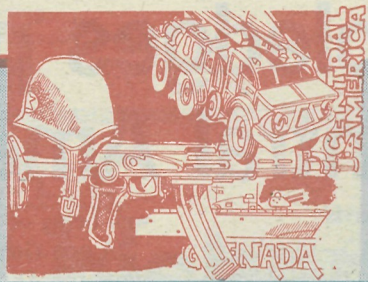


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ABOUT CAPITALISM

Bishops face more heat on next pastoral

By Jim Lackey

WASHINGTON (NC)—Even before a single word has been set on paper, a proposed pastoral letter by the U.S. bishops on the American economy is generating a debate similar to that which accompanied the bishops' war and peace pastoral issued last May.

In recent weeks leading business

magazines, such as Fortune and Business Week, have published short but stinging articles accusing the bishops of trying to write the Democratic Party's presidential platform or of promoting socialism. A mid-December symposium on the proposed pastoral, held at the University of Notre Dame, also added fuel to the rhetorical fire over the letter.

That the proposed pastoral already is generating such an intense discussion comes as somewhat of a surprise, given the history of the war and peace letter and the more esoteric subject being addressed in the new pastoral. The debate over the previous letter—on a topic emotionally significant to major portions of the American public—didn't fully erupt until after that pastoral's first draft was issued in mid-1982.

BUT WHILE the field of economics doesn't evoke as strong an emotional response as does the question of nuclear conflict, economic policy issues do tend to generate heated debate among such figures as economists, corporate executives, union leaders and politicians.

In part the bishops' committee which will draft the pastoral finds itself in the middle of this debate because of the four controversial

1916-1983



Father Antonio Navarrete "troubador of God," made it "home" for Christmas, and is eulogized... Page 9.

Helping hand



GOVERNOR AS BROTHER — Governor Bob Graham (left) helps prepare trays of food for the long line of hungry people at Camillus House, a temporary shelter for the homeless in downtown Miami. Brother Paul of the Little Brothers of Good Shepherd is nearby to offer assistance, but it appears the governor is doing well on his own. He spent last Monday at Camillus House to find out what it is like to live the life of a brother serving the poor.

economic issues which, the committee says, the new pastoral will address. Those topics—employment, poverty, trade and economic planning—are issues which have intense advocates on all sides.

On employment, for instance, Archbishop Rembert Weakland of Milwaukee, chairman of the drafting committee, has said Catholic social teaching can make a case for employment creation as a top national priority. That undoubtedly will get the bishops into the thick of such ongo-

ing debates as the definition of "full employment," the government's role as an employer of last resort, and the value of such programs as the Comprehensive Employment and Training Act, or CETA, which many church groups supported but which the Reagan administration dismantled as wasteful.

Economic planning is another topic which is bound to raise controversy no matter what the bishops say, given the growing national debate over

(Continued on page 4)

Only half as many priests
in U.S. church in 16 years

Report: vocations are dwindling

CHICAGO (NC) — By the year 2000, active diocesan clergy in the United States might decline by as much as 50 percent, and most priests will be in the 46-75 age bracket.

Those figures were included in a study by scholars at the Center for Youth Studies at the Catholic University of America in Washington, D.C.

The study was released at the Foundations and Donors Interested in Catholic Activities Conference in Chicago. The conference was sponsored by FADICA in association with the National Conference of Catholic Bishops Committee on Vocations, Serra International and the Lilly Endowment. Theme of the conference was "Laborers for the Vineyard: A Conference on Church Vocations."

"There is no doubt that the topic chosen for this conference relates directly to the mission of the church," said Cardinal Joseph Bernardin of Chicago. "In such a situation, we simply cannot sit back and do nothing."

The CUA study, funded by a grant provided by the Lilly Foundation, came to its conclusions by combining projections for ordinations with projections for resignations. Due to the

decline in ordinations, the average diocesan priest will be older, the study concluded.

Father Eugene Hemrick, director of research for the U.S. Catholic Conference, said that in the last 15 years, seminary enrollment at the high school and college level declined 74 percent; religious novitiates, 68 percent; and theologates, 50 percent.

"The research on priestly vocations does not deny that laity and perma-

nent deacons are filling roles once reserved to priests," he said. "Nor does it ignore new forms of church which are changing the image of priesthood."

He said the study starts with the premise that the existence of the ordained priesthood is at stake.

"To grow or not to grow in priestly vocations is the bottom line," he said.

While the number of persons in Catholic seminaries has decreased, Protestant seminaries are seeing an increase in enrollment. The reason for the Catholic shortage "must be factors peculiar to Catholicism and to the Catholic priesthood as presently structured," said Father Richard P. McBrien of the University of Notre Dame.

(Continued on page 4)

Why?

Research shows five uniquely Catholic factors: Celibacy, life-long commitment, a male-only limitation, little economic opportunity, different dress/lifestyle, according to Fr. Richard McBrien.



LONDON BOMBING — The remains of a car which exploded outside Harrod's department store in London lies on the center of the street as police search the debris. Five people were killed in the blast, set off by Provisional Irish Republican Army members. (NC Photo from UPI)

Unemployment 'chills the soul'

TORONTO (NC)—Canadian Catholics are initiating and staffing recreational activities, soup kitchens, food banks and counseling services to help the unemployed cope with the frustrations which follow months of fruitless job searching. Unemployment, which the Canadian Mental Health Association says is more than 19 percent and directly affects 2 million Canadians, "chills the soul and drowns the body."

Acclaimed ecumenical leader dies

CRESTWOOD, N.Y. (NC)—Father Alexander Schmemmann, 62, widely acclaimed ecumenical leader and dean of St. Vladimir's Orthodox Theological Seminary, died of cancer at his home in Crestwood. He was involved in talks between the Eastern Orthodox and Roman Catholic churches in the late 1950s, was an Orthodox observer at the Second Vatican Council from 1962 to 1965 and attended the installation of Pope John Paul I.

Vatican and Belize establish relations

VATICAN CITY (RNS)—Belize and the Vatican have forged diplomatic ties. Belize's first ambassador to the Vatican, Rodolfo Inocente Castillo, presented his credentials to Pope John Paul II and told him, "This is a great day for Belize." Belize, located in Central America, won its independence two years ago. Belize and the Vatican announced their decision to establish full diplomatic relations last March when the pope was in Belize during his tour of Central America.

Bernardin assails Reagan at service for slain nuns

CHICAGO (RNS)—Cardinal Joseph L. Bernardin strongly criticized Reagan administration policy in Central America on the third anniversary of the slayings of three nuns and a Catholic laywoman in El Salvador. Speaking at a prayer service for the women in Chicago, Cardinal Bernardin said the "long-standing patterns of injustice, gross human rights violations and the wanton taking of human life by death squads" in El Salvador can be resolved only by "drastic internal changes, not an ever-escalating military situation." He said the president's pocket veto of "legislation that would require continuing assessment of human rights as a major element of U.S. policy... can only send the wrong message about the purpose and meaning of our policy." Cardinal Bernardin urged the president to heed Pope John Paul II's call during his trip to Central America earlier this year to engage in "dialogue, peace and reconciliation."

Brazilian bishop joins rebel movement

NEW YORK (RNS)—A retired Brazilian bishop has joined Archbishop Marcel Lefebvre in the dissident Society of St. Pius X to oppose Vatican II reforms of the Catholic Church. Bishop Antonio de Castro-Mayer, 79, retired as head of the Diocese of Campos in Rio de Janeiro in 1981. His active identification with the movement means that Archbishop Lefebvre is no longer the only prelate to be involved in its leadership.

Pope pledges peace for Central America

By John Thavis

VATICAN CITY (NC)—In talks to two new ambassadors to the Holy See, Pope John Paul II underlined the church's commitment to peace and justice in Central America.

He said Honduran Christians should work to promote a more just society, work against hunger and suffering, and help prisoners and people on the margins of society.

He said the church had a special duty to defend ethnic and social minorities "who run the risk of being annihilated by interests that do not always respect the rights of the individual and his culture."

In a speech to Guatemalan Ambassador Jose Alejandro Deutschmann Miron, the pope urged the restoration of dignity "to all those who suffer from injustice, neglect and poverty."

The pope also said he hoped "that we can quickly arrive at a normalization of ecclesiastical districts which are now deprived of their pastors, whose purpose is only to work for the kingdom of God and thus favor the

well-being of Guatemalans."

In one Guatemalan church jurisdiction, the Diocese of Santa Cruz del Quiche, the bishop and most of the priests, religious and lay leaders have been forced to leave because of violence and threats against their lives. Church leaders have complained that the government has been unwilling to provide adequate protection to church personnel.

Relations between the church and Guatemalan officials have been strained also over restrictions on church activities and the killings of several religious and lay leaders.

Deutschmann Miron replaces former ambassador Luis Valladares y Aycinena, who was fired by the government last April.

The government at that time said he was being removed because he had failed to inform the government immediately of a papal clemency request in February for six men scheduled to be executed for terrorist acts. Valladares y Aycinena denied the accusation, saying he had told his superiors immediately.

News at a Glance

Religious groups rally to repeal death penalty

JEFFERSON CITY, Mo. (NC)—Saying that capital punishment gives "sanction to a climate of violence," 11 Missouri religious organizations have formed a coalition seeking repeal of the state's capital punishment law. The Coalition Against the Death Penalty includes the Missouri Catholic Conference, the Archdiocese of St. Louis and the state's three dioceses. In a statement released by Bishop Michael F. McAuliffe of Jefferson City, the coalition said that the major purpose of capital punishment is retribution, which, they said, "has the reverse effect, that of fostering violent acts."

Monument to honor slain baby

COON RAPIDS, Minn. (NC)—Parishioners at Coon Rapids' Church of the Epiphany are collecting money to erect a monument in the parish cemetery in memory of an abandoned baby buried there last winter. Rachel Marie Doe, the name given to the baby girl tossed from a vehicle onto a busy highway, will have a white Carrara marble monument of Christ and two small children. It should be ready for dedication on Memorial Day.

Priest charged with anti-Soviet activity

NEW YORK (NC)—A priest sentenced in December to six years in a Soviet labor camp was a well-known Lithuanian clergyman who opposed government restrictions on religion, according to the Lithuanian Information Center, which monitors religious affairs in Lithuania. The center said the priest, Father Sisitas Tamkevicius, was one of five priests who in 1978 announced the formation of the Catholic Committee for the Defense of Believers' Rights. The Soviet news agency Tass said that Father Tamkevicius had been sentenced after conviction on charges of anti-Soviet activity.

Police harass Lech Walesa

WARSAW, Poland (NC)—Lech Walesa, Nobel Peace Prize winner, was stopped 11 times by police Dec. 13, detained briefly and summoned to appear Dec. 14 at a police station in Gdansk, Poland, as a witness in an unspecified criminal case. According to Father Henryk Jankowski, a group that included Walesa, his wife, son and Father Jankowski was repeatedly stopped and searched by police as they drove the 280 miles from the shrine of Our Lady of Czestochowa to their home in Gdansk. The priest said he thought the police might have been searching for texts of a speech Walesa said he would deliver Dec. 16, the anniversary of the 1970 riots in Gdansk.

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HELPED 1000 FLEE

'Dead' bishop returning home to Nicaragua

By NC NEWS SERVICE

Bishop Salvator Schlaefer, who was praised by President Reagan for his role in helping at least 1,000 Nicaraguan Indians flee their homeland shortly before Christmas, said he will return to Nicaragua, where he has been a missionary for 38 years.

Nicaragua's Sandinista government, which the Indians were fleeing, had said that the bishop had been killed by anti-Sandinista rebels and that his body had been found. Earlier, it had reported him kidnapped.

In remarks to reporters in Tegucigalpa, Honduras, where he arrived Dec. 23, and later in Wisconsin, where he joined his 89-year-old mother for Christmas, the bishop said he had left voluntarily with the Indians when they decided to flee to Honduras. Bishop Schaefer is apostolic vicar of Bluefields, Nicaragua.

HE ALSO RECEIVED a telephone call on Christmas day from President Reagan, who congratulated him for

his courage and said the Indians' departure from Nicaragua showed their determination to live in democracy.

Bishop Schlaefer, a 63-year-old Capuchin, was accompanied on the three-day walk through rough terrain amid gunfire by another American priest, Capuchin Father Wendelin Shafer, who also reached Honduras safely. Also on the march was Father Francisco Becker, a Miskito priest.

The Sandinista government has relocated some 10,000 Miskito Indians from their traditional homelands. The U.S. government said the villagers fleeing with Bishop Schlaefer apparently decided to leave when they were told they, too, were to be relocated across the country to assist in Nicaragua's coffee harvest.

The bishop said the fleeing group was not attacked by Sandinista military airplanes, as had been reported by Anti-Sandinista groups, but did encounter shooting from Sandinista troops during the exodus.



PRIESTS ARRESTED—Police in Santiago, Chile, use tear gas and a water cannon to break up a demonstration by about 150 priests, nuns and pacifists protesting the use of torture by Chile's secret police. About 40 demonstrators, including three priests, were arrested, questioned and released. (NC photo).

He said the Indians had been planning an escape from Nicaragua before he visited them at the village of Francia Sirpi, and then asked him to accompany them.

"The idea, as I see it, is that the Miskitos had the exodus planned for some time and took advantage of my visit to leave," he said in Tegucigalpa. He said that the Sandinista government "has Marxist and communist tendencies and they (the Indians) are very spiritual people who want respect for the church. We were not

kidnapped, we accompanied the people voluntarily through the mountains.

"We knew it would be a hard road," he added.

HE SAID, "I have no fear of the Nicaraguan government. They can throw me out if they are not in agreement with my attitude, or they can kill me, but I don't think that is possible."

"The pope sent me to Nicaragua to serve the church, not to serve any government, but the people," he said, talking about his intention to return.

Our differences on women priests need not separate us—Catholic/Anglican study

More study on women priests

By Jerry Filteau

WASHINGTON (NC) — "Further studies are needed" on the question of the ordination of women to the priesthood, the Anglican-Roman Catholic Dialogue in the U.S.A. has concluded.

The key to such studies concerns "the nature of representational imagery, especially as it applies to the Eucharist and the ordained ministry," the theologians of the ARC dialogue said.

Another question that needs to be resolved, they said, is whether the different practices of the Roman Catholic and Anglican churches with regard to ordaining women are "doctrinal or disciplinary" in their nature.

The question of women priests was just one area touched by a new ARC document, "Images of God: Reflections on Christian Anthropology," released Dec. 22 after four years of work.

The 9,000-word paper also:

- Cites both masculine and feminine images of God. While granting the predominance of masculine images in Scripture and Christian tradition, it rejects an exclusively masculine understanding of God.

- Rejects social norms or roles for women that treat them as inferior. "One cannot rightly appeal to Christian theology to justify" such treatment, it says.

- Rejects discrimination against the homosexually oriented but declares homosexual activity "morally wrong." A homosexual union cannot form the "one flesh" or "provide an image of God" needed for sacramental marriage, it says.

- Praises celibacy and consecrated virginity as an "eschatological witness." This witness complements and supports "the incarnational witness of the love between married persons," and "these vocations are mutually enriching," it says.

- Cites shared Catholic-Anglican beliefs concerning Mary and the saints. It suggests that Catholic beliefs about Mary and devotion to her need not be an issue that divides the churches.

The common thread running through the document's conclusions on such diverse topics as women priests, homosexuality and Mary is an attempt to understand the place of human sexuality in Christian anthropology — in the understanding of

human beings as created in the image of God and redeemed in Jesus Christ.

The Catholic and Anglican theologians in dialogue group stressed the importance of human sexuality, "whether male or female," as a reflection in the created order of "the creating and nurturing activity of the living God."

The Genesis text about God creating human beings, male and female, in his image "helps us to realize that the image of God resides not simply in the solitary human being, but even more in human beings in interpersonal relationships... the division of humankind into two sexes creates a framework for interrelationships that images self-giving in God," they said.

In discussing Christ as the unique, ultimate revelation to humankind of the invisible God, they called for "careful and critical evaluation" of "the theological significance of Jesus' maleness."

They said that members of the dialogue disagreed, "not strictly according to church allegiance," over "the relevance of sexuality" in understanding how Christ reflects God.

The study document outlined the

reasons given by the Vatican's doctrinal congregation for the official Roman Catholic position barring women from the priesthood and the reasons given for admitting women priests by those in the Anglican Communion who support the ordination of women.

Without resolving the question itself, the authors said that both churches need to study more deeply the question of "representational imagery" as it applies to the issue of whether a priest must be male in order to represent Christ as he does in celebrating the Eucharist.

Referring to the "hierarchy of truths" in Christian belief, the theologians also noted that "increasing numbers in both our churches" believe that "our differences (over women priests) need not separate us."

On the Catholic dogmatic definitions of Mary's Immaculate Conception and Assumption, they said that "some Episcopalians could" accept those teachings "without contradicting their accepted formularies."

