Porn report

End of 'anything goes' era in South Florida?

*Child porn, Pg. 5

By Ana Rodriguez-Soto
Voice News Editor

Cries of censorship and hoots of derision notwithstanding, the conclusions of the U.S. Attorney General's Commission on Pornography may mark the end of an 'anything goes' era, a number of South Florida experts told The Voice this week.

"Obscenity is against the law... a community has the right to set its own standards."
—Curt Kelly, Alliance for Responsible Growth

"Now it's gotten to the point where we begin to realize that [pornography] is a problem [which results] in abused children and hurting families. People are beginning to see what has been building up for many years," said Simon Miranda, PhD, a clinical psychologist and member of St. Louis parish in Kendall who testified before the commission when it held hearings in Miami last year.

"Times, they are a-changin'," added William Kelly, a retired FBI agent who has been fighting pornographers for almost 25 years. "There are literally millions of Christian people out there who are rising up against pornography."

Kelly, a member of St. Rose of Lima parish in Miami Shores who now works as consultant and special investigator in the Broward Sheriff's Office, also testified before the commission.

Others, including David F. Monaco, administrative assistant to the Chief of the Dade County Court, don't quite see a revolution on the horizon. But Monaco does agree that "society has become so saturated with pornography that they're tired and they're saying stop here before it gets any worse."

A recent Time magazine poi supports this conclusion: 72 percent of Americans want to see a crackdown on pornography.

That's good news for Curt Kelly, executive director of the Alliance for Responsible Growth, a Broward-based anti-pornography group. The commission's report, he said, "will add a lot of validity to our argument that pornography does have a detrimental effect on society."

The commission found that "sexually violent" pornography may lead those who consume it to commit violent crimes. It also recommended stiffer penalties against those who distribute and sell obscene materials, and criticized federal attorneys who fail to prosecute obscenity cases.

Whether those conclusions actually will lead to a nationwide crackdown (Continued on page 5)

IN ELECTION YEAR

Economy pastoral stirs German debate

The U.S. bishops' proposed pastoral letter on the U.S. economy sparked a debate among some of West Germany's top political, business and religious leaders.

One reason West Germans are interested in the pastoral stems from the influence it may have on upcoming parliamentary elections, according to West German Catholic theologian Michael Spangenberger.

"The opinion in Germany is that the U.S. letter is very important for the next vote for the German government," Spangenberger told National Catholic News in a telephone interview from West Germany.

Spangenberger is a theologian specializing in economic questions. He became involved when Cardinal Joseph Ratzinger, Cardinal Agostino Casaroli and others spoke at a conference in Rome on "The Church and the Business Community: Their Responsibility for the Future World" and "Emphasis on the economic agenda and a rebuke of 'Reaganomics,' a philosophy which emphasizes private initiative over government action."

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Spangenberger emphasizes that the letter it is of "especial interest" to the Christian Democratic Party's Casaroli.

"In a section on private business and the developing nations, the draft urges economic matters that are more conservative and more disastrous of state involvement than its rival, the Social Democrats."

U.S. support for a mandatory code of economic conduct for multinationals to encourage Third World development "and the equitable distribution of (the corporations') benefits."

"It also calls for restructuring the international economic order "along lines of greater equity and participation" and gives "the preferential option for the poor."

A representative of West Germany's socialist party, the Social Democrats, told NC News that the U.S. pastoral is an endorsement of their economic agenda and a rebuke of "Reaganomics," a philosophy which emphasizes private initiative over government action.

"Chancellor Helmut Kohl's Christian Democratic Party takes positions on economic matters that are more conservative and more disastrous of state involvement than its rival, the Social Democrats."

In interviews with church and political officials in West Germany, Italy and the United States, NC News Service also found the pastoral was a source of controversy within the West German church.

While some West German Catholic leaders differ with the pastoral over the activist role of bishops in speaking on concrete policy matters, a major lay Catholic organization is asking if the pastoral has something to say to the West German as well as the American church.

Last November Vatican officials became involved when Cardinal Joseph Ratzinger, Cardinal Agostino Casaroli and others spoke at a conference in Rome on "The Church and the Business Community: Their Responsibility for the Future World"

...continued on page 3
WASHINGTON (NC) — Three Catholic groups have urged Congress to return to the Sioux Indians land illegally seized in the Black Hills in 1877 in violation of a treaty.

The National Office of Jesuit Social Ministries and the Bishops of the Catholic Indian Missions joined seven other Christian groups in asking the Senate Select Committee on Indian Affairs to back the proposed Native American Graves Act.

The Jesuit-run St. Francis Mission Office of Social Concerns, Rosebud, S.D., on the Rosebud Sioux reservation, also has endorsed the legislation.

The measure, S.1453, would return 1.3 million acres to the Indians and compensate them for their century-long loss.


"The role of the churches in Indian affairs admits no disentitlement. ... The church has been a witness to the suffering of our brothers and sisters since the time of Columbus. The message of the Bible seeks to bring about justice, to right in part a wrong committed more than 100 years ago: the illegal taking of lands protected by treaty."

In a separate statement, the St. Francis Mission Office of Social Concerns said the restoration of the land "upholds the right of religious freedom and access to places that are held sacred."

Seven 3.4 million acres, including half of the present state of South Dakota, was provided to the Sioux in perpetuity in 1868. But when gold was discovered on the land, President Ulysses S. Grant unilaterally broke the treaty when Indians refused to sell the land for $6 million.

The Indians went to war and in 1876 defeated Lt. Col. George Armstrong Custer at the Battle of the Little Bighorn, only to later be defeated and threatened with starvation, at Congress' instigation, if they did not surrender their land.

The Sioux then went to court and fought a 103-year legal battle to reclaim the Black Hills. Ruling in their favor in 1980, the U.S. Supreme Court said that "a more ripe and rank case of dishonorable dealing will never, in all probability, be found" and affirmed a monetary settlement for the Sioux.

However, the Indians have refused the $105 million deal because accepting it would be like selling their mother earth, "and you don't sell your mother," one said.

Revised New American Bible scheduled for 1987

WASHINGTON (NC) — A project to revise the translation of the New American Bible, the Catholic translation of the New Testament of the New American Bible is to be completed by September, according to an announcement by the National Conference of Catholic Bishops. The NCCB said the new translation's publication is tentatively scheduled for early 1987. An ad hoc committee of the U.S. bishops, headed by Bishop John F. Whealon of Hartford, Conn., has supervised the work of a five-member committee formed in 1983.

The revision includes changes in the English style, new introductions and footnotes to reflect advances in biblical scholarship as well as a concern for inclusive language.

Interfaith group arrested for aiding Salvadorans

WASHINGTON (NC) — An interfaith group of Americans, Canadians and Australians helping to resettle war refugees in El Salvador was arrested and later deported after being told by soldiers they could pass into a restricted area, a Jesuit priest who led the group said. The group had accompanied about 600 war refugees trying to return to their homes near Aguacayo, about 30 miles north of San Salvador.

The 19 Americans, two Canadians and two Australians were arrested July 16 and were detained overnight at police headquarters in San Salvador. Army officials said the group was arrested because they were in a restricted area and permission was withheld for endangering civilian lives.

Archbishop of Detroit asks Catholics to be foster parents

DETROIT (NC) — Archbishop Edmund C. Smyth has urged Catholics to become foster parents and to encourage foster care. In a letter to all archdiocesan parishes, the bishop said the current need for temporary housing for thousands of Detroit-area youngsters suffering abuse, neglect or other crises.

"We can never compete as religious groups to the six-county archdiocese "It's been told to me about the serious need for families to take these children into their homes," he said. He urged each parish to respond to the foster care crisis by finding at least one family or single parent who would be willing to meet the needs of a homeless child through foster parenting.

Cardinal's comments ignite gay rights debate

CHICAGO (NC) — Cardinal Joseph L. Bernardin, Chicago's archbishop, became a central figure in a Chicago homosexual rights battle. In a series of public statements he defended the "basic rights" of homosexuals as sharply condemned "villenously anti-gay" attitudes and actions, but he opposed the language of a civil rights proposal for homosexuals presented to the City Council.

The cardinal said he could not support the specific language of the proposal because the "term sexual orientation" is not definitively defined in the law. The bishop said he could be interpreted to imply acceptance or approval of homosexual activity or advocacy of a homosexual lifestyle.

RCIA priest says rite does not lessen converts

WASHINGTON (NC) — Suggestions that the Rite of Christian Initiation of Adults might be partly responsible for a decline in converts to Catholicism have been disputed by a priest who leads efforts to implement the new rite in parishes nationwide. The priest, Father James D. Bunning, president of the North American Forum on the RCIA, said yesterday, "It is possible that the RCIA was not designed to attract converts and the RCIA priest says rite does not lessen converts.

The RCIA, introduced in 1972, is a new Catholic baptismal rite for non-Catholics who are interested in becoming Catholics. The new rite replaces the old baptismal rite, which was only for those who were already in the Catholic Church.

The cardinal said he could not support the specific language of the proposal because the "term sexual orientation" is not definitively defined in the law. The bishop said he could be interpreted to imply acceptance or approval of homosexual activity or advocacy of a homosexual lifestyle.

