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THE VOICE

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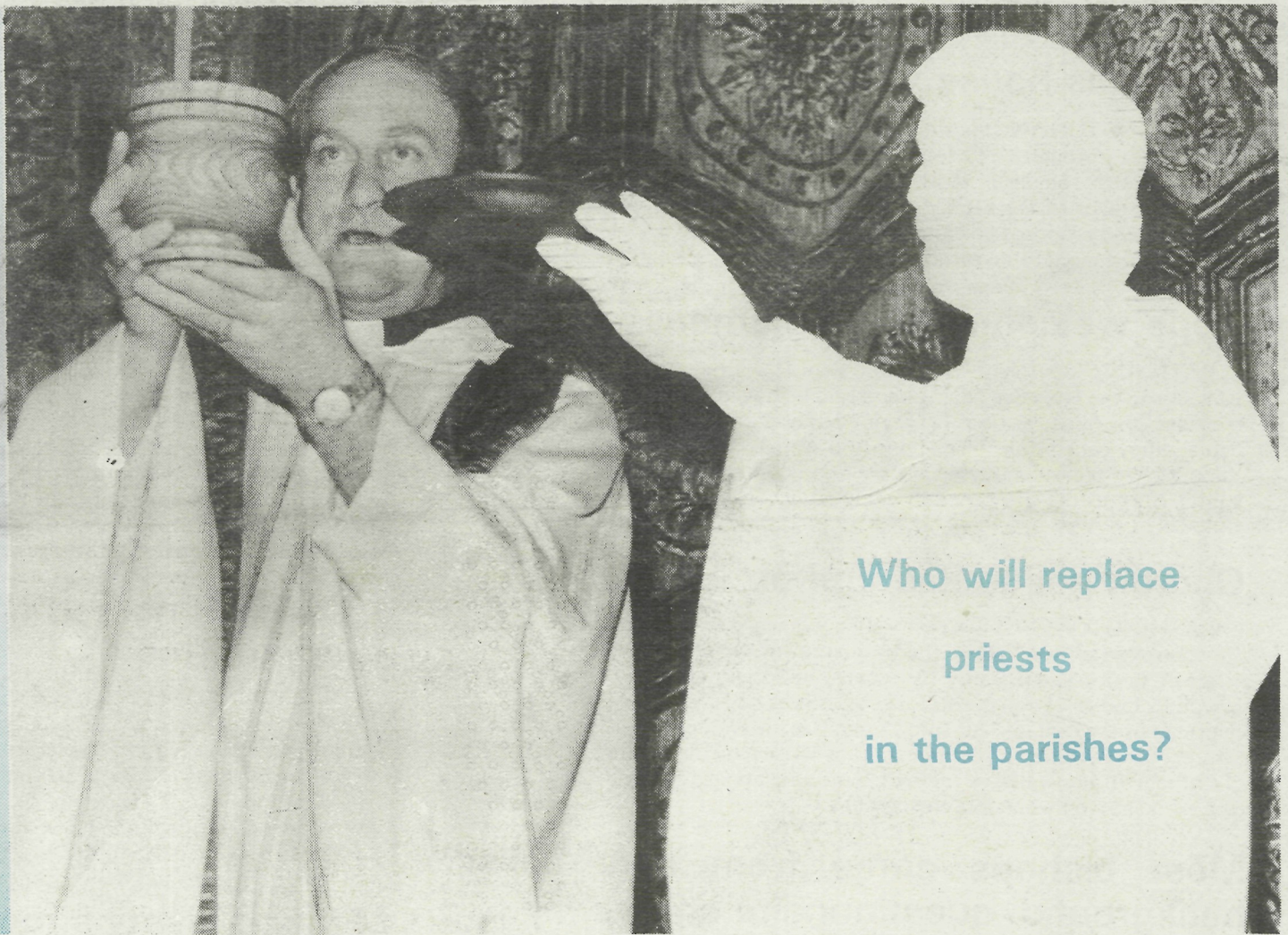
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Vocations crisis

Evidence indicates celibacy is main problem

PRIESTLY RANKS in the United States are dwindling so rapidly that in 17 years there will be half the present number but who must serve increased numbers of Catholics. Protestant seminaries do not generally have this problem. The Voice investigated the problem, speaking to authorities far and near, to analyze causes of the crisis. Following is a report on the findings.



Who will replace priests in the parishes?

By Betsy Kennedy
Voice Staff Writer

The signs of a vocations crisis in the Catholic Church are as obvious as a roadblock with blinking lights.

In Catholic seminaries across the country, rows of empty desks sit like wooden dinosaurs. This year six seminary high schools closed their doors. In the parishes, lay leaders are being called on to assume duties that were once the exclusive role of priests.

In Catholic households, parents are encouraging their children to become doctors, lawyers, business tycoons but — not priests or nuns.

Church authorities place the blame on multiple causes: the maelstrom of changes swept in by Vatican II, a self-rather than a service-oriented society, lack of encouragement by clergy and families, a generation of youth disinterested in religion.

The real problem

These factors no doubt play a part in the vocations crisis. However, given the present environment and mental attitudes, all the evidence indicates there is really only one major stumbling block to vocations in this country at this time: Celibacy, the giving up of family life and physical intimacy.

"It is a major problem," said Dr. Richard Schoenherr, sociology professor at Wisconsin University in

Madison, and a former priest who is now laicized and married.

"If you study it empirically, the people you interview on the subject are the ones in seminary schools who have already dealt with the problem and accepted it. But there are vast numbers of others who aren't going to the seminaries because of celibacy."

"I think the issue needs to be examined more closely," said Tim

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REJECT MOVE TO CHANGE THREE DAYS

Bishops retain 6 U.S. holy days

WASHINGTON (NC)—After lively debate the U.S. bishops voted Nov. 16 to retain six U.S. holy days of obligation, rejecting recommendations to drop three of them.

More than half of the bishops voted to abolish the Mass obligation for Jan. 1, feast of Mary Mother of God and to transfer the observance of Ascension from Thursday to the following Sunday, but neither proposal got the two-thirds majority that was needed for

passage.

On the third feast in question, the Assumption (Aug. 15), the vote was only 132 in favor of abolishing the Mass obligation, while 173 bishops voted to retain it.

The vote on the Jan. 1 feast was 152 for abolishing the obligation to 146 for retaining it. On transferring the observance of Ascension to 146 for retaining it. On transferring the observance of Ascension to Sunday, 156 bishops

voted in favor and 131 against.

The bishops also approved committee recommendations to retain the obligation of Mass for Christmas by a vote of 267-3, for the Immaculate Conception (Dec. 8) by a vote of 271-17, and for the feast of All Saints (Nov. 1) by a 248-33 vote.

By heavy majorities the bishops voted to ask the Holy See to renew the current permission that allows U.S. Catholics not to follow the general

church law imposing a Mass obligation on four other holy days.

The votes on these were to remove the Mass precept for the feast of St. Joseph (278-19) and the feast of St. Peter and Paul (277-17) and to transfer to a neighboring Sunday the observance of the feasts of Epiphany (280-23) and Corpus Christi (240-17).

Auxiliary Bishop Anthony Bosco of Pittsburgh and Archbishop James A. Continued on page 5



VATICAN INQUIRY. Archbishop James A. Hickey of Washington arrives at Seattle's Jackson International Airport to begin a Vatican-ordered fact-finding mission on complaints against Archbishop Raymond Hunthausen of Seattle. Archbishop Hickey was greeted at the airport by a group supporting Archbishop Hunthausen.

Proposed pact would lessen Italian church role, newspaper says

ROME (NC)—A draft version of a new treaty governing relations between the Vatican and Italy specifies that Catholicism will no longer be Italy's state religion, an Italian newspaper reported Nov. 11.

Other main modifications of the 1929 concordat (treaty) include optional religious instruction in state schools and the legal review of church-granted annulments before a civil annulment is granted, the newspaper said.

The newspaper, La Stampa of Turin, Italy, quoted a "sixth draft" of revisions to the 1929 Lateran Pacts, which include the concordat. It said members of the joint Vatican-Italian commission who negotiated the revisions expect the new agreement to be signed before the end of 1983.

Since 1969, the Vatican and the

Italian government have been working together on revisions of the concordat.

Neither of the two Vatican representatives to the revision commission would comment Nov. 11 on the newspaper report. A Vatican press spokesman said simply that there were no new announcements to be made about the concordat at that time.

Article 1 of the draft agreement, the newspaper said, includes a clause stating: "The Italian Republic and the Holy See, of common accord, consider no longer in force the principle of the Catholic religion as the state religion."

Other changes quoted by the newspaper include the dropping of the reference to the "sacred character of the Eternal City" of Rome, and its replacement by a phrase that notes the "particular significance of Rome for the Catholic world."

News at a Glance

ERA fails house vote

WASHINGTON (NC)—An effort to push the proposed Equal Rights Amendment through the House without amendment—including an anti-abortion clause sought by pro-life groups—failed Nov. 15. The House vote, 278-147 in favor of the ERA, fell six votes short of the necessary two-thirds majority. The proposed constitutional amendment was brought to the House floor under a special rule permitting only limited debate and no amendments.

Pope welcomes Haitian ambassador

VATICAN CITY (NC)—Pope John Paul II welcomed the new Haitian ambassador to the Holy See Nov. 14 and said he hoped current negotiations over the rules governing relations between Haiti and the Vatican would soon come "to a happy conclusion." The pope told Ambassador Pierre Pompee that he "appreciated the willingness expressed to proceed to an adjustment of the concordat rules in the life generally adopted according to the Second Vatican Council."

Church needs Pastoral on women

WASHINGTON (NC)—A pastoral on women should be written to address the controversial question of the ordination of women as well as the wider issues of justice and equality for women in society and the church, Bishop Joseph L. Imesch of Joliet, Ill., told the U.S. bishops Nov. 15. Bishop Imesch, chairman of the bishops' Ad Hoc Committee on Women in Society and in the Church, proposed that a pastoral letter be written by the National Conference of Catholic Bishops. Before the NCCB meeting about 100 bishops had attended a workshop on women in the church.

Most bishops come from blue collar background, questionnaire shows.

NEW YORK (NC)—In the U.S. Catholic Church, unlike most other organizations, there is no clear link between socioeconomic class and higher office, said Jesuit Father Thomas J. Reese. Writing for the Nov. 12 issue of America magazine, Father Reese explained the typical backgrounds of the U.S. auxiliary bishops, bishops and archbishops. His information was compiled from a questionnaire which 90 percent of the bishops answered. Only 12 percent of the bishops' fathers graduated from college and 64 percent of the fathers did not graduate from high school, the questionnaires showed.

Bishops' pastoral says reduce arms

WASHINGTON (NC)—The U.S. bishops' pastoral on war and peace collides with the "cold war mentality" by challenging the United States to take initiatives for arms reduction, said Jesuit Father Timothy S. Healy, president of Georgetown University. Father Healy spoke Nov. 8 as part of the Washington university's Nuclear Awareness Week. The bishops' pastoral asserts that "our anti-Soviet obsessions distort reality" and that "the Russians are not so ill-behaved nor Americans so well-behaved as our leaders would have us believe," Father Healy said.

'Prayers are needed,' says Pope

VATICAN CITY (NC)—Prayers for peace and reconciliation in the world, especially in the "tormented land of Lebanon," are needed, said Pope John Paul II at his weekly general audience Nov. 9. The pope's remarks came a day after the Vatican Press Office had issued a statement expressing concern that "war on a vast scale" could resume in Lebanon. It called for an end to the fighting in northern Lebanon between rival Palestine Liberation Organization factions, saying the fighting was another link in a "tragic chain of violence."

Franciscan priest found dead

GUATEMALA CITY (NC)—A bullet-ridden body found in Guatemala City was identified Nov. 8 as that of Franciscan Father Augusto Ramirez Monasterio. The murder was condemned by Guatemalan government and church officials. Authorities for the Archdiocese of Guatemala City said Father Ramirez Monasterio had been shot several times and his body thrown from a moving vehicle and dragged for about 150 yards. The body was identified by relatives of the priest.

Cardinal named chairman of NCCB committee

WASHINGTON (NC)—Cardinal Joseph Bernardin of Chicago has been named chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities. He succeeds Cardinal Terence Cooke of New York, who died Oct. 6. Cardinal Bernardin was asked to head the committee by Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president, who expressed "gratification that Cardinal Bernardin will lend his outstanding leadership skills to the conference's efforts to promote the sanctity of human life at every stage and in every circumstance."

France bishops' condemn total pacifism

LOURDES, France (NC)—Citing the threat of communism, the Catholic bishops of France condemned total pacifism and unilateral disarmament Nov. 8 and declared that "nuclear deterrence is still legitimate." At the annual general meeting of the French Bishops' Conference in Lourdes, the bishops approved a 5,000-word statement, titled "Winning Peace," by an overwhelming 93-2 margin. While noting that "the specter of a Third World War haunts (men's) spirits anew," the bishops also emphasized "the constant pressure exercised on Western democracies to neutralize them and bring them into the sphere of influence of Marxist-Leninist ideology."

Grenada 'calls for help'

VATICAN CITY (NC)—A message signed by Grenadian religious leaders, including Catholic Bishop Sydney Charles of St. George, has thanked the American-led military force for its intervention on the island, Vatican Radio reported Nov. 8. The message from the Grenada Conference of Churches described the October invasion as an answer to a "call for help." The statement was read in Catholic, Anglican, Methodist and Presbyterian churches on the island, Vatican Radio said.

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CHOIR TO HAVE 400 VOICES

Spectacle in Orange Bowl

2,400-person procession to highlight all groups

When over 40,000 Catholics of South Florida gather at the Orange Bowl on Friday evening, Dec. 9 for the 25th anniversary Mass of the Archdiocese of Miami, they will experience a gala evening of music, pageantry and spectacle. "In 20 minutes' time more than 2,400 people will process onto the field, representing every language group, every ethnic origin, every age and sex of the people of God of the Archdiocese of Miami," said Myrna Gallagher of the Lay Ministry Office of the Archdiocese. She and Father Juan Sosa are co-chairpersons for the pageant that will precede the Mass.

"When they are all assembled, they will present to the Mass participants in the stands a quiltwork of both diversity and unity," she said.

The twenty-minute pageant will emphasize in movement, color, music and voice the rich cultural and ethnic history of the Miami archdiocese.

Utilizing personal witness and a script prepared by several talented people who have previously been involved in theatre and theatrical productions, the pre-Mass pageant promises to be a major highlight of this year's 25th anniversary celebration, she said.

Music also will contribute to the evening's spectacle. A 400 voice choir drawn from throughout the Archdiocese under the direction of Mary Beth Kunde of the Office of Worship will lead the assembled thousands in the parts of the Mass and in special works arranged for this evening.

The archdiocesan choir will be accompanied by a 20-piece symphonic orchestra. Matthew Bryant, organist at St. Mary's Cathedral will accompany on an organ delivered to the Orange Bowl for this occasion.

Director Kunde said, "Planning music which adequately represents the major languages of the Archdiocese has been a real challenge, especially when such plans always take into consideration the praying and liturgical needs of the entire assembly.

"Great care has been taken to see that hymns and canticles in Spanish have been included into the musical program. A special group from the Notre Dame du Haiti Center will present one hymn in Creole during communion."

A special hymn for the occasion has been written by Archbishop McCarthy with music by Father Sosa. This hymn, "From the Rising to the Setting of the Sun... May the Name of the Lord Be Praised," will be sung by choir and congregation just prior to the Mass.

The theme of the celebration is "Love One Another as I have Loved You." In pageant and music, plans have been made to demonstrate this theme throughout the evening.

When Mass is ended, the lights dimmed, and 40,000 plus people raise their voices one more time in the familiar "Holy God We Praise Thy Name," the next 25 years of love and service will be ushered in by a spectacular fireworks display.



The Dec. 9 event will feature pageantry that should surpass even that of the 1978 Orange Bowl celebration, part of which is shown here. (Voice photo).

NEW EVIDENCE CITED

Bishops: don't kill prisoner

TALLAHASSEE, Fla. (NC)—Florida bishops issued a statement Nov. 17 calling for mercy for Robert Sullivan, awaiting death in the electric chair under a warrant signed Nov. 9 by Florida Gov. Robert Graham.

Citing Sullivan's case as "a prime example of what is wrong with capital punishment in Florida," they reiterated their long-standing opposition to the death penalty.

"The Gospel which we proclaim is a Gospel of mercy, love and forgiveness. We believe that the death penalty is not compatible with the Gospel and that common good and public security can be achieved in other ways. We believe that the Gospel calls upon us to proclaim the sacredness of human life under all circumstances," the bishops said.

THE STATEMENT was signed by

Archbishop Edward A. McCarthy of Miami, Bishop Thomas J. Grady of Orlando, Bishop Thomas W. Larkin of St. Petersburg, Bishop John J. Snyder of St. Augustine, Bishop J. Keith Symons of Pensacola-Tallahassee and Miami Auxiliary Bishops John J. Nevins and Agustin Roman.

The bishops also filed an amicus curiae (friend of the court) brief on behalf of Sullivan in the Florida Supreme Court. They are represented by Miami attorney Tom Equels, who chairs a task force on capital punishment for the Catholic Lawyers Guild of Miami.

The brief asserts three main grounds for sparing Sullivan:

—his constitutional right to life and his possible innocence are inadequately protected by the way Florida law permits the death penalty to be assessed;

—the most recent studies reflecting the discriminatory manner in which the

death penalty is applied in Florida;

—that the death penalty violates the constitutional prohibition against cruel and unusual punishment, in that it is contrary to existing and evolving standards of social decency and human dignity.

The U.S. Supreme Court previously has held that the evolving standards of social decency determine whether punishment is cruel and unusual.

Bishop Rene H. Gracida, formerly bishop of Pensacola-Tallahassee and now of Corpus Christi, Texas, has campaigned for Sullivan. Bishop Gracida said Sullivan's case began when two men held up a restaurant and took as hostage the manager, whom they later murdered. The victim's credit cards and keys were found in Sullivan's apartment.

Bishop Gracida and other supporters say the real culprits were two men who stayed with Sullivan and turned state's

evidence. They implicated Sullivan as the murderer and were paroled from prison after relatively light sentences, the bishop said.

He said new evidence shows Sullivan was at a bar 40 miles away at the time of the crime.

But, Bishop Gracida said, although this is new evidence it is not likely to result in exoneration for Sullivan or even halt his execution, precisely because it is new evidence, which cannot be inserted into a case at a higher court level.

