

Pope retains 10 holy days

Bishops may cut some; law updates practices

By Father Kenneth J. Doyle
VATICAN CITY (NC) — In a surprise move Pope John Paul II restored to the new Code of Canon Law the traditional 10 holy days of obligation to be observed throughout the Latin-Rite Catholic Church.

A planned reduction of holy days universally observed was one of the most widely publicized aspects of this final draft of the code submitted to the pope last year for his approval. Instead of following the recommendation of his commission, however, Pope John Paul reinstated the traditional 10 feast days to be observed as days of obligation in addition to Sundays.

The new code expressly allows bishops' conferences, however, to petition the Holy See for permission to abolish observance of some of these days. In the United States, Catholics have traditionally observed only six as a result of a long-standing permission from the Holy See.

The new code, only the second in

the history of the church and the first since 1917, was promulgated by Pope John Paul II Jan. 25, and the official Latin text of its 1,752 canons went on sale in the Vatican Feb. 1.

The code goes into effect this year on the first Sunday of Advent, Nov. 27.

In another area that affects daily Catholic life, the new code incorporates the basic updating of penitential practices introduced in 1967 by Pope Paul VI.

Fast and abstinence

In that year Pope Paul simplified the complicated rules in the 1917 code regarding fast and abstinence. He made both fast and abstinence universally obligatory for Ash Wednesday and Good Friday. He made abstinence from meat on the other Fridays of the year the general norm, but allowed bishop's conferences to permit alternative forms of penitence on Friday.

The new code retains those 1967 norms, also allowing bishops' conferences to permit alternatives to Friday abstinence.

Following Pope Paul's new norms, the U.S. bishops in 1967 lifted the obligation of Friday abstinence from meat. Catholics who took advantage of the new freedom were instructed to substitute an alternate penitential practice, such as regular works of charity or abstinence from alcohol or other stimulants, although it is unknown how many actually did.

Despite the average Catholic's

(Continued on page 3)

In our Sister Diocese



A MOTHER SMILES broadly while playing with her baby during a visit by a Voice reporter to our Sister Diocese in Nan Palan, Haiti, one of the poorest in the Western Hemisphere. Follow the mountains trail of sorrow and hope poverty and love with story and pictures, pages 12 thru 17. (Voice photo by Prentice Browning)

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More papal trips announced

VATICAN CITY (NC) — History's best-traveled pope has no plans to slow his pace in the next two years, if three separate announcements are any indication.

• Speaking recently at a private audience at the Vatican to some 70 Austrian parliamentarians, Pope John Paul II said that he hoped to visit their country during 1983.

• Swiss bishops emerging from an official five-year visit with the pope told reporters that the pontiff would visit Switzerland for the celebration of Pentecost in June 1984.

• Cardinal Pablo Munoz Vega of Quito, Ecuador, announced upon his return from Rome that the pope would visit Ecuador in mid-1984,

during a trip to several Latin American countries.

In addition to those announcements, there have been others of planned papal visits abroad in the next two years.

Several weeks ago, church sources in Central America forecast a trip there for the pope in late February of 1983. Vatican sources say that the pope is planning such a trip but that final arrangements have not yet been made and the itinerary is still being juggled. High on the probability list, they say, is a stop in Haiti for a meeting of the Council of Latin American Bishops conference that will be held there at that time.

CANADIAN bishops have already announced a visit of the pope to that country in the fall of 1984, and the Vatican has confirmed that the pope will begin a visit to his native Poland on June 18, 1983.

Archbishop Otmar Maeder of Sankt Gallen, president of the Swiss Bishops' Conference, said that the pope's trip to Switzerland would be "very simple" and "not very costly."

The pope had originally planned a pastoral visit to Switzerland mid-1981, but his plans were changed by the attack on his life in St. Peter's Square on May 13 that year.

On June 15, 1982, the pope paid an official one-day visit to Geneva,

where he addressed several international organizations, including the Red Cross and the International Labor Organization. He indicated at that time that in the future he would pay a longer pastoral visit to Swiss Catholics to make up for the pastoral aspect of the missed 1981 trip.

Archbishop Maeder said that the pope's 1984 itinerary will include a visit to the World Council of Churches in Geneva.

In July 1982, Cardinal Franz Konig of Vienna said on Vatican radio that the pope planned to visit Austria on Sept. 10, 1983, for the closing ceremonies of a national year of faith.

Reagan Administration cites progress in El Salvador

By Jim Lackey

WASHINGTON (NC) — Despite several inadequacies the government of El Salvador continues to make human rights progress and thus deserves continued U.S. military support, the Reagan administration asserted Jan. 21.

"The situation is not perfect and the progress was not as great as desired, but it is progress nonetheless," the administration said in its third certification report submitted to Congress.

The reports are required by law every 180 days for U.S. military aid to El Salvador to continue.

Specifically, the report states that political violence in El Salvador continues to diminish, that the government has given increased attention to controlling human rights abuses, that El Salvador's agrarian reform efforts are still being pursued, and that the country democratic processes established in elections last

March have proved "resistant to minority or individual efforts at manipulation."

The report also cites "significant developments" in the investigations of the deaths of four American churchwomen in El Salvador in December 1980. Though the trial itself may still be months away, the report cites a Salvadoran judge's decision in November to order the case to trial as evidence that justice will be done in the case.

Critics of aid to El Salvador, including William P. Ford, brother of one of the murdered churchwomen, have contended there is evidence that the killings may have been ordered by higher Salvadoran officials and that the U.S. government is refusing to investigate that possibility.

But, says the certification report, "As of mid-January 1983 the overwhelming weight of the evidence demonstrates that the accused former guardsmen acted on their own and not pursuant to higher orders."

News at a Glance

Catholic students comment on World War III

BILLINGS, Mont. (NC) — Only two students in a class of about 20 juniors at Billings Central Catholic High School said they fear a nuclear war during their lifetime. Thirteen said they had no such fear and the others were uncertain. The students expressed their views during a visit to their classroom by Bishop Thomas J. Murphy of Great Falls-Billings, who had come to discuss the U.S. Catholic bishops' proposed pastoral letter on war and peace. Leaders in Washington and Moscow are "not dumb enough" to pull the nuclear trigger, said one student. Others said nuclear weapons in the hands of Third World dictators would pose dangers.

Vatican denies Czech news charges

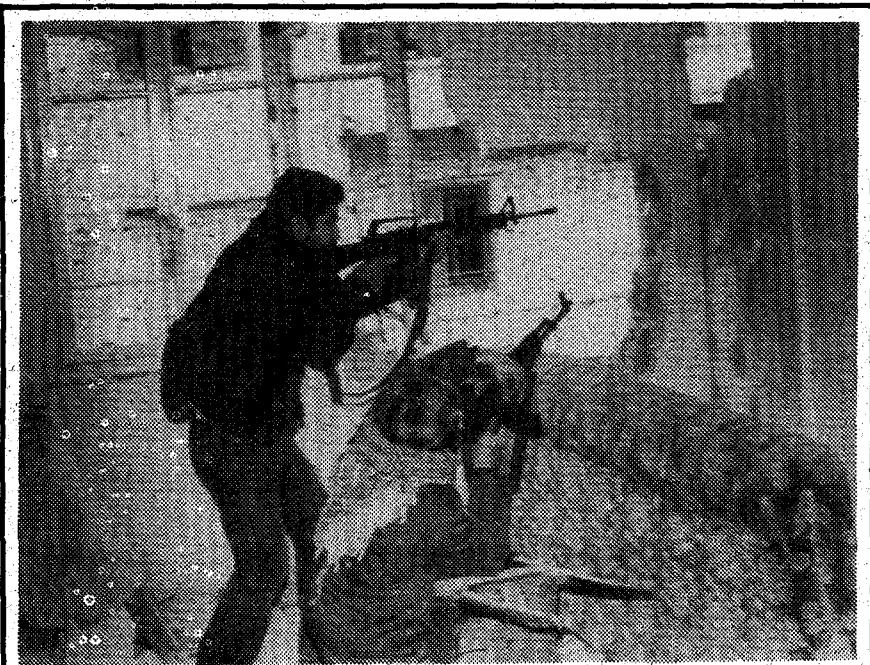
VATICAN CITY (NC) — The Vatican has rejected charges by a Czechoslovakian communist newspaper that Pope John Paul II's recent naming of bishops for Czech and Slovak emigrants was an anti-socialist "provocation." Vatican press spokesman, Father Romeo Panciroli, responded Jan. 23 to accusations made by a Prague-based newspaper, *Rude Pravo*, published by the Czechoslovak Communist Party. The newspaper said that the pope's episcopal ordinations of Bishop Domenic Urusovski and Jaroslav Skarvada represented a retreat by the Vatican from Pope Paul VI's conciliatory policy toward Eastern European nations. Father Panciroli said that both bishops had been involved for many years in pastoral service to Czech and Slovak Catholics living outside Czechoslovakia.

Pope Beatifies Trappist nun

ROME (NC) — Pope John Paul II closed the 1983 Week of Prayer for Christian Unity Jan. 25 by beatifying an Italian Trappist nun who died at the age of 25 in 1939 after dedicating her life to ecumenism. The beatification of Sister Maria Gabriella Sagheddu at the Basilica of St. Paul's Outside-the-Walls in Rome marked the first time that such a ceremony had been held at that Basilica. Normally beatification ceremonies are held at St. Peter's Basilica in the Vatican. The ceremony, which marked a step toward sainthood for sister Sagheddu, was attended by representatives of the Anglican, Orthodox and Lutheran churches and by relatives and childhood friends. Sister Sagheddu participated in the 1937 Christian unity week observance and then asked to spend the rest of her life fostering ecumenism. She died less than two years after receiving permission to take up such work.

Ukrainian Bishops repudiate Soviet rule

PHILADELPHIA (NC) — In a joint statement the Ukrainian Catholic bishops of the United States have repudiated Soviet rule of the Ukraine, calling it a "puppet regime" and "an instrument by which the Soviet Russian colonial government oppresses and persecutes the Ukrainian people." The statement was signed by the four Ukrainian bishops of the United States: Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia and his auxiliary, Bishop Robert M. Moskal; Bishop Basil H. Losten of Stamford, Conn.; and Bishop Innocent Lotocky of St. Nicholas in Chicago.



TROUBLE IN TRIPOLI — Two fighters in the northern Lebanese city of Tripoli use automatic weapons against Syrian positions. Various groups opposed to Syrian presence in Tripoli have united under the name "Popular Resistance." They include Moslems known as "Soldiers of God." (NC photo from UPI)

Reagan Supports birth of Anti-abortion Bill

WASHINGTON (NC) — President Regan has endorsed the pro-life movement and legislation to cut off federal funding of abortion, backed tuition tax credits, and applauded the idea of non-forced prayer in public schools. The president's comments came during a series of activities around the Jan. 22 anniversary of the Supreme Court ruling on abortion. The president sent a message to pro-lifers gathered in Washington for the March for Life, wrote to Rep. Henry Hyde (R-Ill.), to back a new bill Hyde has sponsored to end government funding of abortion, and in a radio address cited his approval of non-mandatory prayer in public schools and of tuition tax credits for parents of parochial school students who support both the church schools and public schools.

Pavarotti pavilion named at hospital

OKLAHOMA CITY (NC) — St. Anthony Hospital in Oklahoma City has named its cardiovascular institute the Luciano Pavarotti Pavilion in gratitude to Pavarotti, the world famous Italian opera singer, for giving a benefit concert for the hospital. The dedication at the hospital, run by the Sisters of St. Francis, took place the morning after the concert in the sold-out Civic Center Music Hall. During the four days he spent in Oklahoma City, Pavarotti was given an Arabian mare, Amaretto, by Mr. and Mrs. Richard Sias, owners of Smiling Hills Stables. "She's sensational," Pavarotti said of the horse. "I think she already likes me. Women do."

Sen. Helms Honored by March for Life

WASHINGTON (NC) — Sen. Jesse Helms (R-N.C.), who has sponsored anti-abortion legislation, received the first Life Award for Outstanding Service, presented by the March for Life organization, at a dinner in Washington Jan. 22 commemorating the Supreme Court decision legalizing abortion.

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Code covers all of church law

(Continued from page 1)
familiarity with many of the code's prescriptions since they are already part of church practice, the new document will usher in some changes from present practice.

Rights of laity

Perhaps the basic feature of the new code is its emphasis on the role and the rights of the laity. Virtually the only right of the laity specified in the 1917 code was that of receiving the sacraments. But the new code spells out basic rights of persons and insists on the equality of all members of the church by virtue of baptism. It says laypersons can share in the "governance" of the church in areas where such governance is not dependent on ordination. The new code also envisions, though it does not mandate, the establishment of an office or commission in each diocese for reconciling disputes within the church.

Pastoral councils

Unheard of in 1917 but treated in the new code are such consultative structures as diocesan pastoral councils, mandated in every diocese "to the extent that pastoral circumstances recommend it," and local parish councils, which can be mandated by the diocesan bishop if he deems it "opportune."

Lay Women

Apart from ordination to the diaconate or priesthood and investiture into the permanent lay ministries of lector and acolyte, whatever offices are open to the layman in the new code are also open to the laywoman — including the ability to serve in such positions as diocesan chancellor, seminary board member, defender of the bond on a marriage tribunal or judge in a church court, all of which were closed to women under former church practice. (The office of chancellor as conceived in the code, however, is basically that of a notary and archivist; in U.S. practice, chancellors usually are assigned to other functions as well, including some that require ordination and would thus not be open to laypersons, men or women.)

The new code also clarifies that non-admission to the permanent lay ministry of lector does not prohibit a

woman from serving as a reader at Mass by temporary delegation.

Lay preachers

The laity are also permitted to preach in church, though not to replace the ordained priest or minister in delivering the homily.

Perhaps the most striking expansion of the laity's role comes in the permission which a diocesan bishop can now give for lay people to provide pastoral care for a parish in areas where priests are scarce.

So designated, the lay person can be empowered to officiate at baptisms, marriage ceremonies or funeral rites if priests are lacking, in addition to performing catechetical and administrative duties.

Fundamentally, the new code's approach is to use law not as a restrictive means, but as a channeling of responsibilities in order to respect the rights of all and to further the apostolic mission of the church.

Less restrictions

The liberalization in the new code's approach is seen in its allowing a priest in good standing ordinarily to hear confessions in any area of the world without obtaining the prior permission of that territory's bishop, as the 1917 code and present church practice require.

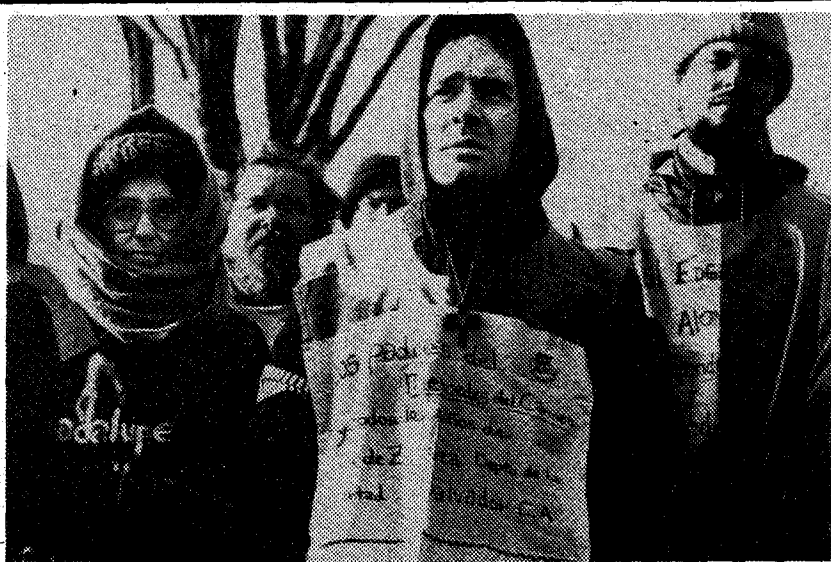
Excommunication

Another illustration of the law's new approach is the reduction in the number of actions which result in automatic excommunication — from 34 in the 1917 code to seven in the new one. Among those retained in the new code is an automatic excommunication for a person who procures an abortion.

Many of the previous code's penalties were abrogated by subsequent particular legislation. The Vatican ruled in 1974, for example, that the automatic excommunication decreed in the 1917 code for joining the Masons did not apply unless the particular lodge joined was anti-Catholic.

Cremation

Still another liberalization in the new code is its attitude toward cremation, which under its precepts is permitted, so long as the person does not intend by that choice to signify his opposition to the Christian faith.



WRONG ON RIGHTS? — Franciscan Brother Jeremy St. Jacques (top, center), who spent several months in El Salvador, wears the names of several Salvadorans he had worked with who are now missing. He was one of 126 demonstrators who were arrested after blocking the main entrance to the State Department. Assistant Secretary of State Thomas Enders points to a chart which shows that the government of El Salvador has "made progress" in human rights reforms and has been approved for continued American aid. (NC Photos)



Here again, the new law is simply codifying accepted church practice, since in 1963 the Vatican ruled that the 1917 prohibition against a Catholic funeral for one who had opted for cremation applied only to those who had done so for anti-Catholic reasons.

Priests in politics

In some cases, the 1983 code introduces a new specificity. While it retains the church's current prohibition against the involvement of priests and nuns in factional politics, it adds "labor unions" to the areas in which such political activity is proscribed — all with the proviso that in certain circumstances church authorities might deem such activity as legitimate, either for the protection of the church's rights or for the common good.

Annulments

While the 1917 code required a retrial at the appellate level whenever a declaration of nullity was approved in a marriage case, the new version demands not a complete retrial but simply a review by an upper-level three-judge panel.

In reality, though, this is a tightening up of special procedures under

which American and Australian bishops have been able to operate in recent years. Under an indult granted by the Holy See, the procedure in those two countries allowed for a simple administrative review of a favorable annulment decision by the national conference of bishops, which was empowered to dispense with the retrial.

A step is added, therefore, to current American and Australian church practice — though U.S. canonists seem agreed that neither the number of annulments nor the length of the procedure will be affected appreciably.

The consent which a valid marriage requires is explained in more detail by the new code, which specifies that a lack of the capacity to judge appropriately regarding the essential obligations of marriage, or an inability to assume those obligations because of psychological reasons preclude marital consent. In so doing, the new law, while expanding the language of the old code, is simply describing in legal detail grounds for annulment which have been used by marriage tribunals for the past two or three decades.

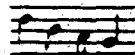
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Contraceptive rule opposed in courts

WASHINGTON (NC) — Opponents, including the attorney general of New York State, have gone to court in an 11th-hour battle to stop the U.S. government from requiring federally funded family planning clinics to inform parents when teen-age girls get contraceptives.

The controversial rule, published Jan. 26 in the Federal Register, would take effect Feb. 25 unless blocked. It requires that family planning clinics which use government money notify parents when their minor children 17 or under receive prescription contraceptives, such as the birth control pill, diaphragm or intrauterine device (IUD).

According to departing Secretary of Health and Human Services Richard S. Schweiker, the rule is intended to protect the health and safety of minors provided birth control drugs or devices "paid for with taxpayer dollars."

The HHS regulation has been backed by the U.S. Catholic Conference, but 58 organizations, including the American Medical Association, the Salvation Army and the United Church of Christ, have criticized the measure.

"THE FACT that this program (federally funded family planning services) includes no requirement for parental involvement is a national scandal," Msgr. Daniel F. Hoye, USCC general secretary, said in 1982 when the regulation was proposed.

The opponents, however, said at a news conference that the measure would not help build strong ties between parent and child.

They said that in families where parents and children are close the youngsters would tell their parents anyway, but in families with problems the children probably would not tell their parents and would not seek contraceptive help from the clinics either, fearing their parents would be informed.

They predicted the regulation would not stop teen-age sexual activity but would lead to more pregnancies and more abortions among teen-age girls.

In a statement HHS said that there is no statistical evidence that the regulation will lead to more pregnancies or abortions. In fact, the agency said, the rule may force teen-agers to be more careful about sex and contraception.



