Bishops rip World Bank in pastoral

Also say economy must back family

By Jerry Filteau
WASHINGTON (NC) - Shifting from earlier approaches, the third draft of the U.S. Catholic bishops' pastoral on the economy has called for sweeping reform or even replacement of the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade. Those institutions "should be reformed or replaced" because they "are neither representative nor capable of dealing adequately with current problems," said the new draft, released June 3.

The draft argued that the Third World debt crisis not only threatens the viability of the international banking system but is a moral "scandal" that has produced large numbers of...the poorest people.

Other major changes from second (issued last October) to third draft included greater emphasis on family life and on education. (See summaries, page 5) Both changes were "by popular demand" of the nation's bishops, said Archbishop Kenneth Weiland of Milwaukee, who heads the five-bishop drafting committee that has been working on the pastoral since 1981.

The new version of the document, now 53,000 words, is scheduled to come before the bishops this November for final debate and a vote on whether to adopt it as a national pastoral letter.

The third draft also has a title, "Economic Justice for All." Earlier drafts had been identified by the description, "Catholic social teaching and the U.S. economy."

The title reflected the bottom-line stand of all drafts, including the latest:

The Voice

... is cited as one of the best Catholic papers in the country.

Praise the Lord!

I urge our aroused citizenry to organize...to monitor...to attempt to change the system, and to operate the clinics. - Abp. McCarthy

Clinic foes will continue to fight

By Betty Kennedy
Voice Staff Writer
The Dade County School Board's decision to permit experimental health care clinics in two public high schools did not diminish the resolve of opponents who feel that the clinics may disembody or even replace "the poorest people." (La Voz photo/Araceli Cantero)

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More than 3,000 enthusiastic people participated recently in the second annual Catholic Hispanic Charismatic Conference held in Tamiami Park. While listening to internationally-renown as well as local Charismatic leaders, participants pledged to continue being the "work-force" of evangelization, especially among Hispanics. Fr. Tom Forrest, director of the International Catholic Charismatic Office in Rome and one of the speakers at the weekend-long event, said the immeasurable benefits of charismatic renewal has "swept away the disembody from reality" is no longer true. He said they are a solid group "which by the enthusiasm of their faith have brought many Hispanics back to the Church." (La Voz photo/Araceli Cantero)

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Churches back bishops in tax lawsuit

NEW YORK (NC) — Abortion Rights Mobilization's lawsuit against the tax-exempt status of the Catholic Church threatens "the freedom of all religious bodies to pursue their mission," said the National Council of Churches and other religious bodies.

In a joint brief filed in federal appeals court in New York, the national church councils went beyond the immediate issues in the Abortion Rights Mobilization lawsuit to ask whether current U.S. tax law affecting churches is constitutional.

The National Council of Churches, helped by attorneys of the Center for Law and Religious Freedom of the Christian Legal Society, was joined by Baptists, Lutherans, Methodists, and Presbyterians.

They argued in support of an appeal to the National Conference of Catholic Bishops, saying the council's position was only another strategy for giving up pro-life activities for religious groups in the brief.

"The bishops unenforceable and to remove fines of $100,000 a day imposed on the bishops for refusing to give up pro-life activity records demanded by the subpoenas. The fines and subpoenas have been delayed until the court hears the appeal.

Porn erodes moral fiber, say California bishops

SACRAMENTO (NC) — Pornography "threatens the innate dignity of individuals" and erodes society's moral fiber, said the Catholic bishops of California in a new policy statement. The bishops also said it is a "perverse and sometimes vicious profanation" of human dignity and the sacredness of marriage.

The bishops continued that Vatican records and the California Catholic Conference was issued May 28 a statement issued by Archbishop John R. Quinn of San Francisco, conference president, Bishop Francis Quinn of Sacramento and Jesuit, executive director of the conference.

"Implications of the Holocaust. Dr. Fisher said, although church going is a little lower.

Gallup: Lutherans perhaps the most 'American' denomination

NEW YORK (RNS) — Lutherans make up what is "perhaps the most American denomination in the United States today," pollster George Gallup Jr., an Episcopalian, told a gathering of Lutheran Church in America staffers in here offices.

In a address to the denomination's Division for Parish Services staff, he said that Lutheran opinions on such social issues as abortion, gun control, premarital sex and alcohol abuse closely parallel those of the general population.

The number of Lutherans who are church members is slightly higher than for other denominations, Dr. Gallup said, although church going is a little lower.

NCC calls for church study of genetic engineering

NEW ORLEANS (NC) — New knowledge and new possibilities in contemporary genetics call for urgent study by the churches, the National Council of Churches said in a new policy document on genetic engineering.

The document, adopted by the council at its governing board meeting in New Orleans, noted a mixture of benefits and dangers in genetic science and called for respect for scientific integrity while insisting on maintaining ethical evaluation.

"Pharmacology as a science is being revolutionized by genetic engineering, as is the pharmaceutical industry," the document said in noting some of the benefits of the new technology. But it also noted fears that "genetic and reproductive manipulation" of animals will pave the way for similar treatment of human beings.

Helping hands

Cardinal Joseph Bernardin, right, joins hands with 8-year-old Dania Barone, who is holding the hand of Mary Egan, pastor of St. Michael's parish in Orlando Park, Ill., during Hands Across America fund-raising campaign aimed at raising money for the hungry and homeless. (NC photo by Sheila O'Donnell)

Newark bishop resigns; pope names predecessor

WASHINGTON (NC) — Pope John Paul II has accepted the resignation of Archbishop Peter Gerety of Newark, N.J., and named Bishop Theodore E. McCarrick of Metuchen, N.J., to succeed him.

The pope also appointed Bishop J. Francis Stafford of Memphis, Tenn., to be archbishop of Denver. Archbishop Stafford will succeed James V. Casey, who died March 14. Archbishop Gerety, who will turn 74 on July 18, has been at the center of several major controversies in his 12 years as archbishop of Newark. While bishops must submit their resignations at age 75, Alph. Gerety said he told the pope in a letter that he felt he should resign "for the good of God's church and for my own peace of mind and relief."

Baptist minister leads prayer for Brennan's death

LOS ANGELES (NC) — Hours before U.S. Supreme Court Justice William J. Brennan Jr. addressed a Los Angeles Catholic college commencement, a Baptist minister asked his congregation to pray for Brennan's death so that he could be replaced with a judge opposed to abortion. Then, as Brennan prepared to deliver the outdoor commencement speech at Loyola Marymount University law school, a plane circled overhead trailing a banner reading "Pray for Death: Baby-Killer Brennan."

Women runs strong second in election of Episcopal bishop

NEW YORK (RNS) — A North Carolina priest was elected suffragan bishop of the Episcopal Diocese of Washington D.C. in an election where a woman candidate ran a strong second. The Rev. Ronald H. Haines, 52, deputy to the bishop in the Diocese of Western North Carolina, was elected on the sixth ballot by lay and clergy delegates to a diocesan convention. The Rev. Mary Chotard Dall, 47, of Cincinnati, led on the first four ballots cast by clergy, but Haines picked up stronger support among lay delegates.

For the first time in the history of the Episcopal Church, there was a woman candidate in the race for episcopal office.

Archbishop Edward A. McCarthy, President, The Voice Publishing Co., Inc.

Robert L. O'Steen

Editor

Archbishop Edward A. McCarthy

President, The Voice Publishing Co., Inc.

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The sound of the plane drowned out an introduction speech before Brennan spoke. He ignored the plane, which flew off shortly after he began his speech urging law students not to forget the poor and devote some of their time to public law.

Mexico City still hurting from Sept. earthquake

NEW YORK (NC) — Cardinal Ernesto Corripio of the Archdiocese of Mexico City said most of the housing damaged by the earthquake which struck the city last September remains unrepaired. He said about 20 percent of the 40,000 families in his archdiocese who lost their homes have been able to move back into new or repaired housing. The pest continues to live in provisional emergency quarters arranged by the government, with relatives or in the streets, he said.
Those who wish to live by the contras are Nicaraguan peasants "defending their property" and claim that the Sandinista regime overthrown in 1979, others are said that although some of the rebels must reject Marx's "anti-religious materialism," the pope warns Catholics that they should deny themselves and submit to the modern era of rebellion against the Holy Spirit.

"The contras, he said, because so many of the way they live is an "animal" is mortal. If man in his essence is only "flesh," death remains for him an impassable frontier and limit." Said the contra, "We cannot say to people that they should deny themselves and submit to a strange model," he added.

Bishop Vega, a former president of the Nicaraguan bishops' conference, said that although some of the rebels are their supporters of the Somoza regime overthrown in 1979, others are Indians defending their "cultural values" and peasants "defending their right to be owners of their land and their production." The rebels are often called "contras."

"The contras are Nicaraguan pell-defending their rights," he said. "The model being imposed by the Sandinistas is "coerced" material values and tradition. The more the Sandinistas try to oppress the people, the more the people are against this government, even in their silence." Bishop Vega, a 66-year-old native of Nicaragua who has been a bishop since 1973. He was interviewed at the Northeast Catholic Pastoral Center for Hispanics.

Bishop Vega declined to make specific recommendations about U.S. policy on the contras. "We cannot advise anything regarding these military problems," he said.

He said, as he is known to him reflecting "misinformation and disinformation" put out by the Sandinistas.

Bishop Vega said a Sandinista official came to him reporting that a certain monsignor had been killed by the contras, and demanding that the bishop immediately issue a statement condemning activities of the contras, he said, because so many of the rebels are their supporters of the Somoza regime overthrown in 1979, others are Indians defending their "cultural values" and peasants "defending their right to be owners of their land and their production." The rebels are often called "contras."

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Bishop Vega said a Sandinista official came to him reporting that a certain monsignor had been killed by the contras, and demanding that the bishop immediately issue a statement condemning the act. But he said the monsignor turned out to be still alive.

"And this happens quite often," he said.

When the Sandinistas say the contras, he said, it often turns out that those killed were not truly civilians but were bearing arms. He said that one tactic of increasing Sandinista oppression is forcing people to join cooperatives and then to bear weapons.

He also recalled a group of Christian young people who had joined the Sandinistas coming to him and saying, "It is all over for us. The only ones that count here are the Marxists-Leninists."

The bishop also declared that the popular church, a term commonly applied to sectors of the Catholic community supporting the Sandinistas, is "neither church nor popular," but only "a strategy of Marxism-Leninism" to divide the church. He said it is not a "popular" church because most of the "international priests" in the movement are "more with the power, the system, Marxist-Leninism, than with the people."

The Voice cited as one of nation's best
MANILA, Philippines (NC) — Cardinal Jaime Sin ruled out talks with leftist guerrillas until the new government of President Corazon Aquino "does not threaten the new government of President Corazon Aquino.

"We need reconciliation and unity," Cardinal Sin said at a Mass in Manila. "Give peace a chance; give Cory a chance!"

The cardinal spoke the same day that a founder of the Communist Party of the Philippines was arrested in Singapore that communist guerrillas would agree to a lasting cease-fire only if the government would agree to a political role for the communists.

"The coalition government would have to include the present forces backing Aquino, the Enrile and Ramos blocs, and the revolutionary movement would be the fourth party," said Jose Maria Sison, who also helped found the communist-led New People's Army.