Cartoon of pope draws boycott threat of paper

ROCHESTER, N.Y. (NC) — A syndicated cartoon depicting Pope John Paul II lecturing Colombians on birth control drew protests and the threat of a boycott of a daily newspaper in Rochester that published it. Led by John Wagner, an associate editor at the Lawyers' Cooperative Publishing Co., and his wife, Helen Ann, a group of protesters began gathering outside the offices of the Democrat and Chronicle newspaper each day after the July 9 publication of the cartoon. Participation in the demonstrations, which were still taking place the day the cartoon was published, was at nearly 70. The cartoon was by Patrick Oliphant.

Franciscans sue for estate of wealthy member

WEST PALM BEACH, Fla. (NC) — The Franciscans have sued the estate of a deceased member of their order who, although under a vow of poverty, apparently accumulated $3.0 million in cash, bank accounts and a $300,000 beachfront Florida home. According to court records and information from the Franciscans, the wealth was accumulated by Franciscan Father Angelus DeMarco, 68, who died of a brain tumor in 1984 in a hospice in Arlington, Va. The Franciscans' New York-based Holy Name Province, Father DeMarco's community, filed suit in Palm Beach County Circuit Court, West Palm Beach, contesting the disposition of the estate. The estate also is claimed by the dead priest's brother, sister and 12 nieces and nephews. Franciscan Father Canisius Miles, New York provincial communications director, said "nobody knows how Father DeMarco got so much money or the $300,000 house."
So. Florida parishes help seminary

By Betty Kennedy

No one could have guessed that the installation dinner of Auxiliary Bishop Norbert Dorsey would start a campaign to raise $100,000 to assist the only seminary in Haiti — Notre Dame in Port au Prince. But across that cellentable, pastors and priests from throughout the archdiocese began to discuss a request by Haiti's bishops to assist the Notre Dame seminary in Port au Prince, which has been unable to accommodate the large number of students applying in recent years.

"Fr. Vincent Kelly asked each of us how much we could give... and we each was to make a pledge. However, just a few days, we got a letter in the mail thanking us for our pledge and giving us a deadline date," said Father Thomas Wenski, director of the Haitian Catholic Center.

To reach the promised goal of $2,000 for this parish, Fr. Wenski came up with the idea of selling small pins of the blue and red Haitian flag that symbolized the country before the reign of President Jean-Claude Duvalier. Since putting the pins on sale before and after Masses each week, Wenski has already raised $1,000.

"But I still have $2,000 more to go in order to make a pledge. I only make 60 cents on each pin," he said.

The Archdiocese has promised the bishops of Haiti $100,000 from the parish to help enlarge the Notre Dame Seminary which currently houses 35 students.

"The Haitian people are extremely proud and honored when one of their family members becomes a priest. I also believe there are more priests per family in our Notre Dame de Haiti parish than in any other parish in the archdiocese," said Fr. Wenski.

Haitians are a very generous people, he added, and their response to the call for assistance was met with immediate response from Haitian Catholics in So. Florida.

"In early June, each parish took up a special collection for Haiti. I believe people that will also go toward assisting the seminary. I'm certain that the archdiocese will reach their $100,000 goal. Almost every Haitian who works here in Miami is supporting a loved one who still lives in Haiti. They're more than willing to help out the seminary, because it also means helping members of their families."

Lawyers defend excommunication

Two canon lawyers of the Diocese of Providence, R.I., have said the diocese acted properly in excommunicating Mary Ann Sorrentino, director of Planned Parenthood. The archdiocese in Providence is in the midst of plans to denounce Catholic doctors for abortions.

The two Providence priests said that Ms. Sorrentino "is not a removed or neutral administrator, she is directly, deliberately and purposefully participating in abortions. Using her administrative and counseling skills, she is aiding, supporting and encouraging the clients of her agency."

Archdiocese sets $5 million for nuns' retirement

KANSAS CITY, Kan. (NC) — The Archdiocese of Kansas City, Kan., will provide $5.2 million to help meet retirement costs of elderly nuns serving the archdiocese, according to Archbishop Ignatius J. Strecke.

Archbishop Strecke said financially hard-pressed nuns' orders would share $1,273,654 in immediate relief. That figure will be followed by another $4 million over 10 years for a total of $5,273,654.

The money is to make up for the lack of retirement assistance in the past. The first installment of $1.2 million will be allocated to communities that have motherhouses in the archdiocese — the Benedictines, Ursulines and Sisters of Charity of Leavenworth.

Funds for the first installment are being provided from a loan from the priests' retirement fund and from archdiocesan finances.

The diocese said the archdiocese's 11 regions will determine the amounts to be assessed each parish to help provide the total needed.

The total $5.2 million amount was determined after consultations between the offices of the religious communities and archdiocesan officials and will cover service in 1955-1975, the archbishop stated.

"I think it's just wonderful. It is so shared by the nursing home and church. Mercy Sister M. Camillus O'Keefe, administrator of the nursing home, said July 18 that she had received no official word of the gift but added that Miss Smith had left the bulk of her $500,000 estate "to a Catholic nursing home and to the church where she was baptized a Catholic in 1922."

The singer named the United Mercy Center nursing home and St. Agnes Church, both in Lake Placid, N.Y., as beneficiaries in an eight-page will signed July 12, 1973, and filed in New York, where most of her assets were held.

Miss Smith, who was best known for her powerful rendition of "God Bless America," died June 17 in Raleigh, N.C. She was 79.

She also left $25,000 to "my dear friend" Cardinal Terence Cooke of New York, who died of leukemia in 1983, and $10,000 to Father Albert G. Salmon, who baptized her.

Because of the cardinal's death, the bequest revert back to the estate and will be shared by the nursing home and church.

Mercy Sister M. Camillus O'Keefe, administrator of the nursing home, said July 18 that she had received no official word of the gift but added that Miss Smith had a long association with the home.

"I think it's just wonderful. It is so typical and so generous," the said.

The singer, who for 40 years had a summer home in Lake Placid, donated funds for a chapel and residents' activity room at the nursing home when it was built in 1968.
VATICAN CITY (NC) — The Vatican’s chief dogmatic official has denounced criticisms that his agency is “excessively influenced” by Catholic extremists.

Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, said the congregation’s “reliable sources of information are the bishops, the nunciatures and published works.”

“If other information is deemed worthy of attention, it is clearly requested from the nuncios and the bishops,” the cardinal said in a talk to the Peruvian bishops.

Irish Church vows more aid to troubled marriages

DUBLIN, Ireland (NC) — A decision by Irish bishops to keep divorce illegal means the church must have an “increased understanding of marriage problems and a willingness to respond to them,” said Bishop Joseph Cassidy of Clonfert. In a June referendum, about 60 percent of the voters rejected a proposed constitutional amendment which would have allowed divorce when a marriage had been broken at least five years. Divorce has been illegal in Ireland since the Irish people approved a constitution establishing an independent country 49 years ago. “On behalf of the Catholic Church, I can promise continued expansion and improvement of our services to marriage, especially those in difficulty,” Bishop Cassidy said.

England’s black Catholics feel ‘alienated,’ study finds

LONDON (NC) — Cardinal Basil Hume of Westminster, England plans to establish a special committee to deal with the needs of black Catholics in his archdiocese following a report that blacks feel “alienated.” The report, compiled by an inter- denominational advisory group appointed by the cardinal, concluded that the church fails to make blacks feel at home. The report said that the group’s general impression was of “black people inside the church feeling alienated from its spiritual center.”

Cardinal Hume said he would accept the panel’s recommendation to establish a permanent steering committee of blacks of Catholics to advise him on the needs of the black community.

South African prisoners aided by Catholic petition

DURBAN, South Africa (NC) — A Catholic community in South Africa has helped 2,000 South Africans detained under emergency rules gain court protection from police abuse. Elizabeth Mkame’s petition to the bishop of Pietermaritzburg was among three which moved a Durban court to allow doctors to examine three teen-agers imprisoned under emergency laws. The report said that the group’s general impression was of “black people inside the church feeling alienated from its spiritual center.”

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Rome study: Majority of students will choose religion courses

ROME (NC) — Preliminary government figures indicate that an overwhelming majority of public school students in Italy may have helped the South African community to gain court protection through such visits. It also could mean the start of increased judicial intervention on the issue of assaults in such visits. It also could mean the start of increased judicial intervention on the issue of assaults in such visits.

VATICAN watchdog refutes criticisms of his agency

“Often it is said that the congregation lets itself be excessively influenced by anonymous denunciations or by groups which are more or less extremist. The congregation never takes an initiative based solely on unconfirmed private information.”

Cardinal Ratzinger said the congregation has plans a series of conferences with doctrinal committees in different regions as part of an effort to increase lines of communication. The first meeting was held in Latin America, and the congregation is planning one for Africa.

