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Catholic Archdiocese of Miami

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Silver Jubilee Year

COURT RULINGS ARE SETBACK

Moral victory for pro-life

Even-split a turning point

By Betsy Kennedy
Voice Staff Writer

A legal death knell sounded twice this month for the pro-life movement when the Supreme Court voted to strike down a series of Akron, Ohio, ordinances which regulated abortion, and the Senate opposed the Hatch

'Historic' debate a big step

WASHINGTON (NC)—The Senate, after what Sen. Orrin Hatch (R-Utah) called "a very historic debate," defeated a proposed constitutional amendment June 28 to reverse the Supreme Court's abortion decisions.

The vote, 49 in favor to 50 against, was hailed as a major victory by abortion rights groups. But pro-life groups claimed victories of their own, particularly in getting a full Senate debate on a constitutional amendment. (Both Florida senators voted "yes" on the measure.)

The debate and vote "sends a message to the country that this is an issue that has to be resolved," said Hatch, chief sponsor of the amendment, at a news conference shortly

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Amendment in a debate which ended June 28.

Although South Florida pro-lifers were disappointed at these most recent setbacks—the first since the Supreme Court voted to legalize most abortions on Jan. 22, 1973 — they also expressed optimism for what they believe is a new shift in public awareness, and a softer position in the senate.

"While I would have liked to see the Hatch amendment adopted, I am not terribly discouraged. It has been a major accomplishment just to get a constitutional amendment on the floor and vote on it. The protection of unborn life is not just a mere passage of law. It requires a change in attitudes. This vote in Congress is a major step toward that change," said Tom Horkan, director of the Florida Catholic Conference in Tallahassee.

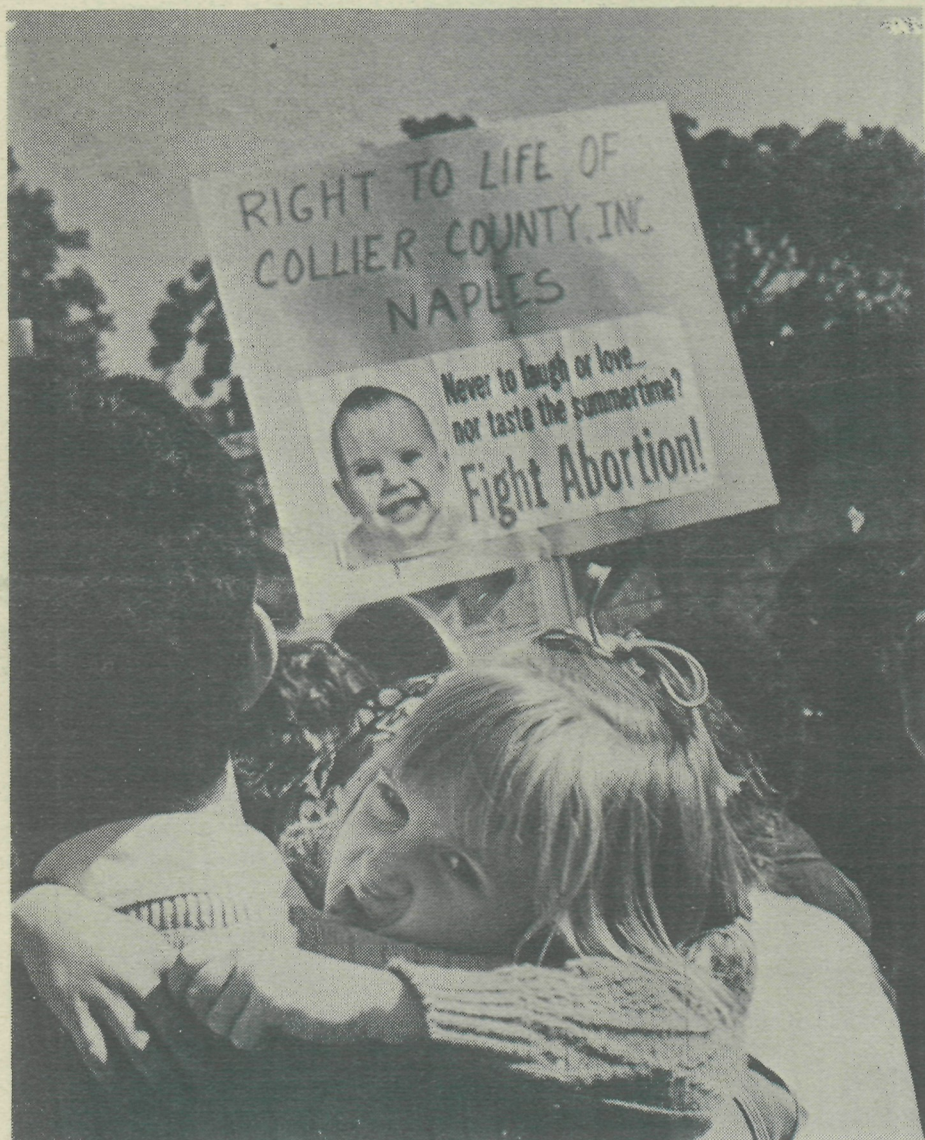
Fr. Daniel Kubala, director the Archdiocese of Miami Respect Life Office, agreed with Horkan that simply getting the Hatch amendment before Congress was a victory.

"This is a historic event because the full Senate voted on the issue. No amendment has ever made it the first time. This is a stepping stone. I am delighted that it was voted on at all," he said.

Both pro-lifers felt that changes were evident in public opinion.

"We've seen a gradual change away from the 'absolute.' Some Senators have changed their thinking and the media too, shows more interest in the pro-life stand," said Horkan.

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THE STRUGGLE GOES ON

Pro-lifers from South Florida at a previous demonstration show their sentiments, as spokesmen from here say, in the wake of this week's Senate action on the Hatch Amendment, that the outlook is improving and they will continue to pursue the fight. (Voice photo).

'People are losing their jobs in the North and they're just flying to the

South. We're calling these people the 'new poor.'

Vincentians expand hunger fight

By Prent Browning
Voice Staff Writer

"Nobody should go hungry."

That has been almost a motto and the goal of the St. Vincent de Paul Society throughout its 150-year history, but it is becoming an increasingly challenging goal in recent years due to the high rate of unemployment, Society officials said at the St. Vincent de Paul regional conference in North

Society marks anniversary year, cites 'Project 150 at meet here

Palm Beach.

The Southeastern regional meeting, held at Our Lady of Florida Passionist Monastery last week, was attended by representatives of eight Southeastern states and included a workshop on the Holy Cross Service Center in Indian-

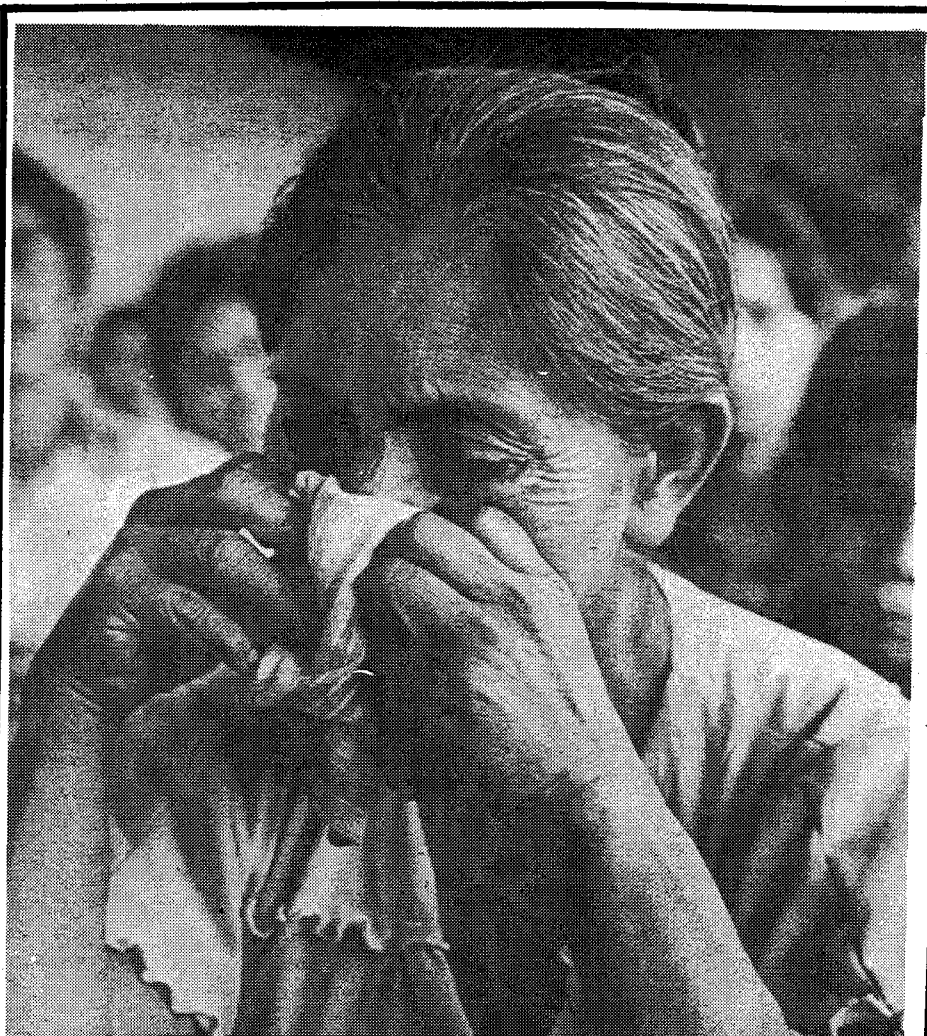
town and a mini-retreat.

John Simmons, the National St. Vincent de Paul president, spoke in an interview of a massive project that Vincentians hope will respond to the needs of the thousands of unemployed.

"Project 150" (in honor of its 150th anniversary year), initiated this year by

the national-council, will match national funds with local contributions to create food distribution centers where those in need are served nutritional meals. The national council is also urging individual conferences to set up food pantries where nutritional food packets can be distributed and to "twin" with newly created Society conferences, helping to pay for their start-up costs.

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TEARS FOR SON—A salvadoran mother of a youth who disappeared cries during a meeting of relatives of the country's 3,000 missing persons. The relatives are demanding that the government account for the whereabouts of their family members. (NC photo from UPI).

Bishop to confront anti-Catholic evangelist

BATON ROUGE, La. (NC)—Bishop Stanley Ott of Baton Rouge announced he will meet with television evangelist Jimmy Swaggart, whose nationwide telecasts and monthly magazine have condemned Catholicism as a religion of "ignorance, superstition and sin." Swaggart sent Bishop Ott a letter, which the evangelist declined to make public. The bishop described it as "conciliatory." The bishop said the meeting probably will be held at Swaggart's World Ministry Center in Baton Rouge, with several other persons in attendance.

Sacred heart Fr. McCullough given post with U.S. bishops

WASHINGTON (NC)—Sacred Heart Father Brian D. McCullough has been named staff coordinator at the National Conference of Catholic Bishops for the follow-up to the U.S. bishops' pastoral on war and peace. He will assist the pastoral follow-up committee to encourage dissemination, study and discussion of the pastoral, "The Challenge of Peace: God's Promise and Our Response." Since 1977, Father McCullough has been director of the Sacred Heart Fathers and Brothers' Office of Justice and Peace at the order's U.S. provincial headquarters, Hales Corners, Wis.

Sharelife director convicted of theft

TORONTO (NC)—Paul Robinson, former executive director of ShareLife, a Toronto archdiocesan fund-raising appeal, has been sentenced to six years in jail after pleading guilty to stealing nearly \$600,000 from the appeal. Robinson, 48, was arrested last December and charged with the theft of \$25,000, but subsequent investigations showed the actual loss to be \$593,000, stolen between 1976 and 1982. He resigned his position when charges were filed. Cardinal G. Emmett Carter of Toronto described the loss as very grave, but emphasized the stolen funds were replaced from archdiocesan reserves to pay ShareLife's commitments in full.

Abp. Lefebvre shuns "rebel" label

TRENT, Italy (NC)—Suspended Archbishop Marcel Lefebvre, nearing retirement as head of the traditionalist movement he founded in 1969, said at a press conference he wants to shed the label of church "rebel." The 77-year-old French-born archbishop said he believed there soon would be an accord with the Vatican about the celebration of the Latin Tridentine Mass which was dropped as part of the liturgical reforms of Vatican II. "This pope is in agreement, but they are trying to convince him that I would make it a banner for the victory of the rebellion," Archbishop Lefebvre said. "No, my banner is only that of Christ. Not rebellion, but fidelity to the church would win."

CBS refuses debate

NEW YORK (NC)—The National Council of Churches claimed vindication after CBS rejected its proposal for arbitrating a dispute over a 60 Minutes feature that linked the NCC with Communist causes.

At a press conference at the Interchurch Center, the NCC announced that it had named Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, to represent it in arranging for the proposed arbitration of charges surrounding the program, "The Gospel According to Whom?" aired Jan. 23.

IT ALSO released the text of a letter sent the same day by its attorney Thomas Shaw, to Thomas Wyman, president of CBS.

In a response made within hours Ralph Goldberg, vice president and assistant to the president of CBS News, called the proposed process "inappropriate" and said it was "the functional equivalent of a trial."

"By taking this arrogant and unyielding stand," said NCC general secretary Claire Randall in a statement Released June 9, "CBS has in effect, vindicated the National Council of Churches."

Shaw commented, "The only possible inferences to be drawn from CBS's unconditional rejection of the NCC

challenge to impartial arbitration are, in my opinion, that the—60 Minutes—to a prompt and inexpensive test of its fairness and accuracy."

Under the NCC proposal CBS would also have named a representative, who would have joined with Father Hesburgh in choosing an independent arbitrator or panel of arbitrators for the actual task of examining the journalistic fairness of the broadcast.

Ms. Randall said that Father Hesburgh had been chosen because of a desire for someone publicly recognized for stature and integrity but not directly involved with the NCC. She said he accepted the request to serve.

Shaw sent a letter to Wyman saying NCC "hereby charges" that the CBS broadcast was "a gross and damaging distortion of the truth which violated professional journalism standards of accuracy and fairness, including CBS News' own self-proclaimed standards."

NCC officials said they had devised the arbitration proposal after unsuccessfully requesting equal time from CBS and after rejecting other alternatives. They said a court suit might cost \$1 million or more and possibly take several years, whereas they estimated the arbitration process could be carried out more quickly and at a cost of perhaps only \$10,000.

News at a Glance

Msgr. Soens named bishop

WASHINGTON (NC)—Msgr. Lawrence D. Soens, pastor of St. Mary's Church in Clinton, Iowa, has been named bishop of Sioux City, Iowa, by Pope John Paul II. The appointment was announced in Washington June 21 by Archbishop Pio Laghi, apostolic delegate in the United States. Bishop-designate Soens, 56, has held several positions in the Diocese of Davenport, Iowa, since his ordination to the priesthood in 1950. He will succeed Bishop Frank H. Greteman of Sioux City, who resigned in January because of his age.

Students lose abortion fee case

WASHINGTON (NC)—A lawsuit by several University of California students challenging the school's use of a portion of their mandatory fees for abortions was turned down by the U.S. Supreme Court. The students had argued they should not be forced to help pay for other students' abortions in violation of their right to freedom of religion, but the court without comment refused to review lower court rulings dismissing the students' challenge of the mandatory fee policy.

Former Nicaraguan officer reveals plot to discredit church

WASHINGTON (NC)—Nicaraguans who heckled Pope John Paul II last March were part of a carefully arranged effort to discredit the church and neutralize its opposition to the Sandinista government, said a former Nicaraguan counterintelligence officer who defected to the United States. The defector, 24-year-old Miguel Bolanos Hunter, said the overall plan to discredit the church involves associating the church hierarchy with "the two enemies of the Nicaraguan people: the United States and the wealthy class, the bourgeoisie." In Nicaragua, 88 percent of the 2.8 million people profess Catholicism.

New evidence in case of murdered missionaries

WASHINGTON (NC)—President Alvaro Magana of El Salvador said all the evidence has been collected in the case of the four murdered American missionaries but that because of the country's judicial system, it could take another eight weeks before the suspects face trial. Magana made the comments during an interview for CBS television taped during his visit to Washington. The visit ended June 19. The four American missionaries killed near San Salvador in December 1980 were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

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Renewal of Sisters, Brothers

Concerned for vocations, Pope names bishops unit

WASHINGTON (NC)—As part of his call for a renewal of faith during the 1983 Holy Year, Pope John Paul II appointed a special commission of U.S. bishops to promote the renewal of religious communities in the United States.

At his direction the Vatican also released directives reiterating the principles governing religious life. In addition, the pope explained his action in a letter, dated April 3 but not released until June 24, which accompanied the Vatican directives. Information on the commission and copies of the papal letter and Vatican directives were released June 24 by the National Conference of Catholic Bishops in Washington.

The commission, headed by Archbishop John R. Quinn of San Francisco, also includes Archbishop Thomas C. Kelly of Louisville, Ky., a member of the Dominican order, and Bishop Raymond W. Lessard of Savannah, Ga.

Their task is to help U.S. bishops work with religious communities in the renewal many orders began after Vatican II.

Through its directives, the Vatican Congregation for Religious and Secular Institutes provided what it called a "clarification and restatement" of "essential elements" applying to Religious life. (See story below).

Archbishop Quinn, in an interview in San Francisco, said that the papal call for renewal and the establishment of the commission has no connection with the case of a former Mercy nun, Agnes Mary Mansour, who resigned from her community to retain a job with the state of Michigan.

The Archbishop said Religious in the United States have been involved in extensive renewal and experimentation since 1966 when Pope Paul VI told the world's Religious to update and rewrite



Sister in 1966 (above) looks different (right) after updated attire. "Experimentation" period of 60s and 70s now ending, says Archbishop Quinn. (RNS photo).

their constitutions.

"Now, with the submitting of constitutions and the promulgation of the new Code of Canon Law, this unique time of experimentation is ending," the archbishop said. "But with ending of the period of special experimentation, the pope has asked the American bishops to enter into the process in

order to support and to second the efforts of the Religious to strengthen and renew their communities."

Archbishop Quinn said he had contacted the leaders of Religious men and women in order to obtain a common understanding of the pope's mandate and to discuss procedures for carrying it out. The committee he formed to

assist the bishops' commission was scheduled to hold its initial meeting June 25 in San Francisco.

The archbishop has appointed a task force of representatives of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious to aid the bishops' commission.

In his letter to the American bishops, the pope wrote that "the commission has authority to set up a suitable program of work which, it is hoped, will be of valuable help to the individual bishops and to the episcopal conference." He added that he wants the commission "to consult with a number of Religious, to profit from the insights that come from the experience of religious life lived in union with the church."

He also said he was calling on "you, the bishops of the United States, asking you during this Holy Year to render special pastoral service to the Religious of your dioceses and your country." Such pastoral service includes "the personal proclamation of the Gospel message" to Religious "and the celebration of the eucharistic sacrifice with them," as well as "proclaiming anew to all the people of God the church's teaching on consecrated life," the pope said.

Further, "in those cases, too, where individuals or groups, for whatever reason, have departed from the indispensable norms of religious life, or have even, to the scandal of the faithful, adopted positions at variance with the church's teaching," he told the bishops to take action and "proclaim once again the church's universal call to conversion, spiritual renewal and holiness."

What Vatican wants religious to do

WASHINGTON (NC)—The Vatican Congregation for Religious and Secular Institutes June 24 issued what it called a "clarification and restatement" of "essential elements" applying to Religious life.

The directives are drawn from the new Code of Canon Law, statements from recent popes and Second Vatican Council documents. The document, dated May 31, was released June 24, the same time as Pope John Paul II's letter to the American bishops on renewal of religious life. Both the document and papal letter express concern over a decline in the numbers of Religious.

Among the "fundamental norms" of religious life cited in the Vatican congregation's document are:

COMMUNITY

"Community life, which is one of the marks of a religious institute (Can. 607—2) is proper to each religious family. It gathers all the members together in Christ..."

"Religious should live in their own religious house, observing a common life. They should not live alone without serious reason..."