The two probably would be charged for failing to report an incident involving a person clearly wounded in an accident or crime and for violating agency, were indicted May 26 after they helped a Catholic human rights workers has resulted in a "blunder." Law and Order Minister Louis Le Shawa, secretary general of the conference, also said blocked had major demonstrated to commemorate the 10th anniversary of the Soweto uprising, in which several students died in a clash with police.

Pope: Only official Church can interpret the Bible

VATICAN CITY (NC) — Pope John Paul II told an audience of bishops that only the official Church can authentically interpret the Bible. "Only the magisterium of the church authentically interprets the Bible," the pope said to the Italian lay group, the Associates of the Venerable Maria Teresa of Savoy. "Because of this, the awareness of the documents of the church is indispensable," he added.

Chilean bishops rally for human rights workers

(Updated) (NC) — The arrest and indictment of two top human rights workers has resulted in a call for an emergency meeting of the Chilean bishops' conference. Cardinal Juan Francisco Larraín of Santiago, Chile, expressed his support for the two men, saying "we are intimately united with them."

The two representatives from the Orthodox Church of Cyprus left after blaming the Vatican for "strong proselytism" in their territory. Two other representatives had also left by May 30.

POPE FORMS COMMISSION TO PREPARE FOR SYNOD

VATICAN CITY (NC) — Pope John Paul II has established a commission of 12 churchmen, including U.S. Cardinals William Wakefield Baum and Bernard F. Law, to prepare the commission of church doctrine called for by the 1985 Synod of Bishops. The commission will be headed by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, and is expected to complete its work in time for the 1990 Synod of Bishops; a Vatican statement said June 10. The Vatican said the commission would compose a "draft catechism." On which "all the pastors of the church" will then be asked to comment. Afterward, the text will be given to the pope for his approval, the Vatican said.

French churches ask government to refute South Africa's racism

VATICAN CITY (NC) — French church groups have called on the French government to attack South Africa's racist policies with economic sanctions, Vatican Radio reported. The groups, including French bishops and the international Catholic peace group Pax Christi, urged the sanctions in a paper marking the 10th anniversary of the June 16, 1976, clash at Soweto, South Africa, between black students and police. In their paper, the groups said that economic sanctions would most severely affect the black poor, but that blacks are willing to suffer to achieve a "just, multi-racial and democratic society."

Church of Scotland rejects its anti-Catholic Confession

EDINBURGH, Scotland (RNS) — The Church of Scotland has taken a giant step toward ecumenism in its homeland by officially dissociating itself from statements against Roman Catholicism in the Westminster Confession. Previous church office holders had to agree to accept the statements, which were deemed offensive to Roman Catholics. The Church's General Assembly agreed by a substantial majority at its annual meeting to dissociate itself from the statements. It said the Confession was written during the Reformation and referred to the Papacy as the 'antichristian man of sin and the son of perdition.' The statements also refer to Roman Catholics as being "heretical, poverty and obedience in religious orders as "superstitious and sinful snare." People are warned against marriage with "infidels, Pagans or other idolaters."

Bishop to gays: 'Love as a child of God'

MONTREAL (RNS) — A Roman Catholic bishop told a gathering of homosexual Catholics here that "you must accept yourself and love as a child of God." Auxiliary Bishop Leonard Crowley of Montreal was the first high-ranking churchman to participate in a conference of Catholic Canada. He said he had been sharply criticized for deciding to address the group, and told the conference of some 125 Dignity Canada members: "I have lived with you and have been able to experience much of that suffering you have seen throughout the years."

Nuns must work with hierarchy, says cardinal

ROME (NC) — Nuns must work with their bishops, said Cardinal Jerone Hamer, head of the Vatican Congregation for Religious and Secular Institutes. "On the contrary, the formation which we receive in our orders and congregations prepares us, qualifies us and renders us available as good collaborators to be exercised under the leadership of the successors of the apostles," Cardinal Hammer said. The cardinal was speaking on the role of nuns during a homily at a Mass for the International Union of Superiors General.

French priests reserved about pope's future visit

LYON, France (NC) — Priests of the Diocese of Lyon have expressed reservations about Pope John Paul II's planned visit to their region this fall, saying "he cannot be an authentic pope." The priests, who also represent the Lyon Roman Catholic bishops, are concerned about the pope's "superstitious and sinful snares." People are warned against marriage with "infidels, Pagans or other idolaters."
**Bishops call for specific reforms**

WASHINGTON (NC) — The U.S. bishops' pastoral letter, "Economic Justice for All," contains a number of proposals for economic changes and judgments. Following are some of them.

**General Principles**

The basic moral questions about economic life are what it does to people and for people and how they participate in it. All people must be considered God-given right to basic economic necessities, so "fulfillment of the basic needs of the poor is of the highest priority" in any economy.

A "preferential option for the poor" is the matter of social justice, not charity. In any society, the "limbus" of "pure injustice" is how it treats its poor and powerless.

Because "the family is the most basic form of human community," economic policies must also be "continually evaluated in light of their impact on the family's strength and stability of family life."

**Employment**

"Full employment is the foundation of a just distributive order, and protection of new jobs is the nation's most urgent priority for domestic economic policy."

Job discrimination against women and racial and ethnic minorities is a major concern. These groups often face higher rates of unemployment, receive lower wages and have less access to job training.

**Poverty**

"Dealing with poverty is not a luxury, rather, it is imperative of the highest order." More than 33 million Americans are in poverty. It falls hardest on women, children, Hispanics and Native Americans.

The disparities are not only in income and wealth, but also in basic social services. "The uneven distribution of power in our economic system is the cause of economic injustice."

**Food and Agriculture**

U.S. public policies have played a major role in creating the conditions that have led to the current farm crisis, and public policy must play a positive role in solving the crisis.

Specific recommendations include:

- A fundamental reaffirmation of farm family programs, "whose benefits now go disproportionately to the largest farmers."
- "Reform of tax policies, including establishment of a 'progressive land tax on farm acreage' to promote moderate-size farms and discourage 'excessively large holdings.'"
- "Long-term conversion from subsistence farming to more market-oriented and socially productive purposes."
- "Increasing new approaches to work, such as job sharing, flex time, and reduced work weeks."
- "Reformed or replaced" because they "serve as a preferential option for the poor," and says that fulfilling the needs of the poor must be "the highest priority" of economic policy.
- "Sensitize economic human rights as much as freedom of speech and religion are.
- "Gives greater emphasis to family life and education.
- "Focus more strongly on the life, ministry and example of Jesus rather than simply the content of Jesus' teachings in formulating its approach to Christian ethics."
- "Praises what Catholics can learn from Protestant social ethics."
- "Emphasizes the need for the church to pay just wages, allow us employees to unionize and bargain for a living wage, and to take steps to reduce the burden of austerity programs to end the cycles of oppression."
- "The transformation of economic justice in American society" and the inability of many to have a real part in U.S. political and social life. Economic justice "is not only a matter of social justice, but a moral question of the whole of our society and the inability of many to have a real part in U.S. political and social life.
- Specific public policy recommendations include:

  - Promote "heightened awareness and political education of development aid are 'a grave distortion' of the way that aid should be handled."

- "Economic Justice for All" (Continued from page 1)

**Pastoral at a glance**

WASHINGTON (NC) — Here is a glance at the highlights of the third draft of the U.S. bishops' pastoral letter on economic justice. The letter is due to be issued in October.

- A "preferential option for the poor" is the highest priority of economic policy.
- "Sensitize economic human rights as much as freedom of speech and religion are."
- "Gives greater emphasis to family life and education."
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- "Economic Justice for All" (Continued from page 1)

**Third draft puts more emphasis on family**

(Washington, D.C.) — Archbishop William E. Weakland of Milwaukee, Wisconsin, said that his archdiocese will be the first to use the new "Economic Justice for All" pastoral letter as a basis for a "preferential option for the poor." He said that this will be the highest priority of economic policy.

The letter is due to be issued in October.

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**Vatican official: Abortion ad signers may be expelled**

If so, American Catholics could expect their bishops to approve the new document with few or no major changes when they debate it and vote on it this November.
WASHINGTON (CQ) — For years, they taught the schools, staffed the hospitals, helped the old and poor.

Now, many of the nation’s nuns are old — some 80, 90, 100 years old — and the church they served seeks to lighten the financial crunch pressing their communities.

Three major Catholic agencies have announced a new two-year project to help religious orders deal with the increasing financial burdens of retirement.

They also released a study showing that although male and female religious orders are increasing efforts to fund their retirement needs, the debt for their retirement costs has hit $2.5 billion.

Representatives from the three agencies — the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious — held a press conference May 30 in Washington to announce the project and release the study.

Msgr. Daniel F. Hoye, NCCB general secretary, referred to the $2.5 billion figure as “soft” because varying factors, such as retirement ages and returns on investments, may lower or raise the figure.

The study, “Retirement Needs Survey of United States Religious,” evolved from previous work by the bishops’ conference and the conference of men and female religious orders.

The two-year project on religious orders’ retirement costs, to begin July 1, will be directed “toward identifying options for solving the problem,” said Sister Lora Ann Quinonez, executive director of the women religious conference, at the press conference.

The project will study adequate funding for those who are currently retired; retirement benefits for those currently in active ministry; models of steps.

Although male Religious also face financial problems, sources said the crisis is more acute for women because

• Have traditionally been paid less than lay people or even religious brothers in the same jobs.
• Have worked in low-paying careers such as teaching.
• Have not received retirement benefits routinely paid to diocesan clergy.
• Have run women’s colleges.

Florida nuns aided

Florida Bishops have approved a provision effective July 1, 1986, which will allow the funds to be payable to the individual religious community for whom the alumnae have not earned as much as male colleges’ alumni and can thus less afford the substantial donations male alumni give to their alma maters and the men’s orders who run them.

• Have avoided efforts to get more money because they thought it conflicted with virtues of humility and selflessness.
• Have lacked the opportunities for part-time ministry, such as what one source called “selling Masses” — celebrating Masses for special intentions, for which the grateful Catholic gives the priest or his order a donation.

The median age of nuns is now 65. Sister Hudon noted that while a lay person is often called upon to support two elderly parents, a Religious has to support 10 elderly “parents” — older colleagues in the religious community.

The Wall Street Journal May 19 reported hardships cases of nuns, including a New York community too poor to pay funeral home bills and eventually helped by the emergency fund.

Msgr. Hoye said that as an administrator of the emergency fund, he knows of New York communities straightening out Social Security problems but not of meeting undertaker bills.

Sister Margaret Nulty, a Sister of Charity who is assistant to the director of the Leadership Conference of Women Religious, traced part of the trouble to the different way diocesan clergy — and male Religious — and nuns have been treated by dioceses.

Msgr. Hoye said that in caring for old diocesan priests, “the resources of dioceses are available” and that priests “usually worked until they dropped” and died at an earlier age than women Religious.

So, the problem is, Msgr. Hoye and the project again work at the same time. Msgr. Hoye said both said no one group, person or policy is to blame for the current circumstances. “It’s an accumulation of lots of little things,” the nun said.

“We’ve just got to work together to make sure the crisis is alleviated,” Msgr. Hoye added.

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Angeles Archdiocese.

Spanish-speaking person in the Los Angeles Archdiocese.

visitation program aimed at every Hispanic 1 year plan at a convocation at Dodger Stadium.