Bearing with it

Jesus is to be the Holy Father brought in to work with the pope’s November trip to help plan the pope’s November trip to South Africa, that holds a key to the country’s most popular and famous animals (NC photo)

Cardinal: Don’t use papal visit to oppose Polish regime

VATICAN CITY (NC) — Pope John Paul II has named two Catholic University of America theologian, William H. May and Father Carl J. Peter, to the International Theological Commission. May, 58, and another new appointee, British theologian John Finnis, were the first two laymen ever named to the commission. Father Peter, 54, who was dean for eight years of Catholic University’s school of religious studies, just completed one term on the theological commission and was reappointed for another five years. He and May are the only U.S. members of the new commission. In all, the pope named 17 new members to the commission and re-appointed 13 from the previous commission. A new commission, consisting of no more than 30 theologians, must be appointed every five years. Its purpose is to advise the Holy See, especially the Congregation for the Doctrine of the Faith, on important theological issues.

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Because child pornography is generally recognized as representing the non-consensual violation of a child's rights, commissioners perhaps in no other area reached greater agreement than on the harm caused by child pornography.

Unfortunately, we can't.

Even pornography which does not appeal to the prurient interest of the average person when applied community standards is not obscene by virtue of his or her occupation.''

Child trauma

The pain suffered by children in pornography is often devastating and always significant!

Evidence suggests, the report, "that the demand for images depicting or describing, in a patently offensive way, specific sexual acts;'' makes it likely that child pornography is a passing phenomenon.

The commission noted children's role in both creating and consuming the demand faster than 47 cases filed against pornography dealers.

"We have no problems with any adult material---the demand is being sold to demand that the law be enforced."

said Monaco of the County Court. "Our attitude is to get rid of [pornographers]. Unfortunately, we can't."

Putting them out of business entirely requires proving that the corporate owners know that what they are selling is obscene, he said. That's a time-consuming, expensive and technical job that the private bar does not do.

In addition, Monaco said, felony convictions are not what it is and apathy of what to do about pornography and obscenity is ignorance of what it is and apathy of what to do about it.

"You're going to see more federal investigations and more prosecutions as a result."

"There may be a case in Florida! that will cause some drastic changes in the system."

But he doubts it. "The courts, with their liberal interpretations, have made it so difficult to prove pornography literally impossible."

"We've been very vigorous to begin with, even before the report," said Monaco of the County Court. "Our attitude is to get rid of [pornographers]. Unfortunately, we can't."

also corroborates this view: a majority of Americans, it found, believe that sexually explicit materials lead not only to rape and sexual violence, but to promiscuity, as well.

Members of the commission could not agree on this, however.

And their finding that "sexuality will lead to crime" has been widely criticized as unfounded and unscientific.

"I really don't know how they reached this conclusion," said Metro's Sgt. Clark. "I have never seen the connection between pornography and crime."'

The report admits that they found no conclusive evidence of this conclusion that pornography inspires crime,'" said Michelle Ivy, executive director of the Florida chapter of the American Civil Liberties Union. Pornography in general "doesn't do anybody any harm. That's what one study after another says. Violence is harmful but sex is not!"

"I think [the commission is] being a little too general," Monaco said. "That's not true for every person and it may not be true for every person and it may be extremely hard! to prove scientifically, "as a practicing clinician, I need any evidence that in certain cases, pornography has been a determining factor in child sexual abuse."

"I hear the argument that there are no victims of pornography," he added, "or that something "the right to have sex.""

He cited the case of a 5-year-old whose mother found him trying to insert his penis into the mouth of a Playboy magazine centerfold. The child said he had seen his uncle watch a television program or video that depicted such an act.

"What we have is really a whole generation of pre-schoolers growing up and knowing very harmful things about sex which puts them at a tremendous disadvantage in terms of social interaction," Dr. Miranda said. "Some of them may become easy prey to sexual victimization precisely because they have been exposed to this stuff and see it as part of life."

But, Monaco and others said pornography tends to be a progressive problem: in some people viewing pornography leads to an addiction similar to that of drugs and alcohol.

In society, exposure to pornography over the last 30 years has led not to addiction but to desensitization---more and more explicit material is tolerated by the general public. "Playboy was not what it was 20 years ago," pointed out Kelly of the Alliance. Even the controversial movie, "Deep Throat," is not as explicit as some of the X-rated videos being rented and sold in "mom-and-pop" stores. "Where do we draw the line?"

Here, everybody, including the Alliance and the Florida Civil Liberties Union, should set the standards. The commission is concerned with more, and the society is concerned with more, and the society is concerned with anything on what is obscene. If a court can tell that the material is not obscene, it's not obscene," said Ivy. "We encourage people to voice their First Amendment feelings about things. We think they're just as important as the right of people to see a dirty movie."

He wouldn't phrase it quite the same way, but Curt Kelly of the Alliance concurred. "We have the right as citizens if we feel that obscenity is being sold to demand that the law be enforced."

Pickering is very effective, said Monaco. "Make it embarrassing for Mr. businessman to go in and pick up or even look at material that he feel is obscene."

The issue is not whether or not pornography is obscene, but whether or not it should be sold to children.

"We have all heard the louds."
Defeat of school clinics praised

SAN DIEGO (NC) — Bishop Leo T. Maher of San Diego said that the decision by the San Diego City Schools Board of Education to discontinue further study of school-based health clinics "warrants our praise and gratitude."

Opposition to the clinics had been growing since the proposal was introduced early this year. Some parents and religious leaders, including Bishop Maher, objected to the family planning services that may have been offered in the clinics.

Bishop Maher, who in May called on parents to keep their children home from school for one day to protest the proposal, in a statement praised the many citizens "who expressed so vocally their opinion that these... clinics undermine parental authority and religious values."

Father Dennis Clark, superintendent of Catholic schools for the San Diego Diocese, said the likelihood of dispensing contraceptives and birth control information, as well as undermining parental control, brought the clinic idea to defeat.

"Advocates failed to make a case for the need for supplementary health care," he said. "It was clearly a family planning-oriented proposal which (proponents) attempted to deny."

Students would also have obtained mental health care, physical examinations, weight and nutritional advice, immunizations, family counseling and eye care at the clinics, supporters said.

"In reality family planning was a minor part of the program," Clark said. "There was a lot of misconception on what we were trying to do," she said. "It was clearly a family planning-oriented proposal which (proponents) attempted to deny."

Students also could have obtained mental health care, physical examinations, weight and nutritional advice, immunizations, family counseling and eye care at the clinics, supporters said.

Davis said that if the family planning portion had been eliminated, the proposal wouldn't have faced such opposition.

HOUMA, La. (NC) — Bishop Warren L. Boureaux of Houma-Thibodaux has ordered parishes and Catholic groups to stop using bingo games, gambling, fairs and festivals as fund-raisers, with a complete ban on such activities to be phased in over the next 10 years.

In a letter to priests, the bishop termed gambling and other such fund-raising activities "unworthy of our God." He outlined a plan to forbid certain forms of gambling, including games of chance, after Dec. 1 of this year.

Furthermore, he stipulated, bingo, raffles and keno, a gambling game resembling lotto, will be banned as a means of church support after June 30, 1991. All church fairs and festivals must be discontinued by 1996.

The ban applies not only to parishes and Catholic schools but to all other Catholic organizations in the diocese. Not only will they be prohibited from engaging in gambling, but they also will not be allowed to accept money from any outside source "who uses any of the forbidden practices," the bishop said.

"I am convinced that we will never teach our people the stewardship of money as long as any of these means are used for the purpose of church support," the bishop stated.

"I am aware that many will be upset and angered by these regulations," he acknowledged. "We simply have to accept the fact — a fact we accept in our own lives — that if we cannot afford something we simply cannot buy it..."

"Moreover," he added, "it seems to me unworthy of our God that we should have to use these means to support his Gospel and his church. More than that, it is unworthy of us as a people. We are better than that," he said. "We are much better than that. One wonders how we have tolerated it for so long."

Bishop bans gambling in parishes

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Reporters overheard pope on land-reform

VATICAN CITY (NC) — After a closed-door meeting with Brazilian President Jose Sarney, Pope John Paul II did an unusual thing. He strode within earshot of the reporters and photographers covering the picture-taking, ceremonial part of the encounter.

This is unusual because it put the pope within range of an on-the-record question. Normally, papal meetings with heads of state end in an official "no comment" on substantive issues, and the pope, who loves spontaneous contact with people, does his part by staying away from the journalists.

The July 10 gesture resulted in a question and a strong papal reaffirmation of the need for agrarian reform in Brazil, where the ownership of arable land — and the political power that is provided — is concentrated in the hands of a few.

Did the pope suspect he would be asked about agrarian reform, a hot topic in Brazil and among Latin American official-language speakers, he did so. And if not, he certainly knew how to take advantage of the situation to stress a favorite papal theme.

"Agrarian reform can't be a failure because it is a problem of social justice and democracy," he said in Portuguese, Brazil's official language. The pope then raised his hands as if to say "that's enough" and moved out of earshot.

In Brazil, 1.2 percent of the rural landowners control 45.8 percent of the arable land while 50.4 percent of the rural landowners control 2.4 percent. Similar situations exist in many other Latin American countries.

During the pope's seven Latin American trips, he has stressed the need to combat these imbalances. He started in Mexico in 1979 with a call for "urgent agricultural reforms" which include expropriation of lands.

His latest Latin American trip, to Colombia a few days before meeting Sarney, included a plea for "properly programmed bold and effective agrarian reform."

