

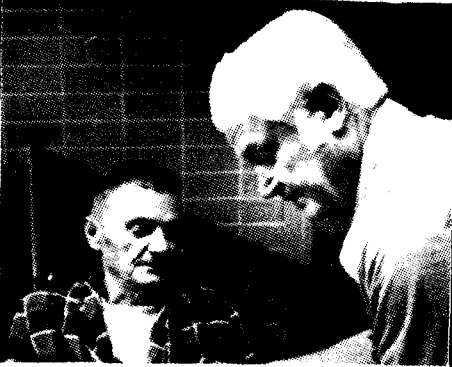
He said to them, 'Come after me and I will make you fishers of men.'

They immediately abandoned their nets and became his followers.

Matthew, 4:18-20

VOCATIONS

Brothers:



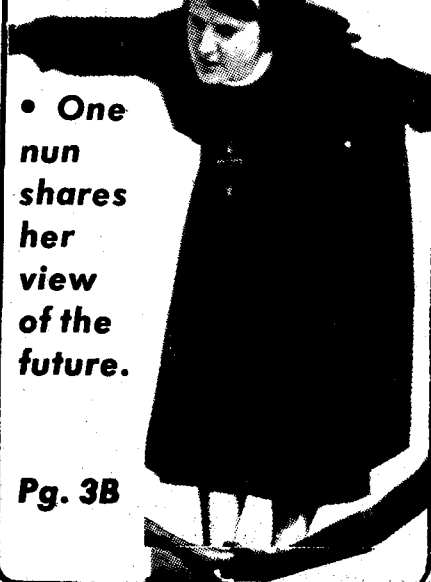
- A profile of the Alexians, a community of brothers dedicated to the health care field. Pg. 2B

Priests:



- What they are and what lay people expect them to be. Pgs. 6B and 7B

Sisters:



- One nun shares her view of the future.

Pg. 3B

Deacons:



- They keep their families and jobs and dedicate the rest of their time to the Church. Pg. 4B

Choosing religious life



An Alexian brother works with a patient at Alexian Brothers Medical Center in Illinois.

By Katharine Bird

William Joseph McKenna became an Alexian Brother so he could "give service and bring Christ to other people through the total commitment of religious life."

He chose the Alexian Brothers because the order works exclusively in the Health care field. Now 37 years old, Brother McKenna says he liked the idea of combining "a life of prayer with a career in health care. Before becoming a brother, he had worked as a nursing assistant.

The Alexian Brothers are among the small religious communities in the United States. They serve in a wide variety of health care careers — hospital administration, physical and occupational therapy, nursing. The order operates six health care facilities in the United States. In addition, some brothers, trained in theology, serve as theological advisers for the order.

A **PROFESSED** brother for two years, Brother McKenna was a supervisor for an insurance company in Rhode Island when he decided to become a Religious. Today he is vocations director for the Alexian Brothers and lives in a community of 18 men assigned to the brother's hospital in Elk Grove Village, Ill.

Each month, Brother McKenna responds to between 200 and 300 inquiries about the order. He regularly places promotion materials in newspapers and magazines, since the order has no direct access to young men through schools.

He enters into an ongoing correspondence with many young men who show interest in the order. With these men, he emphasizes his dual role — as career counselor and vocation director. He explains to prospective candidates: "I'm not here

to put a net around you. Let's find out what God wants you do."

At some stage in the recruitment process, according to Brother McKenna, he invites interested men to visit the Alexian community. During August, seven men did so, generally spending a long weekend.

During this initial face-to-face contact Brother McKenna concentrates on the individual's "tangible reasons" for wanting to be a brother. He also discusses the history of his own vocation and the vows Religious take, vows he says free him "to be available to others." He also encourages prospective candidates to spend time talking with the other brothers in order to get a clearer idea of what Religious life is like.