2 million Catholics of Hispanic descent.

church leadership by Dean Hoge, a so- neligious group of lay people designed to promote voca-

hop Roger Mahbny of Los Angeles.

'...'.”

The archbishop unveiled the five-year plan at a convocation at Dodger Stadium June 1 before about 50,000 people.

The linchpin of the pastoral plan is a visitation program aimed at every Spanish-speaking person in the Los Angeles Archdiocese.

• A decline in parental support for priesthood as a vocation during the late 1960s and early 70s appears to have been reversed.

• Hoge today does not as critical of the preaching and sensitivity of priests as they were in the 1970s.

• While mothers tended to be more supportive than fathers about the idea of a son becoming a priest, Hoge said, "mothers and fathers have similar feelings about a daughter becoming a nun."

He said the survey showed a slight decline since 1974 in the percentage of Catholics who favored allowing priests to marry, from 57 percent to 51 percent.

He said that his 1985 survey also asked people their opinion on whether "it would be a good thing if married men were allowed to be ordained as priests." That question, not asked in the 1974 survey, drew a positive response from 63 percent of Catholics.

BINGO

S.C. bishop is disengaging

CHARLESTON, S.C. (NC) — Bishop Ernest L. Underkoefler of Charleston has approved a diocesan pastoral council resolution recommending that Catholic institutions in South Carolina "disengage themselves as rapidly as possible" from using forms of wagering, including bingo, as a major source of in- come.

The resolution, adopted at a meeting in the state legislature, contains language about bingo and other gaming activities because pastoral council members said they felt they could not speak out against one and not the other. The council, the bishop's advisory body, said that wagering gives a false sign of the church. "Gambling is not a moral issue per se but could result in economic irresponsibility," the resolution stated.

The Diocese of Charleston includes all of South Carolina.

Cardinal questions its use

NC News Service

"Bernardin Bops Bingo" shouted the banner headline in the Sun-Times in Chicago, and Catholics around the Archdiocese of Chicago were up in arms.

"Parish Games Must Go, Says Cardinal" read the remainder of the headline under the main three words.

Not so, contrary to Cardinal Joseph L. Bernardin of Chicago. In a press con- ference to clarify the situation the cardinal said that in an address to the archdiocesan priests' senate the previous day he did not ban bingo as a form of fund raising.

Mercy Sister Joy Clough, archdiocesan media coordinator, said that Cardinal Bernardin acknowledges that bingo has social value, especially for the elderly, but that is not the best way to plan a financial future for the church.

"He was not upset with the attention," she said, "but he feels strongly that we do need to educate our people to responsible sacrificial giving" instead of relying on money raised from games of chance.

"Christ calls us all to be perfect. If we are going to operate a radio station we must try to do it perfectly. We reach people who could not be reached in any other way. A priest can't go into every home, but a radio can. Remote areas receive us. . .places that a priest could never reach. We reach them! . . ."

—Charlotte Phelps

Charlotte Phelps, a young Liberian woman, serves as director of the Catholic Radio Station in her West African country. Her specialized work and the work of others is made possible by your contribution to the Propagation of the Faith.
Brazilian bishops bar state officials from sacraments

By NC News Service

The 11 bishops of Brazil’s Maranhao state barred the governor, the police chief and officials of a political organization from the sacraments, saying the officials blamed the church for increasing land-reform violence.

In an interview with Vatican Radio, Archbishop Miguel Fereol Camara Filho of Teresina, Brazil, said Gov. Luis Alves Coelho Rocha, police Chief Joso Ribeiro Silva Jr., and directors of the Democratic Rural Union “exclude themselves from the church community” through “calumnious statements and their anti-evangelical behavior.”

“It makes no sense for them to continue to receive the sacraments offered by the church until they show public signs of conversion to evangelical wisdom,” Archbishop Camara Filho said.

The officials have not been excommunicated.

The bishops also said the authorities “owe explanations” to the people about land-grabbing, murder and human rights violations.

The bishops decided to ban the officials during an emergency session last month to discuss the recent murders of a priest and a rural union activist, was murdered in an ambush in Maranhao state in northeastern Brazil.

The bishops said the Democratic Rural Union, the police and other “political powers” are escalating the violence, which pits small farmers against big landowners and cattlemen.

Father Josimo Moraes Tavares, 33, was murdered in Imperatriz, Brazil, May 10. He was about to become regional coordinator of the local pastoral land commission in the town in Brazil’s eastern Amazon region.

On the day a commemorative Mass was celebrated for Father Tavares, 25-year-old Antonio Fontenelle, a rural trade union activist, was murdered in an ambush in Maranhao state in northeastern Brazil.

Aquino to Church: Set good example

MANILA, Philippines (NC) — Philippines President Corazon Aquino, who catapulted to office with the aid of powerful churchmen, told Catholic clergy to avoid political partisanship and maintain a “certain distance” from government.

She also urged the clerics to help her rebuild “the spirit of our people battered by years of oppression and economic deprivation” and set a moral example for the country.

Aquino told several hundred priests and bishops of the Manila Archdiocese in May that the church must provide a spiritual climate favorable to martial rule,” she said.

But political and social changes are “the work of lay persons like myself, and believe me, it is precisely as part of my Christian commitment as a lay person that I have assumed the burdens of the presidency,” she said.

The president said there is a connection between the form of government in the church and in society.

“Just as the authoritarian style of church leadership provided a spiritual climate favorable to martial rule,” she said, “so also a more consultative and participative style of church leadership will enable our people to be more participative in the affairs of civil society.”
Pax Christi: Make war obsolete

By Betsy Kennedy, Voice Staff Writer

"We have to try to offset the kind of depersonalization and myth-making about the "evil empire..." which creates the climate for terrible kinds of hostile interchanges," Sr. Mary Evelyn Jegen, Pax Christi International Vice-President, said in an interview with THE VOICE. "By addressing some of the underlying causes of discontent within a nation's borders such as poverty or hunger, we can ultimately lessen conflict between nations.

Countries should also change their way of approaching problems from an adversarial framework, says Sr. Jegen, a specialist in non-violent conflict resolution at Pax Christi. "We should really negotiate and test Soviet overtures, say, on continuing a moratorium on nuclear testing in good faith instead of when we open our mouths or they open their mouths. The newspapers say, "Oh, that's only posturing; they're not sincere."" "The whole approach to negotiation has to be done in good faith..." With concern about Soviet-U.S. relations foremost on everyone's mind at the current time, the Pax Christi leader advises to "look at the facts and not the rhetoric."

Pax Christi has carefully maintained relationships with leaders of the Russian Orthodox Church and this fall Sr. Jegen will be conducting a retreat for women of the Russian Orthodox Church.

Although we commonly view Russia as an atheistic country, she says, there are 60 million people in the Soviet Union who participate in church services whereas there are only 16 million who are members of the Communist Party. "We can't be fatalistic. We have to offset the depersonalization and myth-making about the "evil empire..." which creates the climate for terrible kinds of hostile interchanges which if we do it with weaponry could be suicidal."

Sr. Jegen will teach a course at St. Thomas University titled "Peacemaking and the Human Spirit" June 16-20 and she will conduct a Pax Christi retreat June 13-15. Those interested in the course can still register by calling 625-6900, ext. 141.

The organization has not yet taken a formal position on the abandonment of SALT II. To do so would require the vote of its members.

Pax Christi is centered on the teachings of Christ relating to peace and justice issues that are determined by its members. The Catholic organization dedicates itself to finding ways of changing the adversarial nature of the relationship between nations to the cooperative relationship of the United States to Russia.

"This doesn't mean we don't defend ourselves, but, following the message of Christ, we "turn an enemy into a friend." This sounds great but how can it ever be accomplished?" "You do this by fostering what is really needed by the people of the Soviet Union or Afghanistan or the ghettos of Miami."

"We have to try to offset the kind of depersonalization and myth-making about the "evil empire..." which creates the climate for terrible kinds of hostile interchanges." Sr. Mary Evelyn Jegen, Pax Christi International

Homeless to have doctor but nurse, car still needed

By Prent Browning, Voice Staff Writer

Barry University student Robert Vallee interviews Brother Paul Johnson, director of Camillus House in downtown Miami. (Voice photo/Prent Browning)

Miami, Florida
Friday, June 12, 1987

The homeless men, many of whom looked ill and frail to stand, were oblivious to the fact that they are the "stars" of a film. For when sickness and hunger are intimate companions, nothing else matters but getting to the end of the food line at Camillus House in downtown Miami. The small group of students from the telecommunications class at Barry University who were videotaping the scene are hopeful that their efforts will bring badly needed medical care — and a chance for a normal life for Miami's hundreds of street people.

Inspired by local activist Mary Anne Buffone, the class made the video to promote a project by the Miami Coalition for the Homeless, a group of 50 representatives from county, municipal and state agencies. With funds from a Florida HHS grant, the coalition has hired a physician from the midwest to come to Dade County on July 1 to launch a medical screening program for the indigent.

After identifying the health problems of the homeless, the physician and his staff will refer the patients to primary health care centers such as Jackson Memorial Hospital. Screening clinics will be located at Camillus House, The Miami Bridge (an adolescent shelter and drug rehabilitation property), the Salvation Army and Children and Family Services.

Funds are urgently needed to acquire the services of a registered nurse or transportation such as a station wagon for impoverished patients and funds. Donations can be sent to: The Miami Coalition for the Homeless, 3050 Biscayne Blvd., Miami, FL 33137. For more information, call 573-6220.
Local

Wars, not just drought, make famine in Africa

Group seeks stop to arms shipments

By Preston Browning
Voice Staff Writer

Wars are as responsible for droughts for the famines in Africa, and the United States is contributing to those conflicts through military aid, said Ezekiel Pajibo, a prominent Catholic student leader in Liberia, in a Voice interview.

Pajibo was in Miami as part of a tour of the country by speakers for the Africa Peace Committee who are informing Americans of the devastation caused by ongoing wars in eight African countries.

The African Peace Committee was formed in January out of a concern for this issue and is composed of a dozen mostly religious organizations that include the Maryknoll Missionaries and the Disciples of Christ.

"In Southern Africa the reason for hunger persisting there is because of the wars being fought there," Pajibo said.

The countries where the population is most at risk of starvation are Ethiopia, Sudan, Angola, and Mozambique, all of which are experiencing armed conflicts, he said.

Meanwhile, the United States has stepped up its military aid to Africa eleven-fold. According to a report prepared by the African Peace Committee, U.S. arms transfers and military shipments to Sub-Saharan Africa went up from $35 million in 1975 to $389 million in 1986.

Pajibo experienced first hand the increasing militarization of Africa after his native Liberia was taken over by a military coup in 1980. The young Liberian became a leader in a student movement that protested repressive measures taken by the government that included a crackdown on free press and shut-down of universities.

While holding an unauthorized press conference Pajibo was arrested, convicted of treason before a military court, and sentenced to death. There was an international outcry over his arrest spearheaded by Amnesty International and the Secretary General of the Vatican, and 14 hours before he was to be executed by firing squad he was released.

Despite the corrupt, repressive Liberian regime, the United States apparently believes it is the best hope for democracy, he said, and gave the government $27 million in military aid last year.

The United States is similarly uninformed and misdirected when it aids rebels fighting communist governments such as in Angola, he said.