At the same time, said Bishop Gracida, a lower court will not reopen an old case without a higher court's instruction to do so, and so the condemned man is caught in a "catch-22" situation.

"My intuition was—and is—that he is innocent," said Bishop Gracida.

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Vatican-U.S. tensions topic...

WASHINGTON (NC)—The U.S. bishops' official five-year visits to the Vatican earlier this year took center stage Nov. 14 as the bishops opened their annual general meeting in Washington, where they elected a new president, Bishop James Malone of Youngstown, Ohio, and a vice president, Archbishop John May of St. Louis.

Pope John Paul II's personal representative to the U.S. bishops, Archbishop Pio Laghi, reminded the bishops that the pontiff's reaffirmation of church teaching during those visits "needs to be taken with utmost seriousness."

He and the bishops' outgoing president, Archbishop John R. Roach of St. Paul-Minneapolis, said the impression that the U.S. church and the pope were in conflict were the result of misperceptions by the media of the relationship between Pope John Paul and the American bishops.

The pope's representative said the pontiff's "words of affirmation, encouragement and support" for the U.S. church went "largely unreported."

DURING those visits to Rome the U.S. bishops heard the pope address such topics as the church's prohibition on the ordination of women, the duties of priests and Religious, and renewal of penance and Mass participation in the United States.

Archbishop Roach said it would be "foolish" to deny that tensions exist between Rome and the U.S. church.

But he said those tensions can in part be traced to the fact that the U.S. church has "an exceptional influence—a ripple effect—on the church in other countries."

Both speakers also referred to a study being conducted in the United States at the request of Rome on the role of Religious.

Archbishop Roach said the study, along with another study on U.S. seminaries, were requested by the pope "largely, I believe, because of his legitimate concern about the consequences for the church elsewhere of trends and developments in this country."

BISHOP MALONE, 63, NCCB vice president for the past three years, swept to an unusual first ballot victory Nov. 15, getting 150 votes from the approximately 250 bishops at the meeting.

It was the first time a bishop rather

than an archbishop had been elected to the post.

Bishop Malone hit the headlines several years ago for his efforts to save thousands of steelworkers' jobs following the closing of a Youngstown Sheet and Tube Co. plant. He has been bishop on Youngstown since 1968.

Archbishop May, 61, is a former auxiliary bishop of Chicago and bishop of Mobile, Ala. He has headed the St. Louis Archdiocese since 1980.

AS THE MEETING opened in Washington the bishops began to discuss a number of agenda items on which they were expected to vote later in the week.

Archbishop Robert Sanchez of Santa Fe, N.M., chairman of the bishops'

Hispanic Affairs Committee, urged support for a proposed pastoral letter on Hispanic ministry.

The pastoral would be "a public statement of recognition of Hispanic Catholics in our country, their importance in the church... and an invitation to them to walk with us," he said.

The bishops also heard Bishop Joseph L. Imesch of Joliet, Ill., introduce a proposed pastoral letter on women by saying that the document should address the question of ordination to the priesthood as well as wider issues of justice and equality.

Other items discussed included:

—A proposed statement on liturgy which, if approved, would be issued Dec. 4, the 20th anniversary of the pro-

Women 'equal' in early Church...

WASHINGTON (NC)—Old and New Testament studies and a look at ministry during the first centuries of the church reveal a more egalitarian structure than the present all-male hierarchy, women scholars told bishops Nov. 12-13.

At a workshop sponsored by the National Conference of Catholic Bishops before its annual meeting in Washington Nov. 14-18, about 100 bishops and 50 women met to discuss the role of women in the church.

Francine Cardman, associate professor of historical theology at the Weston School of Theology, Cambridge, Mass., said that the church in the past has adapted to the needs of its people and that it "is free to consider the ordination of women."

However, "change comes slowly to an institution that's been around for 2,000 years," she said, and before women are ordained they will have to move more fully into the life of the church.

Sister Mariella Frye, a staff member for the bishops' Committee on Women in Society and the Church, said the focus of the workshop was women in ministry "within what is permissible."

POPE JOHN Paul II in September told U.S. bishops to withdraw "all support from individuals or groups who in the name of progress, justice or compassion or for any other alleged reason, promoted the ordination of women to the priesthood."

Bishop Joseph L. Imesch of Joliet, Ill., chairman of the committee on

women, said the workshop was a continuation of the committee's activities begun more than 10 years ago.

"I don't think the holy father said do not talk to women. There is a difference between support and dialogue."

There are many issues that are broader than the women's ordination issue, said Sister Frye, a Mission Helper of the Sacred Heart. "In spite of the fact that it's 20 years past Vatican II, there are many parishes across the country where women have no opportunity to share in decision-making."

In her presentation, Cardman outlined the historical and theological aspects of ministry in the church and said that in the New Testament "you

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SAVE

... at meeting

mulgation by the Second Vatican Council of the "Constitution on the Sacred Liturgy," and

—A complex priority-setting process designed to rank objectives for the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

THE BISHOPS also added two other items to an already packed agenda for the rest of the week, agreeing to talk about ethical issues raised by the U.S. invasion of Grenada and saying they would consider a proposal to support Archbishop Miguel Obando Bravo of Managua, Nicaragua, who is involved in a church-state battle with the Sandinista government there.

In a report following up publication

of the bishops' pastoral on war and peace, Bishop George Fulcher of Lafayette, Ind., said "the ecumenical response has been unprecedented in our experience."

He said between 1 million and 1.5 million copies have been printed and it has been incorporated into college courses.

Another informational report told the bishops that relaxed rules for fast and abstinence adopted in 1966 did not need to be voted on anew to comply with the new Code of Canon Law.

It prompted a comment from Bishop Thomas Mardaga of Wilmington, Del., that in his "pastoral experience, people do not follow any norms" for fasting or abstaining.

Bishops retain 6 U.S. holy days

Continued from page 1

Hickey of Washington led the successful floor fight not to make any changes in current holy day practice in the United States, at least until there could be further study and consultation on the issue and education to prepare people for any changes that might be adopted.

In other votes also taken on Nov. 16 the bishops overwhelmingly approved five other recommendations from the Committee on Canonical Affairs that relate to provisions in the new Code of Canon Law.

They voted 260-6 to permit bishops to continue current practice on the age for receiving confirmation until the

matter can be studied further. Current U.S. practice varies from diocese to diocese, but generally focuses around the ages of 13-14, while the new code specifies that confirmation should be received at the age of discretion (usually 7) unless a bishops' conference determines otherwise.

By 244-25 they voted to allow diocesan bishops the option of adopting limited tenure for the assignment of pastors, and by 240-12 they voted to leave it up to the diocesan bishop to determine the length and renewability of such terms.

They approved the use of lay judges on diocesan church courts by a 265-7 vote.

... U.S. bishops told at conference

can't find any one pattern of ministry, rather you see rather clearly the adaptation to community needs. Every structure of office rises out of the concrete needs of the church."

WOMEN in the early church experienced a measure of equality which declined as the charismatic church declined, she said. By the time of the medieval church women were considered weak, irrational and cunning temptresses.

Sister Dianne Bergant, assistant professor of Old Testament studies at the Catholic Theological Union, speaking on the role of women in the bible, said, "There is evidence in society today to support the need for new roles."

"It's not enough to say we've always done it like this in the past." If that were the case "the only religious

leaders we'd have today would be judges and military leaders... Different times bring forth different kinds of leadership."

The need to proclaim the Gospel is the overriding concern and history shows that God "can choose young or old, women or men, to act as spiritual leaders," Sister Bergant said. She cited examples of women in leadership positions—judge, prophet, deacon, head of household.

To make the church reflect the "Christian discipleship of equals," as it did in the early Christian communities, the church must "reject the structured sin of patriarchy," said Elizabeth Schussler-Fiorenza, a professor of New Testament at the University of Notre Dame.

Patriarchy is not simply the rule of

men over women, she said, but is "a graded male status system of domination and subordination, authority and obedience, rulers and subjects."

PATRIARCHY, borrowed from the Greco-Roman world after the life of Christ, is the basis of "the exclusion of women from full humanity in the church," said Father Thomas Groome of the Institute of Religious Education and Pastoral Ministry at Boston College.

The effects of patriarchy go beyond excluding women from the ordained priesthood, Schussler-Fiorenza said, to sexism, racism and classism. The patriarchal model of society establishes a hierarchy based on perceived differences in "nature," giving one class, race or sex domination and control over another.

"The Jesus movement demanded a radical departure from patriarchy," she said. Jesus telling his followers to be servants or like children to enter the kingdom is "a challenge to relinquish all power and domination over others."

"No place is it said that just men have the call" to the priesthood, Schussler-Fiorenza said.

AT A PRESS conference after the workshop, Bishop Imesch said he was "surprised" by the small number of disagreements between the presenters and bishops, "but I think if they disagreed they would have said something."

In questions raised after the presentation, Bishop Edward O'Rourke of Peoria, Ill., said, "This conference has been useful, but hardly the last word."

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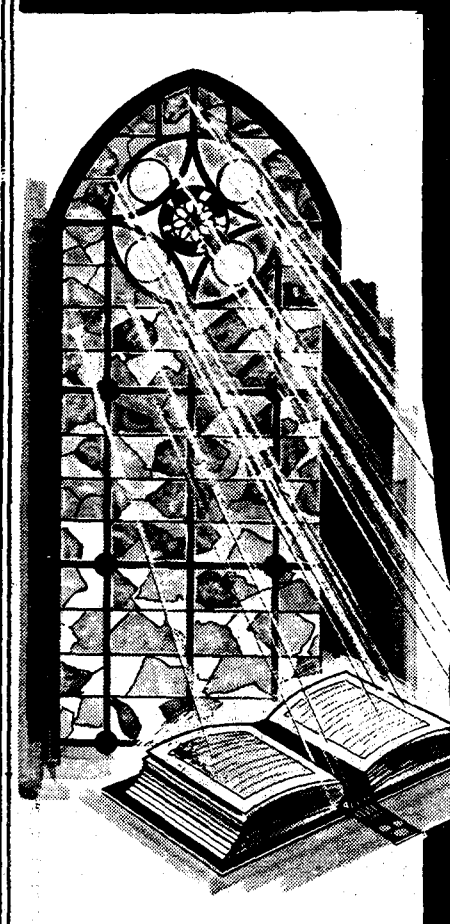
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'Torch-bearer from Cuba'

(Reprinted from Catholic New York).

By Helen M. McCadden

One of the most remarkable figures in the history of the Church of New York died 130 years ago in St. Augustine, Fla., after a lifetime that combined service to the poor with a brilliant intellectual career.

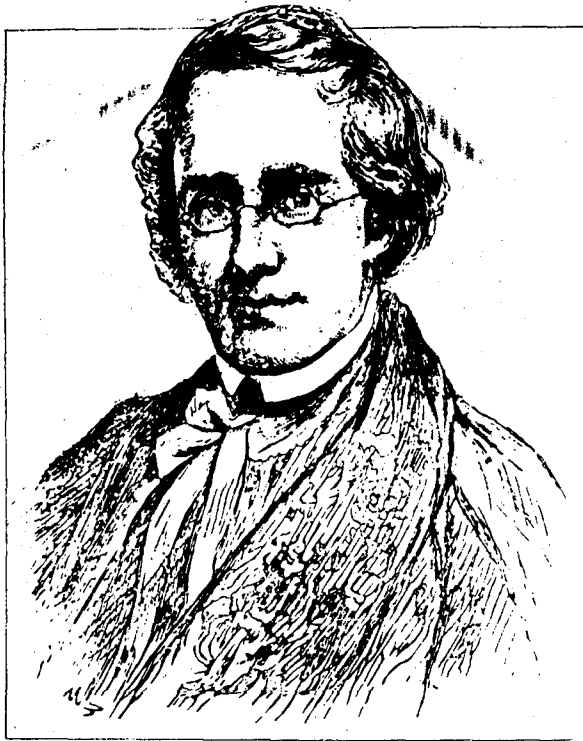
He was Father Felix Varela, a Cuban native (born in 1788 on Nov. 20) who was ordained at 23 and later represented the then-Spanish island in the Cortes at Madrid. Subsequent political upheaval prevented his return to Cuba, and in 1825 he became the first Cuban priest to be incardinated into the Diocese of New York. From then on, with the same whole-hearted enthusiasm he gave to earlier causes, he devoted his talents and his energy to New York's early churches and the immigrant poor who were their parishioners—at St. Peter's on Barclay Street, St. Mary's on Sheriff Street, and Christ Church on Ann Street.

He is fondly remembered as founder and pastor of St. James and the Church of the Transfiguration (the latter once located on Chambers Street, but relocated many years ago to its present site on Mott Street).

Both St. James and Transfiguration parishes grew, almost simultaneously, out of Father Varela's parish at Christ Church, and both celebrated their 150th anniversaries in 1977.

At St. James Cardinal Cooke on this occasion blessed a specially commissioned bust of Varela by a Mexican sculptor, Ralph Hernandez. Beside it was kept open at all times a copy of the sole book-length biography in English of the beloved founder.

At Transfiguration, the anniversary was marked by the publication of "Transfiguration Church, a Church of Immigrants, 1827-1977," which thus assesses Father Varela's relations with his famine driven parishioners: "Despite startling differences of birth, class, education, and culture that



Father Varela was servant of poor, and an intellect

separated him from the Irish immigrant poor, he found among them a ready acceptance and a genuine affection. Perhaps he saw them as fellow victims of a common oppression. However, it was more likely that his

'He spent his days helping the poor and homeless...those in need he gave his priestly devotion, and also his money, his food, his table silver...'

gentleness of manner and sincere concern drew them to him. Father Varela was a man who bore his principles with neither malice nor arrogance, expressing them most eloquently through humble service to his fellow man." As another biographer has put it, "He lived what he taught."

As pastor, Varela spent his days

helping the poor and homeless, bringing the comfort of the sacraments at risk of his own life to the victims of pestilence-ridden ships, organizing a Temperance Society, a Ladies' Aid, and a Half-Orphan Society (since incorporated into St. Vincent's Hospital). To those in need he gave not only his priestly devotion but also his money, his food, his table silver, his household linens, and his own coat. His charity became a living legend.

Meanwhile, the intellectual in Father Varela was not silent. Evenings and well into the night, his mind and his pen were busy. Alone, by the dim light of his hearth, he wrote numerous articles and periodicals, in English and in Spanish.

Together with Father John Power, Varela was for 16 years vicar general of New York. He served first as supportive right hand to the scholarly Bishop Jean DuBois, whose unruly flock made his labors a torment, and later under dynamic Bishop John Hughes, who became New York's first archbishop.

On the lecture platform and in his writings, Varela calmly and ably defended the Church's teachings against the vilifications of the Know-Nothings, often eliciting their reluctant words of praise. In the controversy

over rampant anti-Catholicism in the practices and textbooks of the publicly funded but privately managed Public School Society, Father Varela conducted an amicable dialogue with the Society and found its members, mostly Quaker or Presbyterian, quite reasonable. But in this matter the pioneer ecumenist soon lost the lead to his militant archbishop.

When burned out by overwork and the intensity of his flame, Father Varela retired to holy poverty in St. Augustine. The populace came to regard him as a saint in their midst. Children flocked to hear him play the violin and discourse on matters of faith and morals. He died proclaiming his belief in the Holy Sacrament, and people vied for a bit of his hair and for the honor of escorting his emaciated body to Tolomato Cemetery, where he was laid to rest.

A few days later, disciples from Havana who had raised a pension for him found him already interred. They used the money to build a memorial chapel with a burial vault for him at Tolomato; and there, for many decades, the people of the ancient city and occasional pilgrims from New York and Havana remembered him in prayer. In 1978, the Miami-based Cuban Society of Philosophy restored the chapel as a place of pilgrimage and placed a new bust of Varela and a new inscription there.

Cuba wanted his remains, but St. Augustine would not release them. Not until 1911 were his bones removed. Then they were placed in an urn atop a column in the great hall at the University of Havana, where even to this day students can meditate on the life message "of him who taught us how to think."

This year on the 130th anniversary of his death, scholars are researching every facet of his labors, his cause for canonization is being promoted among lay folk and clergy, and the memory of Felix Varela grows ever more luminous.

Helen M. McCadden, PH. D., lives in Brewster. With her late husband, Dr. Joseph J. McCadden, she is co-author of "Father Varela, Torch Bearer from Cuba," published in 1969 by the U.S. Catholic Historical Society, and now out of print.

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PAGE 6-Friday, November 18, 1983-THE VOICE

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of my brothers, you did it for me'
—Matt. 25:40

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A personal note from the founder

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I began helping the poor in Jamaica several years ago through the medium of missionaries on the island. In 1981 I was taken on a visit to Eventide Home, one of the largest poorhouses in Jamaica. When I left Eventide, it took me three days to get over the sickness, suffering, poverty and the degradation of some seven hundred human beings.

I realized then that I did not have enough money to give them sufficient care befitting their dignity as children of God; hence Food for the Poor was born.

Since its inception almost two years ago, we have sent many shipments of food, medicines, educational material plus funds and other supplies for the poor in Jamaica, Haiti and other Caribbean countries, all handled through Catholic missionaries. (We still have not even scratched the surface of the problem).

Generosity is a debt we owe in our service to God. A devout Christian once wrote, "The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices."

In our society we have hardly ever been taught how to really give. Let us begin to teach one another. An old epitaph found on a tombstone in New England reads: "What I gave, I have; what I spent, I had; what I kept, I lost." It is important to have a deep understanding of the real Christian meaning of almsgiving. It is the activity wherein the Christian carries on the redemptive work of our Lord. Confronted by it, a redeemed humanity does not cease to offer thanks to God for the gifts received.

God uses us, you and me, to bring hope and encouragement to the discouraged poor of the world. Will you become part of our LIVING BRIDGE linking the people of God in America with the people of God in these countries?

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"As often as you did it for one of my least brothers, you did it for me."
— Matthew 25:40

T2V83

'Lopsided parishes'

Ethnic isolation hit by theologian

By Janelle D. Scott
Voice Correspondent

"Lopsided" parishes that don't acknowledge the many cultural groups in today's Church are both "unrealistic and un-Christian," says Dr. Marina Herrera.

No matter what group predominates in a parish—white, black, Hispanic—the parish must reflect all cultural groups, not just one, Dr. Herrera believes.

"These are lopsided churches, if there is no dialogue, nothing to acknowledge the presence of other groups, and they are both unrealistic and un-Christian," she says.

Dr. Herrera, a theologian and cultural anthropologist from Washington, D.C., and director of ECHO (Educational Consultant for Hispanic Organizations), was in South Florida recently to conduct two in a series of nationwide workshops on unity in the multi-cultural Church. The workshops are designed to teach communications skills between Catholics of different races and cultures. The theme is "Although Many We Are One."

