the Archdiocese.

Entertainment during the afternoon was provided by tenor, Walter Scarpella, St. Louis parish, accompanied by Bill Martin.

A town hall meeting held last week by BBCOC and attended by representatives of 25 Broward community groups made clear that crime-related problems—police protection and drug abuse—were high on everyone’s list of priority community issues.

Other concerns were the dumping of garbage in the neighborhoods, housing-related problems, and the lack of jobs and job advancement.

Action committees are being formed to move on these various issues. According to BBCOC leadership 77 percent of the black population has no black elected representation at the local government level.

In addition to a lack of black officials on a city and county level there is no black school board member, even though 25 percent of the public school population is black.

There is also concern about an urban renewal project in Fort Lauderdale that may displace as many as 2,000 low-income persons.

BBCOC has stated that it expects to evolve in the coming months at least two short term issues and make measurable progress on a long term one.

It was recently announced that 217 self-help projects throughout the country have been awarded grants and loans totaling more than $6.5 million dollars from the D.A.R.E. Campaign for Human Development. Catholics here give $65,000 for ‘quake

Catholics in South Florida have given over $55,000 to help ease the suffering of Mexico City earthquake victims.

The Archdiocese of Miami has sent a check for $56,250 to the Catholic Relief Services fund for the Mexican earthquake. The money was taken up in the parishes “to alleviate the horrendous losses caused by the recent earthquake which struck our Mexican brethren,” said Father John Vaughan, Archdiocesan Financial Administrator.

Glover awarded Rensselaer

Michael Glover of Hallandale, a student at Chaminade High School, was awarded the Rensselaer Medal from the Rensselaer Polytechnic Institute.

The Rensselaer Medal is awarded annually to high school students for outstanding achievements in the study of mathematics and science during their junior year.

One junior from each of approximately 1,700 high schools is selected annually by the New York school.
The Supreme Court struck down the remedial programs which benefited nearly 200,000 children in Catholic schools. An "ongoing inspection is required," said the Court, "to ensure the absence of a religious message" brought into private schools by public school teachers.

But, declared the Court, "this pervasive monitoring by public authorities... infringes... the prohibition of excessive entanglement" between government and religion, — a catch-22.

Yes, the Court is hostile to religion, said Chief Justice Burger. "It borders on paranoia... the Bishop of Rome lurking behind programs that are... vital to the nation's school children. [This decision]... exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools," he said.

Georgetown University in Washington, D.C., refused to grant two homosexual student groups support funds and access to school buildings for meetings.

Georgetown argued that under the First Amendment religious freedom guarantee it had the right, as a Catholic institution, to deny university recognition to homosexual groups.

Are the First Amendment religious freedom rights of a church-related university more secure than the city-created civil rights of Washington homosexuals to demand recognition and implicit universal approval?

No, said a three-judge panel of the D.C. Appeals Court. It said the District had a "compelling" and "overriding" interest in preventing discrimination against student groups based on "sexual orientation," whether a group's religious rights are constitutionally based or not.

This decision, if upheld, will undermine the religious freedom rights of many students to conduct their policies in accordance with their own sincerely held religious beliefs.

These examples make it clear that through the judicial activism of the courts, religion is being more and more ghettoized, more and more suppressed even in private schools.

(Father Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, Founder and President of the Catholic League for Religious and Civil Rights.)

Once again, dispute over Christmas creche

By Liz S. Armstrong

WASHINGTON (NC) — With Advent and the construction of Christmas decorations in American communities, sometimes controversies erupt as well — as in Washington, where plans for a Christmas creche in a national park are again in dispute.

Last year, the National Park Service included the creche in its public holiday display on the Ellipse, the park behind the White House, for the first time in a decade. On Nov. 1, the Park Service held a hearing to gauge public reaction to inclusion of the creche this year as well.

The Park Service's 1984 decision to include the creche, made in a 5-4 Supreme Court ruling that year allowing the City of Pawtucket, R.I., to include a Christmas creche among its decorations placed on private land as part of the community holiday festivities.

The controversy over this year's Christmas creche in Scarsdale, N.Y.

Groups arguing against the inclusion of the creche in the 1985 holiday display suggested that even if the Supreme Court rulings make the creche constitutional, its presence creates divisiveness that would be prevented if the creche were not constructed.

The National Park Service made no immediate decision on the creche on the Ellipse.

Unlike the Pawtucket decision, in which a slim majority of justices voted to uphold the creche, the Scarsdale case brought a tie 4-4 vote and a terse, one-sentence determination that the lower court decision upholding the Scarsdale creche would stand.

In one aspect, those Scarsdale and Pawtucket cases were flip versions of one another: in Pawtucket, the issue was a public-sponsored creche placed on private land; and in Scarsdale, the issue was a private-owned creche on public land.

Beyond that, however, both cases involved the right to exhibit a particular Christian display in the secular community, raising church-state separation questions.