"The United States sees everything in terms of an East-West superpower struggle," he said. "It really is not an issue of communist vs. capitalist but the struggle of self-determination for these countries."

In Angola before the current war, he said, "I've never seen a situation where Angola could not feed its own people."

"Liberation movements will accept aid wherever they can get it, either from the U.S. or the Soviets."

Pajibo urged that the United States impose strict economic sanctions against South Africa for its backing of rebel forces in Angola. The Africa Peace Committee charges that South Africa, by supporting guerrilla movements, is preventing the economies of nearby independent states, thereby ensuring that they remain economically dependent on South Africa and the apartheid system.

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\[Continued from page 1\]

age pregnancy."

Concurring with Msgr. Walsh's assessment, Father Daniel Kubala, director of the Respect Life Program of the Archdiocese added, "We are fearful that the clinics may promote increased sexual activity, which will produce more unplanned pregnancies — it is only logical — and we are fearful that our young girls will fall prey to the abortion chambers in Dade County, as we are not naive enough to believe it (abortion) will not be discussed in the clinics."

Msgr. Walsh believes the foundation may still withdraw its support because of the parental restrictions which the School Board deemed necessary to operate the clinics. After funding from a foundation or health agency is obtained, principals, faculty and parents must request a clinic at their school and agree on the services to be offered. Parents must sign consent slips indicating their permission for each service they feel is suitable for their children, and clinic staff members will not be permitted to discuss abortion.

While supporters of the clinics project it will take one year to launch the experiment, opponents plan to unite for a counter-attack.

Virginia Carvin, spokesperson for Miami Right to Life, an inter-denominational organization, says, "We will meet in the near future with other groups to plan a new strategy — perhaps a public referendum on the issue..."

"In the meantime, we will continue enlightening the public."

She said opponents have already discussed alternative solutions to the problem of teen sex. One plan in particular, which drew enthusiastic response from opponents was suggested by Msgr. Walsh — but rejected earlier by the School Board.

Msgr. Walsh's recommendation was to develop a pilot program similar to one successfully underway in Atlanta Public Schools called the "How to Say No" educational series. It was developed by Dr. Marlon Howard, of the Department of Gynecology and Obstetrics at Emory University and Grady Memorial Hospital in Atlanta and funded by private foundation and the Georgia Dept. of Human Resources, to help young people resist pressures to become sexually involved.

Although disappointed with the School Board's vote, Msgr. Walsh said he was gratified by "the extent of community opposition to the inclusion of birth control and contraceptive services in the proposed Comprehensive School clinics."

Correction

Last week's Voice carried a statement by the Dade Religious Leaders Coalition opposing premarital sex which was identified in the headline as opposing the proposed health clinics in Dade County schools which would dispense birth control devices.

The statement did not actually mention the clinics nor take a stand on them but did oppose sexual activity among teenagers and supported values-oriented sex education.
Hundreds expected at young adult meet

"Expanding Horizons" is the theme of a three-day conference for young adults sponsored by the Archdiocese of Miami Young Adult Ministry June 13-15 at the Doral Hotel, 4833 Collins Avenue, Miami Beach.

Sister Faith Mauro, representative of the U.S. Catholic Conference, Washington, D.C., will be the keynote speaker at 9:30 a.m., Saturday, June 14. Registration between 5:30 and 7:30 p.m. on Friday evening, June 13, will be followed by a buffet supper and concert by Roger and Paul, known throughout the Greater Miami area for their creative concerts. Workshops on Saturday will include some discussion in Spanish as well as English and will focus on the topics of the divorced and separated, respect for life, death and dying, handicapped, nutrition and health fitness, spirituality and the single state, living the Gospel in a consumer society, loneliness, and other subjects of particular interest to single persons.

A banquet and dance for the hundreds of persons expected to participate begins at 6:30 p.m., Saturday. The closing conference begins during 9:30 a.m. Sunday followed by celebration of Mass at 11 a.m.

Further information may be obtained by contacting the Young Adult Ministry office at 577-6241, Ext. 193 or 759-6522 in the evenings.

Official

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Each year we appeal to your generosity to support the developing Church among Black Catholics and American Indian Catholics. Christ intended that His Church would embrace all peoples. The word "Catholic" means universal, for all peoples, for all times.

Your continued support of this appeal assists the Archdiocese in providing educational and social service programs in the Black Communities throughout South Florida.

The Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics will be held on Sunday, June 15, 1986 throughout the Archdiocese.

I encourage your continued generosity to this appeal.

With personal regards and best wishes, I am

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Would you help a family like this?

There are homeless men, women and children on our streets here in South Florida. They need help.

Catholic and other agencies give some of them temporary shelter and food. A doctor has now been hired to give these needy people medical screening. But that is just a beginning. A registered nurse and a vehicle, station wagon or van, are desperately needed, plus medical funds.

If you can help with any of this, please contact:

The Miami Coalition for the Homeless
3050 Biscayne Boulevard
Miami, Florida 33137
Or call 573-0220
Charities honors staff and volunteers

By Brent Browning
Voice Staff Writer

Hundreds of years of combined service by staff and volunteers was honored recently at the annual Archdiocesan Catholic Community Services Awards Luncheon.

The luncheon, held at the Tropical Acres Restaurant in Fort Lauderdale, honored individuals and one organization were honored for volunteer work. CCS from 15 to 30 years. A total of 23 individuals and one organization were recognized for volunteer work.

Auxiliary Bishop Norbert Dorsey, speaking at the luncheon attended by hundreds of CCS staff members, urged his audience to make Christ and CCS their needs, and how it will influence the future of the Church in South Florida and CCS as the social service arm of the church.

This year two Volunteer of the Year awards were presented to Concha B. Espinosa and Helen Pothier. Espinosa was recognized for her 18 years of volunteer work at Centro Mater day care center. Pothier was recognized for her years of service at the Senior Center. At the age of 88 she is still contributing a minimum of 12 hours per week.

Also honored for volunteer work were the following: Manuel Bremtan, Bob and Carol Iglesias, Frank and Loretta Mackle, Fr. Gary Wiesmann, and Mrs. Fran York for their work with Boynton of Florida; David and Rita Attaway, Phillip and Ruth Croghan, Alan and Peggy McClaskey, Robert and Rose Mize, and John and Michelle Puccio for volunteering at Catholic Family Services of Broward; Sara Conill, Margarita Ortiz, Silvia Martinez Aparicio, and Cristina Faber from Centro Hispano Catolico; Patricia Bell of St. Elizabeth Day Care Center; Carmen Dominguera of Centro Mater; and Zeta Phi Beta and Black Archives.

After her retirement from Miami Lakes Junior High she remains an active member of the Dade Retired Teacher's Association. She has spent many hours as a volunteer for "The Stork's Nest," a Zeta Phi Beta program in association with Cope Center South to aid pregnant teenagers.

Ruth Barbick, who has known Miller for 10 years since they met at an Educator's Guild meeting, says what impresses her most about her friend is "her humility, justice and unselfishness."

"It is my faith that gives me my unfailing support..." Miller says what motivates her to give so much of her time and energy to others.

Neither of Miller's parents were able to attend college, "but they taught me..." and emphasized the rewards of serving the community and demonstrated a special interest in children, which they passed on to Miller and her sister.

When she first entered the school system, "she says it was because she loved children and teaching was fertile ground for a worthwhile career."

She is concerned about the changing role of teachers in the past decades.

"I used to be a role model. This job doesn't happen very often anymore. When I first began teaching, we had a time reference to fill, when we could identify right and wrong for the children."

A teacher's words were like "the... (Continued on page 14)"
By Betsy Kennedy

It is not yet 9 a.m. but Sister Susan knows that her day will be a busy one. She has just returned from a meeting at the 253-bed St. Francis Hospital on Miami Beach. She will of- fered prayers and consoling words to a family who has lost their father to a sudden — and fatal — heart attack.

Meanwhile, Sister Rita holds the hand of a patient in dialysis, the life-giving procedure which does the work of failing kidneys. From a small black purse, she reverently takes the Host, and pronounces the words, “Body and Blood of Christ.” She then places the Host gently into the mouth of a frail woman who is so hooked up to tubes, wires and machines she is unable to move even a finger.

In a few moments, Brother Simeon, a soft-spoken Italian with a beatific smile, will pray over the body of a woman who will soon be taken off her life support systems. Her meaningful life has been gone for two months, but her body is still trapped in a high-tech, man-made limbo of machines. He has listened quietly to the anguish of the woman’s family — and helped them come to a decision.

Tender L. C.

It’s all part of the T.L.C. (tender loving care) program administered by the St. Francis Hospital pastoral care team. In 1971, the hospital had only Father Pat Brown, O.F.M., as its chaplain. Through his efforts and encouragement the chaplaincy was expanded to include Sister Susan McGuillicuddy, Sister Rita Michael, Brother Simeon Capizzi, Brother Linus Tigue, Rabbi Marvin Rose and Secretary Helen Pencil.

Fr. Brown now directs the highly successful group of clergy. The sisters and brothers, all members of the Franciscan order, have received specialized training and accreditation from the National Association of Catholic Chaplains, which is part of the United States Catholic Conference.

On a typical day, the team logs hundreds of miles visiting patients on six floors, dashing into the office to catch up on paperwork, fulfilling the daily needs of their order, answering urgent emergency room calls and spending whatever precious moments are left praying in the chapel.

Although the vast majority of patients who enter the 223-bed hospital will enjoy full recovery and return home, some of the elderly ones inevitably face terminal illness.

Dealing with acute suffering — and death — requires the pastoral care team to be not only angels of mercy but the liaison between doctors, families and patients during a very turbulent period.

“We are here to meet the spiritual needs of all people. Everyone must face the reality that someday they will become ill and die. No matter what their faith, we will be there for them, to help them come to terms with their mortality, yet to bring them hope...”

— Fr. Pat Brown
St. Francis Hospital Pastoral Care Team

Everyone must face the reality that someday they will become ill and die. No matter what their faith, we will be there for them, to help them come to terms with their mortality, yet to bring them hope...

By Betsy Kennedy
Voice Staff Writer

Helping the dying

St. Francis team brings daily comfort to hospital’s patients and their families

Br. Simeon believes that patients can accept their suffering better when they view it as an opportunity to come closer to God.

“When we are well we tend to take Him for granted. When we are suffering we cry out for Him. We may feel He is punishing us, if He is angry at us. But when we start to explore those emotions, that is when we begin to find peace...”

Catholic patients are often afraid that God is angry with them, or they are angry at Him about their plight and they have trouble dealing with it, added Sr. Rita.

“Before Vatican II, most Catholics composed of physicians, ethicists, nurses, administrators, lawyers and others, the institute is both a sounding board and a decision making process with the patient’s best interest as its ultimate concern.

“Our job is to try and help the family, gently and with understanding, (Continued on page 14)
and be more concerned with our ethics of aging with paint, or we try to make their lives prolonged artificially,” said Fr. Linus. The sacrament of the sick actually acknowledges the process of aging, not hastening or hastening death. The Plummer Family

Sister Rita brings the healing power of Christ in the form of Communion to a patient who could not live without regular kidney dialysis treatments. (Voice photo/Betsy Kennedy)

Miller is also concerned about the erosion of family unity, which has a devastating effect on a child’s ability to cope with their own emotions when dealing with illness and death. She feels that the pastoral team faces, said Sr. Rita, is to cope with their own emotions when dealing with illness and death day after day. It is an exhausting process, but one that also renews and reinforces the love that brought those dedicated Franciscans to one of the city’s busiest hospitals.