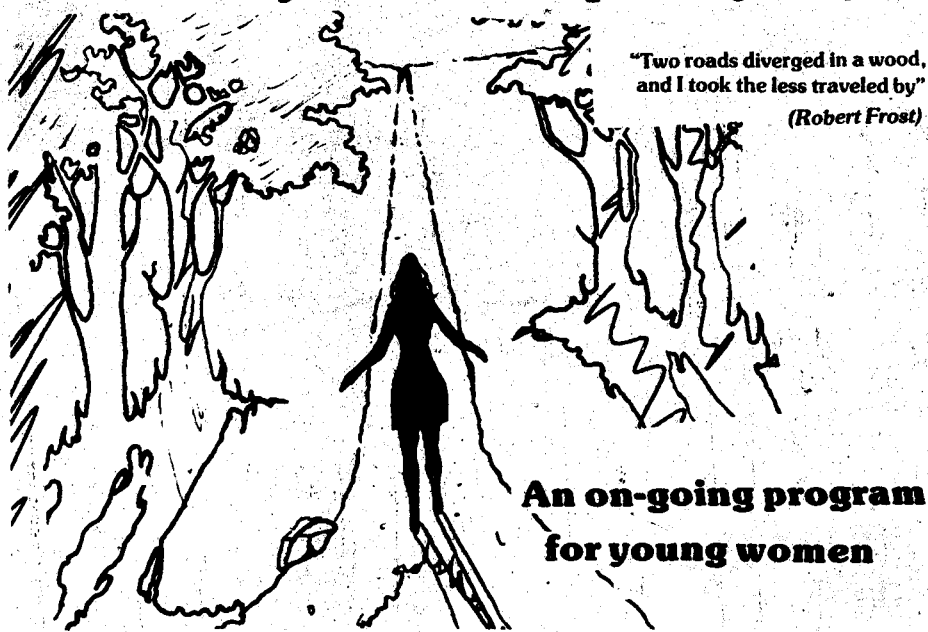
There are 80 professed members of the Alexian Brothers in the United States. They come from varied backgrounds in terms of their education, careers and even their age. One brother, who died recently at 90, was a widower who joined the order when he was 60.

Often, Brother McKenna gets inquiries from men in their 20s, 30s and 40s who are looking for something more rewarding in life. He hears the same cry over and over, he explains, from men who are "looking for something more, something different." Often candidates are taking stock, looking for a way of life that goes beyond "doing my own thing" he adds.

The vocation director explains that the order, under most circumstances, will not accept a young man until he has been out of high school at least two years. Once accepted, a candidate lives and prays with the order for three years before taking first vows as a Religious.

Then, three to seven years later, the candidate can take life vows as an Alexian brother.

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and I took the less traveled by"
(Robert Frost)

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for young women

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Let's hear it for sisters!

Sister Carol Ann Jokerst is a spokeswoman for the religious life. Presently executive director of the Religious Formation Conference in Washington, D.C., she is a member of the Sisters of Charity of the Incarnate Word.

According to Sister Jokerst, the lifestyle of a Religious offers a unique opportunity for "continuing Christ's work on earth." Because they have the

ference in Chicago sets the average age of women entering a religious order at slightly more than 26 years.

MOST ORDERS go through a very careful screening process, which often takes a year or more. Prospective recruits are encouraged "to cultivate the attitude that the Lord is present in daily life," Sister Jokerst says. Sometimes vocation directors recommend that prospective candidates

Few orders today will accept a young woman right out of high school. In fact, a survey conducted recently by the National Sisters Vocation Conference in Chicago sets the average age of women entering a religious order at slightly more than 26 years.

backing of a community, religious men and women can more easily take stands on issues of Christian values than can some others, she points out.

Also, with no husband and children to support, Religious sometimes are freer to work at low salaries and to enter areas where families would find it somewhat difficult to go, she adds.

Perhaps most important of all, Sister Jokerst rejoices in the opportunities Religious have to be "immersed in spirituality." She describes Religious life as a mix of prayer, individual and communal, and service in a life oriented to Christ. She is convinced as well that Religious have an obligation to go out and share what they have with others.

How do religious orders speak with young women about religious life today?

There have been considerable changes, Sister Jokerst observes. Few orders today will accept a young woman right out of high school. In fact, a survey conducted recently by the National Sisters Vocation Con-

orient themselves to a life of service before entering," perhaps by teaching a CCD class at home or in some other volunteer service.

Vocation directors often point out that people should not approach religious life in hopes of leading a sheltered, rigidly unchanging life, the Sister of Charity explains. She says, religious life is "stable today but we are going to be touched by life." Sometimes Religious begin as teachers and then, some years later, decide to change careers, for example.

At the very last, she explains, Religious are going to be affected by what happens in society. Inflation affects religious orders today — and so does the coming computer revolution in education, she asserts. Therefore, men and women joining many orders today can expect to witness some changes over the years.

Since 1972 fewer people have entered religious life than before, Sister Jokerst states. But, she says, those who do enter seem prepared to stay.



Sometimes, Religious begin as teachers and then, some years later, decide to change careers.

Bridges

Thoughts on the future of the permanent diaconate



Newly-ordained permanent deacon Richard Olson gets some help in vesting from his son, Eric, at St. Peter Cathedral in Belleville, Ill., as his proud wife, Janice, stands by. More than 5,000 permanent deacons have been ordained in the United States. (NC Photo)

Permanent deacons are in a unique position. Many are husbands and fathers. Thus they experience the problems and the rewards of family life firsthand.

Moreover, deacons generally hold down jobs in the workaday world. Thus they are in a position to develop a profound awareness of how a career fits in with the rest of life — with family life and with one's religious commitment.