Clash with police
A masked rioter hurls a brick at police in Portadown, Northern Ireland. Protestant marchers, angry about being banned from Catholic neighborhoods, attacked police in the town about 10 miles northwest of Armagh. (NC-UPI/Reuters photo)

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Edward A. McCarthy
Archbishop of Miami

Devotedly Yours

Visit to China is revealing

My beloved:

I am in the airport in Guangzhuo (Canton), China, waiting for a delayed flight to Guilin. I am taking off to fly back into China after my visit to Hong Kong. I am writing because of the deep dedication of a new school of which I am an honorary member of the Board of Trustees.

It is the California International School (U.S.A.) attended especially for students who will be doing their college studies in the United States or will be migrating there, as well as for children of the some 14,000 Americans in Hong Kong. It will include the elementary and high school grades and the teachers, text books and curriculum will all be from the United States.

The school is being founded by a cherished friend and most interesting Chinese Catholic gentleman whose name I am for T. S. Thomas Liang whom I had met on an earlier visit to Hong Kong. His grandfather and his father were prominent educators in China. His grandfather's home had been destroyed in the Commu

nists took over and lived as a poor chicken and vegetable farmer until he was discovered by an American Maryknoll missionary priest who enlisted his services as a social worker and a catechist among the refugees. His wife became the cook in the home.

After a number of years, Mr. Liang founded his first school, a Catholic elementary and secondary school, St. John's College. It is one of the best Catholic schools in this area of only 250,000 Catholics.

Catholic education is highly respected in Hong Kong. Actually, some about 10% of the students are Catholic. Initially it was a Catholic school for Chinese, Americans, the purchase

ers sponsored students in these private schools and seems to have

no hangups about mixing Church and State. St. John's — an elementary and secondary school — has some 3,000 students.

I was just in Hong Kong and its territory to be so modern and progressive. The streets are crowded with Toyota and Mercedes Benz cars, many new buildings as contemporary as Miami's are under construction.

The city is kept quite clean and the people are generally dressed neatly and fashionably in western style. There are thousands of shops, all busy.

Some of the streets in the commercial center are reached with colorfully lighted signs that create at night a festive tunnel of light. I am intrigued by the scaffolding enveloping the high-rise buildings under construction. It is a lattice-work made of bamboo tied together with thin rope. I am totally unable to explain how it carries the weight and 15 stories up.

We saw few of the traditional Chinese junks or signs of poverty. Even though the number of English signs is quite small, most signs are in both Chinese and English. There are several English radio stations.

The meals are intriguing. I have been eating for four days with chopsticks. Each lunch or dinner was of about twelve courses. The courses included small servings of meat, fish, pastry, soup (sometimes used to clear the palate) and noodle salad at the final course. Most tables have a lazy Susan on which the various dishes are placed. Naturally assisted by a waiter, the guests can help themselves.

From Hong Kong we flew some 90 miles up the coast to Guangzhou (Canton). It is the area of Van Orsdel's largest of any Catholic in modern China. This is in Communist China. We were treated cordially and the customs and entry formalities were most meticulous. I was overwhelmed by the crowded conditions. Everywhere there were people — crowded sidewalks, highways, especially with crowded buses and trucks all (there are few private cars), special lanes crowded with wall-to-wall bicycles.

The population seems young but there seem to be relatively few children. Couples are permitted only one child. Women are forced to have abortions if they become pregnant a second time. Guangzhou is said to have experienced somewhat from the poverty and destruction of the revolutionary days.

There are some modern buildings, but there is widespread poverty and lack of maintenance evidenced in the old, dirty, deteriorating apartment buildings and street vendors selling raw meat and all kinds of items on the streets. The apartments are government owned and rent for less than a dollar a month, but the average monthly salary is only about $30. I was impressed.

I was impressed by the Sun Yat Sen Memorial Theatre that accommodates 4,700 people, the ancient Buddhist Temple and the Chan Family Mansion, both by the beautiful century-old gothic Cathedral built by early French missionaries. I was somewhat modelled on Notre Dame in Paris.

When the Church was founded, over, it was converted to secular purposes. The bishop, Archbishop Tang, was put in confinement. Subsequently, he has recovered, however. I had the privilege of meeting him. He is a cheerful, lively, saintly old man speaking several languages, speaking Farsi, Chinese, English and French.

The Mass was followed by Benediction. I had the opportunity to meet the priest and the bishop who was the celebrant. Both are quite elderly. There are only two other churches open in Guangzhou, an area of six million people.

Guilin, which we are about to visit, is an ancient city that is smaller and much less crowded than Guangzhou. There are very few private cars. Transportation is largely by bicycle or bus. There are some three wheel bicycle taxis! There is an extraordinary cave thought to be millions of years old with an area as huge as a basketball gym and fantastic formations of stalactites and stalagmites.

The time is 12 hours ahead of Miami so when I fly home, while I will leave Hong Kong at 1:00 p.m. on July 10th, I expect to arrive at Home Sweet Home — Miami by 10:00 p.m. the same evening, after a 12-hour flight across the ocean and a six-hour flight from San Francisco.

I will return with a new deeper appreciation of the richness of the Chinese culture, of the people, of the Church in China. I am in the airport in Guangzhou, an area of six million people. My return flight will leave 1:00 p.m. on July 10th, I expect to arrive at Home Sweet Home — Miami by 10:00 p.m. the same evening, after a 12-hour flight across the ocean and a six-hour flight from San Francisco.

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Miami priests mark 25 years in exile

Twenty-five years after their expulsion from Cuba, 136 Cuban priests, among them two bishops, renewed their commitment to evangelize "in the local churches where Providence has placed us" and expressed solidarity with the Churches of Cuba and Nicaragua.

"We identify with the bishops and faithful of Cuba and Nicaragua," said the expelled priests in a 10-point declaration made public during their three-day meeting at the Shrine of Our Lady of Charity in Miami.

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"We identify with the bishops and faithful of Cuba and Nicaragua," said the expelled priests in a 10-point declaration made public during their three-day meeting at the Shrine of Our Lady of Charity in Miami.

Emotional reunion marks Cuban priests' meet

Cuban bishop stops by after 25 years of separation

By Araceli Cantero
Executive Editor, La Voz

For the first time in 25 years, a Cuban bishop has met formally in Miami with Cuban priests in exile to talk about the Church in their homeland.

In a brief, surprise and emotional appearance at the annual meeting of Cuban priests in exile, which was held in Miami earlier this month, Archbishop Pedro Meurice Estiu of Santia.go, Cuba, gave an overview of the recent Cuban national Catholic synod (ENEC), an unusually public expression of religious faith in the Communist-ruled nation.

But before starting his presentation, Archbishop Meurice surprised his compatriots by asking for forgiveness. "On my behalf and on behalf of all the bishops in Cuba, I ask your forgiveness for all the words or expressions that over these years might have caused us mutual suffering," he said in a halting voice, visibly moved.

As he spoke, a profound silence enveloped the room and more than one priest's eyes were dampened by tears.

Before stepping to the microphone, Bishop Meurice paced the room nervously from side to side. But when he was introduced by Auxiliary Bishop Agustin Roman of Miami, everyone burst into a long applause.

The loving gesture and the warm welcome eased the tension and distance imposed by years of forced silence between Cuba's bishops and the clergy in exile who, along with Bishop Eduardo Boza Masvidal of Venezuela and Bishop Roman, were commemorating during those days the 25th anniversary of their expulsion from Cuba.

During an evening gathering at the Shrine where pictures and slides brought back the memories of 25 years and more, Bishop Eduardo Boza Masvidal, now auxiliary bishop of Los Teques, Venezuela, hands Auxiliary Bishop Agustin Roman of Miami a diploma commemorating his 25 years of exile. Along with the two bishops, diplomas were handed out to 136 Cuban priests who also had been expelled from Cuba by Fidel Castro in 1961.

"If you have planted us in different countries throughout the world, we only want to flower there," he continued. "We want the faith to flourish so that when you see fit, freedom will return to our homeland."
‘Surrender everything to God’

Bombay, India priest brings dynamic healing ministry to S. Fla.

By Betsy Kennedy

Voice Staff Writer

Fr. Victor Afonso walks with a bouncy step and has a smile for everyone. He looks as if he has tapped into the secret of eternal youth, and it shows. Afonso has been chronologically he is 53 years old, but he looks more like 30.

Despite his past clashes with Church hierarchy, he says he is a man with a sanctified purpose. And that purpose is an ambitious one for any spiritual leader: To bring every man, woman and child he meets into the discipleship of Jesus Christ.

Detractors say he may be trying to be too video-oriented for the Pat Robertson mode, that he is part fanatic, part charlatan. His followers, which include the richest of the rich and the poorest of the poor, say he is a humble man whose only desire is to serve God.

The dynamic Jesuit priest from Goa, India has been imbued with what Charismatic Catholics call “the fire” of the Holy Spirit. When he came to this area to evangelize and teach last weekend he drew hundreds of people from all over the world to attend his services at the Cornerstone Coffeehouse in Ft. Lauderdale and San Isidro Church in Pompano.