OBEDIENCE (regarding authority)

"By their vow of obedience, Religious undertake to submit their will to legitimate superiors (Can. 601) according to the constitutions."

"Religious are subject to the supreme authority of the church in a particular manner (Can. 509—1). All Religious are obliged to obey the Holy Father as their highest superior in virtue of the vow of obedience (Can. 590—2)."

OBEDIENCE (regarding holding of civil power)

"Religious may not accept duties and offices outside their own institute without the permission of a lawful superior (Can. 671). Like clerics, they may

not accept public offices which involve the exercise of civil power. (Can. 285—3; cf. also Can. 672 with the additional canons to which it refers)."

POVERTY

"The evangelical counsel of poverty in imitation of Christ calls for a life poor in fact and in spirit..."

APOSTOLATE

"The essential mission of those Religious undertaking apostolic works is the proclaiming of the word of God to those whom he places along their path, so as to lead them toward faith."

"They have the special obligation of being attentive to the magisterium of the hierarchy and of facilitating for the bishops the exercise of the ministry of teaching and witnessing authentically to divine truth (cf. "mutuae Relationes" 33; cf. "Lumen Gentium" 25)."

WITNESS (religious garb)

"The witness of Religious is public. This public witness to Christ and to the church implies separation from the world according to the character and purpose of each institute."

"Religious should wear the religious garb of the institute, described in their proper law, as a sign of consecration and a witness of poverty (Can. 669—1).

According to Archbishop Quinn, publication of the norms in such a document "is fairly common and useful procedure" in such an undertaking as renewal of religious life. "It simply summarizes past documentation on the nature of religious life and makes it available to the Religious and bishop and the church in general," he said.

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'Our love of country is distorted in another way when we as individuals begin taking credit for the blessings that God has indeed shed on us'

Patriotism

...A right way, and a wrong way

By Robert E. Burns
U.S. Catholic Magazine

Patriotism, you may have noticed, hasn't always had a good "press." The blustery Fourth-of-July orator, red in the face as he tells us how good it is from the rockbound coast of Maine to the shores of sunny California, has become something of a comic figure. And probably with some justification. But we shouldn't take pleasure in this fact. Patriotism deserves better.

COMMENTARY

My dictionary defines patriotism as "love for and devotion to one's country" and who can find fault with that? Love of one's country is no different from love of one's family. Or ought to be no different. Where we get in trouble is when we start loving our country as opposed to someone else's country. One of the two Great Commandments tells us to love our neighbors as ourselves. The Commandment is just as valid when we stand it on its head and say that we should love ourselves as we love our neighbors. (Some of us would die of unrequited love if we were held to that maxim.)

So, with patriotism. The model for love of country ought to be love of our families but patriotism in most if not all countries seems to have lost this meaning. I suspect that the wars that have dotted our history and the history of too many other countries are the cause of this confusion. Patriotism seems to mount highest when war looms, possibly because it is virtually impossible to persuade people to fight a war without summoning up their patriotism. At that point it becomes us against them and our patriotic love of country precludes even a few kind thoughts about the other fellow. Germany may have given us the four B's—Beethoven, Brahms, beer, and bratwurst—but its people became a bunch of dirty Huns when we opposed them in World Wars I and II. Our debt to Dante, Michelangelo, da Vinci, Verdi, Puccini, and a whole calendar of Italian saints was forgotten when II

Duce stepped on our toes in 1941. Never mind that the Italians were on our side in World War I. What had they done for us lately?

And it isn't just in war that our patriotism puts us in an adversarial relationship with other countries. I have long believed the spirit of the Olympic Games is distorted by the practice of keeping team scores. I'm not all that familiar with the history of the Olympics but I wonder if the competition was always nation against nation, rather than athlete against athlete. Most Americans are familiar with Hitler's snub of the American track star Jesse Owens in the 1936 games and how Owens humiliated Der Fuhrer by winning his races. But Hitler's snub wasn't anti-American (although it sometimes sounds as if it were in the retelling). His snub was racist and Owen's victories discredited Hitler's pure Aryan nonsense.

"Chariots of Fire," the English film that so captivated American audiences last year, was primarily a story of personal triumph in an earlier Olympic Games and the fact that the competitors represented various countries was quite incidental to its story. American viewers were, obviously, not bothered by the fact that the English heroes, in one instance, outduelled the American champion. And that, I suspect, is how it should be.

Our love of country is distorted in another way when we as individuals begin taking credit for the blessings that God has indeed shed on us. The natural richness and beauty of the United States that we are doing our best to despoil is something to take pride in if we realize that only an accident of birth put most of us in a position to be proud in this way.

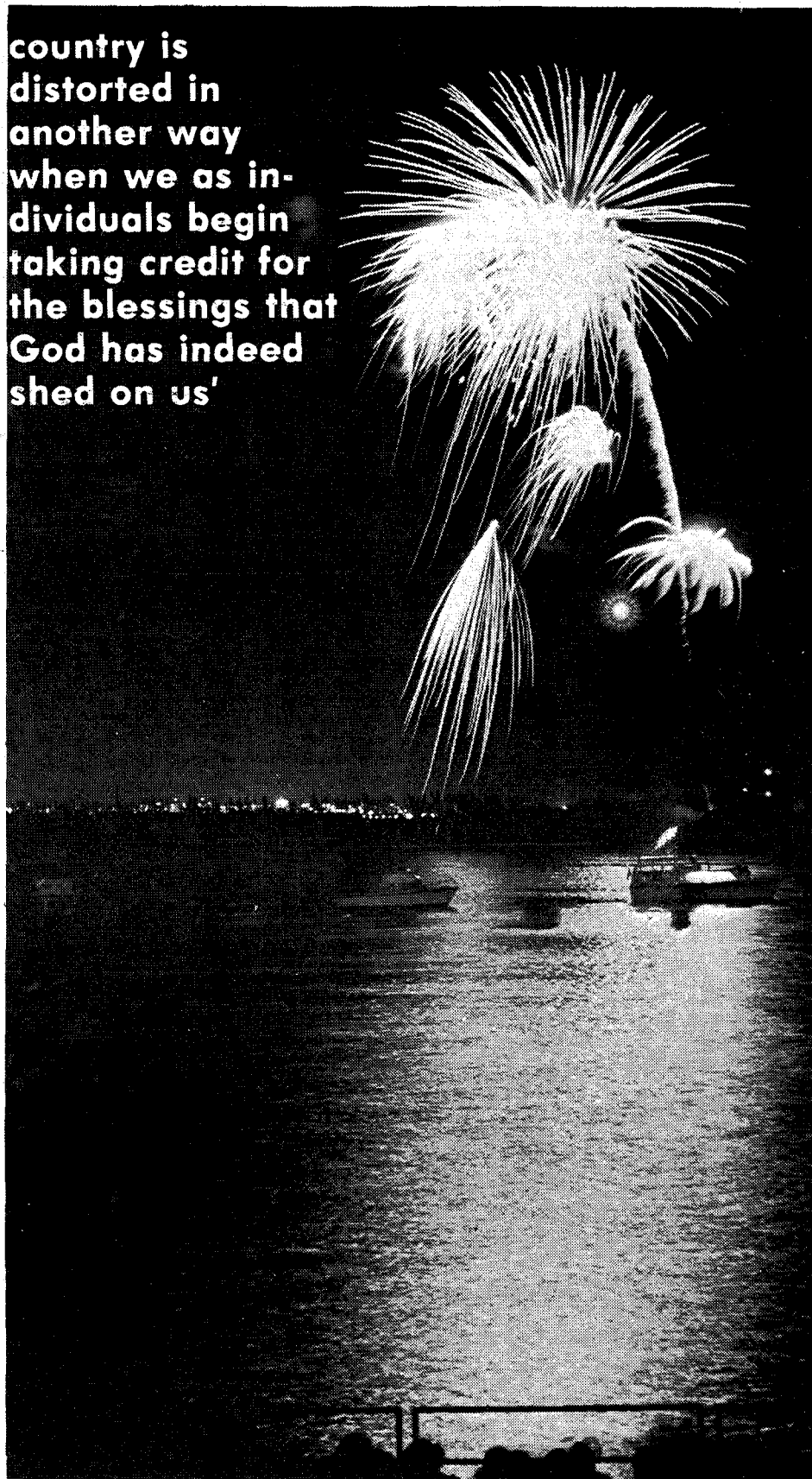
But it is when we clothe our patriotism in the trappings of religion that it is perverted the most. And these trappings, sadly, aren't even those of modern religion. They are rather the totems and graven images of primitive religion. This kind of civil religion calls us to idolatrous worship. "My country, right or wrong," it says. "Just give

me the good news. Bad news about my country is unpatriotic." Or as a Chicago mayor in the 1920s liked to say, "Throw away your hammer and get a horn!"

Twisting the meaning of patriotism out of shape in these ways can turn a virtue into something else. And we have a right to expect Fourth-of-July

orators from the President to the Man-of-the-Year in West Whistle Stop to stick to the real meaning of the word. If they can do it, we'll have another reason to love our country.

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Fourth of July fireworks display over Biscayne Bay

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Agca: I'm 'repentant terrorist'

ROME (NC)—Mehmet Ali Agca, the Turkish gunman sentenced to life in prison for his attempt to kill Pope John Paul II in May 1981, described himself as a "repentant terrorist" in a 1982 letter to a top Vatican official, according to Italian press reports.

The Italian news agency Asca recently published the text of a two-page let-

ter sent by Agca from the Marino del Tronto prison in Ascoli Piceno, Italy, to Cardinal Silvio Oddi, prefect of the Vatican Congregation for Clergy, on Sept. 24, 1982.

"I am not an enemy of the Catholic Church or of the Italian people," said the letter, written in poor Italian. "I am only a repentant terrorist."

The letter, published in full by Asca, said Agca was afraid that "you at the Vatican... one day might kill me, directly or indirectly."

"I still hope that the Vatican can change its bad thoughts about Ali Agca," the letter said. "I think that there must be some good and just person in the Vatican."

Agca did not make any direct reference to his May 13, 1981, shooting of Pope John Paul in St. Peter's Square. Nor did he give any reason for his attack on the pope.

Asca said the letter from Agca to Cardinal Oddi resulted from contacts last year between the Turkish prisoner and Father Mariano Santini, then chaplain of the Ascoli Piceno prison.

Father Santini helped Agca to learn Italian, and went to his bishop for advice when Agca informed him of his intention to write to the Vatican, according to Asca. Bishop Marcello Morgante of Ascoli Piceno recommended that the letter go to Cardinal Oddi, the news report said.

Earlier in June, Father Santini was arrested as part of an anti-Mafia crackdown aimed at alleged followers of the Camorra, a Mafia-type organization in the Naples area of southern Italy.

In an interview with Asca after the letter was published, Cardinal Oddi confirmed receiving the letter and said he had not answered it. But he refused comment on Agca's claims, publicized through Italian judicial leaks but not contained in the letter, that he tried to kill Pope John Paul with Bulgarian accomplices.

"We priests are not policemen or magistrates," the cardinal said. "Before making definitive judgments, it is necessary to wait, to see the conclusions of the investigators."

Also in 1982, Agca wrote in English to a newspaper in Ankara, Turkey, complaining about security conditions in prison. He said, "I have never killed anyone. I am really penitent for the pope. . . He has forgiven me immediately. But there are some people in the Vatican that want to kill me."



'There does not exist a service to man greater than the missionary service'

—John Paul II

Pope: Evangelize the millions who never heard of Christ

VATICAN CITY (NC)—Though 1,950 years have passed since Jesus' act of redemption, said Pope John Paul II, there are still millions in the world who do not know the name of Christ.

For that reason, according to the pope, the missionary responsibility of every Christian takes on a new urgency during the current Holy Year.

The pontiff's ideas were contained in his message for World Mission Day, to be celebrated on Sunday, Oct. 23.

The message, dated June 10, the feast of the Sacred Heart, was directed "to the bishops of the church and to all the faithful" and was released by the Vatican on June 27.

The current Holy Year, said the pope, "becomes a renewed appeal to the evangelization of those millions of

persons, who after 1,950 years from the redemptive sacrifice of Calvary, are still not Christians and cannot, in suffering or in joy, invoke the name of the Savior because they still do not know it."

Christ, the pope observed, "calls each one of us, not only to personal reconciliation, but also to be the instrument of redemption for those who are not yet redeemed."

"There does not exist," he added, "a service to man greater than the missionary service."

Urging every Christian to carry Christ to others, the pontiff suggested that people "unite their daily sufferings, even the most humble and hidden, to the great sacrifice of Christ, to make them precious and to give

them a redemptive value for our brothers."

The pope also acknowledged that many handicaps to evangelization stemmed from economic limitations and he asked for generous aid to those "who work on the advanced frontiers of the reign of God for the announcement of the Gospel."

Addressing himself especially to young people, the pontiff prayed that they "might orient their enthusiasm, their exuberance of energies and of feelings, their ardor and their boldness to the holy cause of the missions."

"Don't have any worry," the pope urged the young. "Don't be afraid to abandon yourselves to Christ, to dedicate to him your life, in the generous service of the highest of 'deals, that of the missions.'"



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For Pope's effect on Poland...

By Father Kenneth J. Doyle
NC News Service

Pope John Paul II went right into the lion's den in Poland and tried to pull the teeth of the beast.

The lion is Poland's military regime, and the pope's success will be discovered when it opens its mouth again.

If the lion continues roaring with

An Analysis

water cannon and tear gas to put down worker demonstration, lifting martial law or constructing a means for genuine dialogue with the people, then the pope will have succeeded on a mission some had seen as hopeless.

The pope did not speak June 16-23 in the rabble-rousing tones of a frenzied patriot. What he said was set in the context of reconciliation and love. In the pontiff's view, the essential thing is inner freedom, a sense of calm which closeness to God brings into a person's life.

In Warsaw's cathedral, he spoke of the imprisonment of Poland's late primate, Cardinal Stefan Wysinski, calling him a "free man" despite his physical bonds.

THE POPE IS first of all a priest. He wants people, more than anything else, to live in the presence of God, taking their strength from carrying out the divine law and feeling the divine

especially in modern industrialized societies," he said.

In the same talk, he used Cardinal Wysinski's words to remind the government that the right to free

'The people are beaten down. They're afraid because their jobs are on the line, and the circumstances have beaten the fight right out of them'

love. At least two-thirds of nearly every one of the pope's 22 addresses during the week-long trip was devoted to that spiritual dimension.

But external freedom, for the pope, is a critical issue too, and he told the nation's 85 bishops that to lobby toward that goal is an integral part of the Gospel imperative.

Throughout the week, the pope referred continually to the right of the Polish citizen to be free of government restraint. At Katowice, in the heart of the mining region of Silesia, he quoted from his encyclical on human work regarding the importance of trade unions.

"The experience of history teaches that organizations of this type are an indispensable element of social life.

association is an innate one, not something conceded by the state.

Two days before, at Czestochowa, he had spoken about the formation of the Solidarity union, saying that the hearts and consciences of the whole world were touched in 1980 when "the Polish worker stood up for himself with the Gospel in his hand and a prayer on his lips."

AS THEY DID throughout papal events, supporters of Solidarity—the independent union outlawed by the government last October—roared their approval.

On June 17, the second day of his trip, before millions of Poles watching on national television, the pope stood 10 faces from military leader Gen. Wojciech Jaruzelski at Warsaw's

Belvedere Palace and challenged the regime's ruler to respect the 1980 accords which gave workers the right to organize independently of the Communist Party.

The strength of the pope's remarks surprised many Western analysts, who had anticipated the pontiff would treat the situation gingerly, careful not to enkindle a flaming anti-government response.

But the pope's behavior carried little surprise for Poland's priests. A priest who worked in the Cracow chancery when the pope was the archbishop said, "The pope knows Poland, he always speaks his mind, and he always acts the same. If this were an Italian pope coming here, he might never act this way. He might wring his hands anxiously and be afraid of offending his hosts or of saying the wrong thing to the people. But this pope knows the government, he knows himself and he knows the Poles."

Indeed the pope seemed calm and confident throughout the week. On the flight from Rome to Warsaw, when a journalist asked him how he felt returning to Poland, he said simply, "I feel myself."



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THE CRACOW PRIEST said there was no practical danger of the pope's stirring Poles into provocative confrontations with the government.

"The people are beaten down. They're afraid because their jobs are on the line, and the circumstances have beaten the fight right out of them. What they need most of all is a boost," he said.

Poland, as the pope arrived, was in fact quite a grim scene. Streets were silent and people, though unfailingly polite, seldom smiled. A cloud of quiet cynicism hung over the country. One French journalist, who had covered the pope's first trip to his homeland in 1979, said: "People were happy then. They were cheerful, like children. In four years, Poland has grown much older."

In assessing where the papal visit leaves Poland, one question regards its influence on the Western world. The government's admitted intention in allowing the visit was to bolster its image in the West, even to the point where economic sanctions would be lifted.

In a certain sense, the government may have succeeded. That the visit could take place with the calm that it did is a feather in the government's cap. Even though police and militia seemed to be everywhere, their endless caravans clogging the streets, they were generally polite and restrained.

BUT CARDINAL JOHN Krol of Philadelphia, who spent the week traveling with the pope, pointed out that the pontiff asked the government for some specific things such as amnesty for political prisoners and the restoration of workers' rights.

"How is the American government to think that everything is calm in Poland," the cardinal wondered, "if these things are not attended to?"

The visit could have an effect on the immediate political situation.

Jaruzelski, in his welcoming address to the pope, said that "if the situation in the country develops successfully" the remaining martial law restrictions may be lifted "at a not too distant date."

There were some Polish churchmen who felt that even Jaruzelski, who is also the nation's Communist Party chief, might have been moved enough

The supreme effect of the papal visit might be to rekindle that confidence in God's protection...

by the papal visit to hasten the date for lifting the remaining restrictions.

(Reuters reported June 23 that a senior aide to Jaruzelski said martial law may be lifted on July 22, Poland's National Day.)

Alive within the Polish church and the Vatican is the belief that working with Jaruzelski is possible. Supporting that belief were such factors as the government's conceding a meeting between the pope and the popular Solidarity leader Lech Walesa. The Walesa meeting did not suit the purposes of the regime, which wants to convey the impression that Walesa is no longer an important national figure.

Another striking symbol of the government's willingness at least to discuss the current situation was Jaruzelski's 11th-hour flight from Warsaw to Cracow to meet the pope before the papal departure.

THE IMAGE of a Communist leader willing to meet a pope in a castle built for Polish kings was a statement in itself.

A certain gamesmanship marked the week-long papal visit. On June 19, a government spokesman, in an afternoon press conference, strongly criticized the politicization of the visit by demonstrations and asked church officials to put a stop to it.

A few hours later, the pope apparently modified the text of an

address, with the result that the text was not delivered to reporters at the time it was given. In that talk the pope entrusted to Mary all the truths and values which had developed in Poland since the accords of 1980 establishing Solidarity. But he also urged forgiveness, prayed for state authorities, and asked the people to go

home "in pious tranquility."

The state, through the press conference, was trying to use the Western media to broadcast news of the state's concern and thus assure the Soviet government that the Polish government was doing its job. But the pope evidently wanted to let the government know that he had heard its concern and that he shared the government's stated hopes for quiet dialogue.

THAT MAY ALSO have been the Vatican's reason for releasing on June 21, the sixth day of the visit, a communique criticizing the press for politicizing the visit in its reportage. Government sources said the Vatican communique was the turning point in Jaruzelski's favorable decision to go to Cracow for a final dialogue with the pope.

The church seems to be willing to deal with the Jaruzelski government because it thinks Jaruzelski offers Polish citizens more hope than anyone who would replace him if Communist hardliners were to have their way. Accordingly, the pope's theme throughout the week was that citizens, while standing up strongly and uncompromisingly for their rights, should dialogue with Jaruzelski's government to achieve their rights.

But there may be a weakness in this reasoning, and many Polish priests were quick to admit it. When asked whether Jaruzelski is really free to

shape Polish policy, almost to a man they would drop their heads sadly and say, "There is always the Kremlin."

HE MEANT that the real lion lives in the Soviet Union, and Jaruzelski is only a cub.