Dr. Herrera said the workshops grew out of a concern over the growing number of "segregated churches" with little or no dialogue with each other. There was a need, she said, to "give witness to the oneness of Christianity" through communication, collaboration and celebration.

'If there is no dialogue, nothing to acknowledge the presence of other groups, and they are both unrealistic and un-Christian'

—Dr. Marina Herrera

THE TWO AREA workshops were held at St. John Fisher Church in West Palm Beach and at St. George Church in Fort Lauderdale. Catholics representing several cultural groups assessed inter-cultural and race relations in the Miami archdiocese and suggested strategies for making parishes more unified.

One of the best ways to start, workshop leaders said, is to plan a multi-cultural liturgy around feastdays that focus on the universality of the Church, for example, Pentecost and Epiphany.

"This is a starting place and it has worked in many parishes," says Father Austin Lindsay, a theologian and workshop facilitator. (The other facilitator is Larry Payne, director of urban ministry for the archdiocese of Minneapolis-St. Paul.)

Processions, eucharistic ministers and deacons representing different groups, readings in different languages are all elements of a multi-cultural

event, Father Lindsay said. The parish feastday is another occasion for recognition of all groups within the community. Parishes can also make sure all groups are represented on the parish council and as eucharistic ministers and deacons, he added.

"THAT WAY, groups see themselves represented on the altar," Father Lindsay pointed out. All these practices reach out and encourage groups who perhaps have stopped participating in a parish, he said.

He stressed that the workshop team is not trying to impose one cultural group onto another, but rather, "to deal with a variety of experiences and make use of the richness of American life."

"And this is a mirror of the Church, its universality. The Church is open to all people."

The workshops encourage parishioners to communicate and think outside of their own culture.

"WE GO FROM the first phase, which is, 'The only way is our way,' to the discovery of how other ways complement our way," said Dr. Herrera. "We move from ethnocentricity, thinking our group is the center of everything, to accept the fact that God made us all—blacks, yellows, whites. We are all children of God."

Dr. Herrera and her team have taken their message of unity and collaboration to eight other areas of the country

so far, receiving "very positive" response. The workshops were made possible by a grant from the National Catholic Conference for Inter-Racial Justice. Locally, they were co-sponsored by the Black Catholics of the Palm Beach Region (at St. John Fisher) and by the Catholic Community Services of the Archdiocese.

Pat Miller, assistant director of the Broward regional office of Catholic Community Services, said, "Our hope is that parish leaders will take these ideas and carry them out in their own parishes throughout the archdiocese."

At the West Palm Beach session, Bishop Agustin Roman spoke in English, Spanish and Creole, reinforcing the idea that it is the duty of the Church to affirm all groups, Father Lindsay said.

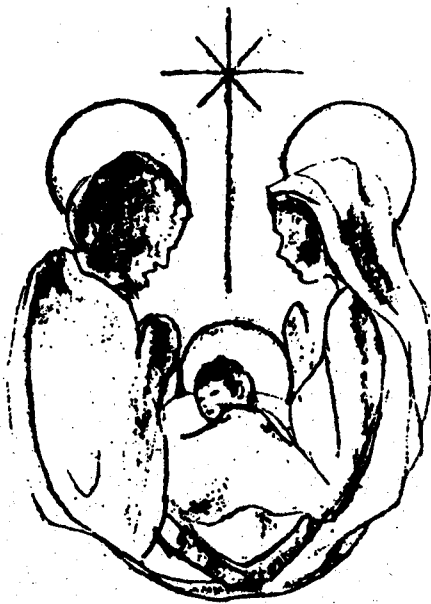
At St. George's in Fort Lauderdale, the workshop included an "inter-cultural dinner" of diverse foods, and a Eucharistic celebration featuring a variety of ethnic music.

St. Michael's festival

St. Michael's Church in Miami will hold its 13th annual parish festival next week, from Nov. 24 to Nov. 27. Proceeds will go toward maintenance and improvement of the parish school, where more than 600 students are enrolled.

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NOV. 26

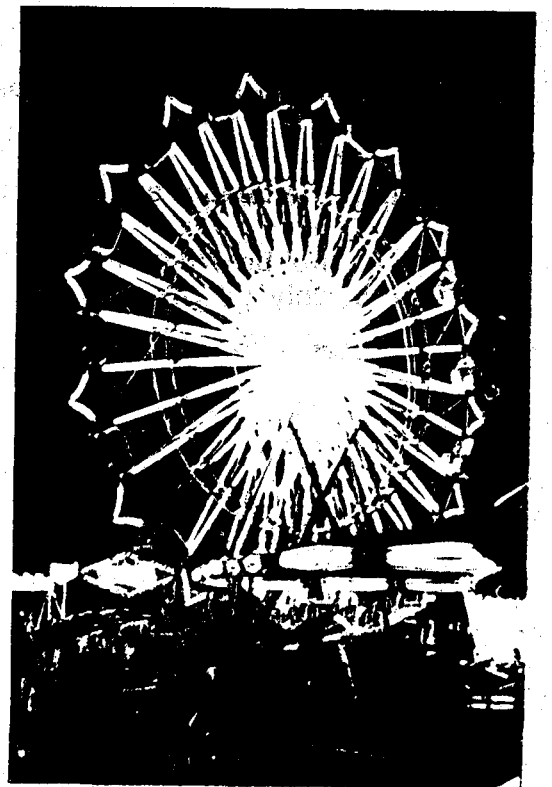
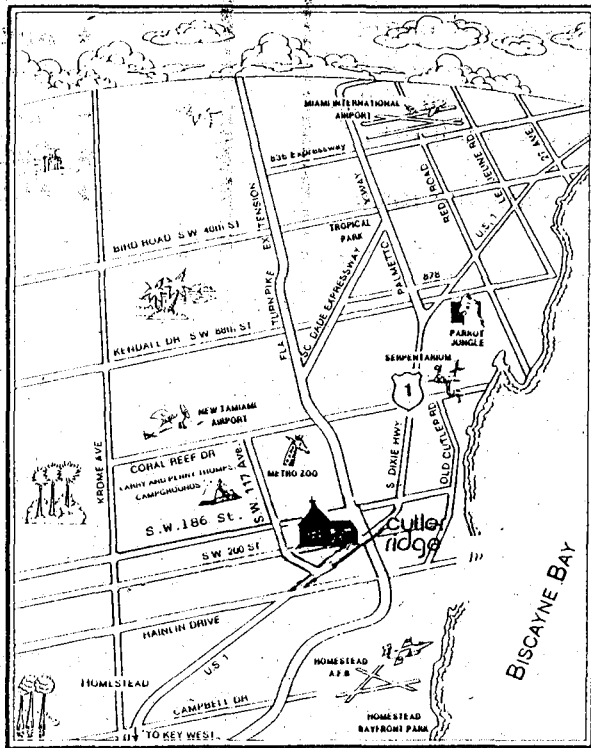
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Resist bigotry, Archbishop says

'Speak out,' he tells League meet

By Ana Rodriguez-Soto
Voice News Editor

Lashing out at "bigots and profiteers," Archbishop Edward A. McCarthy urged South Florida Catholics to "speak up" when they're the butt of jokes and ridicule.

"When (bigots) speak out, there should be others speaking out to counter them," he told members of the local chapter of the Catholic League for Religious and Civil Rights gathered for their monthly luncheon last week.

"They're stepping on the toes of a lot of fellow citizens," he said, not just priests, or bishops, or even Catholics.

"WE'RE DEFENDING the rights of all people. We're not going to tolerate those who in the name of license deny us our freedom," said the Archbishop, who is on the national board of the Catholic League, a group formed to defend Catholics and their interests.

"I learned not to listen to some talk shows at night, Neil Rogers for one," said Archbishop McCarthy of radio station WNWS' polemical talk-show host.

He called Rogers' program "very offensive, simply to religion in general," and said the commentator is "making a buck over his bigotry," profiting from creating controversy by attacking religion.

While "the tone of the (printed) media seems to be improving," Archbishop McCarthy continued, "every now and then there are things that give you indigestion," such as cartoons ridiculing the Pope or making almost heretical use of Catholic symbols.

"WE HAVE A RIGHT to be respected. We can be embarrassed at times when we look at our Jewish brothers and sisters. When they're insulted, they do something about it," the Archbishop said.

OFFICIAL

ARCHDIOCESE OF MIAMI

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

Reverend Monsignor David Bushey - to member of the Advisory Board of the Permanent Diaconate, effective November 3, 1983.

Reverend Gustavo Miyares - to Chaplain, Miami Serra Club, effective November 3, 1983; to Administrator, St. Francis de Sales Church, Miami Beach, effective November 23, 1983.

Following are the revised boundaries for HOLY REDEEMER PARISH, 1454 SW Mapp Road, Palm City, FL; 33490, Father Bernard Powell, Pastor:
NORTH: Martin County line between St. Lucie River and I-95.
SOUTH: St. Lucie River and 76-A

Rev. Mr. Arthur De Nunzio - to member of the Advisory Board of the Permanent Diaconate, effective November 3, 1983.

Rev. Mr. Rafael de Los Reyes - to member of the Advisory Board of the Permanent Diaconate, effective November 3, 1983.

Rev. Mr. Roger Shaw - to member of the Advisory Board of the Permanent Diaconate, effective November 3, 1983.

west to 76-A north.
EAST: St. Lucie River between Martin County and St. Lucie county, Lucie County line continue south to 76-A.
WEST: 76-A north to proposed I-95 intersection and north on I-95 to Martin and St. Lucie Counties line.

But he urged Catholics to temper their defense with "love. We cannot approve of the sin but we have to love the sinner."

Many of the "abuses" suffered today by Christians in general are the result of "ignorance and prejudice," the Archbishop said. Catholics must be "strong in eliminating evils but respectful of the people who commit these aggressions."

The Archbishop cited "secularism," the tendency to divorce religion from daily life, as the reason for an increasing disrespect of religion in general and a threat to society.

"There's almost an enmity between public life and religion" in the United States today, he said. But if God and morality are eliminated, "you can expect a society to fall apart."

URGING CATHOLICS to "see that the voice of religious people is heard in

our community," he mentioned crime, tuition tax credits and the right to life as areas where Catholics should make a difference.

"If we are really committed against crime... would we have the crime rate we have? Are we being as effective as we should in our civic responsibilities," he asked, pointing out that one fourth of the South Florida population is Catholic.

The myth that Catholic lobbying for tuition tax credits represents the efforts of "a minority... trying to twist the Constitution" should be discredited, he added.

No public schools existed at the time of this nation's founding, he said. Once they came into being, in fact, until this century, "public schools taught religion."

It was only after Catholic immigrants began arriving in large numbers "that the whole thing began to be questioned."

URGING TOLERANCE and understanding of those who oppose Catholics on tax credits, the Archbishop asked: "How would we like it if we were a predominantly Catholic area and suddenly people of other religions started coming in, all the Catholics started moving away and we were left with empty schools and empty buildings?"

Catholics must convey the message however, that issues such as tax credits and right-to-life are not just the special interests of a few.

"We're concerned about decency. We're concerned about justice. We're concerned about what's right for everybody," the Archbishop said. "We have a right to stand up and be concerned about what's happening in our society."

HE ALSO REMINDED Catholics that they can't sit back and watch their leaders do the work.

"I think *The Miami Herald* would survive," if he cancelled his subscription in protest over an anti-Catholic remark or cartoon, he said.

"We're all a community. As we stand together, we should work together. We do have a solution. We simply have to speak up."

Upcoming activities of the South Florida Chapter of the Catholic League for Religious and Civil Rights include a Mass for the Unborn to be celebrated Dec. 12 at 10 a.m. at St. Mary Cathedral with the participation of teenagers from throughout the Archdiocese of Miami. The League is also beginning publication of a newsletter in Spanish.

Grandparents center blessing

All are invited to attend the dedication Mass for the blessing of the new SS. Joachim and Anne Center. The Mass will be celebrated by Archbishop Ambrose DePaoli on Saturday, November 26, at 1:00 p.m., at the new

center which is adjacent to the Archdiocesan Respect Life office, 18340 N.W. 12th Avenue in Miami. The new center, dedicated to the grandparents of Jesus, will foster a greater Respect for Life of the elderly.

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'No nukes' is Christian alternative, priest says

Pacifist Fr. Daniel Berrigan speaks in Palm Beach

By Araceli M. Cantero
Local News Editor, La Voz

"How can a child be a peacemaker?" nine year-old Joe Garcia asked Father Daniel Berrigan S.J., on his visit to Indiantown last week.

"By loving, playing, writing poems and singing," the priest-pacifist responded as he was pressed on all sides by the children of Hope Rural School.

"Do you have an easy life when you are a peacemaker?" asked another young reporter for the school's newly created newspaper.

"Do you like children?" asked Aucheika Miles as she gave the visitor a hug.

It was 3:30 in the afternoon when the Jesuit priest arrived in Indiantown to talk "peace" with a small gathering of youth, children and parishioners of Holy Cross Catholic Church.

As he stepped out of the car, he was surrounded by the children who had long awaited his coming.

Everyone wanted to hold his hand or ask him a question. Some of them also had their picture taken with the man they had come to view as a hero for peace.

Not that Father Berrigan considers himself one.

'Simple' people

"The media can be mightily distortive of our real lives," he had told a crowd gathered at the Palm Beach Junior College the night before.

"We are people of great simplicity. We don't see ourselves as different or with superior moral endowment or capable of greater insight," he told hundreds who had come to hear him speak on the sanctity of life.

"We are people like yourselves who come from communities and families and from a Catholic tradition," he said, as he shared the pain and struggle he and his friends had endured before deciding to pursue civil disobedience for the sake of peace.

Father Berrigan had come to Florida invited by the Archdiocesan Commission of Justice and Peace. Before leaving New York he had learned of Florida Gov. Bob Graham's signing of the death warrant for Robert Sullivan, a Catholic on death row known to the Jesuit pacifist.

Deeply moved by the news, the priest wrote Sullivan a letter which he read for the Palm Beach audience.

"We stand with you, Robert," the letter read. "Worse things can behold the world than death. It is worse to suffer loss of one's soul, one's conscience, one's love of others... and none of these you have lost."

Death row

Father Berrigan told his audience, "on a day such as this one can readily say that weapons have placed the

human race on death row."

He recalled the events that lead to the Vietnam War and told of his own insight in 1972 that "worse things than Vietnam were in the wind."

In 1968, Father Berrigan and a group of his friends began to make headlines with their public actions against the war, peaceful demonstrations such as the burning of draft cards, and the pouring of blood over draft records.

He said only the cry of the people prevented the government from making Vietnam a nuclear war.

"Too many people held the hands of the President, too many churches... it is people that make the difference, and that is a lesson of great hope," he said.

He spoke of the peace movement's growth across frontiers of culture and nationality and of the bonds of affection and mutual conviction binding

'I don't think the flag has to be stained with human blood for us to say that we love the flag.'

European and American pacifists.

"There is a common realization that one does not have to be anti-American or anti-Russian to be anti-nuclear. One only has to love children," he said.

'Bad laws'

Father Berrigan also spoke of his prison experience, his discovery that inmates were unknowingly making the fuses for the bombs which were later dropped on Vietnamese peasants.

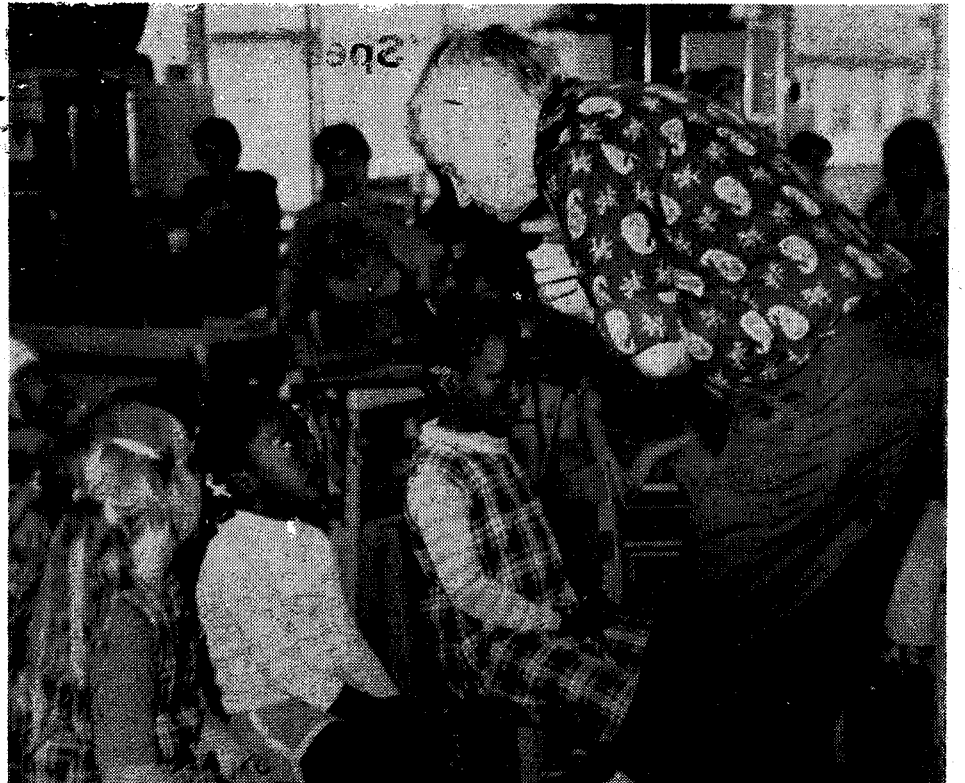
"It was the poor imprisoned in this country that were making the bombs to kill the poor in Vietnam," he said.

"Our civic experience and our American history teach us that good women and men have constantly refused to obey bad laws. Europeans envy this tradition of ours," he said.

"They want to know what discipline, what faith, what form of community prepares people not to do violence when violence is done to them. What enables us to go to court and to jail, if that is inevitable, and come out neither wrecked nor discouraged nor crushed by the system. They want to know how no state can presume to seize or preempt our conscience. That we need no civil law to tell us God's will. That we have a Bible of our own..."

He recalled that the extermination of thousands of Jews in Germany began with the degradation of the legal system: "Hitler said, 'the law is the law,' and with that all sorts of unacceptable, troublesome people began to disappear," said the priest.