On the other hand, they acknowledged that Marian piety is "thought to be unnecessary by many Episcopalians".

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Vocations crisis

(Continued from page 1)

Research has shown five unique Catholic factors: celibacy, life-long commitment, a male-only limitation, little or no opportunity for economic advancement and pressure for a life-style and manner of dress which sets one apart from society.

Also at the conference, Notre Dame Sister Marie Augusta Neal revealed data compiled from a survey of sisters' congregations which indicated that since 1966, overall membership in women's religious orders is down 60 percent. The number of sisters taking final vows is down 30 percent; initial commitment, 86 percent; novices, 89 percent; and candidates, 83 percent.

Sister Neal cited a 159 percent decline in what she called the "replacement value" of sisters, basing the figure on the increase in Catholic population in relationship to the number of sisters available and

the number needed to serve that population.

Oblate Father Thomas Singer said the vocation ministry is "almost going through the stages of a dying process. Once we accept that, we can ask the right questions."

Bishop Thomas Murphy of Great Falls-Billings, Mont., cited three critical strategies for vocations:

—Quality of the life of the church at every level. "It is out of that environment that vocations are born."

—The problem demands research. It is the church's responsibility to help distinguish ordained ministries with their own difficulties and to define lay ministry, Bishop Murphy said.

—We should support priests, brothers and sisters, and they, in turn, will call others to the commitment.

On capitalism

(Continued from page 1)

whether economies such as Japan's operate more efficiently than systems where there is less overall government planning or industrial policy-setting.

ONE EXAMPLE of the debate already taking place in Washington over the bishops' letter came at a recent public policy symposium sponsored by the American Enterprise Institute, a 40-year-old "think tank" with close ties to the Republican Party. At a session on "Religion and the Economy" chaired by AEI resident scholar Michael Novak several participants debated whether the bishops

should say anything about economics.

While some argued that the bishops have no particular expertise in economics and should not be expected to provide any enlightenment in that field, others said the church has a legitimate pastoral concern for the effects of unemployment or plant closings and should be free to contribute its concerns to the public debate.

Also at the session Jesuit Father Thomas M. Gannon, director of the Woodstock Theological Center at Georgetown University, delivered a lengthy paper in which he argued,



JESUS' TUNIC KIDNAPPED?—This tunic believed by some to have been worn by Jesus (shown in 1934 file photo) is being held for ransom by thieves, demanding the release from jail of three members of an anarchist group and a \$35,700 donation to Poland's outlawed Solidarity Union. The tunic was stolen from the Basilica of St. Denis near Paris. (NC photo from UPI).

among other things, that in an advancing modern society with complex economic choices religious institu-

tions can provide an important moral base that can counteract secularizing influences on economic development.

An Invitation to Christ Renews His Parish of St. Bernadette Church in Hollywood, Florida

This will be a four-day parish renewal program which will be held at St. Bernadette Church, 7450 Stirling Road, Hollywood, Florida, Monday through Thursday, January 7 to January 12, at 7:30 p.m.

St. Bernadette Church extends a warm invitation to everyone to join us in our faith journey.

— Program —

Monday — Baptism and Confirmation

Tuesday — Reconciliation and Healing

Wednesday — Fidelity and Commitment

Thursday — Eucharistic Celebration

Reception will follow in church hall for all in attendance

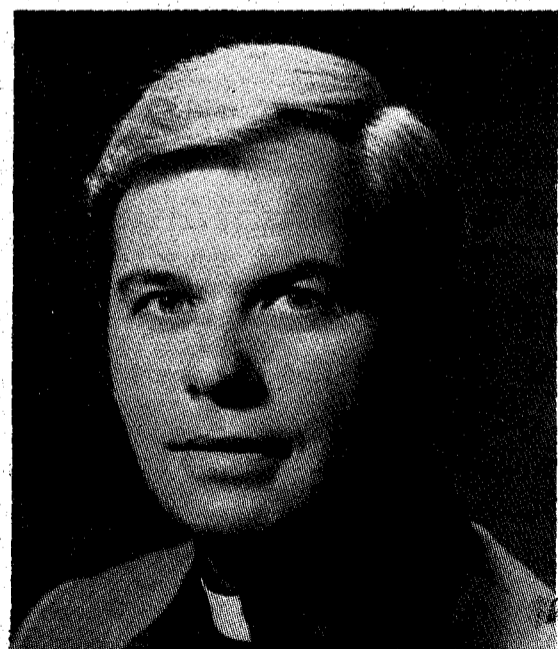
BIOGRAPHY

Father Sullivan was born in New York City in March, 1940, and was educated in the Catholic grammar school and high school in St. Nicholas of Tolentine in the Bronx.

He received a bachelor's degree from Villanova University and a master's degree in theology from Augustinian College.

Father Sullivan did graduate work at the Catholic University of America and also received a master's degree in counseling from St. John's University.

Ordained in 1967, he spent three years after graduate school as an associate pastor in the Brooklyn Diocese. He then served at



REV. MICHAEL SULLIVAN

Villanova in a fund-raising capacity for the Augustinian Order.

Father Sullivan was a member of the executive council of the worldwide marriage encounter movement and is a former member of the executive board of marriage encounter. In this capacity, he traveled throughout the United States, Canada, Japan and Australia.

Fr. Sullivan was a speaker at the Eucharistic Congress in Philadelphia in 1976.

In July, 1978, he was appointed by Cardinal Cooke as pastor of St. Nicholas of Tolentine in the Bronx.

In September of 1980, he was appointed to work in full time retreat work and parish renewal.



Pope John Paul II

'I have spoken to a brother who has my complete trust.'

Pope meets 'brother' Agca in prison

ROME (NC) — Pope John Paul II Dec. 27 met the man convicted of shooting and wounding him in 1981, Mehmet Ali Agca, and later called him "a brother who enjoys my complete trust."

The extraordinary 20-minute private meeting took place in Agca's cell at Rome's top-security Rebibbia prison. It followed a chapel prayer service for 400 male inmates, who spoke with the pope individually and often emotionally.

A Vatican press spokesman said the pope and Agca, a Moslem, spoke "in very low voices, in an almost-confessional

tone." The two met alone inside the cell, he said, while a few Vatican and prison officials waited outside the cell's open door.

POPE John Paul and Agca sat next to each other on the cell's two chairs, the spokesman said, and those outside the room did not hear what was spoken between them.

At the end of the encounter, he said, Agca knelt before the pontiff and kissed his hand. A television crew was allowed to film the end of the meeting when the pope left the room, the spokesman



Mehmet Ali Agca

said. After the meeting, the pope was asked by a reporter what took place. "I have spoken to a brother who has my complete trust. What was said is a secret that will remain between him and me," the pope answered.

'Smut on the line

WASHINGTON (NC)—The Federal Communications Commission, addressing complaints that "dial-a-porn" phone services are the wrong number for children under 18, wants the public's advice on ways to make such messages off-limits to youngsters.

President Reagan has signed an amendment to the Communications Act that "prohibits obscene or indecent communications via dial-a-porn

FCC trying to keep kids from calling 'dial-a-porn'

services" to those under 18, unless the pornographic phone service "has attempted to restrict access by minors in accordance with FCC rules and regulations," the FCC announced.

However, enforcement of the law, given the widespread availability of the telephone in the home and elsewhere, appears questionable. So the FCC has asked the public to comment by Jan. 23 on possible solutions

to the dilemma. One idea is to limit the availability

The 'dial-a-porn' services offer callers messages with heavily sexual or otherwise questionable content.

of the services to hours when parents are most likely to be home "and

therefore responsible for their children's behavior," the FCC suggested.

The "dial-a-porn" services offer callers messages with heavily sexual or otherwise questionable content.

The FCC docket number on the "dial-a-porn" case is 83-989. The FCC address is 1919 M. St. N.W., Washington, D.C. 20554.

Drunk driving called 'sin'

By NC News Service

Massachusetts religious leaders have issued a statement reminding people that drunken driving "is not only a social problem and a crime, it is essentially a sin before God."

The statement, signed by Catholic, Protestant, Orthodox and Jewish leaders, pointed out the religions' common commitment to the sanctity of life.

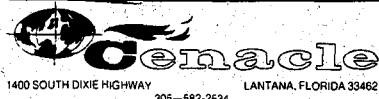
"MORE than 200 men, women and children are killed annually in the Commonwealth of Massachusetts because of this form of alcohol abuse," the leaders said.

"The injured and crippled number in the thousands. This loss of life and limb, with its emotional trauma to

families, is not simply part of the tragic price for a mobile society. It is something which is entirely avoidable."

The statement asked rabbis, ministers and priests to convey the message to their people.

Catholic signers of the statement were Bishop Daniel A. Cronin of Fall River; Auxiliary Bishop Thomas V. Daily of Boston; Bishop Timothy J. Harrington of Worcester; and Bishop Joseph Maguire of Springfield.

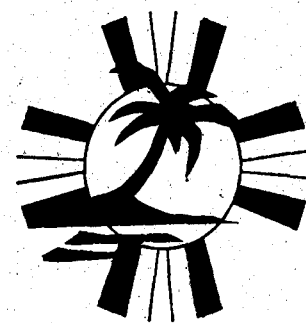


WEEKEND RETREATS FOR JANUARY & FEBRUARY

January 6-8: **Compulsive Overeaters** \$60
"Twelve Steps to Freedom." Given by Sr. Mary Sullivan, rc. Planned menu
Feb. 3-5: **Widows and Widowers** 55
"Receive, Reflect, Renew." Given by Fr. Gregg Comella & Cenacle Sisters: Barbara Young and Judith Osterburg.
Feb. 24-26: **Creative Living Seminar** \$60
"Live Life to the Fullest." Affirming a Positive Self-Image. Given by Sr. Sadie Nesser, rc.

MID-WEEK PROGRAMS FOR JANUARY

Bible Study Courses:
• Jan. 5, 12, 19, 26, Thursday Evenings, 7:30-9:30 p.m. \$2.
• Jan. 17, Scripture Study Day, Tuesday, 10:00-3:00 p.m. Luncheon included. Phone reservations requested. \$8.
• Both courses given by Sr. Madeline Cavanagh, rc.
Morning of Prayer:
Jan. 18, Wednesday, 10:00-12:00 noon. Given by Fr. Art Venezia from St. Vincent de Paul Seminary. \$3.



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'Foster family life,' says Vatican expert

By Sister Mary Ann Walsh

VATICAN CITY (NC)—Changes in U.S. social and work patterns challenge parents to create "a new way of life" that lets them relax and spend more time with their families, said Canadian Archbishop Edouard Gagnon, recently named head of the Pontifical Council for the Family.

"Changes come fast in the computer age. Families should be able to change the work pattern in society," the former bishop of St. Paul, Alber-

'When people have problems with their children, they don't discuss them. They take tranquilizers.' —Archbishop Gagnon

ta, said in an interview shortly after taking up his new Vatican post.

IN THE INTERVIEW he also praised the Marriage Encounter movement for its efforts to revitalize marriages and lauded attempts in many U.S. parishes to involve families more deeply in the religious education of their children. But he complained that Catholic religious education in the United States does not stress "basic truths of the faith" enough.

He also criticized sex education programs, including some under Catholic sponsorship, for failing to involve parents sufficiently, but praised the new document on sex education by the Vatican's Congregation for Catholic Education because "it shows a trust in families."

Discussing the state of family life in the United States and Canada, Archbishop Gagnon said that North American affluence and busy-ness make it difficult for families to be close and happy.

"I've done a lot of work with youths," he said. "I even was ordained at a boys' camp where I worked. The complaint of the youths was always the same: 'Our parents don't love us. They won't talk with us.'"

"A LOT OF PARENTS are too busy with work, social activities and clubs," he added.

Families need to work together to create a new social structure in which work is defined as "what the family must do to get what it needs to foster family life," he said.

"Since most women in the United States work outside the home, there should be a new way of life organized so that people can spend more time with their families and be more relaxed," he added. "There should be shorter work hours and flex-time."

"Technology should facilitate work so that men and women have both time and energy to give to their families and so they don't have to meet their children only when they are very tired."

He said that the material pressures

of Western affluent societies make happiness difficult.

"PROPAGANDA HAS convinced them that they have to have an easy life with as much pleasure as possible without any restraints," the archbishop said. "I've lived in South America where there is a lower standard of living and have found the people there happier than the people in the U.S. and Canada. In the States and Canada there's continuous pressure to acquire more and to avoid suffering."

"When people have problems with their children, they don't discuss them. They take tranquilizers."

Archbishop Gagnon suggested that a better understanding of the sacrament of matrimony would help men and women accept suffering and their redemptive roles. When the sacramental meaning of marriage is understood, he said, "they practice love and realize they have to be redeemers of one another."

At the same time, the archbishop credited American families for improving the image of families and turning around the trend of the early 1970s to view the family as a dying institution.

"There's a renewed emphasis on the family as a whole," he said. "People are beginning to see the importance of the sacrament of matrimony."

"THAT'S BEEN encouraged by Marriage Encounter, which Father Chuck Gallagher started in the U.S. In just a few years, Marriage Encounter has been able to give thousands of couples a new appreciation of the sacrament and its dynamism."

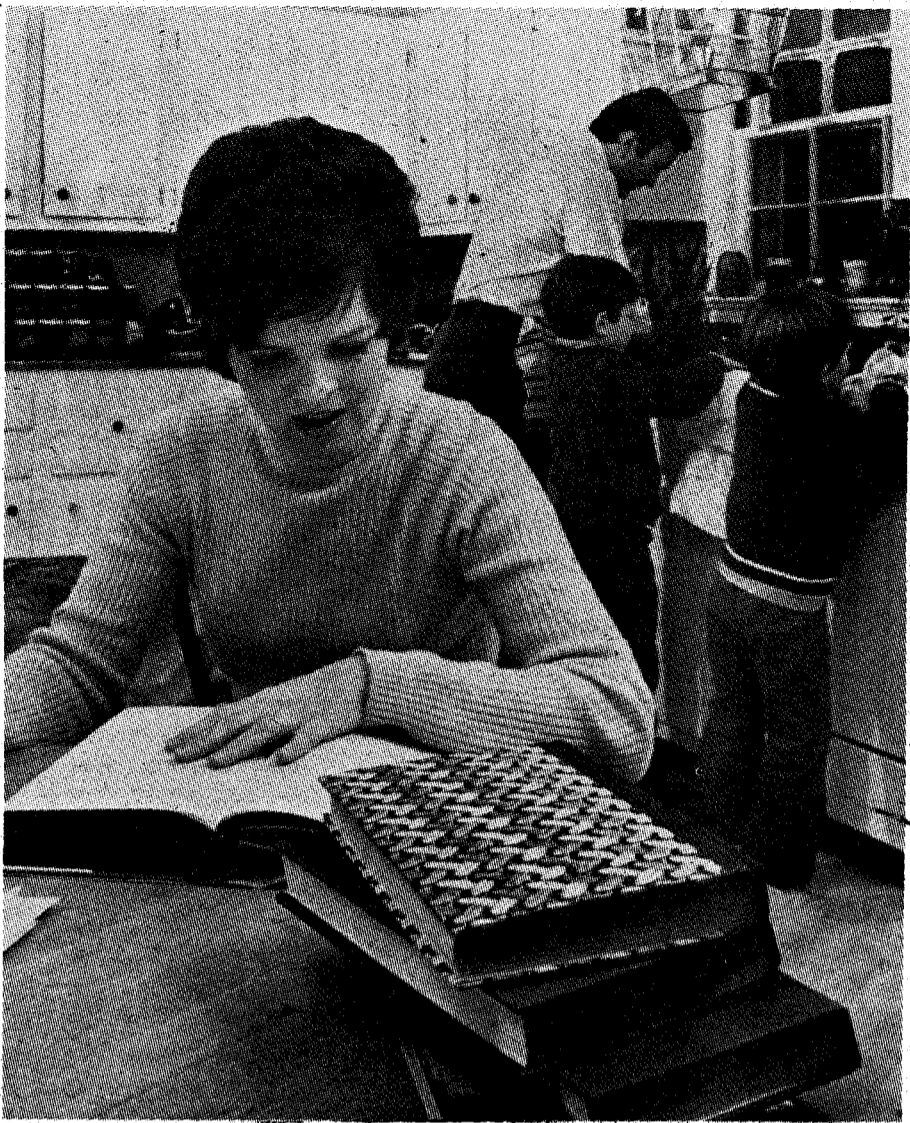
Archbishop Gagnon commended the number of dioceses that have a family apostolate and a family ministry. He cited especially a growing awareness of the family's role in educating children in the parish, as in programs to prepare children for baptism, first Communion and confirmation.

The new sex education document by the Vatican's Congregation for Catholic Education is good in that regard because "it shows a trust in families," he said.