That is why the pope seemed frequently during the trip to be looking past Warsaw and speaking to Moscow, continually referring to Polish "sovereignty" and the nation's right to self-identity and self-determination.

On the temporal plane, then, there may seem to be no way out. But this is to forget the "miracle factor," a constant element of Polish history.

Poles, 94 percent of whom are Catholics, believe, with a deeply felt faith, that God looks over them. And their history of arising from oppression is convincing. Their Marian devotion hearkens back to a day centuries ago when the Swedish army attacked the shrine of Jasna Gora and were stayed off for five weeks by a hopelessly outnumbered and of monks and noblemen, turning the tide of the war in Poland's favor.

The supreme effect of the papal visit might be to rekindle that confidence in God's protection. Jaruzelski's strategy, as one Polish official explained it, has been to "atomize" the people, to remove their right to assemble so that they cannot reinforce each other's courage.

DURING THE PAPAL trip, one young Polish man was detained by police for 45 minutes because he possessed a picture of the pope with the word "solidarity" lettered in red across the top.

"Who knows what will happen after the pope leaves here," he mused after his release. "The situation in Poland changes every few years anyway."

Then quietly he added with a smile, "Now we can wait it out. The pope has given us back our hope."

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Charity begins at parish

By Ana Rodriguez-Soto
Voice News Editor

Two thousand years ago, Christian charity was an infant who generously shared his food with the hungry next-door neighbor.

Now, he's a grown-up giant, distributing food and myriad other services to thousands around town.

Too often, his old neighbor doesn't recognize the Christian face.

Some people, especially at the parish level, say that's the problem with Catholic charities today: They've lost touch with the parishes that spawned them, becoming more professional but also more secular.

The National Conference of Catholic Charities recognized that problem 12 years ago, and has been trying ever since to re-establish the parish connection, according to Sister Ann McDermott, Parish Social Ministry Specialist with the Catholic Community Services (CCS) in Broward.

"We're trying to go back to our roots and return social ministry to the parish level where it belongs," she said recently, on the eve of a conference on the "Many Shapes of Parish Social Ministry."

The purpose of the day-long event held at St. Clement's Parish in Fort Lauderdale, was to show parishes how they could meet parishioners' needs without necessarily referring them across town to CCS.

"The parish is the place where the action is, where the problems are," explained Father John Gilmartin, director of Parish Social Ministry for the Diocese of Rockville Center, N.Y. and guest speaker at the conference.

Justice ed in parishes

When Archbishop Edward McCarthy denounces racism, what do local parishes do about it?

If the answer is nothing, or not much, that's probably because parishioners lack an education in social justice.

They may be generous with fund drives and canned good appeals, but that doesn't count for much politically, says Msgr. John McMahon, pastor of St. John Fisher Parish in West Palm Beach and Archdiocesan director of the Campaign for Human Development (CHD).

While the bishops speak prophetically on a number of social justice issues, he said, all too often it seems like they're "crying in the desert" because Catholics don't take the time to listen, reflect and act on what their shepherds are saying.

CHD'S TARGET '83 hopes to change that by educating parishioners to the issues in social justice, helping them "make that link between their faith values and justice issues."

The hope is that education will lead to action and an implementation at the local level of what the bishops are calling for nationally.

Another goal is to elicit support for CHD's annual collection, to be held this year on November 20.

CHD was founded in 1970 by the U.S. bishops to work to eliminate the root causes of poverty and social injustice. Since then it has funded more than 1,800 self-help groups and distributed more than \$125 million, becoming the single largest non-government funding group in the nation.

Target '83 staff members will be contacting pastors to arrange programs of justice education.

The Archdiocese is one of only 41 dioceses across the country participating in Target '83. For more information, contact Msgr. McMahon at 842-1224.

In America, he said, Catholic charities grew out of the immigrations of the late 1800s. As parishes welcomed more and more new settlers, the volume of services outgrew the church hall and even the schoolbuilding next door which housed them.

Eventually, "what happened" was the building got larger and larger and further and further down the block until by 1971 it was a whole other agency,"

Father Gilmartin said.

In 1971, the National Conference recognized that more and more it was resembling a "secular" agency.

The group also sensed a "tension among parishes wondering where the results of the bishop's appeal go. They don't see a direct link between themselves and the agency," he said.

Parish Social Ministry is supposed to change all that by establishing a direct partnership between CCS and each parish.

"Every need can really be met in some way at the parish level. No agency can handle everything," said Sister

McDermott.

Begun in the Archdiocese only a little more than one year ago, Parish Social Ministries involves training what she called a "core group of Outreach volunteers" to deal with problems at the local level.

Just as most parishes have one Director of Religious Education coordinating a group of volunteer teachers, each parish in the Outreach program hires one Coordinator, a person who leads the volunteers and keeps in close touch with CCS.

The group, after consultation with other parish organizations, determines what the most pressing parish needs are and becomes responsible for meeting them.

In Coral Springs, St. Andrew's became the first of only two parishes so far to join the CCS partnership. Its Outreach volunteers support the religious education program by visiting the parents of CCD students.

A parish in an area where most residents are elderly might choose to become a clearinghouse for information on Social Security benefits and other services available to senior citizens.

Each parish chooses its own area of concentration, and Sister McDermott stresses that pastors don't have to look upon it as "another" program.

"Really, all parishes have social ministry programs, it's just that they don't call it that," she said.

Evangelizers and Eucharistic ministers can be trained to spot people's needs when they visit and put them in touch with the parish Outreach coordinator.

"It's a philosophy, more than a program," adds Sister McDermott. "Parish Outreach is a way of evangelizing, because evangelization is really living the Good News."

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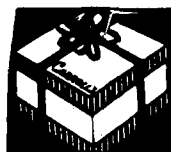
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Prolifers sense attitude change

Continued from page 1

More progress for protecting the rights of the unborn is evident, he believes, because the President of the United States is on record as opposing abortion and a three-member minority of the Supreme Court voted in our favor. Also, both Florida Senators voted for Hatch, he noted.

"This is something to be thankful for."

While pro-lifers felt Hatch did not represent a final defeat and expect to change the thinking of more Senate members before the amendment comes up for debate again. They show less hope for changing the attitudes of the Supreme Court justices who mandated abortion.

"The Hatch decision makes it clear that the Supreme Court is intransigent on this issue... it reinforces the need for a constitutional amendment," said Horkan.

"Justice Lewis Powell's majority opinion begins on a very defensive note... and he re-stated the Stare Decisis, reaffirming Roe vs. Wade," said Fr. Edward Bryce, director of the U.S. Catholic Conference Committee on Pro-Life Activities in Washington, D.C.

"Their intention in 1973 was to decriminalize abortion completely and they have pursued their goals since then... They fight this out in footnotes but they can't avoid the fact that their reasoning is defective."

Other pro-life advocates shared Fr. Bryce's view that the justices had merely compounded their original "error" of the 1973 decision.

Dr. Bart Heffernan, a leading pro-life cardiologist in Ft. Lauderdale, said the "old guard" on the Court had totally passed over new evidence on fetal life presented to them, and concentrated instead on evidence that abortion is safe for a woman.

Human life?

They (the justices) wouldn't even deal with the question of whether or not it was a human life that was being aborted, taking the attitude that the question was already settled and they were not about to change their minds, said Dr. Heffernan.

He calls this attitude of the court the "arrogance of ignorance." "To them, the only relevant facts are those that are relevant to the safety of the mother."

He also questioned the logic of the judges in the Akron case for striking down the provision that second trimester abortions should be performed in hospitals. The justices argued that new medical advancements had made it safe for second trimester abortions to be performed in a clinic setting.

"The abortionists are writing their own report card. I question the safety of a second-trimester abortion in a storefront clinic," said Dr. Heffernan.

"Many of my friends are gynecologists and they won't even perform a D&C (dilatation and curettage, or scraping of the womb) for diagnostic purposes (without a baby present), outside a hospital where anesthesiologists can't be present in case of complications," said the physician.

He claimed that the court's statistics on the safety of abortions performed in the second trimester come from the Center for Disease Control in Atlanta, which acquires statistics from "four or five" clinics across the country.

However, Dr. David Grimes of the Center for Disease Control in Atlanta stated that data on the risk of complications was gathered from 1971 through 1978 on 164,000 legal abortions throughout the United States. The sources were 30 clinics and hospitals from 1971-75 and 13 from 1975-78, he said.

The center purchases the data from clinics and hospitals, under a contract providing specific instructions as to what is required. Investigators from the center also visit various facilities and review charts which document cases with complications. On the 'risk of death' factor, investigations have been under way since 1972, said Dr. Grimes.

At the present time, such investigations have been discontinued.

"Abortion has been very thoroughly studied. And, they know a lot more about it than many diseases," he said.

O'Connor dissents

Pro-lifers felt that a minor victory had been achieved in the 6-3 Akron decision when Justice Sandra Day O'Connor cast a dissenting vote and then openly attacked the position of her colleagues in her minority report. She stated therein that developments in medical technology permitting later and safer abortions were also prolonging the lives of younger and younger infants.

O'Connor also projected that one day fetuses may be viable from the moment of conception and mothers will also be able to have abortions without risk into the ninth month of pregnancy.

This could leave the Supreme Court in the position of "functioning as the

Miami Birthright, "We point with great pride to Justice Sandra Day O'Connor, who upheld the right to life of unborn infants. Her dissenting minority report vindicated President Reagan's trust in her as a Justice. It's great to have (one) friend on the court."

Rebirth of Hatch

Although O'Connor's report was cause for some celebration, Pro-lifers say there will be a long struggle ahead on the legal battlefield and despite the failure of Hatch, they vow to see it through until it becomes law.

Said Fr. Bryce, "As long as there is destruction of human life, the issue won't go away. But we also know that all human life is on an inevitable course eventually the justices with their indoctrinating opinions will go away. But as long as they are still on the bench any statute pro-life advances will be struck down. This should indicate to Catholics where their energies should go. Catholic bishops don't write the laws... Jerry Falwell doesn't write the laws... even Reagan doesn't write the laws... we have to move Congress, this is the reality."

According to Horkan, there are many Catholics and others who would like to see present-day abortion freedom laws changed, and the Hatch Amendment passed.

"... I think one has to ask himself the practical question-it has taken ten years before we got the amendment before the Senate. Shouldn't our efforts now go into passing that and on to other legislation?"

Up to the people

"The pro-life movement has been sitting on the bench, like kids at a baseball game. Now the first time a constitutional amendment came up we had to play ball. If we didn't play, we'd miss the game," said Fr. Bryce.

"We can't get any further to the bottom of the barrel... as many as 1.5 million unborn babies are killed every year. This condition has prevailed for ten years. And there are many ideal solutions which have never gotten beyond the first stage or congressional committee."

It's up to the American people continued Fr. Bryce, "to assert the truth and their responsibility to protect the unborn... if they don't they'll fail to be the same people who rallied for the Declaration of Independence, for equal protection... we will lose our basic sense of fairness."

From a moral standpoint, he continued, "if we don't protect all of human life we end up protecting none of it."

Both Horkan and Dr. Heffernan say

'Historic debate' a victory

Continued from page 1

after the vote.

"Much has been accomplished here from a pro-life standpoint," he added.

Sen. Bob Packwood (R-Ore.), who led opposition to the amendment, agreed in a separate news conference that a vote on a constitutional amendment was "important." But he said he hoped the vote would remove the abortion issue from the Senate agenda for the remainder of the 98th Congress and beyond.

The amendment, co-sponsored by Hatch and Sen. Thomas Eagleton (D-Mo.), would have declared that "a right to abortion is not secured by this

Constitution."

The 49 votes in favor of the amendment left it 18 short of the two-thirds vote necessary for passage of a constitutional amendment in Congress.

The vote came after about 10 hours of debate spread over two days. About 20 senators took the Senate floor during the debate to speak in favor of the amendment, while about 10 spoke against it.

Even before the vote Hatch said that the amendment did not have the two-thirds vote needed for passage. He told another news conference an hour before the debate began June 27 that "what is important is that the debate

take place."

The director of the U.S. bishops' Office of Pro-Life Activities, Father Edward Bryce, said in a statement issued after the vote that while the outcome of the debate was disappointing in the short run, "the fact that the Senate has finally begun to address this issue head-on marks a distinct step forward in the process of reversing the abortion decisions."

The debate displayed not only the national split over abortion policy since the 1973 Supreme Court decisions but also the split within the pro-life movement itself over legislative tactics.

nation's ex-officio medical board with powers to approve or disapprove medical and operative practices and standards."

She believes that doctors, not supreme Court justices, should have the authority to determine when abortions should be performed.

Dr. Heffernan agrees.

"This is not a matter for the courts to handle," he said.

He felt O'Connor's position helps because "she focuses on the reality of the problem."

However, he wishes she had gone further with her comments and brought up the rights of the fetus as a person. He said she concentrated instead on viability.

"The chink in their armor is recognition of the baby in any way... Once they see the baby as viable, they recognize that it has some rights."

"Viability is a poor standard... a child born at nine months is not viable unless you care for it," and the same principle must be applied in the womb, he said.

Horkan said that no one had expected such a supportive response from O'Connor.

Fr. Bryce was also uplifted by O'Connor's critical report.

"She did an excellent lawyer's job of evaluating the case before her." In contrast, "her peers acted in a way which Justice White would have called 'raw justice,' said the priest.

Said Mrs. Marie Palmer, founder of

"There is a much lesser degree of support for the Supreme Court rulings than anyone suspects. We have the most extreme abortion laws in the world. Florida is a perfect example. They struck down a bill which would require parental consent prior to teenage abortions. They struck down another bill which would require spouses to be notified of a wife's desire for an abortion, and a third bill which would require health and sanitation regulation of abortion clinics."

"We got off on the wrong foot with the 1973 ruling and we've been running in the wrong direction ever since," said Horkan.

Opposes Hatch

Dr. Heffernan also supports the strategy of a constitutional amendment, but does not favor Hatch.

"Hatch doesn't do anything for the baby. If it ever passes Pro-lifers will have to fight tooth and nail to get 38 states to ratify it and then we'll still have to go and fight in every state legislature, so they in turn won't allow abortion."

"We can't have people's rights contingent on where they live in the country," he said.

Fr. Bryce counters with the argument that "everyone can recognize the deficiencies in a formula. People who are opposed to the amendment think in terms of statutory laws which must touch every base."

that Catholics could be doing more to change pro-abortion attitudes which they believe have seeped into the public consciousness over the past decade.

One problem in getting people to change their minds and work toward new laws has been the lack of unity in the pro-life movement, said Horkan.

But on the other hand, their diversity is also a hidden strength, he added, because "with one monolithic group you can't cover all the bases."

Dr. Heffernan accused pro-life Catholics for the lack of strength on the political scene.

"If the Catholic Church would just get behind it (pro-life movement) we could do it tomorrow."

He challenged clergy to become "activists," and said in his opinion, "priests at the parish level hardly ever talk about abortion, nor do bishops—Catholic power is immense, but their political knowledge on this issue is minuscule."

"That's why pro-lifers don't win in Congress. Everyone knows that the Catholic Church is politically a paper tiger," said Dr. Heffernan.

In Washington, Randy Raider from Senator Orrin Hatch's subcommittee counsel, was more optimistic about the political clout of Catholics.

"It took 50 congressional debates before women's suffrage was secured with the 19th Amendment."

"Although we didn't win this time, we'll come back again and again."

Local

Scouts get, give awards

Nearly 300 boy and girl Scouts from parishes throughout the Archdiocese of Miami were honored June 5 for their service to church and community.

The Archdiocesan Catholic Committee on Scouting also presented achievement awards to four women and one man, and made Archbishop Edward A. McCarthy the first local recipient of the Bronze Pelican, the highest national Catholic Scouting award.

The 291 Cub Scouts, Boy Scouts, Brownies, Junior Girl Scouts and Senior Girl Scouts, along with their families, filled Immaculate Conception Church in Hialeah, host for the concelebrated Mass and 15th annual award ceremony.

THIS YEAR, the St. George Award was given to Brother Aiden Francis, a Marist religious who has taught school for 39 years. Now teaching religious education at St. Bendan parish, Miami, Brother Francis has led the Catholic Scouts on countless days of recollection, always delighting them with his "gift of storytelling," according to Alice Magill. Her husband, Charles, is chairman of the Archdiocese's Catholic Committee on Scouting.

The St. Anne Award went to Jeanne Delong, a member of St. Bernadette's parish in Hollywood who has been involved in Girl Scouting for 15 years, in addition to serving as religious education teacher at her former parish, nativity.

Also receiving the St. Anne Award were: Beth Duvigneaud from St. Vincent Ferre in Delray Beach; Kathleen Schneider from St. Luke in Lake Worth; and Maria Welsh from St. Mark's in Boynton Beach.

Thirteen high school age Girl Scouts earned the Marian award, which requires completion of a one-year project and long-term service to the church and community, in addition to obtaining the Gold award, the highest award in Girl Scouting.

The Boy Scouts' counterpart to the Marian award, called Pope Pius XII, also requires a one-year project which includes Bible study and study of the dignity of man, the history of the

Church and the life of Pope Pius XII. A pre-requisite for this award is having earned the Eagle, the pinnacle of Boy Scouting.

OTHER AWARDS presented included:

●Parvuli Die, for Cub Scouts completing a three-month project;

●At Altari Dei, for Boy Scouts completing a six-month project;

●Mother Mary, for Brownies completing a three-month project;

●I Live My Faith, for junior Girl Scouts in fourth, fifth or sixth grades completing a six-month project; and

●Queen of the Rosary, for junior Girl Scouts in fifth or sixth grades completing a three-to-six month project.

During the ceremony, a Ciborium was blessed by Archbishop McCarthy in the name of Fred Priebis, a former Voice employee and a founder of the Archdiocese's Catholic Committee on Scouting 15 years ago. His widow, Dolores Priebis, also an Archdiocesan employee, and their son, were present for the ceremony.

The Ciborium will be used at St. Patrick Church, Miami Beach, where Father James Murphy, former chaplain of Scouts in the Archdiocese, is now pastor. The current chaplain is Father Joseph Cinesi, associate pastor at Immaculate Conception.

Scout troops will re-present the awards to their members at Masses and ceremonies in their individual parishes.

Father of Fr. Nickse

A Mass of Christian Burial was celebrated June 21 for Dr. Jose Carlos Nickse in St. Brendan Church where his priest-son is pastor.

Father Jose P. Nickse, director of the Archdiocesan Radio and Television Center, was the principal celebrant of the Mass for his father, who June 18, died at the age of 69 after a short illness in a local hospital.

About 50 priests were concelebrants of the Mass at which Archbishop Edward A. McCarthy presided and gave the final blessing. Auxiliary Bishops Agustin Roman and John J. Nevins also participated.

Burial was in Flagler Memorial Park.

Father John Vrana

On 24 June 1983 Father John Vrana, O.S.A., died. For over ten years he served in the Florida parishes.

In 1962 he became the founding pastor of the new parish of Resurrection of Our Lord in Dania, Florida, and was named prior and pastor there. He also assisted in the design and erection of the first buildings of Biscayne College, Miami, Florida.

National proliferers to meet in Orlando

This year for the first time the annual National Right to Life Convention will be held in the South, bringing thousands of pro-life activists from all over the country to Orlando on July 7-9.

The three day event will focus on a variety of issues, ranging from Feeding the Hungry and Poverty to Abortion Alternatives and Lobbying.

Featuring pro-life leaders from the 700 Club's Dr. Pat Robertson to Congressman Henry Hyde, the convention will review progress of this growing movement since the 1973 Supreme Court ruling legalizing abortion. The annual meet brings together both leaders and grass roots volunteers specializing in several aspects of what has been called "the civil rights movement of the eighties"—among them medical, educational, political, religious, legal, and counseling.

The theme of NRLC '83 is "Launching a World of Promise for Life," a reference both to recent gains made by the multi-faceted drive to protect all human life from conception until natural death, and the renewed prospects for passage of a Human Life Amendment to the U.S. Constitution. Two congressional leaders, Rep. Henry Hyde (Ill.) and Rep. Chris Smith (N.J.) will address the gathering. Hyde is the

architect of the Hyde Amendment to restrict the use of tax dollars for abortion, and Smith is a right to life leader turned politician who was elected with strong pro-life support. Both are members of the Congressional Pro-Life Caucus.