In the 1984 Pawtucket majority decision, Chief Justice Warren Burger wrote that the court has not considered it desirable or possible to enforce a regime of total church-state separation. "Nor does the Constitution require complete separation of church and state; it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any," Burger stated. "Whatever benefit to one faith or religion or to all religions is indirect, remote and incidental."

Rather than focusing merely on the creche, the Pawtucket display also included various other holiday symbols, such as a Christmas tree and Santa's house.

The U.S. Catholic Conference expressed its gratification with the Pawtucket ruling.

"Appears to affirm the reasonable view that government can accommodate the interests of its citizens in this matter without doing violence to any constitutional principle."

The Supreme Court struck down the remedial programs which benefited nearly 200,000 children in Catholic schools. An "ongoing inspection is required," said the Court, "to ensure the absence of a religious message" brought into private schools by public school teachers.

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No, said a three-judge panel of the D.C. Appeals Court. It said the District had a "compelling" and "overriding" interest in preventing discrimination against student groups based on "sexual orientation," whether a group's religious rights are constitutionally based or not.

This decision, if upheld, will undermine the religious freedom rights of many students to conduct their policies in accordance with their own sincerely held religious beliefs.

These examples make it clear that through the judicial activism of the courts, religion is being more and more ghettoized, more and more suppressed even in private schools.

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The controversy this year the high court also upheld the erection of a nativity scene by a private group in a city park in Scarsdale, N.Y.

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Capitalism pastoral critics over-reacting

There are still angry barbs being aimed from disgruntled quarters against the U.S. bishops for their coming pastoral letter on the economy and capitalism.

National columnist and publications with a conservative fiscal bent rip the bishops for getting into areas "they know nothing about!" and suggest they are spending all that money on an economics pastorate when they should be dealing with spiritual matters, evangelization, vocations and such.

Columnist Joseph Sobran, Fortune magazine and others apparently would prefer a simpler, if it must be written, that is an unqualified pain to capitalism and chides the poor for being that way. "Hey, you guys, grab some affluence like the rest of us!"

First of all, the bishops do praise capitalism's good points. And they certainly are not calling for a change to some other system such as Marxism. But as more legislators take their role in whatever society they find themselves is to criticize shortcomings and point to better possibilities.

To the Editor:

As Archbishop Rembert Weakland of Milwaukee, head of the drafting committee, told reporters (see page 3) the bishops had to temper their praise of capitalism in that unbridled individualism and consumer lust (our words) are a distortion of Christian values.

What the letter is saying, in effect, is that if we are going to enjoy the many benefits of a system that offers affluence, then we ought to be able to modify that system to help deal with problems that do not automatically correct themselves through free enterprise.

Can it be a matter of laziness that the poorest among us continue to be minorities, blacks, Hispanics and Asians? Neither a child of the ghetto nor a poor immigrant can be blamed for their poverty. Nor can they be expected to jump immediately into the mainstream of American free enterprise.

Childhood poverty tends to breed limitations into the individual's ability to compete in the dog eat dog arena of free enterprise.

On the other hand, neither is capitalism the cause of poverty, though it has been known to exploit it. The capitalist would say, what is wrong with giving poor people a job at cheap wages if they might otherwise have had no job at all? Nothing, if that's their way. But the question of Christianity is, are we not called to do better, that is, to look at our cheap labor, the poor farmworker, the single mother, the unskilled laborer, as fellow humans being not to be used but to be elevated in skill level, education and pay level?

The problem of poverty is complex. Simply pouring tax money on social issues is not the answer, though it may be part of it. Social Security has lifted millions of elderly out of poverty. Food stamps and school lunch programs have given millions of kids adequate diets they would not have had other wise. Head Start has helped a generation of poor citizens receive a better education and be more productive than they would have otherwise.

Certain other programs have not worked as well. But that should be taken as part of the learning process, not as an excuse to let the helpless go hungry.

The bishops have been listening to experts for three years and are hardly devoid of insight. They are not trying to overturn a system but to perfect it. Those who are most concerned over the fate of capitalism should be the most willing to consider ways of defeating Marx's view of the poor getting poorer under our system.

Beware Federal School monopoly

To the Editor:

The very survival of our country as a God-fearing nation may depend on whether we as people can apply a brake to its present leftward drift. There is a movement in this country to make public education the exclusive educational system. One of the first acts of a totalitarian regime is to gain exclusive control by the state of education.

To gain the right to educate resides with parents. This right is bestowed by the Creator and no government can abrogate it. The state is an unwelcome intruder onto the field of education.

But there is one way to eject it from the field. The people through their in-structed legislators can refuse to appropriate funds for public education. Elect to office legislators at all levels of government who will put control of education back into the hands of parents.

One of the most onerous influences on the Federal Government is the Federal Department of Education. The Federal Department of Education forces its onerous programs and methods on all control systems. I think that the minimum goal of parents is to roll back down of the Federal Department of Education. Parents can do this by writing their national legislators to vote against all federal funding of education.