FOUND GUILTY — Don Benny Anderson (right), ringleader of an anti-abortion group called the Army of God, is led away from a courtroom in Alton, Ill., after being found guilty of trying to close a Granite City, Ill., abortion clinic by abducting Dr. and Mrs. Hector Zevallos. Anderson was convicted of attempting to obstruct interstate commerce and conspiring to do so but he was not charged with kidnapping because he did not take the Zevallos across state lines. (NC photo from UPI)

New York Attorney General Robert Abrams has filed a lawsuit against the rule. A separate lawsuit was filed by the American Civil Liberties

Union, the New York Civil Liberties Union, the Center for Constitutional Rights and the Medical and Health Research Association.

Pope will visit homeland June 18

ROME (NC) — Pope John Paul II will visit his native Poland this year, beginning June 18.

That announcement was made by the bishops of Poland in a letter read in all Catholic churches of that country on Jan. 30.

The text of the letter was released the same day by the Rome office of the Polish bishops' conference.

The pope's visit, which has been scheduled since the fall of last year, had been cast into doubt when, during his audience of Jan. 12, the pontiff announced that he was entrusting to Mary the decision as to "if and how" the trip should take place.

NO FORMAL invitation has yet been extended to the pontiff by

Poland plans 'pope' coins

WARSAW, Poland (NC) — The Polish mint plans to circulate two million silver coins bearing the image of Polish-born Pope John Paul II, according to PAP, the government news agency.

The silver coins are worth 1,000 zlotys (about \$12) and will be used mainly for paying salaries by state firms during the first half of 1983, said PAP.

Poland's communist government, but signs point to the government's intention of welcoming him. For example, the official government radio station

broadcast the bishops' comments, including the section in which the hierarchy called on the government to grant amnesty to political prisoners and to re-establish "full social justice."

In addition, a government spokesman, Jerzy Urban, told a press conference on Jan. 25 that, while no formal invitation yet had been sent, nothing had changed regarding the government's intention to invite the pope.

The primate of Poland, Cardinal-designate Jozef Glemp of Warsaw and Gniezno, in Rome to receive his red hat, said in a television interview on Jan. 27 that the papal visit "will take place without doubt and in the month of June."

Archbishop Glemp indicated that the duration of the visit and not yet been established but was being negotiated with the government. "It seems to me," he said, "that his will be defined toward the beginning of March."

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Justice requires healing, not revenge — N.Y. bishops

ALBANY, N.Y. (NC) — The Catholic bishops of New York State have called for reform of the criminal justice system, including greater use of alternatives to imprisonment.

"We believe that response to crime must balance the protection of society with opportunities for healing, retribution and rehabilitation," the bishops said in a pastoral statement on criminal justice released Jan. 27.

Recalling that Jesus called for compassion toward sinners and asked his followers to forgive others, the bishops said: "Those who commit crimes do not give up their human dignity and those who administer justice must not deny this God-given dignity. We must not develop a criminal justice system which is founded on revenge and without the elements of mercy and forgiveness."

The bishops noted that, although New York state in recent years has passed stricter laws, decreased the use of probation and parole and enacted mandatory and more severe sentences, the crime rate has not decreased.

An increase in the crime rate despite an increase in incarceration and tougher laws indicates the falsity of "the belief that more prison cells and firmer sentences will reduce crime," they said.

'Those who commit crimes do not give up their human dignity and those who administer justice must not deny this God-given dignity. We must not develop a criminal justice system which is founded on revenge and without the elements of mercy and forgiveness.'

NOTING that the state's prison population more than doubled from 12,525 in January 1972 to 27,348 in July 1982, the bishops said state prisons are operating at 115 percent of capacity.

A study of the prison population, they said, indicates that:

- 72 percent of the prison population had not graduated from high school.
- 60 percent were between the ages of 16 and 30.
- 53 percent were black and 20 percent Hispanic.
- 60 percent of all male prisoners and 50 percent of all female prisoners were drug users.

The bishops noted too that in 1980 of those committed to prison, 68 percent were first felony convictions and 1,913 of those were for non-violent offenses. "Nearly one-quarter of all

persons incarcerated in state prisons as of February 1982 were committed for non-violent offenses," they said.

Before proposing reforms, the bishops said: "We do not advocate ignoring crime or easing up on criminal offenders. We affirm the rights and responsibilities of society to protect its citizens. We affirm that those who commit harm to persons or property must be held accountable for their actions. But we oppose simplistic responses to fears and frustrations regarding crime and reject an attitude of vengeance in dealing with criminal offenders."

Reaffirming their opposition to the death penalty, they said, "We find no evidence that the death penalty is a deterrent to violent crime and we point to the historic injustice with which the death penalty has been applied in cases involving the poor and minorities."

DISCUSSING alternative approaches to those arrested for non-violent crimes and awaiting trial, the bishops recommended:

- More reasonable bail.
- Release on recognizance.
- Pretrial release (including the use of appearance tickets).
- Conditional supervised release in the custody of churches, community organizations and others.

The bishops also urged greater use of community dispute mediation for minor offenses.

Concerning alternatives for those convicted of crimes, the bishops made proposals for each of the three branches of government, executive, legislative and judicial.

For the executive branch these included: greater use of sentence commutation; expanded temporary

release programs; special programs for those whose crimes are related to drug or alcohol abuse; use of non-incarcerative penalties for parole violators; greater use of community-based non-incarcerative settings.

To the legislature they recommended: allowing judges to deal with non-violent first offenses through the use of probation; legislation setting a ceiling on prison population and allowing earlier parole of certain prisoners when that ceiling is reached; offering a reduction of prison time for responsible and cooperative behavior.

To the judicial branch the bishops

'We find no evidence that the death penalty is a deterrent to violent crime and we point to the historic injustice with which the death penalty has been applied in cases involving the poor and minorities.'

recommended greater use of restitution and community service penalties, greater use of fines rather than imprisonment for minor crimes and increased use of probation.

Within the prison system the bishops called for training and education programs which help prepare prisoners for productive lives; adequate medical and psychiatric care; humane living conditions and confinement as near as possible to families and friends.

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'Let us be forewarned. America has a mean streak. That mean streak comes out during bad economic times . . .'

Anti-Catholicism on the rise?

By William Gralnick
Special to *The Voice*

"Anti-Catholicism will be the anti-Semitism of the '80s."

So predicted noted social researcher Father Andrew Greeley. Greeley felt that there was a deep-seated strain of anti-Catholicism in the American psyche and like certain types of locusts would rise from the mental cocoons in which it slept. It raised its ugly head during the presidential campaign of John F. Kennedy. There is reason to believe that America is ripe for another such seizure thereby giving Father Greeley, yet another title — prophet.

At its soul, America is a Protestant nation. It was settled by people who were escaping religious intolerance, yet few could be called religiously tolerant. All shared one thing in common, a Protestantism which to one degree or another had rejected the Church which up to 150 years before was the "universal" Church, the Roman Catholic Church.

To be other than Protestant in the Colonies was bad for business and occasionally bad for one's health. Nativism, so-called because its adherents rejected foreign elements (somehow a conveniently blind eye was turned towards the Indians) was as American as apple pie (baseball and Chevrolets not having arrived on the scene just yet.)

A little known but fascinating historical fact sheds light here. During the 1850's there came into being the "Know-Nothing" Party — no group ever being more aptly named. It was violently anti-Catholic. It got wind that the Presidential commission overseeing the building of the Washington Monument had asked nations of the world to send inscribed stone blocks to be set into the monument. Such an invitation went to the Vatican. Stolen one night by the "Know-Nothings" from in front of the unfinished obelisk, it was loaded

on a wagon, taken to the Potomac, smashed to smithereens and dumped in, to become part of the river's eternal silt. It was a clear political statement. A papist presence in the capital (read nation) was not to be tolerated.



That same nativist strain is traceable to this day to the Ku Klux Klan. The Klan rejects non-native elements in America. In its early years that meant Jews and Catholics. Like Jews, the vast majority of America's Catholics come from Eastern Europe. It's another little known fact that the Klan is the only home-grown American terrorist group with a continuous history from founding to the present.

But what signals was Greeley reading in the '70s? Among other things might have been Polish jokes. Since almost all Poles are Catholics they are anti-Catholic jokes. There was the research that showed that when America thought "Italian," America thought "mafia" and that this had been a significant impediment to Italians rising up the corporate ladder or going from lawyer to

Judge. Since most Italians are Catholics . . . And so it goes.

Culture has never necessarily been the same as class and our culture has just given us a classic piece of classlessness: "Sr. Mary Cardella." This is a line of greeting cards using a so-called nun saying things nuns wouldn't say. Nuns in America have always been the targets for base humor (and sometimes worse, the sexual brutality of psychopaths). To institutionalize the so-called humorous side of this nativist anticlericalism in a "greeting" card leaves one without an appropriately negative description adjective to express one's disbelief and disapproval.

But is the worst yet to come? I fear so, in the political storm brewing over the Bishops' denunciation of nuclear arms and re-armament. This fear is drawn from some knowledge gained in tracking anti-semitism. When Jews got involved in the AWAC's fight it drew to them the lightning of anti-Semitism. It was heard in halls of Congress, it was heard in the board rooms of pro-Arab, pro-defense industry corporations, it was heard in a rash of letters to the editors of America's newspapers.

America's Roman Catholic Bishops have taken on a moral issue which is highly political. The current administration came to office on an unmistakably strong defense campaign platform. The defense industry corporations, and the nuclear industry itself have a lot at stake — witness the fabulous stores of dollars available to the defense establishment when all other programs are facing contracting budgets.

Nor can one discount the citizens who sincerely believe a strong America means a strong, viable

nuclear arsenal. They construe an attack on that philosophy as an attack on America's very ability to survive the challenge of communism. One wonders which is the more volatile entity — corporate America threatened in the pocketbook during a recession or "red-white-blue America" threatened at a time of declining American prestige around the globe. When appeals are made directly to the Pope to call off the Bishops, one senses the stakes are very, very high. It is an issue ripe for demagoguery.

Let us be forewarned. America has a mean streak. That mean streak comes out during bad economic times and when a part of the citizenry perceives that America is losing her place in the world. One of America's favorite darts is the one labelled pro-Communist. When an issues arises that cuts across all these lines it gets politicized, often resulting in scapegoating.

The Bishop's stand could be a spark to light the tinder of anti-Catholicism. The answer is *not* for them to tread lightly, not the American answer. The answer is for all parties to be very, very careful to separate the chaff of bias from the wheat of political disagreement. Otherwise this author becomes Cassandra and Father Greeley becomes a prophet.

William A. Gralnick is S.E. Regional Director for the American Jewish Committee. He has been deeply involved in Catholic-Jewish issues in the Southeastern United States and has coordinated conferences with the Dioceses of Atlanta, Memphis, Nashville, and Savannah. He is deeply involved in speaking out against the persecution of Catholics behind the Iron Curtain.

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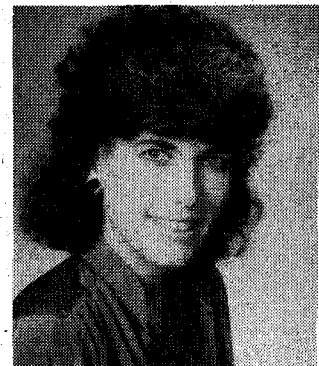
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12 make seminary's dean list

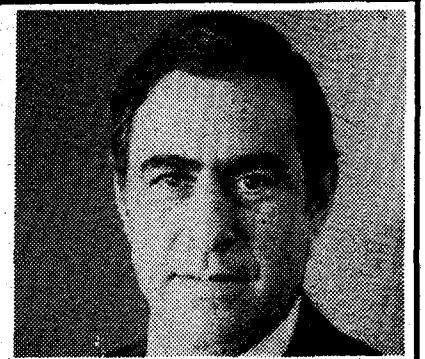
Twelve students from the Archdiocese of Miami attending St. John Vianney College Seminary are on the Dean's List for the first semester of the current school year. The Dean's List awards are made to students whose cumulative point hour average is 3.4 or better.

Students honored for their academic performance during the first semester are: **Armando Alonso**, a sophomore student, son of Mrs. Lazara Alonso of St. Francis de Sales parish, Miami Beach; **Timothy Berlew**, a pre-theology student from St. Mary's Cathedral parish, Miami;

Peter Fuchs, freshman, son of Mr. and Mrs. Peter Fuchs, St. Rose of Lima parish, Miami Shores; **Daniel Kavanaugh**, junior, son of Mr. and Mrs. Daniel Kavanaugh of Holy Rosary parish, Perrine; **James Lamm**, junior, and son of Mr. and Mrs. James L. Lamm of St. Luke's parish, Lake Worth; **Thomas Mahon**, freshman, son of Mr. and Mrs. Thomas Mahon of Visitation parish, North Miami; **Steven O'Hala**, senior, son of Mr. and Mrs. Richard O'Hala of Southington, Connecticut; **Michael S. Romanik**, freshman, son of Mr. and Mrs. Thomas Romanik, St.

Rose of Lima parish, Miami Shores; **Theodore Scalia**, junior, son of Mr. and Mrs. Theodore Scalia of St. Francis parish, Riviera Beach, FL.; **Michael Souckar**, junior, son of Mr. and Mrs. Albert Souckar, Queen of Martyrs parish, Ft. Lauderdale; **Robert Vallee**, senior, son of Mr. and Mrs. Robert Vallee of Holy Family parish, North Miami; and **Francisco Vega**, son of Mr. and Mrs. Francisco Vega of St. Cecilia parish, Hialeah.

Additionally, Armando Alonso, Timothy Berlew, and Steven O'Hala attained perfect 4.0 averages.



Norman J. Benford has been elected President of the Mercy Hospital Foundation for 1983. Mr. Benford is a fellow of the American College of Probate Counsel and has been an Adjunct Professor at the University of Miami Law School, teaching courses on fiduciary administration and estate planning matters. Serving with Mr. Benford as Mercy Foundation officers for 1983 are Paul R. Frohring, V.P.; Leonora K. Hegamy, Sec.; Richard D. Longacre, treasurer; and Ralph Di Santo as Exec. V.P.

Catholic U. thanks Archdiocese

WASHINGTON — The contribution of \$44,000 from the people of the Archdiocese of Miami to the pontifical Catholic University of America was recently acknowledged in a letter of gratitude from University President William J. Byron, S.J.

In his letter to Archbishop McCarthy of Miami, Father Byron said. "The need becomes clearer every day for teaching and research which are value-centered and which occur in a context that explicates the fullness of human personhood. We cannot conceive of genuine education in the absence of a constant appreciation of the presence of God in all His works."

Shrinking financial resources, both from private and public sectors, and new tax legislation making donations to private institutions less attractive "make us keenly aware of how important is the support we receive from the annual diocesan collection," Father Byron stated.

"May I express to you, your people and your priests the deep and sincere gratitude of the entire university community. Your true beneficiaries are the many students who will be enabled by your generosity to take advantage of a university education founded in faith."

Located in Washington, D.C., Catholic University was begun by the

American bishops in 1887 and has been generously supported by the Catholic people of the United States in the annual diocesan collection since 1903.

OFFICIAL
ARCHDIOCESE OF MIAMI
The Chancery announces that Archbishop McCarthy has made the following appointment:
THE REV. DANIEL KUBALA — to Chairman of the Commission for the Aging, effective January 24, 1983.

Remember them in your prayers

The following are the archdiocesan priests who have died in the month of February.

Feb. 1, 1981 Rev. John J. Kellaghan
Feb. 6, 1965 Rev. Noah E. Brunner
Feb. 2, 1963 Rev. Bernardo Martinez, OSA
Feb. 2, 1977 Rev. Manuel Mendiola
Feb. 27, 1967 Rev. Leo Kelly
Feb. 29, 1976 Rev. Matthew Grehan

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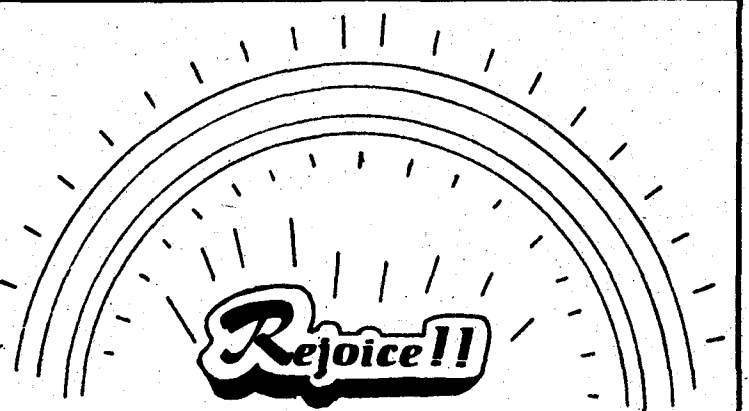
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Reflections on March for Life in D.C.

By Fr. Dan Kubala
Respect Life Director

There are certain events that happen during life that, at the moment of the happening, is etched into the memory forever. In the case of a whole nation, happy as well as sad memories linger in the hearts of individuals. January 22, 1973 is one such day — a sad one.

I was a seminarian, at the time, visiting with my family. I couldn't believe the newscaster when he announced the infamous decision of the U.S. Supreme Court stating that the unborn child was a non-person. I was convinced that it was surely a mistake and the following day Congress, or the President would revoke the decision.

How naive I was — the next day and days, weeks and years to follow the abortion machinery would be turning into a very large industry. That industry would usurp the lives of some 16 million unique and unrepeatable human beings. America now has known a decade of abortion-on-demand. Each year since that de-

cision thousands of people gather in Washington and in different cities throughout the country to protest the holocaust of today.

This year on January 22 I had the privilege of being present for the March for Life in Washington. I had not been in Washington for the event since I was assigned as Respect Life Director of the Archdiocese.

It was a great boost to my own commitment to see the thousands and thousands of people from all over America gathered at the elipse in front of the White House. The news claimed only 26,000 present, but officials of the march estimated at least 60,000. And really, are we going to believe a pro-abortion press?

As we gathered at noon we listened to the leaders of the march and from pro-Life legislatures from across the land acclaim our belief in the sanctity of all human life born and unborn. Congressman Henry Hyde spoke to the crowd and witnessed to the unselfishness of their commitment.

I had a pleasant surprise of meeting a busload of people from my home

town (Central City, PA). Their commitment to life, as well as that of the other tens of thousands of marchers from the corners of America, is uplifting and motivating. They represented to me the dedication of many millions of Americans who still believe in the sanctity of human life because it is God's gift.

It was extremely encouraging to see that a great number, in fact, the majority of the crowd were young people. As we marched peacefully past the White House down Pennsylvania on to the Capitol, I couldn't help but think that for no other cause or reason are crowds as great as this anywhere in America. And why should it not be, for the most basic of all human rights — the right to life.

As we arrived at the Capitol I noticed on the steps of the Capitol a large number of police behind barricades to prevent the marchers from entry. I thought of Jesus' words to those who came with weapons to arrest Him, "Am I a criminal that you come out after me armed with swords

and clubs? When I was in the temple you never raised a hand against me. But this is your time — the triumph of darkness!"


The marchers were in Washington to demonstrate their love, not violence and destruction. The guards would be more aptly placed in the abortion chambers where the destruction of human life takes place, to guard the innocent lives being destroyed there.

The weather was very cold but dry. At the very end of the march, big white flakes of snow began to fall — was it God's way of telling those present that their commitment of love is not unnoticed by Him?

The words of Isaias certainly ring true "if your sins be as scarlet, they shall be made white as snow."

The March for Life could also be called the March for Love and Truth. And we know that the truth shall prevail — may we all live to see the day soon when January 22, 1973, will be a bad memory and not the reality that haunts us over 4,000 times daily.

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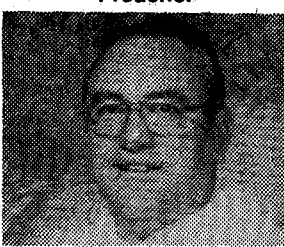
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TV answers youth

Ft. Lauderdale housewife fields all questions

By Ana Rodriguez-Soto
Voice News Editor

FORT LAUDERDALE — The questions are loaded:

- Why can't you have a sexual commitment without marriage?
- If God is a loving God, why does he punish people?
- I can pray at home. Why do I have to go to church on Sunday?

The interrogators are high school seniors, from a Catholic school, no less, right here in the Archdiocese of Miami.

Shocked? Outraged?

"They shouldn't be," contends Julia Ceravolo, the Fort Lauderdale housewife and rookie moderator whose upcoming television series gives youth a forum for provocative, "no holds barred" questions of that sort.