The three-day event, to be held at the Sheraton Twin Towers Hotel near the intersection of the Florida Turnpike and Interstate 4, will address the many sub-issues within right to life at the workshops. Among these are found titles like "Alternatives: Decision Making," "Death with Dignity," "Grass Roots Organization," "Child Abuse," "Pro-Life Advertising," "Non-Violent Direct Action," "Handicapped Persons," "Pro-Life Feminists" and many more.

The National Right to Life Convention was timed this summer to follow the fourth of July weekend, enabling many families to include it in their vacation plans. In addition to the workshops, several special events are planned, including Friday evening entertainment, and a Saturday Prayer Breakfast, Rally and Banquet. Archbishop Edward McCarthy will officiate at the banquet.

For more information write to NRLC '83, 4526 Alrix Drive, Orlando, FL 32809.

OFFICIAL

Archdiocese of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Rev. Rafael Pedrosa - to Spiritual Director of LaSalle High School, with residence at St. Kieran Rectory, both in Miami, effective June 15, 1983

Upon nomination by their Superiors:

The Rev. Peter V.C. Tran, C.S.S.R. - to Associate Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective June 13, 1983.

The Rev. Patrick Mangan, O.M.I. - to Pastor, Mary Immaculate Church, West Palm Beach, effective September 1, 1983.

The Rev. Daniel Crahen, O.M.I. - to Associate Pastor, St. Stephen Church, Miramar, effective September 1, 1983.

The Rev. Michael Gigante, O.M.I. - to Associate Pastor, St. George Church, Fort Lauderdale, effective September 1, 1983.

The Rev. Henry Lemoncelli, O.M.I. - to Associate Pastor, St. Monica Church, Opa Locka, effective

September 1, 1983.

The Rev. Francis Bagan, O.M.I. - to Associate Pastor, St. Monica Church, Opa Locka, effective September 1, 1983.

The Rev. John Morrissey, O.M.I. to Chaplain, Cardinal Newman High School, West Palm Beach, effective September 1, 1983.

The Rev. Christopher Petrosky, T.O.R. - to Associate Pastor, Annunciation Church, West Hollywood, effective June 22, 1983.

The Rev. David Symes, C.M. - to Pastor, St. Vincent de Paul Church, Miami, effective August 1, 1983.

THE REV. ANDRES COUCELO is being transferred to associate pastor, St. Hugh Church, Coconut Grove, effective June 15 (not to St. Clare Church as indicated in the June 3 Voice).

THE REV. PETER VAN NGUYEN, to associate Pastor, St. Thomas More Church, effective June 30 (correcting previous listing as Paul Van Nguyen).

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Immigration woes

Catholics can't agree on solutions—neither can anyone else

By Ana Rodriguez-Soto
Voice News Editor

A tangled web with indigent farmworkers, powerful growers, election-minded politicians and well-intentioned Catholics struggling in the middle, no one able to unravel it—that's an accurate portrait of the immigration issue today.

Images of shrimper boats packed with Cubans arriving at Key West in 1980 haunt proponents of immigration reform who demand that this country "control" its borders.

Visions just as frightening of dead Haitians washing up on South Florida beaches and "rented slaves" cutting sugar cane in Belle Glade fields move Hispanics, religious and civil rights activists to block any attempt at controlling the borders by denying human rights to desperate people.

Helping to blur an extremely fine line between the rights of the immigrants and the rights of those already in this country are special interest groups with powerful lobbies and politicians quick to appeal to constituents' fears.

The Simpson-Mazzoli Immigration Control and Reform Act, passed in the Senate and scheduled to be debated in the House sometime this month, is a case in point.

Father Frank O'Laughlin, pastor of Holy Cross Parish in Indiantown, calls the bill "a very bad package (which) simply will not work."

Immigration reform is needed, he argues, but a good law cannot be written when a nation is fixated on keeping foreigners out.

Good for country

"There's a misconception which is that immigrants represent some kind of a drain on the country's resources when, in fact, what immigrants represent is energy that produces wealth for the country.

"The truth for Florida," Father O'Laughlin adds, "is that our biggest industry, our biggest employer (agriculture) generates huge profits off the labor of immigrants, legal and illegal."

He and others working to keep Simpson-Mazzoli from passing this month object strenuously to a number of provisions in the act, especially:

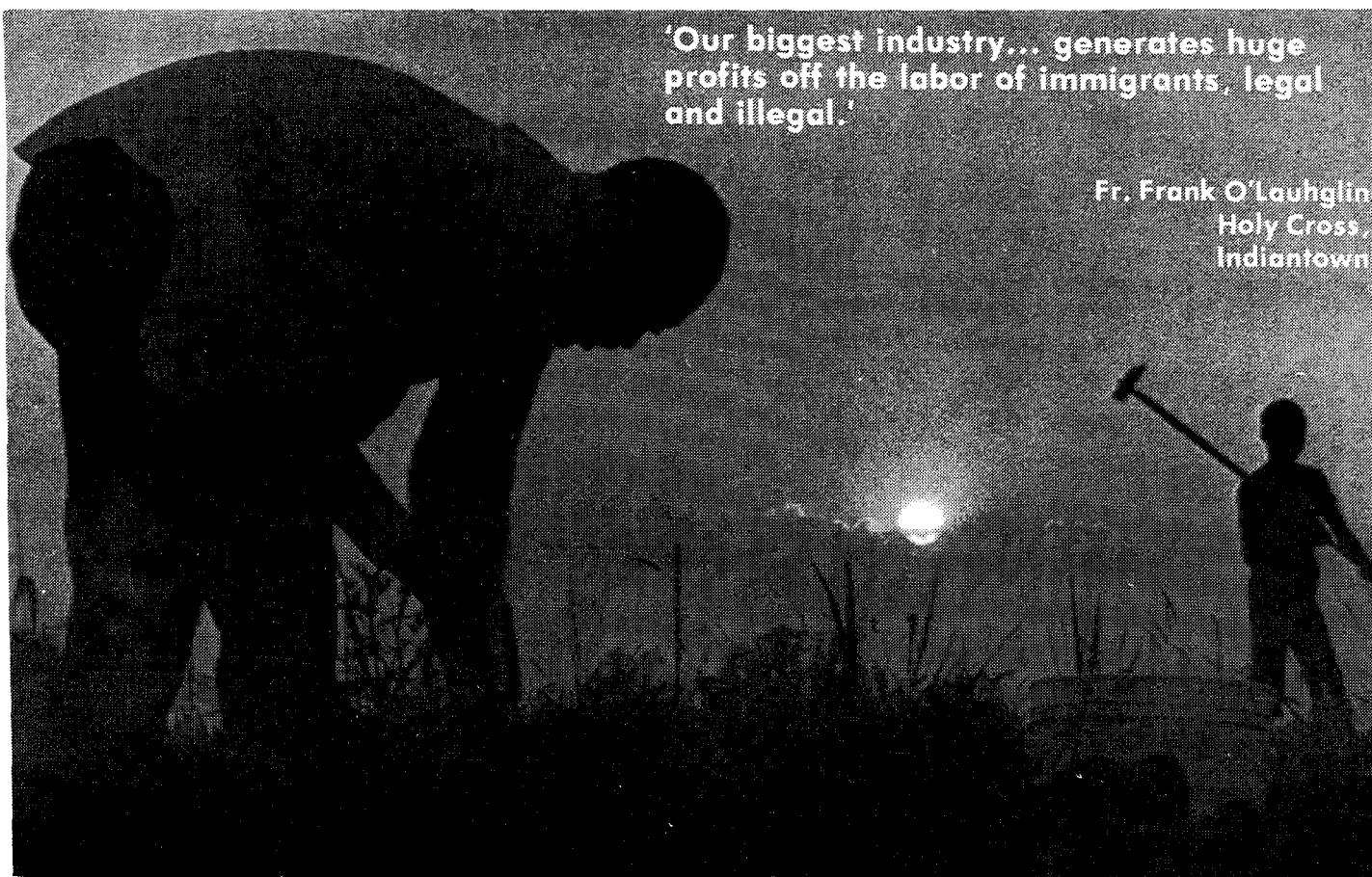
- Its expansion of the H2 or "guestworker" program, which annually brings in about 23,000 foreigners to work in U.S. agriculture. (A number of them are Jamaicans who work the sugar cane fields in and around Belle Glade).

- Its reliance on employer sanctions to stem the tides of future immigration.

- Its less-than-generous legalization program for the undocumented already here. (Estimates are that very few of the between three to six million people reportedly affected will apply for legalization and many of these might not qualify due to the nearly 30 exclusions in the bill).

Even supporters of Simpson-Mazzoli, foremost among them Father Theodore Hesburgh, president of the University of Notre Dame and chairman of the presidential commission whose recommendations form the backbone of the bill, admit it is flawed.

But he says it is a question of passing a "not as bad as it could be" bill now and fixing it later or waiting for that elusive, perfect immigration law and leaving millions of undocumented in limbo for who-knows-how-many more



'Our biggest industry... generates huge profits off the labor of immigrants, legal and illegal.'

Fr. Frank O'Laughlin
Holy Cross,
Indiantown

years.

Officially, the Catholic Church has taken no position. Last year, it seemed to agree with Father Hesburgh and expressed "conditional support" for Simpson-Mazzoli. But Hispanics protested vigorously, wanting no part of employer sanctions and a clear condemnation of any increase in the H2 program.

The USCC has taken no position this year, merely outlining six principles which it wished to see present in any immigration reform package. This time, employer sanctions were not endorsed.

Growers lobbied

What makes hammering out a comprehensive immigration law so difficult and controversial?

Special interests, for one thing.

"The immigration bill became a labor bill because the people who employ the undocumented workers turned around and said they wouldn't allow a law to pass that legalized their 'desperate' workers," Father O'Laughlin contends. "Legalize these people, and they become upwardly mobile."

Increasing the H2 program guarantees the growers "a permanent underclass of readily exploitable workers."

The USCC categorically opposes such a "massive, institutionalized" program, as does Father Hesburgh, who admits grower pressure was felt in Congress.

But he hopes the H2 provision will be lost if Simpson-Mazzoli is passed by the House and goes to a Senate-House conference committee.

That doesn't satisfy Father O'Laughlin, who has seen firsthand the effects of H2 programs on both foreign workers and the rural community in Belle Glade.

Foreign workers in the sugar-cane industry there are "temporary slaves," picked for their youth and physical build to work long hours at backbreaking labor without the benefit of fair wages, humane treatment, decent living conditions or the right to claim unemployment and workmen's compensation, he says.

If they protest, or even are injured, they are deported, a situation which

makes their powerlessness nearly total and suits their employers just fine.

"What's the morality of establishing a permanent sub-class of workers who have no rights?" he asks of Simpson-Mazzoli. "The only other country that we know that does it is South Africa."

Sanctions don't work

Another problem with Simpson-Mazzoli, in Father O'Laughlin's view, is that it fails to address the root causes of immigration into the United States.

In relying on employer sanctions, or fines for those who hire the undocumented, it fails to recognize that "the workers are here because they're wanted here."

Sanctions would cost "billions of dollars" to enforce and still fail miserably, as has happened in Europe and in several states, among them Florida, where not one employer has ever been charged or fined for hiring an undocumented worker, although the law has been on the books several years.

The best way to discourage immigration is to enforce the labor laws, taking the profit out of hiring the undocumented, he says.

Father Hesburgh disagrees.

"We've got all those laws and we still have 6.5 million illegals. (Employer sanctions) are the only way it'll work."

Restricted legalization

Helping those millions to "come out of the shadows," in Father Hesburgh's words, is the purpose of Simpson-Mazzoli. But the price of bargaining for their rights is making sure that immigration history does not repeat itself.

Sanctions and the generally-despised worker ID card which makes them effective are the price of legalization, he says.

But even here, Simpson-Mazzoli falls short of what advocates for the undocumented want.

The Senate version of Simpson-Mazzoli, passed May 18, grants permanent resident status to those who arrived before January 1, 1977 and temporary resident status to those here before January 1, 1980. Special provision is made for Cubans and Haitians who arrived after that date.

The House version, scheduled for debate around the third week in July, grants permanent residency to anyone living in this country before January 1, 1982, but prohibits these people from receiving any federal assistance for five years.

Both bills also contain almost 30 exclusions which the Immigration and Naturalization Service can invoke in denying legal status to applicants.

The result is far less than the "inclusive... generous... easy" legalization program Father Hesburgh and his committee recommended.

And he agrees with critics that most of those eligible will not apply, fearing that they and their families will be deported once the INS knows their names and addresses.

Not that bad?

So what's good about a bargained-down Immigration Reform and Control Act?

"So far, it's not as bad as it could be," Father Hesburgh says. Those who want legalization for the undocumented must realize it won't happen "unless we get some kind of laws which are going to bring (illegal immigration) under control."

Father O'Laughlin sees it differently.

The bill's staunchest congressional supporters, he points out, tout it as a way of keeping foreigners from taking away American jobs. But one of the act's key passages will increase the number of foreigners specifically brought in to work in the United States.

That shows a failure to grasp the complexity of the problem, at best, and sheer, self-interested duplicity at worst. It certainly is not the way to go about immigration reform.

"Nobody's saying 'open borders.' You have to balance one set of human rights against another. But that fine balancing act is not helped when people start becoming xenophobic about the thing."

True legalization, he adds, and the better working conditions which result are good for everyone.

"How many more cars is Detroit going to sell to well-paid sugar workers? The fact that these people are picking oranges is making work in Detroit."

God only knows how many

They give aid, comfort, from stores to h

By Prentice Browning
Voice Staff Writer

"The elephants are okay. It's the gnats that you choke on."

In the living room of her small one-bedroom apartment a handicapped woman in her early 50s gives this description of poverty. She and her husband also handicapped are able to pay the rent, "the elephant" but find there is no money for smaller but also basic necessities such as laundry and gas.

They are speaking to Nick Costea, the district president for St. Vincent de Paul Society in Central Broward Coun-

ty, on one of the several visits to poverty stricken individuals and families he makes every week.

As the afternoon fades into evening similar visits are being made in 82 parish conferences in the six St. Vincent de Paul districts in the Archdiocese.

You won't hear about them. They are strictly confidential. As they quietly pursue what they believe to be their Christian duty only the St. Vincent de Paul Society members know how many thousands of people they help in their mission of obtaining emergency aid for the poor.

The handicapped couple is typical of the people Costea and other volunteers see. They are both devout Catholics, though religion is not a criteria for aid, and have family members who could help them but don't, something Costea often hears.

Listening to them speak about the circumstances that brought them to their financial impasse you can't help but think that it could happen to anyone.

Not long after celebrating a "life begins at 40" birthday party the wife was stricken with a crippling disease. Her husband is partially blind, deaf, has only one lung and is unable to walk

St. Vincent de Paul's 150th year

without the use of a cane. Incredibly, they are receiving no disability payments.

The couple drove from South Carolina, praying all the while that their 20-year-old car would hold up, to live with their son and daughter-in-law in Broward county. Although their son has a high paying job he was unwilling to share even a small amount with them, they tell Costea.

Unable to work they turned to their parish for help which in turn contacted St. Vincent de Paul.

Before he left, Costea led them in a prayer that their children would remember their obligations to their parents. More tangibly the district president gave them \$15 in food vouchers and a promise to talk to the federal agency that is denying them payments.

Never cop out

These are only two of the many ways that the charitable society is able to offer assistance. Unlike federal and state agencies and most private organizations, St. Vincent de Paul never says "that's not my department."

THEY ARE THERE for the people who fall between the cracks in our highly specialized, bureaucratic society, for the people who have needs that cannot wait until government red tape is straightened out or until the first paycheck of a new job arrives.

St. Vincent de Paul which is celebrating the 150th anniversary year of its founding, is more in demand now, perhaps, than at any time since the Depression, serving as the final "safety net" for many unemployed and bankrupt.

Started by student

The society was started in Paris in 1833 by a small group of Catholic college students led by the 20-year-old Frederic Ozanam. The organization, which was founded to provide aid to a few poor persons in Paris, quickly spread through Europe and the United States.

The international Catholic organization consists of volunteers organized on a parish level divided into districts that often correspond to counties.

Probably the most visible and well known aspect of St. Vincent de Paul are the thrift stores where customers can purchase furniture and clothes at

'Project' to fight hunger

Continued from page 1

"WE EXPECT to almost double the amount of conferences (by existing conferences helping to support new conferences)," Simmons said.

Currently St. Vincent de Paul conferences are in 1800 of 4,000 parishes nationwide but according to Simmons many do not exist in areas where they are most needed such as in the inner cities or in remote rural areas.

Several St. Vincent de Paul officials attending the conference were also concerned about the high rate of unemployment and how the society should react.

Jim Mosby, Chairman of the South Central Region, said "people are losing their jobs in the North and they're just flying to the South. We're calling those people the 'new poor' because they've never asked for help before. They never had to."

"PEOPLE IN the past who worked on a day-to day basis now can't find jobs," said Sharon Du Charme, Southeast Regional Chairperson of the Society.

In the Southeastern region Simmons sees "parochialism" as the biggest problem.

"People stay within their own parish... We really need to get local conferences to look beyond that to help them (new conferences) get started."

With the increased activity of St. Vincent de Paul a less parochial attitude is also needed to replace the Society's traditional shunning of publicity said Jim Lumbra, a young store manager from Orlando, at a workshop.

IT WAS believed in the past that people would gossip if a St. Vincent de Paul worker was seen entering someone's home, so Vincentians worked in secrecy, many dying without their closest friends or even family members aware of their volunteer duties.

In today's larger and more impersonal cities the lay organization faces an opposite problem of making people familiar with the vast array of resources they provide.



Msgr. John Donnelly, Archdiocesan moderator of the St. Vincent de Paul Society, led a mini-retreat during the regional meeting. Here he chats with a Vincentian couple. (Voice photo by Ana Rodriguez-Soto).

Lumbra, speaking on "Sharing Our Ministry" said that the public does not have "the whole picture" of the Catholic volunteer organization.

"WE NEED to come out of the closet," he said. "We need to share this secretive society."

There are many non-Catholic organizations who, though newer, are active in many of the same areas as St. Vincent de Paul, he said, and therefore it is necessary that the society become more visible.

To this end he suggested getting young people, even children, involved in some aspects of St. Vincent de Paul work.

Lumbra suggested closer relationships with pastors, setting up booths at parish festivals, and presenting regular reports to the congregations.



John R. Simmons

He also emphasized the need because of increasing migration of poor from the North, for an increase in St. Vincent de Paul parish conferences and a new infusion of members who could be the basis for a next generation of Vincentians.

But along with these new ideas St. Vincent officials emphasize the need to maintain the traditional aspect of spirituality.

Unlike any government funded organization the Society does not keep detailed statistics on the number of people they help. They look upon themselves as Christians giving of themselves as much emotionally and spiritually as materially.

Although the organization in 1981 provided \$48 million in services, Simmons goes as far to call the physical aid "insignificant." "It's the person to person contact that is of the prime importance," he says.

During the mini-retreat Msgr. John Donnelly, the organization's moderator in the Miami Archdiocese, emphasized the spiritual aspects of St. Vincent de Paul.

"WE NEED spirituality in the Vincentian," he said, "because it's very possible to get taken up in the material concepts of the work... to the exclusion of the spiritual."

Spirituality, he said, enables Vincentians to bring compassion and a real sense of charity to their good works "rather than always looking at things supposedly realistically."

In fact spirituality is something that the Vincentian can't do without.

"It's the spiritual individual who will have the most success," he said.



people they've helped here

ome visits to money

low prices.

The stores were started because many people wanted to donate furniture to the organization and the society needed a place to store them, says Palm Beach district president Fran Geary.

The first store in Palm Beach was in operation 20 years ago and now in Palm Beach alone they sell over \$1,000 a month in clothing.

Geary who manages 3 stores says that the society early realized that people appreciated the furniture more if they paid a small price for it. Now, although some of the stores are barely able to break even, many are making a profit for their districts.

