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Pope faces tense Korea next week

Rights opposition by Church, crack-down have caused unrest

•Alaska stopover... Pg 4

By Father James Colligan

SEOUL, South Korea (NC)—South Korea, where the small Catholic Church and the government have often bitterly disagreed over human rights conditions, is awaiting the May 3-7 visit of Pope John Paul II. He will also visit Papua New Guinea, the Solomon Islands and Thailand.

The government of President Chun Doo Hwan recently restored the rights of 202 blacklisted politicians. It freed many of the students jailed for anti-government activities and gave permission for them to return to campus in April, along with 1,200 others who had been expelled.

In March, the labor minister announced that the government will seek to introduce a minimum wage law after studying the examples of other countries.

But while many Koreans are hoping that the changes are more than cosmetic, others are convinced that, under the surface, the human rights situation criticized by the church has not improved.

POPE JOHN PAUL is coming to South Korea to help celebrate 200 years of Christianity in the country. At the Korean Martyrs' Shrine a few miles from downtown Seoul, he plans to canonize 103 of the thousands of Koreans who died for the faith in 19th-century persecutions.

The pope's itinerary also includes Kwangju, a southwestern city where more recent deaths are also remembered. The stop indicates that the human rights issue may surface on the trip, and presents Pope John Paul with a challenge.

"Reconciliation" is the theme at the Kwangju stop, where a citizens' rebellion against the imposition of martial law was crushed by government troops in May 1980. The government later reported that 170 people died in the riots, but other estimates put the fatalities at ten times that number.

Archbishop Victorinus Youn of Kwangju told of looking helplessly from the window of his residence at soldiers beating, kicking and bayonetting students. Among those sentenced afterward by martial law courts were two Catholic priests.

"**THE RESENTMENT** is deep," said one informed Korean observer who requested anonymity. "Relatives of those killed number as many as 20,000 people. They won't talk about it. Their silence is frightening. The government fears eventual revenge, that its members will be killed in retaliation if an opportunity is given."

Security during the pope's trip is expected to be extremely tight, and security planners are concerned that a group of Catholics will try to reach

(Continued on page 4)



FRAMED BY BERNINI'S 'Gloria,' this painting of the Korean martyrs hung behind St. Peter's Chair in St. Peter's Basilica in the 1968 beatification of the martyrs. Pope John Paul will canonize the 100 martyrs next Friday in Seoul—the first canonization outside the Vatican. (NC photo)

Rich, all-white kids, unqualified teachers
are called untrue picture

Study cites Catholic school 'myths'

BOSTON (NC)—Two researchers who sifted data in 14 categories from 910 Catholic secondary school principals targeted the schools' needs and achievements and deflated some of the myths about Catholic education.

The researchers, Michael J. Guerra, executive director of the secondary school department of the National Catholic Educational Association, and Peter L. Benson, director of research for Search Institute in Minneapolis, presented the preliminary

report on the "National Portrait of Catholic Secondary Schools" at the NCEA convention in Boston April 24. The study was funded by the Ford Foundation and conducted by Search Institute.

THE MYTH that Catholic schools are highly selective and admit mostly white upper-middle-class students is unfounded, Guerra said.

The study found that 65 percent of students come from families with less than \$30,000 annual gross income

and that 18.5 percent of the students are members of minorities. Thirty-five percent of the schools admit all ninth-grade applicants.

Also, 20 percent of the schools said they accept students expelled from public schools for disciplinary reasons and 18 percent said they take students expelled for academic reasons.

However, the belief that Catholic school teachers are paid less "seems to be true," judging from the results

of the study, Guerra said. There is a 20 percent income gap at the entry level between Catholic and public school teachers and an even larger gap at the median income level.

But the myth that those teachers are less qualified than their public school counterparts seems unfounded, Guerra reported. While 49.6 percent of public school teachers have masters' degrees or higher, 51.9 per-

(Continued on page 11)

Sexual abuse and children

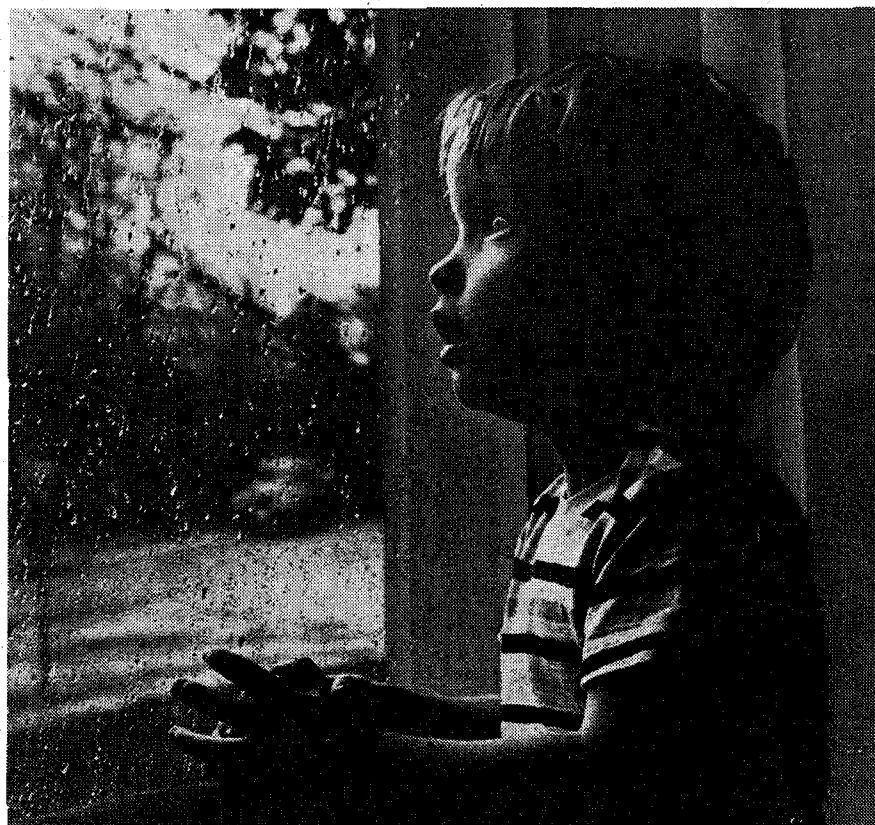
Educator tells parents how to prevent it

NORTHRIDGE, Calif. (NC) — Parents can help protect children from sexual abuse by letting them know early in life that they have some control over their own bodies, said Barbara Polland, professor of child development at California State University.

In an interview with *The Tidings*, newspaper of the Archdiocese of Los Angeles, Polland said, "let the 2-year-old child choose which outfit

In addition to stricter laws and licensing procedures for child care centers, Polland advised parents to communicate with those who care for their children, to learn the school's philosophy and "to believe their children."

"Children don't make up these stories (of abuse) from seeing this on television," she said. "Parents must listen, notice changes in their child's behavior or attitude and investigate



Parents must teach their children to be self-sufficient and independent says a prominent educator. This will help children say "no" to a potential sexual molester. Another deterrent is for the parents to trust the honesty of their children. A child who reports sexual abuse is rarely lying.

'Children don't make up these stories (of abuse) from seeing this on television. Parents must listen, notice changes in their child's behavior...'

Barbara Polland,
professor of child development

he wants to wear, let the small child wash himself and feed himself, even if it takes longer and is not as efficient."

"Otherwise the small child will just automatically feel that adults can touch his body and won't be able to deter abusive adults," she said.

Her remarks were made after a number of news stories reported on a case of alleged sexual abuse of more than 100 children over the last decade at a preschool in Manhattan Beach, CA.

"MOST SICK abusive people want a compliant child," she said in the interview. In most cases such people will back away if the child puts up a fight, she added.

all the possibilities."

Parents should not force their children to kiss or be hugged by relatives, she also said.

"GOD HAS given children an automatic warning system. Allow it to work. Again, let the child decide in those areas in which there is no threat to his well-being."

Discipline should be used "as a means of empowering the child to be self-disciplined. The same goes with his ability to make decisions. If he can't make decisions, then those decisions will be made for him by others—sometimes to his detriment."

"You cannot be with your child to discipline him all the time, so he must have the discipline within him," she

said.

EIGHTY percent of sexually abused children were abused by someone they knew, according to Polland, so old warnings about staying away from strangers are not sufficient.

A recurring theme is the abuser's warning to the child that "this is a secret. You will get in trouble if your parents find out," Polland said.

She said she advises parents "to rob the abusive adults of that by

creating an atmosphere where children are encouraged to communicate, not punished for their revelations. They should be taught to always tell their parents whenever someone tells them not to tell their parents.

"Parents can take the weapons away from the sick people. They can do this by instilling in children that power to make decisions, by opening up communication and developing a sense of self in each child," she said.

'Some' liberation theologies ok'd

VATICAN CITY (NC)—Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, told a press conference that while some theologies of liberation are legitimate, those which embrace Marxist analysis as a universal guide should be rejected.

The press conference, which the Vatican said was the first by the doctrinal congregation, was held to review a meeting between congregation officials and representatives of the Latin American bishops' conferences in Bogota, Colombia.

The meeting, Cardinal Ratzinger said, treated liberation theology as one of its six main themes.

WHILE SOME expressions of liberation theology are "fully legitimate, even necessary," said the German cardinal, "others are open to criticism," while still others are "in the final analysis, unacceptable."

Cardinal Ratzinger criticized branches of liberation theology which "use Marxist analysis as a scientific instrument to interpret not only history and social and economic reality, but also the Bible and the Christian message."

Only bishops were invited to the Bogota meeting, the congregation head said, "so as to underline the proper responsibility of the episcopal order, above all on doctrinal matters

— a responsibility which cannot be delegated."

Other topics discussed at the Bogota meeting were: relations between bishops and religious; cooperation between bishops and theologians; ecumenism; pastoral issues such as catechesis and liturgy;

commissions within the various episcopal conferences, for an authentic promotion of the Gospel."

The Bogota meeting was the first held in Latin America by the doctrinal congregation. Cardinal Ratzinger said the experience was "positive" and "constructive" and

'The cardinal criticized branches of Liberation Theology which use Marxist analysis as a scientific instrument to interpret not only history... but the Bible...'

and moral problems such as violence and abortion.

REGARDING ecumenism, Cardinal Ratzinger said relationships between the Catholic Church and other large Christian denominations are good but that "the situation is not so easy with regard to the relations with numerous minor sects which are very active in Latin America, with generous finances at their disposal and pledged at the moment to an intensive work of proselytism."

One of the conclusions of the Bogota meeting, Cardinal Ratzinger said, was the recognition of the "Necessity of developing doctrinal

that other such meetings are envisioned between the doctrinal congregation and bishops in Africa, Asia, North America and Europe.

The March issue of an Italian monthly magazine, *30 Giorni (30 Days)*, published a lengthy essay on liberation theology, which it said was prepared by Cardinal Ratzinger for a private meeting with theologians.

The essay rejected brands of liberation theology which favor a continuous class struggle in the Marxist sense, which make capitalism and Marxism the only socio-economic options and set branches of the church against each other.

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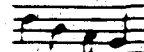
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Korean rights still in question

(Continued from page 1)

the pope in public to protests the human rights situation.

The government's security planning has already prompted complaints. One bishop reportedly walked out of church-government negotiations for the pope's scheduled "youth rally" in Taegu because the government insisted on having the names and identification card numbers of all young Catholic workers and college students who volunteered to help at the ceremonies.

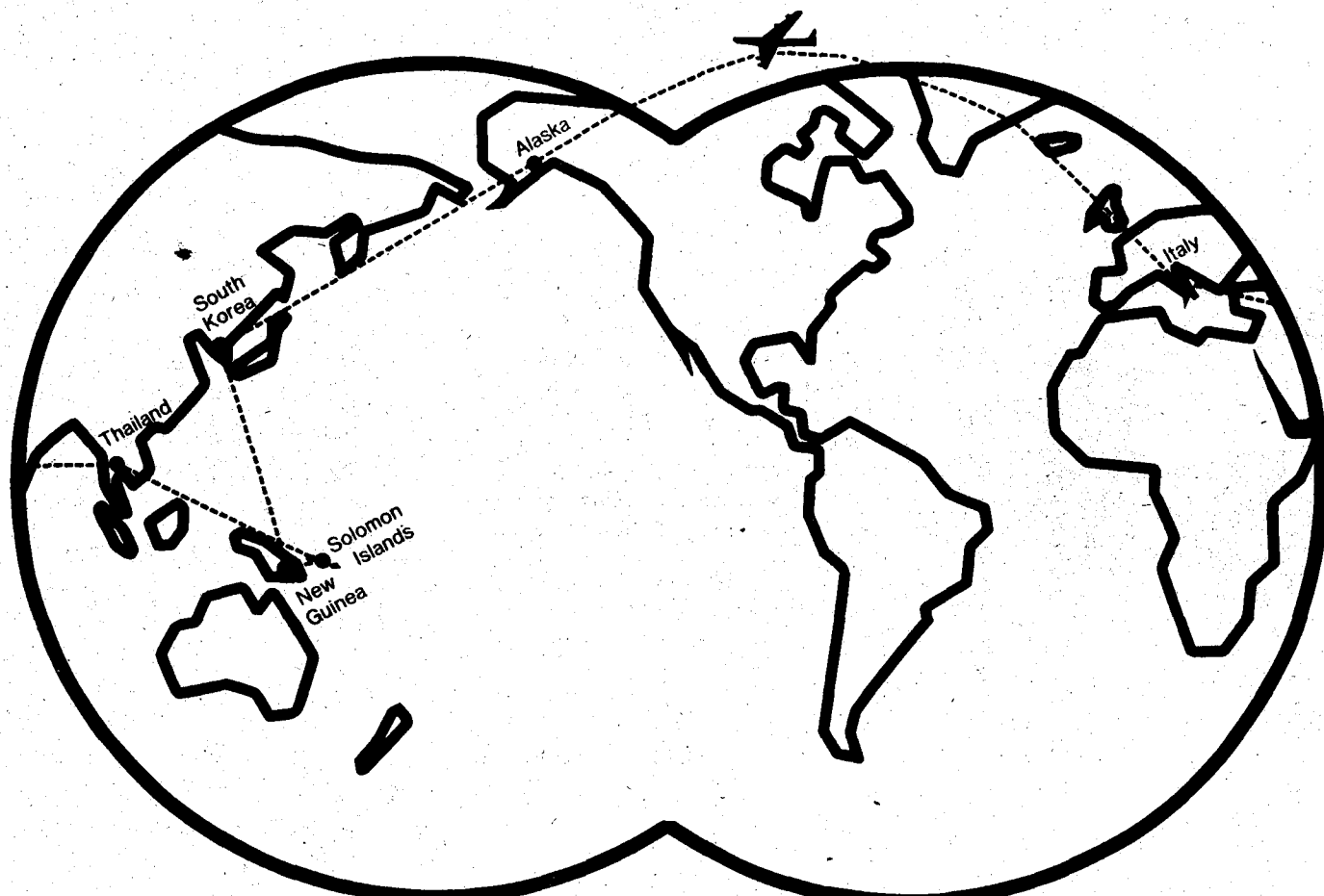
The young people fear this would give the government one more bit of data to add to files for use against them later. Another bishop is now in charge of the rally.

Church relations with the Seoul government often have been most strained over human rights issues.

MANY PRIESTS and other Christian leaders who criticized the 1961-1979 government of President Park Chung Hee were arrested. Missionaries were sometimes expelled from the country. As the government introduced emergency powers to crack down on dissent, calls for Park's resignation came more frequently from church leaders.

After Park's assassination in 1979 by the head of the South Korean Central Intelligence Agency, a military government came to power led by the current President Chun. He cited a security threat from Communist North Korea to justify continued restriction of civil liberties. Chun narrowly escaped death in 1983 when a bomb attack in Burma, later blamed on North Korea, killed four cabinet ministers and 13 other South Koreans.

The pro-government mass media has depicted church groups as subversive cells sympathetic to communism. As late as 1982, government-run television showed a diagram in which the "plotters" of an arson attack were depicted in the form of a tree. On the branches were names of



Main focus of papal trip will be South Korea (NC sketch)

suspects, and the roots sank into the ground, marked Catholicism.

Cardinal Stephen Kim of Seoul in 1982 strongly attacked the anti-church campaign. "It is the government which is losing this fight," he said. "The church thrives under persecution."

CATHOLICS in South Korea number 1.4 million, and the entire Christian population forms about 20 percent of the 38.7 million inhabitants. But Christians are a powerful minority and many important anti-government politicians and dissidents are Christians.

Pope John Paul in 1981 expressed his concern over human rights in South Korea after meeting with the

nation's bishops. He mentioned the "pastoral anxiety" of the bishops over problems in the country and praised Catholics there for working toward a more just society based on human rights.

Pope John Paul plans to visit the southern port city of Pusan on May 5, where his stop will have a labor theme. Strong appeals from Catholic labor groups in Pusan resulted in its inclusion on the papal itinerary, and the pope is scheduled to meet workers there.

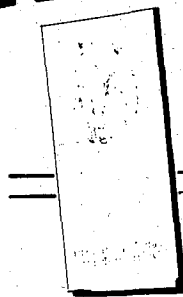
Of Korea's 8 million workers, 1.6 million earn less than \$125 per month. The strong government con-

trol of the labor movement in South Korea has prompted some to refer to the country as "the Poland of Asia." Interest is widespread in how Pope John Paul will address labor issues.

"LABORERS DESERVE our attention," one South Korean bishop said. "They dare not say anything at all about wages or working hours. They put in 10 to 12 hours a day, with four days vacation a year. They may not organize. If they are heard objecting to working conditions they are arrested. It is too much."

The bishop added that the general human rights situation in South Korea remains "not good," despite "some improvement on the surface."

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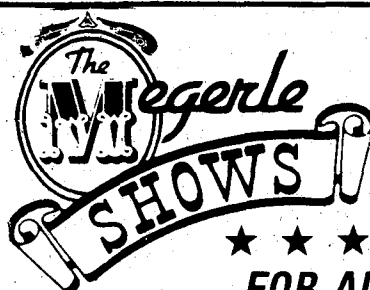
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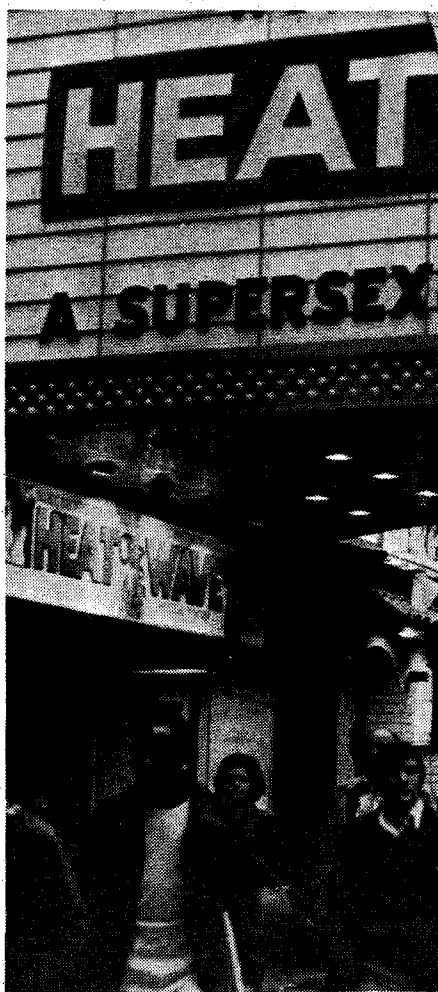
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Prostitution and pornography plague every city in the U.S., whether large or small. The Church continues its part to clean up neighborhoods and keep children from being victimized.