"When you read that 50 percent of Catholic marriages end in divorce and of the nationwide drug problem, let's face it, we have problems," she says.

Her program, a 13-week series premiering Feb. 14 at 7:30 p.m. on Selkirk Cable and airing every Thursday and Monday thereafter at the same time, strives to give everyone some answers.

"There's a special way in which we pray together, and that is the Mass," responds a Salesian brother in one program. "It's a privilege to go and worship as a family with other Christians." Sunday is special because "this is the day that Christ rose."

Christian answers

"We can't sugar-coat everything," Ceravolo contends. "The fact that we're letting them ask those questions is helpful. We're giving them Christian answers."

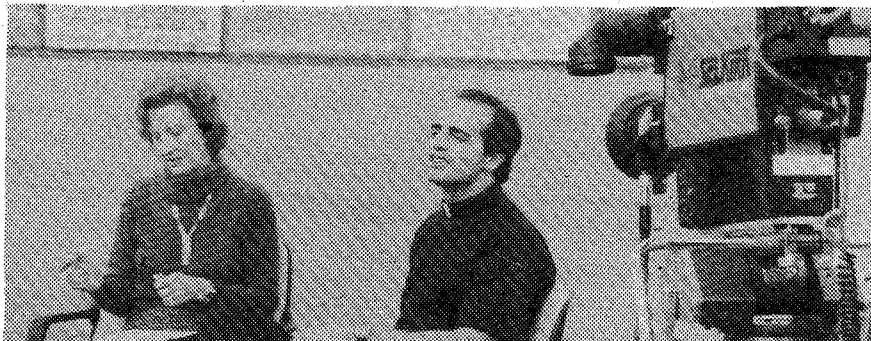
"Youth Wants to Know: Guidelines for Living" is the brainchild of Ceravolo and two friends, Eleanor Galligan and Bea Cooper, also housewives and members of St. John the Baptist parish in Fort Lauderdale.

Amazed at the lack of information about Christianity and Catholicism airing over local and national airwaves, not to mention being passed on privately by less-than-knowledgeable believers, the women decided to put on a TV program of their own.

They lacked experience in every aspect of the television business, but aided by production crews at Selkirk, they succeeded in completing a 13-week series titled "Christianity: 2000 Years." (See *The Voice*, March 19, 1982)

The program aired last spring on Selkirk, and was subsequently picked up by Mother Angelica's Eternal Word Television Network, which ran it twice, nationwide.

Buoyed by their initial success,



Salesian Brother Vincent Bove and moderator Julia Ceravolo taped a segment of "Youth Wants to Know" at Fort Lauderdale's Baseball Stadium. (Voice photo by Ana Rodriguez-Soto)

they decided to literally "go for broke" their next time out.

The improvised producers incorporated into a non-profit organization, GEM Productions, with Ceravolo as president, Galligan as vice-president and Cooper as secretary-treasurer.

GEM stands for "Gesue Maria, to Jesus through Mary."

"Youth Wants to Know" marks their second effort, another series which, like "Christianity: 2000 Years," relies on Catholic experts to clarify points of dogma, doctrine and tradition.

Unlike the first series, however, which consisted of a half-hour of give and take between Ceravolo and a guest, "Youth Wants to Know" allows young people to ask their questions directly.

"It's basically their show," says Ceravolo. "If they did not supply intelligent questions we wouldn't have a show."

Young volunteers

The young people are volunteers from St. Thomas Aquinas High School in Fort Lauderdale. Ceravolo stresses that they represent youth from all parts of the Archdiocese, since St. Thomas was chosen only for logistical purposes.

Father Vincent Kelly, Superintendent of Education for the Archdiocese, and pastor of St. John the Baptist, happens to be supervising principal at St. Thomas.

A guest on "Christianity: 2000 Years," he agreed to serve on the Board of Directors of GEM Productions and act as its liaison with the Archdiocese by making contact with

local experts who could participate in the program.

Seven of the series' guests reside in South Florida, among them Father James Fetscher, pastor of St. Louis Church in Kendall, and Father Gerald McGrath, principal of Curley-Notre Dame High School in Miami.

Salesians from the order of St. John Bosco have flown down from New York to tape the remaining programs.

The Salesians place an emphasis on young people in their ministry, and among the guests from their order who appear on "Youth Wants to Know" is Brother Vincent Bove, author of "And on the Eighth Day, God Created the Yankees."

The 29-year-old Brother Bove, a native New Yorker with an incontestable accent, became friends with Yankee Bucky Dent soon after the death of catcher Thurman Munson. The relationship enabled him to minister unofficially to all the Yankees as well as baseball players from every team in the National League and members of the New York Cosmos soccer team.

Calling himself "a member of God's religion team," Brother Bove responded to questions on why Catholics must go to Mass every Sunday.

In another program, Barbara Sullivan, wife, mother and theology teacher at St. Thomas Aquinas, tackled tough queries on sex and marriage.

Each program centers around one

of the Ten Commandments, viewing them not as negative "shall nots and don'ts" but as positive "guidelines for living."

Restricting questions to the theme being discussed was the only request made of the students, Ceravolo says.

"We told them, 'No holds barred.' Ask any question as long as it's in good taste."

So far, she's pleased, with the results.

"They, themselves, are evangelizing through the program. They've asked fantastic questions," Ceravolo says, pointing out that the questions are being asked as well "for people who don't have a Christian education."

To evangelize successfully, however, the series must be watched, so the women encourage local Catholics to phone their nearest cable company or television station specifically requesting that it air "Youth Wants to Know."

Archbishop Edward A. McCarthy, who met with the housewives-turned-producers, has pledged his support and given them "his blessing and approval," according to Ceravolo.

The truly big worry now is money, she added.

Costs \$1,000

Although guests appear for free, in addition to paying their own way and staying at the women's homes, each segment of "Youth Wants to Know" costs \$1,000 to produce.

Selkirk no longer absorbs the cost, as it did in the first series, so the women face staggering bills.

They are actively seeking donations from individuals or grants from Catholic foundations to enable them to pay off this series and begin work on another one.

"We have a lot of ideas and we think that we're proving ourselves with what we're doing," Ceravolo says.


The address for GEM Productions is 1971 East Commercial Blvd., Suite 201B, Fort Lauderdale, FL, 33308.

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 LA PIETA

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consideration could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

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16 Sister-jubilarians honored

Celebration of Diamond, Golden, and Silver Jubilee for the women religious of the Archdiocese of Miami will be held at St. Pius X Church in Fort Lauderdale this Saturday.

Archbishop Edward A. McCarthy will be principal celebrant of the Mass at which the Sisters will renew their vows and receive from the Archbishop a crucifix symbolic of their participation in the paschal mystery of the Lord Jesus.

The auxiliary bishops and priests of the Archdiocese have been invited to the concelebration. The Sisters of the Archdiocese and members of the laity have received invitations from the Jubilarians to share their joy and gratitude to God for 60, 50, and 25 years in the service of His Church.

Sr. Mary Pinger, OP

The diamond jubilarian of this year, Sister Mary Inez Pinger, OP, has spent almost half of her 60 years as a Dominican in the Catholic schools of Florida. After her profession of vows in 1926 at the Dominican Motherhouse in Adrian, Michigan, Sister taught in the Catholic schools of Michigan and Illinois until her assignment to St. Anthony School, Fort Lauderdale, in 1938. After two years of secondary teaching in Michigan, Sister Inez returned to Florida to continue her ministry at St. Ann High School in West Palm Beach and St. Patrick High School in Miami Beach. Having completed her term as Principal at St. Helen School in Vero Beach, Sister spent seven years on the Latin American missions in the schools of Puerto Rico and Santo Domingo before returning to St. Anthony's in Fort Lauderdale where she assisted in the school library until her retirement in 1977.

Sr. Gabrieline Wagener, IHM

Sister Gabrieline Wagener, IHM, made her religious profession in the Congregation of Sisters, Servants of the Immaculate Heart of Mary at Monroe, Michigan in 1935 and spent several years of teaching in the elementary and secondary schools of Michigan, Ohio, and Pennsylvania. After earning her doctorate at the University of Notre Dame, Sister became administrator of the Teacher Education Program at Marygrove College in Detroit, and subsequently served as Superintendent of Schools in the Diocese of Saginaw, Michigan. In 1951 Sister Gabrieline came to Miami as Principal of St. Michael School where she served for six years. In 1977 Sister returned to the Archdiocese as Principal of St. Lawrence School in North Miami and in 1980 joined the staff of the Archdiocesan Department of Education where she is presently serving as a county coordinator.

Sr. Mary Kehoe, OP

Sister Mary Giles Kehoe, OP, entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan and made her first profession of religious vows in 1935. After teaching in the schools of Michigan, Ohio, Illinois, and California, Sister came to Florida as a teacher at St. Thomas



Sr. Mary Pinger



Sr. Gabrieline Wagener



Sr. Mary Kehoe



Sr. Mary Hill



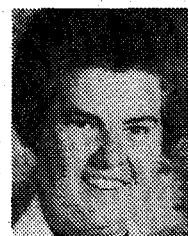
Sr. Rose Garcia



Sr. Theresita O'Sullivan



Sr. Betty Frascino



Sr. Mary McGann



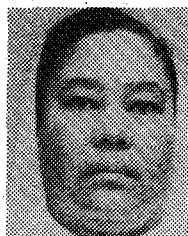
Sr. Joan Carberry



Sr. Peggy Manning



Sr. Susan McGillicuddy



Sr. Agnes Joachim

Aquinas High School in Fort Lauderdale. Having completed a term of seven years as a librarian at Barry University, Sister spent a year at St. Jude School in St. Petersburg before returning to Miami in 1976 as librarian at Immaculata-LaSalle High School. From 1979 to the present, Sister Mary Giles has been director of the library at Rosarian Academy in West Palm Beach.

Sr. Mary Hill, OSF

Sister Mary Michael Hill, OSF, entered the Sisters of St. Francis of Penance and Christian Charity at Stella Niagara, New York in 1955. Sister earned her Bachelor of Arts degree from Dalmen College in Buffalo and her Master of Arts degree from Niagara University. She has served her community and the Church in ministries of secondary education, religious formation, and provincial government. Sister Mary Michael has been actively involved in Cursillo, Charismatic Renewal, and Koinonia movements in the Diocese of Buffalo. In 1974 she founded the Center of Renewal at Stella Niagara, a retreat house and renewal center where she has served in the ministry of spiritual direction and directed retreats. At present sister is spiritual minister to the elderly in the Archdiocesan residential facilities of Broward County.

Sr. Rose Garcia, OP

Sister Rose Garcia, OP, a native of Cienfuegos, Cuba, entered the Dominican Congregation of St. Catherine de Ricci in Philadelphia, Pennsylvania and made her first profession of religious vows in 1958. Sister left Philadelphia in 1967 for the ministry of teaching at St. James the Apostle School in Cali, Columbia for 13 years. In 1980 Sister Rose came to Miami and completed her studies for a graduate degree in Pastoral Ministry at Barry University. She is presently serving as Director of Religious Education in St. Catherine of Siena parish.

Sr. Theresita O'Sullivan, RSM

In 1966 Sister Theresita O'Sullivan, RSM, came to Miami from her native Ireland where she had completed her studies in education at St. Mary's College in Belfast. As a member of



Sr. Anne Bernard



Sr. Mary Napolitan



Sr. Martha Hardin



Sr. Victoria Ortega

the congregation of the Sisters of Mercy at Enniskillen, Sister taught for several years in the convent schools of her community. After coming to Miami, Sister earned her Bachelor of Arts degree at St. Bernard College in Cullman, Alabama and her Master of Arts in Religious Studies at Barry University. In the Archdiocese of Miami Sister Theresita has served in elementary education at Immaculate Conception School in Hialeah, and as parish director of religious education at St. Paul the Apostle in Lighthouse Point. She is presently teaching at St. Bernadette School in Hollywood and serving as chairman of the ministry commission in the Archdiocesan Sisters Council.

Sr. Betty Frascino, OSF

Sister Betty Frascino, OSF, entered the congregation of Franciscan Sisters of Allegany, New York in 1957. After studies at St. Bonaventure University, Sister began her teaching career at St. Paul School in St. Petersburg. After four years in this parish and a year at St. Francis Xavier school in Fort Myers, Sister returned to continue her ministry in New York and also taught in the Catholic schools of New Jersey and North Carolina. In 1969 she returned to Florida and spent five years in teaching at Corpus Christi school in Miami. During this time she served as a volunteer on the staff of Bethany Residence, St. Vincent Hall, and Juvenile Hall in Miami. For 10 years Sister Betty was Resident Co-ordinator and Assistant Administrator of Maurawood Residence in West Palm Beach. She is presently Supervisor of the Patient Representative Department at St. Mary's Hospital in West Palm Beach.

Sr. Mary McGann, OP

After her profession of religious

vows in the Dominican Congregation of the Holy Rosary of Adrian, Michigan, Sister Mary Erin McGann, OP, completed her studies at Siena Heights College and taught for six years in Michigan. In 1941 Sister came to Florida and taught at St. Patrick School in Miami Beach and St. Anthony's in Fort Lauderdale. She spent four years at St. Matthew School in Jacksonville and St. Jude School in St. Petersburg before returning to the Archdiocese of Miami for eight years as Principal of Little Flower School in Hollywood. After a year at St. Joseph School in Stuart, sister returned to Fort Lauderdale where she taught at Our Lady Queen of Martyrs. Since 1980 Sister Mary Erin has served as director of religious education, teacher, and administrative assistant at St. Matthew Parish in Hallandale.

Sr. Joan Carberry, OSF

Sister Joan Michele Carberry, OSF, a native of Providence, Rhode Island, entered the Congregation of Franciscan Sisters of Allegany, New York in 1957. Sister completed her studies for the B.S. degree in education at St. Bonaventure University and taught in the schools staffed by her Congregation in New York, New Jersey, and North Carolina. After receiving her certification as a pastoral associate, Sister came to Florida as a member of the Pastoral Care Staff at St. Mary's Hospital in West Palm Beach.

Sr. Peggy Manning, OP

Born in Philadelphia and educated in the Catholic schools of that city, Sister Peggy Manning, OP, entered the Congregation of the Dominican Sisters of St. Catherine de Ricci at Elkins Park in 1958. After her first profession of religious vows, Sister served as director of religious educa-

(Continued on page 11)

Cincinatti, meet Little Haiti

Ohio missionary team comes to Archdiocese Haitian center

By Ana Rodriguez-Soto
Voice News Editor

To the women from Cincinatti, Miami is a foreign place: Street signs in different languages; Little Havana and Little Haiti; a hodgepodge of cultures, traditions and nationalities in the midst of the U.S.A.

That, they will tell you, is precisely why they came here.

"To experience the broader church," explained Sister Kateri Maureen, leader of the five-member missionary team and campus minister at Mt. St. Joseph College in Ohio.

Instead of traveling to the West Indies for a pastoral ministry experience, the college this year decided to send its junior and senior volunteers to Miami's Pierre Toussaint Haitian Catholic Center.

That was far enough from American suburbia, they figured. The volunteers say they were right.

"YOU WOULD never see so many cultures in Cincinatti," said Margo Aug, a social work major at the college.

During their month-long stay at the center, she and the others have spent mornings teaching English to Creole-speaking Haitians and afternoons learning about the theories of religious education.

Evenings have been full of meetings and plans which resulted in the first-ever Search-type retreat put on by Haitians for Haitians. On Feb. 6, the hours of discussion and coopera-

tion will culminate with "Celebrate Life," a musical dramatization of the events in Christ's life.

In this production, however, with about 150 people participating, the songs and script will be performed in Creole, perhaps for the first time in the United States.

"CELEBRATE LIFE" will be shown at the Joseph Caleb Center, 5400 NW 22 Ave., on Sunday, Feb. 6, at 6 p.m. Admission is \$3, which will benefit the Pierre Toussaint Center.

Sr. Kateri sees the Search, which was put on by a group of Haitian young people for about 50 compatriots between the ages of 17 and 25, as necessary preparation for the more complicated staging of "Celebrate Life."

The youths who led the Search will act as coordinators for the production, in which each scene will be acted out by a different set of performers, drawn from groups such as the Notre Dame D'Haiti Legion of Mary and St. Vincent de Paul Society, religious education students and any friends, relatives or neighbors who can be talked into volunteering.

"The entire production can't be put on without all the groups working together," said Sister Kateri, so it's a way of uniting the Pierre Toussaint Center's Haitian community, in addition to training future leaders and "catechizing the audience as well as those who are in it."



Sister Kateri and Patty Schlautman, a nursing and religious studies major, prepare materials for the Search, the first one held in Creole in the Archdiocese of Miami, and perhaps in the nation. (Voice photo by Ana Rodriguez-Soto)

THE CINCINATTI volunteers, among them a nurse, an elementary education major and a nursing and religious education major, hope their guidance will enable young Haitians to direct future Searches and become leaders in their community.

"It's really empowering, what we're trying to do," explained Sister Kateri, "helping the Haitians realize that they've got something to share with the larger Haitian community," as well as the rest of Miami.

As for the volunteers themselves, the month-long experience is a way of "using our talents" to help others, as well as taking home some hands-on experience in ministry to integrate later with their chosen careers.

But nurse Gail O'Rourke says they have gained much more already.

"We thought we were going to minister to them — and within the first week, they were ministering to us."

Sisters honored for years of service

(Continued from page 10)

tion in the Diocese of Albany, New York and worked in retreat ministry in Pennsylvania, New York and Ohio. Since Sister Peggy came to Miami in 1976 she has been on the staff of Our Lady Queen of Apostles Dominican Retreat House in Kendall.

Sr. Susan McGillicuddy, OSF

Sister Susan McGillicuddy, OSF, received her elementary education at St. Francis Xavier School in Fort Myers and completed her secondary studies at Rosarian Academy in West Palm Beach. Having made her profession of religious vows in the Congregation of Franciscan Sisters of Allegany, New York, Sister Susan began her teaching career at Immaculate Conception School in St. Petersburg. After seven years as a teacher at Sacred Heart School in Homestead, Sister Susan was transferred to St. Anthony School in Pensacola and then returned to St. Petersburg. In 1978 Sister began her work in pastoral ministry at St. Joseph parish in

Lakeland. She is presently serving as Pastoral Care Associate at St. Francis Hospital in Miami Beach.

Sr. Agnes Joachim, SFA

Sister Agnes d'Assise Joachim, SFA, a native of Port-au-Prince, Haiti, was educated in her own country by the Sisters of St. Joseph of Cluny and the Daughters of Mary. In 1954 Sister entered the Congregation of Sisters of St. Francis of Assisi and after her profession of religious vows was assigned to teach at the parish school in Maniche, Haiti, where she also directed the choir and the religious education program. After 13 years in the ministry of education, Sister Agnes prepared for her nursing career in the Sanitorium at Port-au-Prince and the maternity clinic near Les Cayes. In October 1980 Sister came to Miami and has been engaged in the pastoral program at Pierre Toussaint Haitian Catholic Center.

Sr. Anne Bernard, IHM

Sister Anne Bernard, IHM, a native of Philadelphia, is a member of

the Sisters, Servants of the Immaculate Heart of Mary whose motherhouse is located in Immaculata, Pennsylvania. Sister has taught various grades at Holy Name School in Philadelphia and at St. Maria Goretti School in Hatfield. She served for 11 years as Principal at Villa Maria Academy in Immaculata before coming to the Archdiocese of Miami as Principal at St. Rose of Lima School in Miami Shores.

Sr. Mary Napolitan, OP

Sister Mary Therese Napolitan, OP, entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan in 1957. After 20 years of teaching in the Catholic schools of Michigan and Ohio, Sister came to Florida as Dean of Residents at Rosarian Academy in West Palm Beach. She is presently engaged in secondary education in the religion department of the Academy.

Sr. Martha Hardin, OSF

Sister Martha Hardin, OSF, a member of the Congregation of

Franciscan Sisters of Allegany, New York, served the Catholic schools of Florida in Lakeland and Pensacola before going as a missionary to Brazil. After 12 years of pastoral work Sister returned to Miami and earned a Master's degree in religious education at Barry University. She is presently engaged as Director of Religious Education at St. James Parish in North Miami.