Stores not all

The thrift stores, although sometimes large operations taking up several floors, are only the tip of the iceberg of the work of this charitable organization.

Many people in the past were not too aware of the extent of their direct aid to the poor because the society was something of an unseen organization. Members kept their affiliation a secret, otherwise in small-town America people would suspect that a family was receiving charity if they were visited by a known volunteer. Today, cities are larger and more anonymous and there is no longer as much stigma in receiving charity.

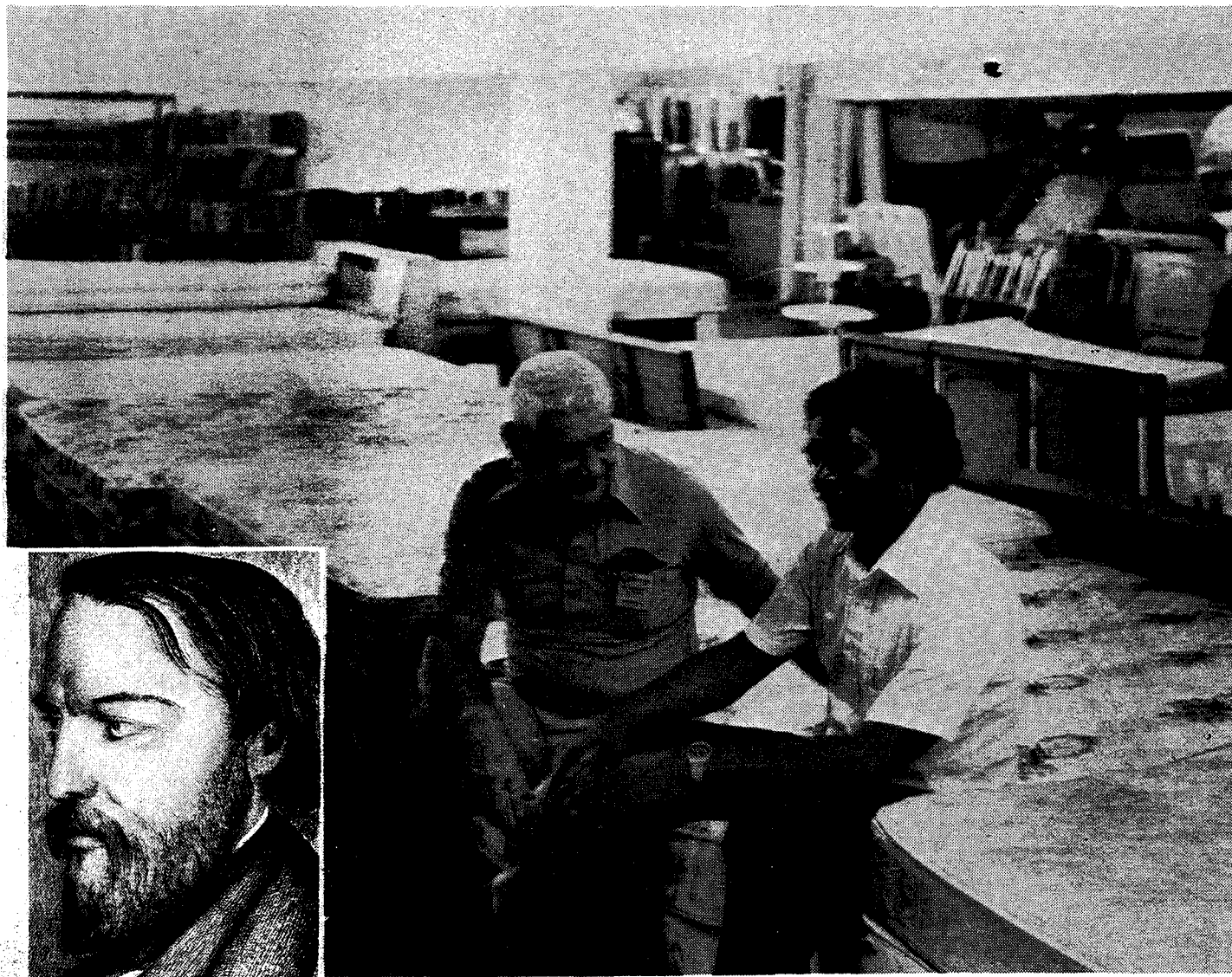
Many people may still not be aware however, that when they drop money into the poor box at church they are contributing to St. Vincent de Paul. The poor box contributions and donations by benefactors are still the organization's primary source of income.

Being a strictly volunteer organization (except for thrift store managers) everything they earn goes to the poor. In Dade county alone in the 1981-82 fiscal year \$166,678 was spent in assistance. This aid takes the form of food vouchers, payment of utilities, partial or full payment on rent, school tuition and any other financial area that is necessary to the person or family.

Prison visits

They also help out in less material ways, making thousands of prison visits every year, giving out spiritual materials and befriending inmates. Other St. Vincent de Paul workers often visit the sick in hospitals. In Broward county last year members averaged 200 hours of volunteer service.

The society is also involved in many special projects. In Miami they support a senior center at Gesu Church downtown where senior citizens are offered activities, religious services, and hot meals, paying what they can afford.



Central Broward District President Nick Costea (left) chats with Alvin Collier, manager of one of the largest St. Vincent de Paul thrift stores in the area, on West Broward Boulevard in Fort Lauderdale. Inset, Frederic Ozanam, founder of the Vincentians. (Voice photo by Prentice Browning).

In Hollywood, a convent that was converted into a residence for the elderly is celebrating its second anniversary.

In Palm Beach St. Vincent de Paul workers recently delivered 15 truck loads of furniture to a migrant housing project in Indiantown. The Naples district initiated a "Meals on Wheels" program for the elderly.

The society also aids newly released prisoners, paying for bus tickets back to their home town. In Broward County which has been broken up into several districts the organization is looking into supporting a halfway house.

Personal contact

Though the financial contributions of the society are as diverse as human needs, Geary says, "the key to our success is the individual, personal contact."

"It's a thrill" to be able to directly help people, says Geary.

"Anytime you go (on a visit) it hits home. You see children sleeping on the floor."

Most of the people the volunteer organization sees "have gone the whole route" in terms of seeking aid before they contact them.

One reason direct visits are so important is that a family may contact them about a specific problem and during the visit it is found that they also need help in other areas.

Sometimes the reverse is true, however, and the society is the victim of persons who exaggerate their problems or perpetrate an outright con.

Priests in their compassion are occasionally targets of these frauds. "We can be more inquisitive (than a priest)," Geary says.

Can be tough

Having access to the amount they receive from other service organizations and knowing from experience what it takes to make ends meet they are more comfortable in confronting such people. "I say 'I have eight kids, don't tell me you can't afford that,'" says Geary. "It's very difficult for religious to do that."

"Transients are a problem," says Costea. They will sometimes stop at several different churches where they receive food vouchers. When conferences get together at a district meeting they sometimes find that they helped the same person.

Partly for this reason, Costea says, St. Vincent de Paul workers often make visits in pairs. A person visited

by two people is less likely to distort the facts or make up a false version of the visit later, he says.

But volunteers hasten to add that most of the people they help are not vagrants but everyday parishioners who have fallen on hard times.

Fred Harnett, the president of the Miami district, recalls a recent contact with a successful, well-known Coral Gables businessman who had had financial reverses. The society was able to work with him and save his house from foreclosure. The last time he saw the man at church, says Harnett, he was dropping a \$20 bill into the poor box.

Never forgot

Harnett has been working with St. Vincent de Paul society since the Depression days, becoming interested in helping the poor, he says, after he tried unsuccessfully to cash a check in college. "I hit that sidewalk in the city and it looked totally different. I never, never forgot."

He will still hear from people he helped back in those days, including a mother who sends a card every year and whose two sons are now captains in the Navy.

The history of the society is long, but volunteers say they are currently doing "ten times more" work than they did even 15 years ago.

Harnett sees their work as basic Christianity in action, a sort of modern good samaritan parable.

"This is evangelization. This is the heart of evangelization," he says, recalling how Ozanam was taunted 150 years ago by a group of socialists to "show us your works."

Asked about his biggest personal reward in doing volunteer work for the society, Harnett reflected over his 50 years of experience.

"I never thought about it in terms of personal rewards. It's just unthinkable to stop."



Matter of Opinion

Abortion: change, but more to go

Recent events in the abortion struggle show that some things have changed and some have not.

The Supreme Court's striking down of laws in Ohio restricting abortion somewhat is an area where not much has changed. It should not be too surprising that the court put down laws requiring a 24-hour waiting period or

EDITORIAL

requiring abortions be performed in a hospital after the first trimester. As long as the court upholds the right of a woman to have an abortion in the first place, based on a right to privacy and without any concern for the life in the womb, then laws such as the Akron ones will be viewed as interfering with the rights the court has already granted, if not down right harassment of them. Since the court has not changed its mind about abortion itself, it is not going to allow laws encroaching on its earlier rulings. That has not changed.

What has changed is that one of the new justices, Sandra Day O'Connor has raised, in her dissenting opinion, embarrassing questions about the court's flawed reasoning in the area of viability. The court, you recall, said the state didn't have any legal grounds for interest in abortion until the fetus became "viable," able to survive outside the womb, which occurs at the third trimester. The absurdity is, of course, that no baby can survive at any stage, one month or one year, without virtual round-the-clock care. But Justice

O'Connor pointed out that viability—the court's own standard—had changed greatly and should be reconsidered.

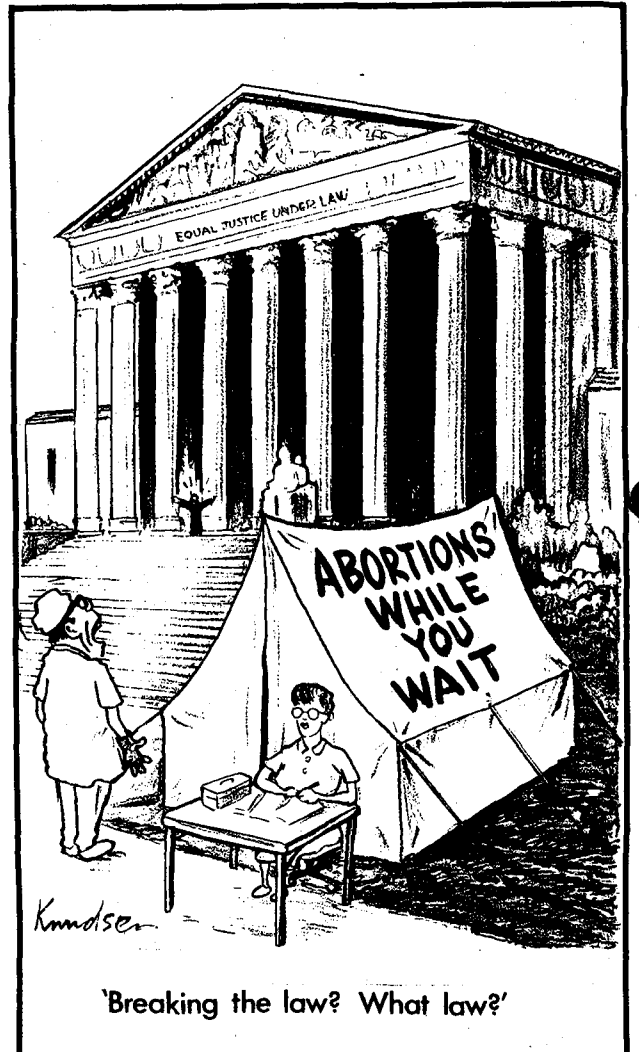
But the majority of the court simply brushed that aside stating that a woman can have an abortion if she wants one and that's that. Viability, as it turns out isn't really all that important anyway since it was arbitrary to begin with.

Meanwhile, in Congress the Hatch Amendment, which would have taken abortion out of the court's absolute control and given it to the lawmakers to regulate did not pass but got just about an even fifty-fifty vote plus the exposure of a full Senate floor debate. This is a major change because a floor debate at least acknowledges that there is an issue worthy of discussion. A few years ago this was not the case.

Even the secular media have changed, if not their sentiments, at least their treatment of the issue. Now at least the media will bother to get a smattering of comments from pro-lifers. Major magazines have run articles and photos on development of life in the womb.

The point is that, yes there has been some change.

Whether this increasing awareness of the abortion issue has peaked out or will continue to grow with continued discussion, is difficult to predict. There has been an increased sensitivity to the abortion issue, but this also is still a me-first society awash in materialism. The Congress and even



the courts to a great degree reflect the general attitudes and values of society.

That, then, is where the most change must come. In ourselves and in society. We who are supposed to be believers in the value of life because it has a spiritual dimension must convey that to others. We must educate others to the beauty and facts of fetal life (not shout about "murder"). We must show loving concern for those who disagree with us, and we must continue to show that we do care about those who have truly difficult pregnancies. Christian values must be included in the struggle itself.

The rest is in the hands of time and Providence.

Letters to the Editor

Thanks for helping feed the poor

To the Editor:

I especially wish to address this letter to the readers, my co-ministers in Food For The Poor—those of you who have reached out and given something of yourself to the poor of Jamaica and Haiti. Since its beginnings in March 1981 God has blessed our efforts, hopes and vision. We have each responded in our own way to God's Call to realize that we are privileged to be citizens of a world and not only of a country.

Through your prayers, and through your gifts of money, food, clothes, toys, books, bibles, hospital supplies and medicines, we have made shipments to 30 various missions in Jamaica and Haiti. YOU have made this possible—you who are reading this, your friends, and people whom you know.

To give you just one small example of the kind of good you have done through your gifts, let me quote from a letter to me and Father Mulchay of St. Maurice's, written by Father Lawrence Bohnen, the only priest ministering to 12,000 children in a Haitian ghetto:

"this is to express to you my sincere thanks for the containers of

pork and beans.

"You can hardly imagine what this means for my lunch program. I get surplus food, but never do we get beans, the most necessary and most nutritious, especially when meat is added as it is in pork and beans..."

Losly pork and beans, a luxury in our Caribbean backyard!

This is what CHURCH is all about. Church is not spelled c-h-u-r-c-h; it is spelled F-A-M-I-L-Y. This is what you and I have been by our reaching out to God's children in Haiti and Jamaica through Food for the Poor.

Over the last several months God has brought beautiful people to work for Food for the Poor.

There are priests like Father John and his St. Maurice parish family who have given so much that people all over Jamaica and parts of Haiti have been able to eat some meat this year, something they would not have had without such generosity.

People like Denis who take it upon themselves to collect medicines and baby foods from doctors and distributors, and Father Harry and other good friends who bring clothes,

wheelchairs, walkers and typewriters to our office to be sent to the poor—God has graciously sent all of you to Food for the Poor. Sisters such as Sister Regina who has given so much of herself even organizing special events to raise money and supplies.

Then there are Lou, Nick, Joe and Fred and Robert of the St. Vincent de Paul Society and organizations such as Queen of Heaven Men's Group who have given and given and given money and clothing to provide for those unable to care for themselves. The Joyful Noise Ensemble with Chris and Larry and sixty gifted musicians have with such enthusiasm given of themselves and their talents to feed and clothe their brothers and sisters whom they do not know personally, although some have gone to Jamaica and seen for themselves the conditions we are trying to alleviate.

YOU have come from Atlanta, New York and Massachusetts, from Wisconsin, Connecticut, Illinois and from other areas. God has brought Father Jose, Jorge, Carmen and Gretchen and so many others from the Atlanta area who through their interest and support have given invaluable help

to the poor. This must be God's vision of the CHURCH. Nor can we forget Father Tom who fasts one day a week and offers his prayer for the success of Food for the Poor.

A special thanks goes *The Voice* and its staff who have published urgent appeals for help for the poor. To Adon, Jim and David who have also publicized our call for help, thank you.

...To the thousand contributors who have given individually or as a member of a group, thank you. Last but not least, because without his approval and blessing Food for the Poor would not have come so far, we thank Archbishop McCarthy who has written that he is happy that we are part of the Evangelization Program.

To each of you may your 1983 be rich in a growing knowledge that as we care for others, all being FAMILY members, so God, and others, in turn care for us.

Ferdinand Mahfood
Food For the Poor
1301 W. Copans Rd.
Pompano Beach, Fl.
33064

A church of sinners or the elite?

While I have experienced certain disadvantages in being 53 years old, there are concurrently some definite benefits which go along with my advancing age. One is the overview of contemporary history which living through that half century provides. From this vantage point I have been able to observe the pendulum move in various spheres of Catholic life from side to side and then detect its swing back to the center.

In previous articles I discovered several illustrations of this phenomenon: The move from pre-Vatican II emphasis on the mystery, personal and transcendent in the liturgy to the post-Vatican II stress on understanding, community and participation with a recent return toward mind-point seeking an integration of all those elements;



BY FR. JOSEPH
M. CHAMPLIN

pendulum in that area as well has not moved to an extreme and must return toward the center.

The trend touches upon requirements for membership in the Catholic Church. Pre-Vatican

"If the pre-Vatican II extreme led to an unhealthy consideration of the church as a church of sinners many of whom possessed little or no commitments, the post-Vatican II extreme tends to an equally dangerous view of the church as a church of the elite in which only the 'saved' are welcome."

the shift from pre-Vatican II stress on Mary to a general overlooking of Marian themes throughout the 60s and 70s with a current rediscovery of our Lady's importance; the trend from pre-Vatican II detailed rules about fast and abstinence to a practical elimination of those terms from the everyday vocabulary of Catholics with the return now to just a surfacing voluntary acceptance of both for several reasons.

Another of those movements from one side to the other has also been going on over the past three decades. It is quite subtle, but extremely significant. Only in the last few months have astute observers begun to question if the

II tendencies made it relatively easy to enter the Church, but rather hard to remain a member in good standing. Post-Vatican II approaches raised significantly the entrance rules, but seemed to relax the obligations once a person became part of the Church.

IF THE PRE-VATICAN II extreme led to an unhealthy consideration of the Church as a Church of sinners many of whom possessed little or no commitments, the post-Vatican II extreme tends to an equally dangerous view of the Church as a Church of the elite in which only the "saved" are welcome.

Those are all abstract generalities and perhaps a bit confusing. However, some of the practical

points behind those generalizations should clarify what we mean.

Father Phil Murnion, the former director of the American Bishops' Parish Project and a very perceptive analyst of the United States Church, has nicely done this for us by summarizing some of the patterns on those "old days" and then sketching the correlative, but different approaches in our "new era."

"The sacraments that introduced us into a new status were relatively easy to receive. For baptism, parents had to show up at the right time on Sunday afternoon; for first communion, you got through a certain grade; for confirmation, likewise; for matrimony, there were all kinds of rules but there was little emphasis on personal commitment; and ordination was a somewhat negative test—did you get through the seminary and not violate too many things in the process?"

"BUT THE SACRAMENTS of nourishment and healing were seen as very demanding. Confession was a hard, dark, confrontation with another individual about our sinfulness; for anointing of the sick, one had to be at the moment of death or in actual danger of death; and for communion, people felt they should not go unless they had been recently to confession.

"There is a slight tendency to reverse that. In order to have baptism, there is a requirement of the parents to show some evidence of commitment. For confirmation, you have to give some adult testimony, whatever that means for a teenager. For matrimony, there are psychological testings. For ordination, there is now some field experience and evaluation by those with whom you work. Whereas, everybody goes to communion, nobody goes to confession, and all you need for anointing is to grow old."

Next week we will pursue this matter of a "messy," mixed and sinful Church or a "clean," elitist and sinless Church.

(Alt Publishing Co.)

Facing the way that it is

We might as well face the way that it is. Any hope that the Supreme Court might re-think its devastating abortion decision of 1973 was shattered June 15th when a Court majority reaffirmed the bizarre opinion that women have a constitutional right to destroy infants in their wombs.

No need here to recount the terrible effect of that Supreme Court decision, not only in the carnage of the destruction of millions of unborn infants but in the damage to the soul of the nation. There is no time for the luxury of rhetoric. It serves as a kind of soothing therapy for us to denounce the grotesque absurdity of that Supreme Court decision but that does not solve the problem.