Get tough on pornography, prostitution, bishops ask

OTTAWA (NC) — The Canadian Conference of Catholic Bishops has called for tougher legal measures to fight pornography and prostitution.

"Pornography must not be allowed to spread its heinous message of sexual aggression, torture and disregard for the other person and his or her body," the bishops said in a brief to a special Canadian government committee studying pornography and prostitution.

The bishops said sexuality is meant to be an experience of creative growth found, above all, in the procreation of new life.

"Sexual activity in all its forms involves our whole person and the very depth of our personality," the brief said. "For Christians, the body takes on even added importance and value as the icon and sacrament of the spirit of Jesus Christ living among us. Such a belief further strengthens our respect and concern for the integrity and value of our physical body."

THE BISHOPS defined pornography as that which exploits and dehumanizes sex so that human beings are treated as things and sex objects.

Prostitution was defined as a momentary relationship in which people exchange money for sexual relations, "a form of consumerism where personal interaction is reduced to the fulfillment of egoistic needs and fantasies."

The bishops supported strengthen-

'Pornography must not be allowed to spread its heinous message...'

Canadian bishops

ing the law against "procuring and living off the avails of prostitution, especially if it is joined with intimidation or violence." They suggested a prostitute's clients should also be subject to prosecution.

People who solicit minors or engage them in prostitution should be prosecuted, the bishops said. Pornography involving children "should be considered an especially serious offense subject to very severe penalties."

The bishops said "there can be no

such thing as a claim of freedom of expression for the industry of pornography."

"**FREEDOM** of expression is subject to the more fundamental rights of respect for persons, justice and the need to grow in humanity. Limiting freedom of expression can be a sign of respect for these rights," they said.

The bishops suggested any presentation which depicts "violent or degrading sexual behavior, whether real or simulated" should be considered pornographic.

They also suggested the production, presentation, distribution and exhibition of pornographic material should be considered an offense or severely restricted to make access to pornographic materials as difficult as possible.

Educational, economic and cultural actions also are necessary to counter pornography and prostitution, the bishops said. They cited a 1983 resolution by the U.N. Economic and Social Council which included suggestions such as increasing ethics education and sex education and eliminating discrimination against former prostitutes.

Vatican 'liable' in Banco Ambrosiano case?

ROME (N) — Italian magistrates investigating the 1982 collapse of the Banco Ambrosiano are looking into the possibility that the Vatican bank may be legally responsible in the collapse, making it financially liable to Ambrosiano stockholders.

Italian newspapers reported that Milan magistrates Renato Bricchetti and Antonio Pizzi had sent "citation of civil liability" to the president of the Vatican bank, U.S. Archbishop Paul Marcinkus, asking him for in-

formation.

Within a month, said the press reports, Archbishop Marcinkus or his delegate will travel to Milan to respond to accusation by some small Ambrosiano stockholders that the Vatican bank should be held civilly liable.

BANCO Ambrosiano, Italy's largest private bank, collapsed in 1982 under bad debts totalling \$1.2 billion. Its president, Roberto Calvi, later was found hanged under a London bridge. A British court has unable to

determine whether his death was a suicide or a murder.

Later in 1982, Vatican Secretary of State Cardinal Agostino Casaroli said that the Vatican, through an "abuse of trust," had become unwittingly involved by Calvi in the bad debts.

Cardinal John Krol of Philadelphia, after a March meeting of a committee of cardinals which advises the Vatican on financial matters, said the Vatican planned to pay \$250 million to Ambrosiano's

creditor banks.

Vatican sources said the sum would be a "good-will" payment and that the Vatican considered itself to have no legal responsibility in the Ambrosiano case.

The citation of civil liability is a separate matter from the \$250 million payment, and it raises the possibility that the Vatican bank could be held legally responsible in the Ambrosiano collapse, with a consequent financial liability to Ambrosiano stockholders.

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Father Bruce Ritter

WANDERERS AND SEEKERS

hauntingly beautiful ballad by Carole King: "You're so far away..." It's a great song.

I've been on the road a lot these days. Spring is a very busy time for talks, and we're also busy setting up crisis centers for kids in other cities.

I get pretty tired sometimes. Like last Friday, driving at 6 a.m. to give a bunch of talks at four high schools and two colleges and preach at all the masses that weekend. I was "vegging out," as the kids say, (i.e., assuming the relaxed, unconscious, vegetable-like state of a turnip) no thought or feeling, letting the music from the car radio wash over me. I was really getting into the song: "Doesn't anybody stay in one place anymore..." The next verse snapped me out of my reverie: "I sure hope the road don't come to own me..." Vivid memories of a conversation I had with a bunch of my kids just before I left jarred me awake.

We had opened our beautiful new crisis center for kids in Houston June of last year, and I was visiting there a couple of weeks ago—our center was jammed, naturally, with over 70 kids—making sure that things were going well and checking out new staff. It was about midnight and I was sitting in our main lounge talking with a half dozen really great kids ranging anywhere from 16 to 19. It was a very quiet, low-keyed conversation (the other kids had gone up to bed). What happened was very moving. Each kid talked directly to me, each in turn shutting out everybody else in the group. Nobody interrupted or commented on anything somebody else said. We just listened—I mean, really listened—to each other.

Lance was the last kid to talk. A tall, quiet, good-looking boy. He spoke with the confident self-assurance of an

eighteen-year-old that knew his own name. I like to move around a lot, Bruce, he said. You're a traveller? I said, a wanderer? Yeah, Bruce, he said. A seeker, maybe? I said. Lance nodded a bit uncertainly, his face suddenly wary and closing... You're a drifter, I said it quietly, kindly, with a question at the end of my voice. The other kids got real quiet and our conversation ended pretty soon after that. One by one each kid said some final, terminating thing before they said good night and went upstairs to bed. I shook hands with each kid—I wanted to touch them.

"I sure hope the road don't come to own me..."

Lance stayed around. We sat there looking at each other. I ain't no drifter, Bruce, he said. His lips twisted and again that look of uncertainty, and a brief touch of panic crossed his face. I'm just... his voice trailed off. It's better to settle down, I said. It's better to stay around, I said. It's better to find what you're looking for—at least once in a while.

Jesus, too, was a wanderer, a seeker, with no place to lay His head—like my kids. I hope they meet each other sometime, someplace on that road my kids call home. Jesus' own journey to the Father ended abruptly on a road on a hill overlooking Jerusalem: He ended His life as He began it—homeless, on the run, pursued by His enemies, no stranger to abandonment and loneliness, stripped and indignified, and finally, killed. I don't think the Lord has any trouble loving street kids, they've suffered so many of the same things—together.

Lance doesn't see it that way yet. He doesn't know that yet. His Easter hasn't happened yet. He's still in the middle of his own crucifixion, and he's afraid of dying, and his faith isn't strong enough to cry out to the Father... Lance, too, got up, and stood for a moment indecisively, as if he wanted to say something else, something final, something that would sum up things, or maybe he couldn't shake the vision of what lay down that road (like Jesus couldn't, and was afraid).

I sure hope the road don't come to own me, Bruce, he

said. Pray for me, I said. Sure, he said. Lance reached out and touched my arm. Good night, he said. Pray for me, too.

Back in the car, on that highway, I thought of Lance. The car purred along almost on automatic pilot at exactly 61 miles per hour. I passed a state trooper parked behind a clump of trees with his radar gun aimed squarely at me. I wasn't going fast enough for him to stop me, but I still slowed it down a bit.

I thought of the next six days and fourteen talks. I sure hope the road don't come to own me, I said back to the music.

Thanks for helping me take care of all these—our—kids. Most of them are really great kids.

Pray for me, please, and them. We never forget you. I hope most especially that you experience the hope and comfort and joy of Easter.

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Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

More understanding of Jews needed by Catholics—official

WASHINGTON (NC) — A fuller understanding of "living Judaism" is needed in Catholic education so that Catholics can better know the origins of their own faith, an official of the National Conference of Catholic Bishops said after attending a meeting with Jewish leaders.

Eugene Fisher, executive secretary of the NCCB's Secretariat for Catholic-Jewish Relations, said in an interview that a Vatican commission, in a major effort to promote changes in teaching on Jews and Judaism, has drafted a set of teaching guidelines for use in Catholic schools.

That and other steps were discussed at a meeting in Amsterdam, the Netherlands, of the International Catholic-Jewish Liaison Committee. Fisher attended the meeting as a consultant to the Vatican Commission for Religious Relations with the Jews, which co-sponsors the liaison group and which drafted the teaching guidelines.

"IN TRADITIONAL Catholic teaching, Jewish history disappears with the Crucifixion and reappears with the Holocaust," Fisher said. "The intervening two millennia are lost."

The idea of Judaism as a living faith after the New Testament needs to be better taught, he said, and the Jewish contribution throughout history should be better understood.

Jewish history, he added, also has "a direct relevance to our spiritual view."

"There need to be ways of incorporating Jewish understanding of God in Christian education, because

the God we Christians know is the God of Abraham and Isaac and Moses," he said.

The study of the Scriptures must move away from the view that Hebrew Scriptures are merely a background for the New Testament, he said.

"The liturgical life of the church has its origins within the Jewish religious experience," he said. "You can't study the sacraments without studying their origins in Judaism."

THE JOINT LIAISON committee expressed satisfaction at progress in education since Pope John Paul II in 1982 called for catechetical reform with special reference to Jews and Judaism, Fisher said.

Some of the reform, Fisher said, would be aimed at correcting the "selective amnesia" of church historians regarding past treatment of Jews.

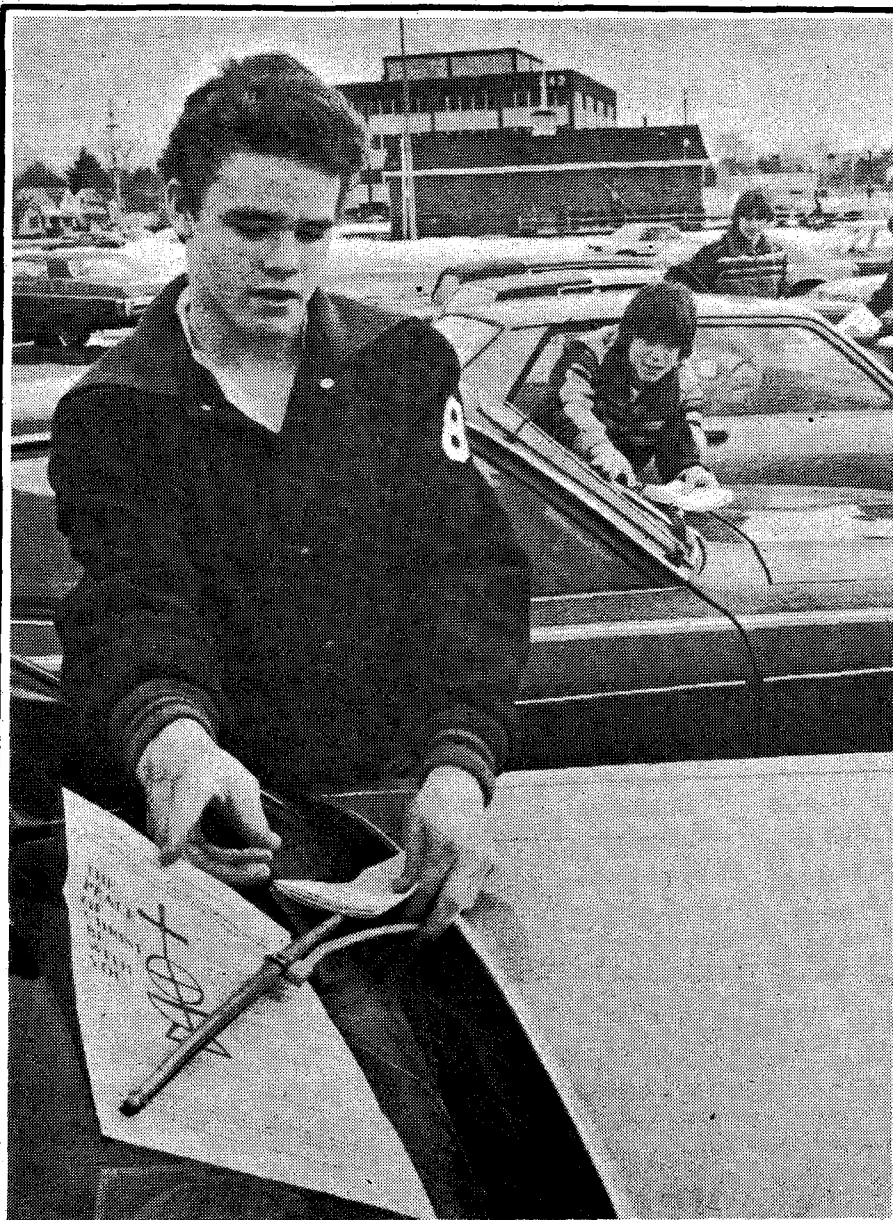
"There is no reference to Judaism in this book, and only one reference to Jews," he said, picking up a recently published history of the church. "We need to look more honestly at our own treatment of the Jews."

Fisher said he finds little theoretical opposition to his ideas.

"It's more a matter of bringing this to people's attention than overcoming resistance," he said.

A number of Jewish leaders were concerned about the sensitive issue of the Vatican's relations with Israel. The Vatican does not have diplomatic relations with Israel, but maintains contact through the Israeli embassy in Italy.

"IT NEEDS to be made clearer to



'COME HOME' Tony Lucas, one of 50 youths from St. Mary parish in Berea, Ohio, distributes leaflets at a shopping center near the church inviting inactive Catholics to return to the parish for a special "Homecoming." The week-long program, sponsored by a number of parish groups, was aimed at the registered but inactive Catholics of the community. (NC photo)

the Jewish community that the policy is not one of non-recognition," Fisher said, noting that Vatican statements have often referred to the "state of Israel."

The Vatican also does not have diplomatic ties with Jordan. Vatican officials have said that the situation probably will remain the same until Israel and Jordan agree on a common

border.

Bishop Francis J. Mugavero of Brooklyn, N.Y., who also attended the meeting, said he didn't blame Jewish leaders for asking about Israel-Vatican relations. "But we've taken the position that this is the responsibility of the (Vatican) secretary of state — not a religious but a political question," he said.

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Annulment 'how to' book selling fast

BUBUQUE, Iowa (NC) — Joseph Zwack hopes Catholic marriage courts will be "absolutely inundated with petitions for annulment."

"I don't think the Church can afford to become irrelevant on this issue," said the Dubuque lawyer.

Zwack's recent book on how to get an annulment has been so successful, with 12,000 copies sold since November, that his publisher has started him on a promotional tour around the country.

He has been on radio talk shows in several major cities and has additional radio and television appearances scheduled.

Zwack wrote "Annulment: Your Chance to Remarry Within the Catholic Church" when he realized how mysterious the Church's annulment process was to most people, himself included.

IN HIS CIVIL law practice, he said, some of his clients would ask him if they had grounds for a Church annulment of their marriage. He said that he told some of these people no, but they subsequently got annulments.

"They didn't really know why. They said they just filled out some papers and went into this mysterious

procedure, and it came out as an annulment," he said.

An estimated 8 million U.S. Catholics — equalling the total population of the 17 least populated states in the country — are civilly

The people I'm trying to get to are the ones who consider themselves on the outside. Another official church document is not what they are looking for.

**Joseph Zwack,
Lawyer, author**

divorced. About 80 percent of these are remarried, but only about one in 10 has ever tried to get the first marriage declared null by the church, he said.

To clear up the mystery about church annulments, he wrote a step-by-step guide to the process. It spells out the various grounds on which the Church will consider a previous mar-

riage invalid and explains the costs, time, paperwork and other procedures needed to obtain an annulment decree.

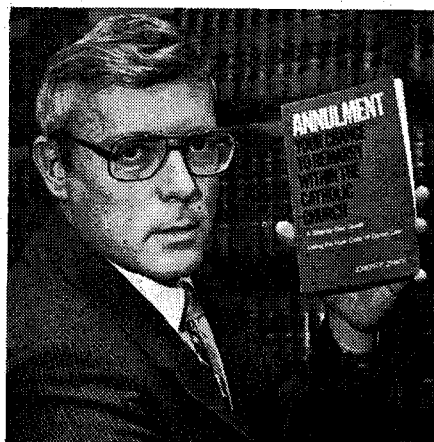
WRITING the book "wasn't all that hard," said Zwack, but tracking down the information needed "was difficult." The available information is scattered in studies for professional church lawyers which are "so technical that it's just not of any help to the average people."

He said his publisher, Harper and Row, gave him a free hand in writing the book.

Zwack said he considered seeking an "imprimatur" — official Church permission to print the book — but "to be frank, an imprimatur might kill the book. The people I'm trying to get to are the ones who consider themselves on the outside. Another official Church document is not what they're looking for."

MARGARET Flaherty, promoting the book for Harper and Row from San Francisco, said it sold immediately without any pre-promotion when it hit bookstores in November.

One Dubuque bookstore ordered 40 more copies after selling out its first 50. Orders reportedly flooded in from Pittsburgh after Zwack ap-



Joseph Zwack, author

peared on a radio show there.

Zwack was born in Dubuque and educated in Catholic schools in the Iowa community, including Loras College. Until he moved recently, he was a member of Resurrection Parish in Dubuque, where he was an extraordinary minister of the Eucharist and a member of the parish council.

He said the book has taken up a lot of his time recently. "I think I would make more money at my law practice than I will on the book," he said, "but it has been exciting."

Apparitions 'unbelievable,' bishop says

LAFAYETTE, La. (NC) — Bishop Gerard L. Frey of Lafayette, La., has told Catholics in his diocese to "withhold belief in the apparitions and messages" of the so-called "Knotted Cord of Love Rosary Mission."

After an investigation into the mission, Bishop Frey asked Catholics to withdraw their support of the claims made by Genevieve Comeaux of Cankton, LA, who said the Blessed Virgin Mary has appeared to her and given her messages of an impending

national disaster.

Bishop Frey said a "careful examination" of the woman's story provided "no evidence of a supernatural origin of anything that Mrs. Comeaux reports as a message from the Mother of God."

"THERE IS, therefore, no credible authority on which Catholics may base their belief in the apparitions and revelations allegedly experienced by Mrs. Comeaux, or in the messages she publicizes in various ways and particularly through the 'Knotted

Cord of Love Rosary Mission," Bishop Frey said.

For more than a year, Comeaux has claimed that Mary appears to her "often, even daily," said Msgr. H.A. Larroque, diocesan vicar general.

