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THE VOICE

Largest weekly newspaper in Southeastern U.S.

New drug program here

Test project to help parishes

By Betsy Kennedy
Voice Staff Writer

The federal government has funded Catholic Community Services to launch D.A.R.E. (Drug, Alcohol, Rehabilitation, Education), a new drug program aimed at prevention on the parish level in the Archdiocese.

D.A.R.E. will be aimed at helping abusers like Mary Ann, a bright, spunky 12-year-old who goes to school each day with "a buzz on." She takes the newest fad drug sold on the elementary school campuses — bootleg Quaaludes, each shaped like Pac Man, the video game character. But the true character of this drug is a deadly mixture of barbiturates which substitute for the now illegal methaqualone, the main ingredient of prescription Quaaludes.

"We're seeing younger and younger drug abusers like Mary Ann," said Annette Faraglia, the director of the fledgling program.

"Recent statistics from the National Institute on Drug Abuse in Washington reveal that children are using drugs at an average age of 11 years, 8 months. Because their bodies are still in the growth stages, it really compounds the problem."

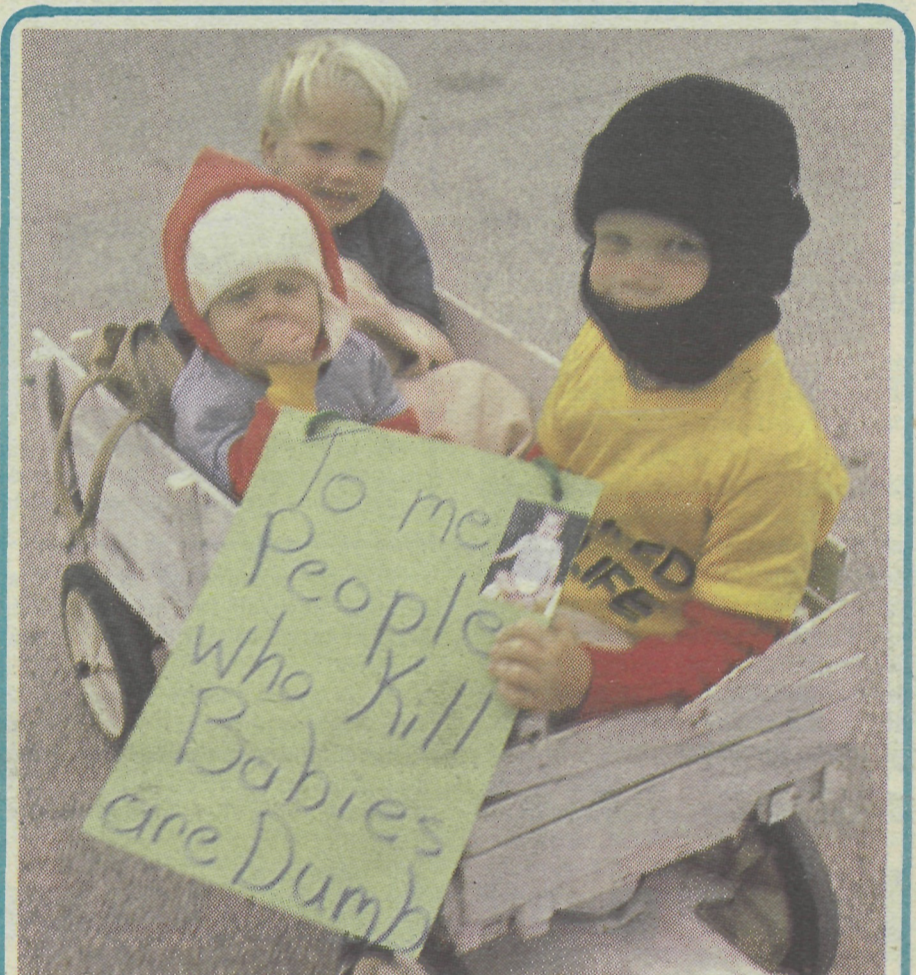
Hard Facts

Other figures released from the Institute are disturbing to Faraglia. Sixty percent of high school seniors have experimented with marijuana. Another 60 percent have experimented with other illicit drugs. (And this figure may be higher, because it does not account for the number of students who have dropped out of school.) As high as 93 percent have experimented with alcohol, and 34 percent admit to alcohol use on a regular basis.

A former teacher in New York City and a former drug counselor at Village South Rehabilitation Center in South Miami, Faraglia felt appalled by the youthfulness of the addicts who came to her for help. Many of them were empty husks of what they once had been. They were no longer cheerful, productive, healthy teenagers. Instead they had become wan, apathetic shadows who lived only for their next chemical boost.

"I wondered why parents had let it come to this... I talked to parents in the elementary schools who swore their children had not experimented with anything. Then I would talk to the kids and they would admit to using all kinds of substances."

When Faraglia worked at Village South, "the average age of my clients was 21. It kept dropping until it was an average of 12 or 13 years old. I began to realize that prevention *must* be the answer."



John Joseph Moorman's, holds a self-made profile sign while participating with brothers Matthew, 4, and Mark Isaac, 13 months, in the South Broward Respect Life Office's "Walk for Life." See story below. (Voice photo by Ana Rodriguez-Soto).

Prevention

The D.A.R.E. program of the Archdiocese will focus on prevention and early intervention, and will be guided by the philosophy that "people are the most important resource in the fight against substance abuse."