It should be clear now, the only solution is to be found in a constitutional amendment. A constitutional amendment is possible only if two-thirds of both the Senate and the House approve. There will follow the necessity for gaining the approval of three-fourths of the states but it is generally conceded that this will be easier than the



BY
DALE FRANCIS

retirement. He pointed out that a switch of just two votes would change the direction of the Court on the issue of abortion.

That is true but the only certain way of removing the evil effects of that decision is through a constitutional amendment. To depend on the hope for changed attitudes within the Court would set us up for further disappointment and disillusionment.

"The fact is that those of us who believe the lives of the unborn must be protected and that legalized abortion must be ended must work for a constitutional amendment."

formidable task of gaining two-thirds approval in both houses of Congress.

ONE RIGHT-TO-LIFE leader, noting that Justice Sandra Day O'Connor had joined Justices Byron White and William Rehnquist in dissent, said there are five members of that pro-abortion majority who are more than 75 and near

It is true there are inevitable resignations in the future. But it is most unlikely that these will come after the 1984 election. The man elected in November 1984 will appoint at least four new members of the Supreme Court. The presidential election of 1984 will not only determine who will serve as president for the next four years but the composition of the Supreme Court for the rest of

this century.

The fact is that those of us who believe the lives of the unborn must be protected and that legalized abortion must be ended must work now for a constitutional amendment.

The Hatch-Eagleton Amendment is co-sponsored by Republican Orrin Hatch and Democrat Thomas Eagleton. It strikes down immediately the Court concept of abortion as a constitutional right. It is the best hope since 1973 to eradicate the evil of abortion in the land. It is supported by leaders of all of the major pro-life organizations. It has the support of religious leaders of all faiths.

It did not pass in the Senate this week but the vote on it was of great value. If an amendment is ever to get the necessary two-thirds approval in the Senate and the House then it is important that we know who among senators and congressmen stand with us and who oppose us. And it is important that we elect those who share our concern.

It is important that we write our senators and congressmen and congresswomen. There are millions of supporters of the pro-life cause. Every one should write to his or her senators and representative, asking them to support the Hatch-Eagleton Amendment. I'm not talking about deluges of printed postal cards but letters. Millions of letters will make an impact on Congress. The pro-abortionists are spending millions of dollars to promote their cause. We don't have millions of dollars but we have millions of people. The important thing is that we realize that now we must act, express our position in letters, use the polls to elect those who believe as we do. Later will be too late.

Opinion

A tribute to Poland

When I was a child in a parochial school just before World War II broke out, the nuns used to tell us about Poland—a small country, dismembered, parceled out to invading victors down through the centuries. Yet, somehow, the Poles remained a people who held to their unity, their identity—their solidarity.



BY
ANTOINETTE
BOSCO

The force that bound them and kept the vision of freedom alive for them in the past few centuries has been the church.

In my lifetime, I have seen that what the nuns told me was—and is—true.

I DON'T HAVE to spell out the political problems of Poland under communist rule. Anyone who can read knows of the Polish government's attempt to suppress the people, and how it has failed, culminating in the birth of the Solidarity union movement in Gdansk.

Even though the communist authorities only allowed Solidarity to live a short while, the efforts to suppress it did not end the spirit that gave birth to this expression by a people who refuse to be enslaved in their hearts.

I believe that what kept—and still keeps—this spirit alive is the presence of Christ through the church.

It took great diplomacy on the part of Archbishop Jozef Glemp of Warsaw and Gniezno, and Pope John Paul II himself, to lay plans for a second papal trip to Poland. The archbishop has been criticized by many in Poland, according

to news reports and an article in the New Yorker magazine. Apparently some more radical Poles would have the archbishop speak out more forcefully and confront communist leaders more belligerently.

But, as Lawrence Weschler stated in the New Yorker, "As the centuries-old expression of Polish national identity in the face of a continuing history of occupation, partition and repossession, the church must both constantly express that national identity and survive to express it another day." This takes great patience and diplomacy on the part of religious leaders.

MEANWHILE, AS the time of the planned papal trip to Poland approached, criticisms of the church in the official Polish press increased. Some government concerns may have been reflected in the comments of the deputy prime minister of Poland, interviewed by John Cochran on NBC television. He said: "The Polish people are romantic. They believe the pope's visit will change the party. The dreamers can stop dreaming. Solidarity is gone forever." But maybe not.

In celebration of the pope's visit, a committee of Polish patriots in the United States commissioned the issuing of a three-inch bronze medallion called the "Spirit of Poland." The medal bears images of 10 national heroes, including labor leader Lech Walesa, and 10 who are sources of spiritual inspiration, including Our Lady of Czestochowa and Pope John Paul II.

Last October, a month before Walesa was freed from imprisonment, Archbishop Glemp addressed workers protesting a government restriction. "What is an ideal cannot fall," he told them. "Structures can disappear, but no idea can disappear."

Pope John Paul's visit to Poland restates that truth in a way that cannot be matched.

(NC News Service)

Trust not your doubts

Graham Greene makes an interesting distinction between belief and faith. A skeptic in his early years, he had little use for religion. "It was boring," he said. Then came a slow process of intellectual growth that brought him to the brink of belief. The best he could do at the time was to acknowledge the possibility of God's existence.

Eventually, he made the big leap and accepted the reality of a Supreme Being, and therefore, miracles. In a series of interviews published by Simon and Schuster entitled, "The Other Man," Greene describes his faith development. He distinguishes between belief and faith in this way:



BY FR.
JOHN CATOIR

"If I don't believe in X or Y, faith intervenes, telling me that I'm wrong not to believe. Faith is above belief. One can say that it is a gift of God, while belief is not. Belief is founded on reason."

That's an interesting insight. Once a person has the gift of faith - and it is a mystery, I admit - something begins to happen to his or her reasoning process. I think Graham Greene is describing pretty well what it means for the average person to experience faith.

"On the whole," he says, "I keep my faith while enduring long periods of disbelief. At such moments I shrug my shoulders and tell myself I'm wrong - as though a brilliant mathematician had come and told me that my solution of the equation was wrong. My faith remains in the background, but it remains."

Faith is knowledge at its most profound level. The mind is an instrument that thrives on logic; it rejects what it cannot comprehend. Once you speak of God, the Supreme Creator, and then say that He became a man, you are creating a

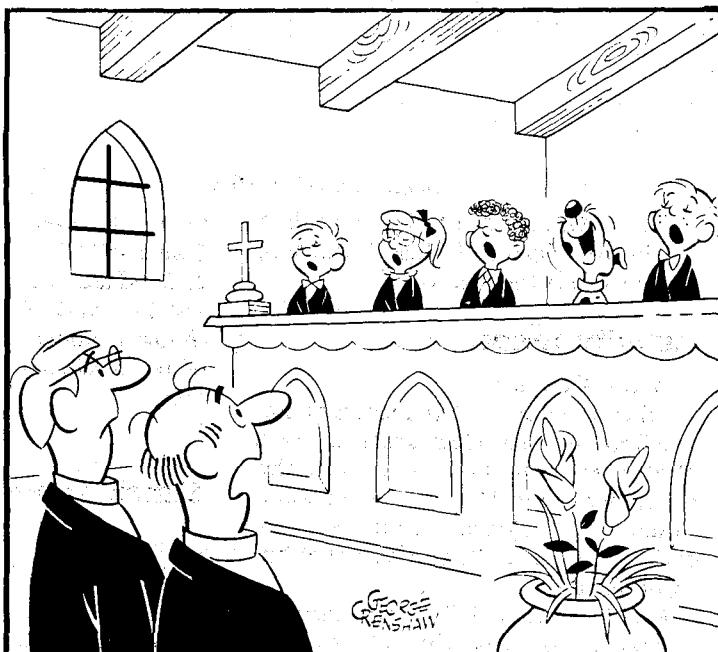
problem for the mind.

How can the Creator be a creature? The hesitation is natural, for many it is a stumbling block. But faith intervenes; faith says, "yes, it's right to believe that Jesus Christ is true God and true man." And so we believe.

For those who are plagued with doubts one can only say, "so what else is new?" Doubts are human, but faith is of God. Trust your faith and not your doubts. Faith not only overcomes disbelief, it gives us a certainty that brings great peace.

"Lord, I believe. Help my unbelief." (Mark 9:24).

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



"I've never seen him before either."

Should you join the police force?

Q. I want to become a police officer after high school and would like to know more about what this kind of work is really like. (Virginia).



BY TOM
LENNON

A. For a true-to-life answer I turned to a young friend, 32-year-old Investigator David Singer of the Dallas Police Department.

Singer spent a number of years as an FBI clerk in Washington, D.C. Then came several years as police officer in Dallas. Now he's a full-fledged investigator.

Singer says it's important to examine your reasons for wanting to enter this field of work.

According to him, you should have a desire and a willingness to become involved in making our cities a safer place for people to live.

You also should have a desire to help people and want a career that is exciting, challenging and satisfying.

But, says Singer, you should not become a police officer if you just want to boss people around or you want to make a lot of money. Nor should you become an officer "if you cannot get along with people or communicate well with them."

Some qualities you should possess include: good common sense, patience, understanding, self-confidence, a willingness to take risks, a sense of humor and aggressiveness.

But you should not be: lazy, sloppy, prejudiced, careless or timid.

Although Singer has a master's degree, he says a college degree is not usually mandatory. Still, many large city police departments require some college training.

Singer finds police work rewarding: "It is very satisfying to help someone," he says. "There is a sense of accomplishment when you are able peacefully to resolve a potentially dangerous situation."

My friend also likes the excitement and challenge of handling different situations every day. "No two days are ever alike," he comments.

But he also runs into difficulties in his work. Singer lives with the terrifying possibility that he might someday kill someone in line of duty.

(Periodically in this column I will profile a particular career for my readers. If there is some career you are particularly interested in, please write me at 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

A disapproved wedding

Dear Mary: I have a 21-year-old daughter who at 19 had an abortion. After the abortion she wanted to stop going out with this boy. The boy became so mad he came and told her father and me what they had done, thinking we would put our daughter out. We did not do that, but it was the end of the love affair for three months.



BY DR. JAMES
AND
MARY KENNY

Now she wants to have a big Catholic wedding and marry this same boy that we don't want her to marry.

She is excommunicated from the church. Is there any way she can get back into the Catholic Church?

She is making all the wedding plans herself. Her father and I don't want to attend it because of what she and the boy did.

Can you help? -- Pennsylvania

You posed several problems. Some are yours. Some belong to your daughter to handle.

What is your daughter's status in the church? Do your daughter and her fiance know what sacramental marriage is? Do they want to contract such a marriage? Do they want to make a Christian commitment? Your daughter and her fiance must work out these questions with her pastor or other church minister. The church will not support them if they merely want a nice backdrop for an elaborate wedding.

Your problem is what stance you and your husband take. Marriage involves the whole community, not merely the couple. When parents of the bride put on a wedding, they in effect present this new family unit to the community. Because of the couple's past actions, you do not support your daughter's marriage. To endorse it publicly by putting on a big wedding would be hypocritical.

Your problem contrasts with interracial marriage, a subject we have discussed previously. In interracial marriage, the couple has done no wrong. Barriers to the marriage lie in the hate and prejudice of the community. Parents who support such a marriage take a public stand against hate and prejudice.

Your daughter is marrying a man who supported her abortion and who tried to break up the relationship between her and her family. His behavior has been unloving both to her and to you.

Parents whose daughter was engaged to a man

who beat her would face the same situation. In such cases a stand against the marriage is a stand against unloving behavior and a marriage which in your judgment gives little promise for success.

Perhaps time could heal the differences between you and your daughter. Would she be willing to wait a year? Let time test their feelings for each other. The couple would have a chance to heal the wounds of their past mistakes. Perhaps you might be more supportive of the couple's marriage if they postponed it for a while.

You probably do not want to alienate your daughter forever. If she does proceed with plans, you might attend the wedding your daughter arranges, but take no active part in the preparation.

In effect, you are saying to your daughter, "I feel you are making a serious mistake, and I don't agree with your choice. However, you are my daughter, I shall always love you, and I want to help in whatever way I can. Therefore, I am coming to your wedding, and I hope we can stay in touch with each other."

Let your daughter handle her problems. Your task is to keep loving her without supporting actions which may prove unloving and destructive. Good Luck.

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

(NC News Service)

Unneighborly neighbors

Last spring, I tested a survey on common stresses in the family with over 200 parents and was surprised to find neighbors high on the list. So I asked, "What makes for tension in your neighborhood?" and this is what I learned.

Barking dogs: Dogs were the most commonly mentioned problem of any. "The dog next door barks whenever he's alone and that means he barks all day long," said a mother. "These neighbors are great but they just don't realize how maddening that constant barking is."

Teen music: "The teenagers in our neighborhood are allowed to play their radios at full volume and sometimes it gets so bad, we have to leave," said another parent. Backyard enjoyment seems especially marred for families who exist next to dogs and music. "Why should we be barked at for being on our own patio?" is a common complaint.

Early morning weekend noise: "Weekends are the only times we can sleep late," complained several. "Why do neighbors mow their lawn or let their kids play outside at 8 am? Don't they have consideration for those of us who might want an extra hour or two of sleep?"

Neighbors who don't like kids: Many parents referred to neighbors, either childless or with grown children who object to normal play and noise of children. "We thought we were moving into a family neighborhood," a dad explained,



BY
DOLORES
CURRAN

"but the neighbors act as if they're living in a retirement community. Our kids aren't bad — they're kids. What do people expect if they live in a neighborhood of three or four bedroom homes?" Many others agreed with him.

Squabbling kids: Many parents mentioned neighborhoods where one or two children tyrannize the rest or where families don't speak because their kids can't get along. This makes for constant tension.

A neighborhood troublemaker: This is usually a woman, I regret to admit, who proclaims herself arbitrator of behavior. Frequently she involves herself in issues which are none of her business. She calls neighbors over insignificant issues, even calls the police occasionally. She lays a real guilt load on parents of children who behave like normal children and she seems to enjoy the trouble she causes.

Other problems mentioned include teenage language and driving, children's disregard for property, especially gardens, nosy neighbors, vandalism, and lack of neighborliness.

What are the solutions to these stresses? I asked that too, and found that many had found workable ways of handling them. The most common was being friendly but honest in letting neighbors know about bothersome noise or behavior.

"We invited our neighbors over for evening dessert on the patio and let them listen their own dog," said one. "When they commented on it, we admitted it was an irritation and after that they brought their dog inside whenever we were on the patio. We thanked them later and told them to let us know if our noise ever bothered them."

Another couple asked their neighbors if they could keep their kids on the other side of their home in early morning play and they agreed pleasantly. Others talked with neighbors of the troublemaker and agreed not to believe anything she said until they talked with one another.

The most creative solution was a group of parents who decided to hold a pre-summer potluck to establish friendships and rules for the long hot summer ahead. "It was the first time we had a chance to really know each other," they said. "Now, it's an annual custom and our neighborhood life is much pleasanter."

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Holy Spirit, move within us and awaken us to treasure the beauties of night. As we gaze at the stars of the Father's creation, we praise God in awe and wonder. Thank you for this Family Night and for this chance to share as a family.

Something to think about

There is nothing as lovely as a summer evening that opens up unto a clear starlit night. One doesn't have to travel to experience the "Dance of the Summer Night." What a gift the night is with the magnificence of the moon and its blanket of diamond-like stars.

Listen to the sounds of night and then join in the "Dance of Night" and sing praise to God the creator.

Activity Ideas

Young Families

Take a drive into the countryside and find an open, clear area. Sit on a blanket or lawn chairs and enjoy the night. Mom and Dad can share some thoughts, kids too, about the greatness of God's universe. Be sure to watch for shooting stars.

Middle Years and Adult Families

1. Take a trip to the library and check out some books about the universe. Do some reading as a family and then share ideas about the greatness of outerspace. What does it tell us about

God? Is there a "Dance of the Universe"? Is there order?

2. Read aloud Psalm 19:1-6 and Psalm 104:1-3 and Psalm 136:1-9. Share thoughts about the verses. Make a list of ten reasons why the night is important.

Snack Time

Chocolate-chip cookies and chocolate milk.

Entertainment

Play a game of outdoor hide and seek after dark. (Be sure to set the boundaries for the game.)

Sharing

—Share a time someone felt especially joyful this past week.

—Each share a favorite memory about something that happened at night. Why did it happen at night? Why is it a favorite memory?

Closing Prayer

Oh wondrous God, how great is your universe and how grateful we are that you love us, as small as we seem to be. Thank you for night and for the dance of the heavens that praises you. Bless our family and help us to appreciate your wonders. Amen.

Scriptural Insights

The seeds of new life

**Isaiah 66:10-14 Galatians 6:14-18
Luke 10:1-12, 17-20**

BACKGROUND:

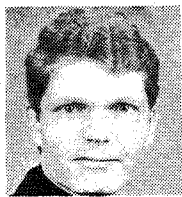
One of the themes common to all the readings for next Sunday is that of new life.

THE FIRST READING comes from the Old Testament book of Isaiah. However, this particular book was written during three separate periods of time, and this passage comes from the latest of the three (sometimes called "trito-Isaiah").

In the reading, the Southern Kingdom of Judah had just been released from the Exile (587-538 B.C.). The passage reflects the hopes and the joys of the captives returning from Babylon.

The second reading is taken from Paul's letter to the Galatians. Paul told them that it was only through the crucifixion of Jesus that he had been "created anew." Thus, Paul's only boast would be the cross of Jesus.

THE GOSPEL passage from Luke



BY
FR.
**JAMES
BLACK**

describes the activity of Jesus' disciples. They rejoiced because of their success. Jesus reminded them that they would ultimately have new life; that their names would "be inscribed in heaven."

REFLECTION:

A friend of mine who lives next door showed me his garden a few days ago. It's pretty sizeable --about a half acre. Most of his plants are already beginning to sprout. It looks as though he'll have a really fine crop this year.

But his garden didn't just "happen", obviously. At first, there

was only the plot of land. I remember seeing my friend working with the earth several times during the winter and spring months. He would break up the clods of dirt, clear the weeds, and fertilize his plot.

HE PLANTED the seeds at the right time, and has watered the garden regularly. He continues to weed and hoe, working in the garden nearly every day of the week.

"Religion isn't a book to be read or a course to be studied—it's a life to be lived!"

Now he's beginning to see the reward of his work. His garden is sprouting new life. But it is *only* doing so because of a great amount of effort on his part.

All of next Sunday's readings remind us that effort had to be expended

to achieve new life. The Jews had to struggle to get home from Babylon, and then had to rebuild their fallen city. Paul had to travel and preach. The disciples recognized their mission to others as well.

The Lord wants each of us, his people, to have new and eternal life as well. It seems, then, that the message of the readings is fairly obvious.

Each of us must make an effort to *respond* to the Lord's call in our own life. Our sense of faith or religion cannot be passive. Religion isn't a book to be read or a course to be studied—it's a life to be lived!

My friend probably wouldn't have had much of a garden if he hadn't made the effort to respond to its various needs. What kind of "new life" can we expect if we don't respond to the Lord in our everyday life?

Revive the parish spirit

Q. My husband and I have some serious problems with our parish. In some ways we enjoy it; but we feel we, and particularly our children, are missing some awfully important things in the church today. Part of it is the liturgy, but it goes beyond that, to a spirit that we seriously feel is just not where the church is today.

We seriously want to do what is right, but are not sure where we stand as far as parish membership is concerned. Is it possible to join another parish? We certainly will appreciate any help you can give us. (Ohio)

A. Your concerns are vital ones for many in the church today. The solution is not easily arrived at, but there are a few thoughts that may help.

In today's mobile society, however, it is often hardly more than a legal fiction to say that members of the parish are "neighbors." A person's community is more likely to be based on his work, education, recreation, social life and even on his religious and apostolic activities, including the liturgy.

Today the church allows wide varieties in parish liturgies. The spirit of parishes will differ depending on how both priest and people understand the church and what they believe a Christian community should be.

Current regulations of the church



BY FR.
**JOHN
DIETZEN**

seem to recognize all these kinds of factors. Parishes are, indeed, generally territorial.

This means that the local parish priest is responsible for the care of all the faithful in that territory. Church laws spell out those responsibilities and the care with which pastors must carry them out.