The alleged messages from Mary "predict a national disaster and the only people spared will be those who

pray her 'Knotted Cord of Love Rosary,'" he said.

Bishop Frey's statement said that "there are those who, accepting the authority of these revelations, make important life decisions which are disturbing in themselves and causing grave concern to their relatives and friends."

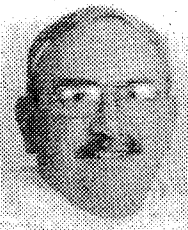
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Mixed reviews on Reagan

Bishops agree on abortion, tax credits, disagree on Central America, arms

WASHINGTON (NC) — Leaders of the National Conference of Catholic Bishops told President Reagan that while they deeply commend his backing for tuition tax credits and anti-abortion efforts, they strongly disagree with administration policies in regard to Central America and the poor.

They also urged greater initiatives by the White House toward resumption of arms control talks and expressed strong reservations about

proportionate emphasis on military options, added Cardinal Joseph L. Bernardin of Chicago.

Questioned extensively by reporters about covert actions in Nicaragua, where the United States is blamed for mining the harbors, the church leaders said they have consistently opposed such activity.

When they raised the question of mining with Reagan during lunch, "he made no substantive statement," Bishop Malone said.

Archbishop John J. O'Connor of New York said he "specifically raised the question of covert operations and made it clear that we, the bishops, do not approve of covert operations."

Despite their criticisms of some administration actions, the church leaders stressed that they also agree with some Reagan policies and that the talks were not argumentative.



President Reagan escorts, from left, Archbishop John O'Connor of New York and Bishop James W. Malone of Youngstown, Ohio, through the White House colonnades. Bishop Malone, president of the National Conference of Catholic Bishops, and other members of the NCCB, went to the White House for a luncheon and briefing. (NC/UPI photo)

The impression is sometimes given that the bishops are in total conflict at all times with the president. This is not correct.

deployment of the MX missile, the bishops said after a lunch with Reagan and briefing by top officials.

While praising Reagan for his pro-life and tuition tax credit stances, "we expressed strong concern about the budget cuts, especially as they affect the poor," in particular low-income elderly and women, Bishop James W. Malone of Youngstown, Ohio, NCCB president, told reporters outside the White House.

He characterized the private discussions as "cordial and open."

The bishops spent approximately four hours at the White House in the luncheon and briefing.

BISHOP Malone said that on El Salvador the bishops reiterated that "the only solution to war is a political solution as contrasted with a military one."

"Although we admit that under the present situation some military aid is needed," the bishops fear a dis-

"This is not correct."

Archbishop O'Connor said he

bishop said.

Asked if he thought the bishops were being used politically, Cardinal Bernardin responded, "Sure I'm aware of the fact that this is an election year, but life doesn't stop because we're going to have an election in November.

"I welcome the opportunity to share my ideas and the ideas of the

Collected statements available

WASHINGTON (NC) — A book containing 64 pastoral letters and official statements by the U.S. bishops between 1975 and 1983 has been published by the U.S. Catholic Conference.

The book, volume IV of a four-volume set, includes the 1983 bishops' war and peace pastoral as well as statements on Central America, human sexuality, racism, military service registration and conscription, Marxist communism and capital punishment.

Volume III included statements issued between 1962 and 1974 and was published in March. Volume I, with statements from 1792 to 1940, and Volume II, with statements from 1941 to 1961, are expected to be released by June.

The volumes will be available at \$19.50 each, or the complete boxed set for \$75, from the Office of Publishing Services, USCC, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

"We expressed strong concern about the budget cuts, especially as they affect the poor."

Catholic bishops with anybody who'll listen," especially someone "in a position of authority," the Chicago cardinal said.

The meeting with the bishops was the fourth in three weeks that Reagan has held with Catholic groups or officials.

"THE IMPRESSION is sometimes given that the bishops are in total conflict at all times with the president," Cardinal Bernardin said.

found Reagan's anti-abortion beliefs to be particularly strong. "I don't know how much more he could do" on that issue, the New York arch-

Bishops: We'll oppose ERA without abortion amendment

WASHINGTON (NC) — The National Conference of Catholic Bishops announced it will "have no alternative but to oppose" the Equal Rights Amendment if a clause is not added excluding abortion and abortion funding from its scope.

In a news release the NCCB said its Administrative Committee in March approved a resolution stating the new position on ERA "because of the serious moral problems" that would be presented by an ERA without the inclusion of an anti-abortion clause.

The NCCB also announced establishment of an ad hoc interdisciplinary committee to study implications of the ERA. The committee is chaired by Archbishop John L. May of St. Louis, NCCB vice president.

Msgr. Daniel F. Hoye, NCCB

general secretary, said recent developments in Congress and the courts raise questions about ERA's implications not only for abortion but for private educational institutions, the tax-exempt status of charitable organizations, religious exemptions in federal grant statutes and government aid programs.

"IN GENERAL, it seems fair to say that the potential gravity of the amendment's implications is the product not so much of its own terms as originally understood by sponsors and supporters, as it is of an ambiguous congressional record and the interaction among ERA, legislative enactments and other legal principles," Msgr. Hoye said in a statement.

The ad hoc committee studying the implications of the ERA will present its findings and recommendations to the Administrative

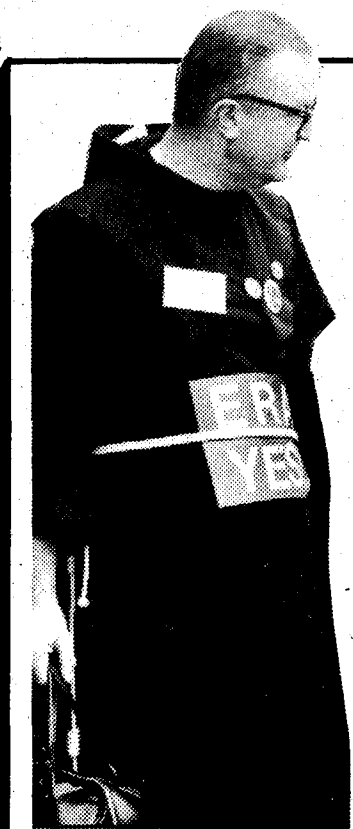
Committee in September, the NCCB said.

Previously the bishops have taken no position on the ERA itself.

The statement said the Administrative Committee discussed a March 9 ruling in which the Commonwealth Court of Pennsylvania used that state's ERA to strike down Pennsylvania's prohibitions on public funding of abortions. Pro-life groups have argued that a federal ERA similarly could affect federal abortion restrictions.

Msgr. Hoye said the Administrative Committee in its discussion reaffirmed the bishops' commitment to women's rights.

The Administrative Committee is a panel of some 40 bishops which conducts the business of the NCCB between annual general meetings.



ERA supporters, especially Catholics, maintain the amendment will have no bearing on abortion rights. (NC photo)

INS raids target Hispanics 'unfairly' — church officials

By NC News Service

The Supreme Court's April 17 decision to allow sweeping Immigration and Naturalization Service searches of factories for illegal aliens makes Hispanics targets of discrimination, said a bishop and several other Catholic officials familiar with INS raids.

Bishop Roger M. Mahony of

in the majority opinion, said workers were not compelled to answer when INS agents asked if they were U.S. citizens or legal residents.

Bishop Mahony agreed with Justice William J. Brennan, who said in a dissenting opinion that what was striking about the decision "is its studied air of unreality."

'Raids are portrayed as informal, friendly walk-throughs. In my experience, that is not the case — uniformed officers block the doors, sometimes guns are drawn, people panic.'

***Bishop Roger Mahoney,
Stockton, CA***

Stockton, CA, said the court's majority opinion "portrays the most idealistic scenario."

"Raids are portrayed as informal, friendly walk-throughs. In my experience that is not the case — uniformed officers block the doors, sometimes guns are drawn, people panic," he told NC News.

In its 7-2 decision, the high court said searches in which agents block the exits do not violate privacy rights guaranteed by the Fourth Amendment to the Constitution.

The case stemmed from raids of two Los Angeles-area factories in 1977 where the INS had neither a search warrant or the factory owner's permission to search the premises.

JUSTICE William H. Rehnquist,

The bishop said he had experienced such raids in his youth while working at his family's poultry plant in southern California. "Border patrol agents came bursting through the doors with guns drawn," he said, only to find Mexican-American employees who were U.S. citizens.

"I'm disappointed," Bishop Mahony said. "I had hoped the Supreme Court would lay down some guidelines that would give more protection to the dignity of the workers and the rights of the workers."

PABLO SEDILLO, secretary of Hispanic affairs for the U.S. Catholic Conference in Washington, said such INS raids infringe on the rights of anyone who is "foreign-looking."

Sedillo also believes that the INS

singles out Hispanics. He said he was stopped by an INS agent once at an airport while he was speaking Spanish.

Duke Austin, INS press spokesman, said agents only conduct searches — either with the owner's permission or with a search warrant — where information or observation gives them reason to believe there are illegal aliens. It would not be cost-effective to conduct random raids, he said.

Asked about possible harassment of Hispanic citizens, Austin said, "We don't deport Hispanic citizens, hopefully."

Agents searching for illegal aliens "look for furtive behavior, dress, language — it has to be a combination of things. Just speaking Spanish is not enough" to cause an agent to stop someone, Austin said.



A Border Patrol agent escorts undocumented Hispanics to a holding center near the Mexican border. The Supreme Court ruled that raids on factories and other places of employment are constitutional and do not violate immigrants' rights. (NC/Wide World photo)

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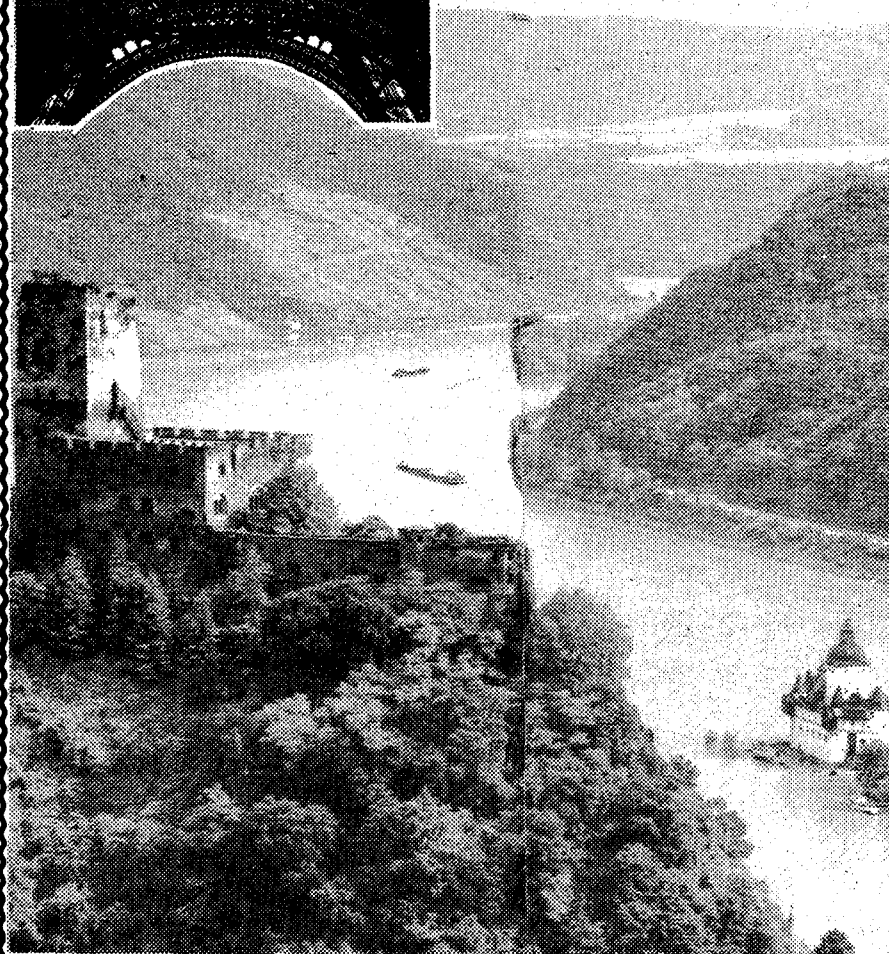
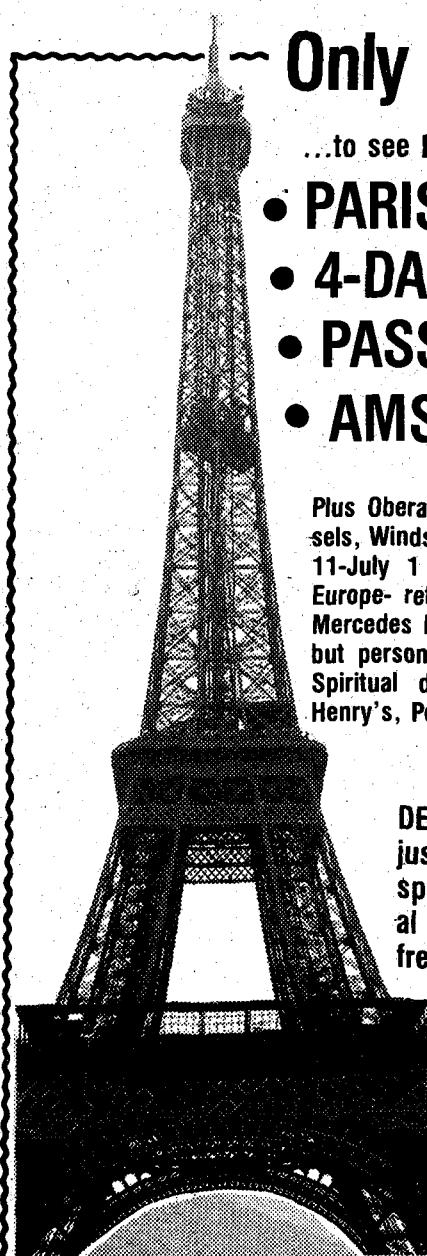
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How to care for the dying?

Physicians, Catholic health group differ on 'shortening life' of terminally ill patients

By NC News Service

A group of physicians has suggested that even the use of artificial means to provide water and nutrition can ethically be abandoned in treating some cases of hopelessly ill patients.

But the Catholic Health Association, in an unrelated publication, warned that "actions to shorten life are prohibited," even in treating patients near death.

Ten physicians, in a *New England Journal of Medicine* article titled "The Physician's Responsibility Toward Hopelessly Ill Patients," said that not all forms of treatment need be provided all hopelessly ill persons.

They said, nonetheless, that the patient's role in decision-making and his or her comfort while dying are crucial in treatment or denial of types of treatment.

THE MEDICAL journal's article followed publication earlier this year of a Catholic Health Association guidebook to treating seriously ill patients.

In "To Treat Or Not To Treat: A Working Document for Making Critical Life Decisions," the CHA noted that "courts and ethicists generally agree that patients do not always require aggressive efforts to utilize all possible treatment methods."

But it said that "at the very least, palliative care is required and actions to shorten life are prohibited."

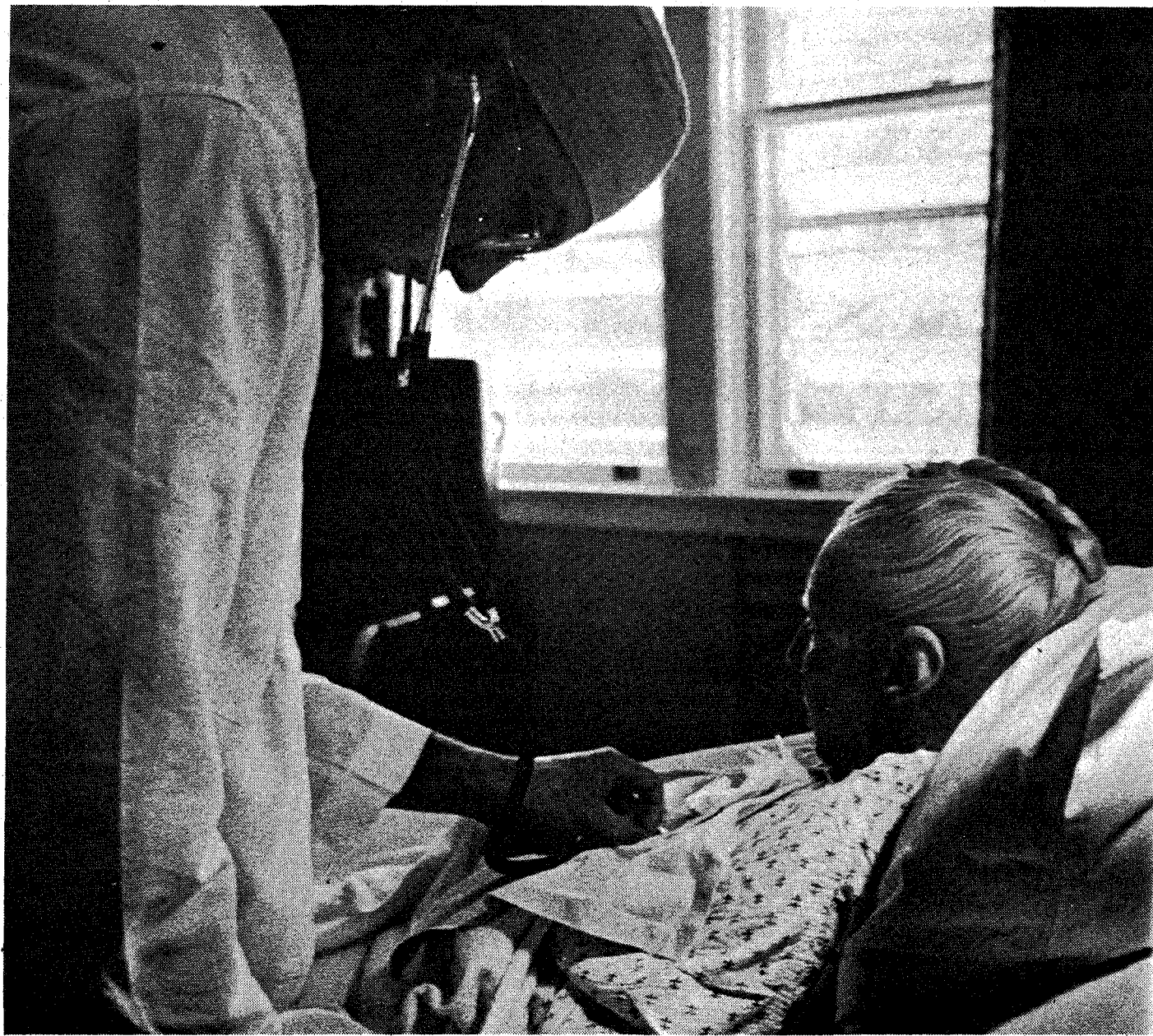
The CHA guidebook said that even when patients have been removed from life-support systems, they should be nourished and kept comfortable until death.

In the *New England Journal of Medicine* article, the 10 prominent physicians outlined as basic "two important precepts: the patient's role in decision-making is paramount; and a decrease in aggressive treatment of the hopelessly ill patient is advisable when such treatment would only prolong a difficult and uncomfortable process of dying."