“Feeling that your loved one on life support, or when the wishes of a patient in a coma are unknown either to staff or family members, is perhaps one of the most complicated when family members disagree on whether or not to leave their loved one on life support, or when the wishes of a patient in a coma are unknown either to staff or family members.

Living wills

“We now have 36 states that have legalized the use of living wills, a document that enables the patient to express his request that no ethically extraordinary means be used to prolong life, but that pain be alleviated if it becomes unbearable...” said Fr. Brown.

The document, recognized by Florida law in 1984, also ensures the patients’ right to be told if they are terminally ill and permits their next of kin to make decisions regarding the welfare of the patient if he or she is unable to do so.

“Most patients tell us they would rather die a natural death than to have their life prolonged artificially,” said Sr. Rita.

Most people, however, are unable to face the inevitability of their death, said Sr. Rita. “You have to consider that this country fosters a fear of death... we are geared to youth, good looks, newness... we cover up the natural process of aging with paint, or we try to make over the old.”

Ironically, Catholics are often reluctant to accept the sacraments for the sick and dying — especially if they don’t have an understanding of them, pointed out Br. Linus. The sacrament of healing is to promote wellness, not hasten dying, but does give grace if death occurs.

One woman he approached to confer the sacrament of the sick actually leaped from her bed and fled the room, saying, “Am I that sick, Father?”

“The Catholics who are the most comfortable about facing sickness usually are quite familiar with the sacraments and have attended parish healing services,” said Sr. Rita.

Although death used to be a taboo subject only 15 years ago, “we still have a long way to go in our attitudes... of unblocking our fears.”

(Continued from page 12)
Anti-Catholicism in law

By Fr. Virgil C. Blum, S.J.

More than any other state in the nation, Massachusetts puts heavy penalties on the exercise of religious freedom in the choice of schools. For example, unlike the Federal Constitution, the Massachusetts Constitution prohibits the loaning of textbooks in secular subjects to children in Catholic schools. This is a heritage bequeathed to the people of Massachusetts by the bitterly anti-Catholic Know-Nothing party of the mid-19th century. In 1855 the Know-Nothing party controlled the governorship, all state offices, the entire legislature, and the Supreme Court of the State in the House.

President Ray Allen Billington, in his authoritative book The Protestant Crusade, tells why the Know-Nothing party was able to gain such total control of the organs and machinery of government: "Only one force held members of the Know-Nothing party together. That was their hatred of the Catholic Church.

During the House debate on the Know-Nothing amendment, Congressman Bird declared: "Everybody knows this resolution appears to be aimed against one class of citizens, one denomination of religion. The question has been discussed in relation to the support of Catholic schools, and I am not willing to have any friends of the Constitution that it should be embittered by any such provision."

This anti-Catholicism is a terrible blight on an otherwise liberal Constitution. Under the leadership of President James S. Bulger, the members of the state Legislature, meeting in 1912, voted 107-87 to place on the November ballot the question: Should the Massachusetts Constitution be amended to the same extent with respect to the religious freedom rights of parents of children in Catholic schools as is provided to their children in public schools?

From colonial days religious prejudice has run deep in our American society. It is a canker sore that has infected and continues to infect not only individuals, but also the powerful agencies of government.

Anti-Catholic prejudice is one form of bigotry which liberalism curiously seems still to tolerate. —Sen. Patrick Moynihan

Referring to the anti-Catholicism of some Supreme Court Justices, as demonstrated by their denial of remedial education benefits to handicapped children in Catholic schools, Chief Justice Earl Warren stated: "It borders on调侃 to perceive...the Bishop of Rome lurking behind the scenes that are open to the nation's school children...[This decision], exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools.

To some, it may be shocking to learn that the justices who are most infected with the virus of anti-Catholicism are generally perceived to be the most liberal. But Senator Daniel Patrick Moynihan does not find this shocking, for, as a sociologist, he has found that anti-Catholic prejudice "is one form of bigotry which liberalism curiously seems still to tolerate."

Of course, not everyone in Massachusetts who is opposed to religious freedom holds the anti-Catholic amendment infected with the anti-Catholic virus. Sometimes it is merely self-interest, as, for example, the opposition of the Massachusetts Teachers Association, the Massachusetts Federation of Teachers, and the Catholic Teachers Association to build an effective countervailing force to defend the religious freedom rights of Catholics. Catholics have been very slow to respond as a direct result of this. Had they formed political groups opposed to their rights and liberties to join coalitions formed to suppress their religious freedom rights in the education of their children. This November, Catholics in Massachusetts have the opportunity to reverse this alarming and self-defeating trend. Freedom is never served up on a silver platter; it must be bought and re-earned every day.

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

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Pluralism challenges campus chaplains

By Jean Caffery Lyles

Religious News Service

Convent Station, N.J. (RNS) — At the six Catholic colleges and universities in southern California, where Rabbi Ben Beliak shares chaplaincy duties with a Protestant and a Catholic, 500 of the 3,500 undergraduate students are Jewish. But of the colleges, Pomona, still carries on its seal the motto “Our Tribute to Christian Civilization.” According to Rabbi Beliak, “there is not even a footstool, let alone a chair of Judaic studies” at the institutions.

The rabbi was one of 85 chaplains from private and church-related colleges who met here for three days of discussions on “campus pluralism and interfaith integrity.”

Pluralism is a new term to the religious life of elite private colleges where mainline Protestant and Jewish denominations coexist and where, according to the 85 percent of students who attend a Jewish denomination, 57 percent of Protestants in 57 varieties — is not unusual in its religious proportions, he said.

Participating in group discussions on student-written situation in university-sponsored chaplaincies where on-campus ministers still have the power and budget to run “things,” though increasing numbers of students are ethnic minority, second generation immigrants, Catholics and Jews. On some campuses, InterVarsity and Campus Crusade are the most vital religious groups.

Jane Redmont of Boston, a Catholic scholar, quoted the U.S. Catholic bishops’ recent pastoral letter on women in ministry, which notes that "the Catholic Church is attending colleges and universities in numbers that will exceed their percentage of the general population.

"You have to stretch to serve other students," said Dr. Beliak. "To limit the role of the chaplain. You can’t just serve your own." The Rev. Robert Dewey, chaplain at Kalamazoo State University, and Founder and President of the Catholic League, and Founder and President of the Catholic League for Religious and Civil Rights.

From a Christian point of view we must care for the distinctiveness of our language because we believe it to be true. —Rev. William Willimon

(Mich.) College, said the stretching may be harder at a small institution that can afford only one chaplain.

"The fundamental transformation for women is the establishment, the 'church,' they," she observed. "Ten years ago the women’s movement in the church was asking, ‘Please, sir, may I have more?’ Now women are saying, ‘We are the church and we are staying and if you want to join us in our celebrations, you may.’"

Dr. Jane Redmont, who works in campus ministry at state universities, said the crucial issue for Catholics is how to embrace "small-c" Catholicity or diversity, but "remain Catholic with a large C." Pluralism is "a loaded word" for Catholics in education? Perhaps the answer was "collaboration" for women in the Catholic Church. Dr. Redmont said: "Ten years ago the women’s movement in the church was asking, ‘Please, sir, may I have some more?’ Now women are saying, ‘We are the church and we are staying and if you want to join us in our celebrations, you may.’"

Dr. William Willimon, a United Methodist who is minister to Duke University in Durham, N.C., applied a comparison of liberal and "post-liberal" assumptions about religious pluralism to today’s campus ministries. He said the liberal tradition assumes that religion is a universal experience and that Christians are free to translate their terms into language more intelligible for an unbelieving world.

As an example, he cited a prominent Protestant minister who graduates at an interfaith baccalaureate service at Duke, where a significant proportion of students are Jewish. "I'm a Christian, but whatever I say here today will be very Jewish," Dr. Willimon characterized such a statement as a form of "religious pluralism," and declared, "It is not right for us to put our cross as a universal symbol for all suffering.

In contrast, he said, a "post/liberal" view stresses the "particularity" of religion and contends that certain religious experiences are available only because of participation in a particular campus community, he said.

Dr. Willimon argued, "From a Christian point of view, we must care for the distinctiveness of our language because we believe it to be true." Aligning himself with the "post-liberal" stance, he said, "Pluralism is a loaded word" for translating our beliefs into non-religious categories.

As a Protestant minister on a pluralistic campus, "I try to be honest about my limitations," Dr. Willimon told the chaplains. "When I open my mouth, I’m going to talk like this," he said, referring to his southern Methodist heritage. "I don’t do ‘humanist’ weddings."

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Why does School Board reject idea?

There are a couple of observations to be made so far in the ongoing issue of the health clinics in Dade public schools that would include contraception for teens.

Some local commentators in the secular media have taken shots at clinic foes for being emotionalistic and ill-informed about the proposals, shooting from the hip, as it were. Perhaps a few of the speakers at the school hearing went overboard. And, yes, we would caution against prophesying the end of the world or the downfall of the nation's youth as a result of an increase in contraception at two schools. There are already enough forces herding young people toward materialism, selfishness and sexual exploitation that this newest issue is hardly Faulkner's "last ding dong of time and doom."

It must be opposed in a reasoned way that meets the proposal on its own merits, as most opponents did.

Voice editorial

For instance, Archbishop McCarthy's challenge to the School Board that, through a fund raising effort, he would replace the present $100,000 with a community-based fund to accomplish the same goals — health care, screening, etc. — that the School Board was so righteously adamant about. But the Archbishop's fund would go to the root of the excess problems of the home environment, counseling, family values, rather than handing out pills.

The School Board rejected the proposal. Why? What does this tell us? Most of our public school leaders apparently can not relate to the idea of introducing values into the public school system which has become a bastion of secular neutrality.

And that is something our public educators and local news commentators ought to realize. Rather than see the clinic opponents as a bunch of naysayers and reactionaries, we would advise them to look deeper. These oppositions are parents and citizens who are dis-affected with the schools' impotence in teaching values. Americans traditionally expect schools to convey at least a basic sense of morality and ethics which should be an instinctive impulse in any complete education system.

Humanist? No, the schools are not even that, because if they were they could at least teach about girls being exploited, their lives derailed by abuse, breast cancer, the diseases of adulthood. Apparently, the public wants it to be done. Value-oriented sex ed costs nothing, either accept it or develop such a project on their own.

Letters

Benefits of Catholic school

Editor:

Catholic high schools are a positive aspect of our society. The students who attend Catholic high schools have many advantages over those who do not. The factors which influence the students are of a beneficial nature as they form the foundation of the schools is religion. Catholic high schools show the students of mature, young adults who will later become leaders in the Christian community.

The students are the primary benefactors in the Catholic high school system. To begin with, the students learn religion and are encouraged by the faculty to participate in religious functions, such as singing the hymns at the school mass. Through this, they are given the opportunity to structure their faith as Christians. The students are unburdened by rules and are encouraged by the faculty to participate in religious functions, such as singing the hymns at the school mass. Through this, they are given the opportunity to structure their faith as Christians. The students are unburdened by rules and are encouraged.