"If the law of the land is the only law, and if it goes against yours and



Fr. Daniel Berrigan speaking to the children of Hope Rural School.

mine conscience... if the law of the land protects murder.... then what are the consequences for the human race," he said, pointing out the distinction between death that is legal and death that is just.

"Our government is determined to be unjust and to legalize injustice," he said. "And so it is that in this question of the nuclear race when some general presses the button and starts a nuclear war, the end of the world will be very legal," he said.

Work together

Before his visit to Indiantown, Father Berrigan also met with leaders of the Florida peace movement gathered at St. Paul of the Cross Church, in Singer Island.

"It was for me most impressive to see people from different traditions and denominations all articulating their faith in a God who calls us to be peacemakers," said Nancy Couch, lay minister and member of the Justice and Peace Commission.

During the conversation, representatives from right to life and social justice groups expressed their concern about working together, "since we realized that we are about the same thing," said Couch.

Father Berrigan, who is a total pacifist and would call for total disarmament, regardless of the consequences, told the St. Paul of the Cross audience, that "the use of the word 'deterrence' is a very old cover for the arms race itself. You can call anything deterrence, it is a cold word for crime," he said.

"One of the great things we can do as human beings is to unmask the deception of words and point to the

reality behind them," he said, referring to the U.S. bishops pastoral letter on war and peace.

"If the documents of the Church are going to use the same language as the secular words of our culture... if we are going to use deterrence on their terms, then what are Christians here for? We are only giving a sacred version of the same old thing, which is not sacred at all but will drown us into the same patterns of suicide.

"The alternative we have to offer is 'no nukes.' I am not interested in a sacred version of what is going on. I would like a Christian alternative" he said.

'Patriotic'

Later in Indiantown, tired and with barely two hours to catch a flight back to New York, Father Berrigan described the Plowshares case of 1980. He and 7 companions, some heads of family, decided after much prayer and dialogue to enter the King of Prussia General Electric Plant, Pennsylvania and destroy first strike nuclear weapons parts manufactured there, pouring their blood over secret documents as a symbolic gesture of the blood of Christ being poured out with the violence of war.

"I believe that what I'm doing is patriotic," he said. "I am awakening consciences to the horrors of war. If there is a nuclear war there won't be any United States of America, so it is in the best interest of our country and of our world not to have any part in it. I don't think the flag has to be stained with human blood for us to say that we love the flag."

Christmas pageant at St. Vincent

The Family Enrichment team of St. Vincent Catholic Church in Margate is already rehearsing for its annual Christmas pageant, to be presented at the church Dec. 16 and 17. Doors open at 7:30 p.m. and the performance begins at 8 p.m. The pageant is free and open to the public. St. Vincent is located at 6300 N.W. 18 Street in Margate.

Rev. Mr. Steven Wertheimer,

recently-ordained Permanent Deacon, will play St. Joseph and Jeanne Veneziano will play Mary. Rev. Mr. Wertheimer studied voice at Julliard for two years and Veneziano has appeared in numerous New York productions, including "Godspell."

Also performing will be the parish's children and adult choirs. For more information please call Mr. or Mrs. Veneziano at 972-6505.

Starrs on national board

Charles B. Starrs, Director of Development for the Archdiocese of Miami, was among the five new board members that the National Catholic Stewardship Council Inc. has recently elected. Starrs had previously served as the organization's Vice President.

Board members serve a three-year term and are responsible for developing new publications, arranging for the Council's annual conference, and assisting in the promotion of the concept of Stewardship of Time, Talent, and Treasure as a way of life.

Vocations crisis: desire

'People have to realize... we' sexual revolution' — Dr. Hoge

Continued from page 1

Johnson, executive director of the National Conference of Vocational Directors in Chicago. "But I say if you follow the Gospel you can't change the current law. In this time of transition the Church has to be clarified and the witness of celibacy has to be clarified."

Two options

"We have only one of two options open to us," said Fr. Robert Lynch, rector-president of St. John Vianney College Seminary in Miami.

"Emphasize the virtue and value to the Church of the celibate priest or work for a change in that commitment..."

Coming soon

The Voice will report next on
SEMINARIANS who have accepted celibacy and commitment and look to the future.
SOLUTIONS being sought by programs in this Archdiocese and bold new seminaries being held on the vocations crisis around the nation.

"I would be at fault if I held out any hope for seminary candidates to see a change in their lifetime. They have to live with the requirement of celibacy and give themselves back in love to the people they serve..."

Major hindrance

In a yet unpublished extensive report by Foundations and Donors Interested in Catholic Activities (a non-profit Washington organization of private foundations which will co-sponsor a vocations conference Dec. 1-2 in Chicago), their researchers found, "There is no doubt that celibacy is a major hindrance to vocations today. It was not a hindrance in decades past.

"Due to social changes," the report continues, "the diocesan vocations directors ranked celibacy as the third greatest hindrance for vocations, and ...considered it even a greater hindrance than the requirement for lifelong commitment..."

"At this point the Church will not do anything about the problem because the pope does not even want to open it up for discussion," said Dr.

'We have only one of two options open to us: Emphasize the virtue and value of the celibate priest, or work for a change in that commitment'

**Fr. Robert Lynch, rector
 St. John Vienny College
 Seminary**

Schoenherr.

"The church is reluctant to change things," said Fr. Robert Sherry, director of the U.S. Bishops Committee on Vocations.

Although Fr. Sherry adamantly feels that celibacy should still remain an integral part of a priest's life-long vow of devotion to Christ and the church, he suggested, "Perhaps the Holy Father will not consider studying celibacy further because in Poland vocations are doing so well and celibacy is never questioned as part of the required sacrifice."

"Bishops are beginning to discuss it among themselves," added Dr. Schoenherr.

"They say it is too great a price to pay for young people of today to remain celibate."

"If you asked bishops privately what they think about the possibility of instituting optional celibacy, some would be willing to consider it," said Dr. Dean Hoge, a Presbyterian and chairman of the department of sociology at Catholic University of America.

Dr. Hoge recently reviewed all current data on the vocations dilemma, assisted by Dr. Raymond Potvin, an acclaimed social researcher and author, and research assistant Kathleen Ferry. They found "If celibacy isn't at the top of the reasons for our vocations problems, then it is certainly number two following lowered esteem of the priesthood."

In the book, "Young Catholics in the United States and Canada A Report to the Knights of Columbus" (New York, Sadlier, 1980), author Joan L. Fee surveyed hundreds of aspiring priestly candidates as well as others who had never considered a religious life.

Both Dr. Hoge and Dr. Schoenherr praised the accuracy and reliability of her findings.

"My perception after reviewing Fee's surveys is that celibacy is the number one deterrent perceived by the young men at the time they were interviewed," said Dr. Hoge.

Because the issue of vocations is urgent, Dr. Hoge's group was given an endowment by the United States Catholic Conference to complete their research. Their findings will be published in a booklet to be released in the spring.

"People just have to realize we have gone through a lot of upheaval in society," said Dr. Hoge. "We've undergone a sexual revolution. A women's revolution. Celibacy will prevent the flow of priestly candidates as long as we can see ahead."

While family attitudes, social changes of the 60s and 70s are considered by some observers to be a major part of the problem, others point out that these same factors impact on Protestants as well. Yet, Protestant churches are having no problems with vocations—another test pointing to celibacy as the only difference.

Protestant growth

Catholic seminaries continue to suffer diminished enrollments, while Protestant seminaries have experienced an unprecedented explosion of students in the last 17 years. And although involvement among Protestant youth in church attendance and activities has lagged since the 1960s according to the FADICA analysis, the Protestant seminary enrollment shows no sign of a decrease.

Rev. Roddey Reid, executive direc-

tor of the church deployment office of the Episcopal Church Center in New York reports eagerly, "There are now 13,000 priests (to serve 7,701 parishes nationwide), double the number of 25 years ago."

That overflow of ordinands funnels into the Episcopal Church pipeline which serves 3,020,000 baptised Episcopalians in the country.

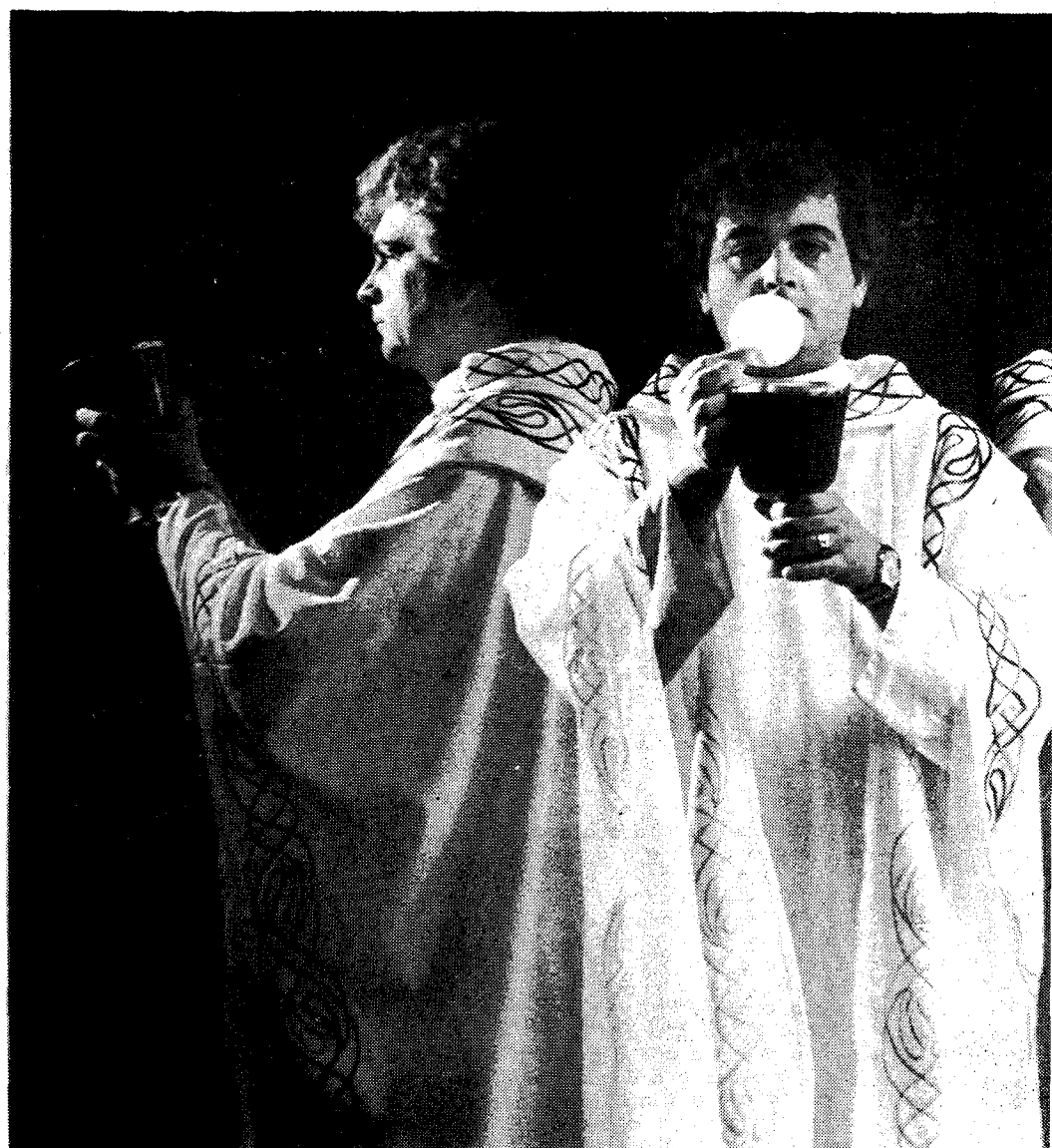
Rev. John Schultz, also of the Episcopal Church Center, advises that the 1981 statistics register 734 males

our recruitment efforts to maintain this steady-state by 1990."

However, Treese detects "much enthusiasm through our new candidacy process which has been in place for the past five years... with much more mature enthusiasm."

Even the much smaller Church of Christ, which boasts 6,421 churches and 1,708,8467 members nationwide, has experienced a steady rate of applicants for ministerial positions.

"We have an overabundance of



and 273 female seminarians and collegians, and this includes some people four years from the diaconate. "In any case we have a backlog of clergy."

In fact, the Episcopalian vocations directors are actually trying to find ways to reduce the number of ordinands by "tightening up the selection process."

The Lutheran Church, with 19 separate church bodies and 15 million members in the United States is doing well.

"Student enrollment has remained pretty level, for several years," according to Albert L. Haversat, assistant to the bishop of the Lutheran Church of America.

"In some areas of the country there appear to be more pastors than congregations needing pastors, but this is not in general," said Haversat.

Methodist trend

"We have a steady state in terms of persons becoming candidates for the United Methodist ministry over the past 10 years," said Donald H. Treese, Associate General Secretary of the United Methodist Church Board of Higher Education and Ministry.

He said recent projections indicate "with somewhat improved environment for retirement and the decrease in the younger pool from which most candidates come, we will need to increase

pastors. However, not every church has a fulltime ordained minister pastoring the membership," said Bob Naylor, of the Office of Church Life and Leadership.

"Since 1979 enrollment has increased, with the largest number of seminarians (this year) in graduate school in the past 18 years."

Naylor cites inclusion of female clergy into the ranks, an increasing number of mid-life ordinands and the revival of the church as a whole for the key reasons for their growth.

When asked what would happen if the freedom to marry were suddenly denied to his ministers, Naylor replied that it would make many changes and confusion as a result.

"...I know one who would have second thoughts—the denominations placement head—me!"

However, the UCC's real challenge rests in the area of employment for all ordained clergy. "There aren't enough churches with adequate means to compensate clergy—for the number of clergy seeking positions," he said.

Catholic trend

In contrast to this abundant harvest, the crop of Catholic seminary students in recent years is somewhat bleaker.

The year 1967 was a peak in the history of vocations, with a total of 45,767 seminarians enrolled (including

've undergone a e to marry is hangup

novitiates.) By 1972 the losses were evident: the theology (3rd year) enrollment was 49 per cent lower than the '67 figure. The college enrollment was down by 51 per cent and high school students dropped by 53 per cent, according to statistics researched by CARA. (Center for Applied Research in the Apostolate in Washington, D.C.)

In a report for 1983-1984 CARA Vice President of research Edward Sullivan said, "By 1977 the number of students enrolled in theology had drop-

Explanations

When Catholic vocations experts were apprised of these sharp contrasts between seminary enrollments in the Catholic Church and Protestant denominations, they offered varied explanations.

"I am sure celibacy is a major reason why we do not have more priests today," said Fr. Felipe Estevez, rector of St. Vincent de Paul Regional Seminary in Boynton Beach, serving Florida dioceses.

"Yet I don't read the issue to mean we should automatically allow celibacy to be abolished. It may be the structure of the church will have to change.

"The parish will no longer revolve around the priest, but the members of the parish community would have to take on more importance, and more jobs would be formally assigned to the priest... for example, the Code of Canon Law now permits a lay person to be a chancellor, but there are no lay persons fulfilling that role, (in this diocese)," said Fr. Estevez.

"On the other hand, we have not explored a fully actualized church. The Magisterium will not look into it (celibacy), but I don't agree."

"Celibacy plays a part whenever people are attracted to the priesthood. Also the environment we live in places so much emphasis on consumerism and this pressure makes the option of the celibate life seem impossible," said Fr. Gustavo Miyares, director of the Vocations Office for the Archdiocese of Miami.

He also agrees with Fr. Estevez that the role of the priest has undergone a revolution. Since Vatican II the lay ministry has expanded while priests no longer fulfill the same forms of service.

"They aren't as actively involved in families and parochial schools as they used to be."

Calling himself neutral on the subject, Fr. George Birthold a professor at Anselm College in Wisconsin conceded that Protestant growth is a hint "celibacy should be studied further."

"We have to ask other questions about celibacy too," he said, suggesting that celibacy may cause the priesthood to seem attractive in some cases to certain "bachelor types who aren't suited for the spiritual and communal aspects of the priesthood. Some are just unable to get along in society and they see the priesthood as a means of escape," he said.

Optional celibacy?

"If we had an optional celibacy rule this would eliminate a lot of the problem."

Fr. Lynch counters that optional celibacy as an answer to vocations might be "trading a headache for an upset stomach. We'd have to change how our rectories are run, and there would be a financial impact.

However, such a momentous change would be accepted by Catholics, he believes. Just as they did after Vatican II, people would bounce back.

"I'm convinced that people love the church so much they would have less problem with it than we would institutionally."

Fr. Birthold thinks married priests who have left could conceivably re-enter the system this way.

"Now they are shunned."

Another foot in the door was the re-

'We have a steady state in terms of persons becoming candidates for the Methodist ministry'

—Donald Treese, Methodist educator

'I know one who would have second thoughts (if celibacy were imposed) — me!'

—Rev. Bob Naylor, Church of Christ

cent ordination this year of a number of Episcopalian married priests into the Church, he said.

Fr. Sherry feels that celibacy is not nearly as important to the issue of lower enrollments as the lack of encouragement by family and peers. "The attitude of existing clergy is vitally important."

He added that, "Mass attendance is up, even college students are attending more regularly in recent years."

In a telephone interview Dr. Potvin agreed in part with Fr. Sherry's conclusions.

"Young people are definitely religious, but not in the institutional sense. They aren't willing to make life-long commitments to an institution," because of the restrictions a collar implies.

"Instead, they are finding easier ways to serve the church in lay ministry where they don't have to give up marriage and family."

Teens fear commitment

Young adults were surveyed in *Our Sunday Visitor* magazine by editor Bob Lockwood and staff in an article July 1983. They responded frankly about their reasons for not choosing the religious life.

In a random poll of 738 senior Catholic high school students in Detroit, Memphis, Cleveland, Ft. Wayne and Albany, *The Visitor* discovered, "Respondent after respondent saw the life of a religious vocation as unexciting and unchallenging..."

However, the reason most often cited for not considering a religious path was the desire to marry and raise a family.

"They did not see how they could live a life of celibacy.

"Yet, though few stated they might consider a vocation if the vow of celibacy was not required, most simply saw their primary vocation in the family."

The FADICA study pointed out that both Protestant and Catholic youth who would potentially consider a religious vocation live in the mainstream of society. They both watch the same television shows and the same movies, and are affected by the same secular forces and values.

"We agree that there is much change among youth in the last decade or so. We agree that they are less committed to mainline denominations today as they were two decades ago. But there is no overall diminution in spiritual energy or religious searching. The downtrend in vocations is thus not the result of a general spiritual crisis in America or in the Catholic community, but rather the result of a partial institutional crisis..."