"FOR THE PAST several years, sex education experts have been expounding on the deficiencies of the family, saying that it is not able to educate its children in sexuality," he said. "But when we begin with that idea, we will never progress. The family will never be ready for sex education until it starts doing it, even if it is imperfect."

"Schools have a role in sex education," he added, but "only in the measure in which they work with parents and support them. If they don't work with parents, their results will be negative."

The archbishop cited the case of one diocese, which he refused to name, in which he said the director of education ignored complaints of



Canadian Archbishop Edouard Gagnon says that parents must face the challenge to create a 'new way of life,' and spend more time with their families. He believes that North American lifestyles actually block a family's happiness because of parents who are too involved with other activities.

parents about the way sex education was being presented in a class until parents secretly taped the class. School officials sued the parents and won because the tape had been made without the teacher's knowledge, he said, but the case is now being reviewed by the Vatican.

HE DISAGREED with the court decision, saying that the classroom is not a private place, and the issue should not have been privacy but the parents' right to control the sex education their children receive.

He suggested that in the area of sex education dioceses should "develop programs to help parents" and that such programs should be developed by "competent parents who have experience with schools and youth organizations."

On religious education in the United States Archbishop Gagnon complained that basics of the faith are not stressed enough.

"MANY COURSES in religious education deal with everything but the Creed," he said. "Basic truths are not being taught continuously. People live in ignorance of the essential principles of faith. Now there are very few 15-to-20-year-olds who know the Creed."

He acknowledged a need for students to discuss personal and con-

temporary problems in class but said the discussion should begin "from the basis of essential truths of faith. They need objective principles from which to make judgments."

Part of the problem in this area, he suggested, is a lack of attention to the magisterium, or teaching authority of the church, in the United States.

"The magisterium is no longer considered the reference point" for theological discussion, he said.

"THE QUALITY of conservative is applied to anyone who sticks to certain principles," he added.

At the same time he denied an allegation, voiced by some conservative Catholic groups, that parts of the U.S. church are in fact, if not formally, separated from Rome. "There is not a material schism in the United States," the archbishop said.

He also denied that the Vatican is cracking down on the U.S. bishops.

"We get more letters from the United States than from any other part of the world," he said. "The people in the United States are very vocal about what they do not like. If the hierarchy in the United States feels persecuted, the criticism is not coming from here, it is coming from the United States."

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How are bishops chosen?

Secretly, after much consultation, with emphasis on spirituality, ability to communicate

By Sister Mary Ann Walsh

VATICAN CITY (NC)—The church seeks spirituality when it looks for bishops.

But when candidates are being considered to head the archdioceses of New York and Boston, church officials also must look for people able to exercise leadership on a national and international level, according to a Vatican official familiar with the process for choosing bishops.

Thus, the selection of the two men who will fill vacancies in two of the major U.S. archdioceses has involved extensive consultation, said the official, Father Fred Voorhes.

Father Voorhes, a priest of the Diocese of Buffalo, N.Y., is a staff member of the Vatican Congregation for Bishops, the agency responsible for recommending candidates to Pope John Paul II.

Father Voorhes discussed the Vatican process for choosing bishops

in an interview with NC News Service.

'Special' role

Traditionally, the leaders of the Boston and New York archdioceses become cardinals and exercise special leadership because of the secular and religious importance of the two areas, he added.

Regardless of whom the U.S.

the archbishop plays an important role internationally through groups such as Catholic Relief Service and the Catholic Near East Welfare Association, overseas relief agencies headquartered in the City, he said.

The archbishop of New York traditionally has also headed the military vicariate of the United States.

The selection for these archdioceses, however, still follows the

pope's representative to the U.S. church, advises the Vatican of his three choices for bishop, he looks at the needs of the diocese.

"The second language in New York is Spanish, so whether or not a man speaks Spanish is one consideration for that appointment," said Father Voorhes.

Both candidates have to be outstanding teachers and preachers, he said. "And he has to be comfortable with mass media, especially in New York, the communications capital of the nation and perhaps even of the world."

Because of the cosmopolitan nature of both cities, the spiritual leaders also have to understand and relate well to different religions, he added.

"In New York, the archbishop has to relate to the Jewish community," said Father Voorhes. In Boston, he has to be an ecumenist because so many churches, such as the Christian Scientists and the Universalists, are headquartered there.

Characteristics peculiar to each area also influence choice.

"New York demands a man who is sensitive to the poor, especially to minorities, and who at the same time can relate well to the middle and upper classes," Father Voorhes said.

Boston, a major educational center, demands a man "academically gifted and well-prepared."

Papal 'message'

The climate of the times also influences selections.

"This is the age of dialogue, so the bishops have to be able to listen, especially to the priests and to the religious," he said.

The history of a diocese, and its problems, is also a factor in the selection of its bishop.

Boston, beset by struggles between blacks and whites and among its several ethnic groups, "needs a reconciler, a harmonizer who can bring together ethnic groups and races," Father Voorhes said.

Pope John Paul II also uses appointments to the hierarchy to "send messages" that reflect "what he wants the U.S. church to be at the end of the 20th century," Father Voorhes said.

"He wants courageous, spiritual bishops who can lead pastorally and administratively."

Secrecy

Father Voorhes added that the entire process of selection is surrounded by secrecy, beginning with the first letter from the apostolic delegate to individuals in a diocese seeking their assessment of needs.

"Those who receive the letters and those who receive later letters asking about specific individuals are told to keep even the receipt of them confidential," he said. "A person is not even supposed to allow his secretary to type his response."

The apostolic delegate reviews the materials about the diocese and the suggested names. He then submits three names in order of preference to the Congregation for Bishops.

The congregation then reviews the information and the delegate's recommendation.

The recommendation then goes to the pope, who reviews the vote and makes the final decision.

'The second language in New York is Spanish, so whether or not a man speaks Spanish is one consideration for that appointment... And he has to be comfortable with the mass media...'

bishops elect as their president, recent presidents of the United States have chosen to consult with the archbishop of New York on everything from church-state relations to refugee problems, said Father Voorhes.

New York also is complex, because

same process as does the selection of a bishop of any other diocese-it begins with a needs assessment, Father Voorhes said.

Communicators

Before the apostolic delegate, the

Pope naming more religious to head world's dioceses

WASHINGTON (NC) — Pope John Paul II is frequently going to religious orders to find new bishops and archbishops.

That was exemplified in the United States this month when the pope named Bishop Daniel W. Kucera of Saline, Kan., as the new archbishop of Dubuque, Iowa. The former Benedictine abbot was the third member of a monastic order named to head a U.S. archdiocese within the past six years.

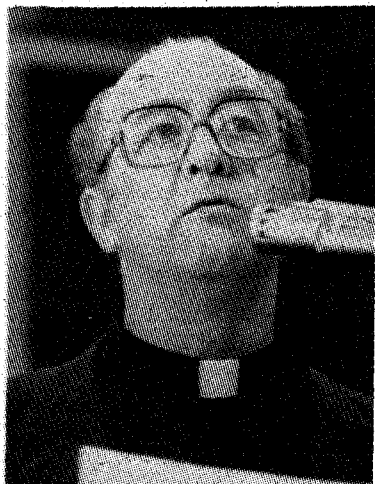
One-third of the pope's episcopal appointments in the United States in 1983 involved members of religious orders. By contrast, only one out of every 19 active Latin-rite bishops in the country was a religious in April 1981, when Pope John Paul had been in office only two and a half years and had not yet begun to put his distinctive stamp on the selection of bishops.

"There has been a notable increase in the naming of religious (as bishops) in this pontificate," said Msgr. John Tracy Ellis, dean of American church historians. "If you get a sufficient number of these appointments, it takes on a pattern."

CITING a series of cases in other countries in which Pope John Paul has also appointed religious to head major Sees, Msgr. Ellis said that the phenomenon "is not exclusively American."

Since the U.S. church came of age in the 20th century, two notable exceptions to the usual rule of archbishops drawn from the diocesan clergy before 1977 were Dominican Archbishop John T. McNicholas of Cincinnati, 1925-50, and Holy Cross Cardinal John O'Hara of Philadelphia, 1951-60.

In the early missionary years of the U.S. church it was not at all uncommon for new American bishops to be drawn from religious orders or priestly



Archbishop Rembert Weakland (left) of Milwaukee was Benedictine abbot general. Archbishop Thomas Kelly of Louisville, Ky. is a Dominican. (NC photos)

societies such as the Society of St. Sulpice.

John Carroll of Baltimore, first U.S. bishop and archbishop, was a former Jesuit — and no longer one only because he lived during the period that the order was suppressed. Many of the other early missionary bishops were religious.

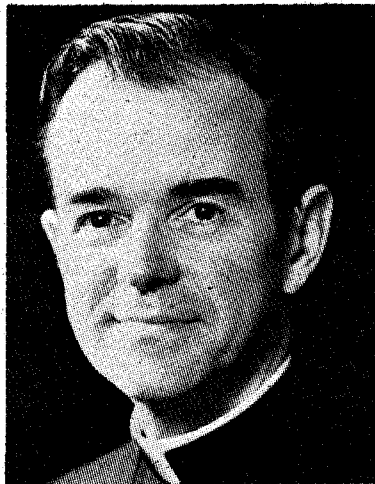
But as the U.S. church became established, Msgr. Ellis said, Bishops — and especially archbishops — were drawn almost exclusively from the diocesan clergy.

Among the 31 current Latin-rite archbishops in the United States, not one was headed by a member of a religious order between 1950 and 1977.

AT THE END of 1977, Pope Paul VI named Archbishop Rembert Weakland, then abbot general of the world's Benedictines, to head the Archdiocese of Milwaukee.

At the end of 1981, Pope John Paul promoted Dominican Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, to be archbishop of Louisville, Ky.

Two years later came the promotion to Dubuque of Archbishop-designate Kucera, a man



who had also been made bishop of Salina by Pope John Paul three years earlier.

There are, of course, a much larger number of diocesan bishops and auxiliary bishops than there are archbishops, and there have always been at least some American bishops drawn from religious orders.

But that number was relatively small before Pope John Paul. Of 18 religious who were active bishops or archbishops in the United States when the most recent directory of the National Conference of Catholic Bishops was published last April, six had been named by Pope John Paul in the previous four and a half years, and two others had been promoted by him from auxiliary to diocesan bishop or archbishop.

OF A TOTAL of 16 American episcopal appointments in the Latin rite since April, six involved religious — five religious as new bishops and one promoted to archbishop.

Thus of the 23 religious who are currently active bishops of the Latin rite in the country, Pope John Paul has named 11 and been responsible for three promotions.

Local

Separated/divorced conference set in Coral Springs

The fifth Archdiocese of Miami Conference on Separation, Divorce and New Life, is slated to be held Saturday, Jan. 7 at St. Andrew parish, 9950 NW 29th St., Coral Springs.

Father James Young, founder of the North American Conference of Separated and Divorced Catholics and rector of St. Paul College, Washington, D.C., will be the keynote speaker for the program which begins at 9 a.m. with registration and concludes at 4 p.m. with the celebration of Eucharist.

Workshops throughout the day will feature laity and priests discussing Leadership in Ministry, Dependency Addiction, Growth Through Grief and Restructuring the Family. Speakers will include Frank

McGarry, pastoral counselor; Father Young, Joan Carroll, social worker; Father Greg Commella, Margaret Holuczak, certified creative divorce leader; and Dr. Sharon Roesch, psychologist.

According to Sister Agnes Gott, a member of the staff at the Archdiocesan Family Enrichment Center "The day is designed primarily for separated and/or divorced men and women of all faiths and is open to everyone who has been touched by divorce, including clergy, pastoral associates, directors of religious education, teachers, parents, and friends.

Reservations for the conference are necessary and should be made by calling Sister Agnes at 1-651-0280. Luncheon will be served.



WINNING DRIVE — University of Miami football coach Howard Schnellenberger (right) who has engineered many winning drives on the field, helps Archbishop McCarthy plan this year's ABCD Drive. The Archbishop goes over the ABCD booklet with Schnellenberger while Charles Starrs, Archdiocese Development Director, looks on. This year's goal is \$4.5 million, with parish drives set for Feb. 3 weekend. (Voice photo by Ana Rodriguez-Soto)

'Peace Week' at Pastoral Center

A week-long program dedicated to "World Peace, Brotherhood and Justice," will be sponsored by the Archdiocese of Miami beginning Tuesday, Jan. 3 at the Pastoral Center, 9401 Biscayne Blvd.

Sunday, Jan. 1 has been proclaimed as a World Day of Peace by Pope John Paul with the theme, "From a New Heart, Peace Is Born."

In announcing the observance the

Holy Father said, "Conversion, that is to say the need for a new heart in every individual, is the basic path toward the attainment of peace: In fact, for all people of good will, the quest for peace is a need of their hearts, which live and experience this interior transformation into ever greater personhood.

"The fruit of this new way of thinking and new attitude manifests

itself in deeds of love, justice, and peace, the only deeds capable of ensuring that the actions and decisions of governments and institutions, of leaders, scientists, intellectuals and all those committed to what is truly good will have a really human connotation."

Under the direction of the Ministry of Christian Service, the program at the Pastoral Center will include Mass celebrated daily at 11:45 a.m. in St. Martha Church, followed by a concert in the Center atrium, and a lecture.

On Tuesday, Jan. 3, Dr. Brendan O'Regan, chairman of Ireland Cooperation North, Inc., will lecture at 1 p.m. On Wednesday, Mass offered by Archbishop Edward A. McCarthy will be followed by a concert.

The Archbishop will discuss "Peace in Our Community" with a group of panelists in the Archbishop Carroll Conference Room.

"Central America" will be discussed by Msgr. Bryan O. Walsh on Thursday, Jan. 5, following Mass celebrated by Auxiliary Bishop Agustin Roman and a concert by members of Our Lady of Divine Providence Church. "Lebanon" will be the topic of Anthony Abraham and Nabil Achkar, assistant Lebanese Consul, on Friday, Jan. 6, following an Eastern Rite Mass offered by the Rev. Peter Tayah and a concert by members of Our Lady of Lebanon Church.

Throughout the week an exhibition of art with the theme "Artists Speak for Peace" will be on display. The exhibit will be opened by Msgr. Walsh at 2 p.m. Jan. 3.

Official

ARCHDIOCESE OF MIAMI

THE REV. FRANCIS GUINAN — to Associate Pastor, St. Christopher Church, Hobe Sound, effective January 10, 1984.

THE REV. JAMES O'SHAUGHNESSY — to Pastor, Christ the King Church, Miami, effective January 10, 1984.

THE REV. ALVARO GUICHARD — to Pastor, St. Francis de Sales Church, Miami Beach, effective January 3, 1984.

THE REV. GARY WIESMANN — to Chaplain, Catholic Alumni Club of South Florida, effective December 15, 1983.

THE REV. JOHN MURPHY, S.J. — to Associate Pastor, St. Rose of Lima Church, Miami Shores, effective January 10, 1984.

THE REV. BRIAN GARRY, S.J. — to Associate Pastor, Gesu Church, Miami, effective December 15, 1983, upon nomination by his Superior.

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God's 'troubadour' eulogized

By Araceli Cantero
Staff Writer, La Voz

Fr. Antonio Navarrete, part-poet, part-musician and fully a priest, went 'home' for Christmas. He died of cancer two days before the anniversary of the birth of Christ, after 42 years as a priest, 29 of those in South Florida.

"This is probably the best Christmas we ever had in our life," said Fr. Francis Lechiara, pastor of St. Augustine Parish in Coral Gables, where Fr. Navarrete spent the last years of his life.

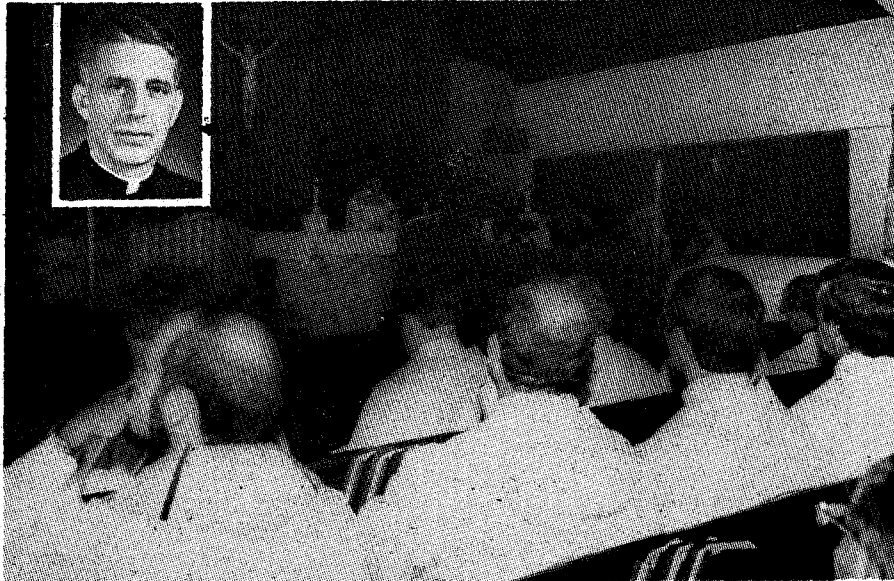
"As Fr. Navarrete prepared himself to meet Jesus Christ, we who were with him were forced to reflect on the meaning of Advent and the coming of the Lord," the pastor said during a wake service at the church Dec. 23.