Sr. Victoria Ortega, RF

Sister Victoria Ortega, RF, a young Spanish woman from Andalusia, entered the Congregation of the Religious of St. Philip Neri and was sent as a teacher to Cuba. In 1961 Sister came to the United States and spent three years caring for refugee children at the camp in Florida City. For six years she served at Villa Madonna, a residence for working girls, in various types of social work and other administrative tasks. In 1969 Sister entered upon a 12-year period of service in the migrant missions of Central Florida. At present she is engaged in pastoral ministry in the parish of St. Mary's Cathedral in Miami.

Island of sorrows

Voice reporter's trek through sister diocese in Haiti reveals desperate poverty—and a dedicated few willing to lend a hand

STORY AND PHOTOS
BY
PRENTICE BROWNING

PORT-DE-PAIX — It is a long road to Nan Palan, Haiti.

From Miami, the distance to one of the poorest slums in Haiti and the Western Hemisphere cannot be measured merely in miles. It must be measured in suffering.

Little in America can match the widespread malnutrition, disease and lack of such basic services as sewers and drinkable water which mark Nan Palan's poverty.

Miami and Nan Palan are also separated by a mysterious popular religion, which sets a premium on magic and superstition, and by a strange language, Creole, mixing French, Spanish and African.

For the past several years, many Haitians in Miami's sister diocese of Port-de-Paix, of which Nan Palan is a part, have found living conditions so intolerable that they are willing to risk everything to set forth in rickety, overcrowded boats to start a new life in the alien culture of South Florida.

Few Americans have ever made the reverse journey to visit the Haitians' home. A few who did belong to Amor en Accion (Love in Action), a small group of dedicated lay Catholics who have helped to bridge the gap between Miami, where most of them live, and Haiti, which they visit as many as four times a year.

During their individual vacation time, Amor en Accion members have worked with the poor in Mexico and the Dominican Republic, but in recent months they have concentrated their efforts on Haiti.

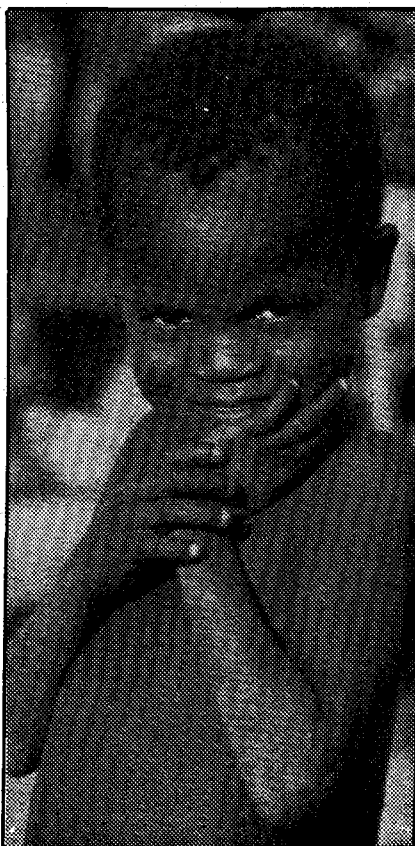
By special request of Archbishop Edward A. McCarthy and Haiti's Papal Nuncio, they have focused on the Port-de-Paix Diocese, the poorest in Haiti, and home to most of the recent wave of Haitian immigrants.

There, in Nan Palan, on the outskirts of the north coast city of Port-de-Paix, Amor en Accion has planned and paid for the construction of a water tank, concrete and brick

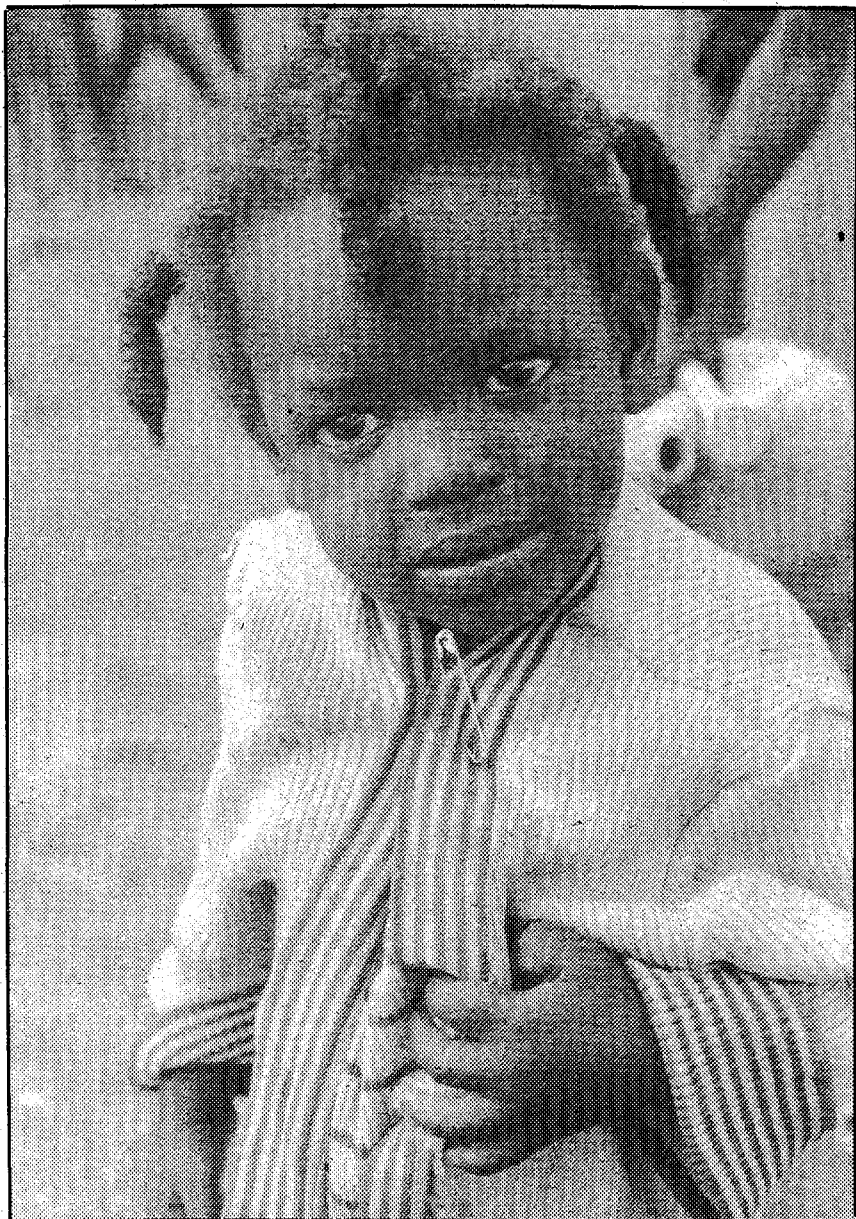
homes, and latrines, and is currently involved in the construction of a community center.

But Amor en Accion has also been active in paying for teachers' salaries in 13 schools, a total cost of \$17,600. Several schools receive assistance from "sister schools" in Miami, including one in the mountains north-east of Port-de-Paix where the group has donated funds for the building of a new community center and school.

Recently this *Voice* reporter traveled with three of the group and two high school students as they checked on and launched these and other projects on a five-day trip through Haiti.



A severely malnourished Nan Palan boy.



This undernourished girl was too weak to participate in children's games led by Amor en Accion in Nan Palan.

On the trip was Alicia Marill, who has visited Haiti nine times in the past three years and is the original founder of Amor en Accion. Marill, a director of Religious Education at LaSalle High School, started the group in 1976 following a year as a public school teacher in the Dominican Republic.

On his third trip to Haiti was Carlos Cueto, an industrial engineer with a local firm, and on his second trip, Adriano Garcia, a free-lance architect and student. Both have applied their skills in the planning and construction of projects in Haiti, the Dominican Republic and Mexico.

Also joining us were high school seniors Teresita Bregolat from LaSalle High School and Isabel Mascarenas from Archbishop Curley-Notre Dame High School, who were representing their respective schools in a visit to their sister schools in Haiti.

The road to Port-de-Paix

We arrived in Port-au-Prince on a Wednesday afternoon in December, flying over some of the lush estates and barren mountains surrounding the capital city.

The two-hour flight required much in the way of preparation, not only in finding a date when everyone could leave but also in determining that weather and political conditions in Haiti were favorable.

The trip was originally scheduled for September and cancelled because of a report in a Santo Domingo newspaper that the bodies of several supposed Cuban mercenaries had been

discovered near Port-de-Paix. The Haitian government is apparently fearful of a Cuban invasion of the area, which is closer to Cuba than to the Haitian capital of Port-au-Prince.

Meeting us at the airport were two Haitians, the cousin of the Vicar General of Port-de-Paix who would be our driver, and Financia Villiers, a director for Carpem, an organization running a series of rural training schools whose center would be our home for the next few days.

Five of us settled in the back of a jeep with eight boxes of medical supplies Amor en Accion had brought, while several Haitians who insisted on helping with the luggage argued loudly over how to divide a \$3 tip.

The trip, a seven and a half-hour drive to St. Louis du Nord, a town of about 25,000 east of Port-de-Paix, began along Haiti's only north-south highway.

To the east lay miles of bare mountains and limestone cliffs whose soil erosion had been hastened by the cutting down of forests on the mountainside. Only about half of the soil in Haiti is arable and much of the country, including the northwestern area of the Port-de-Paix Diocese, is arid. To the west, for part of the drive we skirted the beautiful coastline of Haiti, scenic blue water bays spotted occasionally with gaff-rigged fishing boats and coastal islands.

But on both sides of the road, the extreme poverty of the natives was evident. Lean-to shacks with tin roofs, no furniture, and low concrete block walls line the highway. Further along the road, living conditions seem to become even more primitive as

A boat not for fishing

gravel and concrete homes are replaced more by clusters of wood and mud or straw huts.

As darkness fell and unfamiliar noises abounded, Garcia was asked by one of the students about voodoo. Many go to church in the daytime but at night these same people will engage in voodoo ceremonies, Garcia said, a standard illustration of this religion's hold on the Haitians.

Voodoo, which French colonial slaves brought with them from Africa, permanently seized hold of the popular imagination in Haiti when Catholic priests were expelled during the early part of the 19th century. In voodoo ceremonies spirits or "loas," many named after Catholic saints, are invoked to the hypnotic beat of ritual drums. The climax of the ceremonies occurs when participants, in a trance-like state, are supposedly possessed by one of these loas.

Soybean and water lunches

About four hours south of Port-de-Paix the paved two-lane highway becomes a rough dirt road, passing through a half dozen small rivers that make transportation impossible during heavy rainfall. The road is blocked periodically by uniformed, gun-toting guards who check the traveler's identification.

About 11 p.m. we passed through Port-de-Paix on our way to St. Louis du Nord. A city of 80,000 natives and two priests, it had the appearance of a western ghost town late at night as we sped down dark deserted streets flanked by worn wooden buildings housing several families apiece. Often two stories high with balconies, lavender, blue, or red walls added color to the dilapidated appearance of most of the structures.

Around midnight we settled in our quarters at the Carpem center overlooking scenic Turtle Island, once used as a sanctuary by 19th century buccaneers. Port-de-Paix, also sheltered by the island, means "port of peace" and was named for its calm waters.

The next morning we witnessed a flag-raising at a neighboring Carpem elementary school. The students, most of whom do not eat breakfast, appeared weak as they leaned on each other in line. Transportation difficulties prevent Care food packages from reaching the school, but the students at this relatively well-equipped facility are lucky — they receive a

lunch of soybeans mixed with water.

Most schools in rural areas of Port-de-Paix are unable to serve their students a meal.

Later, as we made our way through the dirt streets of St. Louis du Nord, our jeep competed for road space only with donkeys. Cars are a rarity in Haiti. Colorfully painted, often overcrowded buses provide the primary mode of motorized transportation

St. Bernadette students are lucky because they receive lunch . . . Most schools in rural areas of Port-de-Paix are unable to serve their students a meal.

from one village to another, charging a fare of 10 cents per person.

On the outskirts of town we crossed a river used by residents to bathe, wash their laundry and fill pitchers for drinking water. Then in a clearing beside the road, we came upon a large half-completed pine boat resting on supports while Haitians busied themselves cutting wood-en planks.

Was this what it appeared to be? Our translator for the day, a Haitian who lives nearby, was asked. He nodded.



Haitians work on completing a boat which may someday be used in coming to South Florida.

The boat, right beside the road and easily visible from the water was being constructed to transport Haitians to South Florida.

Cautiously, several of us approached to take photographs. But there was no difficulty in obtaining permission to climb into the uncompleted belly of the boat, and a group of workers, all members of the same family, posed for our camera.



As we were leaving a man dressed in a gray uniform suddenly appeared. Proudly identifying himself as the captain of the boat he requested that we take his picture with the ship. "What will the boat be used for?" the man who knew some English was asked. No response. "Will the boat be used for fishing?" I asked, still not quite believing the roughly hewn ship would be used to sail the 700 miles to Miami.

"Fishing?" The captain laughed. After refueling and purchasing some materials in Port-de-Paix, we

drove to the bishop's residence for lunch, one of the largest buildings in the city. It furnished us with an opportunity to talk to a few of the diocesan priests, in town for the funeral of a fellow priest and staying with the bishop.

Most of the priests in the Port-de-Paix Diocese are Haitian, French, or French-Canadian. An acute shortage of clergy forces them to travel in the rural areas from village to village, performing their religious duties at any number of small chapels located throughout the countryside.

Ultimately many priests must rely on dedicated teams of lay catechists. In addition to Catholic priests, however, there is growing "competition" from Protestant clergy and missionaries, says Port-de-Paix's Bishop Frantz Colimon. Although official estimates of the number of Catholics in Haiti usually run at about 90 percent, Bishop Colimon fixes the current proportion at 80 percent Catholic in his diocese.

The forgotten people

Nan Palan is located on a hill overlooking the city of Port-de-Paix and its smooth harbor, in the shadow of the mountainous Turtle Island.

In America, such a view would command only the most extravagantly priced real estate.

For the people of Nan Palan, the opposite is true. They are the "forgotten people" says Marill.

"They are thought of as the scum of the scum, the poorest of the

'Love in Action' means ho

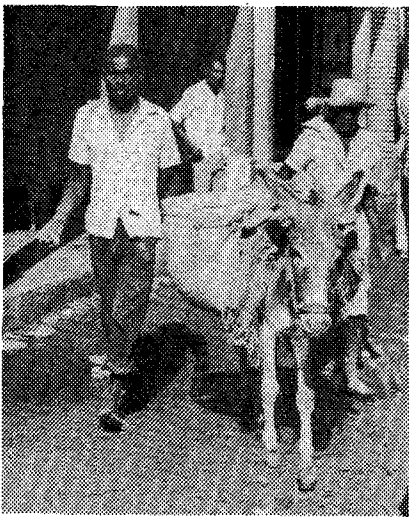
poor," she says.

Greeting visitors approaching Nan Palan is a giant 30-foot crucifix erected on the side of the hill, below a cluster of straw huts. Also immediately visible are a few of the 20 single bedroom homes with red brick walls and concrete floors that Amor en Accion designed and, at least indirectly, funded.

Twelve of the homes were paid for by the Red Cross when contacted by the group after Hurricane Allen. The remaining eight homes were built with Amor en Accion money.

More homes are planned by the Miami group, but the local lay organization asked them to put off this construction until a community center was built. The center will contain a chapel, a medical supply room, and, most important, classrooms for the 500 children of Nan Palan who currently do not attend school.

Group members also inspected projects that were initiated on earlier



Donkeys line a typical street in St. Louis du Nord.

trips with local Caritas (the International Catholic Charity Organization) director Dieumene Clervaux. These included completed latrines (many residents did not use them at first and had to be educated about the need for good sanitation); and the one achievement members are proudest of, a water tank with a 10,000-gallon capacity.

Amor en Accion brought a water faucet into Nan Palan, the only one in the area, and built the tank around it to ensure a constant supply when the faucet isn't operational.

Members of the Nan Palan lay committee and the Miami missionary group gathered inside one of the new homes, assigned to families by lottery. Garcia reviewed a diagram for the center with Clervaux while residents, including several women carrying their babies, found seats or stood in the crowded room. As the room filled with people, several elderly men gathered at the windows and children pushed in at the doors.

This was a public meeting like any presentation before the planning committee of a small town. Only instead of zoning, building permits, city fees and other red tape, there was only one critical question to be considered.

"Do you feel the need for a community center, chapel, and school, with the possibility of medical supplies?" Cueto asked the residents.

There was a long pause while the question was translated and then a unanimous round of applause for the school and chapel.

Education valued

Educating Haitians on the need for sanitary projects and medical attention is often very difficult, due to their attachment to folk remedies, superstition, and habit. But parents are concerned in Haiti, like parents everywhere, that the children receive an education and live a better way of life.

According to Haitian priests, schools are valued even in the remotest regions because it is accepted that education will help the children in obtaining a good job. This motivation is passed on to the children, whom Amor en Accion members have seen studying under street lights at night, in groups as large as ten.

Many of the people in places like Nan Palan, says Cueto, have moved from the countryside to the city in search of employment.

But there are few jobs in Port-de-Paix for those lacking special skills. In rural Haiti they may have had a plot of land and some animals, but in the city they have less. Such is the example of Nan Palan.

Most of the natives there subsist on a diet of Yucca, plantains and other starchy foods with very little meat, and malnutrition is widespread.

Walking down the road that leads down the hill and along the harbor, children can be observed weakly sitting along the road with reddish brown hair, a symptom of undernourishment, or with the bloated bellies characteristic of severe malnutrition.

According to a medical survey conducted last year by Amor en Accion, 79 percent of the residents have parasites and 62 percent are undernourished.

Throughout our trip hungry children begged us for food or recited perhaps the only English word they knew, "mo-ney." Because of the danger of being mobbed, our general policy was to turn down these requests, not always an easy thing to do in practice.

Health conditions are made worse by the primitive homes and living conditions in Nan Palan. Families of six or eight will sleep on mats on the cramped mud floors, often spreading the disease of one member to all of the family in the poorly ventilated huts.

The huts themselves are made of adobe with palm tree bark roofs or with thatched roofs. One encouraging development has been the addition of tin roofs to some of the huts, which Marill attributes to a new-found neighborhood pride following the completion of the concrete and brick homes.

On the hill, Mascarenas and Bregolat were busy teaching Haitian chil-



High school senior Isabel Mascarenas plays a game with a group of delighted Haitian children on the cacti characteristic of this arid area.

dren songs while Cueto and Garcia reviewed details of the Community Center's construction with community representatives. Later in the afternoon the high school students were treated to an unexpected sign of acceptance when a group of children led them to their favorite playground, an old fort along the water.

At dusk, while the children of Nan

Palan were gathered for their nightly session of prayer back at the Carpem Center, ever, which they thought at first may have been related to voodoo practices (it turned out to be merely a matter of cultural preference), and Garcia pleaded later at dinner with Villiers and other Haitians present for more direct communication about social customs.

Gathering for their nightly session of prayer back at the Carpem Center,

Nan Palan is located on a hill overlooking the city of Port-au-Prince, with a view of the smooth harbor, in the shadow of mountainous Turtle Mountain. For many people of Nan Palan, the opposite is true. They are "th

Palan were taught how to play "London Bridge is Falling Down," Garcia was still hard at work speaking about measurements and the location of the foundation.

The language barrier, of course, always required an extra effort in communication, but Garcia and Cueto found they were coming up against an obscure cultural barrier, a prejudice against the use of bamboo, which both viewed as a strong, available building material.