And at the heart of that institutional crisis at this time in this county is celibacy.

"I believe the principal deterrent for entry into the Catholic priesthood is celibacy," said Dr. Jackson Carroll,

director for social and religious research at Hartford Seminary in Connecticut.

Although Dr. Carroll's studies have centered on phenomena and trends in Protestant mainline denominations, he has reviewed the differences in institutional factors between the Catholic Church and these denominations.

"The key difference is celibacy. Most Protestants talk about the ministry as something they feel has to be constantly renewed, even though they don't take the same vows as the Catholic priests. Yet their ordination is seen as a life commitment. Thus celibacy is the only remaining distinction."

The issue of marriage and family also seem to have a noticeable influence on withdrawals from Catholic seminaries.

Dr. Raymond Potvin cited Robert Brooks' findings in "The Former Major Seminarian" (Univ. of Notre Dame library), as among those proving that celibacy is a major cause of withdrawals.

The question was posed to seminarians in high school, college and theology classrooms, "Would you consider marrying if the Church permitted it?" in Potvin's own book, "Seminarians of the Sixties."

Of the high school students responding, 43 per cent who said yes left within one year; of college students, 40 per cent left; of theologians, 26 per cent left.

"In each case the proportion of withdrawals (of those who might marry) is three to four times higher compared to seminarians who answered the question in the negative," said Dr. Potvin.

His study was a probability study of seminarians in the U.S., major and minor, diocesan and religious, and attempts to establish dimensions along which American seminarians can be categorized.

It showed, "Less than half of all seminarians define the present celibacy requirement as a meaningful expression of the dedication to Christ, and as many as 39 per cent of all theologians definitely or probably would marry if permitted."

One former seminary student who spent 3 years at St. John Vianney College Seminary in Miami and dropped out in 1980, summed it up: The desire to marry and raise a family was the single most important reason for his decision, he said.

Paul Deegan said he still appreciates the priesthood and the seminary was "a tremendous experience."

"It made me appreciate myself more, and women more. It made me more aware of the graces involved in the religious life. I still approve of celibacy for priests. But it just wasn't for me.

"Celibacy required a total dedication—and I just couldn't give it."



ped by 37 per cent."

A ray of light is evident this year with a gain of 3 per cent in theology students for a total of 4,244 as opposed to 4,109 reported in 1983. Diocesan candidates also rose by 54 students, or 2 per cent, and religious increased by 90 or 7 per cent.

Dr. Schoenherr points out that minimal gains will do little to offset current losses — that in 17 years, through resignations, retirements and deaths, the priesthood will be cut in half, while Catholics will have increased.

"By the year 2,000 there will be nearly half the current population of priests—or 48 per cent between the ages of 56 and 75, while only 15 per cent will be between 18 and 35. There will be one priest for every 4,000 Catholics, and at present there is one priest for every 900 Catholics."

In his book, "Decline and Change in the U.S. Catholic Church" (University of Wisconsin, 1981), he examined the organizational structures of 84 dioceses and concluded "the church suffered a cumulative net loss of almost nine per cent from the beginning of 1966 to 1973, with even the diocese with the most gain only experiencing an 0.66 gain per annum, thereby increasing the number of clergy by only 6 per cent since 1966."

Matter of Opinion

On vocations and the celibacy rule

The Voice did not start out to write about celibacy.

Disturbed about the mounting vocations crisis, we decided to investigate the problem, to talk to experts, to people who had studied vocations, anyone who might have some insight into why so few young men were interested in becoming priests.

What we ran into was celibacy. Not exclusively the sexual aspect but the broad meaning of the term, including marriage and family.

Oh, sure, everyone knows celibacy is part of the problem. There are many aspects to the problem of vocation: Materialism, selfishness, lack of support in families, downgrading of institutions in the 60s and 70s, etc., etc., etc.

But one of the first things we found, disturbingly, was that the Protestant churches generally were not having any such problem. Yet, Protestant youth have been growing up under the same environment as Catholic youth. The same etceteras apply to them. The only obvious variable is the celibacy requirement. Even the Episcopal Church which

EDITORIAL

is similar to the Catholic Church in structure and style, has an abundance of seminarians. Celibacy would seem to be THE problem.

And, of course, this is not intended to be a comparison of Protestant and Catholic churches. Many Protestant churches have suffered a falloff in Sunday attendance and some internal conflicts, as do all churches.

The Catholic Church is in many ways a renewed and vibrant church, with growing ministries in many areas, including more lay involvement, and increased social awareness.

But in terms of vocations, there is a major problem brewing, and many average Catholics seem barely aware of it. At this point, when you go to Mass there is a priest there. Same for confession or marriage. But as time goes on, the priests are having to take on more and more double duty. And now the Church is talking of ways for laity to take on more roles and of clustering parishes so one or two priests can serve five or six at a time.

It simply is not a healthy situation when a church cannot produce an adequate number of clergy in a country that is well catechized and formerly produced enough vocations. (And though our report focused on priests, we would assume a parallel accompanies the decline in Brothers' and Sisters' vocations.)

Of course, these things are subject to interpretation. Even semantics. If we had more support in the families, and if we put more value on long range commitment, and if....

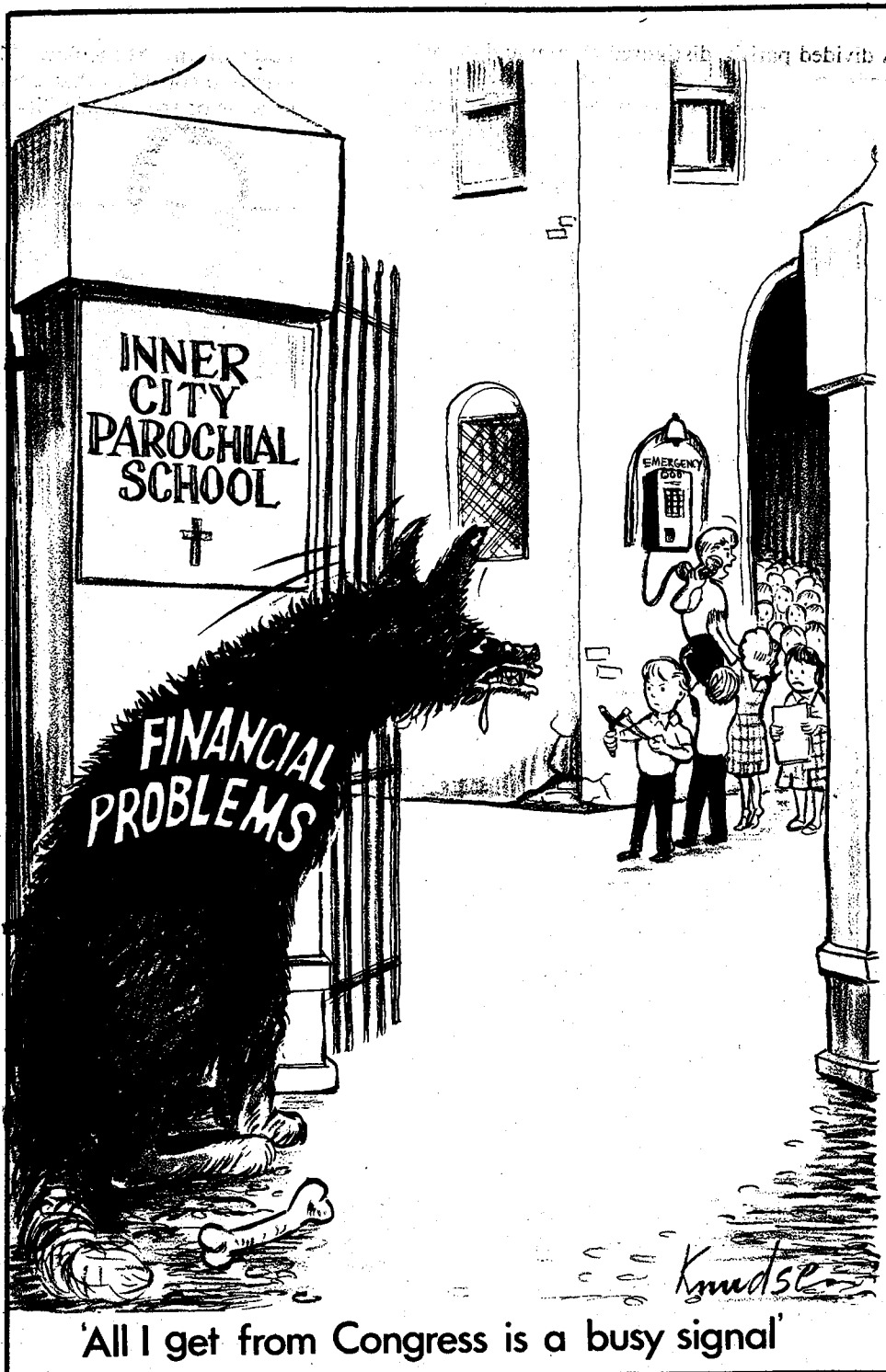
But as Catholic University sociologist Dr. Dean Hoge points out, the country has undergone major changes in recent years. The vaunted "sexual revolution" has no doubt brought some healthy openness into the subject of sex, along with an unhealthy emphasis on sex as a toy and a downright preoccupation with it.

Rightly or wrongly, one of the results has been lowering of the mystique surrounding sex. Or, putting it bluntly: Sex is no longer such a big deal. Which has led to a corollary: Abstinence from sex is no longer viewed as a big deal either.

That is probably unfortunate, as it fails to value the sacrifice and commitment our priests and seminarians are making.

Following the "Thorn Birds" controversy on television a few months ago, Father Andrew Greeley, respected sociologist and, uh, noted novelist, pointed out that it was the celibacy factor that set Catholic priests so apart from all others and therefore so "interesting." This, plus the loving commitment to the flock and the full-time involvement available to a non-married man.

Nevertheless, it is today's world and its conditions the Church must



'All I get from Congress is a busy signal'

function under. If something isn't done, there will eventually be few priests left, and their celibacy will seem less and less as important as having a fuller priesthood.

We have no intention of mounting a campaign to eliminate celibacy. That is not our purpose. Our aim is to help solve the problem. And the first step to solving any problem is to identify it and understand it and then seek to deal with it.

As Father Lynch, our college seminary rector, said, we must either work for a change in the celibacy rule or work more on overcoming the celibacy resistance.

The Church, from laity to bishops, must confront the problem head on: Either campaign vigorously to change the rule, either totally or by making celibacy optional... Or it should campaign vigorously to sell the value of celibacy to young people. Confront youth openly on the issue. Tell them, yes we know the world is selling you other values, but let's talk about some different ones.

Simple waiting for things to change has not solved anything. While asking God's help, we must help ourselves.

Letters to the Editor

Jewish group lauds peace pastoral

To The Editor:

Prophets can be religionists. Prophets can be scientists. They can be Christians, Jews, Buddhists and non affiliates of organized religion.

Recently, in Chicago, a Jewish chairman of the Albert Einstein Foundation, recommended that their president, Norman Cousins, award their annual \$50,000 peace prize to Cardinal Joseph Bernardin. The Cardinal was the chairman of the American Catholic Bishop's peace project: A Peace Pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Cousins presented the check saying that in his view the Bishop's Peace

Pastoral was the most important document on religion and peace to emerge since World War II. This observation from a renaissance man, a former editor of the Saturday Review.

I agree with Cousins.

I saw and see the Bishop's Pastoral as having been written in the prophetic mode. Like the Hebrew sages, the Bishops fear calamity and prescribe ways to avoid it.

On October 30, in Parade Magazine, we read the words of another prophet. A scientist, Carl Sagan blueprints the horror of a NUCLEAR WINTER. Like the bishops, Sagan had his conclusions scrutinized by over one hundred experts. Scientists in the U.S., Europe and the Soviet Union. Sagan describes the results of the depletion of the ozone layer. People who didn't

burn or freeze to death after a thermo nuclear conflagration would starve to death.

Billions of dead bodies thawing. Disease rampant.

Sagan says, "What I describe... horrifies me."

We recall the book of Genesis where a merciful and loving Creator gifted us with our world and entrusted it into our care. We, who are parents and grandparents, are also entrusted with the lives of children and grandchildren. For them and for us there is no "winnable nuclear war." For those who would dismiss the Bishop's Pastoral, can they also dismiss the Sagan conclusions?

Parade has initiated a writing campaign. Send two letters, one to President Reagan and the other to

Soviet President Yury Andropov, both c/o PARADE P.O. Box 4281, Grand Central Station, New York, N.Y. 10163. They will deliver our letters and report results in a later issue.

The prophet in all of us must speak.

Ruth Goldboss

Letters welcome

The Voice welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer.

Send your letter to: Letters To The Editor, The Voice, PO Box 381059, Miami, FL 33238-1059.

Alienation and its cure

A divided parish, disfigured church and divorced man may seem to have little in common. In fact, however, each suffers from the same disease so rampant in our society—alienation. Moreover, that illness or wound in each situation can ultimately be cured or healed only by recourse to the teaching and power of God.

Sacred Heart elementary school in Hampton, New Hampshire has been torn apart and made nationally famous during the past year by a dispute between four of its teaching nuns and Bishop Odore Gendron of Manchester.

The bishop through his school official terminated their work at Sacred Heart; the sisters brought civil suit against Bishop Gendron; parents and parishioners swiftly divided into two camps (S.O.S. or "Support Our Sisters" was one); sup-

Lady of the Miraculous Medal parish and was deeply involved in that controversy. She recently told me of the sad hostility which continues to ex-



BY FR. JOSEPH M. CHAMPLIN

ist between some parishioners who took antagonistic sides throughout the dispute.

One can understand those painful, human reac-

But more puzzling and disturbing were epithets with a religious base like "There is no God," "God has no purpose," "Anti-Christ, Anti-Fascist," "Pay Salvation" and a swastika traced on the statue of St. Joseph with a swath of black paint across his eyes.

REACTION TO THIS vandalism was swift and surprisingly strong. Contractors offered to repair without charge the damage; parishioners at home and persons from afar spontaneously sent checks to defray costs of rehabilitation; visitors in droves stopped to look, pray and express regret; the media carried front page stories and several minutes coverage about the "outrageous" deed; police personnel sought to apprehend the culprits.

The building and statue will look like new in a few days. The police may arrest and convict the offenders. The church will probably install additional protective spot lights. The local sheriff will dispatch squad cars to circle the building several times each night.

Those steps may or may not prevent a future repeat performance. But without God in their hearts will these or other vandals be able to overcome the alienation which leaves them restless and unhappy and pushes them to destructive deeds like disfiguring a church?

A divorced man in the southwest went through terribly acrimonious divorce proceedings. He feels very bitter, judging that his ex-wife unjustly appropriated and sold a treasured coin collection given to him by his father. Whenever the man sees one of the few remaining items, sentiments of anger and resentment quickly rise to the surface.

Again, I cannot believe the poor fellow will ever overcome his alienation and experience a deep peace without recourse to Christ's teachings and the Lord's grace.

(Alt Publishing Co.)

A divided parish, disfigured church and divorced man may seem to have little in common. In fact, however, each suffers from the same disease so rampant in our society — alienation.

port and opposition poured in from around the country; the New Hampshire Supreme Court ruled, finally, that the nuns had a right to sue the bishop.

Subsequently, Bishop Gendron and the sisters reached a settlement out of court. In a joint announcement following this accord, they said, "All of us will look forward to developing a spirit that is one community working together for the good of everybody."

Unfortunately, the anger, hurts, wounds, divisions and scars will not at once disappear simply because the conflicting parties have reconciled.

A FORMER STUDENT of mine—now a wife and mother—is currently an active member of Sacred Heart parish as well as the connected Our

tions, but, at a distance, also observe how such divisions fall far short of the mutual forbearance, willingness to forgive, and unity in love expected of Christians.

Time will naturally heal a bit of those wounds, but I doubt if there will be much deep reconciliation without prayer and recourse to the Lord for motivation and strength.

Our pastor opened up this Central New York church for the 6:30 a.m. Mass last week and discovered to his grief that someone(s) with a spray can of paint had defaced the statue of St. Joseph and printed bizarre, obscene comments upon half the doors.

There were a few expected, immature, repulsive, adolescent statements ("God sucks").

Extending thanksgiving day

The thought that we must thank God is of ancient religious heritage. The Old Testament story of Moses, from Exodus through Deuteronomy, carries a constant theme of thanksgiving to God for all of His blessings. Moses never ceased to remind his people that the obligation of thanksgiving was to be dominant in their lives. There has always been within the Catholic faith this same emphasis on the necessity of giving thanks to God. So the idea behind Thanksgiving Day as a day for thanking God is of both ancient and constant heritage.

But Thanksgiving Day as it originated in America was not in any way a Catholic day of thanksgiving. For the Pilgrims it was a harvest festival, more related to the English Yuletide than to a religious day of thanksgiving, and for the Puritans it even had an anti-Catholic basis. The Puritans of Massachusetts were opposed to the celebration of Christmas, which was considered a Catholic holiday. Except for Rhode Island, Christmas was not observed in any of the colonies in the early years. Thanksgiving took the place of Christmas for the orthodox Puritans and for them it was a religious observance.

BEFORE THE beginning of the 17th century, Thanksgiving was an official holiday in Connecticut and Massachusetts and in the next century it became firmly established throughout America. It was not a national holiday but proclaimed by governors of the various states. By the beginning of the 19th century it was an American holiday, its religious meaning as a day of thanksgiving to God well-established, and any conflict with the celebration of Christmas long since gone.

It was Sarah Josepha Hale, who wrote for the magazine, "Godey's Lady's Book," who began the campaign to make Thanksgiving Day a national holiday, observed on the last Thursday of November.

It was 120 years ago that she wrote to President Abraham Lincoln, asking him to proclaim Thanksgiving Day as a national holiday with a uniform date. On October 2, 1863, President



BY DALE FRANCIS

Lincoln proclaimed that Thanksgiving Day would join the birthday of George Washington and the Fourth of July as a national holiday.

Ever since the successors of Abraham Lincoln have proclaimed Thanksgiving Day, although it was not until 1941 that Congress by resolution made it a legal holiday.

IT IS not a religious feast day for Catholics, although there is a motive Mass for Thanksgiving Day and by growing custom Catholic churches are crowded with those joining in the spirit of the national holiday of special thanks to God for the blessings of the year.

To give thanks to God is not only good but an obligation of our faith. There's no need to pursue

that, it is something every one understands.

But I would like to offer a suggestion on a way that we can extend Thanksgiving Day. We do owe thanks to God for the blessings in our lives but if we really understand ourselves then we must know that we owe thanks to so many people whose lives have touched our own.