(See for example the new Code of Canon Law, Nos. 515-519.)

However, the faithful themselves also have rights which are relevant here. They have the right to present their desires and needs, especially their spiritual needs, to their pastors. (Canon Law, No. 212.)

According to their knowledge, competence and position, they have the right and sometimes the duty to make known their views concerning the good of the church not only to their pastors but also (with respect for the common good of everyone) to others in that

parish community or elsewhere. (No. 212.)

They are obliged to assist in the necessary works of the church, its worship, its apostolic mission, its charities, the care of its ministers and its care of the poor. (No. 222.)

They have a right to the spiritual helps of the church, especially the word of God and the sacraments and a liturgy carried out as the church prescribes and allows, to help them pursue their proper form of spiritual life and to grow in Christian and human maturity. (Nos. 213, 214, 217.)

Clearly, good and faithful Catholics might well perceive these rights and

duties (among others also specifically pointed out in the law of the church) quite differently from the pastoral vision and style they experience in their own local parish.

The difference may be such that they feel they cannot honestly and charitably fulfill these obligations and rights in that particular parish community.

In a sincere concern for the health of the whole church family, however, it seems to me a Catholic should preserve some sense of responsibility toward the people of the parish in which he lives, even though he may join and participate in another parish community.



GENERAL INTENTIONS

PROMOTION OF CHRISTIAN PEACE

by the Leaders of
Central America

Nicaragua, Honduras, Guatemala, El Salvador—whenever these names show up in the media, we know that the news will be bad. There will be stories of kidnappings, tortures, massacres of whole towns and murders of priests, nuns and catechists who dare to try to help the oppressed poor. All this among a people who love peace, in lands blessed with vast natural resources.

This terrible spiral of hatred and violence is a legacy of centuries of greed on the part of landowners who made excessive profits at the expense of the workers. Pope John Paul spoke out to them in his visit in March: "You cannot invoke the Virgin as Mother while scorning and mistreating her children." "Listen to the voice of Christ Who urges us to respect every man and woman as our brother and sister."

"You must create a better world. If you don't the blood will continue to run and, tomorrow, tears will give witness to the sorrow of your children."

The Holy Father pleads with the leaders of these Central American countries to get together in a sincere effort to end the pain and the weariness of so many who long for peace. And he begs your prayers that the Holy Spirit may inspire them in these crucial deliberations.

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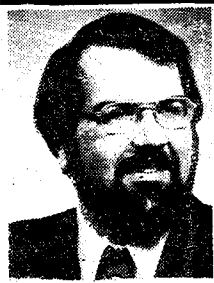
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Martin, no one knows who you are

The funniest man in America is Martin Short. The second funniest is Eugene Levy.

The funniest woman is Andrea Martin.

The oddest fact is that no one knows who they are, even though they toil with a weekly, 90-minute network comedy program.



BY
JAMES
BREIG

THE STRANGEST OUTCOME may be that America will come to know them only when they leave the network and end up on cable-TV.

I'm talking about NBC's Friday night (12:30 a.m. 2 a.m., so it's really Saturday morning) series called "Second City Television." It is better known as "SCTV" and it is the funniest regular show on the tube. Only no one knows it.

I do because I have a videotape machine and can record the program while I snooze. Then I watch it at my leisure and laugh for 90 minutes at the antics of Short, Levy, Martin, John Candy, Joe Flaherty and—in the past—the beer-swilling Canadian brothers played by Dave Thomas and Rick Moranis, and the protean Catherine O'Hara.

If you never have seen SCTV, you're part of the great American majority. The program, due to its hour, gets very tiny ratings. And, if you haven't seen it, it's very difficult to explain what it is.

EXCEPT THAT IT'S HILARIOUS. The program takes place every week in a fictional, small-town (Melonville) television station populated by bizarre characters, such as the wheelchair-bound (although he has no handicaps) station owner Guy Caballero; the loudmouth station manager Edith Prickley; the egotistic (with no just cause) producer-cum-star Johnny Earl Camembert and his slightly more intelligent partner; Lola Heatherton, the nightclub performer with a permanent moue; and bobby Bittman, the second-ride comic who sports more rings than Sammy Davis, Jr.

These and other characters turn up in each episode of SCTV, which consists of behind-the-scenes turmoil at the station as well as samples of its commercials ("Ronco's Shower-in-a-Briefcase") and regular programs

("The Sammy Maudlin Show," a talk show in which inanities are applauded just like in real life, or spoofs of movies from the Hope-Crosby road pictures to "Poltergeist").

Our age has become an era of gossip and personality, of hype and showbiz. And that's what SCTV satirizes with precision skill. "Saturday Night Live" got all the publicity and acclaim, but it rapidly fell apart and became self-conscious, not to mention filthy. SCTV manages to maintain taste while going for the jugular in attacking the banalities of the media. SCTV has its sights on the seven deadly sins, in particular pride and its cousin, vanity, and it reminds us that this world is fundamentally silly.

Whoever is writing SCTV (the cast contributes much of the material) deserves a monument and the performers should be household names for their ability to mimic just about anyone, including Robin Williams, Luciano Pavarotti, Bernadette Peters and every TV newscaster you ever saw.

At the top of the list is Martin Short, who just joined the cast. He's devastated Jerry Lewis, among others, and created such memorable characters as Ed Grimley, who has to be seen to be beloved, and Brock Linahan.

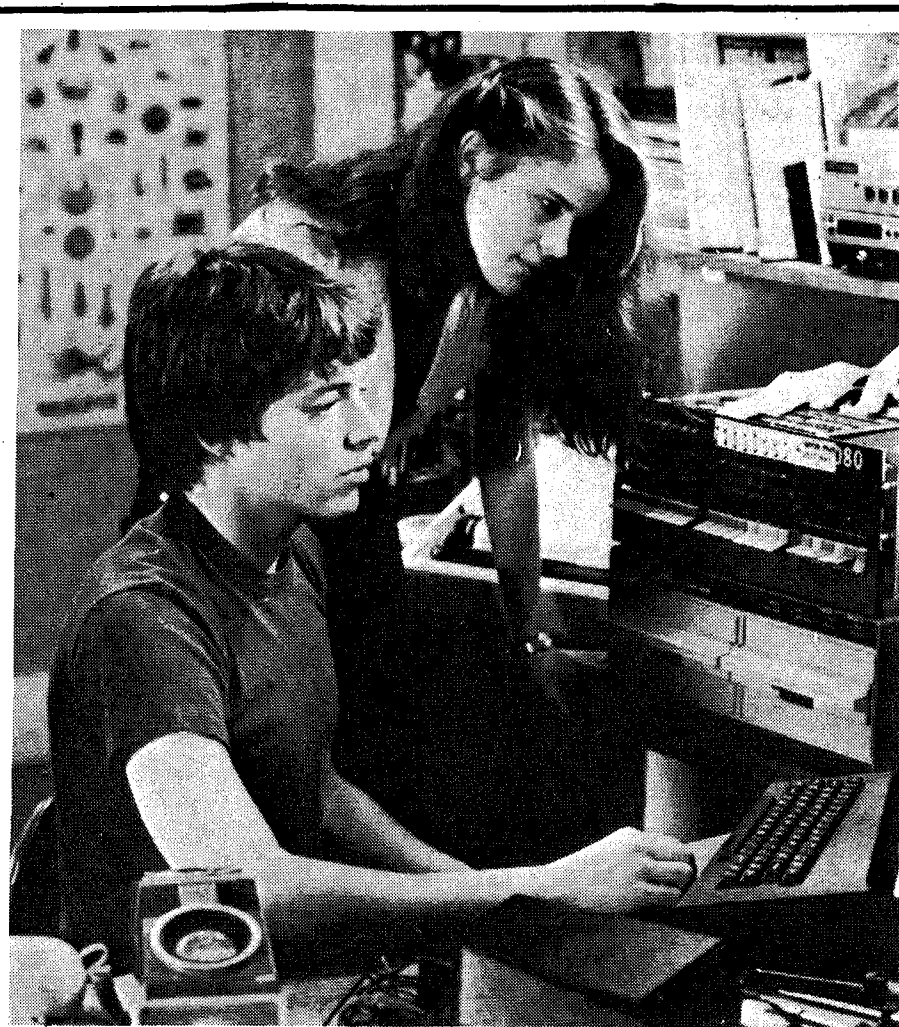
A close second is Levy, whose Bittman is a nuclear attack on lounge comics who think they are important to the world.

But everyone is sharp, on the mark constantly and way above the simple-minded performances in other comedy series, such as "SNL" or the syndicated "Laugh Trax."

SCTV has had an unusual genesis. It began as a Canadian-based half-hour, syndicated to local stations. It gained a loyal following there and was picked up by NBC. Now the network is dropping the program. In the Fall, it will be revived on Cinemax, a pay cable outlet (and companion to HBO). Perhaps there it will attain a larger audience and more attention.

There is little which is labelled "comedy" on TV which is funny. Most of it is predictable, brainless, childish (although seldom innocent) and overdone (an example: "Diff'rent Strokes;" how do they continue to get away with that program?) SCTV is funny; that's my highest praise. The performers have managed to walk the thin line between poking fun and ridiculing; they have devised caricatures which are also characters; they can make you realize the essential silliness of a performer like bobby Bittman while also making you care about him.

Good luck, SCTV. When you go cable, keep your wit and taste. And, Martin, how come no one knows who you are?



COMPUTER CON—Matthew Broderick as a Seattle high school student demonstrates his home computer capability—he changes the school grades of Jennifer (Ally Sheedy) in "War Games," the summer's surprise film hit. When the computer whiz accidentally taps into the U.S. Master Computer for the missile defense system the result is chaos.

Superman doesn't Fly

SUPERMAN III (PG)

This latest and perhaps last of the Superman movies is by far the weakest of the three, a muddled, unfocused effort that keeps promising to develop into something entertaining but never

man but is on the verge of falling in love with Clark Kent, fail to do anything with it.

Reeve is as good as ever, and Miss O'Toole and Pryor are fine in support, but, despite their efforts, this is just a fitfully entertaining film. A rather realistic fight in a junkyard and some aspects of Superman's conduct while under the baleful influence of Kryptonite rule out younger viewers.

USCC rating: A-II adults, adolescents

CAPSULE REVIEWS

does, a malaise typified by its two plots which never succeed in meshing. The first plot has Superman-Clark Kent (Christopher Reeve) going back to Smallville for his high school reunion and running into a beautiful classmate (Annette O'Toole) whom he had admired from afar and who now reciprocates. In the second plot, a ruthless tycoon (Robert Vaughn) attempts to do all manner of nasty things to the world economy with the aid of an incompetent dishwasher-turned-computer-wizard (Richard Pryor). Writers David and Leslie Newman, after coming up with the promising idea of a woman who respects Super-

YELLOWBEARD (PG)

Several of the Monty Python troupe join forces with Cheech and Chong, Susannah York, James Mason, Peter Boyle, Madeline Kahn, and the late Marty Feldman in this leaden, stultifyingly unfunny pirate spoof written by Graham Chapman, Peter Cook and Bernard McKenna and direct by Mel Damski. The film contains some brief nudity and an abundance of coarse jokes.

USCC rating: A-III adults

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Area priest urges church to address alcohol abuse

A Florida priest challenged the church leadership "to acknowledge and respond to the epidemic of alcohol and other drug abuse in our nation, especially among youth." Augustinian Father Michael P. Hogan, speaking at the 35th annual convention of the Catholic oriented National Clergy Council on Alcoholism in Indianapolis (June 19-23), questioned "the seeming lack of awareness or recognition of alcohol abuse as the nation's most pervasive and insidious social problem," and urged the leaders of all faiths to give this problem "the priority it demands."

Hogan, on the faculty of Miami's Biscayne College, is director of Alcohol for the Catholic Community Services in the Miami archdiocese. Addressing his colleagues on a ministry to alcoholics, he pleaded for more atten-

tion "to the healthy, not just band-aid approaches for the already identified sick alcoholics." He added: "I believe our goal, our mission, is to enable the children of God to make responsible decisions about the use or non-use of beverage alcohol."

Noting that the nation's religious leaders, in general, have done little and had less success in alcohol education and prevention, he suggested that each church body "establish an official department or division on the national level, concerned exclusively with the problem of alcohol and other drugs."

Citing the concept of the Jesuit theologian John C. Ford, "the virtue of sobriety," he expressed his belief that "all the churches and synagogues should forge a national policy on alcohol use and abuse." He continued: "On this common ground the virtue of

sobriety may be practiced both by those who choose abstinence as well as those who drink safely and moderately. A common consensus, an ecumenical effort by the leadership of the major religious bodies would be a very effective measure in our fight against the ravages of our legal drug — alcohol." "Unless we address this crisis now, which is not uncommon even at the elementary school level, we are going to pay a heavy price down the road."

Commenting on the persistent argument and disagreement among many alcohol / drug professionals, regarding the merits and priority of treatment as opposed to prevention, he said: "There is no question but that we must do everything in our power to minister to those sick with the disease of alcoholism or other drug addiction.

It should not be a question of treatment or prevention, but one of caring for people—all people in need of our healing ministry." "Furthermore," Father Hogan added, "there is little difference between treatment and prevention, except in timing! Our concern is for human beings, persons, children of God, about whom we care. And that is the bottom line of ministry or service for all of us."

Father Hogan said he felt that the anti-abortion slogan Respect For Life is equally applicable in the substance abuse field and urged his colleagues "to model the fervor, the commitment, the vocal spirit of our sisters and brothers in the anti-abortion movement; and if we do so," the cleric added, "we might well effect some positive attitudinal change and awareness in the church leadership, as well as among all our people."

St. Thomas senior among 'giants of accomplishment'

Kerry Ann Gill, a National Merit Scholar and Valedictorian of the 1983 graduating class of St. Thomas Aquinas High School, Ft. Lauderdale, has been invited to the 1983 Banquet of the Golden Plate Weekend to be held in San Diego, California, July 7-9.

This event brings together 50 "giants of accomplishment" from America's great fields of endeavor and 350 most outstanding high school honor students from across the country.

Sponsored by the American Academy of Achievement, Gill will be the complimentary guest of her individual sponsor, George W. Jenkins, founder of Publix Super

Markets, Inc.

She will have an opportunity to meet and talk with many prominent American adults as well as getting acquainted with other high school honor students.

One of the purposes of the gathering making everyone aware of the good things young people are doing and of the excellence in education that schools are promoting.

Some of the activities in which Kerry will be participating are: the Banquet of the Golden Plate, an outing at Sea World, dances, a symposium series with the adult guests of honor, and the Golden Scroll Award.

Catholic Community Services moves

Catholic Community Services, Inc., the social service agency of the Archdiocese of Miami, has moved to The Pastoral Center, 9401 Biscayne Boulevard, Miami Shores.

Msgr. Bryan O. Walsh, Executive Director of CCS said all Central Office staff of the agency would now be housed in the recently dedicated Pastoral Center.

The agency provides assistance to persons seeking help regardless of race or creed, from Stuart to Key West.

Catholic Family and Children's Services and other regional offices of CCS, children's institutions and specialized programs serve clients by assisting them through programs involving neighborhood centers and day care for children, child welfare, substance abuse, people on the move, young adult employment, special education (Marian Center), and housing for the elderly (Office of Housing Management).

Chaminade holds entrance exam

The entrance test for new students to Chaminade High School, Hollywood, will be held on Tuesday, July 5th at 9 a.m. The exam will be for students interested in entering the Freshman and Sophomore classes this Fall.

Registration forms and further information may be had by calling the Admissions Office at 989-5150 (Broward) or 624-1681 (Dade) between 8 a.m. and 3:30 p.m. weekdays. Students will be required to report to

the Main Office, 500 Chaminade Drive, Hollywood, by 8:45 a.m. Testing will begin promptly at 9 and will conclude by noon.

Parent Resource Center seeks volunteers

Do you have 3-4 hours a week to help a family in trouble, lead a group, or work with children?

Please call the parent resource center, a United Way Agency at 358-8238.

Catechetical Center planning offered

Although the Catechetical Center is closed for the summer, until August 5, anyone who wishes to do planning or previewing may call 757-0901 to make arrangements. We hope to have the completely revised catalog ready for distribution in late August. Watch "The Voice" and "Internos" for details.

Although the Catechetical Center

will have limited storage space this summer for books, they will be happy to act as a clearing house once again. If you have any good (or used good) religion textbooks, teacher manuals please send or deliver them for distribution to parishes in need. Series most requested are the Sadlier "Lord of Life" books and Benziger "In Christ Jesus" (1982 editions.)

Pray for them

The following priests of the Archdiocese of Miami have died in the month of July. Please remember them in your prayers: July 5, 1976, Rev. Henry J. Chavez, July 11, 1976; Rev. Frank John Geri; July 14, 1978, Msgr. Romuald E. Philbin; July 26, 1977 Archbishop Coleman F. Carroll; July 28, 1968, Rev. Hector Gonzalez Garcia-Robes; July 30, 1966, Msgr. Joseph H. DeVaney.

Mercy named blood donor site

Community Blood Donor Site—Mercy Hospital has been named a community blood donor site. You can help relieve South Florida's critical shortage of blood by being a donor at Mercy Hospital in the second floor Surgical Outpatient waiting room between 4 p.m. and 7 p.m. the second Thursday of each month. The next date is July 14. Representatives from the South Florida Blood Service will be on hand to accept donations. A free meal in the hospital cafeteria and free parking will be given to all donors. Mercy Hospital, 3663 South Miami Avenue.

Byzantine bishops

The Apostolic Delegation has announced the appointment by the Holy Father of the Monsignor Andrew Pataki, Chancellor of the Archdiocese of Pittsburgh, as the new Auxiliary Bishop for Passaic in the Byzantine Rite. He is to assist the Bishop of the Diocese, the Most Reverend Michael J. Dudick, D.D. He succeeds the Most Reverend Thomas V. Dolinay, who was appointed to the Newly-Created Diocese of Van Nuys approximately one year ago.

Byzantine Catholic Churches in the area are:

St. Basil Church, 1475 NE 199th St., Miami; St. Basil Chapel, 3500 NE 16th Terrace, Pompano Beach; Holy Apostles, 4788 Clock Rd., Lake Worth.

Holy Family hosts summer school

Holy Family Church in North Miami will be hosting a Vacation Bible School the week of July 25-29. The theme will be "God is our Father, Jesus is our Brother." We invite children between the ages of 3 through eighth graders to come join in the fun. There will be a supply fee of \$4.00. Please call Peggy Beck at 944-1970 to register your children.

It's a Date

The Blue Army will hold a mass in honor of Our Lady of Fatima on July 13th at St. James church, at N.W. 131st St. and 7th Ave. beginning with the rosary at 7 p.m.

Visitation Church will host a night of prayer and praise at 7:30 p.m. on July 5th. The Steubenville University experience will be shared. Visitation church is located at 191st St. and North Miami ave.

The Dade Catholic Singles Club will

go bowling on July 2nd at 8:30 p.m. at the Don Carter Kendale Lanes t 13600 N. Kendall Dr. All Catholic singles, ages 20-39 are welcome. For more information call Brian 441-0594.

St. Charles Borromeo Catholic Church, 600 N.E. 1st St. in Hallandale, will hold a celebration of the Feast of Our Lady of Mt. Carmel from July 15th-17th. It will begin on July 15th at 7:30 p.m. special mass, continue on Saturday when the church will be open all day for a visit to Our Lady

and conclude with a solemn procession on church grounds after noon mass. Love music Saturday night. Italian food after masses.

Lay Carmelites meet on Sat. July 2 at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 P.M. Visitors welcome or phone 621-0967.

The Greater Hollywood Catholic Windows-ers Club will hold a meeting-social on Friday, July 1st, 1983, at 7:30 p.m. at Nativity Parish Hall, 700

Chaminade Drive, Hollywood. On July 23, there will be a beach party. Call 981-2508 or 431-8275 after 8 p.m. for details.

The North / South Dade Catholic Singles Club will be having a picnic at CB Smith park at Flamingo Rd. and Hollywood Blvd. in Davie on July 10th at 10 a.m. On July 6th they will have a bible study at St. James trailer at 8 p.m. For more information call Paulette at 895-4734.