The permanent deacon, then, is in a position to serve as an advocate for the laity within the church at large. Bishop Howard Hubbard of Albany, N.Y., spoke of this role for deacons in a recent speech he gave to a national convention of permanent diaconate directors.

In fact, Bishop Hubbard thinks permanent deacons can play a role in the church by helping to bridge any gap that might exist between priests and Religious on the one hand, and lay people on the other.

There are now some 5,000 permanent deacons in the U.S. church. They are men who live as lay people in the world. But, of course, they are ordained — not as priests, but ordained to the diaconate, one of the holy orders all priests are ordained to enroute to the priesthood.

THE PERMANENT deacon, however, is not enroute to the ordained

priesthood. He will remain a deacon, the result of a decision of the Second Vatican Council.

A recent study of permanent deacons revealed that they devote an average of 13.7 hours per week to their ministry. The largest portion of this time is devoted to charitable ministries directed to special needs in the community. Preaching and other

They are men who live as lay people in the world. But they are ordained to the diaconate, one of the holy orders all priests are ordained to enroute to the priesthood.

liturgical ministries are also among the duties of deacons.

But as a new ministry — really a restored ministry — the permanent diaconate is still evolving. The full ramifications of the deacon's role have not been spelled out. And this is as it should be, Bishop Hubbard says.

For some time in the future he thinks, the diaconate should be

continued on p. 98

needed:
young men
with faith and courage

... YOU?



"Corro hacia la meta hacia la vocacion de DIOS EN CRISTO JESUS."

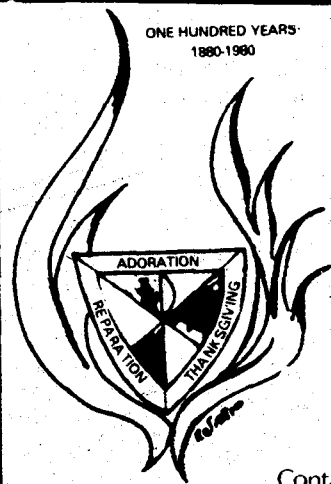
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PRIESTS

Leaders in wo

By David Gibson

When Pope John Paul II visited the United States in 1979, he celebrated Mass with thousands and thousands of Midwesterners in a large, open field in Iowa.

He also celebrated Mass in Boston and New York and Philadelphia and Chicago and Washington.

Chances are that among the most vivid images people retain of the pope's visit are images of him as a celebrant of the Mass. Interestingly enough, wherever he travels,

whether in France, Brazil, the Philippines or Mexico, celebration of the Mass is at the heart of his agenda.

IT SEEMS POPE John Paul regards himself — as much, if not more than anything else — as a leader of worship. In this sense, he is like all priests and bishops.

Archbishop James Hickey wrote about this in a pastoral letter published after the pope's U.S. visit. Archbishop Hickey of Washington, D.C., was then bishop of Cleveland. He described the pope as a leader of worship "who not only prayed in public but who also effectively moved his congregation to prayer."

This is what any celebrant of the liturgy does, the archbishop stated. "The celebrant of the liturgy should always be a person at prayer, but one who is praying publicly rather than privately. More than that, he is attempting to pray publicly in a way that calls the whole assembly to pray."

Priests in the Diocese of Richmond, Va., say that the ministries they find most satisfaction in are preaching and presiding at the liturgy, according to Bishop Walter Sullivan of that diocese. He told participants in the 1981 Serra International convention that those sources of satisfaction were revealed in a survey of Richmond's priests.

"The Eucharist," Archbishop Joseph Bernadin of Cincinnati has written "provides the foundation, the vision and the dynamism for our entire priestly ministry." The Second Vatican Council described the liturgy as the source toward which the life of the church leads and the fount from which the rest of the church's life flows, Archbishop Bernadin recalled.

Thus, when he says he finds satisfaction in his role as a leader of the liturgy, the priest is not pinpointing a peripheral activity as his main concern.

In order to be a leader of the liturgy,

Lay people

By Katharine Bird

What do lay people look for in priests? I asked several lay Catholics that question recently.

Kathleen Marshall is an active parishioner at St. Mark's Parish in Vienna, Va., where she teaches religion to fourth graders.