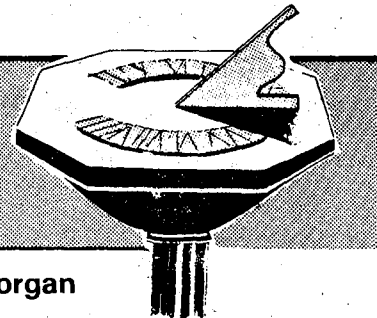
We are coming to a better understanding that our religious faith requires that we live in service to others. Understanding this we should come to a realization that we owe thanks to others for their service to us.

SO AS you meditate on all God has given you in blessings, think of all that other people have done for you. This Thanksgiving Day write some notes of thanks to those to whom you are indebted—your parents, perhaps a teacher, a pastor, a fellow worker, a neighbor, a friend, someone who helped you. You'll make some people feel a special warmth, you'll feel better, and once you've begun then each year go back over the year, give thanks to others who have helped you through the year, and include this in your thanksgiving.

(Dale Francis is a nationally syndicated columnist).

Cardinal Jibbons?

TIME CAPSULES



by Frank Morgan

When Garry Moore received a television award he paid tribute to "the four guys responsible for my spontaneity - my writers."

The next award went to Bishop Fulton Sheen who said, "I also want to pay tribute to my four writers - Matthew, Mark, Luke and John."

-000-

When Cardinal Gibbons arrived in New York from the Vatican Council that reaffirmed the doctrine of papal infallibility, one of the reporters asked him if he really believed in the complete and unqualified infallibility of the Pope?

"I certainly do," said the Cardinal, "although when I was leaving, the Pope did call me Jibbons."

Labor of love

On the second Sunday of October, a beautiful sound was heard in St. Vincent Ferrer Church in New York City: the sound of a new organ built by 48 volunteers who contributed 4,000 hours of work over 17 months.

A new organ, comparable to the one created out of \$57,000 worth of donated love and free labor, would cost between \$250,000 and \$300,000 purchased new.

The church's original organ played its last note in the early



BY
ANTOINETTE
BOSCO

1950s. Two years ago, some parishioners formed a committee to buy a replacement. But the parish couldn't afford to match the old one, either in tone or appearance.

The group, headed by Peter Adrian, finally decided to build their own, getting financial donations from 104 contributors, including the West German government which gave them \$2,500 for new pipes imported from that country.

THE ORGAN was built inventively. Some of the wind pipes are air conditioning pipes discarded by Rockefeller Center and salvaged for the new organ.

The whole enterprise showed commitment, fidelity and dedication on the part of the volunteers. This was in the same fine spirit of the past which often saw churches built, maintained, renovated and expanded by not only the financial contribution of members, but also by their personal labor.

As a child, the story of how my parish church, a cathedral, was built back in the mid-1800s fascinated me. The building, modeled after Notre Dame Cathedral in Paris, was an ambitious project.

The nuns told how the men, mostly Irish and Dutch Catholics, after a long work day would pour more hours of

work into the construction of the cathedral.

THE WOMEN did their share by producing beautifully made altar cloths and vestments for the priests, with detailed handmade lace.

A few years ago, I attended a conference where I heard a priest talk about his parish's financial problems. He mentioned he needed money to paint the church. Someone suggested he ask for volunteers from the parish to do this—as pastors did in the old days. He said, as I recall, that the question had come up in the parish council, but members were worried about insurance costs.

Liability insurance to protect the church should a volunteer get injured while painting would be exorbitantly high, they speculated. The council thought it would make more sense to hire professional painters.

Another argument I've heard concerns the lack of time. People are just too busy to volunteer their time for church projects, goes the argument.

I THINK St. Vincent Ferrer's experience disproves those objections. Apparently the volunteers felt the regular liability insurance carried by the church covered them and, somehow, they found the time.

The reason seems obvious to me. The parishioners were turned on, committed. They had a specific project that challenged their abilities on many fronts, from raising money to actually learning what is required in building an organ. I would guess that at no time before were they ever so close to their church.

To keep our parishes vigorous, it seems to me that a key is to find ways to keep people committed and challenged to support their parishes, both financially and with their time. This can include many kinds of work, from painting buildings to teaching children.

Maybe the bottom line is for parishes to do what the Lord said, "Ask and you shall receive." Only more aggressively.

The head of the organ committee expressed well what can happen: "We originally thought you could only get volunteers to serve tea after Mass and stuff envelopes. But we were wrong."

(NC News Service)

Really in love

Q. Do you think someone around 15 or 16 can really be in love with someone, or is it just physical attraction, even if they have felt this way for a long time? (Mo.)



BY TOM
LENNON

A. It's tempting to respond with an easy and flat-out, "No. Someone that young can't really be in love."

But what about Juliet, the heroine of Shakespeare's "Romeo and Juliet"? She was only 14 when she made a commitment in marriage. Still, some would argue that she was impetuous, and some might say, "Look how sadly that marriage turned out!"

Now I think of another marriage. Vicky, who is 34, was wedded at 17. Today she has two adolescent children and says her marriage has been an exceptionally happy one.

BUT VICKY'S case is rare. Many more teen-age marriages end unhappily.

This is not to suggest that two teenagers cannot experience something much more than physical attraction. There may be a strong pull between their total personalities.

They well may be "in love."

But this doesn't mean they should get married when they are 15 or 16.

While no definite age can be given as the "right" age for marriage, in general it can be said that both partners should have some time to develop genuine maturity.

They need to know themselves well before making a lifetime commitment in marriage.

THEY NEED to have experience in weathering storms, enduring hardships, earning a living, being deeply tolerant of human failings and seeking God's help in both the greater and lesser matters of life.

They need to realize that they grow and change with the years. And in their teens they grow and change in many ways. They do not yet know too well what they will become.

The teen years, as we've said here before, are a time of searching and finding out about oneself. Most often, it's not a time for the great love that expresses itself in lifetime commitment.

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

To the rescue

Superman and Lois Lane know about saving and being saved. The metaphor is not entirely out of place during advent. Advent is a time to prepare for the coming of the Lord. He is rushing toward us faster than the speed of light, with one intent - to rescue us - and in the end "all manner of things shall be well."

"I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I



BY FR.
JOHN CATOIR

will cleanse you. A new heart I will give you, and a new spirit I will put within you.... You shall dwell in the land which I gave to your fathers; and you shall be My people, and I will be your God." (Ezekiel 36:25-28).

We all need to be saved from something: from ourselves, from the evil in the world about us, from our common enemy, the devil. Not only the streetwalker, the heroin addict, the drifter, the shoplifter, but the housewife, the bank clerk, the grocery man, the clergyman. All of us are tempted by the power and fascination of sin, all of us are precariously close to death, just a heartbeat away.

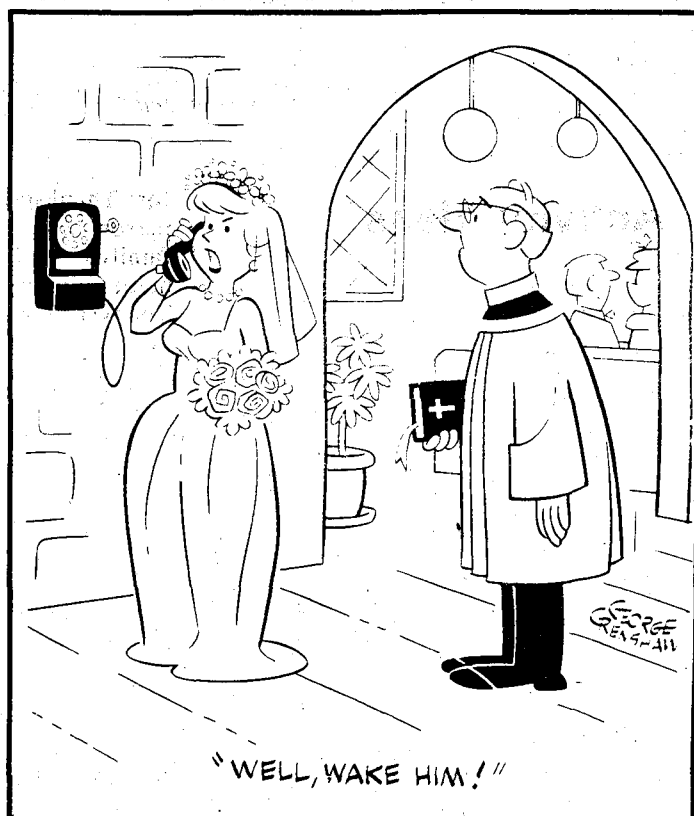
ADVENT HELPS us to experience the rescue operation before it happens. We are called to prepare for that precise moment in time when we will meet God face to face, as we breathe our last breath.

Awaiting the moment of rescue is an exciting time, a period of grateful anticipation in which the agonizing problems of life are put in perspective. We are confident He will pick us up just as the jaws of death snap behind us. Together we will

soar to a new and happy life, forever.

Fantasy? No, not fantasy. All the epics and sagas of history may be fantasies, where heroes come to save their loved ones, but fables are only slightly veiled depictions of a longing buried in the human heart, a yearning to be saved.

WE ARE indeed already saved by a loving, gracious God, and all the problems of life, which include suffering and death, are mysteriously embraced by the cross and the rescue which He effected nearly 2000 years ago, but which, for us, each of us personally, is still To Come.



Get on with your life

Dear Mary: For so long I have believed in a certain person and all that he stood for. He was a priest and a very good one for 25 years. He had guided me back to the church without his even knowing it. He had such a way with words that truly you felt Jesus speaking through him.

He left the priesthood to get married. (So I



BY DR. JAMES AND MARY KENNY

hear.) Doesn't he have an obligation to his parishioners and others for some kind of explanation or apology or anything? Or is it invading his privacy?

For someone like myself who is trying so hard for something to believe in, I find this hard to swallow. Granted, I at least can give many, many thanks for very reassuring words while he was a priest. But I still feel a great sense of sadness and loss, as in the death of a loved one. In a sense, in my eyes he has died. I feel so cheated, let down,

empty and so shattered.

More than ever, I need reassuring that I'll overcome this great hurt and my faith will be restored. Help! (Rhode Island).

You describe graphically the shattering effect of a human loss. Many families describe a similar reaction when close friends announce they are getting a divorce.

Your letter underscores that commitments we chose to make are not merely personal matters but reverberate throughout the community. A couple's marriage vows or a priest's vows are highly personal choices, or course. But the effect of those commitments is to establish ties throughout the community where the person lives and works.

The committed person is needed, wanted, counted on. And a choice to abandon those commitments is more than a personal choice. It ruptures the community involved.

YOU MENTION that the experience seems like death. The steps for getting over your grief are like those which occur after a death.

First you ask why. Doesn't he owe you an explanation? Logically, he does. In actual practice, no.

As an outsider you do not and cannot know all the circumstances. His actions are apparently best

in his judgment. Do not second-guess when you know so little. Do not judge him.

Second, let your feelings out. You are doing this now when you describe your grief, regret, anger, confusion.

Third, get used to life without the person. You may be starting to do this when you realize that you can be grateful for the time you knew him.

FOURTH, get on with your life. A charismatic person can lead us to faith. There is nothing wrong with that.

But after such persons leave, the faith remains alive in the community where it was planted.

As you come to accept the loss of this priest, begin to look around your parish. Where are there fellow Christians you might join—in a study group, a social action group, a religious education program for children or adults? Look for people with a faith commitment that matches your needs, interests and talents. Then join them.

(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.)

(News Service)

A touching Thanksgiving liturgy

Last Thanksgiving we experienced a deeply moving liturgy at our local parish. It was a Mass with music and liturgical symbols honoring Kateri Tekakwitha, the American Indian saint canonized a few years ago. The magnificent choir sang to an Indian beat supplied by native instruments and drums. Two young women dressed like Indian maidens led the procession and danced reverently as part of the liturgy.

This was not a Class B Western but a touching and reverent integration of our liturgical and American heritage. The very large church was packed with worshippers standing in every inch because it was a repeat of the year before. As we say in families, "one is a tradition," whenever anything truly meaningful occurs. So it is in the parish family.

As I worshipped, I reflected on the phenomena of people at Mass that day. It's wasn't an obligation liturgy. Families could have slept late. They didn't have to go to Mass as they do on New Year's Day. They didn't sneak in late to the last possible Mass and celebrate in a kind of daze as they so often do at liturgies on holy days of obligation. They were deeply involved in the liturgy because it meant something to them.

WE NEED to look at this phenomena closely. It tells me that when the celebration itself—Thanksgiving in this case—touches a national nerve, people want a religious observance of



BY DOLORES CURRAN

it. I witness the same thing every year on Labor Day at the closing liturgy of our annual family retreat. Because Labor Day signifies the end of summer, the beginning of a school year and a national day honoring work and leisure, families sense a deep meaning in the liturgy. No hymn is sung more richly than our closing "America, the Beautiful," asking God to shed His grace on us and our country.

Thanksgiving is a uniquely American holiday. It reminds us of our heritage, of the great gifts God has bestowed upon us, and of our richness as a nation. It is not a holy day of obligation, yet people flock to Mass. What are they telling us? That it should be celebrated in a liturgical manner that brings us together in faith to praise God and one another.

I don't want Thanksgiving to be turned into a holy day of obligation. That would probably

doom it, but parishes that fail to see it as one of the most meaningful religious days of our year are missing an understanding of the need for people to integrate religion and important secular holidays.

MOST OF OUR HOLY DAYS and holidays were born in other countries and other cultures. We don't have village and national patron saints so we don't have fiestas like those honoring Our Lady of Guadalupe in Mexico or St. Joseph in Italy.

If our faith is to mean something beyond obligation in our lives, perhaps we should look to our unique American celebrations and develop liturgies to impact them. We celebrate the 4th of July with parades and family reunions, yet we rarely find a rousing parish liturgy on that day. Why not? Because Rome doesn't instruct us to do so?

Thanksgiving, Mother's Day, Father's Day, Memorial Day, the 4th of July and Labor Day are our national days of celebration and yet they lack a spiritual dimension. I wonder if parish liturgy commissions consider these as spiritual opportunities to touch human longings. As one who is grateful for a touching Thanksgiving liturgy, I hope so.

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

Family Night

Opening prayer

Beloved Lord, as we approach Thanksgiving, we thank you for your great generosity to us. Thank you for our joys of this year as well as for our sorrows. Most of all, thank you for our family. Amen.

Something to think about

Thanksgiving bids us to joyfully welcome the holiday season. Thanksgiving is a day of great joy and heartfelt thankfulness for a God who loves us and is with us in the good times and the bad. We are the only country in the world that has a national holiday that says, "Thank you, God, for our bountiful blessings." How truly fortunate we are.

Activity ideas

Young Families

THANKSGIVING DAY PLACE CARDS Materials: colored construction paper, crayons, and scissors. Each person traces his or her hand on a piece of construction paper, then cuts it out with scissors and colors it into a turkey with the fingers as the tail and the thumb as the head. Write a short prayer of thanksgiving on the back and use the turkeys as place cards for the Thanksgiving dinner. Plan to have each person read his or her prayer at the meal. Share some thoughts about the importance of Thanksgiving.

Middle Years Families

Decide as a family whom to invite

for Thanksgiving dinner, perhaps a person who lives alone and has no family nearby. Plan and make a handmade centerpiece to be used on Thanksgiving Day.

Adult Families

Read aloud Psalm 67 and share with one another a memory of a Thanksgiving as a child.

Snack time

Hot caramel sundaes or baked apples.

Entertainment

1. COUNT YOUR BLESSINGS

Each person has a piece of paper and pencil. Set a timer for thirty seconds and have each list the blessings or good fortunes of the family. Award the one with the most meaningful blessings a paper button, "Blessings Champ."

2. Attend a Thanksgiving Day parade together or watch one on television.

Sharing

—What am I most looking forward to this holiday season?
—Thanksgiving means to me...
—I am happiest when....

Closing prayer

The Lord's Prayer.

Feast of Christ the King

Readings: 2 Samuel 5:1-3, Colossians 1:12-20
Luke 23:35-43

BACKGROUND:

I suspect that most people don't spend much time thinking about the fact that Jesus Christ is King. But if we do accept his kingship, it would seem



BY
FR.
JAMES
BLACK

that we should listen carefully to what he has to say to us.

The first reading describes David, the greatest of the Israelite kings. David had been king over Judah (the southern part of Palestine), but eventually he prevailed over the house of Saul and became king over all Israel. The reading shows his election by the northern tribes. Ultimately, the messiah-king would come from David's lineage.

The gospel reading from Luke describes the crucifixion of Jesus—a crucifixion that led to Jesus' resurrec-

tion and eternal kingship. The Romans placed a sign over the crucified Jesus describing his crime: "Jesus the Nazorean, King of the Jews." The supreme irony is that the charges were understated. Jesus is King of all creation.

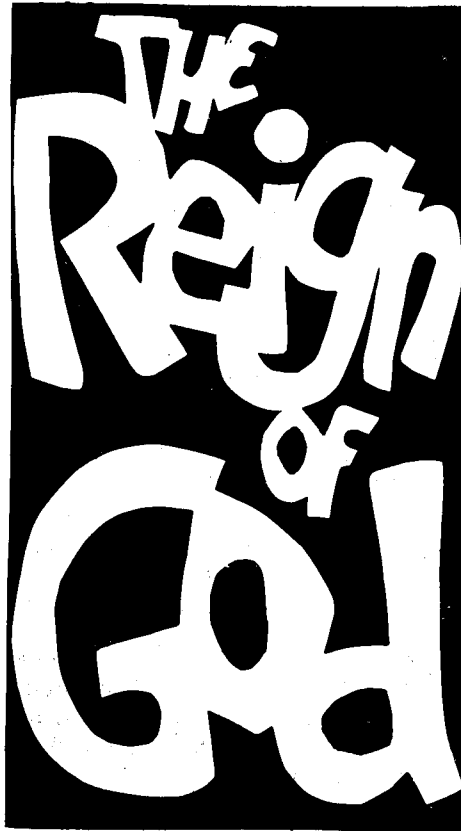
In the second reading, Paul reminded the Colossians that Jesus' kingship continued in their day; that Jesus was the head of the Church and the image of the invisible God. It was through Jesus' power over sin and death that they had the opportunity to enter God's heavenly kingdom.

REFLECTION:

Most of us tend to respond favorably when we accept the belief that Jesus is our savior. We recognize the reality of sin in our own lives, and thus, our need for the Lord's forgiveness.

When we hear the phrase, "Jesus the savior," we know that there's something in it for us.