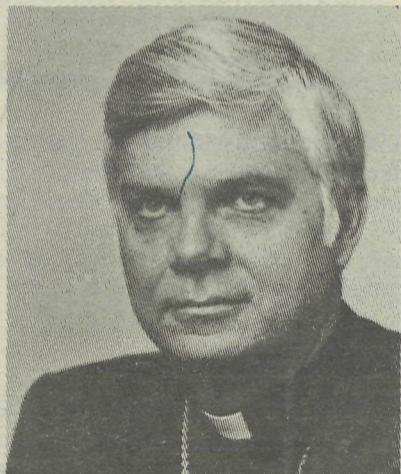
"This program is an outgrowth of the drug treatment program we have had in the diocese for 14 years," said Father Sean O'Sullivan, the division director.

For more than 10 years, CCS has been conducting a full program at St. Luke's Center, offering counseling, methadone maintenance primarily for detoxing and returning people to productive society, and a day care center for the children of addicts.

"The important thing is to try and provide prevention for this grave social illness as soon as possible in our schools and communities."

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BOSTON-BOUND



Bishop Bernard Law of Missouri, Harvard grad, ecumenical leader, to be Archbishop of Boston, the U.S.' third largest diocese. Story, page 3.

Walk for life 'til toes fall off'

By Ana Rodriguez-Soto
Voice News Editor

Bones chilled, hands numb, faces stoic against the bitter gusts of cold wind, the 20 or so young men from St. John Vianney College Seminary in Miami repeated Hail Marys and Our Fathers as they walked around the parking lot of St. Stephen Catholic Church in Hollywood, holding black and brown rosaries and carrying posters proclaiming human life as sacred.

"We decided we wanted to do something active for prolife in general and show our extreme disgust with the law of the land," explained Victor Celio, a seminarian who vowed to walk "until my toes fall off."

Then he re-joined the group, who sang hymns in Spanish and English between decades of the Rosary.

From 9 to noon Saturday, passersby on busy State Road 441 couldn't miss Celio, his friends and more than 300 others, young and old, who joyfully walked, jogged and roller-skated despite the hostile weather to make a simple point: The Supreme Court decision legalizing abortion 11 years ago is a moral wrong which must be sighted.

The walkers, mostly members of the 10 south Broward parishes, students from St. Thomas Aquinas and Madonna High Schools and children from the area's Catholic schools, also were raising money for

the south Broward Respect Life Office which organized the second annual Walk for Life.

But their actions and the cold, dismal, gray day seemed to symbolize all proliferers, deeper resolve: As sure as the sun, invisible throughout the gloomy Saturday, would return to warm South Florida on Sunday, the bitter, chill wind cast upon life by nine Supreme Court justices one day will be stilled.

"We have the truth and the truth is that human life is sacred and we will prevail," Father Dan Kubala told the walkers. The director of the Respect Life Apostolate of the Archdiocese of Miami shared the back of a red pickup truck with former state represen-

tative Tom Bush during a brief rally at the church parking lot.

Bush listed hopeful signs that America's pro-abortion mentality is changing. "No question," he said, "public opinion is beginning to sway."

- More and more Catholic and Christian schools are opening each year, all of them teaching the future generation that abortion is wrong.

- Christian theologian Francis Schaefer's book, "The Christian Manifesto," has sold more copies than the Jane Fonda "Workout" book.

- One Supreme Court Justice, Sandra Day O'Connor, has said she is

(Continued on page 9)

Pope tells lawmakers

Families must fight drug abuse

VATICAN CITY (NC) — If U.S. lawmakers want to fight drug abuse, they should "favor unhesitatingly all initiatives which aim at strengthening the family in American society," Pope John Paul II told a U.S. congressional delegation Jan. 19.

The group, representing the House Select Committee on Narcotics Abuse and Control, met with the pope in the Apostolic Palace.

"AS YOU TRY to make your fellow citizens more and more conscious of the dangers of drug abuse; as you promote legislation, on the national and international level, which seeks to draw up a comprehensive plan of deterrence against trafficking in narcotics, may you ever strive to meet the needs of the family, for it is a key element in establishing stable, loving relationships and in offering to every person the support needed for a fulfilling life," the pope told the 36 Americans.

"The flow of narcotics has reached immense proportions, so that no nation is immune from its debilitating effects," the pope said.

The church's interest in the drug problem, he added, "is focused on the crucial role that the family must pay in the solution to the problem."

"The family stands at the very foundation of society, and through its role of service to life is vitally linked to society's advancement," the pope explained. "It provides the forum for the fostering of authentic and mature communion between persons and is the place of origin and the most effective means for humanizing and personalizing society."

He added that "the church encourages the public authorities to do



KING HONORED — During an ecumenical service in Ebenezer Baptist Church in Atlanta, Coretta Scott King, Cdl. Joseph Bernardin of Chicago and Atlanta Mayor Andrew Young, join hands and sing, "We Shall Overcome." The ceremony revered slain civil rights leader Rev. Martin Luther King. (NC photo from UPI).

everything possible to ensure that families have all the help that they need in order to fulfill their responsibilities."

"It is by no means extraneous to your work as public servants to foster social conditions in which individuals may grow and develop in a way commensurate with their human dignity,

unencumbered by threats to their authentic realization as person," the pope said.

"THE SCOURGE of drug trafficking and drug abuse," he added, is one of the factors which "menace the individual and impede the growth of a healthy social climate."

The Delegation visiting the pope included seven members of the House committee: chairman Charles B. Rangel (D-N.Y.), Daniel Akaka (D-Hawaii) Frank Guarini (D-N.J.), George W. Crocket Jr. (D-Mich.), Harold Sawyer (R-Mich.), Harold Rogers (R-Ky.) and Louis Stokes (D-Ohio).