Tambourines jingled with their mystical beat and a room exploded with shouts and brightness as “Fire” first met the group when Fr. Afonso walked into the Cornerstone Coffeehouse to the tune of a meeting with Charismatic Catholics.

A group of young people sat cross-legged on the floor in front of the podium where he spoke; every folding chair was occupied and onlookers actually overflowed into the glass doors of the meeting room and strained to hear through the windows.

‘Surrender’

His message was always soft and yielding, but more often a tough challenge for Christians who live in a country that often throws them to the lions — sometimes expose the Gospel of the...affluent.

“You must surrender everything. You must give up your house and your belongings and stop looking for salvation through the love of husband or wife or family. You must take up the cross, carry it and follow Jesus as you know nothing from this world, and He will give it to you,” says Fr. Afonso.

He believes passionately in the healing power of Christ since he became “poor and a servant in a hospital room in Los Angeles, California.”

“When I first came to the states in 1971, I was filled with uncertainty about my own faith. I didn’t think I could continue as a priest...I thought, why shouldn’t I get married and have a family like any other man?” said Fr. Afonso, in an interview with The Voice.

He lived at a parish in the exclusive Brentwood suburb of Los Angeles while attending classes for a Master’s Degree in Communications at UCLA when, on a Pentecost Sunday, he became seriously ill from his spinal condition — degenerative scoliosis. In agony and in a coma, he was told he could not survive many more years with a “risking condition which might leave him paralyzed.”

‘Healed’

“A group of Pentecostals Catholic came to pray over me and I wanted nobody to do with them...I thought they were emulating Protestantism. I asked God to forgive them...”

But Fr. Afonso says that afternoon was the beginning of a new life — and a new ministry for him. He refused to listen to doctors and walked out of the hospital. Today he walks with a back that is ramer straight and free of any disease. “It was faith and a pure gift from God.”

After the dramatic experience, Fr. Afonso says, he was able to minister better to people who were continually coming to him with their sorrows — drug addiction, divorce, sickness and confusion. “I was giving the Jesus to people because it is He who heals the broken-hearted.”

Before the conversion, he felt he was ministering ineffectively. “It was as if a mountain roared, then a mouse came out.”

He then began to take a fundamen-talist approach to Biblical interpretation and theology that did not contra dict Church doctrine but sometimes created misunderstandings between him and traditional Catholic clergy.

“The Church has never tried to stop me from teaching. They tolerate me. But I teach that the Holy Apostolic Church — that the laity must be re-baptized in the Holy Spirit and take up an active participation in spreading the message of Jesus. I don’t talk about the Holy Mother or the saints, because I feel there is too much emphasis on them,” he explain.

He sees a great need to put the focus back on the Holy Spirit...“Sains have replaced the Holy Spirit...which is as real as the Father.”

‘Harlot’

Fr. Afonso is critical of some priests who unknowingly preach in a ‘harlot’ church, one that uses prayer to ask God for a life of material abundance and prosperity.

In his ministry in Brentwood, he saw people with great wealth who were “willing to go into debt just to move from South of Sunset Boulevard to North. People whose lives were replete with despair and desiring, who turned to drugs and alcohol to fill their spiritual void.”

“It is uncomfortable to think we must die unto ourselves and to the values of this world in order to follow Jesus, but we have to become the children of the Father in heaven...We have to deny ourselves to have new life within us.”

Some of his fellow Religious are un-comfortable with his teachings, says Fr. Afonso, because they, too, are caught up in a spider’s web of secular entanglements.

“The word minister means servant, yet priests don’t always like to think of themselves as servants. They don’t want to give up their position in the community.”

Fr. Afonso teaches that distinctions between laity and the priesthood must change.

“We are to train only priests because they are anointed. It is the people, the ordinary people who are the real charisms...and we minister to one another with Jesus as our intermediary. He equates the ideal structure of Church leadership with the structure of the family, placing CARING, sharing, CUSTODIAN at the headship, and men and women in equal roles of importance in the family.

His conviction of the need for more lay input in the church led him to establish the Cornerstone Fellowship in India three-and-a-half years ago.

Women can function fluidly in several internal Church roles. The Lord’s Church is male and female in the discipleship of the Lord,” Fr. Afonso says he is concentrating only on drawing men in to fellowship, although he plans to encourage women laity to join in the future.

Afluenve and tragedy

Although at this time there are no Cornerstone Fellowship in the United States, one is in the formative stages in Los Angeles, and if Julie Baden, a devoted friend and assistant to Fr. Afonso has anything to say about it, there will be others.

The Brentwood, Los Angeles resi-dent accompanied the priest on his Florida visit and shared her personal story at the Cornerstone Coffeehouse.

She met Fr. Afonso in 1971 when he came to the states, and turned to him when her personal life was beset by tragedies. Although she seven children had a fairy-tale life of affluence, with a ma-jestic house, two tennis courts and five...
The 5-4 decision is a departure even from past precedents. Lawyers who defend the right to abortion have had a difficult time convincing the justices that the law is constitutional. The previous high point for abortion policies was in Roe v. Wade, when the Court ruled that a woman has a constitutional right to choose to end her pregnancy. The current decision, however, is a departure from the Roe precedent.

The Court's decision was based on a broad reading of the Constitution, which it interpreted to mean that the right to abortion is not an absolute right. The Court held that states have a significant interest in regulating abortion, and that the states have a legitimate interest in protecting the health and safety of women. The Court also ruled that the states have a legitimate interest in promoting the health and safety of the fetus.

The Court's decision has sparked a great deal of reaction. Some people are pleased with the decision, while others are disappointed. Many people believe that the decision will make it more difficult for women to obtain abortions. Others believe that the decision will make it easier for women to obtain abortions.

The decision is likely to be appealed to the U.S. Supreme Court. If the Supreme Court upholds the decision, it will mean that the states have a significant role in regulating abortion. If the Supreme Court overturns the decision, it will mean that the right to abortion is not an absolute right and that the states have a legitimate interest in protecting the health and safety of women and the fetus.

The decision is likely to have a significant impact on the political landscape. The decision is likely to make it more difficult for the pro-choice movement to gain support. The decision is also likely to make it more difficult for the pro-life movement to make progress.

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Editorial Page

Relieve suffering, Mr. President

The following open letter from the Archbishop and Bishops of Miami to President Reagan was released Wednesday during the President’s visit here:

Mr. President:

We welcome you to our city. We are honored by your presence which reminds us that we are part of this great nation which has always held human rights and respect for human dignity throughout the world.

Mr. President, today as you hear many words of praise and support, the cheers of thousands, we fear that the cries of those who have sought but been denied haven in our midst may be lost, and so we, representing the Catholic Church of South Florida, address this plea to you.

Mr. President: We ask you to use the power of your office, the most powerful in the world to bring relief to:

1) the political prisoners and their families in Cuba. Give them entry to the United States so that they who have suffered so much for twenty-five years on our behalf in the struggle may now find safety and comfort. Their numbers are few, but their sacrifice has been great.

2) the Cuban refugees trapped in the limbo of third countries, who long to be reunited with their families here.

3) the 92% of Nicaraguans who have been denied safe haven here by U.S. Immigration and Naturalization Service and who live now under the threat of deportation, denied even the privilege of working to support their families.

4) the Mariel prisoners of Atlanta, especially those who have been convicted of no crime in Cuba or the U.S. and those who have wives and children in this country. We ask for due process and review by an independent tribunal, on a case by case basis.

5) Cuban freedom fighters serving prison sentences for violating U.S. laws. All we ask is that they be allowed to serve their sentences close to where their families live so that these ties may be strengthened. Today many are incarcerated thousands of miles away from home.

6) Haitian Entrants. We urge you to support legislation in Congress to give these Haitians permanent residency as promised by President Carter.

Mr. President, it is in your power to do much to relieve these human sufferings often by the stroke of a pen. As you hear the cheers of so many loyal Cuban-Americans today, we ask you and your administration to use U.S. refugee policies and practices as in effect twenty-five years ago, few if any of them would be here to cheer you today.

Signatures: July 16, 1986, Miami, Florida.

Edward A. McCarthy
Archbishop of Miami

Norbert Dorsey
Auxiliary Bishop

Agustin Roman
Auxiliary Bishop

Monsignor Bryan O. Walsh
President Catholic Community Services

Letters

Latest kids fad is horror story

Editor:

Mugged Marcus is a battered child with a blackened eye, multiple bruises, lacerations and facial cuts. Blood drips from his nose and neatly toothless mouth.

Barry the Baby is a "baby" in diapers, cute as a button, and filled with bullet holes.

There is Wow! Dein Sheldon with an apple head with a bite taken out of it) to Juicy Jessica, portrayed with an apple head with a bite taken out of it.

Then there is Garbage Pail Kids, trading like blue chip stock. These are, ta-dah... the Garbage Pail Kids. Just who are these adorable characters? Horror stories from the local emergency room? Hardly.

They are involved in this new craze, if they are involved at all. As for this "Mother," I urge you to talk to your kids and see if they are involved in this new craze.

Editor

Learning what's really important

Editor:

During my lifetime I have held many different positions that, at the time, I felt, were very important and holding important positions.

When I was a young man I was made Assistant Scout Master and was proud to be considered that important.

In high school, during my senior year, I was elected President of my class and I was honored.