It was an unspoken prejudice, how-

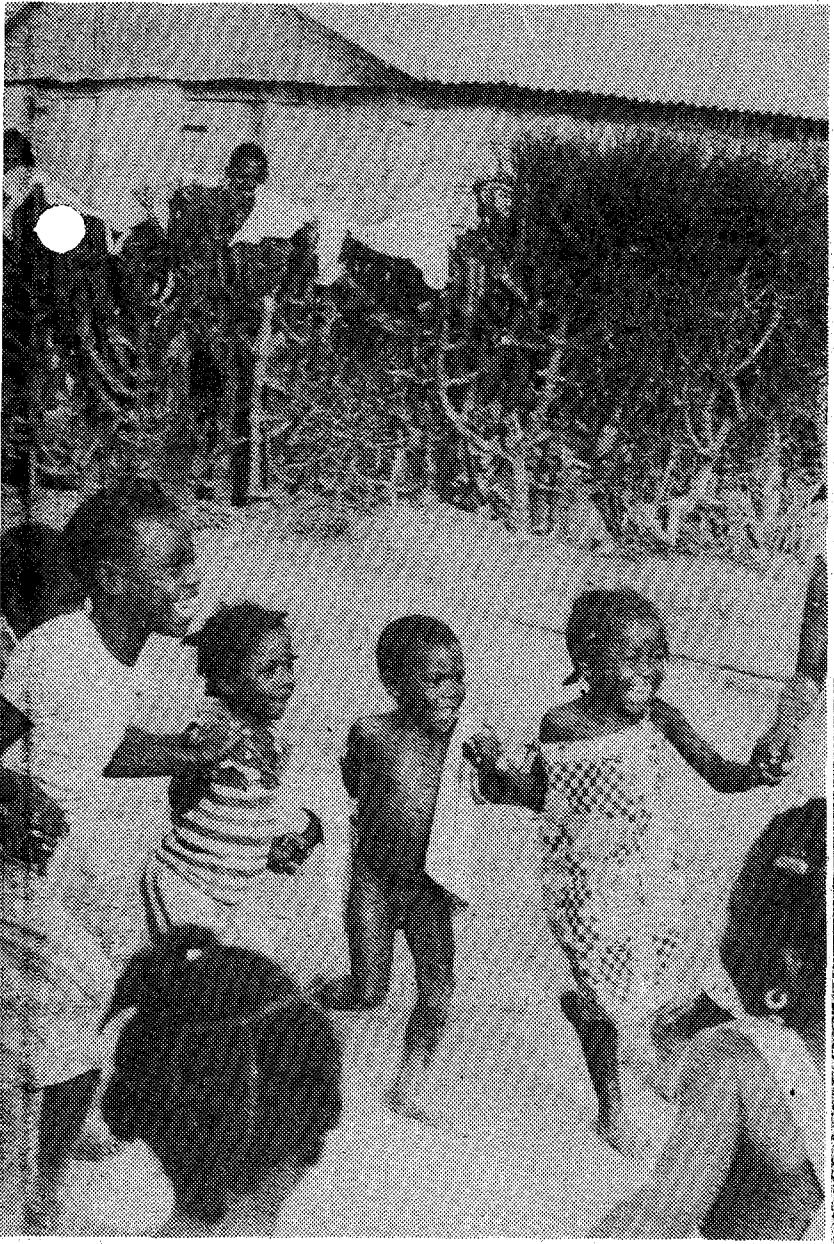
group members spoke of how this trip was different from all the rest.

"People are taking an interest, they're not just holding out their hands for alms," Marill said as everyone formed a circle and linked hands.

But just as important was the feeling of acceptance that is often so difficult to come by in a country like Haiti. That day a local priest asked Cueto if he could provide help on another project, a request he promptly accepted.

Concluded Marill: "They know

nes for 'forgotten people'



an children in Nan Palan. Behind them, several adults can be seen drying their

that we are not just stumbling on Haiti for some romantic reason."

A tale of two schools

LaSalle High School overlooks Biscayne Bay, located along a road of expensive homes, a modern hospital, and scenic parks. With four modern buildings and 25 classrooms, it is a far cry from another school building

some of whom also donate money directly to sister schools in Haiti.

Unfortunately, the members have been unable to visit all of these schools during their trips, but they have developed a fairly close relationship with Biquet, which they have visited several times.

Both Mascarenas and Bregolat were chosen as representatives of their sister schools for their general conduct and leadership abilities. Bregolat represented Biquet's sister school and Mascarenas, from rill. Bregolat represented Biquet's sister school and Mascarenas, from Archbishop Curley-Notre Dame, was a representative to Abricot, another school in the St. Louis du Nord area similar in size and primitive structure to Biquet.

Among the Haitians who were with us for the four-hour hike up a mountain, the only way to reach Biquet, were an unemployed Haitian translator and the "spiritual animator" for Biquet, whose job consists of giving Bible readings, telling stories, and generally boosting the morale of the students.

Villiers also came with us in what for her, as educational director of the Carpem schools of which Biquet and

Abricot are a part, was a routine hike.

The trail which we picked up near the Carpem Center was steep and slippery with mud from a recent rainfall.

Almost halfway through our journey we paused to look down the green mountain to the tin roofs of St. Louis du Nord and the blue bay beyond. Just past a small chapel on a hill, two U.S. Coast Guard cutters could be plainly seen close to shore, ominous reminders of the desperate poverty among the tropical beauty.

Miles away from Biquet, we could hear the sound of school children below us on the mountain, but we did not realize that we were very near the school until, walking down a narrow jungle path, a Haitian woman told us that we were already within the "city limits" of the village of 800 residents.

The school, however, heard us coming. Fifty children, clapping their hands to a drum beat, climbed up the path to greet us, vigorously singing a religious Haitian song of celebration.

After this heartfelt welcome, the teachers and students led us down the rest of the way to the school yard:

In the main school room, students sit on long low benches, learning to read and write in Creole on the wooden boards that serve as desks, using whatever limited school supplies are available. They also study arts and crafts, the catechism, French and mathematics.

The teachers at Biquet, like teachers throughout the areas we traveled, have only an eighth-grade education, but they are treated with respect by the students and are often looked up to as father figures.

This is especially true since many of the men in the village and surrounding areas have fled to the U.S. Caritas hopes to help the women who have been abandoned by their husbands, but is currently unable to fund the program.

Because it lacks room for the 180 students, who come from seven different mountain villages to attend Biquet, the school also leases two huts from villagers as classrooms. There are also benches and a blackboard outside under a thatched roof.

Amor en Accion is donating \$5,560 for the construction of the center, in addition to the \$2,280 it pays for the salaries of five teachers.

Doctors come to U.S.

Haitians in this area eke out a living growing and selling sugar cane, coffee, avocados and other tropical vegetables.

Like Nan Palan, medical attention is almost nonexistent outside of the limited help offered in the towns by church organizations. Even if a family moves to the city, near a hospital, unless they can secure good jobs to pay the doctor's fees they will be turned away, says Cueto.

Many Haitian doctors, after they are trained, come to the United States or Canada, creating a shortage of doctors in Haiti. In fact, there are

currently more Haitian doctors in Montreal than in all of Haiti.

The life expectancy is so low (45 years) that some of the villages seem inhabited entirely by children and teenagers. The infant mortality rate throughout the country is 21 percent according to recent statistics.

Once inside the small school, crowded with students and teachers, Bregolat read a letter from LaSalle sending them their love and two donations, \$1,000 toward the construction of a new school and community center and \$160 contributed by the Miami pupils for food for Biquet students.

Garcia then warmly addressed the assembly.

"We are very proud to be able to work with the community of Biquet," he said.

**AMOR EN ACCION,
P.O. Box 341523, Coral
Gables, FL 33134,
649-1287.**

"We in Amor en Accion felt like we wanted to cry when they came up to sing for us. We don't deserve that. There is one thing that all of us know what to do and that is love each other. We thank God that we have met you and you have changed our lives."

Before we left, I asked the children, many of whom walk an hour or more in the morning from the surrounding countryside, if they liked school.

"Oui!" came the unanimous shout.

"What do you like about school?"

"Everything," came the reply in Creole.

Since Biquet seemed to be built almost vertically alongside the steep slope, the spot the village chose for the community center was a matter of some concern. But teachers and villagers led us down the path to a large clearing containing ample flat space for the cement building.

As in Nan Palan, Cueto and Garcia discussed specifics of the plan while many of the young Haitians gathered around the two high school students to sing songs and play games.

Finally the time had come to prepare for the long walk back to St. Louis du Nord. In a parting gesture, Amor en Accion linked hands with all children and adults in a giant circle and led in prayer. It was a fitting expression for the end of an afternoon filled with hospitality and warmth.

Resuming our hike we crossed the river at the bottom of the mountain and arrived at Abricot by dusk, a small Carpem school of 90 students that recently finished adding on to its structure to accommodate 30 more students.

Mascarenas read a letter from Archbishop Curley-Notre Dame High School, which back in Miami was

'We wanted to cry' for joy

holding a bake sale to raise money for the school.

A gentle bishop

The following day we returned to the bishop's residence before traveling south to the village of Gros Morne, where Amor en Accion pays the salaries of 18 teachers in four Catholic schools in the parish.

Bishop Frantz Colimon, a native of Gonaives, Haiti, is a quiet, highly spiritual man with a wide, angelic smile renowned throughout the Port-de-Paix diocese.

He graduated from the Montfortian Seminary in France during the 1950's and assumed his post in 1978.

He has just completed translating the *New Testament* into Creole, a task which took him five years of study and research. Currently, he is working on translating the *Old Testament*, a job the bishop believes he may never complete.

Although his work necessitates occasional trips to the libraries in Port-au-Prince, the bishop is anything but inaccessible to the people in his spiritual charge. In fact, he spends most of his time traveling on foot throughout the diocese, sometimes converting people, and talking to everyone he meets about "the kingdom of heaven."

Walking in his priestly garb, his appearance is sometimes startling to natives in remote areas.

"In the mountains sometimes they don't know who we are. Sometimes people think it's a phantom."

Bishop Colimon also commented on voodoo and the native predilection for magic and superstition, traditionally major problems for the Catholic Church in Haiti.

Priests talk less about this superstition than they did 20 years ago, he said, and more about concrete economic matters.

Father Boniface Fils-Aime (known as Fr. Bo), Vicar General of the diocese and an important mentor of Amor en Accion during their first years in Haiti, interjected that there are signs that voodoo is not so popular among young Haitians.

Voodoo is not the only social custom that is contrary to Church teaching, however. The bishop said many Haitian men have several wives or mistresses, similar to African patriarchal practices.

With all these cultural obstacles, being a priest in Haiti may seem like a daunting task. Yet it is easy to ob-



Alicia Marill, founder of Amor en Accion, leads native children in song while walking along a road in Nan Palan.

serve the natural religious affinity of the Haitians, characterized by the ubiquitous Biblical references (even the buses in Haiti are each named after Catholic saints) and the high church attendance.

"I think the soul of the people is near the sacred," the bishop said, "but they do not know where is this Holy thing. We have to lead them."

As morning became afternoon it was time to pick up our bags and continue our journey.

"Be strong and have a stout heart," Fr. Bo said as we were pulling away in our jeep.

Marill repeated the seemingly routine farewell with a special significance, like a balm against the frustrations and disappointments several priests had unburdened over the previous several days at the bishop's residence. But in a church with such economic and political difficulties, I felt I had met at least one firm heart in Port-de-Paix's spiritual leader.

A "little" priest

We arrived in Gros Morne, in the diocese of Gonaives in northern Haiti, after an hour of passing through hills dotted with cactus and mesquite that resembled parts of Texas or even Arizona. The lack of rain and dry soil of much of the diocese and the resulting hindrance to agriculture is the primary reason for the special poverty of northern Haiti.

Gros Morne is a parish dating back to colonial times and has three priests which minister to some 18 chapels scattered throughout the surrounding mountains.

Fr. Gilbert Petit-pas, a Montfortian priest from Canada who has worked in Haiti for 10 years, met Amor en Accion in the Port-de-Paix

diocese where he formerly ministered. When he was assigned to Gros Morne, he asked the group to help schools there also.

A compassionate man with a penchant for practical jokes, he is known as the "little priest" by his parishioners in reference to his short stature and the French meaning of his name.

As an assistant pastor he spends his time like Villiers, traveling, sometimes for days at a time, to schools in the surrounding mountains, celebrating Masses, preparing people for baptisms and marriage, and meeting with parents of the Catholic school children.

Despite their poverty, parents pay a small tuition based on the number of children attending school.

The parish, however, needs any donations it can obtain from the community, since like most parishes in Haiti its financial situation is chronically severe.

Under the terms of a concordat that the church signed with the Haitian government, making Catholicism the official religion, the government is obliged to pay the salaries of the Catholic priests in Haiti.

In practice, however, the Church has to rely on outside aid to supplement the generous but insufficient contributions of its parishioners (priests charge for weddings and funerals).

Fr. Petit-pas, therefore, spends his summer vacation every year making presentations to clubs and organizations in Canada to raise funds for his parish.

Voodoo

Gathering together before dinner as night fell, the talk veered to stories about voodoo. Like many other

priests in Haiti, Fr. Petit-pas, fending off questions about how seriously he regarded the rituals, expressed a recognition of the ceremonies as part of the Haitian culture.

In the past the church has set about to eliminate voodoo by initiating campaigns to destroy drums used in the ceremonies and creating an anti-superstition oath that compelled Haitians to swear off such practices. But while the church has softened its approach to voodoo, it may be that its days as a major religion in Haiti are numbered.

Fr. Petit-pas confirmed the Vicar General's earlier claim that interest in voodoo was fading among the young.

"If you put the Tropicana Nightclub and voodoo ceremony in separate rooms they (younger Haitians) would go to the club," he said.

A spiritual journey

Although Gros Morne is a very poor village and many of the young children on the street are unclothed, Haitians filing in for early Mass the next morning in the expansive parish church were well dressed and groomed. Children, walking hand in hand down the dusty streets, wore immaculately white uniforms and adults were dressed in coats and dresses.

With benches four-thick along the side of the church, all the way past the altar, the seating capacity of the church is equivalent to St. Mary Cathedral in Miami, yet it was standing-room only for the 6 o'clock Mass.

After a push start from a group of Baptist missionaries, we bid farewell to our hosts and set off for our final trip back to the Port-au-Prince airport and home.

During our last hours in Haiti there was time for some personal reflection

'You are our hope'



Students at a relatively well-equipped Carpem school wait for classes to begin. Accustomed to cramped living conditions, they tend to form close lines.

about the meaning and the future of their work.

Both Cueto and Garcia felt the need for doing more with their lives when they met Marill in the mid 1970's while attending St. Michael Church in Miami.

Cueto had just returned to becoming a practicing Catholic but did not believe that going to church on Sunday was helping to solve the problems of the world church.

Garcia was influenced by the poverty he encountered during a trip he made to Santo Domingo at the request of a priest.

They are essentially visitors among a people many have found mysterious and unreceptive to Western customs and technology. There were many times when they felt discouraged, unable to see the results of some of their projects.

What has sustained them in conquering their doubts on these physically grueling trips?

Half-way to Haiti's capital city, while stopped at a small store that sold soft drinks, group members answered that question. Suddenly they began to laugh. "What rational reason am I here for when I could be sipping a drink by a pool in Miami?" Garcia joked.

A deeply religious person, he said he was rewarded when he saw a child smile, and that he was able to see Jesus in everyone's face.

Cueto added, "I don't consider myself a true humanitarian, although I'm a soft-hearted person like any regular guy. It is definitely my faith in God and that as Christians we are required and called by God to follow in his footsteps.

"St. James said in his Epistle that faith without works is a dead faith.

Consequently, we should put our faith in our works."

A group like Amor en Accion has several strong points: its lack of self-interest in a country known for its corruption; its focus on simple, concrete educational and health projects; and its direct contact with the people.

But if there is anything that helps them to overcome the cultural barriers of Haitian society it is their deep religious convictions.

"They (the Haitians) are people of faith," said Marill. "They may not be able to put it into words and neither would I, but I know there is something that moves me to do what I do."

With only a handful of members, Amor en Accion seems to stand alone as a Catholic missionary group in northern Haiti, swallowed up by the vast mountain ranges and almost boundless poverty of that country.

Incredibly modest amounts of money, by American standards, have helped them accomplish much, but there is an enormous amount of work still to be done.

There have been requests to aid schools throughout the diocese of Gonaives, but the group would especially like to help out more schools and programs in Miami's own sister diocese of Port-de-Paix.

Moreover, one of the highest priorities is the funding of nutritional programs, programs that would help to feed the school children who must now try to learn with gnawing stomachs.

"These people," says Marill, "when we come to visit them, say to us, 'You are our hope'."



Children beside two brick and concrete homes in Nan Palan ham it up for the camera.

Matter of Opinion

"R" rated movies and empty virtue

We have received a number of complaints about an ad for the R-rated movie "Sophie's Choice" which appeared in *The Voice* two weeks ago.

We even received from somewhere in Hialeah a large envelope full of letters protesting the ad, apparently written by elementary-level school children who, we suppose, were told by a religion teacher to write them as the letters all follow virtually the same format. (We have to surmise all this since the sender preferred to remain anonymous behind the facade of the children's letters.)

EDITORIAL

There are two things disturbing to us about this reaction to the ad.

One is the complete misunderstanding of the movie rating system and what it means. The fact of an R rating does not necessarily brand a film as dirty. There are many important adult themes not suitable for children, such as war, marital conflict, violence, and yes, sexuality which *can* be handled in a mature, non-exploitative way.

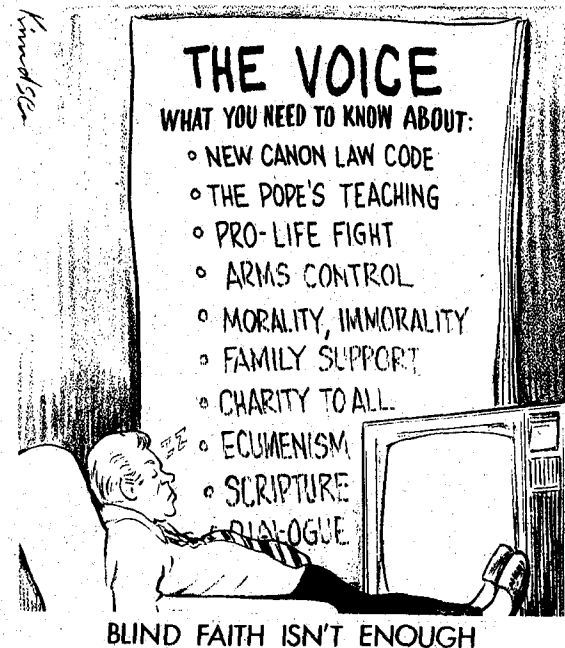
We do not always agree with the Hollywood rating system and no doubt many R movies are sleazy productions. Such films would not be promoted in *The Voice*. "Sophie's Choice," however, is based on the highly acclaimed William Styron novel of the same name. It is a story about the devastating effects of Hitler's Holocaust on a woman who survived its horrors and had to make a choice, or choices, involving life and death. It is also a story about truth and illusion and survival.

These are hardly themes for children, but they *are* important themes for the world to continue to probe and attempt to understand as man's inhumanity to man continues hell-bent on its usual course around the globe.

This is the reason for the R rating, not because the movie is obscene, which it isn't, but because it deals with obscene choices forced on a Holocaust victim. The R rating allows such movies to be made while protecting children from exposure to them. Yet, some people apparently have tried and convicted this important film without ever even seeing it, or if having seen it, not understood it.

The other disturbing facet of the reaction to the ad is the seeming propensity for spoon-fed morality inherent in the attitude that a label be it "R" or "PG", can neatly set our values of behavior for us. It is this kind of blind obedience to codes that leads to assumptions that all subjects with a certain label — "R" — must be the same, namely, obscene, as some of the children's letters claimed (though, of course, none of them could have seen the movie).

The point is that these labels, or codes, can be useful as guidelines, especially to parents. But whether the labels be movie ratings, commandments or Church laws, the fullest meaning of moral choice can only come through knowledge and understanding leading to freely choosing the virtuous course. Blind submission to a label may contain the virtue of obedience, but without understanding the implications of choosing that obedience, such virtue



is rather shallow.

Children, for instance, who are taught simply to follow the rules based blindly on authority, may well end up harboring resentment when one day they grow up and are thrust into a complex world of multi-colored choices, having never been equipped to analyze and make decisions based on *understanding* of those rules and codes as applied to the real world. Such adults are candidates to become fallen away when they feel the institution did not entrust to them the causes of virtue.

It is more difficult to *reason* with a child than to lay down rules without explanation, but it is necessary if those children are to become mature adults who will know better than to condemn a thing without even examining it.

Letters to the Editor

Racism reaction not surprising

To The Editor:

You seem surprised that there has been no response to the Archbishop's letter on racism. Frankly, I am not.