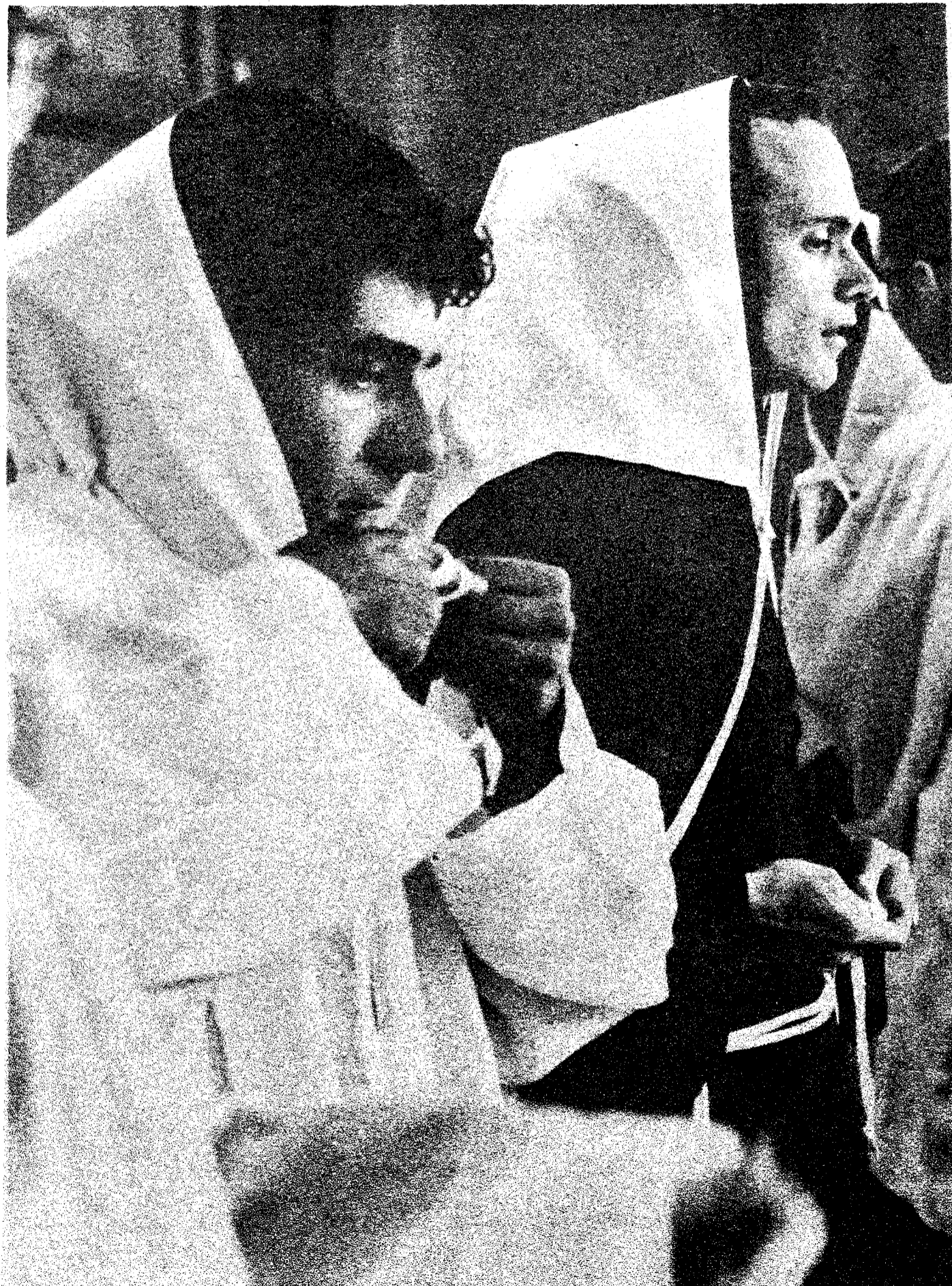
Janna Avalon is editor of Mississippi Today, diocesan newspaper of the Mississippi Dioceses of Jackson and Biloxi.

Eileen Burke is executive director of the National Federation of Christian Life Communities in St. Louis, Mo.

Q. In your opinion, what do lay people expect from their priests and pastors?

A. MS. BURKE: I think lots of lay people want holy priests who practice what they preach and are gentle yet strong. We want priests who pray and are committed to a simple, not extravagant, lifestyle.

Many people, I believe, are hungry for priests who are concerned about values, priests who challenge us to live



ship

est's "ongoing pilgrimage and
ued conversion" should be
t to the people, Archbishop
has said. When the
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ent, he "will inevitably bring a
art and grace to the
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authentic and inspiring to his
gation."

**People are not
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**Bishop Joseph Bernardin,
Cincinnati**

OPLE LOOK for spirituality in the
; Bishop Sullivan told the Serra
ention. He explained that
uality does not separate the ord-
d from other men and women.
r it unites them more closely. In
he bishop pointed out, "As a
of the spirit, the priest must tap
he spiritual experiences of the

talk about priests

ng to gospel values rather than
ner-oriented values; priests who
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ntal, and yet whose life stories
call us to live a better sort of

VALON: We probably expect
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in superhuman terms, expect-
m to meet all our needs. I think
son lay people are sometimes
nted in the way priests
r is because they do expect too

Prayer for a priest

JESUS, Eternal Priest, keep Thy
ests within the shelter of Thy Sacred
art, where none may touch them.