But do we respond with equal en-



thusiasm when we begin to understand that Jesus is Lord and King? Probably not, because we're not really sure what that means.

Basically, it means that if we acknowledge Jesus as King, then he must occupy a central place in our lives. He must become part of all that we are and everything that we do.

Next Sunday is a "New Year's Eve" of sorts. The Church Year is about to end; a new one will begin on the first Sunday of Advent.

Thus, it's a good time to reflect on how much Jesus is a part of our lives.

Here are some questions to think about this week: Have I really tried to read Jesus' message in the gospels? Do I know what he asks of me? Have I made a genuine attempt to form a personal relationship with him? Do the choices I make in my daily life help to build the kingdom of God on earth?

If the answer to any of those questions is "no," it just might be time for me to make a few New Year's resolutions.

Are unbaptized babies in limbo?

Q. During the past several months you have written about the occasional need to delay baptism of an infant because of the parents' refusal to practice their faith.



BY FR.
JOHN
DIETZEN

I'm not awfully old (61), but I know I was taught that an infant should be baptized as soon as possible. If the baby was not baptized and died he or she would spend eternity in limbo, forever denied the vision of God.

Is the belief in limbo still in Catholic doctrine? (Florida).

A. Our old catechism approach to learning our faith had some advantages; but one major disadvantage was that all teachings in it were often presented as of equal importance and certainty. Thus we found some

Catholics fearing that the entire doctrinal structure of the church was collapsing when meat was allowed on Friday.

The teaching about a limbo for infants is a good example. It revolves around the question about which we still know very little: What happens to an infant who dies without baptism?

For centuries there was not much concern on the subject. It was simply assumed that God took care of these children his own way. Some theologians held that unbaptized infants suffered some pain, but by the 12th or 13th century that idea was widely rejected.

A few centuries later, limbo was the subject of heated debate. The heretical sect called Jansenists taught that all infants dying without baptism are condemned to the fires of hell.

In 1794, Pope Pius VI condemned this teaching. One may believe in a limbo—a place of happiness that is not heaven and which has no suffering—and still be a Catholic, he said. This is the only mention of limbo in all the major official documents of the

church.

Obviously this is a long way from limbo being a matter of Catholic belief. It was simply a theory which Catholics could hold without implying any denial of their faith.

God's plan for infants who die without baptism is one of many subjects he has not told us much about. They certainly do not suffer the painful separation from God that is the result of serious personal sin.

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Hiroshima comes to Kansas

A theory popular in film criticism has it that the movie monster of the past 30 years—the giant ants, the men from Mars, even the great white sharks—are metaphors for the mushroom menace which hangs over and terrifies the world. In "The Day



BY
**JAMES
BREIG**

after," which I recently previewed, the mushroom monster takes off its masks and appears in all its own horror. Hiroshima comes to Kansas with a fury.

The first half introduces the characters: a doctor and his wife, a farmer and his family, students and soldiers. We see them, almost as if leafing through a photo album, as they marry, love, bicker, work, sin, play, forgive and dream of the future.

But the future does not come for, in background media reports, we hear of escalating tensions in Europe which finally erupt into all-out nuclear war.

The second half then follows the survivors, who are plagued by radiation, lack of food and water, the breakdown of society, the paucity of medical supplies and despair.

A common expression heard throughout the film and its central theme is "I try not to think about it." This apathy, indifference and lack of involvement by people is as much to blame for the war as any nation's provocation. The film pleads, though not directly, for people to take an interest and to get active on this issue.

There is, as usual for TV, a lack of religion in the film. The holocaust brings no prayers, not even a cry against God or lamentation for the dead. The single exception is an incoherent sermon by a hysterical minister. Could we not assume that the clergy would be as adept at recovery and organization as the medical people and scientists in the movie?

This lack of religious sensibility, all too common on TV, is, after all, one sign of why people feel the need for protective bombs or become apathetic about their existence.

Should children watch it? I think not, but I recommend it for all adults and older teens, who should share their thoughts on the subject with younger children.



TRYING TO COPE. Jane Alexander hysterically clutches a priest played by Phillip Anglim, as her son, played by Ross Harris bears his grief silently in Paramount Pictures' "Testament." Based on a short story by Carol Amen originally published in St. Anthony Messenger, "Testament" is an "extraordinary picture" destined to become "one of the most hotly discussed films of the year" says the U.S. Catholic Conference.

'Gregorio Cortez' is paen to Hispanic courage

By Michael Gallagher

NEW YORK (NC)—"The Ballad of Gregorio Cortez" (Embassy), based on an actual event, is the story of a clash of cultures.

Outright villainy plays a part in it, but ignorance and ingrained, unthinking prejudice play a more significant role. And still more significant is its positive theme: a paean to the courage and dignity of Hispanic Americans made aliens in the land of their ancestors by the Anglo conquest.

In 1901 in Gonzales, Texas, a Hispanic-American, Gregorio Cortez (Edward James Olmos), shoots a sheriff when a mistake made by an interpreter turns a question into a threat. He flees for the border, more than 400

miles distant, accused of two more murders and pursued by a huge posse led by Texas Rangers.

After eluding his pursuers by his courage, skill and endurance, Cortez nevertheless turns his back on the Rio Grande and salvation after he learns that his beloved wife and children are being held in prison.

He delivers himself over to his enemies, facing, he believes, a trial that can have but a single outcome: a verdict of guilty followed by hanging.

Things, however, don't turn out quite that way because there are a few men on the other side who realize that for justice to have any significance it must apply to all.

Directed by Robert Young, who did "Short Eyes" and seems to have strong

empathy with those whom Hollywood customarily neglects, "Gregorio Cortez" is based on a book by Americo Paredes adapted for the screen by Victor Villasenor.

It is a sensitive and restrained, not especially dramatic, film given special impact by the fine cinematography of Ray Villalobos and a superb performance by Edward James Olmos as Cortez. Ironically, Olmos turned down a role in Chevy Chase's "Deal of the Century," an abysmal effort chock full of offensive Hispanic stereotypes, to play this part.

The period look is wonderfully authentic as is the excellent supporting cast. Standouts here are James Gammon as a sheriff with a firm sense of humanity beneath his rough and ready exterior, Tom Bower as the interpreter whose incompetence and wilful malice precipitate the tragedy, Bruce McGill as a reporter who tries to piece together what actually happened from the various accounts, and Michael McGuire who appears briefly but vividly as a vengeance-bent sheriff.

"The Ballad of Gregorio Cortez" is

a film that's both entertaining and inspiring, one whose serious intent and considerable accomplishment make it an exceptional work.

The U.S. Catholic Conference has classified it A-II, adolescents and adults, and designated it "Recommended." There is some brief if graphic violence. The Motion Picture Association of America rating is PG.

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

Recent Film Classifications

"The Ballad of Gregorio Cortez" (Embassy) —A-II—adolescents and adults; PG-parental guidance. (Recommended).

"Pauline at the Beach" (Orion Classics)—A-IV—adults, with reservations; R-restricted.

"The Osterman Weekend" (Fox) —O—morally offensive; R-restricted.

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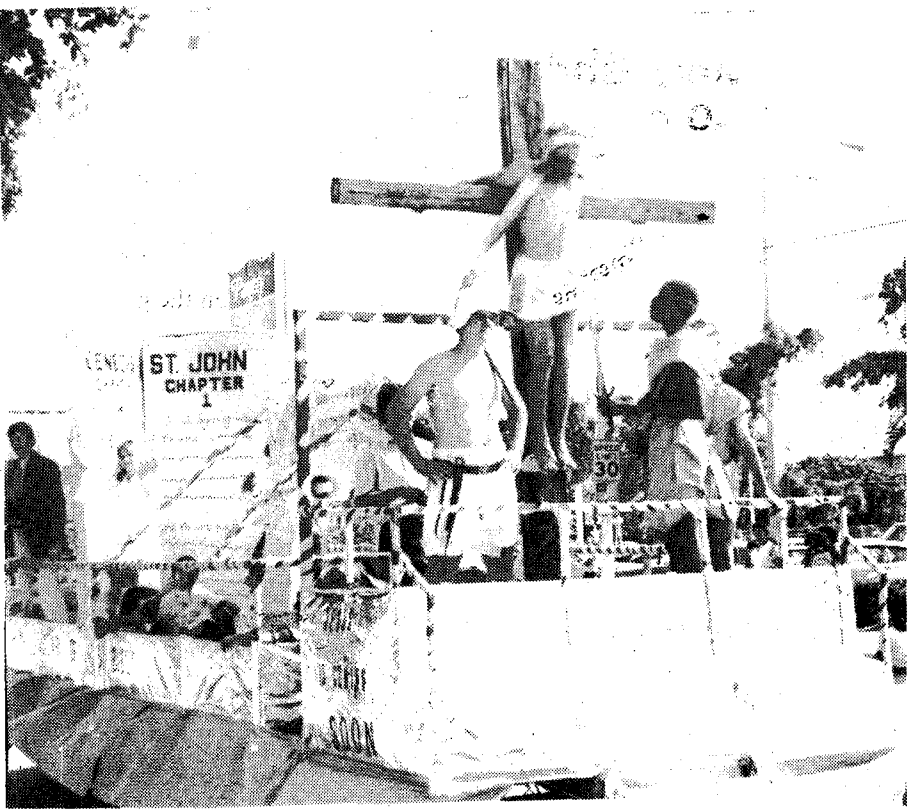
Two clergymen who helped shape the recent historical Catholic-Lutheran agreement on "justification," will speak at the Regional Seminary in Boynton Beach.

In honor of Martin Luther's 500th birthday, the St. Vincent de Paul Regional Seminary, 10701 S. Military Trail, will host Father John F. Hotchkin, director of the U.S. Bishops Committee on Ecumenical Affairs, and Rev. John Johnson, pastor of Our Savior Lutheran Church, St.

Petersburg. Both participated in the Lutheran-Catholic dialogue that led up to the joint document issued recently.

They will speak at a "Martin Luther Colloquium" Monday evening Nov. 28.

The justification issue has been at the heart of the differences between the churches for our four centuries. Fr. Hotchkin will speak on "Catholic Scholars View Luther;" and Pastor Johnson will speak on; "Justification in the Lutheran-Roman Catholic Dialogue."



ECUMENICAL PARADE. Catholics, protestants and Jews joined together in Ft. Lauderdale on Saturday to celebrate the "Year of the Bible" with a parade featuring bands, choirs, and floats depicting Biblical scenes. In the evening a rally at Lockhart Stadium was highlighted by main speaker and born-again Christian Bill Murray, son of atheist Madeline Murray O'Hair.

'Informed Families' explain program at St. Louis

Informed Families of Dade County, a group organized to combat the teen epidemic of alcohol/drug abuse, will explain their program and goals at a workshop at 7:30 P.M., Tuesday evening, November 22, at St. Louis Church, 7270 SW 120th Street. It will be sponsored by Informed Parents and the archdiocesan office of Substance Abuse Ministry. Father Michael Hogan, O.S.A., director of the latter, noted that "parents and school personnel are frequently at a loss as to what to do about the teen problem!" "Informed Families," he added, "a national network of parent groups, has been a very effective means in addressing the problem head on."

"The success of Informed Families is a very hopeful sign for the future," Fr. Hogan said, "Heretofore our response has been half hearted, in that we felt the cultural attitudes and obstacles were too great to counter effectively. But groups like Informed Families, that organize parents, are the best line of defense in escalating the nationwide war against drug use by our young people."

Noting that the workshop will be of especial value to elementary and high school staff, as well as CCD teachers, Hogan concluded: "Now we have an effective alternative to recommend to frustrated parents." There is no charge for the workshop.



Architect's rendering of new St. Henry parish hall.

Parish hall built the family way

St. Henry Parish in Pompano Beach built their parish hall the family way.

They did it with parishioners' loans and parishioners' labor.

The new hall will be dedicated by Archbishop Edward A. McCarthy at 5 p.m., Nov. 28 at a concelebrated Mass.

"The way we did it," said Father Jim Reynolds, pastor, "was through an interest-free loan program. Parishioners made loans to the parish of \$500, \$750 and \$1,000. The loans

will be paid back to them without interest in three years."

The hall was built by a "management construction program," he said, using parishioners who were plumbers, carpenters and electricians, and architect, Franz Schropa.

"The people of St. Henry's are very proud of their new hall, as a family. They feel that religion without joy is not true religion," said Father Reynolds.

Oblate mission seeks stamps, post cards

The Oblate Mission Stamp Bureau, C/O 26 Winstead Road, Lackawanna, N.Y. 14218, would appreciate receiving cancelled stamps of all denominations, both United States and Foreign, and old post cards. The stamps and

post cards are used to help support overseas missions in the poverty stricken areas of many countries. Stamps should be left on paper, with a margin of 1/4 inch, and separated into U.S. and Foreign. The stamps should be sent by 3rd or 4th class mail.

It's a Date

Spiritual Renewal

Cenacle Retreat House 1400 South Dixie Highway, Lantana, will sponsor a Charismatic Retreat, from Dec. 2 to 4 with Rev. Martin Iott, O.P. Suggested offering is \$60. For further information call 582-2534.

Dominican Retreat House, 7275 S.W. 124 St., will hold an afternoon of reflection for youth ministers, adult advisors, officers, and peer ministers, Dec. 3, from 2 p.m. to 5 p.m. The offering is \$10. For reservations and information call 757-6241.

Pax Christi will sponsor an Advent Retreat for Peacemakers, Dec. 3, at Lourdes Academy, 5525 SW 84 St., from 9:45 a.m. to 4 p.m., at which time the U.S. Bishops' pastoral on nuclear war will be discussed. Admission is free.

St. Bernadette Women's Guild, 7450 Stirling Road Hollywood, will hold its annual Holiday Gift Shop, Nov. 19th from 1 p.m. to 6 p.m.; Nov. 20th from 8 a.m. to 1 p.m.; Nov. 26, from 1 p.m. to 6 p.m.; and Nov. 27 from 8 a.m. to 1 p.m. For further information call 473-8424.

Marian Center for Retarded Children and Young Adults, 15701 N.W. 37 Ave., will hold its annual Pre-Christmas Sale, Dec. 2, from 6:30 p.m. to 10 p.m. and Dec. 3, from 10:30 a.m. to 5 p.m. There will be ceramic items, plants and other miscellaneous items. For further information call 625-8354.

Our Lady of the Lakes Activities Group will hold their annual Pre-Christmas Sale of original handmade articles before and after the 5 p.m. mass on Nov. 19, and also before and after the masses up to and including the noon mass on Nov. 20.

Dances

Our Lady of Florida, a Passionist Monastery and Retreat House, will hold its 15th Annual Hurricane Ball, Dec. 10 at the Breakers Hotel in Palm Beach, Florida. Tickets are \$125 per person. For tickets and further information call 626-1300.

St. Kevin Home and School Association will hold their Fourth Annual Dinner Dance, Nov. 19, at the Omni International Ballroom, featuring Miami Sound Machine and Sounds Unlimited. Cocktail hour is from 8 p.m. to 9 p.m. and dinner will be served at 9:30 p.m. For further information call 223-4015.

The Greater Hollywood Catholic Widowers Club, will hold a Gala Christmas dinner-dance, Dec. 2. There will be live music, gifts, tree and Santa. The tickets are \$12. For further information call 981-2508 or 431-8275 after 8 p.m.

The Ladies Society of Little Flower, 1805 Pierce St., Hollywood, will host their annual Harvest Moon Dance, Nov. 19, from 8 p.m. to midnight. The Variations will play for the dance and a hot and cold buffet will be served at 9:30 p.m. The tickets are \$7.50 per person. For reservations and further information call Maddie at 923-8057.

Potpourri

Blessed Sacrament Women's Club will hold a Christ Child Coffee, Nov. 20 from 9 a.m. to 1:30 p.m.

Our Lady of the Lakes Catholic Youth Organization will hold its annual "Rent a Kid Day," Nov. 19. The kids are rented by the hour for \$2 for any miscellaneous jobs around the house. For further information call 558-2202.

St. Patrick's Church, 3700 Meridian Ave., will hold its annual Family Festival from Nov. 17 to 20. There will be games, rides, food, a flea market, a country store and a Bazaar. The festival will be open Nov. 17 and 18, from 6 p.m. to 10 p.m.; Nov. 19, from 2 p.m. to 11 p.m.; and Nov. 20, from 1 p.m. to 11 p.m. For further information call 531-1124.

Catholic Daughters of America, Court Holy Spirit, No. 1912, Pompano Beach, will hold a Dessert-Pokeno-Card Party, Nov. 26, at St. Elizabeth's Gardens beginning at noon. Donation is \$1.50. For further information call 941-55-5.

The Ladies Society of Little Flower, 1843 Pierce St., Hollywood, is sponsoring a lecture by Sally Spivack, aide to U.S. Congressman Larry Smith (Democrat-District 16) on Medicare and HMO in relation to each other. Her talk will follow a question and answer period. The lecture will be held on Dec. 6, at 3 p.m. in the school auditorium.

Cenacle Retreat House, 1400 South Dixie Highway, Lantana, will sponsor a Creative Living Seminar from Dec. 9 to 11. It will offer men and women of all ages an opportunity to enhance their own concept of themselves and to deepen their self image through positive input and affirmative conviction. Suggested offering is \$60. For further information call 582-2534.

St. John the Apostle School, 479 East 4th St., Hialeah, is sponsoring a play entitled "Beautiful City" from Nov. 20 to 22 at 8 p.m. in the school auditorium. Tickets are \$1. A "Hospitality Room" will be set up to take care of small children while their families enjoy the show.

The Ladies of Little Flower will sponsor their third annual Parish Cruise, from Jan. 29 to Feb. 5 on the SS Mardi Gras. The cruise will be sailing to ports of Cozumel, Grand Cayman and Ocho Rios. Busses will be boarded in the church parking lot for transportation to the Miami Port. For reservations and further information call Anne Ferrano at 923-2027.

North Dade Catholic Singles and Dade Catholic Singles will hold a softball game, Nov. 20, at Ponce de Leon Junior High School at 3 p.m. Members of the South will wear green and members of the North will wear red.

OUR LADY OF MERCY CHURCH will present its very first Parish Musical, **THE FOLLIES**, on Friday, Nov. 18th and Saturday, Nov. 19th, at the Parish Center, 5201 N.W. 9th Ave., Pompano Beach, (across from The Meadows on Military Trail). A group of parishioners, have put together this musical revue, full of songs, dances, comedy skits, and instrumentalists; — the seating will be Cabaret Style with refreshments available. Tickets are \$4.00 per person. For additional information or tickets, please call the Rectory at 421-3246.