Archbishop McCarthy's letter is probably one of the best documents to come from a pastor of the American Catholic Church — it brings the Gospel right into the very core of our lives. The problem is that the letter is directed to South Florida Catholics who, by and large, live in a social awareness vacuum.

For years the "faithful" of our parishes have been content with placing their envelopes in the basket, pledging their ABCD contribution and isolating themselves from everything else.

We have even called some Bishops, priests and Catholic lay-leaders "Communists" for daring to denounce social injustices.

Catholic charities has never been a

part of parish life, to the point that a great number of priests do not know what programs and services are offered by Catholic Community Services. I am sure that many South Florida Catholics are very surprised to learn that there are, among our Catholic community, Black Americans.

Unfortunately, when we look at our Archdiocese as a whole, we see a corporate structure in which "middle management" is so fearful of making waves that the "Two-Edged Sword" has been dulled.

Let us pray that in this "Year of Faith" we realize the meaning of the Word in its dimension of commitment to the Lord present in the midst of our world.

Let us pray that in our renewal in the Spirit we realize, as Paul did, that the gifts of the Spirit are not for individual enjoyment but for the service of our brothers and sisters.

No matter the color of their skin, they have been, like us, created in God's own image.

Agustin Dominguez
Miami

We can be proud of racism pastoral

To The Editor:

Quality of leadership, moral guidance, commitment and deep religious concern are reflected in the moving and commanding Pastoral Letter to the Catholic Archdiocese dealing with racism from Archbishop McCarthy.

All Catholics, as well as those of other faiths or no faith affiliation, can stand proud and rejoice that the significant leadership the Archbishop has taken in this stirring letter to the faithful will cause us to reassess and evaluate our own attitudes and value systems towards our black brothers and sisters.

The National Conference of Christians and Jews commends the Archbishop for his guidance and counsel in his Pastoral Letter. He has challenged us . . . clergy or laity . . . to determine if we are part of the problem or part of the solution to the rampant prejudice and discrimination

confronting this community and nation.

It is my earnest hope, as an inter-group relations practitioner and a Roman Catholic layman, that on this occasion of the Archbishop's Pastoral Letter on Racism, that not only will there be homilies on the subject in churches, but that every Catholic institution and school will take the letter and use it as a basis to build social action committee and study action groups. It should also be used to reach out to others of other faiths in meeting the challenge that has been given to us. We must not lose the initiative that has now been provided.

Let us begin anew to bind up our wounds, stretch out our hand in friendship and take action together to combat the institutional racism that might otherwise destroy all of us. For those of us who say we are Christian, to do less would be to make mockery of our faith.

Frank J. Magrath
Florida Regional Director,
National Conference of
Christians and Jews

Priests for the year 2000

What attracts a young man to the priesthood? In a study conducted at the Center for Youth Development at the Catholic University of America, we analyzed 54 responses of seminarians to this question. Two responses best reflect their motives:

- "The example of priests who staffed my parish. I wanted to be just like them. They were always helping someone in need and I wanted to do the same."

- "The special way that a priest can offer service to someone. The way a priest offers service has no parallel in any other career or profession."

Response after response indicated that a priest providing service starts young men thinking about the priesthood. My guess is that some of these services consist in counseling, visiting the sick,



BY FR.
EUGENE HEMRICK

providing service to others? For an answer, I suggest looking into some of the conflicting forces at work within us. There is, for example, the conflict of selfishness and unselfishness.

Could it be that when a young man sees priests serving others, God triggers the unselfish force within him?

'Unselfishness is very attractive. It means not thinking first of one's self, fixing one's attention upon a task, learning to be objective. Unselfishness smacks of spartanism, which is captivating to young men.'

working with teen clubs, conducting food and clothing drives for the poor and good preaching.

NO DOUBT other factors contribute to a young man's attraction to the seminary. They could include: a desire for the spiritual life; loving parents who show their respect for the priesthood; supportive friends.

We might ask what is so attractive about a priest

Unselfishness is very attractive. It means not thinking first of one's self, fixing one's attention upon a task, learning to be objective. Unselfishness smacks of spartanism, which is captivating to young men.

Instead of being locked up in ourselves, unselfishness opens us to a wider world. It encourages us to extend to others in a personal, giving manner.

BEING PART of the bigger world and interacting with others for a higher good are winners in attracting youth.

When one seminarian said a priest offers service in a way no other career or profession can, I do not think he was devaluing the services of the laity. Rather, I feel he was reflecting a common belief that priests, by reason of their closeness to the altar, are especially expected to reflect Christ who is the personification of unselfishness.

When a seminarian is attracted to the service aspect of priesthood, is it possible he is really responding to a deep desire to be unselfish? That he sees a priest as another Christ and the epitome of this desire? This is one possible explanation of our research findings.

As I look at the decreasing number of seminarians and the research indicating there will be 2 percent fewer priests by the year 2000, I am convinced we have to ask, in a most serious way, what attracts youth to the priesthood.

IT IS true we have fewer men going into the priesthood. But it is equally true we are still getting vocations.

In understanding the "why" behind those vocations I feel we will learn "how" to increase them. "Why?" that is a one-word question that will help to lead us where I think we need to go. And the deeper we plunge with it, the more distinctions that must be made — distinctions which weigh heavy on the mind.

But the depth reached by our hypotheses, questions and theories could just be the degree of depth the priesthood will reflect come the year 2000.

(NC News Service)

Preaching in theory and practice

Preaching God's word effectively is not easy.

In the last 25 years the Catholic Church, once a church of immigrants, has evolved dramatically. Some of these settlers managed to put their children through college; they, in turn, did the same for their children. The average congregation today is more educated, more sophisticated and more accustomed to professionalism than at any time in history. Consequently, the challenge before any preacher is formidable.

As a priest, I have to keep reminding myself that I am not called by Christ to be a pop-psychologist or an entertainer. I am called to con-



BY FR.
JOHN CATOIR

More than telling them what to do, when possible I try to tell them how to do it. Most of the

'In the last 25 years the Catholic Church, once a church of immigrants, has evolved dramatically. Some of these settlers managed to put their children through college.'

vey the truths of our faith as reverently as possible. Reverence is basic. Before Mass I try to put myself in the proper mental disposition; I concentrate on the presence of God.

AS MASS begins, I look out at the congregation and can't help being reminded of the human condition; there is joy, but also much pain, both mental and physical. I see the grief-stricken widow; the children of an alcoholic; the newly divorced mother of three; the man with cancer . . . so many faces, so much suffering. I feel for them; in fact, most of the time my homily is aimed directly at one or another of them. I try to offer encouragement and instruction in the knowledge of God's unchanging love.

time this comes down to a gentle warning, not to do too much on their own. Turning to the Lord from hour to hour is something most of us too easily forget to do.

WHEN I prepare my homily well, I can manage to keep it within 10 minutes. However, sometimes I get carried away, inserting new ideas and rambling on for 15 or (God help us) 20 minutes. I'm still learning.

In preparing the thought-structure for my homily, I try to be sure about three things: 1) An opener — perhaps a story or an anecdote to get attention; 2) A middle — consisting of the main point, hopefully one that meets a real spiritual

need of those present, which I try to back up with a few colorful examples; and 3) A closing — which restates the point and ends with something like a prayer or a quote from Scripture. Getting-off well is the sign of a polished sermon. Not knowing how to stop is the preacher's great sin.

Pray for those who preach. Write to them. Be constructive, but tell the truth. God knows, we need to hear the truth.

(Fr. Catoir is director of *The Christophers*.)



The gender gap

When politicians start gearing up for the presidential election of 1984, they'll hear a new phrase expressing a new political phenomenon: the "gender gap." The term refers to the differences in voting patterns between men and women.

Influential feminists are starting to schedule meetings with men expected to be candidates in the next presidential election. And the feminists aren't going to be satisfied with programmed answers.



BY
ANTOINETTE
BOSCO

Sen. John Glenn Jr., for instance, didn't come off too well in a meeting with a group of Washington's most visible, well-informed feminists. He focused on the need to eliminate waste and fraud in the welfare program. The women's primary concern was for what is being called "the feminization of poverty."

Budget cuts in President Reagan's first two years in office have had a disproportionate and devastating impact on women and children and family life. Statistics show that the poorest families in our country today are headed by women.

WOMEN'S GROUPS want to know what strategies candidates will have for answering the questions of these women and others locked into poverty. How are candidates going to respond to such pleas as:

"Where can I get the money I need to feed my kids?" "The training necessary for a job?" "The opportunity to get

hired?" "And day care so that I can go off to work each day with peace of mind."

The fact that the gender gap is being publicized by admitted feminists may immediately turn some people off who hold the attitude that feminists are radical troublemakers, opposed to family life and out to destroy men.

Not true! Before jumping to uncomplimentary and incorrect conclusions, people should realize that a new dimension of the women's movement is emerging.

THE POLITICAL action feminists are taking is not the Equal Rights Amendment revisited. It goes beyond the women asking for equality in law, business and public life. It points out that while ERA held center stage, another development was taking place.

Women were starting to vote differently from men. Why? The polls tell the tale: Women lead in concerns that affect the human side of existence. In the most recent elections, women were the leaders in expressing concern about nuclear war; they often became the grass-roots force behind nuclear freeze movements.

Women also expressed their worry about cutbacks in education, Social Security and school lunches; about the unemployed and the growing numbers of homeless Americans; and about assaults on the environment.

A MAJORITY OF women voted Democratic in the 1982 congressional elections. The action is seen by some commentators as a collective vote against Reagan policies that are eroding the capacity for people to live decent human lives.

Even the White House has taken notice and is admitting that women may emerge as a powerful voting block in coming elections. A recent White House memo analyzing the gender gap warned, "Continued growth of the gender gap in its current form could cause serious trouble for Republicans in 1984."

The tragic anniversary

It was 10 years ago that the Supreme Court's decision in *Roe v. Wade* struck down abortion laws in all 50 states and opened the way to abortion on demand in the United States.

In the tragic decade since that decision, the number of infants in the womb whose lives have been deliberately ended is 20 times greater than the total number of Americans killed in battle in all of the wars in our nation's history.



BY
DALE FRANCIS

But even that terrible toll may not be the most dreadful result of that unfortunate Supreme court decision. Even more disastrous is a callousness towards human life that has derived from it. A society that has adjusted itself to the elimination of unborn infants for reasons of convenience has moved towards the acceptance of the elimination of imperfect infants already born and is a step away from the acceptance of euthanasia for the elimination of those whose lives have become inconvenient because they are too ill or too old.

WHAT HAS happened in the last two decades — the landmark Supreme Court decision was preceded by a decade of preparation for its acceptance — is diametrically opposed to what was almost universal opposition to abortion that existed in this nation before.

How did this change come about? Nearly a quarter of a century ago, the proponents of abortion began a cautious program to change the attitude towards abortion. There was no suggestion that the goal was abortion on demand, although this was always the ultimate goal. Rather the approach centered on the humane necessity to provide some

remedy for those pregnant because of rape or incest or in those cases where an uninterrupted pregnancy might mean the death of the mother.

This approach succeeded. It was carried on in a wide variety of magazines, in the letters columns of newspapers. It was an emotional appeal that touched many good people who had been opposed to abortion and still were in all but these exceptions.

Those who were preparing the way for abortion offered model legislation for bringing about what they called abortion reform for humane reasons. How could this succeed when a majority of people were opposed to abortion? It succeeded because while an overwhelming majority of people were opposed to abortion, they were opposed because they had a feeling abortion was wrong. That feeling was not a rooted conviction and because opposition to abortion was a feeling, the approach to feelings of sympathy for victims of rape or incest and mothers who would lose their lives because of pregnancy was used to fragment opposition to abortion.

THEN, AS NOW, enduring opposition to abortion is rooted in the conviction that abortion destroys real human life. For those of us to whom this seems obvious, it may be hard to understand but the truth is that for millions of good people a baby is not really a baby until it is born. These are people whose natural instincts are in opposition to abortion, but who, without rooted conviction, accepted abortion for humane reasons.

Into this ambiguous situation a new concept was introduced — that which said the decision concerning abortion properly belonged to the pregnant woman in consultation with her physician. One of the tragedies is that it was Jesuit Father Robert Drinan, a law professor, who offered the argument that abortion properly is a matter of choice — feminist leader Betty Friedan said the National Organization of Women based its arguments for a change in abortion laws on the arguments of Father Drinan.

(Dale Francis is a nationally syndicated columnist.)

What girls like about boys

Dear Readers: In one of my recent columns, in answer to a girl's question about being popular with boys, a 17-year-old boy gave his thoughts about the pluses and minuses of girls he knew — and so provided some clues about winning a young man's heart. This week we hear from a girl who talks about how boys can be popular with her.



BY TOM
LENNON

My conversation with Donna, an attractive 16-year-old, showed this high school junior to be wise and sincere. But as you will see at the end of this column, our talk wound up on a disturbing note.

Donna's first comment was emphatic: "I don't like boys who play games with life, who are superficial and shallow."

"Some of them are all wrapped up in impressing people. You know, with money or designer jeans or the very best hairstyling. But these things are superficial. They don't really impress me."

"**SOME OF** the guys will act differently when a good-looking cheerleader is near. They won't be really themselves. They're phony."

"With both boys and girls, I find that concern about physical appearance is almost an obsession. This is very distressing to me, because these people lose sight of what is most important, the person."

Donna talked briefly about having a boyfriend. The most important part of that term, she said, is the word, "friend."

"Develop a friendship with the person first. If it's a worthwhile, enduring friendship, love will come later," she commented.

"I like a boy I can trust," said Donna. "A boy who is concerned about people, who respects everyone (no matter how they dress or look), a boy who is nice and who is relaxed and happy with himself."

"**I DON'T CARE** if a boy is the starting quarterback or is super handsome, or has lots of money, or wears the most expensive clothes."

"None of those things guarantee that a boy will be enjoyable to be with or that he will be a good friend to have."

At this point there was an extended pause in our conversation. Then Donna said something disturbing:

"I guess I should tell you that I'm a minority at our school. So many girls I know are flaky airheads. They're concerned with such superficial, shallow things."

Another pause and then Donna said, "I guess a lot of guys are too."

Marriage and career

Dear Mary: I was married at 18, right after high school. I had very good grades in school and always wanted to be a registered nurse. But then came the children, one after another, until I had four. My oldest is now out of school, and the others are in grades nine, 10 and 12.

I expressed my desire to return to school to my husband, and he won't hear of it. It's not the money; I need the personal satisfaction of using the grades and talents God has given me. I feel that I am young yet and have a lot to offer the nursing world.

My husband thinks he must be the sole breadwinner. His problem is that nurses make more pay per hour than he is making. We had a big argument, and I decided that it's not worth breaking up a marriage over, but I'll never get to be the whole person I want to be, which is sad and wrong. I'm sure there are others just like me. — Ohio

While many feminists would deplore your choice, the very notion of choice means that we can go either way. You choose marriage even though you must forego personal goals. Personally I applaud and agree with your choice, while I fully support the right of others to make other choices.



BY DR. JAMES AND MARY KENNY

Often, when family responsibilities are heavy, someone must forego personal goals in favor of family goals. What is so regrettable in your case is that the choice seems so unnecessary. You could have both!

I doubt that there is a good solution for you. You seem to have explored the situation already. However, here are some possibilities.

1. Become a nurse's aide at a hospital. Your husband might tolerate the idea of a short training period. Aides do not have the status or income of nurses. However, having been hospitalized myself recently, I discovered anew that aides interact with, comfort and support patients, perhaps as much as nurses do. Such a position might threaten

your husband less, although he would still have to accept you as a breadwinner.

2. Become a volunteer. Volunteering is not highly popular today. Yet, as budget cuts hit schools, health care and social services, volunteers become even more necessary. Since you are looking for personal fulfillment, do not settle for a volunteer job where you stuff envelopes. Find an area that challenges you and offers you satisfaction.

3. Ask someone else to talk with your husband. While you have been unable to change your husband, perhaps he would be more receptive to others. Surely some of your friends include couples where the wife works. Perhaps a man friend whose wife works could share his feelings with your husband and give him a different perspective.

Other husbands and wives can learn from your problem. Growing, developing and changing are part of everyone's life. The more one loves a spouse, the more one should welcome and encourage that spouse's growth.

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

(NC News Service)

Mothers listening to others

Remember those early days of childbearing when even the staunchest among us felt at the edge of insanity during a day of sick kids, crying babies and toddler babble? Maybe you don't have to remember because you're in this situation right now, but we all knew that the surest way of overcoming the tension and frustration was to talk with someone whose head reached above our kneecap.

About a year ago, I read an article in the *Liguorian Magazine* (September, 1981) about a unique Mother's Hotline operating in St. Louis, Mo., and I was so impressed with the simplicity and success of this type of like-to-like support that I wrote to the author for more information. Suzanne Hagan responded with permission and specifics for dioceses that might consider the idea as a workable approach to family ministry.

Basically, the idea is simple. Trained volunteers agree to be hotline mothers one or two days a month. They work out of their homes through a call-forwarding system set up in one volunteer's home. Most of their calls come from parents — mothers mainly — who need to vent their feelings, frustrations, depression, and problems.

"ABOUT HALF our calls concern ordinary parent-child problems," said coordinator Patti Minibole. "Our volunteers feel most comfortable handling these calls. But they're also trained to respond to the more difficult calls from potential (or actual) abusive parents, from victims of wife abuse and from spouses of alcoholics." Other



BY DOLORES CURRAN

calls are from parents without housing, food, money or those who need counseling. These are referred to appropriate agencies.

But, according to the *Liguorian* article, volunteers are the real experts when calls come from mothers who just need to hear the sound of another adult voice to starve off the loneliness and frustration of hours with only a crying baby or babbling three-year-old for company.

The Mother's Hotline is a 24-hour, seven-day-a-week telephone service for parents who need help coping with any aspect of parenting. It was begun in 1977 by the Association of Family Women whose members recognized the isolation and frustration felt by many parents confronted with raising children in a mobile society, often away from the support of family or close friends.

With a grant from the St. Louis diocesan Campaign for Human Development to provide funds

for publicity, postage and telephone service, the Hotline became a reality that to date has served more than 1600 callers per year.

CALLS RUN the gamut from the weary new mother whose baby cries all night to the distraught parents of a runaway teen. Not surprisingly, late afternoons bring the most calls when parents seem to experience the greatest stress of the day — preparing dinner, tired children, etc. The winter months also bring increased calls, reflecting the effect of being housebound on both parent and child.

The fact that the volunteers are also mothers who have experienced many of the same feelings is the Hotline's strength. Although not professional counselors, these volunteers are trained to listen and help the caller sort out his or her feelings, or to select the possible options. The rewards of being a volunteer are enhanced by the fact that she can perform this service in her own home, surrounded by her children, while exchanging with the caller the results of her own experience.

When we reflect on it, that's really all any of us has to offer, but that's the beauty of like-to-like ministry: we give ourselves to others through the richness of our own experiences. Congratulations to the diocese of St. Louis for supporting this effort and to the mothers who listen. You serve as a model for the rest of us. (For more information and guidelines, write Eileen Cochran, 12869 Whitehorse Lane, Des Peres, MO 63131.)

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER:

Oh Jesus, how much we love you and how grateful we are for your presence with us. Jesus, thank you for loving us so much and help us to be more and more loving to one another. Amen.

SOMETHING TO THINK ABOUT:

Christ's great love for us is cap-

tured in the simplicity of bread and wine and hammer and nails; symbols of his total giving of self. In I Corinthians 13:13 we read, "There are in the end, three things that last: faith, hope, and love." Jesus reminds us in His own words (Jn. 15:9,12): "As the Father has loved me, so I have loved you. Live on in my love . . . This is my commandment: love one another as I have loved you."

ACTIVITY IDEAS:

Young and Middle Years Families

— SYMBOLS OF LOVE Materials: pencils and paper, hammer and nails, bread and wine or grape juice. Have everyone draw a picture of the hammer and nails and the bread and wine. Both these symbols may be used as centerpieces during Lent. Share thoughts with each other on the reasons these symbols are such great

signs of God's love.

Adult Families — Read Luke 22:14-20 and Mark 14:22-25 for the bread and wine, and then Mark 15:21-41, the Crucifixion. Share thoughts about bread and wine and a hammer and nails being symbols of God's love.