THE PHYSICIANS had gathered at Harvard University in a meeting organized by the Society for the Right to Die, which promotes legislation to give persons the right to say in advance how long they want to be treated.

The physicians said patients' rights include the right to refuse life-sustaining treatment. Moreover, a "hopelessly ill patient's refusal of life-sustaining treatment is not in itself a reason to question the person's competency," they wrote.

The doctors acknowledged that in many cases medical advice varies. "If there is disagreement concerning the



Physicians who deal with the terminally ill must keep the comfort and wishes of their patients always in mind when making decisions about care, the Catholic Health Association and an American Journal of Medicine article state. Both groups say physicians cannot help their patients commit suicide. (Voice photo)

diagnosis or prognosis or both, the life-sustaining approach should be continued until reasonable agreement is reached," they said.

Doctors cannot, they added, help patients choose suicide.

act, for this is contrary to law," they wrote in the medical journal.

The CHA guidebook said "irreversibly comatose patients are living human beings who must not be killed. This does not mean, however," the

'Irreversibly comatose patients are living human beings who must not be killed. This does not mean, however, that all technologies of prolonging life are ... obligatory ... At certain times, one respects life more by letting it go than by clinging to it.'

Catholic Health Association

"ALTHOUGH a rare patient may contemplate suicide, the physician cannot participate by assisting in the

document said, "that all technologies of prolonging life are appropriate or obligatory in a given case. At certain

times, one respects life more by letting it go than by clinging to it."

The document also said that a patient should not be disconnected from life support systems unless:

- The patient is in an irreversible, permanent, noncognitive state;
- The life support system has no reasonable likelihood of providing lasting benefit to the patient;
- A reasonable inquiry discloses no evidence that the patient would want life supports continued, and
- Approval is obtained from the patient's next of kin or guardian, perhaps with the concurrence of a hospital medical - ethical issues committee.

The CHA guidebook advised a written, neurological consultation to determine whether these criteria have been met in such cases.

Catholic schools report:

Fewer closings, more minorities, majority of lay teachers

BOSTON (NC) — There are 31 fewer Catholic elementary and secondary schools in the United States this year than in 1982-1983, the smallest decline since the 1960s, according to a National Catholic Educational Association report.

The Data Bank of the NCEA, in its report released April 23 in conjunction with the NCEA convention in Boston April 23-26, also found an increasing number of non-Catholic and minority students in Catholic schools.

Catholic elementary schools number 7,937 and secondary schools number 1,464, the report said. In 1982-83, there were 7,950 elementary schools and 1,482 secondary schools.

THE REPORT also showed that

the number of lay people on the staff of Catholic schools today holds about the same majority that religious held in the 1960s.

Enrollment in Catholic schools

Lay people today hold the same majority in Catholic school staffs that religious held in the 1960s.

decreased 58,000, a decline of 1.9 percent in 1983-84, compared with 2.2 percent in 1982-83. Elementary enrollment is currently 2,180,000 and secondary enrollment is 788,000.

Basilian Father Frank Bredeweg, NCEA Data Bank consultant, compared the most recent decline in school closings with the annual average of 72 closing over the past seven years.

He cited a number of factors for the slowed rate of closings, including large-scale reviews of school systems, slower movement of people from city to suburbs, and continued enthusiastic support for Catholic education by parents and students.

THE NUMBER of full-time faculty members in Catholic schools increased by 453 to 146,913 teachers. On the elementary level 78.8 percent are lay teachers, while on the high school level 74.3 percent are lay.

In 1976-77, according to the study,

66.1 percent of elementary teachers and 63.3 percent of high school teachers were lay.

"In general, parents and students have accepted today's predominantly lay staff and this does not seem to present academic or administrative problems," Father Bredeweg said.

The percentage of non-Catholic students in Catholic schools increased to 10.6 percent in 1982-83, the most recent statistical year available, compared to 2.7 percent in 1969-70.

More than one-fifth of the total 1982-83 enrollment, 20.4 percent, was from minority groups, according to the report. Blacks made up 8.8 percent of the enrollment, Hispanics 9.1 percent, Asian Americans 2.1 percent and American Indians 0.4 percent.

New drink rules stir student ire at Notre Dame U.

NOTRE DAME, Ind. (NC) — Student protests have followed an announcement of stricter rules governing the consumption of alcohol at the University of Notre Dame.

The new guidelines prohibit parties in student rooms and restrict parties in dormitory lounges to those over 21, the legal drinking age in Indiana.

The rules, scheduled to take effect next fall, also make public drunkenness a punishable offense.

THE UNIVERSITY also was considering other restrictions, including banning all hard liquor from campus, outlawing bars in student rooms and limiting the number of people that may gather in dormitory rooms.

Almost 1,500 students gathered at the university's administration building April 18, crowding the

'The students do not consider drunkenness an act that requires disciplinary measures. This attitude must change.'

rotunda under the famed Golden Dome, in the first major demonstration at the school in 15 years. The march followed a half hour of speeches and chants on the front steps of the building.

The previous night, more than 1,000 students joined in a spontaneous gathering in front of Corby Hall, the home of Holy Cross Father Theodore M. Hesburgh, university president.

Student leaders said more protests were planned.

FATHER E. William Bauchamp, chairman of the Committee which drafted the policy, said, "The students do not consider drunkenness an act that required disciplinary measures. This attitude must change."

He added, "The whole party scene leads to alcohol abuse, so we've got to eliminate it."

But student leaders complained

that the action will "cripple social life on campus without providing any alternatives. "The policy takes away our entire forum for socialization," said Cathy David, student body vice president.

The new policy "deals with the symptoms, not the cause, which is the social life," David said.

The university has recommended the development of a comprehensive plan to provide alternatives to drinking. The committee suggested renovating student facilities, improving transportation to and from the South Bend, IN, area and planning a greater variety of special events at the school.

Most of the 7,400 Notre Dame undergraduates live on campus. There are no fraternities or sororities.

FATHER HESBURGH, who was traveling outside the country during the protests, has threatened to make the university completely dry if the new guidelines fail to solve alcohol-related problems on campus.

But that hasn't stopped the students from voicing their disapproval. Huge banners hung from nearly every dormitory during the protests.

One banner said, "The blood of Christ, I.D. please." Others said, "Thou shalt not party," and "Even the Last Supper had 13 in one room."

The campus newspaper also criticized the policy, calling it "a major administration blunder," and student body president Robert Bertino called the committee's report "a dismal moment in Notre Dame history."

THE COMMITTEE'S 28-page report said Notre Dame is following a national trend in restricting alcohol consumption, citing evidence that alcohol abuse is higher at the university than at most schools.

The committee also was concerned about removing university liability for underage drinking.

Student leaders said that the issue is not the legality or morality of drinking, nor is it the right to party and get drunk.

"We are trying to stand up for our rights and the quality of student life," Bertino said. "We're trying to promote an atmosphere for responsible drinking."

Catholic school myths

(Continued from page 1)

cent of Catholic school teachers have such degrees. Eighty-eight percent of Catholic school teachers are accredited.

Benson said the Catholic school principals were asked to evaluate how well their schools are doing.

THE PRINCIPALS reported that they are doing an "outstanding or quite good" job of maintaining an effective discipline policy, of teaching religious education and values and moral education.

The areas of greatest need, Benson said, are in computer training, involving parents in the schools, recruiting and retaining low-income students, interacting with the community and encouraging vocations.

Benson described as "terribly significant" the fact that 80 percent of Catholic high school graduates subsequently enrolled in a two-year or four-year college, compared to

50-60 percent of public high school graduates.

Another significant finding, he said, was that less than five percent of Catholic school principals reported serious problems of absenteeism, physical conflicts among students, theft, alcohol or drug use at school, vandalism, or verbal or physical abuse of teachers. Fifty-two percent of public school principals, for example, reported a serious problem of absenteeism.

Ninety-nine percent of Catholic high schools have a written statement of standards for student behavior, he added.

Sixty-four percent of full-time religion teachers are lay people.

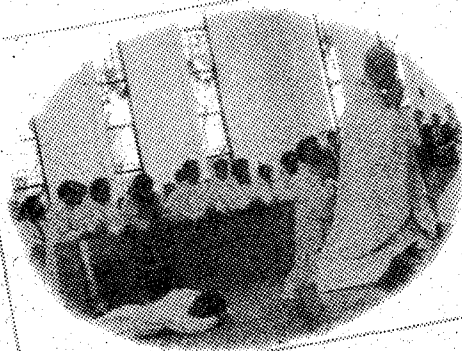
Benson reported that 98 percent of religion classes teach morality, 97 percent teach Scripture, 96 percent teach the sacraments, 93 percent teach doctrine and 81 percent teach church history.

Someday...



... he may be your parish priest

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So please be generous when your parish gives you an envelope like this, to help our seminarians...

... to be more like Him.



Rating your parish

On a scale of 1 to 10, how well it live up to the challenge of C

By Norman B. Carroll
Permanent Deacon
Archdiocese of Miami

Do you recall a recent popular movie entitled "Ten"? The title describes the perfect rating which Dudley Moore, the male lead, gives to Bo Derek the female star of the film. Surely, the story and its title wreak of male chauvinism, but the movie does spotlight the subject of ratings.

We Americans rate just about everything from baseball teams to Miss Americas. So it seems only natural and surely more important for us to grade our own church community, namely, our parish.

How do we rate our parish on a scale of 1 to 10?

Before we begin our soul-searching, let's see what standards we shall and shall not employ. Certainly, some criteria are useless.

Don't judge by numbers

I remember a pastor-friend from Virginia complaining bitterly to me that he had just been demoted from one parish to another. When I asked him why he thought the second parish was inferior, he responded that the parish had fewer members and its buildings were "a wreck."

Can we in truth, however, judge the worth of a community by its numbers or its buildings? Rather, let's examine the Christian vitality of the people, something about which, incidentally, my friend had no knowledge.

Then there are those who judge a parish by the number of dollars which roll in every Sunday. We pray there are no disciples of Christ (ordained or not) who are committing this evil.

At any rate, the question remains:

How do we assess our own parish? First, let's define "parish."

Catholic theologians today picture a parish as the people of God (the Body of Christ) present locally while seeking, through their organizing, to fulfill the same mission to which Jesus dedicated Himself.

Briefly stated, a parish is succeed-

'We don't grade parishes to be negative.. Grading our parish is taking the first step toward realizing ... a loving support group.'

ing to the extent that it is forming Christ in its members.

Participation is key

Rosemary Haughton, a skilled theologian, writes: "The concept of the Body of Christ is founded on people so deeply committed to each other that they scarcely exist except as united."

Therefore, in grading your parish on a scale of 1 to 10, ask yourself first: How broadly and how spiritedly do the People of God participate with each other in my parish?

Father William J. Baush, author and lecturer, puts it bluntly: "Participation is the key-word in the living parish: (this means) involvement in decision-making, (and) sharing the task of actually running the parish... including its money side. Instead of the pastor... talking down and looking down on the parishioners, the parish as a whole — priest and people

— must work together. That involves a sharing of the work and the power."

This means that as we review the basic areas of parish function, we appraise not only how effective they are but also who helps in guiding these actions. Is it a he, a she or a they?

Because we are speaking of our local Body of Christ, its function should basically follow the lead of its more comprehensive counterpart, our Archdiocese of Miami.

The Archdiocese sponsors seven ministries which translate into five areas which every parish in the Archdiocese should visibly promote.

These five are not the only parish activities, but they should be the most basic in any living parish.

Worship

The Second Vatican Council stated that "liturgy is the summit toward which the activity of the Church is directed (and) the fountain from which all her power flows." In a word, worship is the primary function of our parish.

Ask yourself: Are liturgical celebrations in my parish throbbing with the presence of the Father and his children, or are they sleepy, sterile and stuffy? Do the parish homilies pierce my heart with the spirited hope and goodness of Christ, or do they ignore my heart-break which our Lord would never do?

If all is not well in parish liturgy, do you have an effective liturgy committee to whom you can look for a solution?

Record the grading of your parish workshop on a scale of 1 to 10.

Finances

Have you heard of that deviate

form of the golden rule which reads: he who has the gold rules? Whether true or not, when speaking of money in a parish, we are speaking of money freely given by the community members.

We deacons and priests do not give money. We receive it. Accordingly, those who give it certainly have a right and an obligation to provide input as to how their money is spent.

If you knew the percentage of the annual parish budget which was allotted to each church committee, you would have an idea of the priorities of your parish. Therefore when St. Thecla's spends \$50,000 annually on property improvements and only \$5,000 on charity, one can assume that St. Thecla's Church places a higher value on property than on charity.

Do you agree, as a member of the Body of Christ, with that type of priority?

Grade your parish on its finances, and, if you receive little or no financial information, consider that in your evaluation.

Christian Education

"The church... has the responsibility of announcing the way of salvation to all people... (and) is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the Spirit of Christ."

Parishes should be educating people of all ages, not just children. This education should not just convey information, but provide a living experience of the Spirit of Christ.

Does your parish rate a passing grade in fulfilling its role of educating? Mark your numerical opinion on

From soap operas to films—ne

By Prent Browning
Voice Staff Writer

Religious education.

To many Catholics this still conjures up images of being led in recitation of memorized questions and answers from the Baltimore Catechism.

Today it may mean anything from professionally produced Christian soap operas for teenagers to sophisticated workshops for adults and any number of more formal instruction techniques that make use of modern video technology.

The Institute for Pastoral Ministries at St. Thomas of Villanova University (formerly Biscayne) is involved in most of these forward looking methods of religious education plus some age-old techniques such as encouraging family involvement in religious instruction.

A husband and wife team, Drs. Mercedes and Joseph Iannone, who have been the directors of the four year-old institute since last fall, believe that catechesis should not just be limited to reading a few set responses in a book but should take a more active part in the life and emotions of the individual.

THIS HAS led the Iannones into developing slide presentations, ideas for TV pilots, and a pioneer program for conflict resolutions.

The core of the institute started by

Villanova President Fr. Patrick O'Neil is the Masters of Arts program in Pastoral Ministries open to lay and clergy alike.

The 36 credit program offers courses (mostly held at night) on such topics as family and youth ministry, moral theology and pastoral counseling. Although many of the students are either working full time in various ministries or teaching in Catholic schools anyone is welcome to attend one or many of the courses.

This summer the institute, the only one of its type in the Southeast, is of-

fering intensive one week courses on religious education and the media, and various topics on Catholicism, taught respectively by internationally known priests Fr. Pierre Babin and Fr. Richard Brien (see box).

FOR THE first time it will be possible to complete the masters program by taking courses offered during successive summers.

Appearing repeatedly in descriptions of various workshops and courses at the institute are the words "family" and "media," two concepts that the Iannones believe are es-

sential to religious education.

"The totality of faith isn't knowledge," said Mercedes, speaking about the education of children.

"I could say to you I love you and I might give you three reasons but if I put my arms around you and hug you, I'm communicating on a different level," she said.

THE TROUBLE is, said her husband, that we have accustomed ourselves to "looking at the individual as an isolated person and not as part of a family."

Setting up Family Learning Teams (FLT) in parishes in Virginia, the Iannones have had experience in promoting the importance of families in parish life.

The Family Learning Teams consist of about 15 families who live near each other who meet "mainly for the purpose of religious education" on a regular basis.

Different age levels also meet separately from the group.

By emphasizing the role of the family the Iannones hope to counteract expectations that the parish assume exclusive responsibility for the catechesis of their children.

ONE ADVANTAGE of the groups says Joseph is that it brings the elderly in touch with the very young, two groups that seem to get along very well, he says.

Outside of the family the Iannones

Summer courses at Pastoral Institute

The Institute for Pastoral Ministries at St. Thomas of Villanova University will begin its summer graduate program June 4. From June 4 to June 8 a course in Media and Ministry in a Multicultural Church will be conducted by Fr. Pierre Babin. Fr. Babin is a world leader in religious education and the media and author with Marshal McLuhan of "The Christian in the Electronic Age."

Fr. Richard McBrien, chairman of the University of Notre Dame Dept. of Theology will be teaching a course titled "Ecclesiology and Church

Communities" from June 10-14. Dr. Mercedes Scopetta, director of Lay Ministry for the Archdiocese will teach a course titled "Finding God in Your Family Story" from June 18-22. Drs. Mercedes and Joseph Iannone, directors of the Pastoral Institute will conduct a course on "The Theology of Marriage and Family" from June 25-29.

Courses are \$135 per credit or \$90 per credit if involved in ministry work. Registration is the Monday before each class at 8:15.

ll does Christ?

your parish report card.

Community Relations

Catholic parishes do not function in vacuum-sealed containers insulated from the surrounding community. Rather, parishes present Christ to the communities of Hialeah, Kendall, Fort Lauderdale and West Palm. Indeed, if a neighborhood can not observe Christ in a parish, where will it discover him?

If you asked your mailperson or the clerk at the convenience store: "What do you think of St. Thecla's parish?", would he respond "It's a mighty cold church," or "I never heard of it," or "Gee, they sure are great Christian people."

Your parish can and should present a positive dynamic influence on your community. A well-known priest-author says:

"Unlike the parish of the past, the gates of today's parish must be thrown open to the community. Isolation is obsolete... Parish facilities should become... available to serve local needs and organizations. the Kiwanis can have their luncheon there, the Methodists hold a dance, the blood Bank set up shop... if the synagogue needs a large hall for its annual social, lay out the red carpet."

Grade your parish on its community relations. Be honest.

Charity

We have now touched the heart of Christianity. If Christ stands for anything, it is charity, affection and warmth. What is Christ in our midst (our parish) doing for others?

We have huge pockets of intense suffering throughout South Florida. Inmates (some guilty, some innocent)



Liturgies that are meaningful and involve the entire community are vital to carrying out the parish's task of making Christ present in our neighborhoods. (NC photo)

huddle behind bars without visitors. Ghettoes of poor people never experience the generous giving of Christ from their comfortable Christian neighbors.

Many of our Christian brothers and sisters vegetate in warehousing conditions without kindness or hope in their lives.

These places, however, are exactly where Jesus would be if he were living today. And he is living today: in your parish. List your final parish grade, for charity.

Average your five grades while considering the breadth of participation by parish members and you have a rather accurate accounting of your parish value.

I reviewed these five standards with

a pastor several weeks ago, and he reacted angrily. "Man," he said, "you really have it in for pastors!"

I quickly responded: "That's not true at all! These five criteria are obviously valid and your parish may score very well."

"Yes, but why should a parishioner rate his parish at all?" he asked.

"Because, Father, Catholics want and need more intimacy with their Father and with each other; and they achieve this primarily in their parish."

A sign

When a pastor, a priest or a parishioner grades his parish, he discovers what areas need attention. Then, after consultation, the pastor can lead his community to greater Christian

experience in those sectors.

We don't grade parishes to be negative. Rather, all of us together need the support of a community of loved ones upon whom we can depend. Grading our parish is taking the first step toward realizing such a loving support group.

What sign can have deeper meaning in this embattled society than a band of spirit-filled Christians working in concert, under their pastor, to create a worshipping, caring and serving community?