Keep unstained their anointed hands,
rich daily touch Thy Sacred Body.

Keep unsullied their lips daily purpled
th Thy Precious Blood.

And keep pure and unworldly their

people who share" a common
pilgrimage.

Archbishop Bernardin thinks that
spirituality rooted in the Eucharist will
lead priests to a compassionate and
understanding lifestyle. "My personal
experience," he wrote, "convinces me
that what people actually want and
need is usually much less complex and
spectacular than we sometimes
imagine. People are not looking for
religious leaders who can solve all
their problems or answer all their
questions. Often they know the an-
swers already or they know their
problem has no immediate solution."

"More than anything else people
look to us who minister to them for
our presence as loving, caring and
forgiving people. They want our help
in their efforts to handle pain and
frustration. They look to us for under-
standing; they seek a sensitive and
consoling response to their hurt
feelings; they need the spiritual comfort
we can bring through our ministry of
word and sacrament."

At this point in the church's history, a
great deal of attention is being focused
on the role of priests. This attention is
spurred, at least in part, by the great
interest of Pope John Paul II in the
priesthood — an interest expressed
both through what the pope says and
what he does.

It is interesting that at a time when
the priest's role has almost been put
under the microscope for close
examination, so much that is
examined concerns the full im-
plications of his spirituality and his role
as a leader of worship.

In the 70 parishes in my diocese,
usually one priest serves a parish
community. Given that fact, our ex-
pectations have to be reasonable.

I look for a pastor to be an in-
spiration to the other parish ministers.
He accomplishes his job if he can get
lay people and committed Religious to
reach out to others. The priest and lay-
people together form a team in
ministering to the parish.

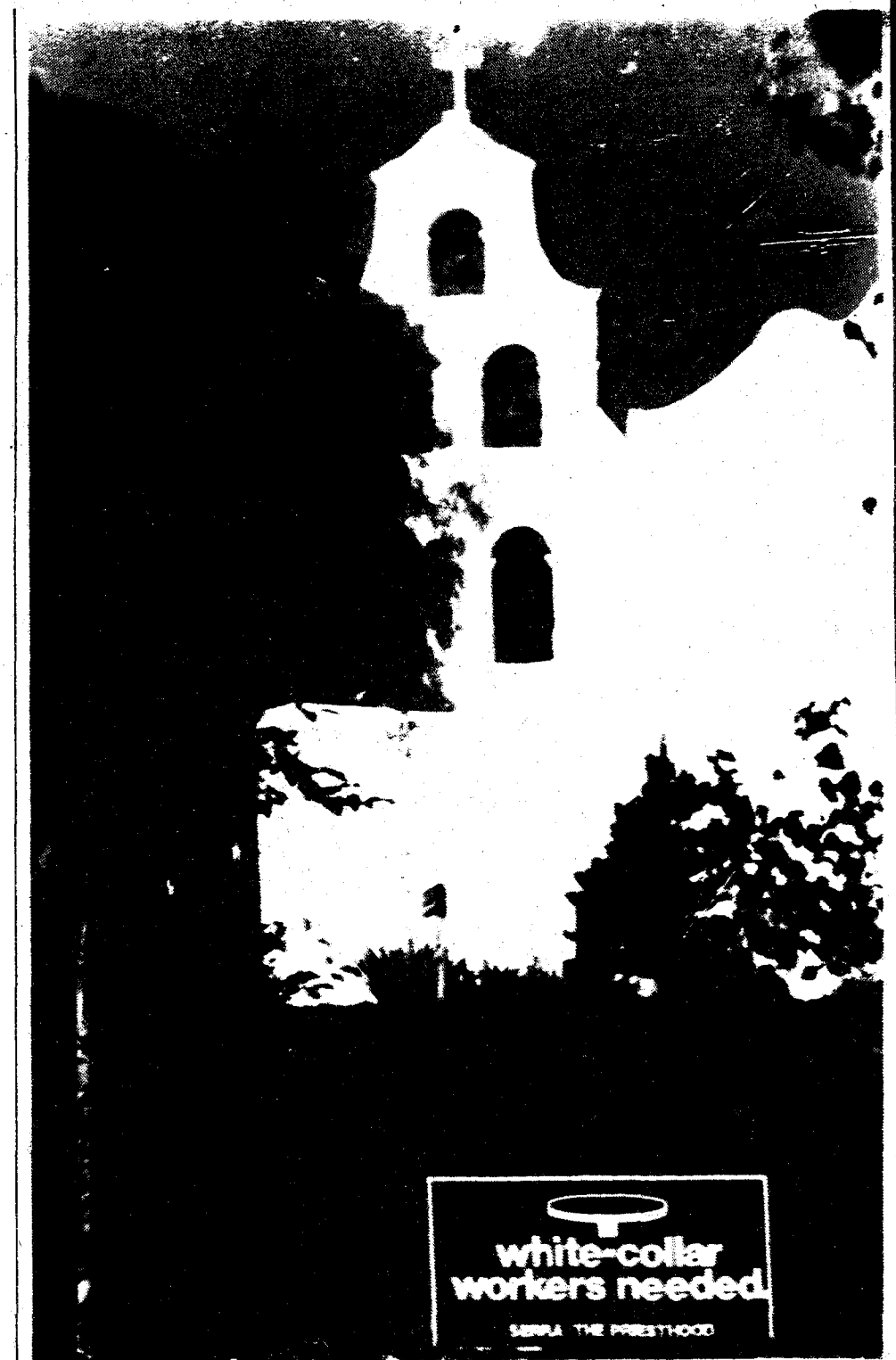
MRS. MARSHALL: I see the pastor as
a spiritual leader, someone whose
qualities reflect those Jesus had —
someone apostolic, who treats