After serving in the U.S. Army, I went into the automobile business and became a Partner, Manager, Service Manager, Office Manager and Sales Manager. My, My! Was I important!

After about five years of that I went into the insurance business with a major insurance firm. At a few years later, I became a District Sales Manager.

I have never felt more love for them or received more love in return from them. It is not of the Garbage Pail Kids, but we remember that each of us is a part of the Body of Christ.

In particular, on one occasion, I began bringing the Holy Eucharist to a patient who was bedridden with cancer and after our first get-together I leaned down and kissed him and he looked shocked that a man would kiss him.

Every time after that first one, when the ceremony was over, he reached up and tightly held my hand before I left.

This, I call important! This, I call an honor! This, I call the love within the Body and Blood of Jesus.

I have never felt more love for them or received more love in return from them. It is not of the Garbage Pail Kids, but we remember that each of us is a part of the Body of Christ.

With all of these honors bestowed upon me, I have finally decided that the most important post that was ever given me in my entire life is that of being a Eucharistic Minister.

I have never experienced a more important role than actually giving the Body and Blood of my Lord, Jesus Christ to my brothers and sisters.

I have never felt more love for them or received more love in return from them. It is not of the Garbage Pail Kids, but we remember that each of us is a part of the Body of Christ.

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In particular, on one occasion, I began bringing the Holy Eucharist to a patient who was bedridden with cancer and after our first get-together I leaned down and kissed him and he looked shocked that a man would kiss him.

Every time after that first one, when the ceremony was over, he reached up and tightly held my hand before I left.

This, I call important! This, I call an honor! This, I call the love within the Body and Blood of Jesus.

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This, I call important! This, I call an honor! This, I call the love within the Body and Blood of Jesus.
Opposing white supremacy

**BY ANTOINETTE BOSCO**

It is encouraging to see that law-enforcement agencies are more vigorously investigating racially motivated violence than was true in the past. But more needs to be done to stop harassment, threats, cross-burnings, swastika-paintings and the existence of racially motivated hatred.

But more serious consideration needs to be given to the danger posed by the groups and the harm they are doing, especially their recruitment campaigns targeted to white high school students.

We can’t ever allow the KKK or neo-Nazism to be romanticized. Our children must be taught to recognize what those groups have done so that the next generation will not tolerate their re-emergence.

Ultimately, however, the elimination of racist hatred requires a change in people’s hearts. Children have to learn to love all children of all races and colors. This will happen only through continuing integration and exposure and experience from us, the adults in their lives.

Companies, schools, government and social groups need to keep making an effort to integrate. And as Christians we have to be vigilant in opposing hatred and promoting a racially-mixed environment where we all can learn to understand and love one another.

(NC News Service)

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**Worldly success**

God does not ask us to be successful; He simply calls us to go forth and bear good fruit for the glory of the Father.

We live in times which put tremendous pressure on the individual to excel. Young people feel this pressure from their earliest years and they work hard all along the way to improve their academic achievements. The object is often money, the primary reason is often fame.

If we are working so hard to become successful, why is it that we are not satisfied, why do we want more? And when we get what we wanted, we still want more. And what is it that we still want more of?

It is because this outward success does not bring us inner peace. The pressure for success, the pressure to be successful as the world views success, often turns our lives into a tragic struggle for fame and fortune.

A number of people believe this success is the measure of a person’s worth. They believe that the measure of a person’s worth is the measure of success. But what is success? Isn’t it more important for us to be successful in the eyes of God than in the eyes of the world?

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

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**Time capsules**

An acrostic is an arrangement of the initial letters of words that when taken together form another word. A famous acrostic was made on the Greek for Jesus Christ, God’s Son, Savior. The initials spell ichthus, words that when taken together form another word. A

The early Greeks believed that mental illness was caused by breathing diseased air. They also believed that a person’s non-existent black bile could make the individual mentally ill and prone to violent behavior.

The Greeks regarded the flower, styszus, which is a dainty plant with slender, silvery leaves interspersed with fragrant clusters of small golden flowers, as a cure for madness.

The privity of St. Mary of Bethlehem was founded in 1242 in London. During the reign of Henry VII, it became a hospital for the insane. It became famous as "Bedlam" where mad persons were publicly beaten and tortured for the entertainment of visitors. Today, the word "bedlam" is used to describe uprisings and chaos.

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**The fish symbol's origin**

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Dear Dr. Kenny:

My wife and I were shattered yesterday to learn that our 27-year-old son has AIDS. He has been living on his own but now wants to come home. He feels that he is being treated badly because of his homosexual relationships. Mostly he just sounded helpless. Stilt others prefer not to be involved. Some fear contagion. Others feel they cannot do anything for the person and wish to avoid feeling helpless. Still others prefer not to be reminded of their mortality. Social support, so necessary for the terminally ill, person, is hard to find.

For the benefit of other couples who may not be familiar with CFM, let me present some information and their conclusions. They may take specific action to help others communicate more effectively. Or all three.

Christian Family Movement (CFM) offers many value-based family activities like parties, retreats and conventions which always include children.

Many families find in CFM a social experience that has already accepted. Again, be compassionate and don't deny such remarks. Be brave enough to talk about what the dying person has so many friends in other families and so much fun the family. That's why we like CFM.

Another couple said their children are the biggest CFM fans. "We never have to coax them to go because they have so many friends in other families and so much fun there.

Family spiritual development is an integral part of CFM. Many families find it more comfortable to pray and celebrate spiritually with other families than alone. This experience of CFM fans. "We never have to coax them to go because they have so many friends in other families and so much fun there.

If you are interested in learning more about CFM in your area or in starting a group, write to: The Christian Family Movement, Box 272, Ames, Iowa 50010. (Or call Mr. Enrichment Center of the Archdiocese of Miami, 651-0280 in Dade.)

For families who are seeking families with kindred spirit and values and who want to have fun together, do not think you will be disappointed with CFM. It is a movement which has proved itself over the years and has many happy and fulfilled members.

(All Publishing Members)
I'm not paranoid, but I do have the feeling that a group of you readers got together and plotted against me. I can imagine a group of you saying to one another, "Here's the plan. We'll write a lot of intelligent letters to Breig. He'll feel obligated to print them in his column and voila!—he won't have room for his own wacky ideas about TV!"

How else can I explain the mail which has been pouring in lately?

BY JAMES BREIG

know I've invited it, but the letters have been particularly wise and insightful. Of course, I exclude the missive from Philly which said, in toto, "I will waste 22 cents to tell you that you are an idiot!" The man then very kindly closed his letter with "sincerely."

People have been writing to me about Robert Schuller and how they love him--about the Bible videos and how to get them, and about TV's presentation of virtues. It's those last comments I want to share in this column. A few weeks ago, I noted how TV spreads the deadly seven sins, like pride and greed. I then challenged readers to give the other side, to show me how the tube helps viewers cultivate virtues. A Kansas City reader, after labeling my column, "a farce and a waste of time and screwed-up," thanked me, "If it were not for TV, would Mother Teresa be known to millions? Would she sickly Mass? Would we know about flights into space? Would we be a baby-born? Television is a gift from God."

From a Miami woman came several examples of virtue being promoted through TV. Telefona, she said, inspire generosity, while news coverage of the shuttle disaster encouraged helping others. (Read the letters) came from a college student in Philadelphia. Her letter deserves a lengthy excerpt: "The bad can overshadow the good. That would be like punishing an entire class because of the troublemakers;" she began. The following is her list of virtues, with examples:

- Humility: On "Remington Steele" Laura Holt humbly lets a man take credit for her work. Kip and Henry of "Bosom Buddies" always apologized to each other after an argument and so did Felix and Oscar on "The Odd Couple."
- Liberality: On "Highway to Heaven" Johnathan generously offers his help to whomsoever may need it. The doctors of "M*A*S*H" would often push themselves to help the wounded.
- Chastity: Seemingly a lost virtue on television, but recently, there has been a wave of romance, the kind that is harbored only by hopeful glances and subtle remarks, such as "Remington Steele," "Moonlighting," and "Screecrow and Mrs. King."

One more thing: God is mentioned in some shows, like "Moonlighting." Virtues can be found everywhere, even on television and in the lives of the characters.

Another reader asked me, "Were you using reverse psychology when you wrote, "Frankly, I don't expect you to hear from too many of you about TV virtues"?"

You caught me, readers...

VCRs invade the homefront

By Tony Zaza

NEW YORK (NC) — They're back, and they're in our home. No matter how the media battleground is regulated.

New electronic home theaters have emerged since the VCR home invasion of America. The recent survey indicates that 20 percent of American households own video-cassette recorders, making the home a media battleground.

The degree of harm or benefit from the new entertainment technology will be the function of parents and community—since at this point the market is virtually unregulated.

The growth of the 300,000 home theaters will expand to include gas stations, video stores, even grocery stores.

The market inventory includes X-rated and underrated movies of questionable origin, unreviewed blood and gore movies like "Buried Alive," which feature disemboweling, acid baths and acts of blood-frenzied cannibalism. Some shops even feature "snuff videos" movies in which sadistic torture techniques are taught and the actors are actually killed.