On the state and local levels, elect legislators that are committed to parents' rights and private sector education. If the state and local government don't respond to parents grievances, they should be treated the same. We don't have to pay to the state billions of dollars to do our bookkeeping. We can manage our own affairs.

Cornelius U. Morgan

Baltimore, Md.

Charity, justice not same thing

To the Editor:

The atheist's belief that we need only look to the Almighty State to solve all our problems and provide for every need has been around for centuries. This doctrine answers to many names.

Names such as Fabianism, collectivism, humanism, socialism and communism, just to mention a few. But, when our church-going social changers began to publicly accept and promote this Marxist principle they attempted to justify their actions by giving it yet another, but more re-tile — "Social Justice."

In our free society, justice has been defined as, "The just treatment of others." It makes no distinction between Black or White, rich or poor, young and old. It demands that all people be treated equal.

When government takes away what belongs to one citizen to give to another, there is no justice because everyone is not being treated equal. Not so, say these social changers whose concept of justice, like all left-wing socialists, is not to TREAT everyone equal, but to MAKE everyone equal. Claiming their lives are charitable as an excuse for embracing this philosophy is not a valid argument.

Charity has nothing to do with justice. Charity is being FREE to contribute whatever amount YOU wish to whoever YOU decide is needy.

They insist that if John Doe has a larger piece of the economic pie than his neighbors, then without question Mr. Doe is guilty of exploitation.

Like all socialists they simply ignore the possibility that Mr. Doe has more because he worked more. Twelve to 14 hours a day while the others worked only 8 hours, or less; or not at all. Perhaps Doe saved and invested in his own business; expanded; built new plants; created jobs that never existed.

These socialists fail to recognize that in earning his larger share Mr. Doe created a much, much larger pie for all to share. This is free enterprise. This is capitalism. This could not happen in societies that force the John Does to remain at the same economic level as the least productive member of the community. This is "Social Justice." The promoters of this leftist trend are the same ones who told us to beat our missiles into food stamps and to roll over and play dead in face of communist aggression. We learned what they meant by "peace" now we know what they mean by "justice."

James W. Carroll

Double standard on 'Miami Vice'

To the Editor:

I was embarrassed to see the inconsistencies displayed in your Oc-tober 18th edition with regard to "Miami Vice." I must state that I am, without a doubt, a "Miami Vice" fan. Therefore, I thoroughly enjoyed Marjorie L. Donohue's account of the behind the scenes negotiations involved in arranging the filming that recently took place at St. Mary's Cathedral in her headline article, "Miami Vice Goes to Church." I believe the show has revived a sense of community spirit and has had a favorable impact economically on the community as well.

On the Entertainment page of the same issue, I found an article by Michael Gallagher entitled "Is 'Miami Vice' Not So Nice?" which harshly criticized the series. Mr. Gallagher, a staff member of the U.S. Catholic Conference Department of Communications, stated that... "in many respects, it (the show) stands in sharp contradiction to a Christian sensibility and Christian moral values."

I ask you, is there not a dichotomy here? The show is supposedly in con-trast to Christian morals and yet, the Archdiocese of Miami propagates the show by allowing filming on Church property.

At least you could have published the articles in separate editions.

Marguerite DiGaetano

Miami Shores
Mo...
in an ideal world...

By FR. JOHN CATOIR

Ideally, there should be no sex outside of marriage. Ideally, every sexual act in marriage should be open to procreation.

Ideally, all Christians should love their enemies. Ideally, all priests should be men of prayer and sacrifice.

I learned through experience how often children remember things from their childhood days that parents have long since forgotten. These can be negative incidents or wonderful ones. But they are moments that get etched in the mind of a child permanently.

I realized this when I was reminding my father of something that happened when I was 9. He just smiled.

The summer of 1937 was deep in the Depression. Hardworking adults were concentrating attention on just keeping enough money coming in to keep body and soul together.

My aunt Justina was in her first months of pregnancy. She and her husband, my late Uncle Jim, had moved to Sidney, a tiny town in upper New York state. He had found a job as a crossing guard at the railroad tracks. It was low paying, but at least he had a job.

I went to stay with my aunt for a month to keep her company while she adjusted to her new environment away from the family. It was my first trip away from home.

There wasn't much to do in Sidney. I went to Mass every morning and I did a lot of reading. I would bring lunch to my uncle Jim every noon and sometimes would sit with him while we waited for the train to hoot, signaling him to get out, swing his red lamp and warn traffic to stop.

I discovered berries in some wild growth in the hills near the railroad track and picking them was fun. There was a movie in town, but I couldn't go because it cost 10 cents.

I had been there about two weeks and was getting terribly lonely for my parents, my sister Rosemary and my brother Joe, then a year-old toddler, when the letter came. It was from my father. He wrote to tell me how he was keeping busy working; that Joey was walking and doing cute things.

He said he missed me and wanted me to have some fun, to go shopping and buy something for myself. In the envelope was a dollar. A dollar!