ENTERTAINMENT:

Each write a crazy poem and then share it with the whole family.

Family Night

Scriptural Insights

SOUNDS OF SILENCE

Readings: Isaiah 6:1-2, 3-8; 1 Corinthians 15:1-11; Luke 5:1-11

By Fr. Richard Murphy, O.P.

Noise is a big part of our world and we are forever complaining about it and adding to it. But silence is also a part of our world: time passes by soundlessly, the seasons come and go on velvet feet, the sun, moon, and stars make no noise, nor do things that grow disturb our nights, or days.

Then there is the quiet voice of God. Sometimes we complain about His silence. If only He would clear His throat once in a while, people playing with fire would be more cautious! God does speak to us, but as quietly as gamma rays or radio waves. To hear His voice, an inner stillness or attention is required. We have to be in tune.

God's children are often fearful, for in the game of life the stakes are high and the odds are pretty steep. It is consoling then to learn that some of God's great children dragged their feet a bit too; think of Moses, Gideon, Jeremiah, and even the

Apostles. Others of course were quite decisive.

THE STORY OF Isaiah's call is one of the classic Old Testament stories. The scene took place in the Temple at Jerusalem, and in the prophet's inner spirit. The Ancient of Days sat on a lofty throne, the train of His garment filling the sanctuary. Angels of the highest order cried out "Holy, holy holy is the Lord of hosts," and Isaiah grew afraid; he was not worthy to see what he saw.

Then a seraphim touched his lips with a fiery ember, to cleanse him, and his reaction to the Lord's "Whom shall I send?" was simply splendid: "Here I am, send me!" Splendid too was his subsequent performance.

God is the proverbial silent-partner, but He is no mere spectator. He guides His fearful children to greatness and watches over them. As

the Psalmist said: "To His angels He has given command . . . that they guard you in all your ways" (Ps. 91:11). Underneath us are the everlasting arms, lest we dash our feet against a stone.

Moses became a great leader and brought the Chosen People out of the land of bondage. Gideon with a small army routed the powerful Midianites (Judges 6-8). Jeremiah, fearful within, was nevertheless a pillar of iron for a people that would not heed his voice.

Later on it would be the turn of Paul and the apostles. The great apostle to the Gentiles, St. Paul, was painfully aware of his weakness, but strong in the Lord; at the end of his strenuous life, he had brought the faith to the very center of the world, pagan Rome.

THE OTHER APOSTLES also spent themselves in spreading the Good News that Jesus had died and

risen from the dead, the Savior of the world. It was a message almost too good to be true, and their proclamation of it would cost them their lives but win for them a crown of imperishable glory.

God speaks to us in many ways, but one has to listen closely to hear Him. Those who listen will learn a lot and do a lot. The apostles listened and obeyed, and were rewarded by a great haul of fish. God did not exempt them (nor does He exempt us) from the use of their muscles. They had to work even though Jesus worked miracles.

We have to listen for God's quiet, still voice, and then move. All of us can do more for God and for the coming of His kingdom, and in the doing become great Catholics, heroes, and even saints worthy to walk with Isaiah, and St. Paul, and the apostles. (*Alt Publishing Co.*)

Rape victim carries 'heavy burden'

Q. I carry a heavy burden and am so ashamed I don't find it fair to tell my parish priest. When I was young I was raped and had so much fear of my parents I never told them, even though I didn't realize what had happened to me.

A few years later, when I was 18, I married and had one child. Then my husband went to war and I kind of fell to pieces. I had three illegitimate children, divorced my husband, remarried and had four children by this marriage, or at least it was supposed to be a marriage.

I divorced this man because I was so confused and unsettled. God must have been watching over me because all my children are now grown and all seem to be getting along well.

Since then I have turned a complete flip. I have turned toward God again



BY FR. JOHN DIETZEN

and feel close to him. I'm a volunteer in my community and really try to love my neighbor.

Father, do you feel I am doing the right thing? I really want to be better. (Mississippi)

A. Your letter was a sad one even to read. The tragedies and hurt you have suffered are obviously far more painful than most of us could imagine.

Two things stood out above all, however, in your letter to me. You are truly a good person and in the midst of all that has happened to you, God's love for you has been continuous and enormous.

As you say, the rape, along with your inability to share your fright and confusion with anyone, even your parents, is a terrible burden but, to be honest, one you have come through amazingly well.

You do need to talk with someone about it even at this late date — if nothing else simply to get part of the burden off of your own shoulders and see it in perspective. Please find someone in your area — a priest, a friend or even a professional psychologist or psychiatrist, to unload on just once.

If you find the right person it will make your heart lighter than it's been for years. And you deserve it.

Let me know what happens.

Q. May two people who belong to a Protestant religion be godparents at a Catholic baby's christening? I am friendly with a couple whom I would like very much to be sponsors for my baby.

Someone told me that is not possible but that I could have one of the friends be a godparent as long as the other person is a Catholic. (Pennsylvania)

A. Your friend is correct. According to the requirement of the Rite of Baptism, a sponsor for a Catholic child must be a practicing Catholic who has received the three sacraments of initiation — baptism, confirmation and the Eucharist.

When one considers that the responsibility of the sponsor is to encourage and give good example to the baptized child in living his or her Catholic faith faithfully and generously, it is obvious that only a practicing Catholic could fulfill that responsibility in an appropriate manner.

Only one Catholic sponsor of this kind is necessary, though there may be two. A second Christian witness to the baptism may be a baptized Protestant who would, of course, accept the responsibility of guiding the newly baptized child in leading a good Christian life.

(Did Jesus have brothers and sisters? This is one of the nearly 500 frequently asked questions answered in Father Dietzen's book, "The New Question Box," available from Guildhall Publishers, Box 325, Peoria, Ill. 61651, \$7.95, including postage.)

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Sex on TV: no longer an issue, it's a fact

By James Breig

Under the heading, "Battles We Have Lost," you might want to file "Maintaining Christian sexual morality on television."

Then again, maybe we shouldn't surrender just yet. Perhaps we can turn a rout into a victory. I'm open to suggestions on how to go about it.

The fact is obvious: you can search all you want but television has accepted promiscuity as a regular feature of contemporary life. Maybe the old-fashioned characters on "Father Murphy" and "Little House" believe in virginity, chastity and abstinence, but no contemporary character does.

I REALIZED the battle had been lost when I watched an episode of "The Devlin Connection" earlier this year. In it, the younger main character (played by Jack Scalia) bedded down with that week's guest star. It was done with no muss or fuss.

It was so routine for him, so expected of her, so commonplace in the plot that it seemed as if we had added a new amendment to the Constitution if not a new commandment ("thou shalt have sexual relations with each member of the opposite sex five minutes after meeting").

The sexual innuendoes of a few seasons back have now become sexual activities. The star of "Gimme A Break" frequently talks about sleeping with various men. "Magnum, P.I." has premarital affairs all the time with women who pass through his life.

TV movies routinely deal with young men falling in love with older women. The issue is their age difference, not the fornications they participate in.

So it is a matter of course now for the main characters in drama and comedy series to have a series of sexual partners. "St. Elsewhere" debuted with a subplot about one of the doctors (David Birney in a co-starring role) informing all his bedmates that he had a venereal disease.

The owner of "Cheers" constantly chats to his patrons and employees about his conquests. Back on "St. Elsewhere," a resident weekly finds some new location to enjoy the favors of the pathologist.

THE SEXUAL questions TV is interested in have passed beyond the main one of "is it morally right for people to have sex before marriage?" That has been answered not so much with a ringing "you bet" as with a "who cares?" that says, "We don't think about morality much around here."

Even the talk shows have accepted premarital sex as a given and a good. They have advanced to other problems, often weird ones which attempt to elicit our sympathy for mistresses, prostitutes and male strippers. We are asked to commiserate with their unique concerns.

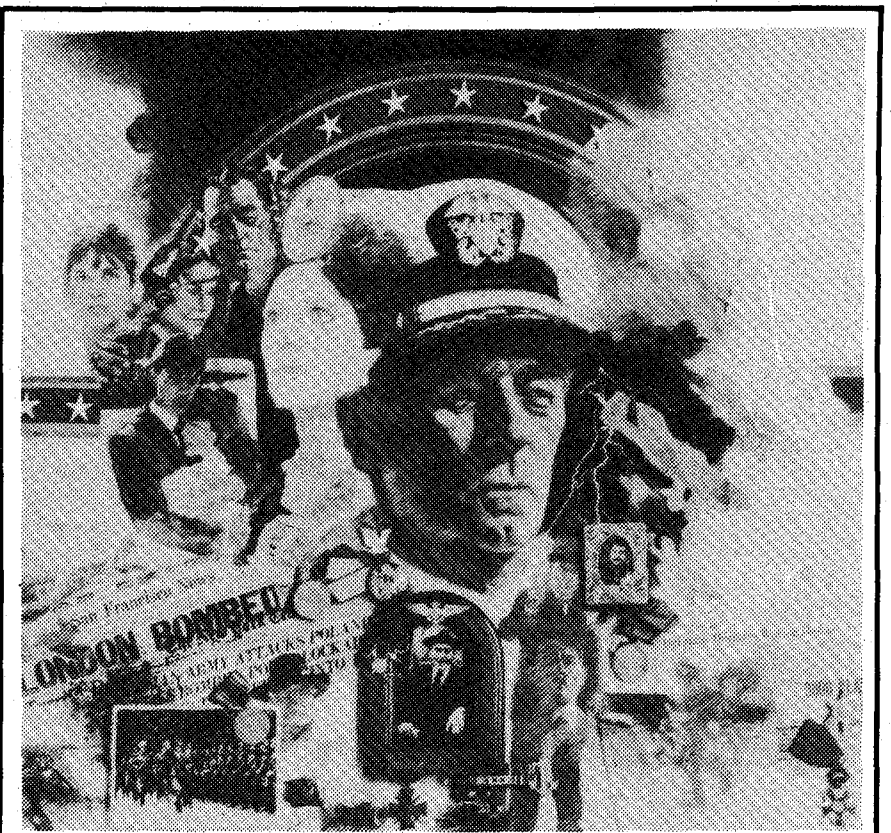
I pause to gag.

I AM AWARE of all the statistics about the numbers of people who have sex before marriage, about the numbers of teenagers who are unwed parents, about the opinions of Americans on the rightness of this activity.

But I am also aware that there is no 100 percent support for promiscuity. And even those who would condone premarital sex often stress that it is only for individuals who are mature, who have established a relationship built on other factors, who may be considering a long-term union (marriage or living together) and who demonstrate something called love.

On TV, you get something far less than that. You get ships that pass in the night, or, to be more accurate, and up-to-date, space shuttles that dock in a vacuum. These are one-night stands, passing fancies, five-minute relationships based on nothing more than "we need our hero to dally a bit before racing off in his car after the crooks."

And the consequences — forget them. In the real world, sexual



WOUK'S 'WINDS' — Robert Mitchum as Pug Henry and Ali McGraw as Natalie Jastrow star in Herman Wouk's "The Winds of War," an 18-hour miniseries airing over seven nights beginning Sunday, Feb. 6 at 8 p.m. on ABC, WPLG, Channel 10 in South Florida. The cast also includes Polly Bergen, Jan-Michael Vincent, John Houseman, Peter Graves and Ralph Bellamy as President Franklin D. Roosevelt. The film has been more than five years in preparation. (NC photo)

relationships mean commitment, concern and love. When these relationships are severed or are found to be based only on physical needs, they cause pain that strikes at the heart, mind and soul.

TV CHARACTERS rarely have hearts, seldom demonstrate a mind and never speak of the soul. So there are no consequences. The guest star who provides a brief dalliance for the main character leaves after an hour and is never mentioned again. No problems ensue.

On TV, the only lasting conse-

quences of sex are babies (usually aborted) and venereal disease (usually laughed about).

The other consequences which derive from two people joining not only physically but also in other and more meaningful ways are never mentioned. They are taboo because they would tie down the character with responsibilities, introduce a regular character, argue against such flings and occasion the mention of the word "chastity" on the airways.

And that word, believe me, is verboten.

James Breig is a syndicated columnist.

Australian western 'entertaining'

• THE MAN FROM SNOWY RIVER — PG

A young man (Tom Burlinson) tames a herd of wild horses and wins the love of a beautiful and spirited young woman (Sigrid Thornton) in this Australian Western based on a popular classic, a celebrated poem by A. B. (Banjo) Paterson. Kirk Douglas is on hand, not once but twice, as twin brothers. The scenery is impressive and so are the horses. The

humans fare less well, Burlinson being too bland as the hero while giving the impression of being stuck on himself and Douglas being out of place with his American accent. Young Thornton, however, comes across forcefully, a talented actress with plenty of emotive force. It is a fairly entertaining though far from inspired movie. The U.S.C.C. has classified it A-II — adolescents and adults, some violence and some mature aspects of the plot ruling out younger children.

Caution.
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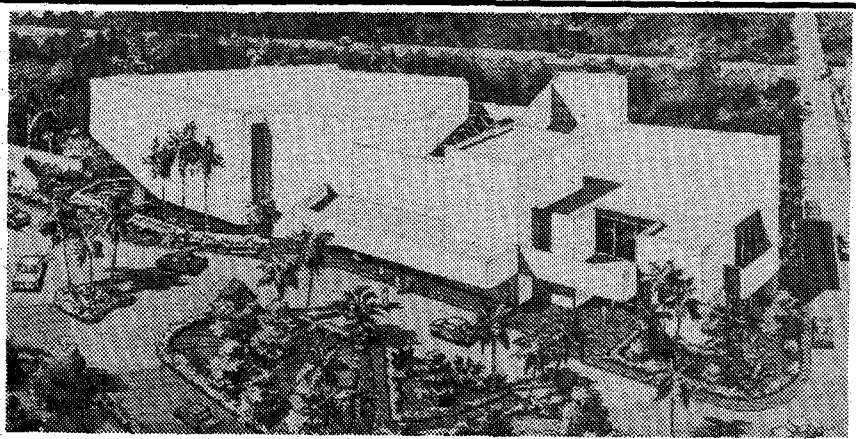
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NEW CENTER — Holy Cross Hospital in Ft. Lauderdale, has begun construction of a new \$3.5 million conference center that will include a 350-seat auditorium, rooms for seminars and meetings, offices, a kitchen and extensive audiovisual facilities. The center, a 23,000-square-foot freestanding structure, is scheduled for completion in late 1983. Above is an architectural drawing contributed by the architects Richard L. Bennett, Jr., and George Hohmann of The SKHHP Partnership.

Mercy seeks nursing scholarships

Mercy Hospital is seeking scholarships to permit worthy students to attend its School of Practical Nursing.

There is still a widespread shortage of nurses, with hospitals competing in recruitment, offering higher wages and various other incentives to attract skilled staff. But Mercy found that incentives alone were not enough to maintain a full and qualified nursing staff.

The hospital has pioneered establishment of a School of Practical Nursing on its premises as another method of recruiting bedside nurses, a nursing specialty in short supply. The Mercy LPN School is the only hospital-based program of its kind in Dade County.

Two classes of 10 each have already graduated from its one-year course, and most graduates are now employed by Mercy. New classes are admitted three

times a year to provide a continuing source of 36 qualified bedside nurses every year.

Since the intensive academic and clinical program requires full time participation by the students, scholarships are necessary to assist those who could not otherwise afford to give up their jobs to attend.

Mercy has been providing some of the scholarships, but more are needed. For this reason, the hospital is asking for donations to continue to augment the scholarship fund. Annual cost for each student is \$900, for tuition, books and uniforms. Scholarships for tuition only are \$600. Those interested in contributing to the LPN School scholarship fund should call the Mercy Hospital Foundation at 285-2711.

1983 Gathering planned

The Great Lakes Pastoral Ministry GATHERING will be held March 4-6, 1983, at the Ramada O'Hare Inn in Chicago, Illinois. The GATHERING is sponsored by E.L.I. Associates.

The theme for this year's GATHERING is "Church and Persons in Transition." The goals are to enable pastoral ministers to become more aware of transition within themselves, society, the Church, and other individuals; to become aware of the significance of this period of transition; and to move themselves and others within transition to becoming an integrated people called to ongoing conversion and transformation according to gospel values.

David Pearce Snyder, noted futurist, will present the keynote address for the GATHERING. Other major speakers for this three-day conference will be Dr. Denise Lardner Carmody, Drs. James and

Evelyn Eaton Whitehead, and Rev. Regis Duffy, O.F.M.

There will be 29 seminar sessions dealing with a variety of topics such as ministry, personal growth, volunteerism, ecumenism, and creativity. The presenters of these sessions include Tim Fallon, Sr. Barbara Garland, S.C., Marlene Wilson, James J. DeBoy, Jr., and Rev. James B. Dunning plus others.

Registration for the GATHERING is \$65 for all three days (\$75 after February 18); \$30 for Friday only; \$35 for Saturday only; and \$20 for Sunday only. For every 10 full weekend registrations received in the same envelope, E.L.I. Associates will award one free weekend registration.

For more information and registration forms, contact E.L.I. Associates, 5109 N. Second St., Rockford, IL 61111, (815) 877-1522. In Chicago, you may contact Kenna Zimmerman at 383-2692.

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Pastoral musician convention scheduled

The sixth annual Pastoral Musician's National Convention, "Remembering Into The Future," has been scheduled in St. Louis, Missouri, from Tuesday, April 19 through Friday, April 22, 1983. This convention, sponsored by the National Association of Pastoral Musicians, is for clergy, musicians, liturgists and all leaders in the worship of the American Church.

The music of the American Catholic

Church during the twenty years since Vatican II and the reform of the sacred liturgy is the focus of this NPM convention.

Information about the convention is available through the Office of Worship and Spiritual Life at the new Pastoral Center. Stop by and see us at 9401 Biscayne Boulevard or call us at 757-6241, Ext. 351.

It's a Date

Fashion Shows

The **Patrician Club** of St. Patrick's Parish, Miami Beach, will hold their 29th Annual George Washington Fashion-Luncheon on Tuesday, February 8th at 12:00 Noon at the Doral-on-the-Ocean. Frances Brewster will present a "Fashion Preview" and Bill Flannigan will provide music during the 11:00 a.m. cocktail hour. The Winged Victory Singers will entertain during the luncheon. For reservations, call 866-3979.

The **Madonna Guild of St. Thomas More Parish** of Boynton Beach will hold

their "Fashion in Motion" show and luncheon on Feb. 18th at The Breakers. Tickets are \$18 a piece. Reservations are available by calling 737-8779 or 734-5697.

Entertainment

The **Church of the Little Flower** will be having their annual show on Feb. 6th at 2 p.m., 1805 Pierce St., Hollywood. This year the Choruspondents musical group will be doing the honor of entertaining, singing show tunes and featuring Darlene Carlton at the piano. For further information call 989-4570.

Our **Lady Queen of Heaven Catholic Church** will have an evening of musical fun on Feb. 11th at 8 p.m. at the church, 1400 S. State Rd. 7 in North Lauderdale. Ben and Sherry Kay are coordinating the evening of musical entertainment. Tickets are \$8 each and can be obtained by calling 971-5400.

Festivals

Ascension Catholic Church, Boca Raton, will hold its 5th Annual Carnival on Sunday, Feb. 13th from 9:30 A.M. to 5:00 P.M. on the church grounds. Ronald McDonald is listed as the star. Lots of fun, food, games, homemade pastries, boutique, crafts. Games of skill for children and adults. The public is invited. Admission is free.

The **Parish of Ascension Church** on North Federal Highway in Boca Raton is having its 5th annual carnival festival on Sunday, February 13, 1983 from 9 a.m. to

5:30 p.m. on the church grounds — festivities will include food and refreshments, games of skill for children and adults . . . boutique . . . cake and goodie booth . . . attic treasures . . . casino and Atari games.

The **Family Festival at St. Brendan's** will be on Friday, February 11 from 6:00 p.m. to 11:00 p.m.; Saturday, February 12 from 1:00 p.m. to 11:00 p.m., and on Sunday, February 13, from 1:00 p.m. to 11:00 p.m. Everyone is invited to the church grounds at 87th Ave. and S.W. 32nd Street. There will be lots of entertainment for adults and children of all ages with rides, games and ethnic foods.