FR. LECHIARA was principal celebrant of the Mass of Christian Burial concelebrated on the morning of Christmas Eve at the church. Archbishop Edward A. McCarthy presided and Auxiliary Bishops John Nevins and Agustin Roman concelebrated, along with more than 100 priests from the Archdiocese and retired Bishop Paul Tanner of St. Augustine.

In his homily, Bishop Nevins described Fr. Navarrete as "distinguished, impeccable and elegant in appearance, well-educated, well-read, a lover of the arts and music, and indeed well-known for his love and exactness of good liturgy."

"Not afraid to be strong in his convictions and opinions," Bishop Nevins continued, "and yet always the gentleman, I came to enjoy and respect this good priest immensely."

BISHOP NEVINS recalled serving as associate to Fr. Navarrete 19 years



More than 100 priests and hundreds of friends and parishioners attended Mass of Christian Burial for Fr. Antonio Navarrete.

ago, when the pioneer Spanish missionary was pastor of St. Hugh Church in Coconut Grove.

He remembered that Fr. Navarrete "loved his folks so much" that their pictures always hung in his rectory room. He laughed "when I would purposely inquire about his ordination date. With that familiar twinkle in his eye he would quickly state that he was ordained July 2, 1939. I was only seven years old."

After recalling Fr. Navarrete's years of service in Spain and South Florida, Bishop Nevins said, "I could never enumerate the countless numbers of the faithful whom Fr. Antonio influenced and assisted. He loved being a priest. We remember this man of God as truly faithful to his duty to bring the saving, prophetic and creative word of God to his parishioners."

A PIONEER missionary among

migrant workers in South Florida, Fr. Navarrete was born in Spain's Basque region, where he was ordained and where he worked for four years with miners and 10 years with factory workers.

Later, he joined OCSHA, an organization established by the Spanish bishops to provide Spanish-speaking missionaries to priest-poor areas of the Western Hemisphere.

He came to Miami in 1954 at the invitation of the late Archbishop Joseph P. Hurley, then bishop of St. Augustine, and was assigned to Corpus Christi Parish, where he inaugurated catechetical classes for the Puerto Rican community and provided buses to bring the youth to Corpus Christi Church each week and for Mass on Sundays.

In 1959 he was named pastor of St. Agnes Church, Key Biscayne, and assistant director of the Spanish-speaking Apostolate.

That same year he became a U.S. citizen. In 1962, he was appointed pastor of St. Hugh Church in Coconut Grove, where he served for 10 years. From 1972 to 1973 he was pastor of St. Kieran Church in Miami's southwest section, but was relieved of his assignment because of ill health.

AN ACCOMPLISHED musician and artist who wrote a weekly column in Spanish for *The Voice*, when it began publication in 1959, Father Navarrete had been a member of the Archdiocese Liturgy Commission, assistant moderator of the Legion of Mary, and spiritual director of the South Dade Deanery of the Miami Council of Catholic Men.

"Beyond the external front of the Spanish gentleman there was a very sensitive man, half a poet, half a musician, but always a priest," said Fr. Lechiara.

"We prayed a lot with him and about him," he added. "And we wondered if he was aware of the fact that his time was coming." When the news of the seriousness of his illness was broken to him, Fr. Lechiara recalled, Fr. Navarrete said he was prepared.

"For years, we preach during Advent about getting ready for the coming of Christ," Fr. Lechiara recalled Fr. Navarrete saying only days before his death. "Now it is happening to me. I know I will be home for Christmas."

"He was a free spirit, captive in a human body... Finally, in the twilight hours of his life, he discovered that he was God's troubadour... that happiness is within. The song he sang with his life became more meaningful. He died as we were saying the Our Father for him... and he smiled at us."

St. Rita Parish dedicates new church

By George R. Kemon
Voice Correspondent

"I thought it would never happen," exclaimed Roy Heinz. Mary Levesque

said, "I think it is the warmest community we have ever been a part of and the Church is a real family to us. The parishioners were voicing their

enthusiasm for the completion and dedication of St. Rita's Church in Wellington, a fast-growing community several miles west of Lake Worth in Palm Beach County.

The parish church was dedicated by Archbishop Edward A. McCarthy.

The parish began as a mission in 1979 to accommodate the growing area. The mission was under the guidance of Fr. Michael Devaney, O.M.I. The first Mass was celebrated on March 10, 1979 with about 60 people in attendance. It became necessary to hold two Masses in the meeting rooms of the Royal Palm Beach colony building... the temporary quarters of the new Mission. Shortly thereafter, the mission moved to larger quarters in the Community Covenant Church.

The first pastor, Fr. Walter Dockerill, was assigned to the mission in July 1980 and St. Rita's parish was born.

Shortly after the arrival of Fr. Dockerill the growing parish moved to the Royal Palm Beach Lion's Club for liturgies and the congregation was no longer small. It was apparent that St. Rita's needed its own house.

Ground was broken on March 13, 1983, and the structure, a multi-purpose building, was completed. The parish moved into its new home on Thanksgiving Day — a month ahead of schedule.

The building, designed by Architect Richard Giovanni, has great potential for diverse usage, and it is esthetically pleasing as well. Mr.

Gene Serraes, the builder, expedited the completion to the joy of the parish family.

The interior and exterior art designs were provided by the Pickel Studio and a most impressive metal sculpture was created by Mickey Collins and mounted on the outside of the building.

In pouring rain, which dampened no spirits, St. Rita's 1,060 families met to greet the Archbishop and dedicate their Church.

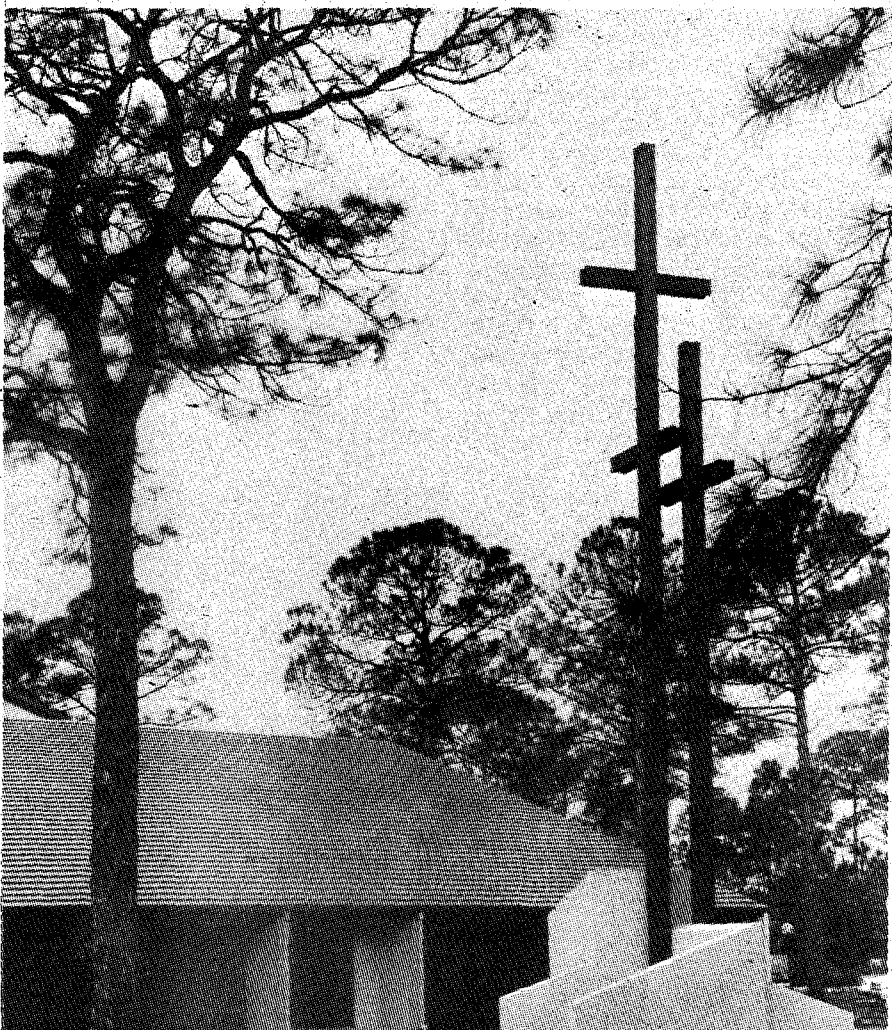
Archbishop McCarthy in his opening remarks complimented the parishioners on their devotion and hard work in accomplishing the task and said, "God's love, mercy and compassion will be theirs who come to this Holy place."

Fr. Don Doyle, S.M., in his homily, spoke of the many opportunities now possible to serve the parish.

In a statement to the parishioners, Fr. Dockerill said, "This is the day we have been praying for over three years. Every day belongs to the Lord and His honor and glory, but we single out today for special thanksgiving. The Lord has been very good to us and our parish family of St. Rita's. We rejoice in His blessings."

The Music Ministry under the direction of Susie Short gave a concert before Mass and the Men's and Women's groups gave a reception immediately following the Dedication. The festivities culminated in a dinner held in the new parish center.

The address of St. Rita's is 13939 Ishnala Circle, Wellington, FL.



New building will serve as both church and parish hall. (Voice photo by George Kemon).

The year in review

1983: 'Little' wars, threat of 'big' prodded Christian leaders to speak

Churches also took step

By DARRELL TURNER

Religious News Service

Real wars in the Middle East and Central America, the specter of a nuclear war, and the difficult moral problems of an increasingly complex world provided a troubled setting for the world of religion in 1983.

Debates over the morality of nuclear preparedness raged in the United States and Europe at the same time that Christians settled some old theological disputes that once divided their churches.

Church leaders took increasingly active roles in anti-nuclear protests during 1983 and condemned continuing violence in Central America. With peace and justice as central themes, churches also protested injustices in such countries as South Africa, the Philippines, and the Soviet Union.

In the United States, a major church reunion, important church-state cases, and controversies over the National and World Councils of Churches were among the highlights of the year.

Some crucial ecumenical advances were made in the year that marked the 500th anniversary of the birth of Martin Luther. Lutherans and Catholic scholars in the United States said they could agree on the key doctrine of justification. A new Presbyterian denomination reunited two denominations that split during the civil war.

Controversy

Major media criticized the National and World Councils of Churches, and in the summer the World Council provoked new controversy with actions taken at its Sixth Assembly. In the United States, the NCC created a non-sexist lectionary and wrestled with the question of admitting a church formed primarily for homosexuals to its membership. The council lost its president in November when United Methodist Bishop James Armstrong resigned from that position and from the episcopacy of his church.

For Catholics, the year was marked by papal visits to Central America, Poland, and France. A new code of canon law took effect, and Pope John Paul tried to call the American church to stricter standards.

In the church-state arena, the U.S. Supreme Court issued significant rulings on tax exemptions for religious schools, tuition tax credits, and chaplains of state legislatures. School-prayer rulings were handed down in several states, and Congress abolished a longtime ban on U.S. diplomatic ties with the Vatican.

Peace Pleas

The U.S. Catholic bishops' pastoral letter on war and peace, a keystone in the moral discussion of nuclear war, called the nuclear-arms race a "curse on mankind."

Though it did not rule out every conceivable use of nuclear weapons, it expressed "profound skepticism" that the use of nuclear weapons could ever be morally justified.

The U.S. deployment of Pershing



Students from Catholic colleges marched in Philadelphia to promote peace on the 20th anniversary of Pope John XXIII's encyclical, "Pacem in Terris." Throughout Europe and the United States, vigils, sit-ins and marches made the news, as priests and bishops joined young people in protesting the nuclear arms race. (NC photo)

and Cruise nuclear missiles in Western Europe in November led to massive protests on that continent during the year, and many religious groups joined in the demonstrations.

At the beginning of the year, East Germany's Catholic bishops took their first public stand against the increasing militarism of their nation's communist government.

Moslem, Coptic, Orthodox, Protestant and Catholic leaders issued a separate statement in Vienna declaring that "there is no cause that would morally justify" nuclear warfare.

President Reagan told evangelical leaders in March that religious people should oppose those who would place the United States in a position of military inferiority. He also called the Soviet Union "the focus of evil in the modern world," which led Patriarch Pimen, the head of the Russian Orthodox Church, to say he was "deeply shocked and sincerely distressed" at Reagan's comments.

Central America

Violence in Central America continued to be a major concern of the churches this year. Christians from Nicaragua, El Salvador, Guatemala, Costa Rica and the United States signed a covenant in Vancouver, Canada, in August in which they pledged to work together to reverse U.S. support of right-wing regimes in the region. The signing took place during the Sixth Assembly of the World Council of Churches, which adopted a resolution condemning U.S. policy in Central America.

In El Salvador, authorities arrested several leaders of the Evangelical Lutheran Synod of El Salvador and accused them of working with "subversive elements" in the country. Dr. Angel Ibarra, director of medical services of Lutheran Social Services in El Salvador, was held for several

months and then released. He later went to Canada.

A military coup in August overthrew Guatemala's president, Brig. Gen. Efraim Rios Montt, an active evangelical-Christian. The Washington Office on Latin America reported in October that the human-rights situation in the country had worsened since Brig. Gen. Oscar Humberto Mejia Victores took over.

In Nicaragua, tensions continued between the country's Sandinista leaders and the Catholic hierarchy over such issues as plans to institute a military draft. But several overseas Christian groups who visited the country found freedom of worship there.

The downing of a Korean civilian airliner by the Soviet Union in September was condemned by religious groups, but there was no agreement on what the proper U.S. response should be. When the U.S. and several Caribbean countries invaded Grenada in October, leaders of the National and World Councils of Churches were critical, but many churches on the island welcomed the invasion and said it helped to avoid bloodshed following a coup that killed Prime Minister Maurice Bishop.

Africa

Both supporters and opponents of South Africa's apartheid racial-separation policy criticized the new constitution that gave limited political rights to Asians and persons of mixed race — the former for liberalizing the racial policies and the latter for failing to include blacks in the new arrangement. Despite the criticisms, voters overwhelmingly approved the constitution.

Early in the year, the South African government banned two statements published by the country's Catholic bishops — one a letter to

Polish workers hoping to emigrate to the country and the other a report on Namibia. It was the first time an entire report by a bishops' conference had been suppressed by South African censors.

In October, the black homeland of Ciskei detained Fr. Smangalis Mkhatswa, the first black secretary of the South African Catholic Bishops Conference, for allegedly addressing a meeting of students without permission.

Zimbabwe church leaders voiced concern over reported atrocities and murders of civilians by government troops trying to put down rebels in the Matabeleland province. On Nov. 1, United Methodist Bishop Abel T. Muzorewa, the former prime minister of the country when it was known as Zimbabwe-Rhodesia, was arrested after returning from a visit to Israel. Authorities reportedly suspected that he had made contacts with South Africa during the visit.

The saga of the "Siberian Seven" ended when Soviet authorities permitted two Pentecostal families to emigrate to the United States after seven members of the families spent almost five years in the basement of the U.S. embassy in Moscow in a bid for freedom. While their departure was hailed by religious groups, the USSR continued to be criticized for restrictions on religious freedom.

Charges of corruption and economic mismanagement were leveled by the Philippines' Catholic bishops against the government of Ferdinand Marcos during the year. Anti-Marcos protests took on new fervor following the assassination of opposition leader Benigno Aquino.

The selection of Yitzhak Shamir to succeed ailing Israeli Prime Minister Menachem Begin brought no immediate changes to the Middle East. In Lebanon, U.S. Marines became the focus of murderous attacks, while the

'one break, act

Steps toward reconciliation

Palestine Liberation Organization was rent with factional fighting.

Papal action

Pope John Paul made several trips during 1983, including visits to Central America, Poland and France. His eight-day, eight-nation Central American visit in March was marred by heckling and hostility from supporters of the Nicaraguan government. The pope also insisted that priests there refrain from serving in elective office or being too active in politics.

The pope's trip to Poland in June was an occasion for anti-government demonstrations and expressions of support for the outlawed Solidarity trade union. In August, the pope visited the famed Marian shrine in the French city of Lourdes and was greeted by crowds apparently kept small by fears of possible violence.