News at a Glance

Reagan predicts end of trial for Salvadoran ex-guardsmen

WASHINGTON (NC)—The Reagan administration predicted Jan. 16 that the trial of five Salvadoran ex-National Guardsmen accused of the 1980 murders of four U.S. Catholic churchwomen will be completed by mid-1984. The prediction, contained in the administration's new report to Congress on the situation in El Salvador, said completion of the trial this year could hinge on an upcoming appeals court decision on whether the case has properly been elevated to its final stage. A similar appeal last March delayed the trial when the court ruled that more evidence was needed before a trial date could be set.

Colorado diocese gets \$3.15 million

DENVER (NC)—The Archdiocese of Denver is giving a dowry of \$3.15 million to the new Diocese of Colorado Springs, including \$1 million in unrestricted working capital to get the diocese started. Pope John Paul II formed the Colorado Springs Diocese last November, drawing nine counties from the Denver Archdiocese and one from the Pueblo, Colo., Diocese to form the new church territory. He named Auxiliary Bishop Richard Hanifen of Denver to be bishop of the new diocese.

Priest accused of violating confession

MILWAUKEE (NC)—A parish priest who was temporarily suspended while being investigated for possibly breaking the seal of confession was reinstated, but will be transferred to another parish, said Archbishop Rembert

Weakland of Milwaukee. Archbishop Weakland was notified that the Vatican doctrinal congregation ruled the case involved "the indirect violation of the sacramental seal" and that any "penal measures" against the priest would be left up to the archbishop. Father Arthur J. Baertlein, then pastor of St. Catherine Parish in Brown Deer, Wis., was accused of having repeated a parishioner's confession during a Sunday homily last July.

Peace pastoral opens dialogue



WASHINGTON (NC)—Dialogue generated by the U.S. bishops' pastoral on nuclear arms can help realize its goal to build peace and keep peace, speakers told a Jan. 15-18 symposium on the pastoral. Cardinal Joseph Bernardin of Chicago said in his address Jan. 15 that dialogue has begun between the church and the state, between religion and science, between the church and the universities and within the religious community—Christian and non-Christian. The symposium was sponsored by the U.S. Catholic Conference Department of Education to help implement the bishops' letter, which was approved last year.

Murder suspects ask Vatican for help

SANTIAGO, Chile (NC)—Four people sought by Chilean police as suspects in the August murder of a general entered the Vatican diplomatic mission in Santiago Jan. 16 and asked for political asylum. A statement issued by the Vatican mission, called a nunciature, said the two men and two women scaled at 10-foot wall in an "unauthorized entry" onto the nunciature grounds. The statement did not say if the Vatican would grant asylum but said the papal nuncio, Archbishop Angelo Sodano, contacted the foreign ministry "to look for a solution to the problem."

Ecuador asks pope to visit

VATICAN CITY (NC) — Ecuador's new ambassador to the Holy See, Jorge Salvador Lara, has invited Pope John Paul II to visit his South American country. Ecuadoran officials announced a year ago that the pope would visit their country in mid-1984, during a trip to several Latin American countries. The Vatican, which normally announces papal trips shortly before they are scheduled to start, had no comment.

THE VOICE	Archbishop Edward A. McCarthy President, The Voice Publishing Co., Inc.	 (USPS 622-620)	
Average Weekly paid circulation 60,000	Robert L. O'Steen Editor	Archdiocese of Miami Weekly Publication 9401 Biscayne Blvd. Miami Shores, FL POSTMASTER Send change of address notices to THE VOICE.	P.O. Box 38-1059, Miami, FL MAILING ADDRESS P.O. BOX 38-1059 Miami, FL 33238 1059 TELEPHONES News: 758-0543 Advertising, Classified Circulation Ft. Lauderdale 525-5157 W. Palm Bch. 883-1951
Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 45 weeks in the year.	Ana Rodriguez-Soto-News Editor Prentice Browning-Staff Writer Betsy Kennedy-Staff Writer	Edith Miller-Display Advertising June Meyers-Classified Advertising Piedad C. Fernandez-Circulation Manager	
Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25c. Published every Friday except every other week in June, July and August.			

Boston's new archbishop is ecumenist

WASHINGTON (NC)—Boston's new Archbishop Bernard F. Law is a Harvard graduate known nationally for his ecumenical activity and in his home Missouri diocese for his pastoral directness.

Pope John Paul II promoted Archbishop Law from the small Diocese of Springfield-Cape Girardeau, with 52,000 Catholics, to head the 1.9 million Catholics of the Boston Archdiocese on Jan. 24. He succeeds Cardinal Humberto S. Medeiros, who died Sept. 17.

Archbishop Law, 52, has received national attention in the past three years as the director of the special, ecumenically delicate U.S. program for admitting into the priesthood married Episcopal priests who convert to Catholicism.

In the Springfield-Cape Girardeau Diocese, whose Catholics make up only one 20th of the area's total population, he is known as a pastorally direct man who frequently visits parishes and gets involved in parish life. Before administering confirmation, for example, he often led retreats for the young people to be confirmed.

The son of a career Air Force officer, the late Col. Bernard A. Law, Bernard Francis Law completed college at Harvard University in Cambridge, a Boston suburb. He then began studies for the priesthood, studying at St. Joseph Seminary in St. Benedict, La., 1953-55, and at the Pontifical College Josephinum in Worthington, Ohio, 1955-61.