Potpourri

The **St. Henry's Womens' Guild** is holding a rummage sale on Wednesday and Thursday, February 23rd and 24th from 9:30 a.m. to 5:00 p.m. and on Friday, February 25th from 9:30 a.m. to 12:00 noon at the Church, 1500 North Andrews Extension, Pompano Beach, Florida.

The **Secular Franciscan Order of St. Clare** will hold its regular meeting on Feb. 13, 1983 in St. Ann's Parish Hall at 1:30 p.m. in Naples. For more information call 597-7319 or 261-1935.

St. Hugh Catholic Church will sponsor a blood drive on Sunday February 6, 1983 from 10 a.m. to 2 p.m. in the Glorie Hall, 3460 Royal Road, Coconut Grove, Fla. For further information please call Willie at 448-5677.

St. Mary Magdalen Women's Guild invites the public to the film presentation of the award winning Shroud documentary, "The Silent Witness," at the Parish Hall located at 17775 North Bay Road, Miami Beach on February 7th at 7:30 p.m. Narration by Mrs. Lee Carlon, a 30 year student of the Shroud. More information can be obtained by calling Mrs. Renee Barrett at 931-4601.

The **Broward County Serra Club** holds Clergy's Appreciation Night on Thursday February 10, commencing at 6:45 p.m. at the Harris Imperial House Restaurant in Pompano, will honor the Pastor's of Broward County at a dinner party which will include Archbishop Edward McCarthy and about 125 guests. For further information please call, Richard Lill, Broward 427-2171.

Lay Carmelites will meet on Feb. 5 at Villa Maria Nursing Home 1050 N.E. 125th St., North Miami at 2 p.m. We welcome visitors or phone 635-6122.

Singles/Divorced/Widowed

The **Memorare Society**, a social club for Catholic Widows and Widowers, will hold their monthly meeting at St. Thomas School Library on Feb. 11th at 8 p.m. A special welcome to the widowers. Please call 274-0244.

The **Catholic Widow and Widowers Club** of Broward County will have a social gathering on Feb. 7th at 7:30 p.m. at the Knights of Columbus Hall, 3571 N. Andrews Ave., Ft. Lauderdale. For further information call 772-3079 or 561-4867.

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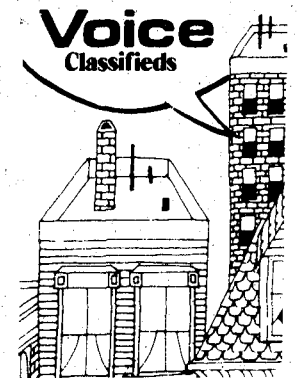
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Pathways of the Spirit

KNOW YOUR FAITH

Church 'fathers'

What did they do to earn their title?

By Neil Parent
NC News Service

Ignatius, Clement, Cyprian. Do these names sound familiar to you? They should.

Although the names aren't in common usage today, we hear them regularly along with the names of other saints in the Mass.

Ignatius, Clement and Cyprian are fathers of the church.

The fathers are Christians who made a significant contribution to the understanding of faith during the first Christian centuries. The title is in keeping with the ancient custom of calling teachers "fathers" of the intellectual and spiritual lives of students.

The period of the fathers is generally thought to begin with Clement's writings about the year 96 and to conclude sometime in the seventh or eighth century.

Initially the title "father" was reserved for bishops. But by the fourth century, it was applied to others as well. In fact, Augustine, a bishop, first applied the term to Jerome, who was not a bishop, because of his eminence as a scripture scholar.

SOME EARLY first-century writers like Ignatius and Clement were assigned the title "father" partly because of their proximity to the apostles. Traditionally, they are believed to have known an apostle or to have received instruction from an apostle's disciple.

Later fathers gained their title by vigorous defense of the faith against pagans and other critics. Still later, church leaders came to be viewed as fathers because of their outstanding contributions to theology.

As the fledgling church grew, Christian leaders turned their attention to the continuing need for greater understanding of the mysteries of the faith. Cyprian gained his reputation this way.

The title "father" was also assigned to some who were intimately connected with the important early councils of the church, especially those in the third and fourth centuries at Nicaea, Ephesus and Chalcedon. These



This detail from a 15th century fresco by Benozzo Gozzoli shows St. Augustine teaching the monks of Monte Pisano and his vision of a little angel who showed him the impossibility of understanding the Holy Trinity. (NC photo)

councils of church leaders served to officially articulate doctrines dealing with God, Christ, salvation and the church.

Some fathers received the title in a formal way, by declaration of a pope or council. Others were classified as father more informally when a pope or a council referred to them with this title. Still others gained this reputation through a kind of popular consensus over a period of time.

It is important to note, however, that the fathers were not simply early, outstanding theologians. They were Christians of deep faith, and recognized as such by their contemporaries. Although not all have been formally canonized, the fathers are remembered for their great dedication to the Gospel.

THE FATHERS PLAYED key roles in shaping Christian thought during the church's formative stages. Hence, they are seen as authoritative witnesses to the faith. They not only gave Christians a body of literature which embodies early beliefs and traditions. They also are a court of appeal when there is disagreement among theologians today.

The spirit of the fathers is a spirit for our times as well. Their works are full of insight that is relevant now. Listen to the eloquent words of Cyprian, bishop of Carthage in the mid-third century:

"It is patience that both commends us to God and saves us for God. It is that same patience which tempers anger, bridles the tongue, governs the mind, guards peace, rules discipline, breaks the onslaught of lust, suppresses the violence of pride, extinguishes the fire of dissension, restrains the power of the wealthy, renews . . . the indivisible love of husbands and wives."

In today's fast-paced world, we may be more disposed to respond to events with unbridled instinct than with graced thought.

Cyprian's words, part of our beautiful tradition, are a fitting reminder of a Christian way of life that is as valid today as always.

The prophet's sermons

By Father John Castelot
NC News Service

The Old Testament prophets were primarily preachers. They delivered their messages to the people as the occasion demanded.

Only later, as circumstances permitted, did they, or their disciples, write them down for posterity.

Therefore, the prophets might have prepared one sermon now, another later, until they had a whole collection at hand. Often it was left to a later editor to arrange this collection in some sort of order.

However, that editor didn't always line them up in chronological sequence. He may have been guided by another principle, like similarity of topic or subject matter. Such principles had advantages, of course, and disadvantages.

FOR THE PROPHET'S were eminently men of their times, vitally interested in the national and international situation. As a result, their messages were conditioned by historical circumstances. If they are to be understood right, they must be read against the background of those circumstances.

Isaiah was no exception to this

general rule. He was alert to all the latest developments, and those developments are reflected in his sermons.

Careful scholarship has succeeded in rearranging his sermons so as to situate them in the framework within which they were originally delivered. This has contributed immeasurably to our understanding of them.

Thus Chapters 2-5 and 9:8-10:4 of the Book of Isaiah contain sermons delivered during the first part of Isaiah's ministry, during the last years of King Jotham and the first year of Ahaz, about 739 to 735 B.C.

These chapters reflect a period of prosperity. The luxury and sophistication of the age are reflected in the dress and manners of the well-to-do ladies of Jerusalem. The Holy City is aping the paganized culture which Amos and Hosea castigated so fiercely.

THE RICH are debasing themselves in drunken orgies. Less fortunate compatriots were cruelly suppressed, with the rich swallowing up their houses and lands, monopolizing everything for greedy ends.

Isaiah reacts to this vile injustice

with typical prophetic vigor. Aristocrat he may have been; on a par socially with the selfish rich, but he was not one with them in spirit. He was sensitive to the common good and fought fearlessly for that social justice which is so essential to the general welfare of the state.

As in the north, so too in Judah in the sacred south, idolatry is rampant. Hand in hand with lack of faith in Yahweh go uneasiness, fear and feverish military preparations — as if the nation's horses and chariots could save them from the just punishment of their own sinfulness.

The parable of the vineyard in Chapter 5 of Isaiah is one of the gems of prophetic literature. It is an indignant threat of dire punishment. Powerful enemies will humble the haughty nation and reduce it to poverty and blushing shame.

In the other sermon from the same period beginning in Chapter 9, Isaiah inveighs against the crumbling northern kingdom. In spite of the warning of their own prophets, in spite of the obviously ominous disasters that have already befallen them, the people of the north refuse to change their ways.

Please, wake the giant!

By Dr. Norman B. Carroll
Permanent Deacon
St. Anthony Parish

As an American consumer like you, I believe in giants. In fact, I am not certain one can be an American consumer and not know a great deal about giants. If you think about it, giants dominate Americans. There are General Motors, Standard Oil, A.T.&T. and many more, including even the Jolly Green Giant of grocery fame.

I am not, however, referring here to such corporate giants as these. The colossus to which I direct your attention is in a "class by itself."

Nearly one of every five Americans pledges allegiance to it. Every city in every state points to its presence. Considered as a unit, this massive giant ranks among the richest and most powerful in this, the world's richest and most powerful nation.

The Communist Party can't approach this degree of presence, even in the Soviet Union.

Although this giant's 45 million disciples enjoy a broad variety of opinions on social, political and religious matters, still they subscribe (with similar breadth of intensity) to the same principles of belief, worship and good will.

Yes, this giant commands such astounding potential for good, that, if its forces were fully unleashed, its impact would dwarf all nuclear power in today's world.

Father Ernest Larsen writes: "All the armies, bombs or military equipment of all time are powerless to make one small 15-year-old runaway girl want to return home," but this amazing giant could do the job and do it over and over again. In a word, this giant could save us from our own societal devastation.

Catholics: Fast asleep

Certainly, by now you realize that this giant's name is **Catholic**, but the horror is that the giant remains fast asleep, apparently uninterested in our plight.

Yes, many theologians have depicted our Church as a sleeping giant. They add that if and when this Church shakes finally the lethargy from its loins, it could be the dawning of humanity's greatest era: resurrection all over again.

But where do we find this giant whose name is Catholic? The Vatican or the National Conference of Catholic Bishops? No, neither Pope, nor Cardinals nor the Bishops are the Catholic Church.

Perhaps, our pastors, priests and deacons? No, the ordained are not the Church either.

Robert Newsome supplies the answer:

One must understand that the Catholic Church is not a religion, but a people . . . an immense people advancing slowly across the centuries.

Ah, but you may be thinking, "Sure, we, as Catholics are giant in numbers, but we are certainly not sleeping!"

Tired, searching

Please consider therefore the views of two Catholics of our time:

Father John McKenzie, noted scripture scholar, feels sorrow for the Catholic Church:

I describe the Church as tired . . .

The Church seemed to make its supreme effort in the Second Vatican Council . . . Now we are too tired to run any longer . . . (The Church) does not have the spirit to get off the floor and do what it must.

Dorothy Day, saintly 20th century woman who devoted her life to the poor, bemoans our inertia, extending even to our youth:

Not so long ago, I read the life of Lenin by his widow. She wrote of a meeting which was held in Paris not so many years ago when 20 or 30 people attended . . . He and his wife thought their meeting . . . a goodly gathering. And now, not so many years after, this man has taken possession of 160 million people, one-sixth of the globe . . . and the people revere him as a saint. And our youth dares to be discouraged with Christ as its leader . . . and wishes for numbers, for demonstrations, for something to do.

If you are still wondering whether we, the Church, are not dead asleep, consider this disturbing statement by acclaimed speaker, Father Brennan Manning:

If you really wish to know whether you are truly Christian, recall what saddened you the most this past month? Was it that you didn't love Christ or his people enough, or was it your financial woes, your bulging waistline, or your fear of cancer? And what gladdened you the most: your prayer-life, your visiting the sick and elderly or your new car, a movie, or a pizza?



Time to wake up

Surely you'll agree that Paul "has a point" when he cries out: "It is now the hour for you to awake from sleep!" (Rom. 13:11)

But how can I, one person, help to awaken the others who comprise my parish?

Obviously, we can't comment specifically on each one's unique parish circumstance, but because certain general principles apply to every parish, we can clarify these:

1. Just as too many of us view Christian living in a static way, as merely maintaining the state of grace, so also, too many of us view the parish as merely our place of Sunday worship. We have not understood parish as *ourselves* participating and growing in the Body of Christ.

Continuing growth is the "name of the game" and this applies to every member of the Body, from pastor to first-grader. Therefore, we must be ever planning, implementing and evaluating our parish's worship, organization, and total function.

2. Through this growth, we must demonstrate certain characteristics, of which one is paramount: the continuous forming of other Christs in all the members of our parish community. This implies a deepening of the warmth, support and zeal which Jesus lived.

3. Whether our parish adopts a centrality, parish council or other participatory model, the Church tolerates no longer the former "ruler and the ruled" model.

The passive, uninformed and legalistic laity produced by this last model does not reflect the Body of Christ, as He wants it.

United

More than 18,000 Catholic parishes witness throughout these United States, each averaging 2,500 people. Imagine the impact Christ would exert if most of them awakened to the tune of meaningful education, lively liturgy and dedicated charity!

Imagine the dynamic of pastor, priests and hundreds upon hundreds of Catholic Christians mobilized in each parish — all of them praying and working together tirelessly "so all others might have life and have it to the full." (John 10:10)

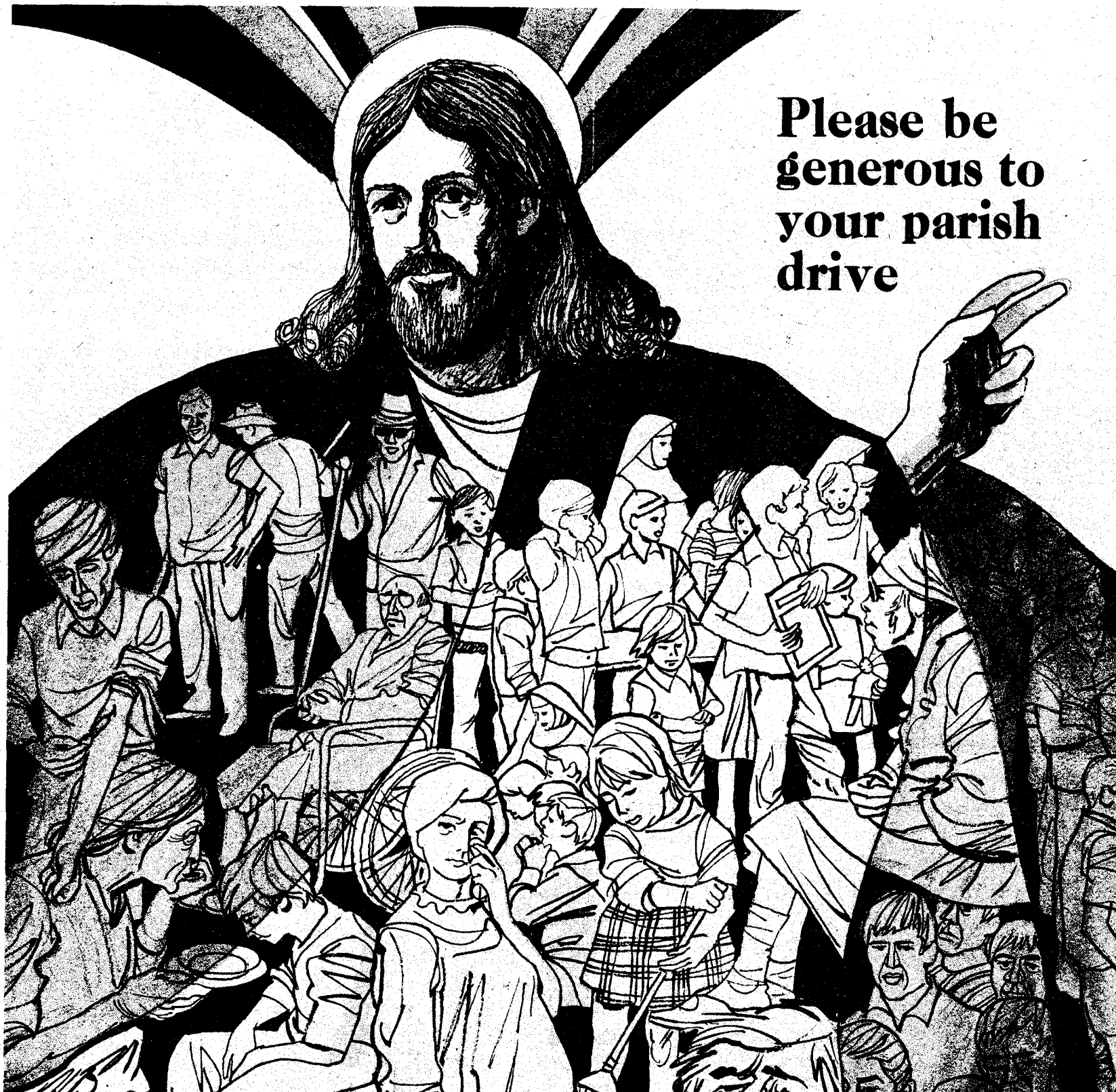
Archbishop Edward McCarthy summoned dramatically all his clergy to this sublime unity when he wrote recently:

Only fools are outwitted by the divide and conquer strategy. We need each other desperately. The Church needs us individually and in community. The greatness and the difficulties of our times make it impossible for a true follower of Christ to be satisfied without collegiality.

Sure, that's idealism! But isn't that to what we are called?

Therefore, Paul exclaims again:

Wake up from your sleep; rise from the dead! . . . Sure, it's a wicked age, but your lives should redeem it! (Ephesians 5:14-16)



Please be
generous to
your parish
drive

Where does ABCD money go?

The annual Archbishop's Charities Drive has been customarily used to fund four basic areas of need: Charities, Missions and pastoral programs, Capital expenditures and improvements, Outright gifts to non-diocesan programs.

In 1982 the Archdiocese expended \$812,802 over and above its \$4.5 million net proceeds from the Drive due to the inordinate increase in the funding needs of the four basic areas customarily funded by the Drive. Other sources had to be tapped in order to make ends meet.

CHARITIES — \$1,650,000 has been allocated to subsidize the more than forty charity and social services programs managed by our Catholic Community Services, among them:

- Residential facilities for Dependent children, Exceptional children, Unmarried Mothers;
- Day Care and Recreation Centers for

Children, Senior Citizens, Drug Abuse programs, Food programs, Family counseling, Refugees programs.

MISSIONS AND PASTORAL PROGRAMS — Our Missions and pastoral programs required \$1,369,397 in ABCD funds this current fiscal year.

The funds are used to spread the Good News of the Lord in mission areas which cannot self-support the necessary services.

- Mission churches in rural locations with predominant migrant farm workers population (\$339,670).

- Mission churches in urban locations providing services to minority segments of our society (\$140,075).

- Mission churches and chapel providing services to Haitian refugees and transient seamen (\$142,634).

To educate and train the clergy and laity to improve their skills in spreading the Word: Lay Ministry Program (\$105,564);

Ministry to Priests (\$75,552); Evangelization Program (\$40,679); Permanent Diaconate Program (\$39,937); Worship and Spiritual Program (\$49,738); Family Life (\$120,443).

Special programs for the sick, the handicapped and for other members of our family facing strenuous moral crises: Hospital Chaplaincy (\$57,275); Deaf Apostolate (\$54,687); Marriage Tribunal (\$142,546); Respect Life (\$31,999); Other programs (\$28,598).

CAPITAL EXPENDITURES — The Catholic family of South Florida continues to grow at a faster pace than in most other areas of the country. Growth has expected consequences requiring new or improved facilities. Most of the new facilities are provided by the parishes themselves but there are some non-parochial facilities which must be funded with ABCD monies. The 1982 allocation

for capital expenditures totalled \$1,401,135 as detailed below:

Supplement to complete the libraries for: St. John Vianney Seminary \$605,036, Madonna Academy \$59,964.

Expenditures incurred for: Merger of Curley/Notre Dame High School \$90,223; Purchase of St. Joseph the Worker rectory \$34,966; Purchase of Guadalupe Sisters Convent \$70,000; Other improvements \$121,946.

OUTRIGHT GIFTS — The Archdiocese receives as well funding requests from entities and organizations not under its direct financial responsibility but, at any rate, of substantial concern to all of us. The 1982 allocation for outright gifts totalled \$151,000 for:

Catholic University (\$44,000); Lourdes Residence for the elderly (\$50,000); Peter's Pence (\$49,000); Other gifts (\$8,000).