I had never held so much money in my hand. In a Depression year it was a lot of money for a 9-year-old to have.

I spent the money carefully. I filled two candles in church at five cents each, bought an ice cream cone for my aunt and uncle and myself, bought a powder puff for my aunt and a writing pad, envelope and stamp so I could write to thank my father.

With great excitement, I went to the movies by myself, paying the matinee price of 10 cents. I even remember the stars, though I can't remember the movie, Joe E. Brown and Martha Raye.

What I remember most, of course, was my father's love for me. When he couldn't recall that incident at all, it made me realize that as adults we should make a point of remembering such good times with our parents. That way the moment can be shared and relived.

We could write them letters asking, "Do you remember? Unfortunately, in many families what is talked about are the bad times, not the good ones."

As I write this, my father has suffered a massive heart attack. He may not live, I am so happy that in his golden years I reminded him of the special ways he showed me his love, times he didn't remember but I will never forget.

(INC News Service)
**Breaking a brotherly silence**

**BY DR. JAMES AND MARY KENNY**

at this time.

Why not start with a brief note? Tell him you are worried about your sister-in-law, concerned for her welfare, and ask him how you feel. Ask, "Is there anything at all we can do for you and your wife?"

If he responds: "Why are you so concerned now? Are you feeling guilty or something?"

In that case do not argue or try to defend yourself. This is a hard time for him. Simply tell him you care and will be available if and when he feels you can help.

Then send another brief note stating that you understand he is going through a very difficult time right now with his family and it is important to send this follow-up note so he knows has he has not been forgotten.

If, however, he does share his present distress with you, respond with sympathy and concern. Tell him how you would love to help them.

Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, 872 St. Joseph College, Rensselaer, Ind. 47978.

(NC News Service)

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**Stress: How much is too much?**

BY DOLORES CURRAN

in researching my latest book, Stress and the Healthy Family, (Winston Press), I discovered that families best able to control every day stresses pay attention to their stress level. They recognize the symptoms early and find ways of hanging a Gone Fishing sign out in their family life.

What are these signs? Tension that underlies and gives rise to harsh words and unprovoked anger; a constant sense of urgency and hurry-up, a feeling that one can never catch up or get everything done; a desire to escape to be alone; a feeling that kids are growing too fast and that daily life is out of control; a longing for a simpler life; and ongoing guilt for not being caught-up, patient, and perfect enough.

All families live with these to some degree but some families live with them at peak level most of the time. They refuse to stop and put things in perspective by going fishing or taking time off. Instead they increase the pace which increases the tension.

Just as we learn to perceive signals in our body telling us to slow down — headaches, crankiness, clumsiness — so do we need to recognize signals in our family telling us that we're edging toward too much stress.

But recognizing the signals isn't enough. We must act or the stresses will continue. Frequently, dealing with stress requires a new look at priorities. Are all these activities more important than harmonious family life and our relationship with our children?

Clearly, if we want to make our homes and live more stress-free, we have to take practical steps in protecting our time. Time is money; we don't all have the same money, children, talents, and time, but all have the same 24 hours daily.

Can we give ourselves and our families permission to say, "I think about that tomorrow," or "Gone Fishing" when we recognize the need for the healthy families do. And they don't feel guilty, either.

(Alt Publishing Co.)

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**Reflections on beginning a ministry**

Last Spring four married couples from St. Rose of Lima and St. Gregory were trained at the Family Enrichment Center by John and Lynda DiPrima to present a Young Marrieds' Program in their parishes. The following was written by Mary Ann Neal of St. Rose:

Both Stephen and I were more than a little apprehensive about our new involvement in the Young Marrieds Ministry at St. Rose. Thoughts, such as, "am I holy enough to do this?" kept racing through my mind as we drove to our first training session at the Family Enrichment Center. In the midst of all that apprehension, however, we found that our ministry is one which challenges us to become aware of ourselves and our families in the context of our faith.

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By spending four weeks on such topics as: Expectations, Communication, Differences, Intimacy, Autonomy and Roles, Sexuality and Spirituality, we learned more about ourselves, individually, as a couple and as a group. The first time we met, we shared our successes and happenings, however, with each session we gained trust in each other, talked more openly, and learned more. After the meeting, we met with Mr. Jean to decide what to do in the parish. We were convinced the program was a success, but we needed to include all married couples, not just those married 5 years or less. We knew that the four married couples would begin in October. In addition, we felt the need to expand the program to other social groups for the married couples, so they could have an opportunity to feel connected to the parish.

Our social group had a meeting in September attended by approximately 26 couples. YES, there was a challenge to this group.