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5A-NOVENA

Thanks to Our Lady of Perpetual Help for favor received. Publication promised. S.J.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. P.M.W.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. E.A.S.

ORACION AL ESPIRITU SANTO

Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerle por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debiera rezar la oracion durante 3 dias seguidos.) Theresa Cabarga

Thanksgiving to St. Jude for prayers answered. J.H.H.

5A-NOVENA

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PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Mary Dvorak

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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. C.M.

Thanks to St. Jude. I have had my request granted. Publication promised. E.C.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Mom & Michael

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Louis J. Pope Family

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. H.M.C.

Thanks to Our Blessed Mother, St. Jude & St. Michael for answered prayers & continued vigilance. Praise God!! M.M.

5A-NOVENA

Thank you Jesus, Mary, Joseph, St. Theresa & St. Jude for prayers answered. H.M.C.

Thanks to St. Jude for hearing my prayers. May you continue to do so. Anne.

Thanks to St. Jude for prayers answered. Publication promised. Concetta D.

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Do parents have the right to impose the consequences of their social justice decisions on their children?

Social justice and the family

By Neil Parent
NC News Service

A while ago, during a dinner with colleagues, the topic of social justice came up. Several people spoke of their experiences and the kinds of tensions that arise when families engage in social justice issues.

We agreed it is one thing to act individually and accept the consequences of one's decisions; it is quite another matter to make decisions that affect the entire family, especially when small children are involved.

'The demands of social justice pose unique challenges to families.'

One couple's story illustrates this point well. The husband spoke during our dinner of the painful decision that he and his wife had made recently to withhold part of their taxes. They took this drastic step, he explained, to protest what they perceived as a wasteful and dangerous arms buildup.

The couple felt that the arms buildup deprived the poor and disadvantaged of services needed to improve the quality of their lives.

THE TENSION the couple experienced arose from the realization that their action could lead to certain consequences — which they were prepared to suffer.

However, the couple was uncertain about their right to impose the consequences of their decision on their three young children—who also might suffer if the government decided to prosecute the couple.

Another person spoke of how often his social justice pursuits caused him to be away from his family. He shared his anxiety over whether he was being unjust to his own wife and children when he was away attacking the roots of injustice elsewhere.

There were no easy answers that evening. Some even questioned the wisdom of the strategies used by others in working for justice. All agreed, however, that the demands of social justice pose unique challenges to families.

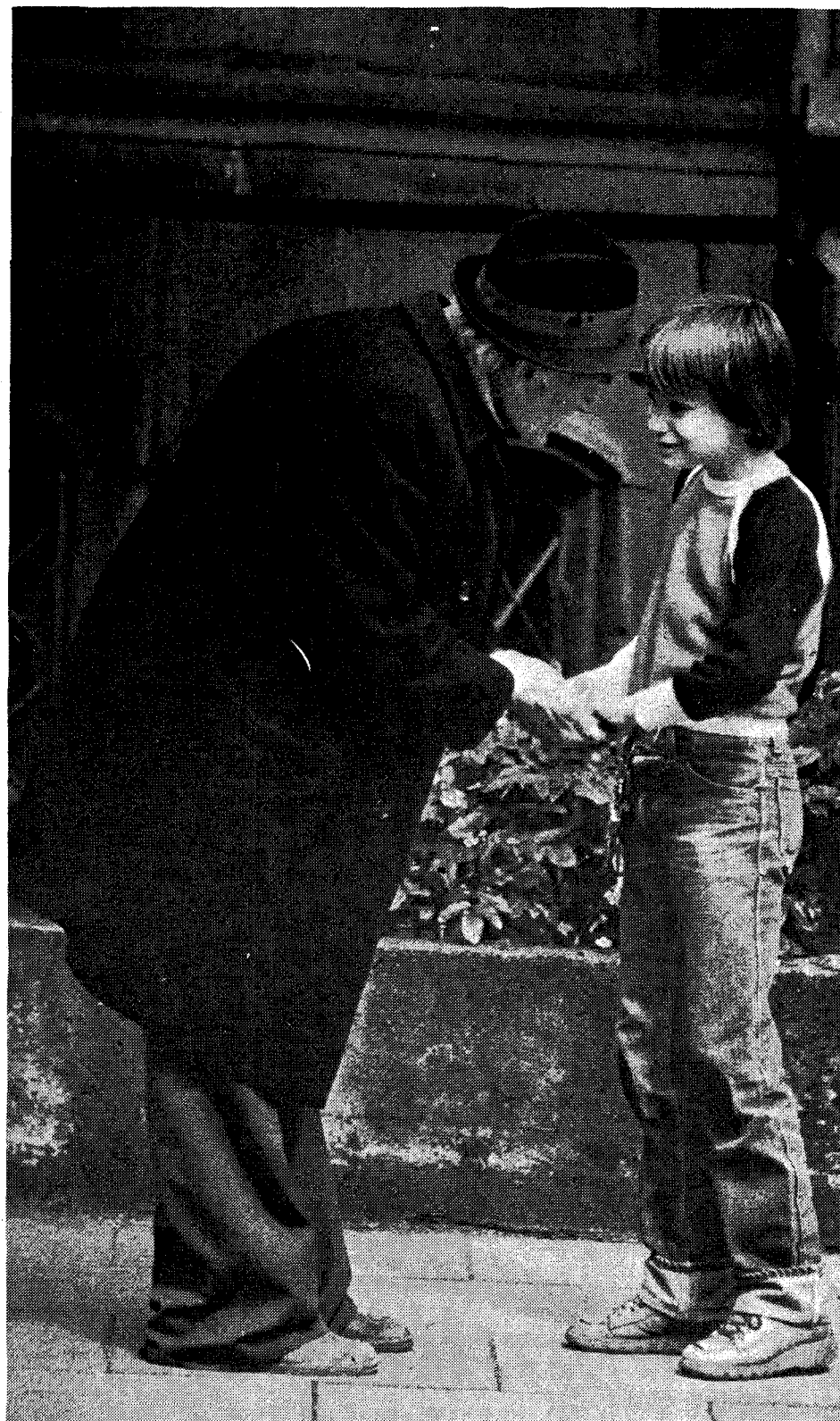
THIS SUMMER my wife will travel to Appalachia in West Virginia to spend a week with other volunteers assisting residents of that economically depressed area. Her work, taking advantage of her own interests and training, will be with the elderly.

The decision for my wife to go to Appalachia was a family one: She and I discussed the pros and cons. Though our daughters are too young to fully appreciate the significance of the decision, they too are affected by it. They will be without their mother for that week.

In our case, the sacrifice appears small and the rewards great. My wife and I want our daughters to be sensitive to the sufferings of others and of our Christian responsibility to help others. My wife's commitment, I hope, will help make that point real for my children.

At some future point, we would like to go as a family to work among the disadvantaged. For us, that is one way families learn about social justice.

'Though our daughters are too young to fully appreciate the significance of the decision, they will be affected by it. They will be without their mother for one week.'



A boy stops on a street to talk with an old man. Perhaps it is just a brief exchange of greetings or perhaps the boy has been sensitized by his family to the loneliness of the elderly. Over the centuries the church has supported justice in and for the family. The church has talked about respect, support, education and health care and security for young and old. But the church has done this by adapting its principles to the different definition of family found in the Catholic world. (NC photo).

In the very act of reaching out to others, families can experience what it means to be the "domestic church."

THAT PHRASE, "domestic church" was used during the Second Vatican Council in reference to the family. The expression suggests that the family, like the universal church, is a sign of Christ's presence in the world and a means of helping to

make that presence more evident.

But if families are to be places where the Gospel is proclaimed and lived, then in some fashion the issues of social justice will be the issues of Christian family life.

In striving to live the Gospel, families dedicate themselves to the cause of justice. They demonstrate that Christian faith is not merely a personal affair between God and the believer; it carries social responsibilities as well.

And the hope is that promoting social justice will lead to personal and family growth as well.

By Father John Castelot
NC News Service

It was one thing for the first Christians to be empowered by the Spirit to carry the good news to the ends of the earth.

It was quite another to put that power into practical action. It meant carrying the Gospel into alien territory! For the mission implied action for the conversion of the gentiles, an implication not entirely congenial to a group of devout Jews.

The Jews were familiar with biblical messages that spoke of the other nations. But if God's word was to be shared with others, it appears it was regarded as a conditioned sort of sharing.

ISAIAH, for instance, envisioned the nations coming to the truth, but it was in terms of a conversion to the religion of Judah.

For the Christians, it was only in light of the



Alien territory

JUSTICE

It's learned at home... Isn't it?

By Father David K. O'Rourke, O.P.
NC News Service

Is the home a place for justice?
The answer to that question may seem simple at first. Yet I think it is a difficult question. Let me explain why.

Consider two situations.

A **DISTRAUGHT** father came to see me after the most recent in a series of terrible arguments with his 17-year-old daughter. "She wants to leave home," he said. "And sometimes, considering the fact that she does nothing but criticize her mother and me, I wish she would leave."

Then he asked: "What is it we owe her? When can her mother and I say that we've done for her all that parents are supposed to do?"

In another situation a husband and wife came to ask what they could do about the problems in their marriage. "We promised to be true in good times and in bad," said the wife. "Well, the bad times are here. Now we want to see what we can do to

keep our promises, to work things out."

In each situation, the individuals were talking about what they owed each other, either because of blood

one another?

Since questions of what we owe one another are one way of talking about justice, we can ask what it means to talk about justice in the

'Justice in the family is an approach to living together.'

relationships or because of promises. They were talking about justice.

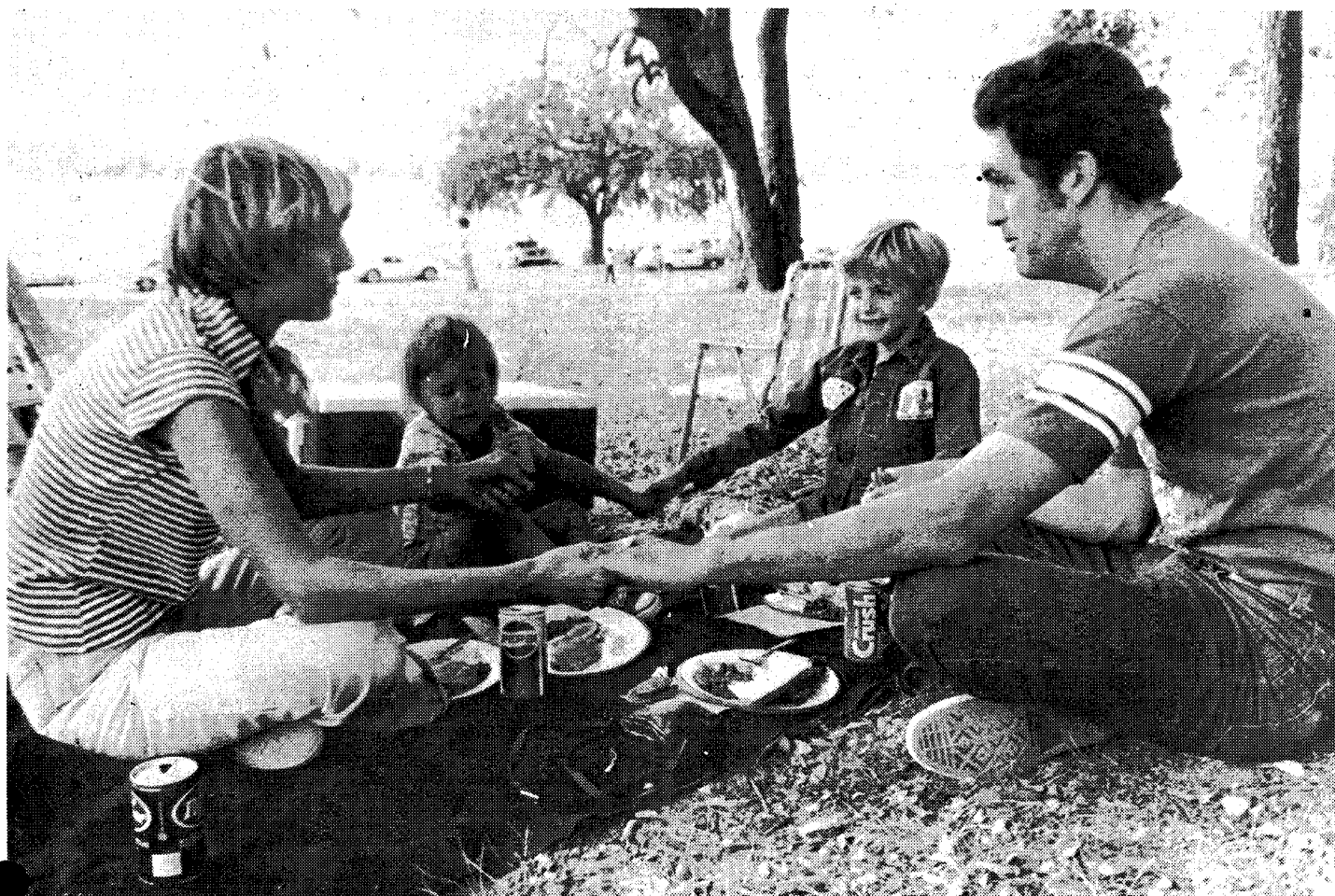
GRANTED, on hearing the distraught father's lament, I was most interested in bringing healing to a troubled family. That was what the father wanted too, once he calmed down.

But the question he raised is real. What do parents owe children? What do children owe parents? Is it even proper to talk about "owing" in a family situation, where members love one another and are concerned about

home.

I think the question is challenging because the social changes we have experienced in the past generation have had a great effect on family relations.

There was a time when what it meant to be a parent, or a child, or a husband or wife appeared to be clear. And part of the clarity was found in an established pattern of expectations: It was fairly clear what children owed their parents and what parents owed their children. Today that is no longer so.



On a weekend picnic, a family pauses before eating to give thanks and remember those in need. Even at a very young age, children can learn from their parents to be sensitive to those less fortunate than themselves. If families are to be places where the Gospel is proclaimed and lived, then the issues of social justice will be the issues of Christian family life.

(NC photo).

preaching of the church to the gentiles that Matthew verbalized the risen Lord's commission to take God's word to alien territory: "Go therefore and make disciples of all nations." (Matthew 28:19).

It took a vision to convince Peter to carry the message to the Roman centurion, Cornelius. Even then, Cornelius had to justify himself before the brethren in Jerusalem. Their initial reaction speaks volumes: "You entered the house of uncircumcised men and ate with them!" (Acts 11:3).

So while the admission of Cornelius and his household was a breakthrough for the first Christians, it was a very tentative one.

Another perhaps more subtle revolution in this regard occurred with the selection of seven Greek-speaking Jewish men to be leaders in the Christian community. The ostensible reason was the unfair distribution of funds. The native Hebrew-speaking widows were being well cared

for while the Greek-speaking widows were neglected.

THE APOSTLES, seeing the need for help with administrative affairs, made a suggestion. They invited the Greek-speaking contingent to pick seven representatives to look after their interests. (Acts 6).

Beneath this surface problem may have been a deeper issue: tension between the native Jewish Christians and those who had lived in an "alien place," a Greek cultural milieu, who spoke Greek and were suspected of entertaining rather liberal ideas. This suspicion turned out to be not ill-founded.

Stephen, one of the seven, engaged in debate with some members of a local synagogue who "proved no match for the wisdom and spirit with which he spoke." Frustrated, they arraigned Stephen before the Sanhedrin.

From here on, Stephen's situation is carefully paralleled with that of Jesus.

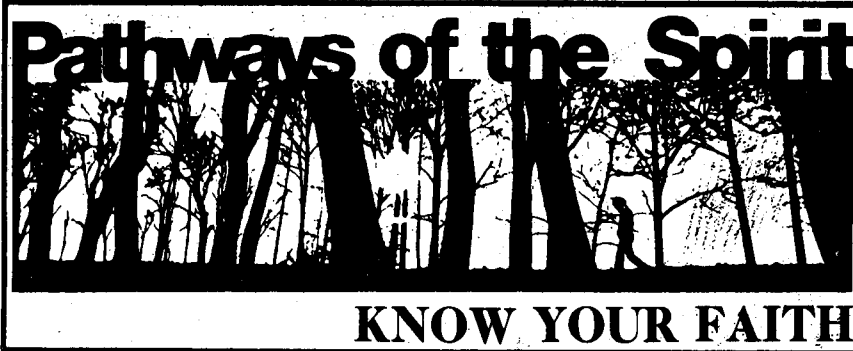
STEPHEN is tried before the same tribunal and false witnesses are called in to charge: "This man never stops making statements against the holy place and the law."

Stephen's spirited defense infuriates the court and his final words incite them to sentence him to death: "Look!" Stephen exclaimed. "I see an opening in the sky and the son of man standing at God's right hand."

Stephen dies with an adaptation of Jesus' own dying words on his lips: "Lord Jesus, receive my spirit," and "Lord, do not hold this sin against them." (Acts 7; Luke 23).

But, as the Spirit would have it, Stephen's martyrdom sparked a persecution of the local church which caused many Christians to scatter abroad and thus to spread the good news "throughout the countryside of Judea and Samaria."

Samaria! Alien territory, to say the least.



A **RECENT** conversation involving two Catholic parents—neighbors—may help to illustrate the point I am making. One father said that he owed it to his son to provide him an education through college. After that, the father indicated, the son was on his own.

The other parent saw it differently. Once children reach working age, "I don't owe them anything," he said.

Two very different views, each one put forward as just.

Justice between spouses ought to be somewhat clearer, because married couples actually have a contract. They make promises to each other; they say what it is they are promising—to love and honor each other as husband and wife all the days of their life; and they do this publicly, before witnesses.

Justice involves honoring that contract. Not to honor it could be unjust.

But what does it mean to be a wife today? Or a husband? What are the roles, the expectations?

JUSTICE in family relationships is an approach to living together; it has to be worked out over and over again. In the process of working out justice at home, we keep asking ourselves what the others in the family mean to us, what they truly want and need, what their own special talents are. We keep trying to treat the others as persons—not objects—and hoping they treat us the same. That much is clear.

Over the centuries the church has supported justice in and for the family. It talked of respect, support, education and health care, security for young and old. In doing so, the church's message was related to the world's various nations and cultures.

Today, sociologists in some nations say that society doesn't know what to do about the family. And the church is hard pressed to build on cultural foundations when those foundations are weak.

That is why the question posed at the beginning of this article is difficult to answer—and why it represents such a challenge. What is justice in the home?

We need to re-establish a sense of family justice. And we need to begin by strengthening and supporting the family.

"THOU SHALT NOT STAND IDLY BY WHILE THE BLOOD OF THY NEIGHBOR IS BEING SPILT"

— Leviticus 19:16

Most of us are deeply concerned about crime and violence in South Florida. But few of us realize the responsibility we share, and the opportunity we have, to help turn the tide.

Miami Citizens Against Crime is a volunteer group formed as a community-wide force to combat crime. With 180 broad-based community leaders as members, and over 150 organizations as sponsors, we are working at the local, state and federal levels to improve the entire criminal justice system, for the safety and security of all.

However, our community's greatest potential force against crime is an awakened conscience: Moral outrage against crime, violence and corruption. A personal commitment to biblical values of law, justice and human worth.

The Bible teaches not only "Thou shalt not commit murder", but also "Thou shalt not stand idly by while the

blood of thy neighbor is being spilt". The safety of our fellow humans must become our personal concern.

Thus our Religious Heritage Committee has declared July 2-3 as "Civic Responsibility Sabbath." All churches and synagogues are being urged to focus on crime and corruption in terms of personal responsibility. Worshippers will be asked to recommit themselves to the biblical values which are the basis of law and justice in our land. Suggested means of becoming actively involved will be made available.

If all of us will resolve to make violence and crime unacceptable in our lives and in this community — in accordance with a bedrock principle of our Judeo-Christian heritage — then together we can create a community in which all can be free from fear and able to live in peace and tranquillity.

The best way to begin is to attend worship this Saturday or Sunday.

Civic Responsibility Sabbath

July 2-3

Religious Heritage Committee

Miami Citizens Against Crime