hearts, sealed with the sublime mark of
Thy Priesthood.

Let Thy holy Love surround them and
shield them from the world's contagion.

Bless their labors with abundant fruit,
and may the souls to whom they minister
be their joy and consolation here and
their everlasting crown in Heaven.

Amen.



HELP WANTED — An outdoor advertisement adorns the front of historic Mission San Diego de Alcalá. The mission, now designated a minor basilica, was established by Padre Junipero Serra in 1769 and is the first church built in California. (NC Photo)

parishioners with compassion and un-
derstanding and patience.
Flexibility is very important in a priest.
He should be able to embrace the
diversity among parishioners that
exists in most communities. To do this,
a pastor needs balance: He should
have strong ties to past church
traditions as well as the ability to be
excited about new elements in the
church today.

To keep from burning out, a priest
needs to look for assistance among
parishioners. St. Mark's has almost
2,000 families. My pastor recognizes
finances are not his bent and looks for
people with talent in finances and ad-
ministration to help him.

Finding experts to help them frees
priests to serve spiritual needs of the
community. Their real mission, after
all, is to celebrate the sacraments and
work in the area of spiritual develop-
ment.

**Q. How do you think lay people can
help priests today?**

MRS. MARSHALL: It's wonderful for
priests to have contact with people in
a natural social setting, to be part of a

family group sometimes. They need to
meet parishioners in a non-religious
setting occasionally.

My family, for instance, has a close
relationship with our pastor — he is our
friend. My husband and I invite priests
to dinner frequently and as a result my
children are quite comfortable with
priests.

MS. BURKE: I feel it is important to
invite priests personally — which may
mean working hard. Some priests are
very difficult to get to know,
sometimes because they are shy.

I know my feelings have been hurt
sometimes because a priest didn't
remember me — until it occurred to
me that perhaps the priest, like me,
found it hard to remember names.

So now, when I'm in a large
gathering with a priest I've only met
once or twice, I try to remind him who
I am.

I like it when a pastor has a system of
parish visitations throughout the year.
Maybe he won't make it to every
home, but at least it shows he is in-
terested in getting to know
parishioners.

From Connecticut to California

One friar's long journey

By Father Charles LaFontaine, SA



It is no great achievement to make the flight from New England to the West Coast. But for Atonement Friar Michael Daniel, the trip from Meriden Conn., to Mill Valley, Calif., was not simple. It was a long, complicated journey that took half his lifetime.

Father Daniel was born in Meriden, Conn. He joined the friars of Graymoor after several years of military service during World War II. During the war he was captured and confined to a German concentration camp for a brief time.

After the war, he began to realize God wanted him for a different kind of service. He was attracted to the Atonement Friars after hearing one of their missionaries preach a powerful sermon.

THE MISSIONARY told how God calls every person to service in a different way and by different means, sometimes even through experiences of evil such as war and violence. Explaining that the Atonement Friars were working for Christian unity and the unity of all humankind, the missionary asked any in the congregation who thought they might be called to such a great challenge to stand up and be counted.

Father Daniel stood up, and that decision changed his life.

The Atonement Friars work toward the unity of divided Christians. But in addition to their ecumenical work, they engage in social ministries on behalf of alcoholic, drug addicts and

homeless men, in U.S. and overseas missions, in campus ministry, retreat work and hospital chaplaincies.

Like all the friars, Father Daniel has participated in most of those apostolates. As a member of the Atonement Mission Band, he traveled around the United States and Canada, organizing parish retreats, hearing confessions, preaching sermons and conferences, counseling young and old.

So effective was Father Daniel's ministry, that the community's officials called on him to serve as the order's director of novices. In that position he guided new members of the community. Known as "Sarge" by his novices, he was a firm taskmaster who later earned the gratitude of an entire generation of professed friars because of his wise counsel and his respect for individual differences.