It is all a beginning, one that is reaching a previously ignored group at the parish. We are attempting to involve a larger group in the community events, development of babysitting lists, enrichment programs, etc. We are also a support group for our married couples, both spiritually and emotionally. We truly believe that there is not bet-
BACKGROUND:
The Book of Daniel is intriguing. Oppressors many years before Christ were no more inclined to allow open dissent than are dictators today. One such oppressor was Antiochus IV Epiphanes, who ruled a portion of what had been Alexander the Great's empire in Asia Minor. As his name implies, he saw himself a god. That outraged faithful Jews. They detested him — as they had disparized the pagan Alexander, the Book of Daniel relates heavily upon poetic license and symbolism to denounce such idolatry without employing the fumes of ancient prophecies. The priest will ask you to face this question:

Q. I am returning to the Catholic faith which I love dearly. I know you have face-to-face confession now. What are the exact words to the priest? Is it still, "Father, I have sinned," and so on?

A. Most churches today have the opportunity for face-to-face confession now. Please don't worry about which words to use. Usually the priest will say a brief prayer before you begin, or read a short passage from the Gospels. Then say whatever you are familiar with. The priest will ask you to fill in the gaps, if any.

The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness, and especially to our cooperation with the helping grace of God in committing ourselves to greater goodness and purity. A magazine I read contained advertisements of a book foretelling many things of our day, written by the prophet Nostradamus. According to the ad, this man predicted war in space, a time when night will become day, the destruction of the Catholic Church and the last pope, and many

- "The changes in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness..."

other things. These predictions trouble me every time I see them. Is there any truth to them? (California)

A. The so-called prophecies of Nostradamus, along with those of a number of other seers of the Middle Ages and Renaissance periods, have long been discredited. The main and most famous predictions by Nostradamus are contained in a long series of brief poems, said to identify and characterize popes from his life-time until the end of the world. I believe the list provides for two more after Pope John Paul II.

Among other problems with prophecies, we know they were written long after some popes claimed to forestall. Early "predictions" are relatively plain. Later ones get awfully fuzzy.

Like the daily newspaper horoscopes, we can read almost anything into them if we wish.

(A free brochure giving the basic prayers, beliefs and precepts of the Catholic faith is available by sending a stamped, self-addressed envelope to Father Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

How do I start my confession?

Q. How do I start my confession?

A. Nearly always the priest will, as in greater at-

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Have we become video voyeurs?

When I'm in the mood to play the curmudgeon, I will declare that nothing of value has been transmitted via a public speech since the Gettysburg Address. This invariably achieves my purpose of outraging everyone in the room and sparking a discussion on the value of communication.

In many instances, without paper, and for thousands of years without the easy duplication of the printing press, what is largely missing in American life today is a sense of context, of saying or doing anything that is intended or even expected to live beyond the moment.

The blame for that goes to the media and to us as consumers of it, Mr. Koppel believes. Listen to something else he said:

"I fear that we in the mass media are creating such a market for mediocrity that we've diminished the incentive for excellence..."

And now comes Ted Koppel to back me up. Mr. Koppel, the host of ABC's "Nightline," recently received the Broadcaster of the Year Award from the International Radio and Television Society. In his remarks, the newsman said this:

"Almost everything that is publicly said these days is recorded. Almost nothing of what is said is worth remembering. And what do we remember? Thoughts that were expressed hundreds or even thousands of years ago by philosophers, thinkers and prophets whose ideas and principles were so universal that they endured without videotape or film, without the way of the hula hoop. A session with any TV talk show provides ample evidence I'm right.

"I fear that we in the mass media are creating such a market for mediocrity that we've diminished the incentive for excellence..."

Still, while I'm being deliberately provocative, I'm not without a little truth in it. It sometimes seems to me that we're running along the way of the hula hoop. A session with any TV talk show provides ample evidence I'm right.

'I fear that in the mass media we are creating such a market for mediocrity that we've diminished the incentive for excellence...'

SOAP OPERA PRAYER

Almighty and eternal God, help us to no longer be the Young and the Restless, help us all remember that we have One Life to Live and not to build a Dynasty. Let us remember what beauty we've expressed hundreds or even thousands of years ago by philosophers, thinkers and prophets whose ideas and principles were so universal that they endured without videotape or film, without the illustrations of photographs or cartoons.

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"I fear that we in the mass media are creating such a market for mediocrity that we've diminished the incentive for excellence...

In the 13 years I have written this column, I have only rarely given it over to television..."
What's Happening

Broward NCCJ to hold workshop

The Broward National Conference of Christians and Jews will sponsor its third Young Adult Workshop on Sunday, November 24 from 1 to 5 p.m. at the Holiday Inn Conference Center, 1717 North University Drive, Plantation.

The workshop, bringing together high school students from public and private high schools in Broward County, will provide the opportunity for young people of different races, religions and ethnic backgrounds to exchange ideas and information, enable them to become more aware and sensitive to, differences in work environment values held in common and to develop intergroup communication skills. Included in the program will be a film, role-playing exercises and discussions and groups.

The conference will be staffed by trained adult leaders with various professional backgrounds.

Full scholarships, including supper, are provided by the National Conference of Christians and Jews. Interested students are urged to call the NCCJ office at 744-4544 for more information.