A student attending a Catholic high school benefits more than if he went to a public school. The crime and drug use in public schools is much higher, whereas in Catholic high schools, according to reports by the Broward County School Administration. Also, Catholic high schools have a higher standard of academics. This is seen in the number of students enrolled in Catholic high schools who receive scholarships from competitive colleges, such as the University of Miami. Catholic high schools also have stricter disciplinary rules, which helps the students to develop responsibility and maturity.

Catholic high schools help a student develop both socially and spiritually. Religion unites the students as one in the school and represents Jesus through the daily routine. The education the student receives will help him throughout his college and adult life. According to Mr. Jose Pedra, head of the foreign language department at Chaminade High in Hollywood, "Catholic high schools present an excellent foundation for education in which the students show respect towards the faculty and willingness to learn." To the parents of those children who attend public high schools: I ask you not to give your children an education from which they will benefit.

Carmen Calderone

Chaminade student

They myth of the amoral man

Editor:

One of the most serious problems facing civilization is the myth of the amoral virtuous man. He is the 20th century superman who has no need of code or creed. He alone is the measure of the worth of his actions. This is the Tylenol-man, the Terrorist, the Genocide-man, the Serial killer-man, the Porn-slay-man, the Drug pusher-man, the Abortionist-man.

Such a man in London recently sent his pregnant girlfriend on what he thought would be a long long journey. He had placed a bomb in the luggage she was to take on a flight with 387 other people.

Few today would argue with his right to kill his unborn child if only his friend and her doctor would agree; but 386 others in the womb of an airplane, are they covered by the imperative of choice? But why not if one among them can be taken by choice?

Who says they are not lives for him to choose if his politics direct him to their destruction. What loss, when for his own comfort he must plant an abortion bomb that for good measure satisfies his terrorist imperative to kill the innocent. No Pope or pastor or rabbi can restrain him. He is the "amoral virtuous man" and he is only one in the company of millions of like-minded souls who fashion their own commandments in every sphere of modern life.

We are not faced with a drug crisis, a pornography crisis, a terrorism crisis or a divorce crisis. The crisis is man himself, the so-called "amoral virtuous man," running without code or creed.

No one can stop him and therein lies the terror.

Bart T. Heffernan, M.D.D.F.A.C.C.

A gifted writer

Editor:

I hope that the readers of The Voice appreciate as much as I do the writing talent of Carol Farrell. The articles she has written for the family column display her warmth, care and devotion for the integrity and meaningfulness of family life.

Carol has a style that is "homey" without being syrupy and if attention is paid to her wise suggestions, we'll witness an increase of respect among us.

I for one, am looking forward to the day when The Voice will publish a collection of Carol's contributions as a book.

Father Flanagan, Sch. P.
The importance of ‘thank you’

Q. I’m not sure this is a question but it’s something I wonder about. I have noticed that in many priestly conversations, people do not acknowledge the effort and time the priest expends on their behalf. Is there something in the seminary training that makes them feel that they are above good manners or that ordinary people would get grand ideas about thank you if they were thanked for their time, efforts and sometimes money to do jobs asked of them?

I don’t ask you to answer for all priests but rather give your opinion on the situation. I have observed it in military as well as in civilian parishes.

(New York)

A. First, thank you for not asking me to answer for all priests. I am not sure I can answer even for myself, I could not pass up your good money, however, because I receive many similar to it, and not only about priests.

It seems to me that a habit of saying “thank you” and a general spirit of gratitude to God and to other people is an essential characteristic of an attractive person, and one of the first I would expect to find in a Christian priest.

However, sometimes people in leadership positions find that attitude of gratitude too strange. It is difficult for a variety of reasons, none of which I believe is any reason to be happy about it. Among the most common, it seems to me, is insecurity: the leader feels his position is somehow undermined if he or she admits a genuine dependence on another in any matter of some significance.

I always thank the servers when we finish Mass. I have a habit of little importance, but it began for me many years ago when I thanked a veteran before.

The next day his mother called to tell me how happy and proud he was that a priest had thanked him for serving. Apparently it had never happened before.

I imagine most priests do the same thing automatically, but it was a lesson I will not forget.

Thank you for writing. It proves that we are not alone in our job. There are others in responsible positions, need the reminder.

(by Fr. John Dietzen)

Newspaper pioneers

In 86 B.C., Julius Caesar ran successfully for consul and for a seat in the First Triumvirate with Pompey, the Commander-in-chief of the Roman army and husband of Caesar’s daughter, Julia and Crassus, the wealthiest man in Rome.

As consul, Caesar founded the first newspaper, the Acta Curiae. Acting in the spirit of mystery of the age, Caesar’s act of founding a newspaper was a major event in the history of Rome.

In 1500, Venice had a printed newspaper which sold for a small coin with a name which soon became another word for a newspaper. The first regular newspaper in the English language was produced in Holland in 1620 by the English Puritans who later sailed for America. The first American newspaper was the “Public Occurrences” of Boston which was published in 1690. But since Benjamin Harris, its publisher, had been in trouble for bold publishing in England, it was banned by the Boston authorities because it was supposed to be the first regular printed American newspaper was the Boston News-letter which appeared in 1704 and was soon followed by the New England Courant. Franklin’s younger brother, Benjamin, began his writing career with the Courant.

The first daily newspaper in England was the London Daily Courant which was begun in 1702 by a woman, Elizabeth Mallet. The Alexandria, Virginia Gazette is the oldest continually published daily newspaper in the United States. It was begun in 1797.
Dear Mary: My husband seems withdrawn and bored. He can't find anything to do at home. So he is constantly on the move, always looking for something new to try eating. Anything I say makes him very defensive.

My husband and I cannot agree on how much time we should spend with each other. He doesn't want to spend as much time with me as I do. Nor has he expressed that to me. I resolved that I would tell him the next morning that frightful night faded as easily as the sun's strength grew, the need to share my insights of what he loved me. Nor had I expressed that to him. After his death, I share them again with you.

I do not see how you can solve the problem together if your husband does not see any problem. What can you do? Since you are the one who is dissatisfied, you can take steps to make your own life more fulfilling. What do you do on the night your husband you do not want to do with me? Since he is in his right out, why not consider it your night too? Enroll in a needlecraft class. Take aerobics. Join a church study group. Visit a shut-in. Call a friend and go shopping or to a movie. Join a bowling team.

If you enjoy staying at home, fine. But plan your evening to do something. Plan to bake or sew or style your hair or paint a picture or write a letter to a friend. Make it an evening you will look forward to every week. The most destructive thing you can do is stay at home and watch TV. Plan for your husband to come home, all the while feeling sorry for yourself.

Dr. James and Mary Kenny

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My father's gift of love

By Carol A. Farrell

My dad died seven years ago, but his love and teaching continue to influence the person I am becoming.

In September of last year, my father entered the hospital again. The damage to his system was too total. My mother and brother and I had three days together that would cause him to stop loving me. Nothing. I do not know any way to make another person think differently.

Almost six months to the day, on March the 5th, the printer's ink that had been the trademark of his loving hands of his Father. I grieve for myself. The doctors and nurses who tended him echoed some of what I had heard from Kubler-Ross. It was extremely likely that he could hear us. Even though my dad gave no response what-soever, I use the time we had to say what we wanted him to hear. Even though my dad gave no response, I did not want him to hear.

You rely questions which probably cause ten-sion in your relationship. How much time do we spend together? How much space do we give each other? How do we resolve differences?

You might that would like to know how to win your husband over to your way of thinking. I doubt I can help you with that approach. I simply do not know any way to make another person think a different way.

If I did, believe me, I would have used it many times, on my children, my husband, my friends. As these people are quite willing and able to think for themselves.

The first step toward resolving a difference is to have both parties acknowledge that there is a problem. I often tell my children that you are not necessary that your husband thinks there is a problem. I do not need to know for myself.

The return of ‘Summer Phobia’

By Dolores Curran

Summer phobia. It's the term mothers use in antic-ipating summer with kids who have too much time on their hands. Summers have traditionally been looked upon with joy by children and apprehen-sion by mothers.

But in a culture with so many mothers working outside the home, kids are experiencing summer phobia. They are the carefree days of roaming at will and checking in with Mom occasionally to prove they were alive and breathing.

Since most mothers of school-age children work, most school-age children are under adult supervision either at home or in the care of another caregiver. They are on their home turf with toys and friends nearby. Cost can be moderate especially if the children are staying close to home and friends.

Many children dislike trading one environment for another. Neighboring day care has the advantage of being close to home and friends. It can be either very costly or inexpensive. Disadvantages include boredom, especially if the caregiver simply turns children over to the backyard and television. Some caregivers offer children a wide variety of ac-tivities, however.

Camp. The cost of summer camp is prohibitive for most parents. The first week children are usually happy. It has the bonus of a wide variety of activities and traditions.

Day camp. These are becoming more numerous and popular. Children are exposed to a wide varie-ty of outdoor and indoor activities but return home at the end of the day. Cost ranges from moderate to expensive.

Caregivers. In the child’s home is probably the most popular with children if they like the care-giver. They are on their home turf with toys and friends nearby. Cost can be moderate especially if there is the child and understood.

Older sibling care is least popular with children. It has the plus of convenience and low cost but can lead to deteriorating relationships and on-going sibling battles. Oldest children don't like it because they put it them in the position of summer-

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You imply that you would like to know how to make another person think differently. Gone are the carefree days of roaming at will and checking in with Mom occasionally to prove they were alive and breathing. What can you do? Since you are the one who is dissatisfied, you can take steps to make your own life more fulfilling. What do you do on the night your husband you do not want to do with me? Since he is in his right out, why not consider it your night too? Enroll in a needlecraft class. Take aerobics. Join a church study group. Visit a shut-in. Call a friend and go shopping or to a movie. Join a bowling team.

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Family Matters

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Older sibling care is least popular with children. It has the plus of convenience and low cost but can lead to deteriorating relationships and ongoing sibling battles. Oldest children don't like it because they put it them in the position of summer-
Tallying TV's vices and virtues

According to the Catholic Almanac, the seven capital sins are pride, covetousness, lust, anger, gluttony, envy and sloth. Let's examine our consciousness on those sins as they relate to television.

PRIDE: Unreasonable self-esteem says the Almanac, and we certainly can catch that from the people on the tube. Watching performers salute themselves and give one another awards can make us stop trying to be better on the assumption that, if someone like, oh, say, Vanna White is applauded, we must be members of the Trinity.

A more serious danger is the self-absorption TV can engender when we fixate on the screen and ignore those around us. How many times have we shut our ears to our children or spouse to hear the latest news flash? How many times have we failed to do something important because we were planting our roots through the couch cushions?

COVETOUSNESS: Is it possible to watch any amount of TV and not want everything which is displayed before us like snacks on a tray? From the commercials to "Lifestyles of the Rich and Famous," from the latest Johnny Carson contract to any Morgan or Cheryl's looks, can you recall the wish to possess them?

LUST: Why do you watch soaps, beauty pageants, diet soda ads, erudite reviews of "Angels."? Tom Sellick guest appearances? Is it for intellectual growth or spiritual stimulation? Look me in the eye when you answer.

ANGER: You should see me when Yankee relief pitchers turn a victory into a defeat on the scale of Little Big Horn. But what emotions are surfaced recently?