Home video is rapidly changing the structure of the American entertainment industry and having a direct impact on the moral climate of the nation.

During the past three years, according to a study by Market Facts Inc., movie theater attendance dropped from 113 million in 1983 to 100 million in 1985. More startling, VCR rentals in that period rose from 9 percent to 30 percent of U.S. households.

The report shows that during a given month three out of four Americans don't go to movies. Moreover, 55 percent of all VCR households rented a movie at least once in a two-month survey period, averaging four rentals in that period. Astoundingly, 10-19 year-olds rented 6.9 million movies in 1983. By 1985, the figure reached a staggering 8.4 million cassettes. This reflects a new social shift as younger children opt for the fun of small-screen views with friends or family.

Watching movies together in someone's home is socially acceptable for pre-teens. In 1986, this rental revenue will exceed the 1984 and 1985 gross box office receipts.

The lure is so great that distributors have been selling to the VCR market before the traditional six-month theatrical run is over. This has especially been the case with box-office losers. In some cases the movie has amazing success. For example, "Commando," a box-office dud, was the No. 2 rental item on Billboard's theatrical VCR chart in late May.

Furthermore, in a market once dominated by the Disney classics, "Rambo" is gaining on "Dumbo" like greased lightning. Alarmingly, the home has become extremely accessible to objectionable program materials. Six of the top 10 theatrical rentals are R-rated. Twelve of the top 40 VCR sales are R-rated; 15 of the remainder are un-rated non-theatrical tapes on exercise or music. There are no figures on X-rated sales and rentals.

Although a classic family film "The Sound of Music" is the current top seller, and nine of the top 10 sales leaders are family films, they don't reflect the true market picture which shows that the flood of new releases are generally morally objectionable or adult-oriented fare.

The VCR is a diverting option to traditional social scenes. On the one hand, it may provide the opportunity for closer family ties. On the other, it has the potential to encourage prurient and dehumanizing interest in the privacy of one's home.

PREPARED BY JAMES BREIG

Mike Gordon

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OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER.

A TOUCH OF CAPE COD ON BISCAYNE BAY

Our 39th Year
Indian twin.

Representatives of the Seminole and Miccosukee Indian tribes of Florida gathered at St. Mary Cathedral July 13 for the annual Mass celebrating the feasts of Blessed Kateri Tekakwitha, the first North American Indian to be beatified. Auxiliary Bishop Norbert Dorsey, who concelebrated the liturgy with Auxiliary Bishop Agustin Roman, told the native Americans, "We esteem and admire you." A traditional part of the celebration, which is sponsored by the Archdiocesan Council of Catholic Women and Birthright, is the presentation of a layette set to the baby from each tribe born closest to the Tekakwitha feastday. This year's layettes went to Sherry Tiger of the Seminole tribe and Trina Marie Bowers of the Hollywood Seminole tribe. The Seminole's also presented Bishop Dorsey with a banner containing the tribes traditional colors: white for purity, red for life, black for death and yellow for the sun and earth. Above, Ed Nagel shows the layette set to Seminole administrators Joel and Marci Frank. (La Voz photo/Ansel Catanzarite)

Applications accepted for lay ministry program

The Office of Lay Ministry of the Archdiocese of Miami is accepting applications for its two-year School of Ministry program, which begins this fall. The School of Ministry is open to men and women with a demonstrated commitment to Christ and the Catholic Church, whose lifestyle is congruent with Gospel values and who wish to serve the people of South Florida.

All the formation and training courses are offered in Spanish and English, one evening a week for two hours. After completing the two-year program, those who wish to make a longer-term commitment to the Archdiocese must complete an additional six months of field experience as part of the Ecclesial Lay Ministry program.

Ecclesial lay ministers make a five-year commitment to serve the Church in a specified area of ministry. They serve alongside the clergy and Religious of South Florida, and the Office of Lay Ministry provides ongoing training, support and supervision.

For more information and a preliminary application, call the Office of Lay Ministry at 757-6241, Ext. 371.

Sr. M. Clare Peterson

Sr. M. Clare Peterson, OLC, who served 13 years in South Florida died June 24 in West Palm Beach, West Virginia at the age of 74.

Sr. M. Clare, who was born in Pittsfield, Mass., to the Sisters of Our Lady of Charity in 1934 in Wheeling. There she served as Director of the students religious program at Our Lady of the Valley School, then as administrator and also as Superior of the community 1959-1965. In 1966 Sr. M. Clare became one of the first Sisters of Our Lady of Charity assigned to the Archdiocese of Miami. She assumed responsibility for the planning, development and administration of the Our Lady of the Valley School and Mary Help of Christians School, the diocesan's first elementary school.

Following this, Sr. M. Clare was appointed administrator of St. Joseph's Retirement Home for the Aged in Wester- dale. This led to her being asked by the Archdiocese of Miami to plan and coordinate the care of the home-bred elderly in South Miami.

In 1979 Sr. M. Clare was missioned to the Diocese of San Diego, California, as Superior of the first community of the Sisters of Our Lady of Charity established in that diocese. It was her deep faith and conviction as a religious that enabled her to continue her activities until recently in spite of a terminal prognosis given her by doctors in 1984. She will always be remembered for her faith, courage and joy.

Sr. M. Clare is survived by her sisters, Mrs. Franciscus Peterson, OLC, of Wheel- ing; Mrs. Evelyn Freeman and Mrs. Peg Coyle of Pittsburgh, Pa., and several nieces.

The Mass of Christian Burial was celebrated by Fr. Robert Nash, Vicar for Religious, in Our Lady of Charity Church, and interment was at Holy Cross Cemetery in Wheeling, West Virginia.
Indian priest: ‘Surrender everything to God’

“Every day we prayed over her,” recalls Baden, “for three weeks until she was healed.” Today, Susan is the mother of four and runs a Bible school, says Baden. Yet the most miraculous healing for Baden seems to be her own. Doctors told her she had Lupus, a rare blood disorder which is usually fatal.

“When I was 24 aspirins a day...my body could count plunged, and finally I was put in a plastic bubble to keep out the germs, because my immunity was so destroyed that even a friend’s breath could kill me,” she said.

Baden claims she was cured instantly one day when a friend was praying. After a quick healing and energetic, she says she has the medical records to prove her victory over disease.

“I wouldn’t trade one moment of the pain or suffering in my life...”

Walking with Jesus is not just a bed of roses. We accept the thorns too. And once you have strength from him you can face anything,” she told the enraptured Cornerstone audience.

While she spoke, Fr. Affonso sat on the floor behind her, his eyes shut as he prayed silently.

When the two completed their audience, the audience responded with a standing ovation. A speaker announced the house had raised $5,000 for Fr. Affonso to take back to India to support his work.

At San Isidro Church, Fr. Affonso’s reception was also a welcoming one. During all of his appearances, the church was apple-cheeked and energetic, and young people rushed to sit close to the podium. At one service, the front pews were crowded with those who hoped to be healed, including one frail black child who lay helplessly in her father’s arms.

Fr. Ricardo Castellanos, pastor of San Isidro, summed up the Indian priest’s visit in a one-word description: “Overwhelming.”

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**THOUGHTS**

1. **PRAYER TO THE HOLY SPIRIT**

Holy Spirit you who are the problems, who light up roads so that I can pass on. You give me the gift of faith and to believe in me, but all the mystery of my life and I want in this short prayer to my friend and to forget all evil against me. Thank you for your mercy toward me and mine. Publication promulgar, C.B.

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Your spiritual maturity

How to relate to God each day

By Katharine Bird

NC News Service

Spirituality asks about the ways people experience God and each person answers this differently," says Dr. Elizabeth Dreyer. She is a theologian teaching the history of spirituality at the Washington Theological Union in Silver Spring, Md.

"Lifestyle is a distinguishing characteristic" in the kind of spirituality individuals develop, she says. God is revealed "in daily life and the kind of spiritual life I have depends on how I'm living.

Thinking it over

'I want to pray'

By NC News Service

When people come to Virginia Sullivan Finn for spiritual direction, it is commonplace for them to say apologetically, "Well, I have no spirituality but I want to learn how to pray." She is the assistant dean of student services at the Weston School of Theology, Cambridge, Mass.

Benedictine Father Aidan, prior of St. Anselm's Abbey in Washington, D.C., reports that he has much the same experience with people. Both Father Aidan and Finn try to help individuals see that, indeed, they already have a spiritual life — an ongoing relationship with God.

"My experience is that their spirituality appears in their way of approaching life, themselves and other people," Fr. Aidan says. He helps them see that a spiritual life develops in the context of "what is happening day by day."

In helping people with spiritual direction, Dreyer says she may ask: "What does it mean to be holy?" Becoming holy includes learning to be "other-centered, aware of God's presence, able to love well and to be loved well" in return, she explains.

"Whatever in life brings a person in this direction, that's spirituality, where you'll experience God," Dreyer says.

For married persons, the family setting is the key element in spirituality. (NC sketch)

For married persons, the family setting is the key element in spirituality. (NC sketch)

Introduction

Walter Cronkite used to finish his nightly newscasts with the phrase, "And that's the way it is." When the news is bleak, as it so often is, that comment alone reflects our inability to change things.