After several years as novice director, Father Daniel realized his dream of becoming an overseas missionary. He set out for Brazil where he was to serve the poor people of that country's vast underdeveloped interior. Nominally Catholic, most of the inhabitants knew little about their faith and practiced it even less.

For Father Daniel and his fellow Atonement missionaries, the Brazilian challenge was to re-establish the church there and to revitalize the faith of the people who had been neglected pastorally. In an amazingly brief period an area that had been a wasteland of Catholic faith once again became a vigorous center of spiritual renewal.

FATHER DANIEL was to meet

another big challenge — one for which he unknowingly had prepared quite well. In June 1967 a plane fell from the sky in northern Pennsylvania bringing hundreds to their deaths. Among the victims was the new superior general of the Atonement Friars.

Then vicar general of the community, Father Daniel was to preside over the election of a new superior. On the first ballot, he was the one elected.

During Father Daniel's administration the friars adapted to the renewal in the church brought by the Second Vatican Council and moved forward with their ecumenical and mission roles. After two terms as superior general, Father Daniel found he had to adjust to a new status as former superior — not an easy task for anyone.

So convinced was he about the need for ecumenical work in the local church that he accepted an invitation from the Archdiocese of San Francisco to become staff officer for its ecumenical commission.

Residing in Mill Valley, Calif., he now assists archdiocesan officials and agencies in the arduous task of making ecumenism — the work for Christian unity — come alive in the parishes of San Francisco and beyond. The archdiocese is becoming known as an outstanding model of local ecumenism in the United States.

It is a mere five-hour plane ride from Meriden, Conn., to Mill Valley, Calif. But for Father Daniel it has been a lifelong pilgrimage.

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Deacons combine two lives

continued from p. 4B

allowed to grow and develop. He regards the diaconate as "one of the most promising and exciting ministries to emerge in our postconciliar church." And he suggests it is not yet time to precisely define the deacon's role in all regards.

But Bishop Hubbard has some

counterwitness to the consumerism of our day through a lifestyle that enables them to live with what is sufficient; a lifestyle that is less dependent upon status, prestige, influence and possessions and which is more open and available in service to others."

HE THINKS deacons should aid in

Permanent deacons can play a role in the church by helping to bridge any gap that might exist between priests and Religious on the one hand, and lay people on the other.

suggestions about how the diaconate might develop. He thinks, for example, that married deacons serve a special role in the church's work with families. He thinks this is true partly because family life ministry "foremost and essentially should be a ministry by families."

"Married deacons, their spouses and children can be examples par excellence as to how family, work and community responsibilities can be blended with a deep commitment to the mission of the church and its service to the world."

Bishop Hubbard also thinks permanent deacons and their families can serve as counterwitnesses to consumerism in American society. They might, he said, offer "an irrefutable

the development of prayer and spirituality suited to the laity. To do this, they need to be at ease "in sharing prayer and faith experiences with others." They need to develop a facility — as do others in the church — for "talking about the scriptures and sharing their prayer experiences, particularly outside those structured ecclesial situations where they function as homilists, celebrants of the sacraments, classroom teachers, counselors, etc."

What the permanent deacon should do, Bishop Hubbard said, is to "avowedly and unabashedly" express a "Christian value system and by this ministry to make the mission of Jesus alive, vibrant and relevant in our contemporary church and society."



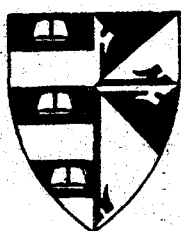
MESSAGE IN BLACK AND WHITE — A vocation T-shirt brings a message and a laugh to Sisters of St. Joseph, Barbara Worley, left, and Agnes Leona of St. Mary's School in Lebanon, Pa. The sisters entered the shirt in a vocation crafts contest sponsored by the Seton Club of Harrisburg, Pa. (NC Photo)

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The heart points to New Guinea

By Father Thomas Krosnicki

At a time when the number of unemployed seems to have skyrocketed, it might seem foolish to leave voluntarily a position perceived by many as influential and secure. Yet, that is what I elected to do.

Mid-life crisis? Second career urge? No, I do not believe either is the case. Moving from my position as director of the U.S. Bishops' Committee on the Liturgy to become a missionary in Papua New Guinea seems natural.

Natural, at least, if you are a liturgist — a student of the church's worship — who happens to be a member of the Divine Word Missionaries.

The Trappist hermit, Father Matthew Kelty, wrote recently in a book titled "Flute Solo" that "there must be within man some hidden compass that directs him where he is to go." So be it.

MY 10 YEARS of seminary formation led on to Rome and postgraduate studies in liturgy. The ink on the diplomas was hardly dry when I discovered that the seminary where I had been assigned to teach had been closed. Then an unexpected invitation to work with the U.S. bishop's liturgy committee in Washington, D.C., was received.