As head of Boston, the See with third-largest Catholic population in the country after Los Angeles and Chicago, Archbishop Law could eventually follow Cardinal Baum into the College of Cardinals.

Boston's last three archbishops have become cardinals.

As a priest and bishop holding national and international ecumenical posts, Archbishop Law has frequently been a leading U.S. Catholic spokesman for Christian unity and the advance of Catholic-Jewish relations.

Also a spokesman for better Catholic-Jewish relations, at a National Workshop on Christian and Jewish Relations in 1977 in Detroit, Archbishop Law called Christian-Jewish dialogue in the United States "one of the most exciting developments in religious contact." He attributed a major change in Christian-Jewish understanding to the civil rights battles in the South in the 1960s, which he said "brought us out of theological and cultural isolation and made us one."

Scripture scholar to teach here

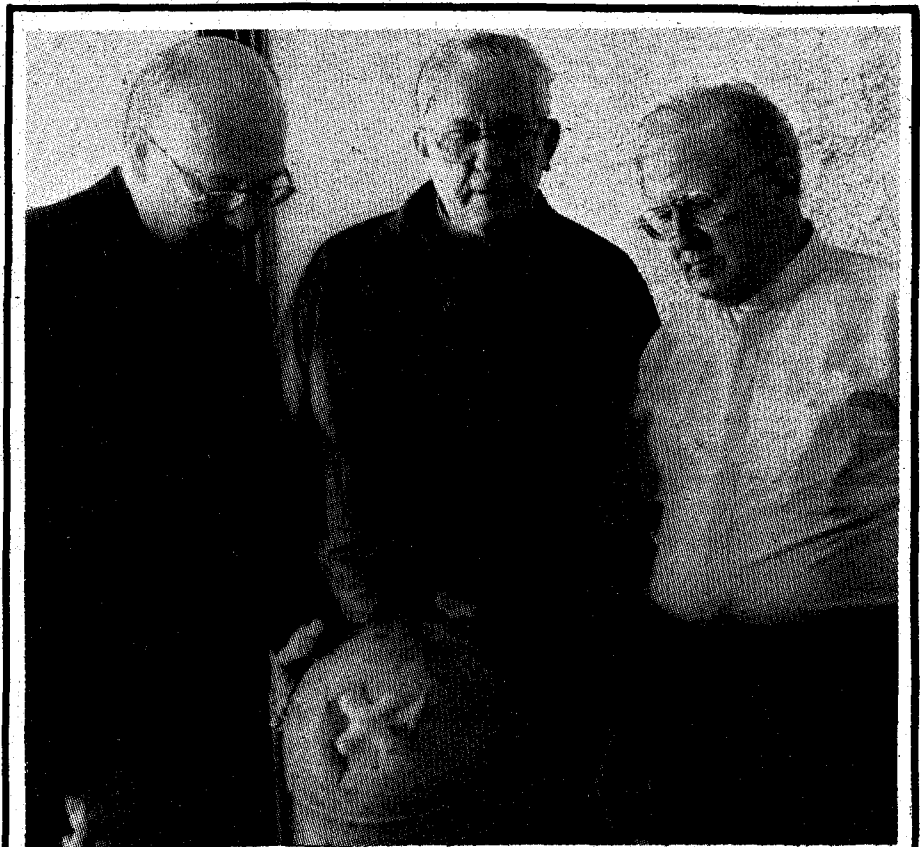
An internationally known Scripture scholar and author, formerly of Miami, will join the faculty of St. Vincent de Paul Seminary, Boynton Beach, early in February as a visiting professor.

Father Raymond E. Brown, S.S., who was ordained to the priesthood in 1953 at St. Rose of Lima Church, is the author of 15 books on the Bible and recently co-authored "Antioch and Rome" with Father John Meier.

In 1972 he was the only American named by the late Pope Paul VI to the Roman Pontifical Biblical Commission. Pres-



Fr. Ray Brown



MISKITO TO MIAMI—Bishop Salvador Schlaefer (center) of Nicaragua who accompanied 1,040 Miskito Indians on foot from Nicaragua to Honduras last month, tours a peace art exhibit at the Pastoral Center of the Archdiocese of Miami last week. He and Bishop Wendelan Shafer, also of Nicaragua (right) are now back in Nicaragua. Looking on is Auxiliary Bishop John Nevins of Miami. (Voice photo by Prentice Browning).

ently Auburn Professor of Biblical Studies at Union Theological Seminary in New York City, Father Brown has been active in ecumenical work and was the first Catholic priest to address a Faith and Order Conference of the World Council of Churches in 1963.

For 5 years he was a consultant for Vatican Secretariat for Christian Unity by papal nomination. A past president of the Society of Biblical Literature, Father Brown lectures throughout the world and has degrees in Sacred Scripture, Semitic Languages, Philosophy, and Theology.

Since he began a sabbatical from Union Seminary, he completed work on recent biblical discoveries for Great Ideas Today, a supplement to

the Encyclopedia Britannica which has now been printed in small book form as paperback book entitled, "The Churches the Apostles Left Behind," soon to be he went to Rome where he has been scholar in residence at the North American College lecturing at the seminary section which includes about 180 United States men studying for the priesthood.

On Feb. 8 Father Brown will conduct a workshop for Florida's Bishops and priests beginning at 9:30 a.m. and concluding at 3:30 p.m. at the seminary. A second workshop for religious educators and laity is slated for Saturday, Feb. 11. "The Churches After the Death of the Apostles" is the topic for both one-day sessions. For registration call 732-4424.