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Sr. Sonya Ann Molnar

Sister Sonya Ann Molnar, also known to some as Sister Mary Jeanine, died at the Sisters' Residence at 3333 South Miami Avenue, Nov. 6. She succumbed to cancer. She was 47 years old.

Sister's parents were Charles A. Molnar (from Austria - Hungary) and the late Jacquelin E. Moore (from Indiana). Sister graduated from St. Joseph Academy in St. Augustine, Florida in 1954.

Her last mission assignment was at Sts. Peter and Paul in Miami beginning

in 1982. She also served at St. Mary's cathedral in Miami from 1957-60 and St. Theresa's in Coral Gables from 1960-62.

Services for Sister were held in St. Augustine, Fla. An Evening Prayer Service was held at 4:30 p.m. on Nov. 7 at the New Craig Funeral Home; the Wake Service was held at 7 p.m. on Nov. 7 at the Cathedral - Basilica, and the Funeral for Christian Burial took place at 10 a.m. on Nov. 8 at the Cathedral-Basilica. Burial was in San Lorenzo Cemetery in St. Augustine.

Mary Shrine dedicated to deceased Knights

Trinity Council No. 4839, Knights Of Columbus, Boynton Beach, Florida, recently held the dedication of their newly erected Shrine to our Blessed Mother, Mary, in memory of all the deceased members of the Council and all the deceased members of the Ladies of the Knights.

James O'Meara acted as Master of Ceremonies. There was an attendance of 160 members of the Council, their wives, Ladies of the Knights, District

Deputy, Robert Collins, his aide, Paul McDermott, Members of the 4th Degree Knights of Columbus and friends.

The event took place on the grounds of the Council Chambers. Chaplain, Father Clem Hammersmitt, performed the dedication ceremony, while Mrs. Arthur Jones, President of the Ladies of the Knights placed a single Red Rose in a vase before the Madonna, and Grand Knight, Charles Barbato, lighted the Vigil Light.

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Thanks to St. Jude & Holy Spirit for prayers answered. Publication promised. D.E.E.

Thank you God for prayers answered. Publication promised. C. Kowalski

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THANKSGIVING NOVENA TO ST. JUDE

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

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

T. Yarborough

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L.M.K.

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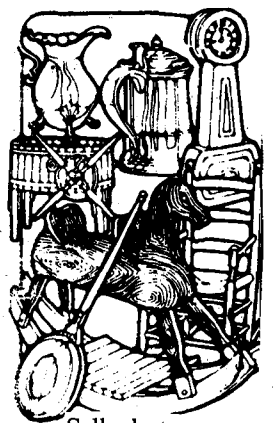
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'Early evening, dark tea'

Finding joy in small things

By Dolores Leckey
NC News Service

Barbara Pym, the late English novelist, often portrayed her characters through descriptions of their preferences and pleasures.

She writes, for example, of a woman anthropologist who delights in tea that has become "dark and stewed."

A village vicar walks early in the morning because he so likes the air at that time of day.

An elderly woman finds Vespers without music most enjoyable; the silence soothes her.

THE PEOPLE in Pym's fictional world intrigue me because they seem to know so clearly and definitely which small things give them pleasure and which do not. They have insights about themselves. It makes me pause and consider the variety of life's experiences which I find pleasing. For example:

—Late afternoon and early evening skies always have moved me. The light at that time of day makes me feel secure somehow.

—Oceans, rivers and streams always relax my mind and body.

—Leafless trees set like black webs against gray winter skies delight me, and so do birds, all kinds of birds, in flight or feeding, silent or full of song.

As I grow older I'm discovering some new pleasures. For many years, even though I had formally studied piano, I didn't listen to music for the pleasure of the music. It was always background for some other activity.

Now, after a long time, I have resumed piano lessons. The surprising thing is that as I learn about Bach's gift for balance and the intricacies of Schubert's melodies, I find I also listen to music in a different way. It's like hearing for the first time.

THE SAME CAN be said for color. I now see shades and hues that



Two couples obviously are enjoying themselves as they try their hand at white water rafting on the Gauley River near Swiss, West Va. Why do people try to scale Mt. Everest or raft up the Colorado River? Certainly their sense of accomplishment is satisfying to them. Success in these adventures is a cause of pleasure. (NC photo from UPI)

formerly were indistinguishable by me. It's a source of real pleasure.

The pleasures I speak of are woven into one's life. These are not the pleasures of hedonism, a philosophy that claims pleasure as the principal reason for any human action.

Enjoyment of nature, delight in scientific discovery and art, fun in

reaches deep into us.

ST. THOMAS Aquinas taught that men and women want and seek that which they perceive as good. In other words, they act in ways that seem to them to satisfy their desire for happiness.

But why do people try to scale Mt. Everest? Or raft up the Colorado

Long ago St. Augustine cautioned that "Men go forth and admire lofty mountains and broad seas and roaring torrents and the ocean and, of course, the stars, and forget their own selves while doing so."

WE DO NEED to be aware that the journey outward to pleasurable discovery can deflect us from the inner journey to self-understanding.

There is a tradition in Christianity among contemplatives that casts light on the Christian view of pleasure. Contemplatives like St. John of the Cross, Angela of Foligno and even St. Paul were people conscious of their unity with God, with other men and women and, indeed, with all creation. It's clear that they experienced pleasure through their sense of unity with the ordinary things in life.

For the contemplatives, this unity with creation—and the enjoyment of it—became a path to God.

It is interesting to think that as our enjoyment of the ordinary grows, so will our love of God.

It is interesting, too, that if we reflect on what we really enjoy in life—what we really want—we may deepen our sense of gratitude for all the moments of grace that are ours.

'If we reflect on what we really enjoy in life, we may deepen our sense of gratitude for all the moments that are ours.'

human relationships: They all have a place in Christian life.

There is also place for coming to know what really does give us pleasure and what we really want in life, like the characters in Ms. Pym's books.

Being honest about our desires—about what we want in life—helps us to understand who we really are before God.

One of the recurring questions in the Gospel is this question by Jesus: "What do you want?" The question

River? Certainly their sense of accomplishment is satisfying to them. Success in these adventures is a cause of pleasure.

This spirit of adventure seems appropriate in the Christian view of the world, provided that conquering nature, or even outer space, is not seen as the way to discover life's entire meaning.

*This
guest's
good
joy*

By Father John Castelot
NC News Service

The Old Testament author of Ecclesiastes posed as "David's son, king in Jerusalem." (1:1) In the guise of the fabulously wealthy, wise and pleasure-loving Solomon, the author set out to find perfect happiness.

It ended in frustration. He drew the dismal conclusion: "Vanity of vanities! All things are vanity!" Hard work, wisdom, mirth, sensual enjoyments all turned out to be emptiness (vanity) compounded.

However, while the pursuit of pleasure as the key to happiness proved to be "a chase after wind," (1:14) the author of Ecclesiastes still had to concede it was good to be alive and

**GOD
in the
Human Situation**

How would you define pleasure?

By Katharine Bird
NC News Service

Thirteen-year-old Maureen often felt lost in the shuffle. Somewhat shy, her more gregarious brothers and sisters usually overpowered her quiet comments with their boisterous conversation. The middle child in the family, she sometimes felt overlooked by her busy parents.

Then her recently widowed grandmother moved into Maureen's home. Over the weeks and months that followed, the two naturally were thrown into continual contact with each other.

Under her grandmother's expert tutelage, Maureen learned to sew. Together the two spent many enjoyable hours putting together a new wardrobe for Maureen. Other times they went for long walks together.

Sensing her grandmother's interest, the young girl began to open up, confiding her school worries and her fears about making friends to the older woman. The grandmother, too, talked about herself, filling the young girl in on family stories.

AS TIME PASSED, the two became great friends, rejoicing in the pleasure of each other's company. Gradually the experience transformed them. The grieving grandmother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother.

That story brings home a basic fact about pleasure in our lives: Enjoyable activities with others often are linked to our development as human beings.

What is the role of pleasure in life? I spoke with an Irish theologian, Father Enda McDonagh, about the very important place of enjoyment and pleasure in the lives of Christians. He explained that it's "part of the human condition to experience joy" because God created us as physical beings with emotions and feelings.

He thinks pleasure is a God-given reality that "awakens us, and motivates us to help others and ourselves develop."

Father McDonagh is a professor of moral theology at St. Patrick's College, Maynooth, Ireland. Recently he visited Canada and the United States during a lecture tour.

IN MY INTERVIEW with him, he explained that he associates pleasure with two words: "celebration" and "joy."

He pointed out that people relish celebrations. Celebrations allow us to rejoice with others in "the gifts of creation and to recognize humans are valuable and called toward a certain kind of fulfillment" in God's plan, he remarked.

He noted that everyone has some experience of pleasure, whether it is simply enjoying a well-prepared meal, the intimacy of sexual union, or suddenly encountering a long-lost friend.

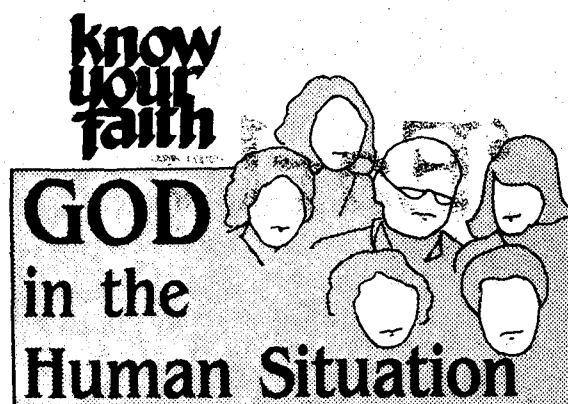
But, the Irish theologian cautioned, for Christians, joy shouldn't be a goal in itself. If it is, the search can be "misleading and self-defeating." He continued, "If we want others to feel good, to have joy, we often find joy" for ourselves too. Happiness frequently comes as a byproduct of service, he said.

One area where Christians can expect to find joy is in the liturgy. In planning liturgies, Father McDonagh indicated he keeps a number of points in mind.

"I WANT PEOPLE to experience something of the celebratory character of the ritual, to be drawn into a community celebration," he said. For the liturgy is intended to strengthen our awareness of being "united with God and with each other," the priest remarked.

It deepens "our awareness that in the death and resurrection of Jesus Christ we enjoy" a particular relationship as children of God and as brothers and sisters to each other.

That "kind of awareness has to be given ex-



pression in the liturgy," Father McDonagh asserted. When it is, Christians are helped to "rejoice in what they have been given and to renew their sense of value and hope for themselves."

But liturgies have another dimension as well. The sharing of the bread and wine carries certain ramifications for the future, Father McDonagh said.

—The liturgy reminds us of our need to carry the sense of fellowship outside the celebration into service wherever people are needy.

—And the liturgy reminds Christians that they are intended for a future happiness with God.



As time passed the grandmother and the girl became great friends, rejoicing in the pleasure of each other's company. Gradually the experience transformed them. The grieving grandmother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother. (NC photo)

that God intended the enjoyment of life's simple pleasures:

"GO, EAT YOUR bread with joy and drink your wine with a merry heart, because it is now that God favors your works. At all times let your garments be white and spare not the perfume for your head. Enjoy life with the wife whom you love, all the days of the fleeting life that is granted you under the sun." (9:7-9).

In other words, pleasure as an end in itself—the key to perfect happiness—is an illusion. People who knock themselves out in its pursuit are doomed to disappointment and unhappiness. But the simple pleasures of life—and they are innumerable—are meant to be enjoyed.

In fact, they are indispensable. Without them life is unbearable and people can never become fully what they are meant to be. Laughing is as much a part of being human as is crying.

Jesus himself enjoyed life. Unfortunately, the Gospels, not being biographies of Jesus in the modern sense of the term, tell us little about his psychological states. Rarely, if ever, do they mention the facial expressions that accompanied his words. But this is only because no one remembered this sort of thing. And so we don't know whether Jesus said this or that with a smile or a grin or whether he laughed.

WHEN HE GENTLY chided Mar-

tha for being "anxious and upset about many things," (Luke 10:41) chances are he did so with a big grin. On that occasion he was a dinner guest at the home of his good friends and a gracious dinner guest is not a sourpuss.

In fact, Jesus was often a dinner guest, especially as Luke portrayed him. As one scholar remarks, "Like his party-giving Father, he loved a social hour and it is fair to assume that if he could 'let loose' with spirit-filled ecstatic prayer he did not recline with his friends in the somber mood so often associated with him in the long history of religious pictorial representation. People of that stripe are not invited back!"

Tax collectors and sinners must have been pretty jolly table companions. If Jesus so strongly attracted all sorts of people, men, women and children, he must have been an enjoyable guest, to say the least.

Legitimate pleasures and their enjoyment are part of our Christian lives. A gloomy Christian is a contradiction.

It is only when pleasures turn into "pleasures," a good to be pursued at all costs, that the Word of God is stifled in people's hearts "and they do not mature." (Luke 8:14).

To have fun is not a sin; to live for fun is not funny.

A nun and her scissors

She became world famous paper cutting artist

SEATTLE (NC)—"Black-handed scissors" were the code words Dominican Sister Mary Jean Dorcy told her worried family she'd use if convent life proved too difficult and she wanted to go home. Sister Dorcy stayed and became a noted artist; those scissors turned out to be her tools.

Sister Dorcy, a retired silhouettist who lives in Seattle, is celebrating her 50th anniversary as a nun. Displays of her intricate art will mark the 50th anniversary of her first paper cutting.

Sister Dorcy remembers that when she was 19, packing to go to the Dominican School convent in 1933, her sister Margie had insisted on a signal to her family if she didn't want to stay. "OK, if I say 'black-handed scissors,' you come after me," she said, holding up scissors taken from her mother's sewing basket. "That's silly," her sister responded. "What could you ever possibly find to say about scissors?"

As a novice Sister Dorcy thought she would be forced to go home. She couldn't cook, couldn't keep discipline in the classroom, knew nothing about bookkeeping, fainted at the sight of blood.

On day the novice-mistress asked if she'd ever cut a silhouette. "No," she replied, "I don't know how." The following day the mistress said, "Here is an Austrian paper cutting and here is some paper. I presume that you have your own scissors. Now, go make one just like it."

Sister Dorcy recalls thinking, "Well, people said that they'd tell me to do something impossible, and when I couldn't do it, they'd send me home." She didn't want to get sent home so she "made one just like it," startled her superior and found her calling.

The new scissorist started a letter home: "You'll never believe what the old black-handed..." but she didn't dare use the words.

The scissors were lost years ago but 3,000 silhouettes later the artist still recalls the beginnings of her work.

By the mid 1940s she was recognized as a leading American paper-cutter. She published 18 books, mostly for children, and illustrated them herself.

By the 1960s her work was known worldwide. She spent the last years of



PAPER ARTIST—Fifty years after Sister Mary Jean Dorcy began making paper cutting in the Dominican School Convent in Seattle, her work continues to be in demand. She has created more than 3,000 of the silhouettes and has written and illustrated 18 books, mostly for children. (NC photo).

the 1960s in Mexico where she and her community assisted Father William Wasson in staffing his orphanage.

Her final cuttings were a set of six Mexican children's designs, published to help Father Wasson's children. Arthritis brought Sister Dorcy's career to a halt in the early 1970s.

A celebration of her art, "Expressions of Faith," including 15 noted American artists, will be held Nov. 15 to the end of January 1984 at St. John's Cathedral gallery, Albuquerque, N.M.

To celebrate her 50 years as an artist, a one-person show of her cuttings is tentatively scheduled for May 1984 in Seattle.

the Saints

by Luke

ST. GREGORY the Wonderworker



GREGORY, CALLED THEODORE BY HIS RELATIVES, WAS BORN ABOUT 213 TO A DISTINGUISHED PAGAN FAMILY IN NEOCAESAREA, PONTUS. HE STUDIED LATIN, RHETORIC AND LAW IN PONTUS AND IN ABOUT 233 BEGAN READING THEOLOGY UNDER THE GUIDANCE OF THE THEOLOGIAN ORIGEN IN PALESTINE.

GREGORY INTENDED TO START A LAW PRACTICE IN HIS HOMETOWN BUT UPON HIS RETURN FROM PALESTINE WAS ELECTED BISHOP. HE PREACHED ELOQUENTLY AND WON SO MANY CONVERTS TO THE FAITH THAT HE BUILT A CHURCH. HE BECAME KNOWN AS "THE WONDERWORKER" ("THAUMATURSUS" IN GREEK) AND WAS SOUGHT FOR HIS WISDOM AND KNOWLEDGE.

HE MINISTERED TO HIS PEOPLE DURING A PLAGUE AND THE INVASION OF THE BARBARIAN GOTH'S.

AT HIS DEATH IN ABOUT 270, LEGEND HAS IT THAT ONLY 17 UNBELIEVERS REMAINED IN THE CITY.

A CENTURY AFTER GREGORY'S DEATH, ST. GREGORY OF NYSSA WROTE THAT GREGORY WAS THE FIRST SAINT TO WHOM THE VIRGIN MARY APPEARED IN A VISION. HIS FEAST IS NOV. 17.

When Father comes to dinner

By Hilda Young
NC News Service

Why is it that the same priest you will tell everything to in the confessional, you will hide everything from when he comes to dinner?

Maybe it's just the way I was brought up. If our pastor was coming for dinner, my mother would enroll my brothers in a military academy for a week and make sure all the girls had rosaries displayed permanently on our dresser drawers.

We're not quite that strict with our kids, although my husband did allude to surgical removal of oldest son's elbow if it approached the table during dinner.

Once when our priest came to dinner I ordered a beautiful centerpiece from the florist. During dessert an earwig walked out of it and straight for father's carrot cake. The sight of Johnny hitting it with his tennis shoe is marked indelibly on my mind.

Actually, I should be thankful our pastor comes over from time to time. It makes me face up to a lot of facts. Like there are times I have never forgiven my husband for not becoming president so I wouldn't have to worry about finding seven saucers without chips.

It makes me realize that I have become so accustomed to the half-finished game of Monopoly on the end table that I dust the houses and hotels without thinking.

It motivates me to buy a battery for the wall clock that has said 5 o'clock since we hung it up, to find out whose homework is collecting under the coffee table, to decide if I should have the handprints on the wall washed, painted or sandblasted.

Maybe there is something in a lot of us that makes us want others to think we take Better Homes and Gardens magazine seriously. There is a part of me that wants people to think we always use a soap dish, that the commode water is always blue, that my bath towels all have matching hand towels and washcloths, and that the dirty clothes hamper never overflows.