Within the Roman Catholic Church, the pope made several appeals to U.S. bishops to preserve standards. In June, he told them to oversee a "renewal" of religious life involving a return to the more restricted religious lifestyles of the pre-Vatican II era. The Vatican also investigated whether the American hierarchy "went beyond the intent" of Vatican II in 1978 in allowing both bread and wine to be used for Communion at Sunday Masses.

And in September the pope asked visiting American bishops to oppose efforts to ordain women priests. These incidents led Archbishop John Roach of Minneapolis-St. Paul, the outgoing leader of the U.S. bishops, to say the pope was recognizing the American church's "exceptional influence" in the world and calling on it to "be altogether exemplary."

On Nov. 27, a new code of canon law was instituted after 17 years of preparation. Among other things, it gave lay Catholics more power in church government and imposed lighter penalties for many sins.

Reconciling steps

The observance of the 500th anniversary of Protestant reformer Martin Luther was marked, among other things, by the first time in history that a pope had preached in a Lutheran church, during a Dec. 11 worship service in Rome.

The East German government sponsored official Luther celebrations, and German-speaking Lutherans in the Soviet Union were allowed to hold a major meeting for the first time in 50 years.

In the United States, Lutheran and Catholic theologians ended a five-year study on the doctrine of justification by faith and said they didn't consider their remaining disagreements enough to keep the two churches apart.

Theologians from three Lutheran bodies planning a merger concluded two years of dialogues with Reformed church theologians with a recommendation for joint celebrations of the Eucharist.

In June, the United Presbyterian Church and the Presbyterian Church (U.S.), mended a division that dated back to 1861 when they reunited in Atlanta to form the 3.2-million-member Presbyterian Church (USA). The Rev. J. Randolph Taylor of Charlotte, N.C., one of the major architects of the reunion, was elected first moderator of the new denomination.

The National and World councils of churches were subjected to critical presentations in *Reader's Digest* and CBS-TV's "60 Minutes" program, both of which renewed old charges of leftist political bias in the ecumenical organizations.

The NCC's introduction of a "non-sexist" lectionary of Scripture readings in October was praised by some religious leaders but criticized by others for allegedly being unfaithful to the Bible texts. Facing a threat of withdrawal by its Orthodox member bodies, the NCC Governing Board voted in November to postpone action indefinitely on a membership application from the Universal Fellowship of Metropolitan Community Churches, a denomination formed primarily for homosexuals.

Women rabbis

In the Jewish community, history was made by Reform and Conservative bodies in the United States. Reform rabbis decided to recognize as Jewish all children born of an interfaith marriage. That decision, which allowed the child of a Jewish father to be considered Jewish without formal conversion ran counter to centuries-



Pastor Christoph Meyer of the Lutheran Church of Rome shared the sanctuary of his church with Pope John Paul II during an unprecedented ecumenical worship service. (NC photo from UPI)

old Jewish law that linked Jewish heritage with the mother.

After six years of discussion, Conservative Judaism approved the ordination of women rabbis in a vote taken by the faculty of the Jewish Theological Seminary in New York City.

The U.S. Supreme Court issued decisions on several major church-state cases in 1983. It ruled that religious schools that discriminate on the basis of race in admissions policies are not entitled to federal tax exemption, that states may provide tax deductions for the costs of education in both private and public schools, and that state legislatures may pay chaplains to offer prayers at the opening of daily sessions.

Religious leaders who had tax battles this year included the Rev. Sun Myung Moon, founder and leader of the Unification Church, whose conviction for conspiracy and tax fraud was upheld by a federal appeals panel, and the Rev. Robert Schuller, pastor of the Crystal Cathedral in Garden Grove, Calif., who agreed under protest to pay the state of California more than \$473,000 in disputed back property taxes.

'For President'

Rev. Jesse Jackson became the first religious leader to seek the Democratic presidential nomination for 1984, and he drew the support of the president of his denomination, the National Baptist Convention USA, Inc. But the endorsement of the Jackson candidacy by Dr. T. J. Jemison raised questions about the church's tax-exempt status when Dr. Jemison

promised to put the organizing and fund-raising abilities of the church into the Jackson campaign.

United Methodist Bishop James Armstrong, a well-known figure on the ecumenical scene, rocked the world of religion in mid-November when he suddenly resigned from the presidency of the National Council of Churches and from the episcopacy of his denomination.

He said he was resigning because of "an exhausting and inhuman work schedule" and because of personal problems. African Methodist Episcopal Bishop Philip Cousin was named interim president of the NCC.

Religious leaders assuming new posts or titles in 1983 included Cardinal Joseph L. Bernardin of Chicago, the only American among 18 prelates to be elevated to the rank of cardinal in January; Anglican Bishop John Habgood of Durham, who was appointed Archbishop of York, the second-ranking post in the Church of England; Fr. Peter-Hans Kolvenbach, rector of the Vatican-sponsored Pontifical Oriental Institute in Lebanon, who was elected superior general of the Society of Jesus, the Catholic Church's largest religious order; and Bishop James W. Malone of Youngstown, Ohio, who was elected president of the National Conference of Catholic Bishops in the United States.

At the beginning of 1983 retired Archbishop Edward D. Howard of Portland, Ore., who was believed to have lived longer than any Catholic bishop in history, died at a nursing home at the age of 103. Other notables in the world of religion who died during the year included Namibian Lutheran Bishop Leonard Auala; retired Norwegian Lutheran primate Bishop Fridtjof Birkeli; Cardinal Terence J. Cooke of New York; Rabbi Mordecai M. Kaplan, founder of the Jewish Reconstructionist movement; Dr. John A. Mackay, past president of Princeton Theological Seminary and a noted ecumenical leader; author Catherine Marshall; Cardinal Humberto Medeiros of Boston; Anglican Bishop John A. T. Robinson, author of *Honest to God*; Ruth Carter Stapleton, sister of former President Jimmy Carter, who was noted for her "inner healing" ministry; and Corrie ten Boom, the Dutch Christian who was sent to a Nazi concentration camp for hiding Jews.

Newsmakers



Rev. Jesse Jackson: Running for president.



Bishop James Malone: Heads bishops' conference.



Cardinal Jaime Sin: Protests in Philippines.



Lech Walesa: Wins Nobel Peace Prize.

Matter of Opinion

Is Church healthy as it enters 1984?

Taking the traditional yearend look at the past 12 months, we would have to conclude that, except for one area, the Church has fared quite well.

Only God can know the Church's innermost success or lack of it, which is the salvation of souls. But in the objective institutional sense, there is reason for at least some pride and optimism. Oh yes, there is controversy and some tension.

There was the controversy over the U.S. bishops' pastoral on nuclear war. And, recently, the heated reactions over the Church's position on the death penalty as applied in this and other states. And there is the so-called "tension" between the U.S. bishops and the Vatican.

And already, as reported on page 1, there are advanced grumblings about the Bishops' coming pastoral letter on capitalism, and there will no doubt be "tensions" generated during the bishops' development of a pastoral letter on women.

Some might see these things as signs of a troubled institution, a lack of "unity."

We just don't see it that way.

It is not the Church that is troubled, but the times. These are times of holocaustal peril, of sweeping social change, minorities and ethnic groups seeking a fair share, changing family structures, drifting moral standards.

For Church leaders to sit quietly back in the face of all that, and reiterate well-known dogma while parish life hums along in suburban insularity might result in a more tranquil surface. But would such a church in the midst of today's crying needs be truly healthy, or just a pleasant but empty shell?

The activity of church leadership at the national level in applying Church moral teaching to social realities is a sign of a vibrant, relevant institution, not one of empty platitudes.

You can also see signs of health at the parish level. There was a time a few years ago — before Vatican II — when you went to Mass and confession each week, and maybe a spaghetti dinner, and that was about it for parish life. Calm and unified. No worries about the lurking evil of racism. No awareness of migrant problems, of injustice to women, nuclear holocaust looming just over the horizon.

Today, though there are exceptions, most parishes have a calendar full of varied activities over a period of a year: ministries to separated and divorced, marriage encounter, charismatic renewal, pre-cana conferences, adult ed and Bible classes, outreach projects, parish renewal itself...

No, the Church in America is hardly in a state of decay.

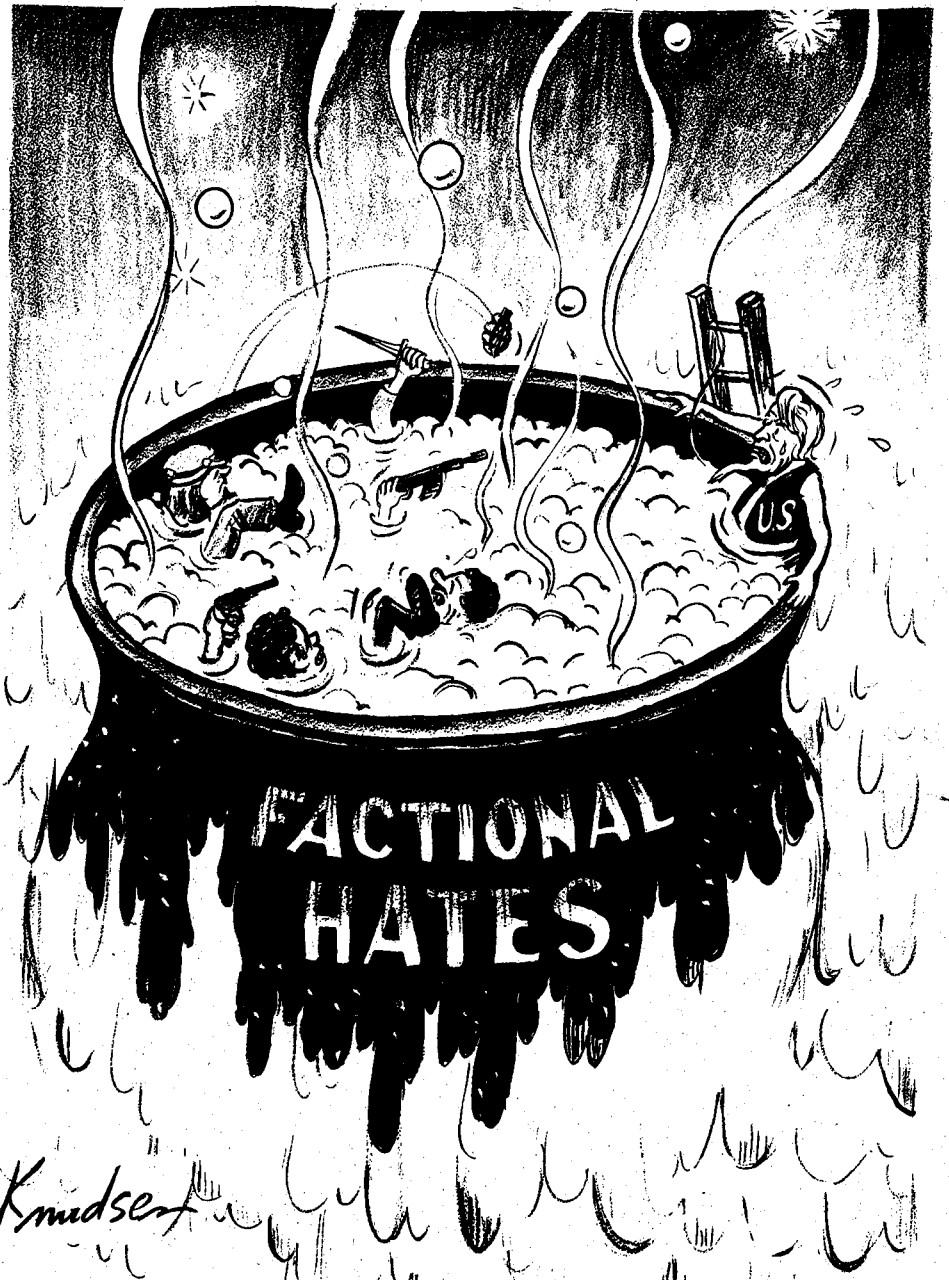
However, there is one area of great concern that threatens to spoil the newfound vibrancy.

Vocations.

Again, as reported on page 1, reconfirming previous *Voice* reports, is a study indicating that in 16 years (2000 A.D.), there will be half as many priests as now, and most of them upper middle age to elderly. Parishes will have to begin clustering, with laity doing almost everything, the pastor being an occasional visitor.

And that is not healthy.

You need only look at South America. While the few priests, Sisters and Brothers there are often heroic, even martyred, in their vocations, their numbers are so few, the masses of people are completely uncatechised and non-practicing in their faith. That example also makes clear that God does not miraculously create vocations in some area merely because they are needed. Vocations are our job.



LEBANON HOT TUB

It is our hope that the U.S. bishops will gain a sense of crisis over the vocation issue in the coming year and mount a major task force not just to push vocations, which is best done at the local level, but to study the problem first, objectively, and pragmatically plan the right course to ensure the health of the current priesthood and religious and attract massive numbers into them by bold new efforts at communicating effectively and honestly with young people.

At the recent U.S. bishops' meeting, vocations were not even in their top 10 priorities — it being left to local solutions — until someone brought it up for discussion and inclusion.

Urgent leadership in this area at the national level is a must since it is already almost too late to prevent the circuit-riding pastor mode that will soon be upon us, as it takes years to recruit and train priests even after there is a vocations turn-around.

Meanwhile, given the hope that the vocations problem will be solved, there is reason to take pride in this somewhat buffeted but vibrant institution called the Catholic Church in 1984.

Letters to the Editor

Female 'heart drain,' not 'brain drain'

To the Editor:

Rosemary Ruether's claim of a 'female brain drain' stems first of all from a 'female heart drain,' a heart deprived of the life-giving gift of humility but puffed up with pride.

If the Church has not had great women theologians it is because God has willed it so, for it is not by theology that we attain heaven, but by faith, hope, and love.

St. Teresa of Avila was not a theologian, but this doctor of the Church who renounced her self-indulgent life to live totally for God has with her exemplary life and writings done (and is doing) more for the Church than any learned theologian could.

St. Teresa's words still are true, "O God, what crooked excuses we make and what manifest delusions we harbor!" If women seek theology for theology's sake or in order to "equal" or rival men, we seek after the will-o'-wisp, a vain, frail-fire. "Wherever your treasure lies, there your heart will be," said the Lord.(St.

Luke 12:34).

All this isn't aimed to downgrade learning, but to point the danger of seeking earthly things just for their sake rather than for God's.

Recently, as I looked for a convent to enter, I had the privilege of meeting Mother Angelica (TV evangelist) of Alabama. What Mother Angelica believes permeates all she says, writes, and does. When I first visited the monastery, I knew little about her, except about her reputation of orthodoxy. I walked out of the monastery touched by God. The Sisters gave me and my sister a royal treatment, one that makes some of my so-called friends seem like acquaintances. By their actions, these holy nuns showed volumes of theology without needs of words.

Let us then learn from these examples of love and humility. Let us like Mary give a yes to all that would mark us with the life of Christ rather than stain us with the sin of pride.

"If God had wished me to labor for Him in the mission fields He would

have placed me there. If He had intended you to command great armies in His name, He would have given you the necessary power. Instead, we are each called to a special ministry within our own sphere, caring for those who come in contact with us during the course of our daily and ordinary lives," wrote Joan Wester Anderson

Little choice for women

To the Editor:

I have been following the vocation crisis with interest for some time. Thanks for your coverage.

My comment is: why don't they wake up and smell the smoke? Women, at least, are not pouring into religious communities the way they used to when religious life was the only real alternative to being housewife and mother.

Religious life then offered a way out of that, but it is not needed any more. Women now have many excellent alternatives for career and vocation choice. Being married no longer necessarily excludes a career, or means being tied

(Becoming A Saint, Marian Helpers Bulletin).

May all women religious of today seek God's will rather than their own as Mary did knowing that truth is humility and humility is truth as St. Teresa said.

Clara Maria Pirez
Miami

down to a lot of children.

Being a single career woman is now widely accepted, also. Further, and equally important, why should a woman work for an institution that is basically sexist when she can have equal career rights outside the Church? I believe this is a key factor, though not the only one.

Why would a woman tie herself into a very limiting situation when she can go to court and win if she proves sexism in the professional world? Only when women are allowed to exercise their full talents should they try to work for the institutional church.

Sr. Patricia Lincoln
Tampa

On eliminating holy days

Our main Thanksgiving liturgy brought together, as has become the custom over the past decade throughout the United States, a nearly filled church of worshippers. They assembled to transform at least for themselves this national holiday into a religious holy day.

Each believer, also following a relatively recent Catholic tradition, carried to the altar at the presentation of gifts an article, bag full or carton of food for the poor. Give thanks to the Lord in word and deed was the theme and we accomplished that by praising God through speech, song and sharing of our blessings with others. The massive pile of food stuffs in the sanctuary, worth over \$1,000, to be distributed later among hurting area people, spoke silently, but impressively of the parishioners' spirit.

There was no Church obligation requiring their attendance at this Eucharist. They came simply because they wished to be present. Moreover, their behavior patterns at the Mass differed somewhat from the normal routine during weekend worship services: Everyone received communion and no one left early.