"Spirituality is tied up with who and what one is," she says, explaining why she distinguishes between a spirituality for laity and Religious. The experiences of a celibate priest or Religious living in a single-sex community will be different from those of a married person with children.

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"Whatever in life brings a person in this direction, that's spirituality, where you'll experience God," Dreyer says.

For married persons, the family setting is a key element in spirituality. Looking at the circumstances of their lives, married persons often say they experience God "in a love relationship," especially with a spouse or children.

For many couples, their bodily union is a part of their experience of spirituality. Married people can find that "a powerful place of experiencing God is in their sexual union," the theologian adds.

In spiritual direction, the theologian reminds people not to let their spiritual life become stagnant, stuck in the same routines of praying and viewing God year after year.

"Our spiritual life is like a favorite room in a home," she says, borrowing the comparison from Jesuit Father William Connelly of Boston. It is a room a person "loves being in" because it is painted in a favorite color and furnishes with favorite belongings.

Then one morning the person "wakes up and the room is all wrong," she says.

She tells people not to panic at this point. The sense that something is wrong with one's spiritual life is like "an invitation to rearrange a room." It is a call to move more deeply into a relationship with God.

Another comparison she likes to use comes from Trappist Father Thomas Merton. He pointed out that maturing spiritually involves working through different stages.

"Moving into a deeper stage is like going through adolescence," Dreyer reports. As in adolescence, it means experiencing "discomfort, a lack of identity and awkwardness" as an individual searches for a new, more comfortable way of relating with God, says Dreyer. Though this is painful for people, the process leads to growth.

She thinks that when people approach her for help with their spiritual life, it is often because something has happened such as a death or a major disappointment.

A college student might come when he discovers that a career he'd dreamed about is not going to be possible for him.

The event "opens their view of life," Dreyer explains. Feeling that they "have lost their way leads people to ask questions about life that they haven't asked before.""This can be an opportunity for an individual to move on to a new, more satisfying kind of relationship with God.

Scriptures

‘Be intent on things above’

Reflections on next Sunday’s first reading, Ecclesiastes 1:2; 2:21-21

Background

The author’s work has two outstanding characteristics, melancholy and realism. He presents things just as they are, with very little "good news" to report. Ecclesiastes is basically the work of one person, identified as Qoheleth, although it gives evidence of many hands at work. Since he describes himself as "David’s son" and "king in Jerusalem," this Wisdom Book was long thought to have been the work of King Solomon himself.

It was written long after "David's son" had lived. The author’s description was a literary device, an honor paid to Solomon as the father of wisdom literature.

Some have called our author "The Melancholy Preacher," although "Teacher" would be more precise. He looks about the world, and has only one word to describe it — vanity!

Introduction

Walter Cronkite used to finish his nightly newscasts with the phrase, "And that's the way it is." When the news is bleak, as it so often is, that comment alone reflects our inability to change things.

Ecclesiastes resembles a newscast, somewhat. It offers various glimpses of real life, with no apparent order, just one event after another. Many of the incidents are as bleak as those reported by TV, and after each one, the author seems to say, "And that's the way it is!!"
"What is ‘lay spirituality’?"

By David Gibson  
NC News Service

For many lay people, the word "spirituality" has the ring of a subject pertaining to others, priests, members of religious orders, perhaps a few of the laity.

That's part of the problem with spirituality — and a reason why some conversations about it have a way of ending almost before they've begun.

Perhaps a person closely associates spirituality with "prayer"; perhaps prayer is understood to mean "saying prayers." When the Biblical exhortation to "pray always" is heard, a person is likely to think: "Impossible, I won't be able to pray enough to call what I do a spirituality."

As theologian Lawrence Cunningham put it in "The Catholic Experience" (Crossroad): "In the harried life most of us live, there is precious little time for periods of prayer, withdrawal and meditation even if there were a taste for such a thing.... There is far too little focus on the spiritual life of prayer as it relates to the ordinary experience of people."

In spite of any risk that the conversation might end before it begins, the Vatican's Synod Secretariat proposed lay spirituality as one possible topic to discuss during the 1987 world Synod of Bishops on the laity. The secretariat asked: "What elements need to be redefined as essential and significant in the spirituality that is proper or the lay?"

There is no commonly accepted definition of "lay spirituality." So the secretariat's question is wide open. The fact is, numerous spiritualities are pursued by lay people. But there are some widely accepted characteristics of lay spirituality. Cunningham suggested one, speaking of a spiritual life related to people's ordinary experience.

Closely tied to that is another characteristic of much lay spirituality: learning to recognize Jesus in the faces and voices of other people. This dimension of Christian life was succinctly stated by Cleveland's Auxiliary Bishop James Lyke, who said in a 1986 speech on racism: "The dread failure of our fasting and our prayers is not that we fail to recognize Christ as our God, but that we cannot see our God as man." —Bishop James Lyke

Lay spirituality is a response to God's "call to holiness" heard in "the very web" of one's existence, said the U.S. bishops in their 1980 pastoral reflection, "Called and Gifted: The American Catholic Laity." The laity, they said, hear the call to holiness "in and through the events of the world...[in] the delicate balance between activity and stillness, presence and privacy, love and loss." (NC photo)

It's a tribute to the wise who collected the wisdom literature that they included his book in the scriptures at all. Despite such a grim view of things, our author is very honest about life. He does have a grip on reality, and his realism is twofold.

The Reality of God

In general, Wisdom writers saw life as a choice of two paths. The good followed "the straight and narrow" and were rewarded. The wicked followed "the crooked path" and were punished.

Qoheleth saw that this was not necessarily true. The good suffered while the evil prospered. The "wise writers" weren't very wise, or, as he put it, "in wisdom there is much sorrow." (1:18).

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Family helps the mountain poor

It was during an ordinary Sunday Mass, when David Nelson’s life suddenly became extraordinary. The Kansas City, Mo. Catholic and his wife Mary were listening intently to a talk by Father Francis J. Stafford (now Bishop Stafford of Memphis, Tenn.). The priest was challenging the parishioners to reach out and serve the poor as Jesus would have wanted them to do.

“It seemed like I was the only one in the room when he said that... I heard, ‘Dave, you are called to do this...’

Not long after that, the couple and their children moved from Independence, Mo. to inner-city Kansas City to experience working with the poor. The farm has helped meet the area’s housing needs by developing a 120-acre site to provide new housing for low-income persons. Hundreds of high school and college students visit the farm annually for a week of work and prayer.

After the Nelsons made their initial visit, they sent their oldest son, Mike, and his wife Carolyn to visit Nazareth too. Married in 1982, Mike and Carolyn had “always felt the Lord was calling us to missionary work,” said Mike. What they saw and felt in the West Virginia mountains convinced them that Nazareth farm was where they belonged.

When we got home, we told mom and dad... “We’re going. When are you going?” said Mike.

A few months of reflection, the Nelsons decided definitely to make the move, which entailed David giving up his job as an airline mechanic, and the family leaving behind their comfortable home in Kansas City.

In the meantime, their daughter Missy’s fiancé, Tim O’Connell, went to Nazareth farm on his college spring break. When he returned, he was filled with excitement about the life there and persuaded Missy to move with the family to the farm. They were married at Nazareth last December.

In addition to the three couples, an “adopted” member of the family is 24-year-old Teri Cox. There are also six children—Mike’s and Carolyn’s daughters, Laura, 2, and Amy, 7 months, and Dave’s and Mary’s children, Mark, Matthew, Moses and Monica.

Each member of the family has developed his or her own special endeavor at the farm.

Dave and Mike work on housing projects, while the women work on food deliveries to the poor, home visits and calling food banks to fill orders.

The adjustment has not been all that smooth, but the family feels the move was more than worth it. Carolyn said the beauty and wonder of the mountains are the source of renewal for the family.

“The surroundings make you more aware of God,” says Mary.

Airplane etiquette

By Hilda Young

NC News Service

Eating on an airplane demands a rigid code of conduct to get food into your mouth, to say nothing of keeping from ejecting blue cheese dressing all over the person sitting next to you.

First: You must, must, must eat with your elbows pinned to your sides, wedged between the armrests and your ribs. Think of your arms as growing directly out of your sides, rooted in your kidneys.

Begin by wresting your alleged silverware from its plastic prison. These encasements have been designed by the same people who hermetically seal bacon in space age plastic and who consulted on the child-proof aspirin bottle cap.

It is clearly against air plane etiquette to avoid the silverware altogether and eat your wads of mashed potatoes by dipping them with the smoked almond given you, either along with the plastic glass of complimentary beverage of seven sharp ice cubes and no liquid.

Besides, if you haven’t figured out the silverware, you probably haven’t broken into the almond package, sealed even more resolutely by aluminum paper, rubber cement and the family leaving behind their comfortable home in Kansas City.

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It is considered rude to grunt and groan or sit in your seat while attempting to rip or shred this plastic version of a Rubix cube. It is definitely tacky to rip it open with your teeth, spitting the resulting bite of plastic into the air.

You also should be cautious during this procedure not to shred, wad or otherwise destroy the napkin you are using. It is also definitely tacky to rip it open with your teeth, spitting the resulting bite of plastic into the air.

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