Father Greeley donates \$1.25 million

NC News Service

Father Andrew M. Greeley, a sociologist-author whose sometimes steamy popular novels have been best-sellers, is donating \$1.25 million in royalty income to the University of Chicago to fund a professorship in Catholic studies, the university announced Jan. 23.

The priest said Jan. 24 that in December he also donated \$150,000 to the Archdiocese of Chicago's St. Mary of the Lake Seminary, Mundelein, Ill., for a lecture series.

The University of Chicago donation consists of about \$800,000 plus interest from investment and is to be spread over four years, Father Greeley said. The investment interest should bring the total to about \$1.25 million by 1988, he said.

THROUGHOUT A LIFE as a

priest and, most recently, through the donation to the University of Chicago, "what I wanted to do was build a bridge" between the church and the world of scholarship, Father Greeley said in a telephone interview.

"I didn't become a priest to make a lot of money, and I don't ever want to become a millionaire," he said. "I don't want to be burdened with lots of money."

He said that aside from the grant, "I think that I've pretty much failed in bridging the gap" between the Catholic Church, particularly the Archdiocese of Chicago, and the scholarly world, particularly the University of Chicago, "because neither the university nor the archdiocese really wants me."

He added that Chicago Cardinal Joseph Bernardin "pretends that I

don't exist" but that "if I were in his position I might do the same thing."

(The priest was once said to have plotted to get then-Archbishop Bernardin of Cincinnati to replace Cardinal John Cody of Chicago. Father Greeley denied being involved in any such plot.)

The \$150,000 grant to St. Mary of the Lake Seminary will be used to fund a lecture series in honor of the late Cardinal Albert Meyer of Chicago. The four lectures a year of the late Cardinal Albert Meyer of Chicago. The four lectures a year will feature distinguished scholars discussing the topic of church and society, Father Greeley said.

FATHER GREELEY'S three bestselling novels are "The Cardinal Sins," "Thy Brother's Wife," and "Ascent into Hell." He said a fourth

novel, "Lord of the Dance," is to be published in March. He has authored and co-authored many scholarly books and other works as well as the popular novels.

He holds a doctorate in sociology from the University of Chicago and is a research associate at the National Opinion Research Center, a quasi-independent affiliate of the university.

Yuenger said that "interest in Roman Catholicism has been great here for a long time," he said that about one-fourth of the some 275 students in the university's divinity school are Catholic and that there are nuns and priests on the faculty.

The University of Chicago is a private, non-denominational institution.

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Pope to streamline Vatican ?

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Will 1984 be the year Pope John Paul II streamlines the Vatican Curia, the church's central administrative offices?

The question arises because the terms of more than a dozen of the Vatican's top officials expired last October. Under the 1967 curial reforms of Pope Paul VI, the term of the curia's chief administrators is five years, renewable at the pope's discretion.

Pope John Paul II took office in October 1978 and so the terms of those officials whom he reappointed from past papacies expired five years later.

Included among these are Cardinal Johannes Willebrands, president of the Secretariat for Promoting Christian Unity; Cardinal Eduardo Pironio, prefect of the Congregation for Religious and Secular Institutes; Cardinal Sebastiano Baggio, prefect

of the Congregation for Bishops; and Cardinal Bernardin Gantin, president of the Commission for Justice and Peace.

Shortly after the expiration date, each Vatican official affected received a letter from Cardinal Agostino Casaroli, papal secretary of state. The letter, which has subsequently leaked to the press, was written on behalf of the pope. It did not automatically reappoint the officials, as had been the custom since the advent of the five-year term of office. Instead, it told them to remain in office for the time being, until a new step is taken.

The letter has fueled speculation that the pope is contemplating some major shifts in personnel. Fanning the flames of the speculation is the fact that the pope met in private audiences during the closing weeks of 1983 with nearly every person whose term has expired.

Another theory is that personnel changes will wait at least for several months and will be preceded by structural alterations in the Curia.

Supporters of this theory say that the pope appointed a 12-member committee to study the possibilities of streamlining the work of the Curia based on recommendations from cardinals around the world. They add that the pope will wait until hearing the committee's suggestions for structural changes before deciding what to do with the officials whose terms have expired.

What might the structural changes be?

Many within the Vatican believe that the pope will establish at least one new department, a council for the sick and suffering, which will handle the pastoral and social concerns of the sick and handicapped.

For years there has been speculation that the pope would consolidate the three secretariats which deal with

relations with other religions and philosophical beliefs: the Secretariat for Promoting Christian Unity, the Secretariat for Non-Christians, and the Secretariat for Non-Believers.

Many people working in the Vatican say streamlining is also needed to modernize the Curia's equipment and office procedures. Such streamlining would improve efficiency, they add.

There is little use made of computers or word processors within the Curia, filing systems are frequently admitted to be antiquated, and even dictation equipment and electric typewriters are rare.

In at least one major department, executives outnumber secretaries by five to one.

"We'd get a lot more done with half the executives, a little modern equipment and a few more secretaries," said one curial staff member.

Poland-Vatican ties near

ROME (NC)—Diplomatic relations between the Vatican and Poland might be established during 1984, Cardinal Josef Glomp, the primate of Poland, said Jan. 19 after several days of meetings with Pope John Paul II and other top Vatican officials.

Meanwhile, a Vatican official engaged in negotiations with the Polish government on the issue said diplomatic ties would place Pope John Paul in a key position to protest the human rights situation.