This pictures, truly, the Body of Christ present to all. It's that kind of parish to which people are attracted and of whom non-Christians would say: "See how they love one another!"

ew ways to teach religion here

believe that the media has the most powerful impact on the young individual undergoing catechesis.

Currently, the Iannones are involved in researching how the media can be used to improve religious education.

"Part of the project," says Joseph, "says that print is still important for information but in terms of formation we need to think how can the media be a catechist."

HE GAVE as an example of the kind of program that could be used in some form in religious education the film, "Jesus of Nazareth" that recently aired on prime time TV.

"To do religious education, how do you pass the faith on to the new generation? Just like in early church the clergy used the roads of the Romans, now we have new roads with the media and the church has to find new ways to travel."

The institute has received a grant to create a pilot for a new Christian television series whose story line would continue from week to week like a soap opera. The pilot could be used on a parish level and if it proves to be a success could air on cable television or the Public Broadcasting System.

The project is still in the script stage but Joseph says he has hopes that it will be a very high quality series.

WITH NEW IDEAS like these the Iannones say they have received a little resistance from some individuals who wish to keep more traditional teaching methods. They insist, however, that in projects such as the TV

Another project of the institute that will involve many people both from the college and the community is a program to be entitled "Peacemakers of the Community," P.O.T.C., modeled structurally after

conflict resolution skills "that a person, a family, a civic community, and a nation can utilize before it becomes necessary to resort to violence."

SIMILAR TO R.O.T.C. they will seek federal funds now available for peace studies programs and even look into the possibility of setting up scholarships for the credit program.

P.O.T.C., says Joseph, is based on the philosophy of non-violence put forth in the pastoral letter on peace issued by the Catholic bishops last year and also on the current popularity of mediation techniques.

With the support of Archbishop McCarthy, who introduced the idea of a peace academy at the bishops conference last year, they are aiming at having the program ready for a year from this September.

They believe the university is a particularly appropriate location to start such a program because of the large number of nationalities attending Villanova and the reputation of Miami as a gateway to the Southern hemisphere.

MORE SUCH imaginative programs may be appearing as the new institute and its directors pick up steam. For now, those that make use of the institute can be content that it doesn't limit its services to any particular group — nor will it let the future pass them by.



Drs. Joseph and Mercedes Iannone direct the Institute for Pastoral Ministries at St. Thomas of Villanova University. (Voice photo by Prentice Browning)

series they are not competing with other modes of education but breaking fresh ground by trying to reach the "six million kids who aren't going to Catholic schools but are not attending any CCD classes."

the Reserve Officer Training Program, R.O.T.C., that is on over 500 college campuses.

The program will offer courses taught by university and outside professors that will cover a variety of

Matter of Opinion

ERA and abortion 'linkage' growing

The issue of the ERA and abortion has taken a new turn. The U.S. Catholic bishops who in the past decided not to take an official position on the ERA are now leaning against the ERA because it does not have an abortion-exemption clause.

This new position was rather unavoidable from the Catholic point of view, considering recent developments in Congress and the courts.

There are various issues surrounding the ERA, many of them involving money, one way or another. But the two issues probably generating the most controversy are abortion and the military draft, or, specifically, combat duty.

Concerning combat, the basic issue comes down to this: If any group of citizens is to have equal rights as a group, that same group must be subject to equal responsibilities. If Jane is to have all the rights John does, she cannot be exempted outright from being shot at along with John during war. Such a life and death inequity would fly in the face of equality.

EDITORIAL

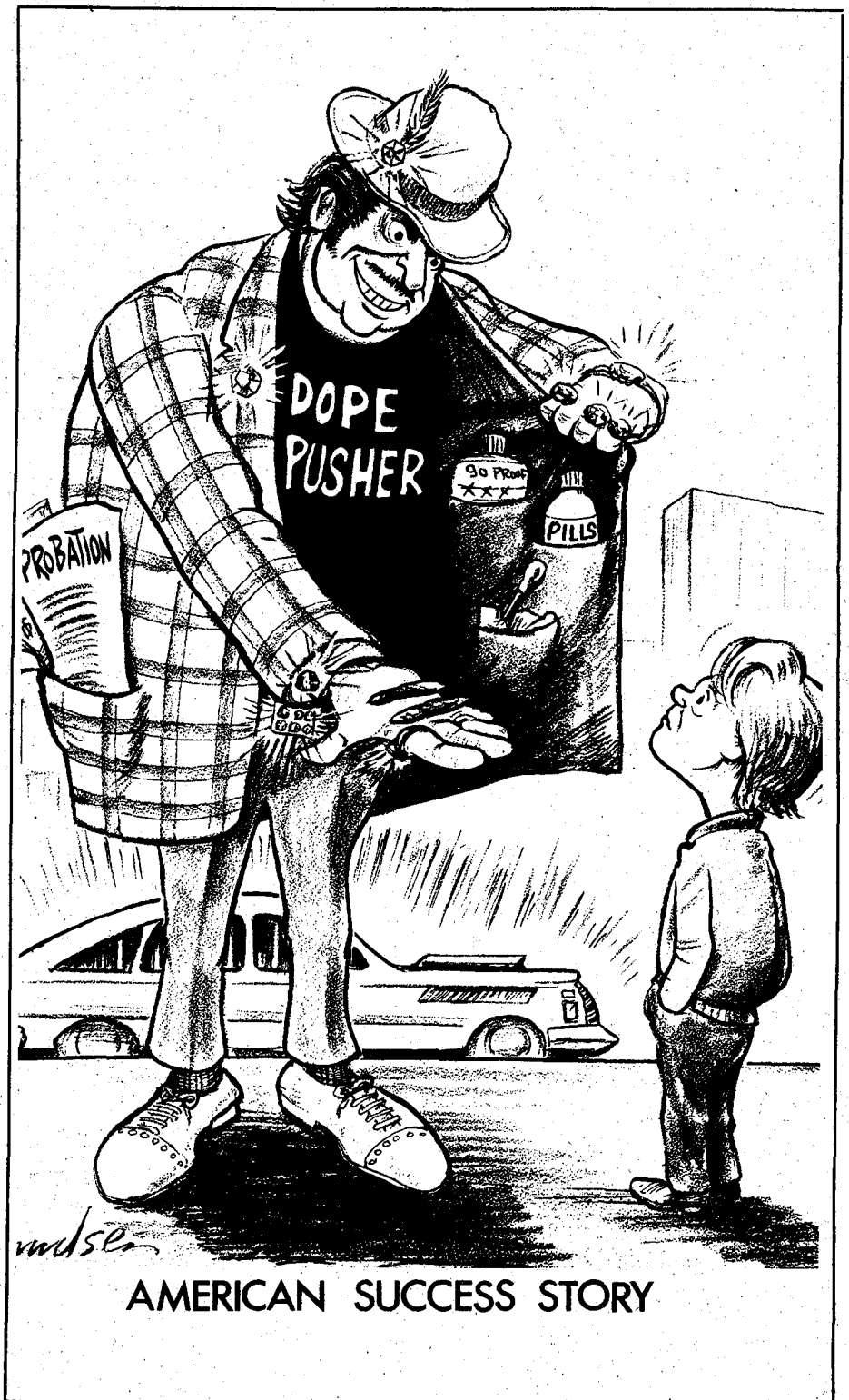
Most ERA backers accept that principle. Many add, however, that women might still be exempted from most, though not necessarily all, combat under a common sense interpretation that women's size and strength differences would exempt most of them along with some men for the same reasons. Honest people can differ over this area of physical differences without running into moral imperatives, though fraught with emotion.

But reproductive difference is another matter in that it involves human life in a different sense. Which brings us back to the recent developments.

On this go-round with the ERA Congress had the opportunity to exempt the abortion issue from concern by adopting an amendment excluding abortion rights from the ERA. The House declined to do that, thus implying an intent that the ERA could or should be used to guarantee abortion rights and its tax funding. At about the same time, a court in Pennsylvania ruled in favor of abortion rights based on that state's ERA. Other courts have done otherwise, but at this point, considering the Congress and ERA backers' actions, there appears to be an abortion-ERA linkage, by design and intent.

The Catholic bishops now fear that an ERA without abortion exemption might lock the killing of unborn life into the Constitution.

Those who support equal rights for women will now have extra difficulty obtaining them because of the insistence on the right to kill in the womb.



Letters

Liberation theology sees poverty, love

To the Editor:

When will people's eyes open up? When will they see in the poor and the marginalized people such as in Latin America, the suffering Christ? The Church in Latin America has and as a result it is being persecuted.

Fathers Espin and Gutierrez (*Voice*, March 30) are a good example of this. They deal with reality and their reality is that 85-90 percent of the people in their parishes and countries they're working in are poor and starving to death while a small minority are living the life of the elite. (The only thing Liberation Theology has in common with Marxism is that it sees class struggle (war) is a reality. Other than that it has nothing to do with Marxism and it does not look to it for solutions to the said problem. It is a Christ centered theology.)

Because of this, they've spoken out against the structural violence that kills their people. Their theology is preferentially opted for the poor as Christ's was. In this process they've become prophets in that they've spoken for those who have no voice, are weak, and are killed daily by exploitation. They've also given all they have to God and are living lives of simplicity and compassion. In short they've proclaimed the Kingdom of God here on Earth and are living examples of this. Didn't Christ do the same? How many Catholics realize that 90 percent of the Church is poor; not as we North Americans are.

Yes, there is no doubt that some

priests side with Marxism and leftist movements. But, also, some priests side with the dictatorships that are in power and are also in error. However, the general thrust in Latin America is a church that represents the poor, is prophetic, is for Justice and Peace for all. It embodies everything that is good in God and is winning many over to a socially concerned spiritual life.

Darren J. McManus
Riviero Beach

Make rosaries

To the Editor:

From 1949 to 1983 over 39,000,000 mission rosaries were made and freely distributed by Our Lady's Rosary Makers to those in need all over the world. Yet, requests have increased and still only about 10 percent of the requests can be taken care of. Even rosaries received by Father Patrick Peyton's Family Rosary Crusade go quickly and there are never enough.

How can the rosary be dead when millions all over the world are begging to pray the rosary and may never have a rosary because they are too poor to afford one? If any of your readers would like information on making rosaries with mission rosary-making groups, they may send a self-addressed stamped envelope to P.O. Box 132, Albany, N.Y., 12201.

Lawrence B. Severson
Albany, N.Y.

Why not join Legion of Mary?

To the Editor:

Considering the overwhelming influence of the Irish in the Catholic Church of the United States, and especially in the Archdiocese of Miami, it would seem logical to expect the Legion of Mary to be well-established in parishes throughout South Florida.

After all, the Legion is part and parcel of the Catholic life of the people of Ireland, in whose capital, Dublin, the group was originally founded.

Yet, according to an informal study I conducted recently, this is not the case.

The Legion of Mary is not thriving, at least not in all parishes of the Archdiocese. One example: Five years ago, in an important local parish, four Praesidia of the Legion of Mary flourished. Now, only one Praesidium remains, with only six members.

In other local parishes, large and well-established, the Legion, which flourished years back, has completely disappeared.

What caused such a situation? First, we have to rectify a false notion existing among some practicing Catholics, which is that the Legionaries do not do anything at all. This is quite untrue: They do a lot of apostolic work in the parishes.

Another false notion is held by practicing Catholics, especially young people, who go to church on Sundays and collaborate in parish activities.

such as teaching religious education on the weekends. These people fear that becoming active members of the Legion will entail sacrificing many hours during the week to the Legion's apostolic work.

This also is false. No Legionary needs to work more than two hours a week to fulfill the apostolic commitment. In fact, many practicing Catholics in the Archdiocese who don't belong to the Legion already sacrifice more than two hours a week to doing apostolic work in their parishes.

Why then does a majority of Catholics not join the Legion of Mary? Is it because they are ignorant of the Legion of Mary? Or because they have something against the group?

Any practicing Catholic, young or old, who is prepared to do parish work in conjunction with parish priests can become a Legionary. This includes people who are already active in other groups within their parishes.

The only thing any practicing Catholic needs to do is decide to enroll in one of the various Praesidia of the Legion of Mary active in the Archdiocese.

They also should make a serious determination to participate regularly in the Legion's weekly sessions, as well as to work apostolically in the different parishes of the Archdiocese.

Fr. Chakkuny Perumattyl,
Miami

A skating, traveling, writing bishop

A bishop who plays hockey, lives out of 13 travel bags, conducts much business over telephone or radio from his car, sings the Eucharistic prayer with reverential beauty and proclaims from memory the Mass's gospel message is, to say the least, an unusual person.

Bishop Kenneth Untener of Saginaw actually does all those things in a smiling, energetic, unassuming way and still found time recently to write a helpful little paperback, "Sunday Liturgy Can Be Better" (St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210).

As a priest of the Detroit archdiocese who eventually became rector of St. John's Provincial Seminary, Father Untener regularly skated with and against other clergy hockey enthusiasts.

BY FR. JOSEPH
M. CHAMPLIN



Saginaw, the youthful bishop decided against moving into a permanent residence. Instead, he carries his clothes or books in travel bags, takes up residence in one rectory for a few weeks and then moves into another location. This year during

which they chanted the eucharistic prayer and all present sung a powerful concluding mutual blessing.

Bishop Untener's paperback contains just what the sub-title promises: "Practical Suggestions for Planners, Ministers and People in the Pews." Easy to read, extremely pragmatic and still visionary, it should interest not only liturgical leaders, but the average person in the pews. His comments on distribution and reception of Holy Communion, for example, underscores the book's down to earth, but inspiring message.

Contrasting the negative and positive impacts of curt and courteous switchboard operators, he applies that to communion distributors.

"A great deal of interpersonal contact takes place at the moment of Holy Communion. There is eye contact, a statement of deep faith, a response, the giving and receiving of a precious gift. All in about four seconds."

"That takes a lot of skill. It takes concentration. It takes verbal and nonverbal expressiveness. It takes practice. And it takes much love."

"THE PERSON who truly ministers the Eucharist to a hundred people should be tired at the end. It takes a lot out of one."

"If all ministers of Communion (priests, too) did this, it would have long-range effects. Their role is not to 'get the hosts to the people. You could have automatic dispensers to do that. Their role is to draw faith from the people.' It is really a share in the ministry of preaching, teaching, leading."

I watched Bishop Untener practice what he wrote about at the funeral of a priest's father as he distributed Communion with evident care, love, warmth and faith.

The youthful bishop decided against moving into a permanent residence. Instead, he carries his clothes or books in travel bags, takes up residence in one rectory for a few weeks and then moves into another location.

It was during this period of his life also that the future bishop began to memorize the day's gospel text as a useful preparation for preaching and a more effective way to proclaim the inspired words. Such a feat is admirable in itself, but it becomes a nearly incredible accomplishment when he delivers from memory the lengthy Passion assigned for Palm Sunday or Good Friday.

BISHOP UNTENER does not possess a photographic memory which makes this task relatively swift and easy. He simply works hard at the project and says it may require an hour to master the normal length gospel for Mass. The Passion, he noted, is broken into 8 segments which facilitates that undertaking. The time needed for memorization however, is, in his judgment, well spent because through this process previously hidden insights about the text came to him.

After assuming his new position as shepherd of

church unity octave he lived with the area's Episcopal bishop.

Since much of his time is spent on the road, Bishop Untener's car includes a communications radio, mobile telephone and tape machine. Parish priests or diocesan staff personnel have learned to expect calls from him which may run something like this: "I am driving along up here on my way to a confirmation and just had this idea about that problem we discussed the other day ..."

SAGINAW'S BISHOP plays the piano well and loves to sing. That carries over to his liturgical celebrations where by teaching, administration and example he has been leading the priests and people of the diocese to stronger individual, musical participation in worship. I was deeply impressed last winter with my experience at two Eucharists, one presided over by Bishop Untener and the other by a gifted campus minister, in

Marxist - Lenin games

To the Editor:

It is a shame and a disgrace to be a Catholic these days, when so many priests, bishops and archbishops are lending themselves to the game of Marxist-Leninists who use them, manipulate them and mock them. (Voice, March 2).

I never thought I would see the day when Catholic newspapers and colleges, such as Barry, would so blatantly advertise atheists who hate and persecute our beliefs and our God, and yet they get away with publicizing their lies in God's media and campuses.

Mr. Cardenal should never be called a "priest," for the real concept of priesthood has never entered the mind of this man, who among members of his family is nick-named "el loco" (the crazy).

"I am a Marxist who believes in God," claims Cardenal. I ask you, who are you trying to fool? I personally taken this as an offense and mockery to our good priests and our Archbishop's intelligence. Marxist theory is based on materialism and not spiritualism, which it shuns.

That he became a Marxist by reading the Gospels is a direct insult to Christ. And that the dictatorship of Cuba is so "noble" as to put "the Gospels into practice by feeding, clothing, helping and providing education to their people" is a mockery to the starving and oppressed masses in Cuba and to the thousands of refugees now residing in

Miami. I hope you stop condoning communist lies.

"El loco" Cardenal gives himself away when in his confused mind he says "he has not read much Marx." No wonder he can call himself a Catholic-Marxist, when the two philosophies couldn't clash more harshly. Again he portrays his ignorance when he states: "For me, the four Gospels are equally communist." How much longer are we Catholics going to put up with these abuses on newspapers, schools and radio programs?

While Cardenal insults and disobeys Pope John Paul II, one of the finest, if not the finest, popes we have had in history, he calls himself a "qualified leader," a "contemplative monk," a "prophet" and a "poet." What he actually is a disturbed, unbalanced man, in the words of his own family, suffering from complex delusions.

We hope in the future you will be more judicious in your choice of stories, and that you will take our opinion into consideration.

Mrs. Mangui Sengelmann
Miami,

Catholic Masons?

To the Editor:

Regarding the recent question can Catholics be Masons, my understanding is that such people are forbidden Holy Communion, as was clearly

stated in a recent document from the Holy See. Since Masonry is based on secular humanism it is diametrically opposed to the Catholic Church whose who trust is the reality of the Supernatural. As Jesus Christ said "he who is not with Me, is against me," in other words you can't be a follower of Jesus Christ and a Mason at the same time.

Fr. Thomas Clear, C.S.Sp.
Fort Lauderdale

Serving the truth

To the Editor:

The April 20 Voice contains a letter from Arlene Gray about the Respect Life picket at Barry University. Gray condemns the marchers for being accusatory, accuses them of being unchristian, and then sermonizes about Christianity. Her sermon would have been less oxymoronic had it not been based on so much misinformation. For example:

She says Barry is nonjudgmental. Isn't it judgmental to award honorary degrees to vocal and active pro-abortion legislators, and to endorse Elaine Gordon, the most vocal pro-abortionist, for election in 1982? Christ did associate with sinners, but he never campaigned for them.

Gray says she saw people under the "Respect Life" banner being disruptive and discourteous at Barry's graduation ceremony. There was no Respect Life demonstration at Barry's graduation ceremony.