BY FR. JOSEPH
M. CHAMPLIN



each country the task of deciding the number of holy days for that nation.

Over the years some, in view of the Thanksgiving liturgy's popularity, have urged the Church to add the weight of obligatory law to Mass for that holiday. The proposal, however, has never gained much serious support.

On the contrary, instead of adding required feasts in the United States, the committee of bishops entrusted with the holy day question recommended to the full body a decision omitting

decided to retain our present six and asked for further study of the matter.

Some of the reasons cited for not modifying the current status were:

- About ten years ago a rather extensive survey of clergy, religious and laity indicated that the majority of lay folk opposed any change in holy days. For the bishops to legislate now contrary to that expressed judgment of the laity and without an updated analysis of their views would scuttle the consultation process, make it a purely clerical decision and seem to downgrade the importance of lay people in the Church's decision-making efforts.

- The present mood of many, probably most Catholics seeks a tightening or at least retention of Church disciplinary laws rather than a mitigation or elimination of them.

- Dropping the precept from two Marian feasts (August 15 and January 1) would be interpreted as a diminution of the Church's official respect for and devotion to Mary, a step quite contrary to the current trend of recovering the importance of Jesus' mother in our spiritual lives.

- These holy days, even though not observed well by all Catholics, do keep alive the presence of the sacred in an increasingly secular society.

The biggest support from the bishops for omission of a particular holy day centered around January 1. This year, of course, both Christmas and New Year's fell on Sunday which eliminated the problem. Still, during other years, January 1 Masses follow immediately after three obligatory days, which, taken with other aspects of the New Year holiday, tend to make those liturgies seriously lacking both in attendance and spirit. One senses that most on hand are merely fulfilling a precept, quite unlike those Thanksgiving participants whose enthusiasm and faith lift up our hearts.

'Instead of adding required feasts in the United States, the committee of bishops entrusted with the holy day question recommended to the full body a decision omitting several.'

At their November meeting, the U.S. bishops voted on the issue of obligatory holy days for this country. They did so as a necessary response to the section in the revised Code of Canon Law dealing with that topic. The Church's universal legislation attaches a precept or obligation to ten feasts. However, it leaves to the conferences of bishops in

several. They proposed dropping as days of precept requiring Mass attendance August 15 and January 1 and moving the celebration of Ascension Thursday to the Sunday following. They thus would have retained November 1, December 8 and Christmas as holy days of obligation.

The conference rejected that recommendation,

On not fearing a crisis

Every one agrees we are coming to a time of far fewer priests in the Church in the United States. This has led to dire predictions for the future of the Church in this country and proposals for solutions to what is described as the crisis of the shortage of priests.

I would like to propose that we not fear this crisis.

Does that mean that I don't think the predictions of the coming shortage are not accurate? Of course not. Whether, as some say, there will be only half as many priests by the start of the next century, I don't know. There are too many variables to be that concrete. But there are only a quarter as many seminarians now as there were 20 years ago. It does not require a mathematician to conclude that the number of priests lost by death, retirement and defection will soon far out-number the seminarians being ordained.

We're going to have the shortage, we're going to have the crisis. But the word crisis has to be understood. It derives from a Greek word that refers to decision. By common connotation, crisis has come to be understood in relation to panic situation, as if everything is about to collapse. Properly, crisis should be understood as a time of decision, a turning point of new emphasis and solution. The crisis of the priest shortage should be understood as an opportunity.

But I don't at all believe, as some do, that this means that the shortage of priests requires that



BY
DALE FRANCIS

there be revolutionary changes. The priest shortage is offered as a reason for ordaining women or for returning to the active priesthood priests who have been laicized. These are panic solutions offered under the misapprehension that a crisis is a panic situation.

The teaching of the Church has always been that women cannot be ordained as priests and Pope John Paul II has clearly stated this teaching is not subject to change. But I'm not intending to argue about this here, what I do say is that it would be disastrous to consider this question in relation to solving a problem of shortage of priests.

The same is true in relation to laicized priests. These are men who requested that they be relieved from the obligation of freely made vows and allowed to return to the lay state. No one doubts the sincerity of those who wish now to return to the fullness of the priesthood but the problems in-

involved in doing this are of a most serious nature and quite probably not capable of being resolved as they wish them to be. But that is not something I wish to argue here. What I do say is that any decision should not be influenced in any way by a sense of panic over a shortage of priests.

Since I believe we will face a crisis, since I believe at the same time it is necessary that the Church not grasp for panic solutions, then why is it that I say we should not fear this crisis?

It is because I understand crisis as a time for decision and it is because I believe we come to crises in history that are really opportunities, turning points that can bring about what will improve the situation of mankind. This is a crisis that I believe, if we come to it prayerfully and with the fullest commitment to our faith, can bring about a new spirit in the Church.

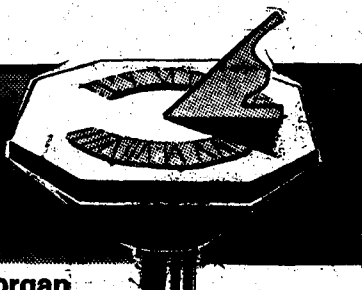
When there are fewer priests in the Church, they will be valued more than ever by the people. Priests, needed to celebrate Mass, to bring the Sacraments to the people, will have no time for any crisis of identity. Our comfortable practice of faith, Mass at various convenient hours, may disappear and we will search for the opportunity to worship together. Being Catholic may demand sacrifices of us. But the sacrifices can strengthen our faith. The crisis ahead should be viewed as an opportunity to bring the Church to new life in the world.

—(Dale Francis is a nationally syndicated columnist).

Three Wishes

When Senator Kennedy started his campaign for the Democratic nomination for the Presidency in Alaska, Dave Powers reminded him on the way to Sunday services at Anchorage that a Catholic can make three wishes when he enters a church for the first time.

"In that case," Kennedy said, "I wish for New



by Frank Morgan

York, Illinois and California." ***

In Fort Atkinson, Wisconsin, a town noted for

sausages and musical saws, the wife of the local Lutheran minister was waiting to introduce her 13 children to the then Senator Jack Kennedy. Kennedy shook hands with the beaming mother and each of her children and then called Jackie over. He introduced her to the mother of the 13 children while saying, "Shake hands with this lady, Jackie. Maybe it will rub off on you."

Nine months later John F. Kennedy Jr. was born.

Scriptural Insights

We are the heirs of salvation

READINGS: Numbers 6:22-27, Galatians 4:4-7, Luke 2:16-21

BACKGROUND:

The first reading comes from the Old Testament priestly blessing found in the book of Numbers. Because of the coming of the Lord, all nations have been blessed.

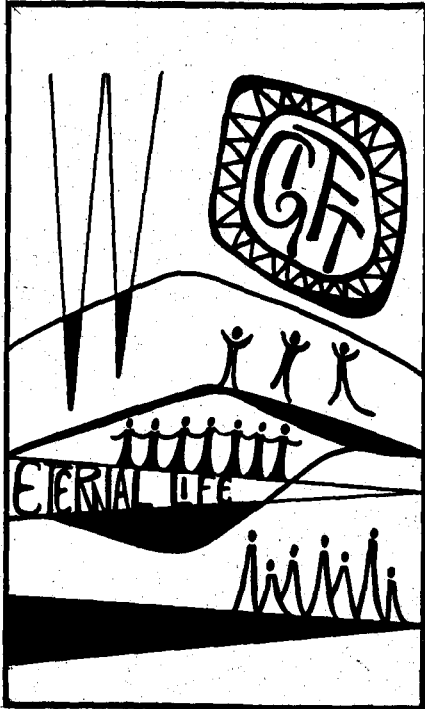
The second reading, from Paul's letter to Galatia, speaks of our own sonship to God. We have become heirs to God's promise.

THE GOSPEL passage from Luke describes further events in the infancy of Jesus.

REFLECTION:

I have every hope that this will be one of those "two-part" columns, with the continuation to run next week. Unfortunately, I cannot be certain of that.

TOMORROW afternoon (Monday), I will have two small brain tumors removed surgically. Actually, it was fortunate that we found them when we did, although the anxiety factor has been pretty high for a few days! My

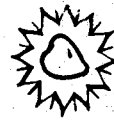


neurosurgeon said that was good; if I wasn't anxious about all this, he'd demand psychoanalysis prior to the surgery.

Be that as it may, it occurs to me that this will also be the first Sunday of the New Year. One of my more important resolutions in 1984 will be to take life one day at a time, trying to remember the motto of Pope St. Pius X, "Deus providebit" (God will provide).

THE READINGS remind us that we have all become heirs of God's promise of salvation. It is ours to claim if we choose to do so.

If this column shows up in its regular place next week, then everything is okay (allowing for the occasional vagaries of the U.S. Postal Service we have all experienced at one time or another).



APOSTLESHIP OF PRAYER
—INTENTIONS FOR JANUARY

Just before His passion and death, Jesus, in the presence of the Apostles, spoke his farewell prayer for them. "Father, I pray not only for these (apostles) but for those also, who, through their words, will believe in Me. May they all be one. Father, may they be one in us as You are in Me and I am in You." That prayer is almost 2,000 years old and the "oneness" of all Christ's followers seems, still, an impossible dream.

The Bishops of Vatican II made this restoration of unity among the believers in Christ, one of their top priorities. They did this because of the wish of Christ and because the disunity among the various Christian churches was a scandal to non-Christians and impeded their evangelization.

Twenty years have passed and we are still far from the ideal. Pope John Paul II asks us to reflect on the thoughts of Vatican II especially during the Christian Unity Octave (Jan. 18-25). Because of our sins and failings, the face of the Church does not shine as brightly as it should. True unity will come only when each of us strives for a change of heart, holiness of life and a life of more fervent prayer. Each of us should consider ourselves responsible for our fragmented Christianity.

Penance at age 90

Q. An article in our local newspaper reported that, under the new canon law, lay people are now permitted on occasion to witness marriages of Catholics. Is this true? Under what circumstances could this be done? (Florida)

A. The article was correct as far as it went. The new Code of Canon Law does provide for lay people to witness marriages, but places major conditions on the practice.

It is allowed only where priests or deacons are lacking. Furthermore, the policy must be approved by the national conference of bishops, and the local bishop must obtain permission from the Vatican before allowing it in his diocese.

Chances are that this practice, therefore, will not become common in countries like ours, at least in the foreseeable future.

Q. My husband is 90 years old. He receives Communion every Sunday but says a priest told him he does not have to go to confession. I try to insist he go at least during the holidays but he won't. What do you advise? (Ohio)

A. I think you should be extremely grateful that your husband has the life and health he obviously does at the age of 90. Don't push him at all about the sacrament of penance.

Theoretically no one is "excused" from this sacrament because of age.

But, first of all, no one is strictly obliged to it either, even once a year, unless there is a serious sin to confess before one receives Communion. The mental and emotional energy your husband feels would be necessary to go to confession are probably just too much for him. And that's understandable.

Just relax and enjoy the life you still have together. You're very lucky.

Q. What is a blessing service at a Catholic funeral? I never heard of it until we moved to our present home, but now I see it often in the obituary column. (California)

A. A wide variety of ceremonies might come under that heading. Normally, as you say, the funeral of a Catholic includes the Mass of Christian burial. But reasons may exist for not having a Mass. Perhaps the deceased person gave explicit instructions for a simpler funeral or perhaps neglect in living his Catholic life before his death gave the church or his relatives reason to assume he did not want a Catholic funeral mass.

In some countries, a burial service without Mass is slightly more common than here, but I have no explanation for the relative frequency of a funeral service instead of a burial Mass in your area.

Depending on circumstance, a funeral service might be a brief prayer or two, or a longer ceremony similar to the liturgy of the word at Mass.

Q. In receiving Communion in the hand must everyone put the Host in the mouth with the right hand, regardless of whether he or she is right- or left-handed? This seems like a worthless question, but in traveling around the country, I get conflicting regulations about it.

Isn't it possible for a lefty to get confused and drop the Host? I know one priest who says all must use the right hand. (Pennsylvania).

A. The policies established by the American bishops for Communion in the hand are clearly stated in the small booklet, "The Body of Christ," published in 1977 by the National Conference of Catholic Bishops, and prepared by their committee on the liturgy.

The booklet is, by the way, an excellent brief summary of the history, theology and practice of our devotion to the Eucharist, and its celebration in the Mass.

This instruction says, "In receiving Communion in the hand, the faithful approach the priest or the other minister of Eucharist with one hand resting on the other, palm up. Everyone ought to have his or her hands uncovered, with no other objects in them."

"The hands should be extended sufficiently outward and upward so it will be evident that the person wishes to receive the consecrated bread in his or her hand... After the priest has placed the consecrated bread in the hand, the individual steps to one side and communicates himself or herself."

"Only then does the individual move to receive from the cup (if the consecrated wine is offered) or return to one's place."

Clearly, nothing is said about which hand. There is nothing more sacred about the right hand than the left.

I believe, however, something further needs to be remembered. Beyond the minimal requirements offered here by the bishops to assure reverential and orderly approach to the Eucharist, this whole concern over precisely how one must receive Communion in the hand, and insisting that one procedure must be used, is a good example of the kind of worship of rubrics that got the church so far off the track in the past.

The sacred reality which we are dealing with and celebrating, and the relationship with God that we are expressing through that celebration, get lost behind all the worry about externals.

The devotion the church calls for certainly would include approaching

thoughtfully, responding "Amen" prayerfully, accepting (not grasping!) and consuming the host reverently. This much every priest has a right to expect and encourage.

Whether one receives Communion in the hand or on the tongue, it seems to me these necessary attitudes can be crowded out by a lot of personal and arbitrary rules.

Q. A man was once a Catholic, gave up his faith, and even started some kind of other religion. Recently, he has fallen in love with a Catholic woman and wants to return to the sacraments. Is it possible for a person like this to come back and be a Catholic in good standing? (California)

A. Yes. One who is baptized Catholic always may return to the practice of his Catholic faith, no matter how long he has been away. The same requirements of sorrow for any sins in the sacraments of penance and the Eucharist would be present, of course.

But the fact that he joined, or even started, another religion would not prevent resuming his Catholic life.

(A free brochure answering questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Has Eddie sunk to gutter jokes?

Dear Eddie Murphy:

This is an open letter to you in hopes you will take time to read it and think a little about your fans, your lasting impression on show business and your obligation to society.

Sounds pretty heavy, doesn't it? But those are the burdens you take on when

the old man in the bar and the angry black poet.

At a very young age, you showed tremendous talent for mimicry and comedy. Even more important, you showed an understanding of human nature which reflected a maturity beyond your age.

So it was natural that you became an immediate success in everything you did. You've been in hit movies like "48 Hours" and "Trading Places." You've got a big comedy album out. And you're still wowing them on "SNL."

But what caused me to want to write to you was your recent special on HBO. To put it simply, Eddie, it was embarrassing. To see you turn so exclusively to obscenity, filth and really low humor was a shock. When a comic spends so much time concentrating on a sexual perversion which I probably could not list here even by its scientific name, he's gone downhill fast.

TV Guide, which normally does not



BY
**JAMES
BREIG**

you rise so high in so public a business as television and movies. You may not want these burdens, but they come with the territory.

I like you, Eddie. When "Saturday



SILKWOOD STORY—With her involvement in union activities growing, and tensions mounting at home, Karen Silkwood (Meryl Streep) assures her best friend Dolly Pelliker (Cher) that they are not growing apart in "Silkwood," currently playing at local theaters.

Pope's poems set to jazz

By John Thavis

ROME (NC)—A record is being made of 10 poems written by Pope John Paul II set to jazz music and the record is expected to be in stores by Christmas.

The long-play recording, a joint project of the Vatican publishing house and a German record producer, matches the pope's poetry with soft orchestral compositions by two Italian jazz musicians.

The poems are sung in Italian by a female vocalist, Paola Orlandi.

"It may end up being big. You never know how the public reacts with this kind of record," said one of the composers, Tito Fontana.

Fontana and the Vatican coordinator of the project, Ambrogio Piazzoni, said the music was designed around the poems.

Instruments include an electronic synthesizer, piano, guitar and other strings.

Most of the poems were written by Polish Bishop Karol Wojtyla about 25 years before he became pope. Since becoming pope, the poems have been published in Italian by the Vatican. The poems are profiles of men and women that reflect on the burdens they carry through life.

Titles include "The Armaments Factory Worker," "Girl Disap-

pointed in Love" and "Magdalen."

The poems express the contradictions of modern life. The worker in the arms factory laments that "though what I create is all wrong, the world's evil is none of my doing."

The poem "Synodus" is a reflection on the Second Vatican Council that left its participants "poor and naked" yet "transparent as glass, that both cuts and reflects."