"We discussed with the pope,

among many things, the problem relative to diplomatic ties between the Holy See and the Polish government," Cardinal Glomp told reporters at the end of his four-day visit, before leaving Rome for Warsaw, Poland.

"I DON'T EXCLUDE that such relations may be established within the year," Cardinal Glomp said.

Cardinal Glomp said he was not personally involved in ongoing negotiations about diplomatic relations. He said the task was under the

direction of Archbishop Luigi Poggi of the Vatican's Council for the Public Affairs of the Church.

An official involved in the negotiations told NC News Service that diplomatic ties would put the Vatican in a better position to communicate with the Polish government, especially on human rights issues.

"The full diplomatic presence in Poland would be a help to the Vatican. It would help us know the local situation better, and it would give us the means of rapid and ac-

curate communication with the government," said the official, who asked not to be named.

If diplomatic relations are established, Poland would become the first Warsaw Pact nation to have diplomatic ties with the Vatican.

Diplomatic relations were interrupted after World War II when the Communist government took power in Poland. Since 1974, however, Poland and the Vatican have had contact through a Polish embassy representative to the Vatican.

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Church, state compete in Cuba?

OAS says Church accepted but limited

WASHINGTON (NC)—Freedom of religion in Cuba has improved, with an increasing tolerance between church and state, but some discrimination remains, according to a report on human rights in Cuba by the Organization of American States.

While there is no direct religious persecution, indirect restrictions constrain believers and lead to some discrimination, said the report, which was prepared by the Inter-American Commission on Human Rights of the OAS.

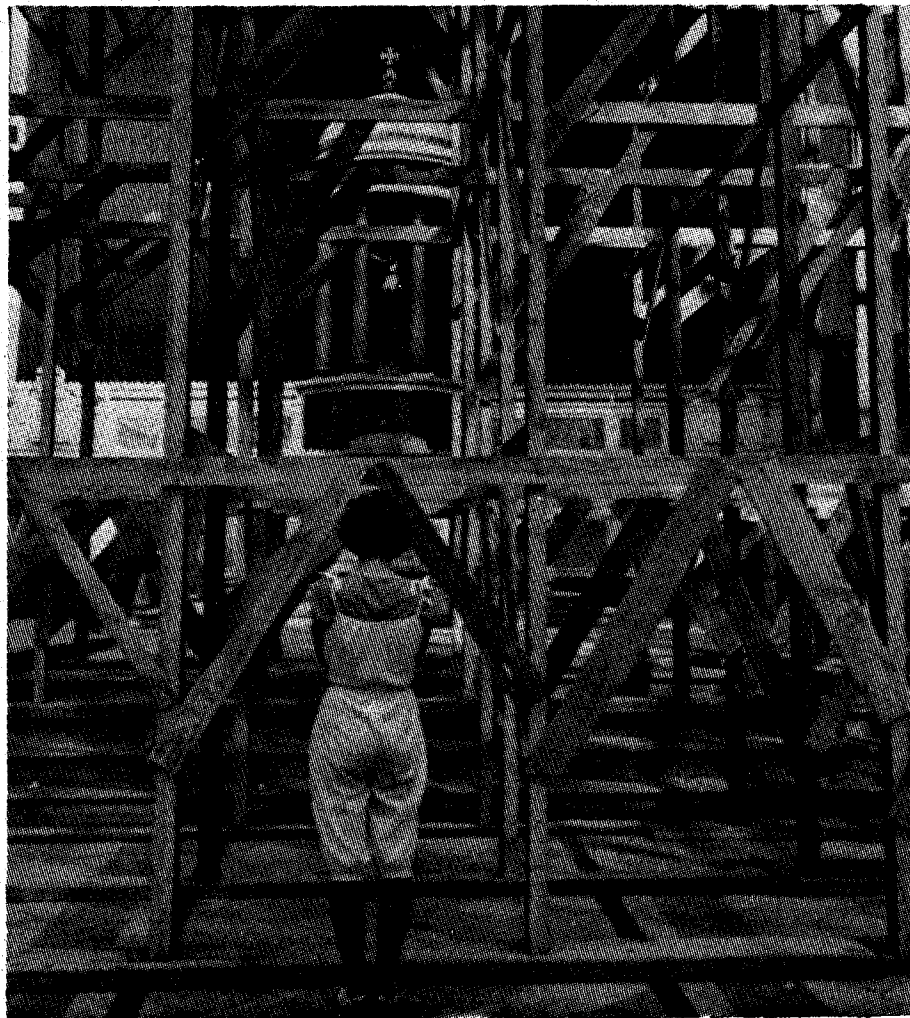
The OAS, which expelled the Cuban government of Fidel Castro from membership after the revolution in 1959, has published seven human rights reports on Cuba in the past 20 years. The latest was completed last October and released several months later.

"THERE IS CURRENTLY freedom of religion and worship in Cuba, but it is limited in terms of dissemination by two fundamental restrictions: the use of the mass communications media and education. The early hostility in church-state relations has given way to ideological competition, in which the government has, and uses, the vast resources it has at its command to actively promote the official Marxist-Leninist philosophy," the report said.

There has been an evolution in the positions of government and church, which "has brought about a positive environment of mutual tolerance," the report stated.

"There is no religious persecution; the restrictions to which certain religious groups have been subjected, including imprisonment of some of their members, can be traced to the impact of their actions on the political system and not to the fact of professing a religious belief as such," the OAS report said.

"Nevertheless, indirect restrictions continue to constrain believers, leading to discrimination against them in various central aspects of the life and politics of Cuban society."