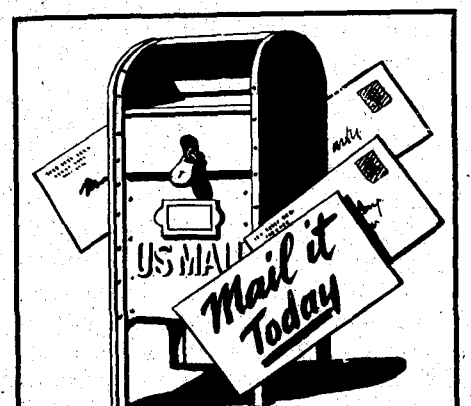
The only Respect Life demonstration ever held at Barry included many pro-life groups, and occurred in

March at a conference on women's issues. The march lasted about six hours in nearly total silence, except for the praying of the Rosary.

Is this what Gray meant by "loud, ill-mannered people shouting their point of view" or "being discourteous and disruptive"? I think that description more closely fits Jesus' expulsion of the traders from the temple.

It's a pity that Gray has decided not to participate in pro-life marches. As her letter demonstrates, if you aren't there, you just don't know what happened. Perhaps if The Voice had covered the march, the truth would have been better served.

David Carvin
South Florida
Coalition for Life



The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

The school prayer debate

The issue of school prayer recently nudged its way onto center stage in Washington, D.C., for a brief stay. Well-organized lobbyists, led by evangelical and fundamentalist religious groups, garnered the support of President Reagan and his administration.

Together they tried to get the U.S. Senate to approve a



BY
ANTOINETTE
BOSCO

constitutional amendment to permit state-sanctioned vocal prayer in public schools.

On the face of it, what they were requesting sounded as solid as motherhood and the flag. Yet some respected groups like the National Council of Churches, the American Jewish Committee and the Lutheran Council of the USA were opposed.

Certainly no one should accuse the groups of being anti-prayer.

They simply don't opt for government-backed prayer, knowing the issue is not so much school prayer as "whose" prayer would be used.

Some religious leaders take the position that school children need instruction in the religious tradition of their families — not state permission to parrot a prayer. The leaders also hold that the American system of separation of church and state provides both with the freedom to function well. And that makes a lot of sense to me.

On March 20 the Senate defeated the proposed amendment. That doesn't mean, however, the issue is completely settled. Two new developments have come up. One is the call for "equal access," allowing student groups to meet voluntarily on school property for religious purposes, such as prayer or Bible study.

The other is the Supreme Court's consideration of whether "moment of silence" laws for schools are constitutional.

Equal access gives prayer the same status as an extracurricular activity that requests after-hours use of school facilities to conduct the business of a club. There is precedent for this. The Supreme Court has ruled that students at a state university or college could use campus facilities for worship, religious teaching or fellowship.

I worked at a state university for nine years. I recall how illogical it seemed to me when I began my job there that Mass had to be celebrated off campus. It was a decided relief when the law finally permitted Mass to be said on campus. We used a lounge in one of the dormitories.

Because of my experience on campus, equal access appears to me a reasonable alternative to formal school prayer.

One thing is sure. The school prayer amendment had a fatal flaw in its implication that no one can pray in a public school.

That's nonsense. Anyone can pray, any time, any place. But the whole issue makes some of us uncomfortable, because some people might interpret our opposition to organized vocal prayer in public schools as opposition to God and moral values. Nonsense again.

"We feel uncomfortable at the thought of prayer being dished out to us by the hands of state-sanctioned strangers, because prayer is related to our identity, our family and our traditions."

We feel uncomfortable at the thought of prayer being dished out to us by the hands of state-sanctioned strangers, because prayer is related to our identity, our family and our traditions. It is too personal and sacred to let out of our control.

Fortunately we already have a Constitution which protects the sanctity of our family and traditions by guaranteeing the separation of church and state.

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The beginnings of charity

"Charity begins at home." What does that mean to you? For me it means the golden rule in all circumstances, with those who have first claims on your love.

We did a TV show by that title recently and I asked my guests that same questions. Robert Wicks, a psychologist and an author, answered this way: "It means that to love others you have to love yourself and those around you, your family. Unless you nurture yourself and those in your family it's difficult to nurture other people."



BY FR.
JOHN CATOIR

Loving oneself is perhaps more difficult than it seems. A lot of people don't like themselves. I asked theologian Doris Donnelly why people have trouble loving and forgiving themselves when they make human mistakes. She said, "They may feel unworthy of somebody else's forgiveness, they may not esteem themselves enough to forgive. The pain of self-dissatisfaction is so great that the person believes he or she can not separate the pain from their life."

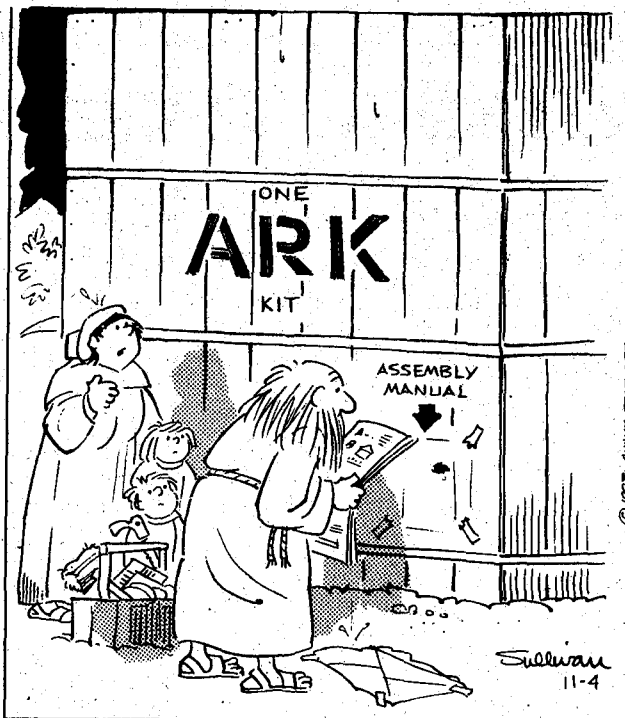
When I asked Prof. Donnelly about charity and home, she replied, "Charity begins at home, because hurt begins at home." She stressed the importance of not hurting one another and said, "The wider my world becomes, the more loving and caring I can become if I learn to be a caring person at home."

Letitia Baldrige, author of a book on manners, believes charity begins at home because "everything begins at home, and that is where a child sees a parent writing a check, to make a contribution to the Girl Scouts, or bringing hot soup to somebody who is sick, all of that, all of it

begins in the home... the child is the sum of the parts that are put there as he or she grows up in a family."

Charity has a ripple effect. The expression, "love begets love," is a time-proven truism. Home is a place where everyone should be striving to create an atmosphere of emotional comfort. One of the greatest aids in accomplishing this is a gentle sense of humor. Learning to laugh at our human foibles keeps us humble and relaxed about ourselves. In diffusing the tyranny of an overbearing demanding ego, we need to keep laughing at the ridiculousness of human nature.

Charity begins at home. It really does.



"I DON'T SEE WHY HE COULDN'T HAVE GIVEN YOU ONE ALREADY ASSEMBLED."

New advantages for teens

Q. Do teen-agers today have the same amount of faith in God and Jesus as when you were a teen-ager?

A. Your question practically demands that I begin the answer with a phrase most teen-agers are tired of hearing: "When I was your age..."

Well, at the time life was vastly different. Drugs were not easily obtainable, and another phrase, "extra-marital sex," hadn't even been coined.

Nor was television bringing into our homes a multitude of anti-Christian ideas and images.

Teen-agers in those days faced an



BY TOM
LENNON

amazingly different world from the one they face now. An argument could be made that young people today need a much stronger faith to preserve their Christian identity.

But it's really not wise to argue about the amount of faith various people have. Aside from the fact that Jesus does not want us to judge other persons, it is practically impossible to measure how much faith anyone has.

Your question, however, suggests another comparison that can be made, and will, I suspect, give you hope.

In my opinion, teen-agers today have splendid religious opportunities that we did not have years ago. And such opportunities may well become more abundant in the future. Here are some examples:

Many teen-agers are taking part in weekend retreats, such as Search and Teens Encounter Christ. Nothing quite like this was available "when I was your age."

Young people today help plan liturgies and are very active in Catholic youth clubs.

Teens today can also have a much better understanding of what the church is meant to be, for there has been something of a knowledge explosion in regard to the church.

There has also been an enormous knowledge explosion in regard to the Bible. New translations make the Bible more readable and understandable. Too, the number of fairly easy-to-read books about the Bible enrich people's appreciation of it.

If you want to strengthen your faith and enrich your life, start now, in some way, to take advantage of this knowledge explosion about the Bible.

In so many ways I envy young people all the Christian opportunities that are present in their world. Maybe this will turn out to be the best of times.

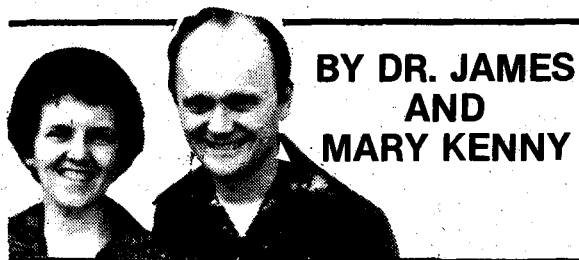
But be aware that, like Christians of every generation, you and your friends have to make choices. You can ignore these opportunities, drift, be lazy about your faith and perhaps let it die.

Or you can seize these opportunities now and in the future, nourish your faith and enrich your whole life immeasurably, now and forever.

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

Treating the divorced

Dear Mary: I have tried to answer this question for young adults but they find my answer inadequate. Why are people not forgiving of divorced



BY DR. JAMES
AND
MARY KENNY

people? Why are they mae to feel as outcasts? Even those who kill and steal can be forgiven. (Pennsylvania)

Many people today feel that their own values about fidelity and marriage are being undermined as others divorce in ever increasing numbers. They feel that divorced persons weaken the whole system by their failure to "Play by the rules." Such persons might be very harsh in judging others who divorce.

This viewpoint regards divorce as the "easy way out," a position few divorced persons would agree with. As one divorced person remarked, "If you think marriage is hard, try divorce."

Reacting to divorce in a judgmental way is not likely to solve the issue. Much better is the special ministry to divorced persons which operates in most areas through the North American Conference of Separated and Divorced Catholics; Paulist Center, 5 Park St., Boston, Mass. 02108.

Information about local groups can be obtained by writing the national office.

Essentially, how others judge divorced people is not so significant as how we ourselves act. Rather than asking, "Why are others acting in this way?" we should be asking: "How do I act? How should I respond to my divorced friends?"

Here are some starters.

1. Don't judge. When we hear that a couple is getting a divorce, the first reaction of many of us is to assign blame. "He is such a rat. No wonder she can't live with him." Or, "No one should have to put up with that awful woman."

No outsider can see deep into the hearts of their

friends and relatives. As outsiders, assigning blame is beyond our capability and is none of our business. Don't judge.

2. Divorced people who are left as single parents have a difficult burden. They must handle the emotional upheaval of a divorce plus the physical and emotional demands of parenting alone. Support them. Include them when you entertain. Stay close enough to them to recognize their needs and offer to help with those needs.

3. Divorced persons who have remarried may feel shunned by their church-going friends. Perhaps they do not participate in official church liturgies. They still may have a great hunger for a spiritual life. Include them in your own worship and prayer life.

The only behavior toward divorced persons that we ought to be judging is our own.

(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.)

'Pay housewives,' says our Pope

Why is it that when the Pope makes a statement on any aspect of priestly or religious life it gets all kinds of headlines and attention but when he made a really startling plea for housewife salaries, it was all but ignored in the Catholic and secular press?

The only answers I can come up with are the editors and Church leaders feel it's unimportant or that they disagree with him. In either case, the best way of killing the idea is to ignore it.

For those who didn't read it in small print on page eleven of most papers, Pope John Paul II issued a charter last fall proposing wages for parents who stay home to rear their children, stating, "Remuneration for work must be sufficient for establishing and maintaining a family with dignity, either through a suitable salary, called a 'family wage,' or through other social measures such as family allowances or the remuneration of the work in the home of one of the parents."

THE DOCUMENT further said wages should "be such that mothers will not be obliged to work outside the home to the detriment of family life and especially of the education of the children."

Funny. We haven't heard anything about this from our own bishops or family life commission. Why not? Could it be that at-home mothers are considered too trivial to be addressed? Or that this wage will have to come from taxes or increased

BY
DOLORES
CURRAN



husband wages so that the groups calling for full-time at-home mothers are the same ones who opposed government subsidies for welfare and day care?

The controversy sure to erupt will make the equal pay for women issue seem insignificant. Equal pay for housewives? Unthinkable.

I know there are thousands of mothers who would turn such pay down, stressing sincerely that they prefer caring for a home and family out of love rather than out of money. But there are thousands of others in marginal and unpleasant jobs who would love to stay home and be fulltime mothers and wives.

How are we going to respond to them in light of the Vatican charter? Ignore them or implement it?

IF I WERE charged with implementing the Pope's words, I'd begin by calling for an episcopal statement on the need for a joint church-government stipend for mothers of pre-school children so

they could remain at home during the crucial bonding period.

This statement would include the requirement that a woman's job be held open for her without loss of seniority until the last child goes to school, much as we do with men who are called into service during wartime. We recognize the unfairness of asking men to serve and then return to no jobs.

Defense of the family is as important as the defense of property to a nation. Yet many young mothers return to work within a few months of a child's birth, primarily because their teaching or factory job will disappear if they take two years off.

Next I would work for a minimum monthly stipend per child in the family for the non-working parent (a foolish phrase since he or she doesn't exist). Whether it comes from general taxes, taxes on a spouse's wage, donations of at-home mothers who don't want it, or even elimination of non-taxes for churches, it needs to be initiated if we takes the Pope's word seriously.

But we don't and we won't because at-home mothers have little clout in either our church or society. It's a pity because Pope John Paul II has made a profound statement on the health of the family. Too bad nobody heard about it.

(Alt Publishing Co.)

Family Night

Opening prayer

Dearest Father, thank you for this past week and for all you have given our family. Thank you for our mountains, for our deserts in bloom, our brilliant colored sunsets and for all our friends and neighbors in this diocese. Bless each of us this evening and help us to respond more and more each day to your call to be ever open and filled with love, especially within our family. Amen.

Lesson

Each family has a specialness all its own that makes it the family others see. Often the family isn't aware of what makes its own specialness and importance. Every family member is very special and precious, too. He helps to make up the family's uniqueness, what makes it different from every other family. To help discover what each family's specialness is, let us share thoughts.

Young Family

Materials: Paper, crayons. Each divides his paper into four sections; a different picture is to be drawn in each block.

1. A picture of myself, showing my feelings about myself through color choice, example: yellow, sunny; blue, gentle, peaceful; orange, strong.
2. Draw the house or apartment the family lives in and decorate it with things that make it special to me.
3. Draw a picture of all the family members with colors showing my feelings about each person.
4. Draw a picture of the very best thing I like about my family. After all have finished the drawings, each may have a chance to explain his picture, then name what he thinks is the most special thing about his family.

Middle Years Family

Materials: Paper, pencils, enough for each person. Pass out paper and pencils. The paper may be divided into three columns.

1. Make a list of five qualities I like

most about myself; (this isn't as easy as it may seem; often we tend to be negative about ourselves).

2. Make a list naming all the members of the family and after each name list the three qualities I like most about that person.

3. In four sentences or less, name the family's most endearing quality and why I chose that particular quality. Share and discuss what each has written.

Adult Family

Materials: Paper, pencils. Divide paper into three columns.

1. What am I most thankful for in my family? Why?
2. Name two qualities I most admire in each person of the family.
3. As a whole, what is my family's number 1 quality and how does it relate to God's presence in our family? Share and discuss what each has written.

Sharing

—Each may share a high and low point of the last week.

—Each may share a moment he felt especially close to God.

Closing prayer

—Spontaneous prayer.

—Scripture: Ephesians 1:3-6.

—Lord's Prayer and Hail Mary.

—Suggested prayer: Dear Father, our family thanks you for this evening and for the qualities you have helped reveal to each of us. Thank you for loving us so much. Bless your Church and our Christian family throughout the world. Help each of us to build your kingdom on earth as we witness you wherever we are and whatever we do this coming week. Amen.

Scriptural Insights

SECOND SUNDAY OF EASTER

**Readings: Acts 2:42-47, 1 Peter, 1:3-9,
John 20:19-31**

Behold, he appears in the upper room

BACKGROUND:

The excitement over Jesus' Resurrection can still be noticed in the readings for the Second Sunday of Easter.

In the first reading from Acts, we see the joy and the faith of the

faith. The author told them to "rejoice because you are achieving faith's goal, your salvation."

In the gospel account, Jesus appeared to his disciples in the upper

room. he gave them his gift of peace. The presence of Jesus was cause for tremendous joy among the disciples.

REFLECTION:

Even a casual reading of next Sunday's scriptural selections would point out one thing. The joy of the early Christian community was quite apparent to any observer.

But that was then, and this is now.

What's it like in *your* church community today?

Is your parish alive and vibrant, reflecting the presence of the risen Lord? Is it a living testimony of faith in Jesus?

Or is it cold and unfriendly, with no sense of community to it?

If there are some problems in your parish community, have you ever spoken up about them? Is your faith sufficient that you want your whole parish to reflect it?

We priests in various parishes are, in effect, the "hired help." We come and go, subject to the needs of our diocese and the direction of our bishops.

But you're the parish — you're the ones who pay for the buildings.

'You're the ones who must help bring faith alive.'

the school, the utilities. You've chosen to live your life in a given area. You're the ones who must help bring faith alive.

The most effective thing a parish can do, it seems to me, is to give effective witness to the Resurrection of Jesus. Our faith isn't in an institution, or even in a tradition. It's in a person — Jesus of Nazareth. When we really believe that, our parishes will reflect it.



BY
FR.
JAMES
BLACK

early Christian community. By their actions, they "won the approval of all the people," attracting many others to their ranks.

The second reading, from the first letter of Peter, indicates that some sort of persecution might have been underway when the letter was written. The recipients suffered joyfully for the sake of their



A pastor's question:

Is contraception always sinful?

Not long ago you responded to a question about birth control and referred to statements of national bishops' conferences about reaching a conscious decision. I frankly admit to being ill at ease about the whole thing. As a pastor I know where my good instincts are, but I'm not sure how to put some things together the

ease about some things, but you have a knack for laying things on the line.

To respond to your first question, I agree absolutely with the Holy Father's statements concerning birth control in "Humanae Vitae," and the serious obligations of married people in this regard. Without going into detail here, I believe it is the only posi-

One way or the other, statements of bishops and bishops' conferences responding to "Humanae Vitae" place such decisions in the context of what moral theology calls a "conscientia perplexa" — a complicated or, we might say, stymied conscience — in which an individual confronts two or more serious but conflicting

they involve openness to new life — or, if you will, not to use contraceptives.

Note: All these obligations are extremely serious and all are "natural law" obligations, not simply laws of the church.

One of the first modern theologians to deal with this dilemma was St. Alphonsus Liguori (d. 1787), still considered by many the finest moral theologian in the history of the church. In the first book of his "Theologia Moralis," he summarizes the conscientious way to reach a decision.