Now, almost 10 years later, enriched by working with hundreds of persons involved with the liturgical development of the church, it seems natural to move on.

National offices, like national directors, need change, I believe. For the good of both! Anyway, many qualified persons could serve the church at the bishops' national headquarters in Washington. Other parts of the world might not be so fortunate.

A person trained in liturgy was needed in Goroka, Papua New Guinea. No long hours of deliberation were wasted when an invitation was extended to me by Bishop Raymond



Caesar, president of the bishops' conference of Papua New Guinea and the Solomon Islands.

A boyhood desire to do missionary work had never died in me. Like most vocations, it remained a mystery of grace. God's gifts need not be analyzed. So the compass pointed.

Three, six, 10 years in Papua New Guinea? Who knows? I depart at the end of 1981 with expectations that I am simply entering the next phase of my life. We all do that, at one point or another.

It will be a time of continued learning and formation.

PACKING, MOVING, pulling up roots: This is probably wholesome

too. It can be a time of liberation; of purging; of death and rebirth. All practice sessions, I would guess.

Every missionary hopes to be of real service to the local church. I realize that means receiving as well as giving.

In times of receiving, there will be the opportunity to learn a new language — Pidgin. There will be a new cultural experience, a new community to pray with.

As a liturgist, I eagerly await the op-

portunity to address, firsthand, a question facing most of the world today: What are the principles of liturgical adaption in a non-Western culture?

I recall how, in 1963, I read and underlined the words of the new Constitution on the Liturgy from Vatican Council II: "In the liturgy, the church has no wish to impose a rigid uniformity in matters which do not involve the faith for the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples." What a challenge!

As a member of the international team of Divine Word Missionaries in Melanesia, I join hundreds of men and women who went before, conscious of the gospel imperative: "Go therefore and teach all nations."

It is good that there are men and women, lay and religious, who do so, for as Pope John Paul II says: "A church closed in on itself, without a missionary openness, is an incomplete and 'sick' church."

I must confess that my motives for leaving the United States might not be altogether pure. The highlands of New Guinea might afford me the selfish luxury of a slower pace of life. A chance for more reading and writing might be available during the rainy season. More time for prayer and solitude, difficult to steal from an appointment book marked months in advance, will be welcomed.

But, all those would be received as unexpected bonuses. I am sure that they would prove fruitful.

They might help the compass within to be at rest for awhile.



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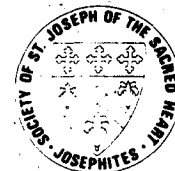
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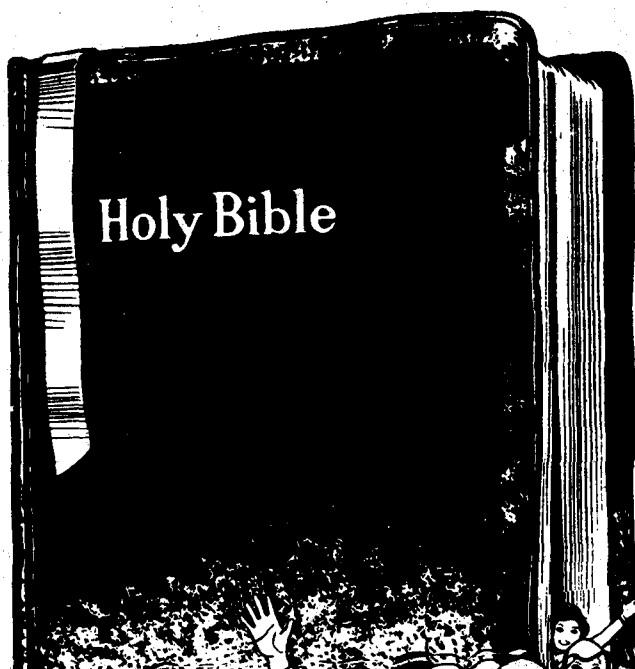
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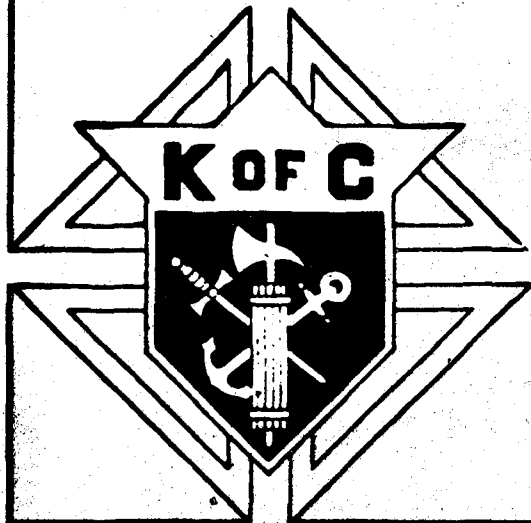


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