A young woman pauses to pray inside Havana's cathedral, whose sanctuary is filled with scaffolding since the building is undergoing repairs. An OAS report on human rights in Cuba says freedom of religion has improved but restrictions still exist. (NC photo from Wide World)

Three groups have been singled out by the Cubans as unpatriotic: the Jehovah's Witnesses, for their opposition to military service and public schooling; Evangelical Gideon's Band, for being "counter-revolutionary"; and Seventh Day Adventists, for refusing to work or send children to school on Saturdays.

Indirect discrimination exists in positions requiring Communist Party membership, open only to atheists, the report said.

IT TRACED CHURCH-STATE relations since the time of Castro's revolution. During the 1960s, there was open hostility between the Catholic Church and the government.

By 1969, the regime of Fidel Castro was consolidated and appeared to be irreversible. It also had improved the standard of living of those who were in the most disadvantaged sector of 1959. With the emphasis in worldwide Catholicism on a commitment to social justice as a principal derived from basic religious beliefs, the church became more flexible toward the government's socialism, while rejecting Marxist-Leninism.

"On the eve of 1959, there was a high level of secularity in Cuban society, with the result that the churches lacked the marked influence that characterizes their presence in other societies in Latin America" the OAS report said. "This influence, already

limited, was basically restricted to the middle and upper classes and was very slight among the lowest ranks of society."

The OAS report cited a 1957 study by a Cuban Catholic organization, Agrupacion Catolica, which said that of 4,000 heads of rural families studied, 53.51 percent had never seen a priest; 36.74 percent said they knew a priest by sight only; and 7.81 percent said they had personal contact with a priest. Of those surveyed, 41.41 percent said they had no religious faith, although 52.10 percent claimed to be Catholic, 3.26 percent Protestant and 1.09 percent Spiritist. About 89 percent of the Catholics said they had never attended Mass.

THE OAS COMMISSION said restrictions on religion the mass media and in education should be eliminated, "since they undermine the exercise of the right to religious freedom and worship."

The OAS report added that indirect restrictions promoting discrimination against religious groups affect central aspects of life and politics in Cuban society.

In its conclusion, the report complimented Cuba's political, economic, social and cultural system on its ability to deliver basic needs to its citizens, such as universal medical, educational and nutritional services, but faults its one-party rule and restrictions on personal freedoms.

It said some elements of the Cuban political system, if developed, "would allow for the progressive evolution of a democratic order, today absent, and which is the only way of consolidating the advances made in the social area and of overcoming the deeply-rooted distortions that affect its economy."

"The commission hopes that the internal and international conditions will be created that will make it possible to bring about the effective and authentic participation of the citizens of Cuba in the political decisions that affect them, in a context of liberty and pluralism which is necessary to bring about the observance of all human rights," the report concluded.

Pope's mediation nears Chile-Argentina pact

VATICAN CITY (NC)—The foreign ministers of Chile and Argentina signed a "declaration of peace and friendship" at a Vatican ceremony Jan. 23 and pledged to bring their territorial dispute to a peaceful conclusion.

Pope John Paul II, who in January 1979 agreed to mediate the dispute over three islands in the Beagle Channel off the southern tip of South America, later met both ministers and expressed his "great joy" at the

agreement.

"In this certainly historic moment, I give thanks to God," the pope said.

AS A FOLLOW-UP to the declaration, Chile and Argentina planned a number of negotiating sessions in January, some attended by Vatican mediators, the Vatican announced.

In a brief exchange with reporters after the meeting, the pope said he did not expect to travel to Chile and Argentina in 1984. When he visited

Argentina in 1982, the pope promised he would visit both countries once an agreement had been reached.

Asked if he would make the trip soon, he said: "Let's hope so. I don't know when. This depends on the ministers. The pope is only a servant."

The joint declaration, announced in a ceremony with Vatican Secretary of State Cardinal Agostino Casaroli, said both countries resolved to find a

just and honorable settlement to the dispute, based on mutual peace and friendship.

"Both ministers, in the name of their governments, solemnly declare their decision to preserve and develop relations of unalterable peace and perpetual friendship, and to resolve, therefore, always and only through peaceful means, the controversies of any nature between their respective countries," the declaration said.

The declaration noted the "patient and inestimable work" of Pope John Paul in mediating the dispute.

Complicating the negotiations is the belief by both countries that the territorial waters are potentially rich in minerals and fishing resources.

The pope decided to mediate after Argentina and Chile massed troops along their common border and threatened to go to war over the territorial dispute.

The breakthrough in the negotiations apparently came after the Argentine civilian government of President Raul Alfonsin took office in December. It replaced the military regime that had ruled for seven years and had rejected the papal proposals.

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General absolution debated

By Jerry Filteau
NC News Service

Several American theologians have criticized a recommendation from the Vatican's International Theological Commission that it would be better for priests not to use general absolution even in legally sanctioned circumstances, but to substitute non-sacramental communal penance.

Jesuit Father Francis Buckley, a theologian at the University of San Francisco, summarized the view of several when he asked, "Why are non-sacramental forms to be preferred to sacramental forms in a church which rejoices in the sacraments?"

"THEOLOGICALLY it doesn't make sense," said Jesuit Father Ladislav Orsy of the Catholic University of America, a canon lawyer and

president of the commission.

In its latest report, "Penance and Reconciliation," published in the United States in January, the commission argued against use of general absolution even in most of the "extraordinary emergency situations" in which church norms permit its use.