Very simply, it is that if one choice is clearly less evil than another — later theologians might put it: If one of the several serious values involved is clearly more threatened than others — then the decision must favor that better course.

If it is impossible to discern which choice is less evil or more good, then whatever choice is made is not sinful; in effect, the individual in that situation lacks the necessary freedom for any formal sin.

(If you're interested in reference, see St. Alphonsus I:1:10; and Noldin-Schmidt-Heinzel, "De Principiis," No. 214. More recent authors treat the same thing, of course. I use these to show that the principles the bishops and others use are not innovative, but are based on solid theological tradition.)



BY FR.
JOHN
DIETZEN

way I would like.

Would you answer two questions? Do you agree with Pope Paul's position on birth control in "Humanae Vitae?" And if you do, do you believe that contraception is always, in every case, sinful for married couples? (Louisiana)

A. Well, Father, you may be ill at

THE WORLD says:

***Have an abortion.
Do not bear an unwanted child***

GOD SAYS:

***He that shall receive one such little child
in My name received Me. —Matt. 18/5.***

tion the church could or should take in light of our Christian and Catholic moral tradition and of the experience of the human race in what contributes to the health and goodness of marriages and individuals.

Whether contraception is always sinful for married couples is, however, an entirely different question. And it is not simply, as often suggested, a question of "invincible ignorance." It goes to the heart of how we are to reach moral decisions in our lives with an honest conscience.

obligations, one of which must be chosen.

The bishops of Canada, for example, in their first statement after "Humanae Vitae," indicate four converging obligations that might occur in a decision about birth control: the duty of responsible concern for the children already born; the duties of conjugal relationships appropriate for the spiritual and emotional health of spouses and children; the health of the mother; and the duty to preserve the integrity of sexual relationships as

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Entertainment

Gross teen films gross big money

By Michael Gallagher

NEW YORK (NC) — Hugh Wilson, the director of "Police Academy," a gross movie that grossed nearly \$20 million in its first 10 days, recently told a newspaper interviewer his secret of success.

Wilson faithfully followed the rules enumerated in the piece — rules that give the answer to the question posed in the subheading: "How to lure teenagers to the box office."

These golden precepts are as follows:

"1) The kids must get even with or destroy an authority figure;

2) There must be one outstandingly dirty comic sequence on a par with the peephole scene from 'Porky's';

3) No window shades in the women's shower room, please;

4) The director must do his homework, boning up on 'Animal House,' 'Stripes,' 'Fast Times at Ridgemont

Just recently, I was buying a ticket to see "Swing Shift" and there were two girls in front of me, certainly not older than 15, who had no trouble getting tickets to "Police Academy." Thus, they used their parents' money to fatten Wilson's bank account and boost his reputation in the industry.

Is it unthinkable to simply say: "No, you can't go to see 'Police Academy'?"

It all depends.

If the first earnest word your children hear from you on Christian values happens to be embodied in a prohibition, it's not likely to be very effective. To put it another way, if your children want to see "Police Academy," it's indication enough that you haven't been communicating as well as you might be in this area.

There must be bonds of love and respect between parent and child. There must be an atmosphere in the



"HUGHIE" — A ninety minute production of Eugene O'Neill's stark drama about an alcoholic drifter will be aired at 9 p.m. on PBS, Channel 2 on Tuesday, May 1. Jason Robards (left) and Jack Dobson star in the production. Robards, who has won acclaim in theater and film also starred in several other O'Neill dramas, such as "Long Day's Journey Into Night" and "A Moon for the Misbegotten."

'If your children want to see 'Police Academy' it's indication enough that you haven't been communicating as well as you might in this area.'

High,' and 'Porky's,' the genre's acknowledged greats."

And what are the parents of teenagers, the targets of such lures, to do?

One thing I suggest you'd better not do is rely the least little bit on the efficacy of the "R" classification to keep your 13 or 14-year-old away from "Police Academy" and its clones.

home that fosters prayer and Christian values.

If these things are there, then you've gone a long way toward heading off the kind of crisis precipitated when your 13- or 14-year-old lays on you the old "but all the other kids are seeing it" bit.

On the other hand, if Daddy reads "Playboy" and Mommy is an ardent

fan of steamy soap operas, and if neither ever speaks seriously about the concrete implications of the religious faith that the family supposedly professes, what can they expect from their children?

If all this sounds dreadfully pious, consider the admonitions that Robert N. Bellah delivered in the keynote address of a recent seminar sponsored by the U.S. Catholic Conference at The Catholic University of America.

Bellah, professor of sociology and comparative studies at the University of California, Berkeley, told his audience that a deep prayer life can counter the anti-family values of the media. He urged Catholics to go to Mass and to Communion. If a spiritual and sacramental life "becomes part of the deepest structure" of the lives of Christians, they will be better able to "withstand the pull to brokenness and discontinuity" that is the "central element of the mass media," Bellah said.

I suppose it takes a professor at Berkeley to urge such measures and get away with it. At any rate, I have been involved in this whole question for quite some time, and it seems to me that too often that prevailing tone is neo-Pelagian — an insistence that

the best way to counter bad media is with good media, the product of our own ingenuity.

Yes we do need a Catholic presence in the media. But a Catholic presence

'If Daddy reads Playboy and Mommy is an ardent fan of steamy soap operas what can they expect from their children?'

in the media is not going to make Wilson and his ilk close up show right away. It's not going to make "Dallas" and "Dynasty" take an immediate nose dive in the ratings.

And in the meantime, while we're waiting for the good media to drive out the bad, people of good will, especially parents, need some advice on what to do.

As Bellah, urging the development of "strong prayerful families," put it so succinctly: "There is much to be done, and we have to persuade our fellow citizens that there is a common cause."

Gallagher is on the staff of the U.S. Catholic Conference Department Communication.

'Experience' brims with metaphors

AN EXPERIENCE NAMED SPIRIT, by Father John Shea. The Thomas More Press (Chicago, 1984). 279 pp., \$15.95. Reviewed by Msgr. Charles E. Diviney

NC News Service

This is a deceptively difficult book. It begins with a rabbinical story and it ends with an Irish one. In between it contains a host of other tales—some actual experiences of the author, some from friends and acquaintances and others from the Bible, usually in a paraphrased form.

THUS, SUPERFICIALLY it might appear to be another collection of pious edifying stories but that couldn't be more wrong.

Today one of the ways of "doing theology" is by telling stories and the author, Father John Shea, is considered one of the best practitioners of this type of theologizing.

What he does with great skill is to use these stories to disclose some of the most important truths of Revelation. Better, by use of the commonplace, he sometimes enlarges our

knowledge of such a fundamental doctrine as the Incarnation.

His way of doing theology is dynamic. It is interpersonal between both divine and human persons; it is deductive and deeply reflective.

There is a difficulty, however. One of the first stumbling blocks to be overcome is the need to understand his terminology.

I recall when I first read St. Thomas it took me a while to understand what the word "habit" meant in the Thomistic system. So too it takes a while to grasp what Father Shea means by such code words as "spirit," "graciousness," "Abba" and others.

Along with such knowledge, the reader must be ready for a variety of modes of expression like irony, paradox, sarcasm and convoluted thought patterns.

The author has a way with words that enables him to evoke striking images and metaphors. Here is a sampler — "an arm gnarled as a washed up branch on a beach," or "trade all the words of Jesus for the thunder of one of his silences."

Mon Bien Aime

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SPIRIT AT WORK — From left, Fr. Pablo Navarro, secretary to the Archbishop, Fr. James Hughes, Assistant at St. Martin's, Archbishop Edward A. McCarthy and Fr. Kevin MacGabhann, Pastor of St. Martin's participate in groundbreaking ceremonies for the St. Martin de Porres Church new rectory and pastoral center in Jensen Beach. The groundbreaking was another milestone of growth for the parish which was established in 1974 with only 300 parishioners.

New Hospice Center at St. Mary's hosp.

WEST PALM BEACH, FL. (Monday, April 23, 1984): St. Mary's Hospital announced that Hospice will build their new patient care service facility on the Hospital's campus.

Mrs. Helen Messic, President of the Hospice Guild of Palm Beach, the

Mentally retarded to receive First Communion

The Marian Center is the only facility for the developmentally handicapped and mentally retarded under the auspices of the Catholic Church in the southeast U.S.

The sacraments of First Holy Communion and Confirmation will be received by mentally retarded students at the Marian Center during Mass at 10 a.m., Saturday, April 28 at the center, 15701 NW 37 Ave.

Miami's Auxiliary Bishop John J. Nevins will administer Holy Communion to 10 youngsters; Confirmation to 10 others; and five will receive both sacraments.

League holds derby Party

The South Florida Chapter of the Catholic League is extending invitations for a Kentucky Derby Party commemorating the third Anniversary of the Chapter on May 4th at the Miami Shores Country Club, Biscayne Blvd. For more information please call the Catholic League office at 757-6494. Cut off time for all reservations is May 2nd.

Seeks volunteers

Bon Secours Hospital-Villa Maria Nursing Center is looking for weekend volunteers as receptionists, for helping at mealtime, activities assistants, transporting wheelchair patients, and many other opportunities for assisting the ill, the elderly, and the disabled.

For information call the director of volunteers at 891-8850.

It's a Date

The Secular Franciscans, St. Bernard Fraternity will meet on May 6th after the noon mass at the Blessed Mothers Grotto at 8279 Sunset Strip, Sunrise for the crowning of Our Lady.

Pax Christi Community of Florida presents a program on the pastoral letter on war and peace by the U.S. bishops. "Pathways to Peace" runs on Wednesdays from May 2 to May 23 at 7:30 p.m. in the Church Hall of St. Catherine of Siena Church, 9200 S.W. 107th Ave. Miami. Call Irene Tomonto, 274-9292 for further information.

Solemn First Communion Eucharist service scheduled at 10 a.m. Sat. April 28 at Our Lady of the Lakes, 15801 N.W. 67 Ave. Miami Lakes.

Soiree musical group from Blessed Trinity Parish, Miami Springs, in concert to benefit American Cancer Society, April 28, 8 p.m. Manuel Artime Little Havana Activities Center, 900 S.W. 1 St., Miami. Free admission.

Eucharistic Liturgy of Thanksgiving on the occasion of the 25th anniversary of Bishop John J. Nevins at 5 p.m. Sun. April 29 at St.

organization providing the funding activities for the New Center expressed her gratitude and said that "the great project to provide loving support and care to the terminally ill and their families will move forward quickly."

The new Hospice Center will provide in-patient beds for those patients unable to have adequate care at home. The Center will also provide administrative offices for both the in-patient and home care programs,

Christian Brothers to join Curley-Notre Dame staff

Three members of the congregation of Christian Brothers, formerly called the Irish Christian Brothers, will join the faculty of Archbishop Curley-Notre Dame High School in Miami beginning next September.

Brother John Brennon, a Boston high school graduate with 18 years of teaching experience in New York and New Jersey Catholic schools, will become assistant principal at Curley-Notre Dame, where Father Gerald McGrath is principal. Brother Brennon is currently assistant principal of Bishop Kearney High School in Rochester, NY, where he also teaches religion and European cultural studies.

Brother Robert Siccone, current-

St. Catherine of Siena sexuality courses

Human Sexuality for Parents, a five-week course to help parents teach their children, will be presented at St. Catherine of Siena Parish, 9200 SW 107 Ave. on consecutive Wednesday evenings this week through May 23. Beginning at 7:30 p.m. in the Orange Room of the Religious Education Building, this course follows the outline prepared by the Family Enrichment Center. It will cover Sexuality; Anatomy and Physiology;

Raphael's Chapel, St. John Vianney College Seminary, 2900 S.W. 87 Ave. Miami.

Greater Hollywood Catholic Widowers Club monthly meeting at 7 p.m. Fri. May 4. A "Sock Hop" follows with music from the 40's and 50's. Suggested dress: jeans, shirts, circular skirts, bobby socks. For further details call 981-2508 or 431-8275 (after 8 p.m.).

The North Dade Catholic Widowers Club series of dance lessons starts at 7:30 p.m. Fri. May 4 at Visitation Church social hall, 191 St. and North Miami Ave. All faiths welcome. Call 653-2849 or Joseph Bongiovanni at 653-2689.

The 16th Annual International Rosary March 3 p.m. Sun. May 6 will "honor the Motherhood of Mary" and address reparation for abortions. Parishes, schools and pro-life advocates are invited. Group will assemble at Providencia Park beside Good Samaritan Hospital in West Palm Beach. For information contact Carol Brown, 622-3243.

St. Richard Parish Women's Club in honor of newly elected officers will hold a luncheon and fashion show at 11 a.m. at the Kendale

Haitians' needs focus of 3-day conference here

Bishop Anthony Bevilacqua of Pittsburgh, chairman of the U.S. Bishops' Committee on Migration, will be the keynote speaker during the second annual meeting of Catholic hierarchy, priests, and laity involved in the Haitian Ministry beginning at 9 a.m. Wednesday, May 2 at the Haitian Catholic Center, 110 NE 62 St., Miami.

Three days of dialogue, discussion and exchange of ideas will include input from delegates of Chicago, New York, Newark, N.J.; Boston and the Bahamas.

Among topics which will be discussed are pastoral care of immigrants, demographics, economics, geographical distribution, legal status and resettlement efforts for Haitians as well as the pastoral response to voodoo, challenges of the sects and pastoral options for Haitian Ministry, the last three subjects to be discussed beginning at 9 a.m. on Thursday, May 3.

Tours of Haitian communities of South Florida in Miami, Fort Lauderdale, Pompano Beach, Delray Beach, Lantana and Belle Glade will be conducted on Friday, May 4.

In addition to the staff of the Archdiocese of Miami Haitian Apostolate, other speakers will include Miami Archbishop Edward A. McCarthy, Auxiliary Bishop Rene Valero, New York; Father Max Dominique, Bahamas; Father Robert Royale, Newark; Father Guy Sansariq and Father William Smarth, both of the Archdiocese of New York; Father Claude Souffrant, Chicago; and Father Sylvano Tomasi, Washington, D.C.

Resettlement will be discussed by Gerry Wynne of the United States Catholic Conference Office of Migration and Refugee Services, Washington, D.C.

All presentations and discussions will be in language of the speaker's choice and simultaneous translation will be provided.

Father Rohr tapes

"Jesus Loves You" Catholic Tape Ministry has received the following cassettes, all by Father Richard Rohr, O.F.M.: "And the Word Became Flesh," Part I and Part II; "Spiritual Authority"; "The Gift of Authority"; "You Cannot Serve God and Money"; and "The Spiritual Family."

Any or all of these six cassettes may be obtained by writing to "Jesus Loves You" Tape Ministry, P.O. Box 55-8146, Miami, FL 33155-8146. Cost is \$4 per cassette plus 75 cents shipping and handling (per order, not per cassette). Tape catalogs are available free.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Communications within the Family; Moral Values and Communication in Marriage.

Presenters will include Bill and Claire Fairington, counselling couple trained by the Family Enrichment Center; Harriet Confessore, a registered nurse; Fr. Paul Vuturo, pastor of St. John the Apostle; and Irene Tomonto, Director of Adult Education at St. Catherine's.

Single parents and couples are welcome. Pre-registration is required.

For further information contact Irene Tomonto 274-9262.

Lakes Country Club, Fri. May 4. Prior to the luncheon, an installation Mass will be held by Fr. Bryan Dalton at 9:30 a.m. at St. Richard parish, 7500 S.W. 152 St., Miami. Tickets are \$10 and can be obtained by calling 238-6428.

A Musical Play featuring Fr. Ed Lowney and 'his kids' takes place at 7 p.m. on Sun. April 29 at St. George Church, 3640 N.W. 8th St., Ft. Lauderdale. Tickets are \$1.50 for adults, 50 cents for children.

The Cenacle Retreat House in Lantana (582-2534) will hold a young singles, never married, retreat on May 11th-13th from the ages 20-35. Donation \$60.

Healing Mass April 29, 5 p.m. old church of Little Flower, between Anastasia and Sevilla, Coral Gables, Father Antonio Mendoza, in Spanish.

Southwest Broward Separated and Divorced meeting at 7:30 p.m. Tues. May 1 at St. Stephen's (trailer) 2000 State Road 7, Miramar. A talk geared to single parents is given by Fr. Chris of Chaminade High entitled,

"Midlife Crisis in Teenagers."

St. Clare Women's Guild flea market takes place from 9 a.m. to 1 p.m. in St. Clare church parking lot, 821 Prosperity Farms Road, North Palm Beach. Food and beverages available.

Dominican Laity, third order of St. Dominic; St. Thomas Aquinas Chapter day of reception and profession begins at 10:30 a.m. Sun. April 29. Members meet in the board room of Thompson Hall, Barry University.

Visitation Church sponsors "Life in the Spirit Seminar" at 7:30 p.m. May 1 at 19100 N.W. 191 St. North Miami. Call 652-3624 for details. Fr. Brendan Dalton will conduct the seminar in the social hall.

Red Mass in honor of the 1984 Law Day will be held by Archbishop Edward A. McCarthy at 12 noon Wed. May 2 at Gesu Catholic Church, 118 N.E. 2nd St. downtown Miami. A luncheon in the Top O' the Columbus Hotel will follow, featuring keynote speaker Dean David R. Lowry, of St. Thomas of Villanova University. For further information, call Michael Testa, 856-4156 or Fr. Andrew Anderson, Archdiocese pastoral center, 757-6241.

Marian children donate to Rice Bowl

The Marian Center recently donated \$104.15 toward Operation Rice Bowl, accumulated by the sacrifices of the children in a day of fasting.

"How delighted and proud I have been made by the beautiful card from the children at the Marian Center and

the wonderful gift," Archbishop McCarthy responded.

"I am sure that the sacrifice and prayers of our children will touch our Heavenly Father's heart and be the channel of special blessings for the whole Archdiocese," said Sr. Lucia, Marian enter director.

Hispanic evangelizers get grant

The Extension Society has granted \$16,000 to the Southeast Regional Office for the Hispanic Mobile Team of Evangelization.

With the help of the Extension Society, the Southeast Pastoral Team has helped organize the Hispanic

Ministry in more than 15 Dioceses of the Southeast.

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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 three consecutive days without asking your wish. Then promise to publish this dialogue as soon as the favor has been granted. Annio

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Developing our prayer potential

By Theodore W. Hengesbach
NC News Service

Psychologists say that people use only about 10 percent of their potential during a lifetime. I guess that means that ideally people could achieve 90 percent more in terms of goals, satisfactions, relationships with others and productivity at work.

I don't know how valid this idea is. But the whole idea seems like a companion to that nagging feeling we sometimes have that we could do more if we tried.

St. Augustine had his own way of putting this. It was he who said to God, "Our hearts are restless until

'Prayer moments include spontaneous requests for help, expressions of thanks or repentance, as well as moments of reflection that may or may not consciously be directed to God.'

I like to call this "self-talk." It means saying, "I can pray. I've done it before." Or, "Why not? I really have nothing to lose and much to gain."

This kind of self-talk disrupts the pattern of negative attitudes that stall us.