The National Conference of Christians and Jews is not-for-profit human relations organization dedicated to building bridges of respect and understanding among all segments of society.

School of Ministry accepting applicants

Applications are now being accepted for the School of Ministry at the University of Miami by the Office of the Archdiocese of Miami. The archdiocese seeks students who desire a more intimate understanding of the Church's ministry. Applicants are encouraged to write or call for legal and understanding of the programs of the University of Miami, each of which is designed to prepare applicants for the ministry of their own parish, diocese, state, and national church.

For information and/or application contact:
   Dr. William F. Breier
   University of Miami, Office of Vocations
   Miami, Florida 33138
   Phone: 305-284-3261

It's a Date

Bazaars

The St. Clements Women's Club Christmas bazaar will take place on Nov. 16 from 9 a.m. to 4 p.m. at the church, located at 1933 Wabasso Road, in the parish hall located at 225 N.W. 29th St. in Wilton Manors.

The St. Bernadette Women's Guild holiday gift shop will have a selection of handmade items Neva. 22 to Nov. 1, from 9 a.m. to 4 p.m. at 392 Blue Heron Drive, in the parish hall, 542 Blue Heron Drive, Miramar on Nov. 23 and 24 from 8 a.m. to 6 p.m. in the parish hall, located at 145th St. and 11th Ave. in North Miami.

The St. Matthew Parish Club will hold their annual Christmas Craft Show on Nov. 22 from 9 a.m. to 4 p.m. at 2701 S.E. 11th Ave.

The St. Timothy Annual Super Carnival will be held from 11 a.m. to 5 p.m. at the church, located at 100 Biscayne Blvd., on the church grounds, S.W. 12th St. and 72 Ave.

The Franciscan Center will hold its 12th Annual Arts and Crafts Show on Sat. and Sun., Dec. 1 and 2 from 9 a.m. to 4 p.m. on the church grounds, S.W. 120th St. and 72 Ave.

The Glenmary Home Missioners will hold their 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 and 2 from 9 a.m. to 4 p.m. on the Church grounds at N.W. 27th Ave. and 135 St.

The St. Stephen Crafty Ladies will hold their 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. Andrew Greek Orthodox Church will hold its 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. Lucy's Women's Club will hold their 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. Timothy's Parish Hall, 1500 S.W. 6th Ave., will be the location of a meeting of divorcement and separated on Nov. 23 at 7:30 p.m.

The St. Henry's Church, 1600 S.W. 3rd Ave., will be the location of a meeting of divorcement and separated on Nov. 23 at 7:30 p.m.

The St. Brendan's Catholic Church, located at 1972 S.W. 32nd St., will be holding a Variety Show (all family entertainment) on Nov. 16 at 6:30 p.m.

The St. Lucy's Women's Club will hold their 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. Timothy's Parish Hall, 1500 S.W. 6th Ave., will be the location of a meeting of divorcement and separated on Nov. 23 at 7:30 p.m.

The St. Brendan's Catholic Church located at 1972 S.W. 32nd St., will be holding a Variety Show (all family entertainment) on Nov. 16 at 6:30 p.m.

The St. Joseph's Church will have its second Annual Arts and Crafts Show on Sat. and Sun., Dec. 1 and 2 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. John the Baptist Women's Guild will hold their 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

The St. Thomas the Apostle Church will hold its 12th annual Arts and Crafts Show on Sat. and Sun., Dec. 1 from 9 a.m. to 4 p.m. on church grounds, S.W. 120th St. and 72 Ave.

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What keeps people poor?

By Katharine Bird

For many years in Chicago Ed Marciniak has championed the cause of the poor through career and volunteer activities. In the process, he has reached some conclusions about what makes and keeps people poor. Marciniak is president of the Institute of Urban Life in Chicago.

He is convinced that a new class of poor has emerged: people who live in “social poverty.” Those in social poverty are severely disadvantaged people living in “giant high-rise public housing projects” and trapped in the underworld of poverty, Marciniak said in an interview. “The alarming characteristic of the new underclass is that its numbers grow each year.”

For him the concept of social poverty, which describes living in the midst of total social disorder, is not quite like the poverty of a family temporarily out of work. He developed the concept while researching a book on the Cabrini-Green Public Housing Development in Chicago.

What is deadly about the situation of people in social poverty is their isolation: Too often they live in “a single-class society,” without leadership or peer models, he said.

Very few of the traditional neighborhood social organizations — cooperatives, churches, credit unions, community organizations — can be found in the environment. Without these support systems, “it’s very difficult for anyone to get out of poverty.”

Marciniak pointed to the situation of the poor in the 19th century for contrast. “Then the poverty-stricken lived in the mainstream of society,” he noted. “Areas of poverty would be honeycombed with other people. Shopkeepers, policemen, landlords, teachers, all lived in the same area as the poor.”

This provided the poor with a bridge to a different life; “people could see other kinds of possibilities for themselves and their children,” Marciniak said.