GLUTTONY: Had an extra Ho-Ho lately? Swill down six-packs like the coal miners in beer ads? Snack voraciously while you scope the tube, even though you just had dinner.

ENVY: Do you watch million-dollar newspeople and consider them airheads? Do you grind your teeth over the big bucks Joan Rivers makes for ridiculing either the pope? Do you consider most actors to be mannequins who should bow down before God each morning for not making them hear the latest newspeople and consider them airheads? Do you consider most actors to be mannequins who should bow down before God each morning for not making them hear the latest newsflash?

SLOTH: I could list about four hundred things I should do every weekend besides watch yet another ball game. How about you? Ever put off something because "Dallas" was on? Ever say, "In a minute" when you mean "I might do it two hours from now when the movie of the week is over?"

I can hear some of you mumbling, "Why's so hard on TV? It has some good points, too." Really? Okay, here are the opposites of the sins we just discussed: humility, liberality, chastity, meekness, temperance, brotherly love and diligence.

Now suppose you write to me and tell me how TV has helped you cultivate those virtues. Frankly, I don't expect to hear from too many of you.

NOTE: A few readers responded to my recent column on the best of TV's past and present by listing what they consider to be classic programs. A Pittsburgh woman chose such favorites as "Highway to Heaven," "The Cosby Show" and "Muran, She Wrote." A Coloradoan asked how critics picking TV shows that changed TV could omit Bishop Fulton Sheen's program from the Fifties.
Prayer for unity

Dade County religious and civic leaders gathered at the Archdiocese of Miami Pastoral Center recently to pray for Miami, underscoring the "importance and mutual respect" in our area. The prayer service, sponsored by the Hispanic Committee of the Greater Miami Religious Leaders Coalition, was a response to recent confrontations between local groups with different political views. "We must learn to live in community, or we will end up with chaos," said Rev. Linnea Pearson (left) of the Unitarian Universalist Church, who participated in the service along with Rabbi Solomon Schiff and Miami Auxiliary Bishops Agustin Roman and Norbert Dorsey. Bishop Bugarin also issued a statement asking Cubans, in particular, to respect the diversity of opinions. (La Voz/Araceli Cantero)

Prayers to be offered for South Africa

Archbishop McCarthy has called upon the priests and people of the Archdiocese to offer special prayers for peace and justice in South Africa on June 14 and 15th at all Masses. In a recent pastoral letter the Bishops of South Africa have requested penance and prayers for the sake of peace and justice in their society.

Dignity meetings scheduled

Dignity, an organization of Gay and Lesbian Catholics, has two chapters that meet regularly in South Florida. The Fort Lauderdale chapter meets on Fridays at 8 p.m. at St. Maurice Parish. The Miami chapter meets the first and third Wednesdays at 7:30 p.m. at St. Mary's Catholic social hall. For more information Dignity can be reached at the following locations and phone numbers: Dignity/Fort Lauderdale, P.O. Box 22884, Fort Lauderdale, FL 33315. 525-3777; Dignity/Miami, P.O. Box 674, Miami, FL 33135. 751-5214.

St. Coleman students win science awards

Two eighth graders from St. Coleman's Catholic School in Pompano Beach recently received recognition of their study and research at the 31st annual State Science and Engineering Fair held in Pensacola, Florida. In competition with students from all the counties in Florida, Rodrigo Garcia placed first in the Micro-Biology category and Astrid Maugee placed first in the Micro-Biology category, the same quiz that was used to create the original. He also is creating the sculptures of the four saints. The New Catholic Section, already available for interments, is scheduled to be completed by late August. On completion it will include hundreds of grave markers, monument, and lawn crypt sites and a limited number of crypts in the Catholic Mausoleum Shrine.

Pietà replica to be placed in Woodlawn South

A life-size replica of Michelangelo's sculpture La Pia is scheduled to be placed in a shrine at the Catholic Section of Woodlawn Park Cemetery South, 11600 Killian Dr., this summer. The section is being readied to receive the Pietà and four other statues dedicated to Saints Anthony, Francis, Peter and Paul. The Pietà is being sculpted by an Italian artist in Carrara marble.

St. Thomas Aquinas Club wins volunteer award

The Key & Keyette Club of St. Thomas Aquinas High School in Ft. Lauderdale, who devoted over 30,000 volunteer hours to a variety of worthy causes and organizations, including the Special Olympics, Horsemanship for the Handicapped, Camillus House, Meals on Wheels, and the American Heart Association, is one of the winners in the second annual Golden Rule Awards competition sponsored by the J.C. Penney Company. As winners of the award, the group will receive a mounted plaque to signify their continued volunteer activities.

The Golden Rule Awards were established in 1982 by the Penney Companies, the Penney Companies prefer to promote the importance of volunteerism not only within the Penney Company, but in the outside community as well.

New Broward Serra porch

FORT LAUDERDALE — J. Donald McClenny of Pompano Beach has been elected president of the Broward County Serra Club.

Other officers who will also be installed during a dinner meeting on May 12 at the Royal Hotel are William Gaur, Albert Krebs, John DeVaney, vice presidents; Walter Marsh, secretary. Krebs will also serve as treasurer this year.

The Serra Club, an affiliate of an international organization, encourages and sponsors vocational work to the priesthood and religious life.

Spiritual cassettes available

The following spiritual cassettes — all in Spanish — are available from "Jesus and His Chosen" at 5401 Biscayne Blvd., Suite 30, Miami, P.O. Box 55-8146, Miami, FL 33155-8146. Cost is $4 per cassette, plus 75c shipping and handling per order, not per cassette. Part of the money collected will be donated to the Hispanic Fund for the Poor of St. Juliana Church in the Diocese of Palm Beach. Of all the recordings were made at a recent Spanish Charismatic retreat held at the parish.

Tapes by Bishop Alfonso Uribé Jaramillo of Colombia: God is love; life in Jesus exceeds death; Jesus heal broken hearts; conversion and mercy; homily: prayer for international healing. Tapes by Fratario de la Vida Cristiana: Charismatic Renewal Movement in the Dominican Republic: He loved me and gave Himself up for me; 75c.

Tapes by Humberto Sangiovanni: Lent, a time to experience the love of "God, faith.

What’s Happening

Decency league pickets stores

The Kendale League for Decency will picket the K mart & Waldenbooks Store that are located at 13845 S.W. 88th St., (Miami) on Saturday June 14th from 10:00 a.m. until 3:00 p.m.

This picket is part of a nationally coor- dinated effort sponsored by the National Federation for Decency, urging citizens to boycott the K mart & Waldenbooks stores for their refusal to stop selling anti-Christian and anti-family pornographic magazines.

Waldenbooks which is owned by the K mart Corp., currently sells Penthouse, Penthouse, Gallery, Genesis, and Playguy.

The Kendale League for Decency is ask- ing the Christians in our community to support this picket and help make Miami a "porn free community.

Fr. James J. Allen

A Mass of Christian Burial was con- celebrated on Tuesday in St. Catherine of Siena Church for Jesuit Father James J. Allen who died last Saturday at the age of 61.

A native of Massachusetts who entered the Society of Jesus following graduation from Gesu School in 1956, Father Allen came to the Archdiocese of Miami in 1975 to teach in his high school class and suffered a heart at- tack.

Ordained to the priesthood in 1956, he had served from 1980 to 1983 as an associate pastor at St. Amor Chapel, West Palm Beach, and from 1983 to 1984 assistant pastor at St. Catherine of Siena Parish.

He is survived by a brother, Mr. Emmett Allen, and sister, Mrs. Margaret T. Hutton, both of Miami.


Prayer Petitions

"Call me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday to pray for the inten- tions of you, our brothers and sister of the Archdiocese of Miami. Petitions will be included in our individual daily prayers each week as well as during this special time of com- munity prayer. We invite anyone with a prayer request to write (no phone calls), to our Prayer Petition address: Prayer Petition, Arch- diocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Our Lady Queen of Heaven Church, 100 S. State Rd. 7, will hold a Singles Mass and Dance on June 26th at 7 p.m. Donation $3. For more info call Mary Bruno 975-9514.

Happening Singles is having an Outstanding Singles Party on June 17 at 9 p.m. at the Diplomat Hotel, 3155 South Ocean Drive, Hollywood. Dancing, live band, gift drawings and surprises. Admission $5. For more info call Shawn Silver 365-1275.

The Widow and Widowers Club of Broward County will have a social gathering June 15 from 2 p.m. to 5 p.m. (lir 3rd and 5th Sun- days) at the Whiton Miners Recreation Hall. For more information call 471-2715.

Catholic Daughters of the Americas, Court Holy Spirit No. 1012, will meet in the Lady Chapel, June 28 at noon, Sr. Elizabeth Garden, President. $5.00. For information, contact 941-5546.

Catholic Daughters of the Americas, Court Holy Spirit No. 1012, will hold their regular business meeting June 13, at 1 p.m., St. Elizabeth Gardens Pompano Beach, Fla. Any- one wishing to transfer or become a member, contact, 941-5546.

St. Monica's annual garage sale, 3490 NW 191 street, Carol City, June 14th and 15th, 10 am till 6 p.m.

The North Dade Catholic Widow and Widowers Club will hold a meeting on June 27 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 9th St., Miami. All faithful welcome. Call 651-5392 or 652-3052.

Much post-Enlightenment thinking has worked from the premise that the ability to explain the world "on its own terms," (secularism) would mean the demise of religion. A look at the religious landscape during the last few one-hundred years raises serious doubts about this assumption.

If modern culture is sliding inexorably into the bedrock of secularism, why has there been such a proliferation of new churches and religious revivalism? Rodrick Stark and William Sim婢格, editors of sociology at the University of Washington in Seattle, offer a provocative theoretical framework for explaining this anomaly.

Since 1979, Stark and Bainbridge have published a series of studies in professional journals constructing a deductive theory of religious change via the analysis of sect and cult formation. The current volume brings together an analysis of sect and cult formation, and into the bedrock of secularism, an assumption.

Religion provides both specific (emotional) and general (supernatural) compensators. Where there is a large constituency that is "unchurchable" where religion tolerates pollution, and where mainline religious bodies fail to provide efficacious super and cults proliferation.

Stark and Bainbridge's theory explains the survival of religion rests on a questionable definition of religion. Nevertheless, their work offers compelling insights into the current understanding of both religion and secularization, and into the secularization of sect and cult, and into the understanding of why and how new religious movements grow.

**New Books**

Myths: God's, Heroes and Saviors, by Irenon J. Briatts, Twenty-Third Publications, $9.95, 299 pp. Comments on mythic themes and stories that reverberate within religious traditions. The Muir's, by Helen Swift, SNF de N, and Father Frank Oppelmann, SP, Catholic Priest Publications, $8.95, 149 pp. More reflections from religious personal, subjective attitudes and values through a consideration of fairness in interpersonal relationships to facing some of the broader justice issues.

Faith and Doubt Today by Philip St. Romun, Liguori Publications, $3.25, 128 pp. Facing basic questions as adults weigh their faith. Jesus is Here by Father Rayne Myly, Our Sunday Visitor, $5.95, 152 pp. Daily devotion's to the Sacred Heart and Precious Blood.