Once self-talk gets us moving, it is time for a second step: Make a prayer-inventory. that means making at least a mental list of the moments when one does in fact pray.

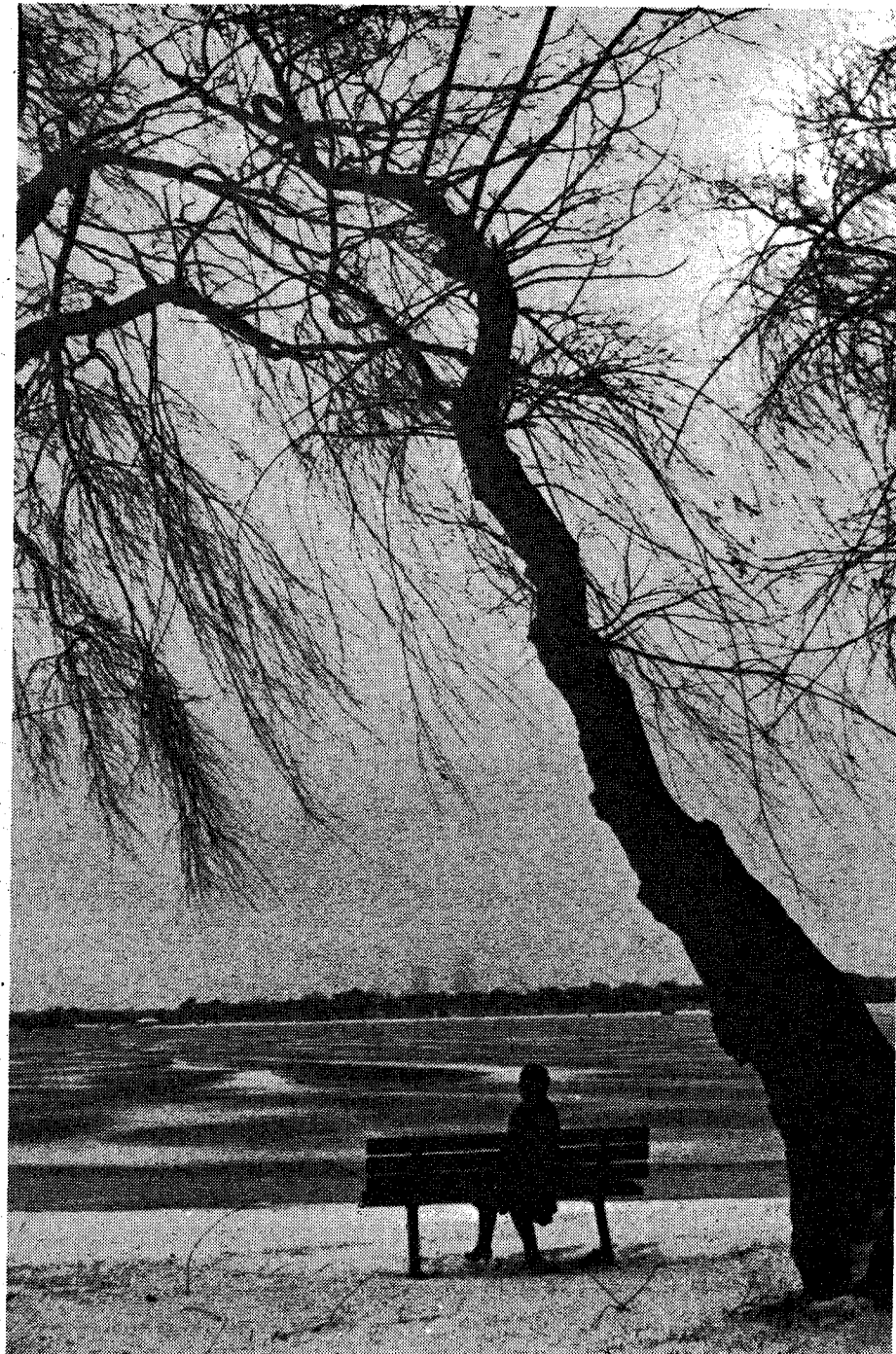
TO PREPARE this inventory, it may help just to focus on the last 48 hours. Many people will be surprised at how substantial their list is.

Morning and night prayer and prayer at meals will appear on many people's lists. The lists will expand if it is remembered that prayer moments include spontaneous requests for help, expressions of thanks or repentance, as well as moments of reflection that may or may not consciously be directed to God.

Whether long or short, the list holds this benefit: It shows that we have more experience with prayer than we tend to think.

The third step in developing prayer potential is to remember the circumstances surrounding our prayer moments. For example, did we pray at a time of need, sadness, excitement or joy? Did we pray in church, at home, alone on a walk, with friends or family?

IT HELPS to identify the spaces, places and circumstances of our own prayer. They may be due for a rediscovery.



There are many different ways of praying and as many reasons for doing it, writes Theodore Hengesbach. The first step to using more of our prayer potential is developing a positive attitude toward ourselves as "pray-ers." (NC photo)

A fourth step in developing prayer potential is to know a little better why we pray. What's the motivation?

Different people are motivated in different ways.

'There is no single correct motivation for prayer. But it helps to identify why we pray.'

- Perhaps we pray because we need something.
- We may pray in a group where praying together gives a sense of belonging.
- There is prayer that helps us know ourselves better.
- People pray to discover solutions

to perplexing situations in life and to find God's will for them.

There is no single correct motivation for prayer, I believe. But it helps to identify why we pray.

PRAYER is the expression of an attitude that takes people beyond themselves. It helps when people feel frustrated or under stress. And it provides a chance to be exuberant when life is going well.

By growing beyond the first 10 percentage points on the scale of prayer potential, opportunities increase to express fears, joys, frustrations and needs, and to return to day-to-day life more refreshed and confident.

Increasing potential can, in fact, increase the potential for all of life. And increasing this potential may not be as difficult as people sometimes think.

Can the Bible help us pray?

By Father John J. Castelot
NC News Service

Not knowing how to pray is a source of distress for many people. They really want to pray, but often feel at a loss.

St. Paul recognized this problem and wrote about it in the letter to the Romans, Chapter 8. Since "We do not know how to pray as we ought," the Spirit helps us, he assured his audience.

But how does the Spirit help? By direct illumination, some special inspiration? That sometimes happens, when a person stands before God, opens an empty heart and cries: "Lord, teach me to pray!"

But most often the Spirit chooses to guide people by means of the helps that are all around. These might even be called resources for prayer.

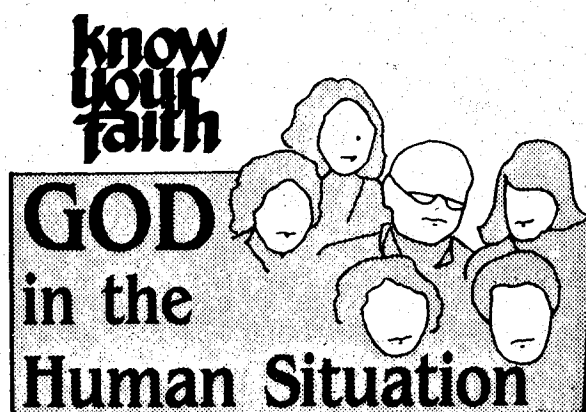
IN THE FINAL analysis, these are only resources, helps. For at its most basic, prayer is a dialogue with God; if the dialogue is not spontaneous, it sometimes becomes strained and even painful.

Still, resources for prayer need not rob prayer of spontaneity. They can make the dialogue more interesting and fruitful.

I don't need any help when I go to talk to

a close friend. But if I have read a fascinating book or seen a good movie or had a particularly moving experience, these things do aid our conversation. Sharing them brings friends closer and helps them get to know each other better.

What is most important is to bring ourselves into prayer, with all of our experiences, good and bad. Sharing them with God openly, unaffectedly, brings us closer together. In the process we are changed, subtly perhaps,



GOD in the Human Situation

Let life trigger prayer

By Kathrine Bird
NC News Service

Every morning the couple gets up at 5:30 a.m. While the children sleep, the husband goes to the basement of their home and spends an hour doing calisthenics.

His regimen includes weight-lifting for 15 minutes. As he pushes the weights rhythmically up and down, he prays: "Lord God, have mercy on me a sinner," on "Lord God, help me be a more patient and understanding father."

The woman too combines exercise and prayer, but in a way more suited to her temperament. First she does warm-up exercises, then she says morning prayers, using a shortened version of the church's Liturgy of the Hours. Finally she goes outside and jogs.

THE STORY of that couple was recounted by Neil Parent, who knows of many similar stories of prayer. He thinks such stories illustrate why it is that people themselves so often can serve as a resource about prayer. Parent is the representative for adult education in the U.S. Catholic Conference.

The religious educator values other people's prayer experiences highly, he said, because he is convinced that "prayer life is unique to the individual." Figuring out how to incorporate prayer into one's daily life is like "walking into uncharted waters," he says.

Fortunately, Parent continued, there is great interest now in spirituality and prayer. He said the amount of space devoted to this on the shelves of the bookstores and retreat centers he visits in his travels is striking.

There are also many workshops on spirituality today in parishes, colleges and continuing education centers, he noted.

To find out how people can help each other with prayer, I talked with Father James Bacik, who does "a good deal of spiritual direction" as a campus minister serving the University of Toledo.



Daily living offers many opportunities for prayer. (NC photo)

THE OHIO priest explained that, typically, a youth comes to him complaining that he can't pray and sees this as a failure. Often, Father Bacik said, it quickly becomes apparent that the youth is quite prayerful but needs to develop some "trust in his own experience" of praying.

In that situation, the priest said he encourages the youth "to let life provide the trigger for prayer." Father Bacik said he does this by helping the person develop "a sense of God" and how he is working in the youth's life.

Often Father Bacik advises people to take advantage of patterns in

their own lives that provide time and space for prayer. For example, if a person has to wait for a commuter train or bus, Father Bacik will suggest using that time to think about God.

THE GOOD things that happen in life can readily become connected to prayer. Often, even without consciously realizing it, people address their thanks to God, Father Bacik suggested.

But negative experiences also can be an entry to prayer, Father Bacik remarked. Perhaps prayer is already happening, he thinks, if negative experiences in life lead people to ask, "Could life be better?"

Sometimes people come to the priest with a "protest against life." Perhaps their jobs have become a dead end, or there is a gap in their lives because children have grown up and left home, or they "can't handle sexuality" as they would like. He then encourages people to use the experience to move more directly into praying.

Father Bacik thinks that books are helpful prayer resources too. One that he recommends is "The God Who Fell From Heaven," by Father John Shea. The author's "introduction on prayer is excellent," the priest said, as are the prayer-poems in the book.



but really.

SCRIPTURE is a gold mine. The Psalms, for instance, are ready-made prayers. Can their sentiments give voice to our sentiments?

Think of the impact of these words from Psalm 69 in times of distress:

"Save me, O God,

"For the waters threaten my life...
"I am wearied with calling,
"My throat is parched;
"My eyes have failed with looking for my God."

But then, to contrast with those images, read:

"Why are you so downcast, O my soul?

"Why do you sigh within me?

"Hope in God!" (Psalm 42:6).

Or, hear these words from Psalm 103:

"Bless the Lord, O my soul...

"He pardons all your iniquities,

"He heals all you ills.

"He redeems you life from destruction."

The possibilities are endless. We don't have to have just the right words. That's not the point. But words can help voice our feelings.

Ultimately, however, it is the honest sharing of our sentiments that counts. In fact, Jesus warned us about concern for words in prayer: "In your prayer do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask him."

Jesus taught his disciples how to pray by addressing God as a Father. This way of speaking to God as one who cares is important.

Finally, when all is said and done, the ultimate prayer is: "May your will be done" — and may I have the wisdom and courage to recognize and accept it, peacefully and joyfully.

THE BACK PAGE

Disabled students trek 200 miles

POUGHKEEPSIE, N.Y. (NC) — When the weather turned cold and windy, Frank Sciarretta and Tony Bellantoni didn't give up their 200-mile trek from Boston to Poughkeepsie to raise money for a scholarship fund for students with disabilities at Marist College in Poughkeepsie.

Bellantoni kept walking. Sciarretta kept rolling in his racing wheelchair.

"Going downhill is what I depend on to pick up time," Sciarretta said. "But the wind felt like it was pushing me right back up the hill again."

Sciarretta, who has spina bifida, decided on the five-day journey to make people aware of the importance of Marist College's program for the disabled.

THE TWO STUDENTS started in Boston. They averaged about 40 miles a day, with Sciarretta and Bellantoni putting in 20 miles each.

Marist students, faculty and friends pledged money. When all the donations are in, the two students hope to raise \$3,000 for the pro-

gram, which guides mentally and physically handicapped students through daily college life.

Blind and visually impaired students are given tape-recorded textbooks and assistance in taking exams. Students confined to wheelchairs are assisted in dressing, doing laundry and getting books and supplies.

Mentally handicapped students are tutored or given help in taking notes. Teachers are also instructed in how to deal with handicapped students.

Sciarretta, a junior, said his handicap "Isn't a problem anymore." He participates in wheelchair basketball and marathons, and he finished third in the weightlifting competition in the 1983 Wheelchair Pan American Games in Halifax, Nova Scotia, bench-pressing 352 pounds.

BELLATONI, A SOPHOMORE who has a learning disability that inhibits his ability to organize his thoughts in writing, decided to make the trip because, "I thought it was a good way to help the office that



Tony Bellantoni (left) and Frank Sciarretta, shown at Marist College in Poughkeepsie, N.Y., recently completed a five-day, 200 mile hike to raise money for a scholarship for disabled students at the college. (NC photo).

helped me so much."

He said he didn't know he was handicapped until his writing problems caught up with him during his freshman year at Marist. The special services department has arranged for him to take more time on his tests and works with him on constructing essays.

Bellantoni said he never doubted that Sciarretta could complete the trip. "We've become really good friends since we live on the same floor," said Bellantoni. "I knew he could do it; he's athletic. If he had the confidence in himself, then why

shouldn't I?"

THE IDEA FOR THE fundraiser was developed last year when two Marist students, David Hapt and Mark Wickham, made the trip from Boston to Poughkeepsie and raised \$1,500. Neither Haupt nor Wickham is handicapped.

Bellantoni served on the road crew for the Hapt-Wickham trip and decided to make the same journey. Soon Sciarretta was also in training. "I'd just go out in the chair, push as hard as I could and come back," he said.

Teens find out:

What's it like to be disabled?



At Melbourne Catholic High School in Melbourne, Florida, Lisa Nery (right) helps Lise Fisher up the stairs during a Day of Awareness of Handicapped conditions. The girls were among 60 students who were introduced to the world of the handicapped by role-playing. (NC photo).

MELBOURNE, Fla. (NC) — To Carrie Albinger of Central Catholic High School, being picked to be "handicapped" for a day sounded like fun.

"It was fun," she said, "until we were faced with our first obstacle as handicapped people. The obstacle was as complex as a combination lock or as simple as a door knob. Then the fun wore off — reality set in. We realized it was a challenge, not a joke."

Fifteen students from each of four classes at Central Catholic were chosen by the faculty to be part of the "Day of Awareness of Handicapping Conditions."

Students drew slips of paper assigning them specific handicaps, then dealt with those handicaps through six classes, lunch period and an assembly period.

Some students found they were not able to continue a whole day being handicapped because of the mental or physical strains imposed.

Mike Runion said he "thought it would be fun to get in a wheelchair and run around" but he decided it wasn't. "It's hard and I'm glad I did it for a day — but I wouldn't want to be in one every day."

Teacher Joanne Steady found she overcompensated. "I tended to raise my voice too much and make special provisions. After I gave one 'blind' boy an oral test, I went to guide him to his seat. I grabbed him by the shoulders when probably a gentle tap would have done."

Eddie Berrios, who was "deaf" for the day, "felt isolated from everybody. They treated me separately. I felt lonely and uncomfortable."

the Saints by Luke

ST. ROBERT of Molesmes



ROBERT WAS BORN IN 1024 OF NOBLE PARENTS NEAR TROYES, CHAMPAGNE, FRANCE. HE BECAME A BENEDICTINE AT MOUTIER-LA-CELLE WHEN HE WAS 15, AND AFTER FINISHING HIS NOVITIATE HE WAS NAMED PRIOR. HE WAS THEN APPOINTED ABBOT OF ST. MICHAEL OF TONNERRE AND WAS UNSUCCESSFUL IN HIS ATTEMPTS TO REFORM THAT ABBEY. AFTER HIS RECALL TO MOUTIER-LA-CELLE, POPE ALEXANDER II NAMED HIM SUPERIOR OF A GROUP OF HERMITS HE HAD BEEN INSTRUCTING. HE MOVED THE COMMUNITY FROM COLLAN TO MOLESMES IN 1075. THE AUSTERITY AND HOLINESS OF THE MEMBERS LED TO A GREAT INFLUX OF ILL-QUALIFIED CANDIDATES AND WHEN HE WAS UNSUCCESSFUL IN RAISING THE STANDARDS TO THEIR PREVIOUS LEVEL, HE, ST. STEPHEN HARDING AND ST. ALBERIC WITH SEVERAL OTHERS LEFT AND FOUNDED A NEW COMMUNITY. IT WAS DEDICATED TO THE STRICT OBSERVANCE OF THE RULE OF ST. BENEDICT, AT CITEAUX IN 1098, AND THUS THE CISTERCIANS BEGAN. ROBERT WAS ORDERED BACK TO MOLESMES BY POPE URBAN II IN 1099 AND WAS SUCCESSFUL WITH HIS REFORM. HE LIVED THERE UNTIL HIS DEATH ON MARCH 21, 1110. HE WAS CANONIZED IN 1222. HIS FEAST IS APRIL 29.

Jump rope lesson

By Hilda Young

Let me tell you how to jump rope.

Hold one end of the rope in each hand and lay it on the ground in front of you. Step over it. Hop back. Hop forward.

NOW WITH THE ROPE behind you give a mighty swing of your arms forward.

Try again with a larger arm motion. Don't worry if you wrap the rope around your head. You're making progress. Try another little hop.

In no time at all you'll be swinging the rope, all the rope, over your head and all the way around. When it gets about eye level, make a little jump, try to stay in the air for several seconds. Be careful not to let the rope trip you when it catches in your feet.

It rarely works. Bite the rope. Shake your finger at it.

Try again. Instead of one big leap, try taking real fast little hops before you start swinging the rope.

The theory is that if you get the rope to your feet fast enough it's bound to make it underneath if you are making fast enough little hops. It's bound to make it underneath if you are making fast enough little hops.

That theory has never worked.

TAKE A BREAK.

Next, with the rope in one hand twirl it in a huge circle over your head. Pretend it is a lariat and you're on a horse. Lasso the water spigot.

Wave at your mom in the kitchen window. You have an audience. This gives you extra energy.

Bend your knees in almost a crouch. Sweep the rope up over your head with all your might. When the rope in your arms has almost reached the ground, leap into the air like on the Toyota commercial. The rope will slap the pavement and, as you continue to swing your arm in a circle, it will zip under your feet.

Grin one of those joyous grins only 5-year-olds can. Wave at your mom.