Marciniak recognizes that the plight of those in social poverty is so severe that possible solutions are extremely complex.

Nonetheless, based on his experiences, he believes that active efforts are needed to help the poor “find ways to help themselves.”

For instance, he believes Catholic schools provide “institutional support and the climate within which escape from poverty” might be possible.

In small, private schools, “principals and teachers know the students by name,” Marciniak said. This personal attention provides poor youths with “much-needed attention and support.”

In Chicago, “we have a sharing program between the inner city parishes and middle-class parishes which involves an exchange of money, jobs, liturgies.” He also spoke of his volunteer work in a Catholic elementary school near the Cabrini-Green housing center.

“The advantage is, you get to know people on a name basis,” he said. They aren’t non-entities.

Marciniak also spoke about volunteer tutoring programs: “Tutoring, one-on-one, gives inner city youths a ‘lifeline to the outside’ through their association with an adult. Being able to call on an adult, a lawyer or a teacher, ‘gives youths a place to go other than the gang.’”

He told of a lawyer who defended a 16-year-old youth arrested for a felony. The lawyer got involved beyond the immediate problem, recognizing that the youth’s involvement in a gang had led him to robbery.

Through the lawyer’s interest, when the case was over, the child was moved into a foster home in a different environment and had a part-time job, Marciniak reported.

THINKING IT OVER

How ordinary people can fight injustice

“Have you ever experienced a situation where someone did something to you that was unjust?”

John Butler has used that question to begin discussions of social justice in Renew groups. Renew is a program for parish renewal and Butler is Renew coordinator in the Archdiocese of Washington, D.C.

The question always gets a positive response. People recall a time when “someone took something from them, or treated them wrongly,” Butler said.

He then asks people to reflect on how they felt at the time. They usually speak of “the pain, or how angry and powerless they felt.”

The exercise gets people to make a personal connection between their own lives and issues of social justice.

Next, Butler asks people to think about injustices in their community, keeping their own experience in mind. This can involve identifying those who endure poverty or suffer from isolation and discrimination.

Butler thinks it is important to begin discussions of social justice in a non-threatening way, because the word “justice” often carries “negative connotations” for people.

For instance people may jump to the conclusion that the only way to work for justice is to sell all their possessions and give the proceeds to the poor.

To help people with their apprehensions, Butler tries to get them to talk about what they already are doing for justice. He finds that people usually are doing something whether working for a soup kitchen, staffing a shelter for the homeless or donating to the poor.

Then, he makes it a point “to affirm what they are doing.”

Finally, he “challenges them to do more.” A way to do this, he said, is to ask people if they are satisfied with what they are doing.

Other times he may ask them to think about what can be done to get at the root causes of injustice.

Butler stressed that the response of different individuals and groups to justice issues varies: “The Holy Spirit calls us in different ways.”

• Some act through the political system, through the ballot campaigns and public affairs action.

• Some take action by praying daily for justice in the world.
A few years ago I was enjoying dinner at the home of parishioners when the husband humiliated his wife by criticizing the poor quality of tablecloth she had chosen. I was embarrassed for both of them but wasn't sure what to say.

Later that evening I visited another home of parishioners, members of an ethnic minority. We had a friendly, quiet discussion. Shortly before I left, I realized this couple wasn't likely to fight over the tablecloth. They didn't even have a table.

The contrast of the two homes remained with me. Among other things, it reminds me that those "without" often live near those "with."

There are individuals and families living on the very edge of what most people would consider minimal requirements for livelihood. And those on the edge often lack more than tables.

People on the edge — or "marginalized," as the U.S. bishops call them in their proposed national pastoral letter on the economy — do not have the basics: food, shelter, an opportunity to earn a just wage and conditions for establishing self-worth.

What usually puts these persons on the very edge of human life's flow is their loss of power to speak out or even to take care of their own needs.

Not all persons on the edge are unemployed. I know a man who is working, but the job he presently holds has much less buying power than the one he previously had. He gets just as tired and still has bills to pay, but his form of employment, in status and in income, has been slipping. He and his family have tightened their belts, withdrawn savings. Now they wonder what they will do next year.

Then there are those who have no hope of ever owning a home, a car or securing a job. These individuals lose power because what they have or do not have is not a matter of choice. Their lives are determined by fixed incomes or uncontrollable circumstances.

A woman affected by cerebral palsy indicated that her disabilities — some loss of dexterity, sight, hearing — are great enough that she is not competitive in seeking employment; but her disabilities are not intense enough to allow her the special assistance available to those totally blind or deaf.

Admitting there are people on the edge between survival and catastrophe is almost like admitting a family member has a terminal illness. There is a lot of denial. No one wants to think that his or her family member could happen in a land with an abundance of wealth, success and happiness.

The fatalists recall Scripture's words that the poor are always with us. The blamer might say: "If those people only put their minds to it, they would have better jobs, places to live..." Judging the ways others hate their life situation is an easy habit to fall into.