The German firm is marketing the record in Italy with the cooperation of the Vatican publishing house, Libreria Editrice Vaticana, which selected the poems and gave final approval to the record cover, designed in the Vatican's yellow and white colors.

Although the Vatican publishing house normally issues specialized tomes such as the Pontifical Yearbook and official church reports, this record-cutting venture is not its first.

"We've published records before, usually choir music. And we've even done some of the pope's poetry, read against background music. But this is the first time the words have been sung and integrated with new compositions," Piazzoni said.

What does the poet think about the record?

"We haven't heard directly from the pope, of course," Fontana said. "But we think he'll like it."

Sid Caesar, who knows a thing or sixteen about comedy, wrote about you and other young comedians in a recent article in that same magazine. In it, he quoted a Los Angeles Times critic who commented on your HBO special, saying, "Most of (your) act didn't get above the belt."

Caesar also rapped some of your contemporaries—like George Carlin and Richard Pryor—for doing the same thing: relying on shock value and dirty words to get their laughs.

But don't you notice that it is nervous laughter you produce? When you ridicule homosexuals for half your act, don't you consider their feelings? What good is your comedy producing?

I think comedy should produce some good. When it produces a laugh, that's fine, but really lasting comedy does more. It enlightens us about our lives, points out our silliness, reminds us of our humanness, ridicules our pomposity. That's what Mark Twain, Robert Benchley and James Thurber did. Stand-up comics can do it, too. Consider the best of Bob Newhart's monologs, the tales of Bill Cosby, Mort Sahl's tirades and Bob Hope's one-liners.

As for sketch comedy, I refer you to Carol Burnett, who was funny for years without ever being so explicit that you wanted to stuff her mouth with the theater curtain.

I think you're wasting your talent, Eddie, by playing to the lowest tastes of the audience. You're not leading them; you're following their predilec-

tion for four-letter put-downs and anarchistic cynicism.

What really worries me is the following you have among very young people. The college-age crowd who follows you (why do they invariably whistle at comedy rather than laugh?) is old enough to make their own minds up, but what about the pre-teen following you have? It's sizable, Eddie. I haven't heard your comedy album, but if it's like your HBO show I hope it hasn't been heard by too many young people.

But I fear it has. They like you. You're young and bright; you appear on one of their favorite shows; you come across as someone to trust, in part due to your comments against drugs—and thanks for that, by the way. A comedian who speaks against drugs is rare these days when drug comedy so often exalts cocaine and marijuana.

So, could you think it over a little? You're very funny and talented and could go far. But it won't be worth it if you have to look back on a career built on remarks about sodomy.

Speed can kill, Eddie. Look what it's done to others who rose quickly from poverty to wealth, from obscurity to fame. Remember what it did to another "SNL" alumnus.

I'm not worried that you will kill yourself with drugs or alcohol. I'm worried you will destroy yourself—not physically—but artistically through an addiction to cheap laughs and cruddy comedy.

Lift us up, Eddie. You can do it if you try.

Night Live" was foundering, you were its one shining light (with a little extra flicker from Joe Piscopo). You created some great characters, like Mister Robinson of the ghetto neighborhood,

comment on the content of programs except to praise, singled out your special for a jeer and chided you for being so—well, crummy is a good word.

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From left: Fr. Andrew Klarmann, 80-year-old retired priest of the Rockville Centre, N.Y. diocese; new Pittsburgh (Pa.) diocese Bishop Anthony J. Bevilacqua, former auxiliary bishop of Brooklyn, N.Y.; and Bishop Bevilacqua's oldest brother, Dr. Michael Bevilacqua and his wife Nora of Miami. Fr. Klarmann married the Bevilacquas 48 years ago. The group was united at installation ceremonies in December.

Can't quit smoking? Join others...

If your number one New Year's resolution is to quit the deadly smoking habit, you can join with others in your effort at two smoking clinics at local hospitals beginning in January.

St. Francis Hospital, in cooperation with the American Lung Association of Dade and Monroe, will open its smoking clinic on Jan. 10, with seven sessions from 7:30 to 9:30 p.m. ending on Feb. 21.

"There is a lot of give and take in the group process, which takes the lonely element out of quitting on your own," says Mrs. Diane Torrado, R.N., Director of Education at St. Francis Hospital.

"When it comes to smoking, for some people, quitting together is more effective than trying to kick the habit in isolation."

According to Mrs. Torrado, in five years of development and testing the new program, the American Lung

Association found that signing contracts to quit and assigning rewards to oneself are important factors in successful quitting. Successful ex-smokers will participate in a panel discussion on how they managed best to stay free of the habit.

"For people who benefit from group support, the clinic program is the way to go," says Mrs. Torrado.

A reservation is required. Because of space limitations, it is best to register early. For information, call the Education Department at 868-2762.

Mercy Hospital will help you break the smoking habit and 'light up your life' instead of a cigarette with the help of professionals from the Department of Patient Education.

The clinic runs Jan. 9, 10, 13, 16 and 17 from 7:30 p.m. to 9 p.m. on the sixth floor of the Conference Center. A fee of \$25 covers all materials. To register, call 285-2701.

St. Bernard prep school 'alternative to public ed'

Officials of the proposed St. Bernard Preparatory School announced at a recent press conference that the school is scheduled to open Aug. 20, 1984.

Headmaster of the college preparatory school, Jim Miller, and Fr. Marcus Voss, Pete Nassetta and Mike Burke said the school will offer advanced curriculum and is something that will be an alternative to public education systems.

Initially, the school will open with

Day of Reflection

All those who work to minister to the Haitians in the Archdiocese are invited to celebrate National Migration Week, 1984 by joining together in a day of spiritual reflection and sharing.

The special celebration will take place from 10 a.m. to 3 p.m. Jan. 9 at the Archdiocesan Pastoral center (9401 Biscayne Boulevard) in the Bishop Carroll Conference room. Activities will include a video cassette by Fr. Peter Henriot, S.J. on "The Following of Jesus Christ."

To make reservations or obtain information for overnight accommodations, write to Fr. Tom Wenski, 110 N.E. 62 Street, Miami, FL 33138.

It's a Date

The Fr. Michael J. Mullaly assembly will hold its next meeting at 8 p.m. Jan. 3 at Oakland Park Council 5235, 3571 N. Andrews Ave., Ft. Lauderdale. There will be a social hour from 7 until 8 p.m.

Healing Mass will be conducted by Fr. Joe Bidwell, a Dominican priest from Minneapolis at 7:30 p.m. on Tuesday, Jan. 3 at St. Coleman Catholic Church, 1200 S. Federal Highway in Pompano Beach.

Compulsive Overeaters Retreat will take place at 6:30 p.m. Jan. 6-8 in Lantana, Florida. The event begins at 6:30 p.m. with registration at 5:30 p.m. A \$20 non-refundable deposit is required and may be mailed to: Retreat Office, Cenacle Retreat House, 1400 S. Dixie Highway, Lantana, Florida 33462.

New Year's Party — Celebrate with good friends at the music of Tony Vacarro of Unique

Deacon Joe earns valor award

Deacon Joe Ranieri, founder of the Lord's Place Family Shelter along with three other honorees will be invested with the Order of Michael the Archangel, at the Breakers Hotel on March 3.

The award, which recognizes valor and community service, is sponsored by the Florida Crime Prevention Commission, a private, non-governmental watchdog organization fully accredited and recognized as a non-profit commission of Florida citizens and law enforcement officials.

It will be bestowed upon Deacon Joe Ranieri for his inspirational ef-

forts on behalf of the homeless in America. To make people aware of the urgent need for a shelter for families, he has slept out in the streets and walked from Miami to Palm Beach and on other occasions, 33 miles to Ft. Lauderdale and another 25 miles to Lantana.

Since the Lord's Place first opened its doors in July of 1983, donations have totaled \$190,000 for its operation. The shelter takes in homeless families for a 6-week period and helps them find employment and a new start in life.

Blood drive sites announced

Start the new year out by taking the time to give the gift of life. Donate blood and help people in need of this life-saving fluid.

South Florida Blood Service will accept donations from the public at the following locations between January 2 and 8. Last minute verification of dates and hours and advance appointments are available by calling the South Florida Blood Service, 326-8888, ext. 312 from Dade; 522-3306, ext. 312 from Broward.

A few of the sites are as follows:

COCONUT GROVE

Mercy Hospital, 3663 S. Miami Ave., Wednesday, Jan. 4, 6 a.m. to 5 p.m., 6th Floor Conference Room.

MIAMI SHORES

St. Rose of Lima Catholic Church, 418 N.E. 105 Street, Sunday, Jan. 8, 9 a.m. to 2 p.m.

NORTHWEST

St. Vincent De Paul Catholic Church, Bloodmobile, 2000 N.W. 103 Street, Sunday, Jan. 8, 9:30 a.m. to 2 p.m.

Cathedral of St. Mary, 7525 N.W. 2 Avenue, Sunday, Jan. 8, 8:30 a.m. to 2 p.m.



Parishioners and children join Fr. Timothy Hannon (center, left) and Msgr. John Donnelly (center, right), pastor of St. Malachy Church in Tamarac at groundbreaking ceremonies Dec. 18 for a new parish center and elementary school, the first in Tamarac.

St. Malachy Elementary opens

St. Malachy Catholic Church in Tamarac broke ground on Sunday, December 18th, for a new Parish Center and new Elementary School on the southeast corner of its property at University Drive and 61st Street.

The classrooms will house the first Catholic Elementary School in Tamarac. Monsignor John Donnelly, Pastor, said that five grades, kindergarten through fourth, are expected to open in September 1984.

With the continued construction of new homes going on to the west of the Church, Msgr. Donnelly said he saw "a need for a school for the education of the future generations of the Church."

The Parish Center will provide the Church with an office complex, a chapel, a meeting room and resident quarters for the priests of the parish.

Msgr. Donnelly said the cost has been raised by St. Malachy's 1,500 families through pledges and bank financing. The Church received site plan approval at the last City Council meeting. Msgr. Donnelly said the new school would be an asset to the City of Tamarac, and that the City Planning Commission was pleased with the concept and had approved the plan unanimously.

The Architect is Richard A. Baker and the Contractor is Sal Pagliara Construction.

Image, and a buffet supper at 9 p.m. Dec. 31 at Holy Family Church, 14500 N.E. 11 Ave., North Miami. Call Edith Point at 895-5941. No tickets will be sold at the door.

North Dade Catholic Singles will conduct a home Mass and a covered dish dinner at 7 p.m. for the Feast of the Epiphany, Call Carol 895-5848. A general meeting of the group will take place at 7 p.m. on Jan. 9. Call Paulette at 895-4734.

Xavier University of New Orleans, Louisiana Alumni Club of Miami will host the Xavier University concert choir, chorus and jazz combo in concert at 4 p.m. on Jan. 8, at the Joseph Caleb Center Auditorium, 5400 N.W. 22 Ave. Donations for this cultural event are \$7 for adults, \$3 for students. For ticket information, contact John Andrew Smith at 235-9101 or Mr. Edward Doyle at 754-4243. Tickets may also be purchased at the following

drug stores: Brownsville, 4634 N.W. 27 Ave.; Cinderella, 128 N.E. 54 St.; Service, 1300 N.W. 3rd Ave., and Richmond Heights, 14638 Lincoln Blvd.

Adult Bible Classes will be offered by Sr. Ruth Elser, O.P. for both beginners and advanced. Evening class on Wed. from 7:45 to 9:45 p.m. starting Jan. 11; morning class on Thurs. from 9:30 to 11:30 a.m. starting on Jan. 12. Call Sr. Ruth at 238-2711 to pre-register. Classes will be held at the Dominican Retreat House, 7275 S.W. 124 St., Miami.

Separation, Divorce & New Life, the Fifth Archdiocesan Conference sponsored by the Family Enrichment Center, will take place from 9 a.m. to 5 p.m. at St. Andrew Church, 9950 N.W. 29 St., Coral Springs. Workshops will be designed for separated and divorced individuals of all faiths. Fr. Jim Young, C.S.P. will be the keynote speaker. A \$13 registration fee includes lunch. Call Rick at 753-4644 or Rosalie at 753-5560 for further details.



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1984 and more

By Katharine Bird
NC News Service

"A sort of premonitory tremor, a fear of he was not certain what had passed through Winston as soon as he caught his first glimpse of the cage... Winston could hear the blood singing in his ears. He had the feeling of sitting in utter loneliness. He was in the middle of a great empty plain, a flat desert drenched with sunlight across which all sounds came to him out of immense distances... There was a violent convulsion of nausea inside him, and he almost lost consciousness. Everything had gone black. For an instant he was insane, a screaming animal... Again the black panic took hold of him. He was blind, helpless, mindless."

That stellar description of fear comes from "1984," George Orwell's brilliant novel of a future totalitarian police state where fear is used to manipulate every aspect of individual life.

'I was all right two-thirds of the way. Then I made the mistake of looking back; I was immediately and horribly transformed. Petrified, I was unable to take another step in any direction. For some time I crouched on the steps, feeling cowardly and very alone.'

Winston Smith is the rebellious civil servant in "1984." By falling in love, he breaks away from the state's stultifying control. Ultimately, however, confronted in Room 101 with the "worst thing in the world," fear reduces Winston to complete submission to Big Brother.

In Orwell's classic, fear is presented in extreme form. Nonetheless, "1984" zeroes in on some truths about fear.

FEAR ISOLATES individuals from one another. Paralyzed by fear, Winston is willing to do anything, even to betray the woman he loves, to escape. Fear overpowers his love. It erodes his moral sense. He becomes an automaton, sterile and inhuman.

Fear may force people into a frantic search for personal security. But this may pose problems for the development of human relationships or the flourishing of religious values.

In a society where daughter betrays father and employees spy on each other, there is little possibility people will trust each other.

"1984" appeals to readers, I think, because so many have some experience of fear. Since fear comes in many guises, readers identify with Winston's terrible dilemma.

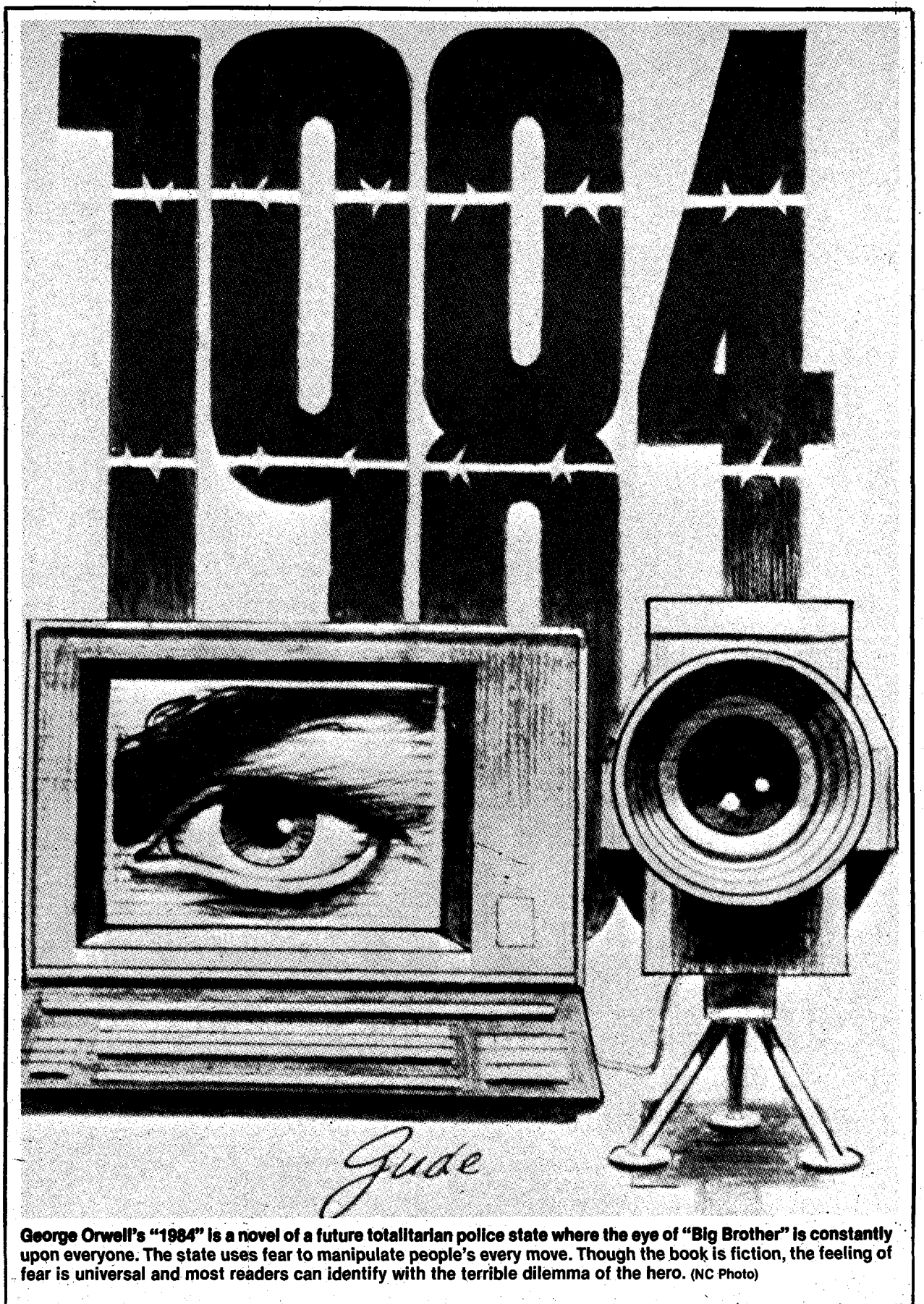
I REMEMBER clearly the first time I discovered my fear of heights. Visiting Mexico, we made a trip to the Pyramid of the Sun. With other tourists we began the seemingly endless climb to the monument's top.