His Word by Father David Kirkland, St. Anthony Messenger Press, $3.95, 81 pp. Shows that the best directions for finding and following Christ's way are given in his words.

My neighbor, the

Maybe we're looking for inspiration in the wrong places

By Lawrence Cunningham
NC News Service

There is an inclination to see the saints as otherworldly hailed in a golden world of art and stained glass. Even those contemporary figures often thought of as saints — one thinks instinctively of Mother Teresa of Calcutta — seem beyond what we are or would even dare to be.

Do we look, perhaps, in the wrong place?

If the saints are those whose lives are so formed by the Gospel that they become models for others, then in searching for them we might look a little closer at ordinary experience, since it is our own immediate circumstances that most influence our character and outlook on life. For a Catholic, that includes a consideration of parish life.

When we look closely at "our" parish, we can find many ordinary people living extraordinary lives.

Thinking it over

The laity in the world

The lay person who participates in Mass for an hour on Sunday and who gives two hours during the week to a parish activity still spends less than 2 percent of the time in church.

Ninety-eight percent of that lay person's time is spent at work, or at home, or in school. Meetings to attend, children to raise, bills to pay, home repairs to attend to, grocery shopping to complete — these constitute the stuff of the lay person's life.

What does the stuff of the lay person's life have to do with the church? The world's bishops will tackle this subject when they meet in Rome during the fall of 1987. The theme of their world Synod: "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

The bishops will, of course, discuss the two percent of the time that lay people actually do spend in church: distributing the Eucharist, serving as readers, participating in parish councils, providing religious education and fulfilling many other key tasks. Moreover, many lay professionals today hold full-time positions in the church. Their roles will be discussed during the synod.

But the 98 percent of the time that most lay people spend apart from church premises will also be a major interest of the synod. If the lay person's Christianity means much, it has to mean something during that time.

Planners of the synod have already noted that the church's lay people have a particular opportunity to humanize the culture around them. They make the world more human through their work, and in their families and friendships. They also do so, for example, when they vote or take some action to change the world.

"The presence of the Christian laity in the world must be courageous and prophetic," the Vatican's Synod Secretariat said in a paper it released. The secretariat invited comments on how this happens — how lay people can make the world more human.

What do you think?

Scriptures

All are one in Christ


Introduction

Jesus had to suffer and die (Gospel reading, Luke 9:22-50), "through the cross, "grieved as the "first-born," mourned and lamented (first reading, Zechariah 12:10-14), that we might receive life through his death. Baptized into that death, we are one in him (second reading, Galatians 3:26-29).

Background

Galatians can best be understood as though there were two audiences on hand to hear Paul speak. The first are the Galatians; the second are traveling missionaries who arrived at Galatia, and who were leading Paul's converts away from Paul's teaching.

His words are addressed to the Galatians, but they are aimed at the Judaizers! Paul arrived at Galatia, and who were leading Paul's converts away from Paul's teaching.

As Paul defends his preaching against his opponents, he constantly makes comparisons. He presents his "side" of the story but also the words of what the other "side" maintains.

That "faith in Christ" is posed as an "ending in the flesh" (3:3). The "promise" contradicts "a covenant formality" (3:17-18).

"Heirs" have greater status than "slaves" (4:7). The list is almost endless, but Paul never tires of opposing those who deny his basic premise: we are justified by faith in Jesus Christ and not by legal observance.

By Lawrence Cunningham
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Do we look, perhaps, in the wrong place?

If the saints are those whose lives are so formed by the Gospel that they become models for others, then in searching for them we might look a little closer at ordinary experience, since it is our own immediate circumstances that most influence our character and outlook on life. For a Catholic, that includes a consideration of parish life.

When we look closely at "our" parish, we can find many ordinary people living extraordinary lives.
would Chronicl the lives of those who live out the gospel message with seriousness and love. That book should start, not with the luminaries who make the headlines and the TV documentaries, but with the people who sit in the adjacent pew to us each Sunday.

While we still look to the great official saints of the church, I think we should also turn to these saints. They are close to us and, in their closeness, they demonstrate that the Gospel enriches, deepens and magnifies our lives. They, like the great saints, are a sign of God's presence in the world.

In the beautiful Piazzale Michelangelo that overlooks the city of Florence, Italy, there is a small monument to its architect. The inscription reads: "If you seek your true moment, look in your mirror." I would apply the same words to the subject of contemporary sanctity.

Believers in Christ, who accept God's gift of being justified by that faith, are "a monitor," Paul says, and not "a side" of things! "I choose to work here because I feel this is where I should be, working with the poor. I see that I have something good that I can put to use for people... And I am constantly being gifted by the people I serve."

A Washington teacher uses the comic page to make a point to his class. One Catholic, who teaches third grade at a DeKalb, Ill., public school, views his teaching as a part of his apostolate. "Third-graders have a strong moral sense and if an adult addresses issues with a value orientation, that person can have a real impact on the future," he says. (photo by Paul Canlin)

Putting values to work in the world

By Suzanne Elsesser

NC News Service

Interstate 95 is a highway that is important to me. It runs from the southern tip of Florida, along the East Coast of the United States, to Canada.

Imagine the diversity along its path. But none of its diversity has caught my imagination more than that part of the highway stretching between New York's South Bronx and Stamford, Conn.

At the South Bronx end of this 30-mile stretch, there are shells of abandoned brick apartment buildings lining the road. A billboard advertises the sale of handguns for protection. Not infrequently the burned-out frames of stolen cars can be seen.

A few miles away in Stamford the opposite is true. New, glass-sheated office buildings with their garages for employees' cars hug the highway. Billboards advertise luxury hotels for overnight business accommodations and limousines are not rare.

My story is about two Christians in these very diverse locations who live their faith in the day-to-day work they do: One is a nurse, the other a vice president in a multinational corporation.

"Virginia Baker goes almost daily as a visiting nurse to housebound patients in the South Bronx. She bathes them, dresses wounds, gives injections and medications — and she listens to the voices of patients and their families, who often live in shattering poverty yet many times possess an incredible peace and dignity.

"I chose to work here," she says, "because I feel this is where I should be, working with the poor. I see that I have something good that I can put to use for people."

But what Baker describes of her work centers not so much on what she is doing as on what the people she serves are giving back to her. "I see the power of love and caring in the way people reach out and help each other. For me that's how the Gospel lives and I see it every day. It is a privilege to have the skills to work in this area," she states with quiet sincerity. "I am constantly being gifted by the people I serve."

From his office high in a building overlooking Stamford, a corporate vice president reflects on how fortunate he is to be in a position where his Christian values can help employees both directly and through the company policies he is able to influence.

His beliefs have resulted in a work style that reflects his values. First, he tries to be consistent in his dealings with people. At the same time, he tries to be sensitive, while emphasizing the dignity of other employees and fostering their self-respect.

Senior —, middle — and lower-level management employees, as well as all others, are treated equally by him. Even if he thinks someone's work habits need improvement — if, for example, someone must be asked to answer the telephone less abrasively — he tries to discuss the matter in a way that preserves the other person's self-respect. Under the most difficult circumstances — when a manager is being dismissed from the company, for example — he seeks ways to recognize the human dignity of that person.

Policies that provide ways for employees to express their concerns to top management and have their suggestions acted upon in good faith have also been adopted by the company as a result of this man's recommendations.

Dealing with people and their problems is what makes up the workday for this corporate executive. Asked if his faith plays a part in what he must do, he is quick and firm with his answer:

"All the time. Every time there is a problem to solve I revert consciously to my own set of values, which are based on my faith."

In our reading for Sunday, as Paul continues to show the superiority of faith over and against observance of the law, Paul offers a magnificent view of human nature. Although he has taken "sides" against his opponents, his view of mankind is the liberating view — God's "side" of things! Commentary

To show the superiority of faith over law, Paul goes back to Abraham, who lived before the law was given to Israel. Abraham believed in God and was deemed "upright" as a result. To Abraham was given the promise of descendants before the formality of a covenant took place.

Believers in Christ, who accept God's gift of being justified by that faith, are Abraham's descendants. The law was only "a monitor," Paul says, and not "a parent." As our reading begins the believer's role as "a descendant" is set forth for us. We resemble Abraham and bear a likeness to him, precisely because we believe. We have accepted baptism, a sign of that faith, which joins us to Christ. We are, therefore, God's children (v. 27).

If the law was a guardian for a while (as it was for Paul), the child is now set free, like leaving an orphanage and coming home. The Gentiles have become "adopted sons" (4:5) and are truly God's children as well.

The Jewish child has been "picked up" by his true parent, the God he or she knew all along, even though under a monitor's care. The Gentile child, who never knew the true parent (because she or he never knew the law) has been adopted. Both are equally children and now members of one family.

All previous distinctions between Jew and Gentile are effaced. Grace, God's gift, has erased them completely for those who are one in Christ. If distinctions based on race are destroyed, so are those based on economic status (free or slave) and gender (male or female). Since such distinctions are continually being made, we are challenged to "side" with Paul and refuse to become mere spectators.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3032 Fourth Street, N.E., Washington, DC 20007.
DETROIT (NC) — So Roger Clemens of the Boston Red Sox struck out 20 batters in one game. Big deal. The next day Jennifer Marquette of SS. Peter and Paul School's eighth-grade softball team in Detroit struck out 21.

That, by the way, was in a seven-inning game.

Let's see now — at three outs per inning — yes, every out was a strikeout.

Only one walk, with two out in the second inning, marred Miss Marquette's mound mastery in an 8-0 win over St. Albert the Great from Dearborn Heights. After the walk, she mowed down the next 16 batters in order.

So complete was her performance that only two St. Albert's batters managed to make contact with the ball. Both were foul tips to catcher Jean Taraskiewicz. In essence, Marquette and Taraskiewicz played a seven-inning game of catch.

"The rest of my team was wondering if they should go out for the next inning... they were getting bored."

"The rest of my team was wondering if they should go out for the next inning," Marquette joked. "They were getting bored."

Not so, said coach Don Lukomski. "Everyone was just holding their breath" during the strikeout string "hoping that she'd get it," he said. "I was really nervous," Marquette said. "I've never had a game with 21 strikeouts before."

In her first four games this season, Miss Marquette whiffed 64 batters, an average of 16 per game.

While the popular concept of softball is the high-arc, slow-pitch game, SS. Peter and Paul plays fast-pitch, where the ball can rise, dip and break on its path to the plate.

"This year she's faster and more accurate," Lukomski said of Marquette, adding that she is "the best ever, really. I've had other fast pitchers, but they weren't really accurate."

"We are very, very lucky," Kulikowiec told the Western Michigan Catholic newspaper. He is now the organist and music director at Holy Trinity parish in Alpine, MI. and his wife Anna, holds the equivalent position at St. John Vianney parish in Wyoming, MI.

"We had a very good situation there, no political troubles — politics is not for artists and musicians," he said.

Kulikowiec and his wife looked to the United States because in Poland, "we didn't see a future ahead for our generation. We didn't see bright colors ahead for us," he said.

The couple chose to settle in the midwest because of its openness and warmth.

"I am in love with Grand Rapids," "It is close to everything — Chicago, Detroit, Canada. And I can look out the window and create music — it is the perfect place for artists.

"I am also very happy that my son or daughter will be born in a free country," "But I love my country — I won't forget it," Kulikowiec said.