My experience tells me that those on the edge really would like to get out of that precarious position and improve their lot. Often they don't know how to make this move. They behave on occasion as if they are satisfied with the status quo.

But the ugly truth is that powerlessness propagates itself into less and less ability to move to something better.

The question to be asked pertains to the sharing of power. Can those on the edge be brought back to the center and restored to hope? The gospel message not only calls on Christ-followers to provide food for the hungry or tables for those without furniture. It also expects all to give hope to those who have no future.

Outside the walls

By Father John Castelot
NC News Service

Practically all the towns of ancient Israel were enclosed by stout, surprisingly thick walls. They served as a barrier to invading foes. But they were not impervious to lepers. Practically all the towns of ancient Israel were enclosed by stout, surprisingly thick walls. They served as a barrier to invading foes. But they were not impervious to lepers.

It was a horrible fate to be ejected the city's confines, to be shut out from the community. Yet this was precisely the fate of lepers.

Those unfortunate were not really lepers in the modern medical sense. A few may have been, but in biblical times "leprosy" was a vague term applied rather loosely to any kind of skin infection considered, or imagined to be, contagious or infectious.

Once people were judged to be lepers, they were banished from the town and doomed to a lonely, precarious existence. Cut off from family, friends, employment, worship, they were the most pitiable of humans. They had to shout a warning, "Unclean! Unclean!" whenever anyone approached. Legally, they were listed as dead.

The treatment of lepers is admittedly an extreme and dramatic instance of how a group becomes "marginalized" — separated from life's mainstream. But there were other examples.

And even larger group of people in biblical times were written off as "the scum of the earth." Their only fault, if fault it can be called, was that they did not measure up to established religious and social standards. Unable for one reason or another to learn all its intricacies, they could not observe all the niceties of religious custom.

Disadvantaged to begin with, these people now were made more miserable by being ostracized from society's mainstream.

Then there were widows and orphans. In an era which knew nothing of Social Security or other safeguards, a widow's lot was lamentable. She was left to her family's charity. Getting a job was out of the question. She and her children were often reduced to beggary.

And, as always, there were some greedy persons who exploited the poor for their own ends. As the prophet Micah said: "They cover felds and seize them... The women of my people you drive out from their pleasant houses." (2:2,9)

Micah is typical of God's chosen spokespersons. All were vocal in expressing God's displeasure at the exploitation, oppression and neglect of human beings.

The plight of the disadvantaged was clearly a major concern of God's.
NEW YORK (NC) — Spiderman, the Incredible Hulk and Mother Teresa may seem to be an unlikely trio, but have one thing in common — they're all heroes in Marvel Comics. The Marvel Comics Group, along with the Franciscan Communications Office, has published "Mother Teresa of Calcutta," a very popular newsstand and has proved to be witty dialogue to save the day. Her secret weapons are faith, Hulk, Marvel's Mother Teresa along with the Franciscan Corn-Marvel Comics.

"We see these comics as a valuable tool for teachers who wish to impart spiritual values that have practical applications to life..."

"Mother Teresa of Calcutta," the third in a series of historical, Catholic-oriented comic books published by Marvel, the first, "Francis, Brother of the Universe," published in 1982, sold more than 1 million copies.

The second, "The Life of Pope John Paul II," sold about 750,000 copies.

Franciscan Father Roy M. Gasnick, director of the communications office, said "mother Teresa" may top "Francis" in sales "because she is contemporary and easier to identify with." Father Gasnick was responsible for the research and story line of "Mother Teresa" and "Francis." Marvel did the illustrations and artwork. The comic book publisher and the religious order are joint copyright holders for both books.

Paulist Press of Ramsey, N.J., will distribute the new comic book to religious outlets and also will offer all three comics as a package.

"We see these comics as a valuable tool for teachers in the classroom who wish to impart spiritual values that have practical applications to daily life," said John Twomey, Paulist's editor.

Future collaborations between Marvel and the Franciscan Communications Office may include a comic book on Martin Luther King Jr. and a four-part series on the history of the Catholic Church in the United States.

"Terrific," I said, "we could just set him out in the garage and visit him at feeding times."

"We could rent educational films, learn a foreign language," she kept on.

"Just like you spend hours paging through that $400 set of encyclopedia you couldn't do without, right?" I countered.

"If you are talking about those Robert Redford films on cassette?" she asked slyly.

"Robert Redford films on cassette?" I asked, trying to play dumb and apparently succeeding.

"Video cassette recorder, Mom, not a disease," she sighed, giving me a look that implied I was guilty of terminal dullness.

"Aren't you glad you had your flu shots?" I asked, trying to play dumb and apparently succeeding.

"Did you know there are three 'Rambo' movies and a new one coming out soon, I heard on CNN?" she asked stoically.

"Rambo:" I shifted from my right foot to my left. "Maybe we could talk to your father about it," I said. "Just don't mention the football idea."

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