I was all right two-thirds of the way. Then I made the mistake of looking back; I was immediately and horribly transformed.

Petrified, I was unable to take another step in

Know Your
Faith

GOD
in the
Human Situation



George Orwell's "1984" is a novel of a future totalitarian police state where the eye of "Big Brother" is constantly upon everyone. The state uses fear to manipulate people's every move. Though the book is fiction, the feeling of fear is universal and most readers can identify with the terrible dilemma of the hero. (NC Photo)

any direction. For some time I crouched on the steps, feeling cowardly and very alone.

'In the Christian tradition, love outweighs fear.'

Looking back, I realize it could have been worse. My understanding family didn't allow my overwhelming fear to isolate me. They responded compassionately with words of encouragement and offers of aid.

I LEARNED then that turning to others helps me overcome fear. Being able to hold on to someone else who didn't share the same fear, I was able to make my way, step by terrible step, back down the pyramid.

And I discovered that recognizing my own fear made me more sympathetic of others who experience strong fears.

A common fear is fear of the unknown. As Kathleen London and Frank Caparulo observe in "Who Am I? Who Are You?," this fear is especially difficult to handle since people "have little or no control over what is going to happen" in the future.

People can reduce fear of the unknown by imagining possible outcomes, the authors say. They suggest, for instance, that if people dread public speaking they might consider making a list of all the things that might happen. Questions could include: "What is the worst thing that can happen?" "What is the best possible outcome?"

Fear in Orwell's classic immobilized individuals. In other cases, fear is closely related to helplessness. In the Christian tradition, however, love outweighs fear. Turning to each other, we learn to cope with fear.

By **FATHER JOHN CASTELOT**
NC News Service

A key biblical concept is the "fear of the Lord." Rightly understood, it is a very positive, non-threatening reality. When misunderstood, it can be terrifying, paralyzing. A typical reference to it is this one:

"The fear of the Lord is the beginning of wisdom, prudent are all who live by it" (Psalm 111:10). Or: "The fear of the Lord is a fountain of life" (Proverbs 14:27).

IN THESE PASSAGES, fearing the Lord means reverencing him and obeying him as a child reverences and obeys its parents. This reverence and loving service are the beginning, really the essence, of wisdom and knowledge.

Without regard for God in our lives, our wis-

A frightening God?

GOD in the Human Situation

FEAR

It's no excuse for Christians

By DAVID GIBSON
NC News Service

I want to tell you about a zip wire. The 200-yard cable is suspended between two hillsides from large trees.

To reach the zip wire you must make your way from a hillside to a platform in the tree branches. There are several means of reaching it. All involve ropes.

You may stand on one rope and hold onto another higher up, while shuffling sideways and upward toward the platform; you may crawl in the most awkward of positions along two parallel ropes; or you may hold onto a single rope by your arms and legs and inch along it. In each case a strong safety belt protects one from a fall.

ONCE ON the platform, you await your turn for the zip wire. When it comes, an assistant attaches a special safety cable and hook to the special safety belt you wear. Then you place your hands through two loops that hang over the cable, and hold on.

Now you are ready for a fast 200-yard journey toward the other, somewhat lower hillside, a journey taken while hanging from your hands and arms.

Sound easy?

Don't be silly. It could strike terror into the heart of any child, teenager or adult.

IN OUR community, the zip wire is in a program called The Inner Quest. Many school children, scouts and adults participate in it.

When I participated, the zip wire was one of the day's final activities. Knowing it was scheduled, I kept hoping the skies would open with a great rainstorm so we'd all have to go home right away.

The rainstorm never came.

The last thing you do before traversing the zip-wire's 200 yards is lift your feet from the platform. I held my breath and hoped my feet would remain stuck to the platform but suddenly I was on my way.

Later our group talked about our experiences. We agreed that the zip wire carries a message: Recognize you are afraid. But realize you can deal with your fear. (Understanding that the safety devices made it virtually impossible to fall helped me.)

I felt reassured by that positive message about fear.

EVERYONE has fears. Little children fear the sound of a fire engine's siren; they may fear animals or even the Tooth Fairy



All people experience fear. Fears are real and may be painful. Fear is not necessarily bad. Fear often can keep us out of danger and it can keep us from making a decision that is morally or legally wrong. (NC Photo)

("Don't let her come into my room while I'm sleeping.")

Human beings of all ages experience fear — the fear of failing, the fear of the unfamiliar, the fear that a bad past experience will get repeated now.

There are fears with little basis, and fear of real dangers.

A recovered alcoholic may fear falling into renewed drinking. Parents of children who have experimented with drugs may fear the experimenting will never end; unemployed persons may fear their real talents will never be recognized; people beginning marriage may fear the meaning behind current divorce statistics.

Fear and anxiety are much-discussed today. Rollo May, the famous psychiatrist, once wrote

'Recognize you are afraid. But realize you can deal with your fear.'

about the defenses people develop against anxiety. They include apathy and lack of feeling.

May said: "When a person continually faces dangers he is powerless to overcome, his final line of defense is at last to avoid even feeling the dangers." ("Man's Search for Himself")

THE RISK of becoming apathetic, therefore, is hidden in some fears. Some recent articles have discussed young people's fears of a possible nuclear holocaust. This fear, it is reported, leads some youths to a sense of apathy: a sense that it doesn't matter what they do in life since the world may end anyway.

But the Christian belief that God became man means the world, its people and their futures, do matter. Lack of concern or feeling about events here and now is risky for Christians.

Recognizing that fears are common, but also forceful and painful, has implications for Christian communities. For what people often need to deal constructively with fears is support from others in the community. A fearful person — like a recovering alcoholic — needs to know that others care and still see meaning in his life.

The road that leads beyond our fears is not easily traveled alone. People must travel it together.

dom turns out to be folly and our knowledge abysmal ignorance.

To fear God was to reverence and worship him as the one true God.

"Fear the Lord, you his holy ones, for nought is lacking to those who fear him" (Psalm 34:10). In that quote, the "holy ones" obviously have no reason to be afraid of God. But they do have reason to worship and thank him for his blessings.

So the psalmist goes on to invite his students: "Come, children, hear me; I will teach you the fear of the Lord." (34:12).

UNFORTUNATELY AND tragically, the many references to the fear of God have been misinterpreted in a non-biblical sense. People have accordingly formed an almost blasphemous image of God as a frightening God.

It is almost hard to believe how many people go through life with this twisted image, to their own deep unhappiness. When God, who alone can give meaning to their lives, is an object of terror and dread, all sorts of disastrous things can happen to them psychologically, morally and in every other way.

This contorted image is often reinforced by one's own guilt. A person does something known to be wrong, and immediately fears God's "wrath," hating God for his supposed vindictiveness.

BUT GOD'S WRATH is nothing other than the recoil of sin itself upon the sinner. When God, in the story of the Fall, called out, Adam answered: "I heard you in the garden; but I was afraid, because I was naked, so I hid myself" (Genesis 3:10).

Adam's own guilt caused him to hide from the one who could heal him. The logical sequel to cutting oneself off from God's mercy is seen in the tragic despair and suicide of Judas.

If the image of a frightening God is blasphemous, it is because it is a refusal to believe God's own revelation of Himself as a God of love and mercy. This is the God who proclaimed through the prophet Ezekiel: "As I live, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live" (33:11).

Our relationship with God is to be based on love and "love has no room for fear; rather, perfect love casts out all fear. And since fear has to do with punishment, love is not yet perfect in one who is afraid. We, for our part, love because he first loved us" (1 John 4:18-19).

54-year-old nun loves to run

By NC News Service

Dominican Sister Marion Irvine, 54, has qualified for the Olympic trials, making her "certainly one of the oldest, if not the oldest" person ever to qualify, according to Pete Cava of the Athletics Congress.

SISTER IRVINE, principal of Sacred Heart Elementary School in San Francisco, ran the recent California International Marathon in Sacramento in 2:51.01, beating the Olympic qualifying cutoff by 15 seconds. Her time also broke the women's over-50 marathon record by more than eight minutes.

She will run in the women's Olympic trials in Olympia, Wash., in May, where the top three women will form the U.S. marathon team.

'What I have earned is the privilege of standing at the starting line of the Olympic Trials with some of the greatest runners—most of whom will be half my age.'

"There's no way in the world I'll make the team," Sister Irvine said, noting she would have to cut her time by about 20 minutes to come close to the top three. "What I have earned is the privilege of standing at the starting line of the Olympic trials with some of the greatest runners — most of whom will be half my age."

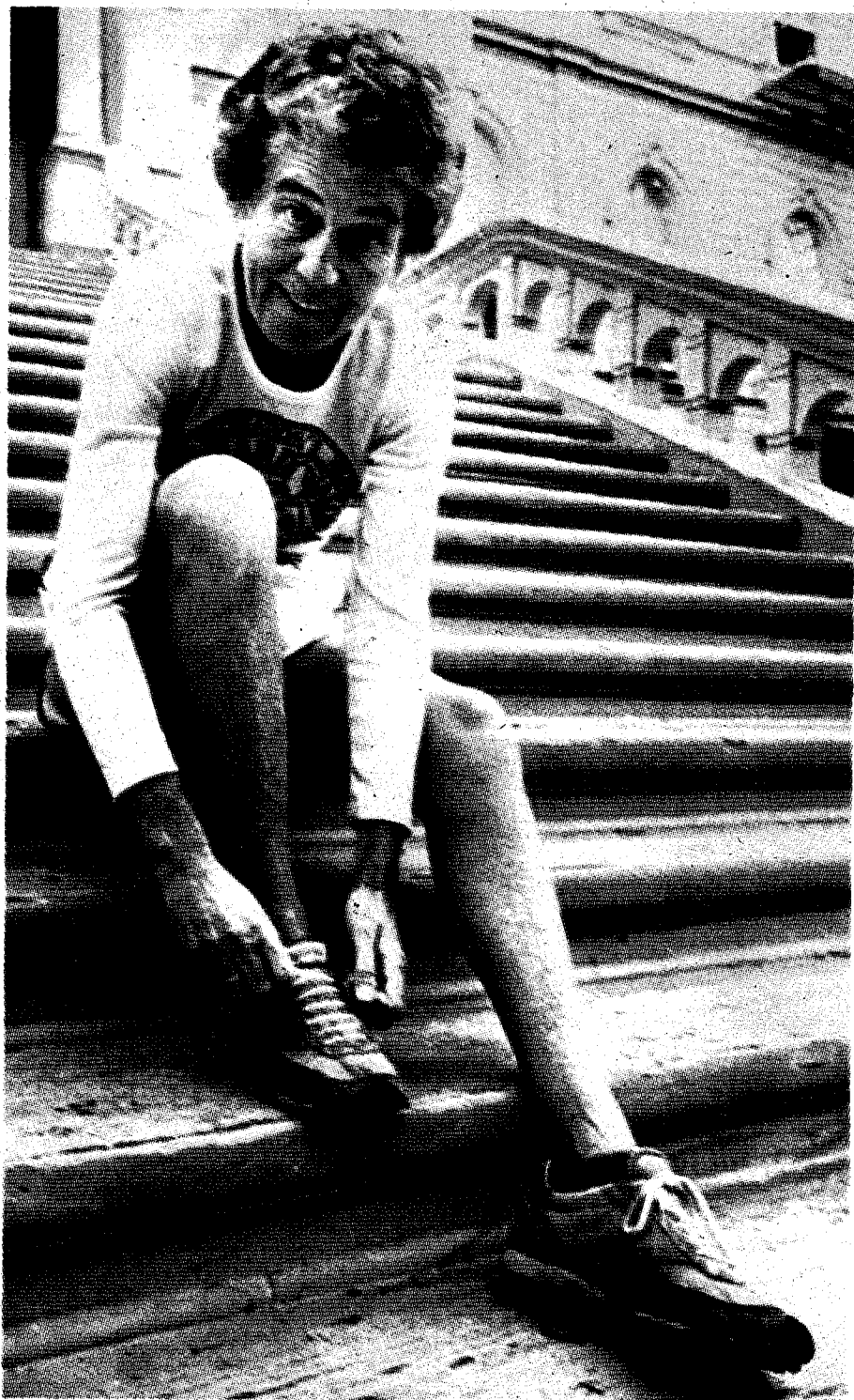
Sister Irvine will train for the race with her coach, Kees Tuinzing, a runner she met while living in nearby Marin County. At the end of January, she said, she will begin running 70 miles a week, with one day a week spent at a track doing interval training, in which she alternates her speed for short distances.

TRAINING FOR HER might be easier than for other runners, she said, because she gets the "same feeling of exhilaration" whether she runs "training miles or racing miles."

About five and one-half years ago, Sister Irvine began a two-mile jog-walk system after her niece suggested running as a way to relieve pent-up energy. Gradually she increased her distance.

"I was very sedentary before I started running," she said.

She said she has had "nothing but support" from her community, the Dominican Sisters of San Rafael, although at first the amount of time she spent running and her "costume" of running shorts and other lightweight gear bothered some nuns a bit.



MARATHON NUN — Master marathon runner Sister Marion Irvine, who has been running only a few years, hopes to qualify for the Olympics in Los Angeles. The grade school principal from San Rafael, Calif., ran the recent California International Marathon in Sacramento in 2:51.01, shattering the over-50 world record by more than eight minutes. (NC photo from UPA)

the Saints

ST. JOHN CHARLES MARCHIONI



JOHN WAS BORN IN SEZZE, ITALY, ON OCT. 19, 1616. HE BECAME A SHEPHERD BUT WANTED TO BECOME A PRIEST. HE WAS UNABLE TO DO SO BECAUSE HE BARELY LEARNED TO READ AND WRITE. HE BECAME A LAY-BROTHER AT NAZIANO. HE SERVED IN VARIOUS MENIAL POSITIONS — COOK, PORTER AND GARDENER — AT DIFFERENT MONASTERIES NEAR ROME.

JOHN ALSO WROTE SEVERAL MYSTICAL WORKS AND WORKED TO HELP THE STRICKEN IN THE PLAGUE OF 1656.

JOHN, WHO DIED IN ROME ON JAN. 6, 1670, IS ALSO KNOWN AS CHARLES OF SEZZE. HE WAS CANONIZED BY POPE JOHN XXIII IN 1959. HIS FEAST IS JAN. 6.

Resolved: no trading dinners with the dog

By Hilda Young
NC News Service

It's always good to start off a new year with a few resolutions, especially when they're for someone else. Here are a few for my family:

MIKEY WILL not finger-paint the bathroom mirror with new, improved Crest without permission. He also must seek written approval from his mother or a priest, or both, before trading dinners with the dog.

Persons opening the refrigerator doors and staring for longer than five seconds will be charged an entertainment fee.

Persons in charge of dishwashing will never again put a casserole pan in the refrigerator with half a potato in it.

OLDEST DAUGHTER will refrain from timing her phone calls with a calendar; never again turn up the stereo so she can hear it while she's using the hairblower; nor place a long-distance call to Shawn Cassidy.

Johnny will not attempt to repair his bicycle or build a model airplane under the kitchen table 15 minutes before dinner.

CCD classes will be considered

off limits to rubberband fights.

Joey will resist shoe-floating competition on the way home from school with his friend Andy, especially with his new shoes.

Likewise, toothpick armadas in the commode will be dry-docked.

SPOUSE MAY not attend a garage sale with cash, check or credit card on his person. He will recycle the aluminum cans in the basement soon or I will turn him in to the GAO for hoarding national resources. He will never again hide a "Whoopie" cushion under the bathroom scale or I will report him for wife abuse.

Children will not dig foxholes in the back yard unless a state of war is declared by the United Nations. All digging equipment — shovels, trowels, hoes, spoons, knives and forks — will be returned to their owners.

Two soccer games, a First Communion class, a birthday party and a dentist appointment may not be scheduled on the same afternoon.

(The last resolution may be hummed to the tune of "Whistling Dixie.")

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