Instead, it suggested, a non-sacramental communal penance service should be used, in which any participants in a state of serious sin should be urged to make an act of perfect contrition.

The commission argued that there is confusion about the later obligation to confess serious sins after general absolution, but the perfect contrition approach makes this obligation "psychologically more understandable to most of the faithful."

"THAT'S LIKE saying that when people attend Mass, at times they should not take Communion in order to increase the psychological impact of the presence of Christ," Father Orsy commented.

At issue, said Msgr. McManus, is "the deprivation of the sacrament of penance."

Msgr. Richard Malone, director of the U.S. Bishops' Committee on Doctrine, acknowledged that the commission's position on general absolution was controversial. But he defended the document, saying that it is "aimed at reviving the whole sacrament of penance" and "intent on saving the sacrament from being gobbled up by general absolution."

(In Rome, American Passionist Father Barnabas Ahern, a Bible scholar and member of the commission, expressed essentially the same views as Msgr. Malone. The document's main purpose is to tackle "the fundamental crisis of penance stemming from the loss of a sense of sin," and its stand against general absolution was an attempt "to bring people alive to the basic elements which go to make up contrition and penance," he told the NC News Rome bureau.)

Father Buckley saw a different pastoral issue at stake, however.

"If somebody is in a state of mortal sin, to deprive him of the sacra-

ment for a long time is unpastoral," he said. The document "shows a

shocking disregard for the horror of remaining in serious sin," he said.

The (Vatican) commission argued against use of general absolution even in most of the 'extraordinary emergency situations' in which church norms permit its use.

theologian who has written extensively on the history and theology of penance.

The view of the commission goes directly contrary to "what Pope Paul VI was trying to do" when he expanded the use of general absolution, said Msgr. Frederick McManus, academic vice president at the Catholic University of America and a canon law and liturgy expert.

The theological commission, a papally appointed group of 30 theologians, meets yearly to discuss major doctrinal and theological questions posed to it by the pope or by the Vatican's doctrinal congregation.

Its reports are only advisory, but they are not made public unless they are released by the prefect of the doctrinal congregation, Cardinal Joseph Ratzinger, who is also the ex officio

Horoscope use not in the cards—priest

VATICAN CITY (NC) — A priest-columnist for the Vatican newspaper L'Osservatore Romano has said reading horoscopes is contrary to Christian faith and morality.

The opinion piece, which appeared in the Jan. 19 issue, was written by a Franciscan theologian, Father Gino Concetti, who is one of the paper's staff.

"Christian morality," said the priest, "warns not only not to put faith in horoscopes, but also not to use them, so as not to subject the faith to the risk of pollution and not to offer the occasion of scandal to believers who are weak and insufficiently developed."

The theologian criticized those who put their trust implicitly in horoscopes, because this contradicts providence and free will, and those who read them merely out of curiosity, because this can increase their popularity and lead others to believe in them.

THE COLUMNIST said horoscopes were "increasingly becoming the object of wide interest" and that they had moved from women's magazines to large daily newspapers and then to radio and television.

"Science," said the priest, "... has always denied the foundation of horoscopes... (by demonstrating) that persons born under the same constellations have had diverse inclinations and lives that were totally different."

"While not wishing to deny that the stars exercise an influence on the balance of the universe, on plants, on animals and on other things, and even on human beings," the columnist his self-knowledge, his

responsibility."

"So much less," he added, "can it constitute material for foreseeing the future of one person alone, of persons together, or of the entire human race."

Father Concetti said that belief in horoscopes is contrary to Christian teaching on theological and on anthropological grounds because it rejects divine providence as the guardian of a person's future and because it clashes with the essential self-determining factor of free will.

THE INCREASED popularity of horoscopes, the priest observed, "is in proportion to a decline in the authentic sense of religion."

Father Sean O'Riordan, an Irish moral theologian who teaches at Rome's Alphonsianum University, told NC News he believed Father Concetti was reacting to a rapid increase within Italy of people who trust implicitly in horoscopes and who make of that belief a "substitute religion."

Father O'Riordan alluded to medieval theological currents and to contemporary scientific evidence in support of the thesis that the position of the stars does in fact have some influence on human behavior. But he said it would be "silly and morally wrong" to believe that horoscopes are the "dominant factor" in behavior and thus to "go about in fear and trembling if your zodiacal signs point to trouble" and to "feel that you are at the mercy of the stars."

To read horoscopes with such implicit trust, said the Redemptorist theologian, would be wrong, "but to read them simply out of curiosity and for fun, as most readers do, is perfectly OK."

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Problems as priests dwindle?

Can Church carry out mandate? Official asks meet

WASHINGTON (NC)—With far fewer priests and Religious in the future, "can the church carry out its mandate to teach, sanctify and govern?" asked Father Eugene Hemrick, director of the U.S. Catholic Conference's Office of Research.

The answer is mixed, he told the National Task Force on Personnel at a meeting in Washington Jan. 16. He cited significant growth in the numbers of permanent deacons and lay workers in many areas of church ministry, but he also noted a number of problems or potential problems arising in those areas.

The national task force, a group sponsored by the national organizations of the country's Catholic bishops and superiors of men and women Religious, is seeking strategies to confront the church's personnel needs in the future.

STATISTICAL projections released by Father Hemrick in December said that the number of active U.S. diocesan priests could drop as much as 50 percent by the year 2000. The number of active men and women Religious is also expected to decline significantly by the turn of the century.

Faced with this "dwindling number" of priests and Religious,

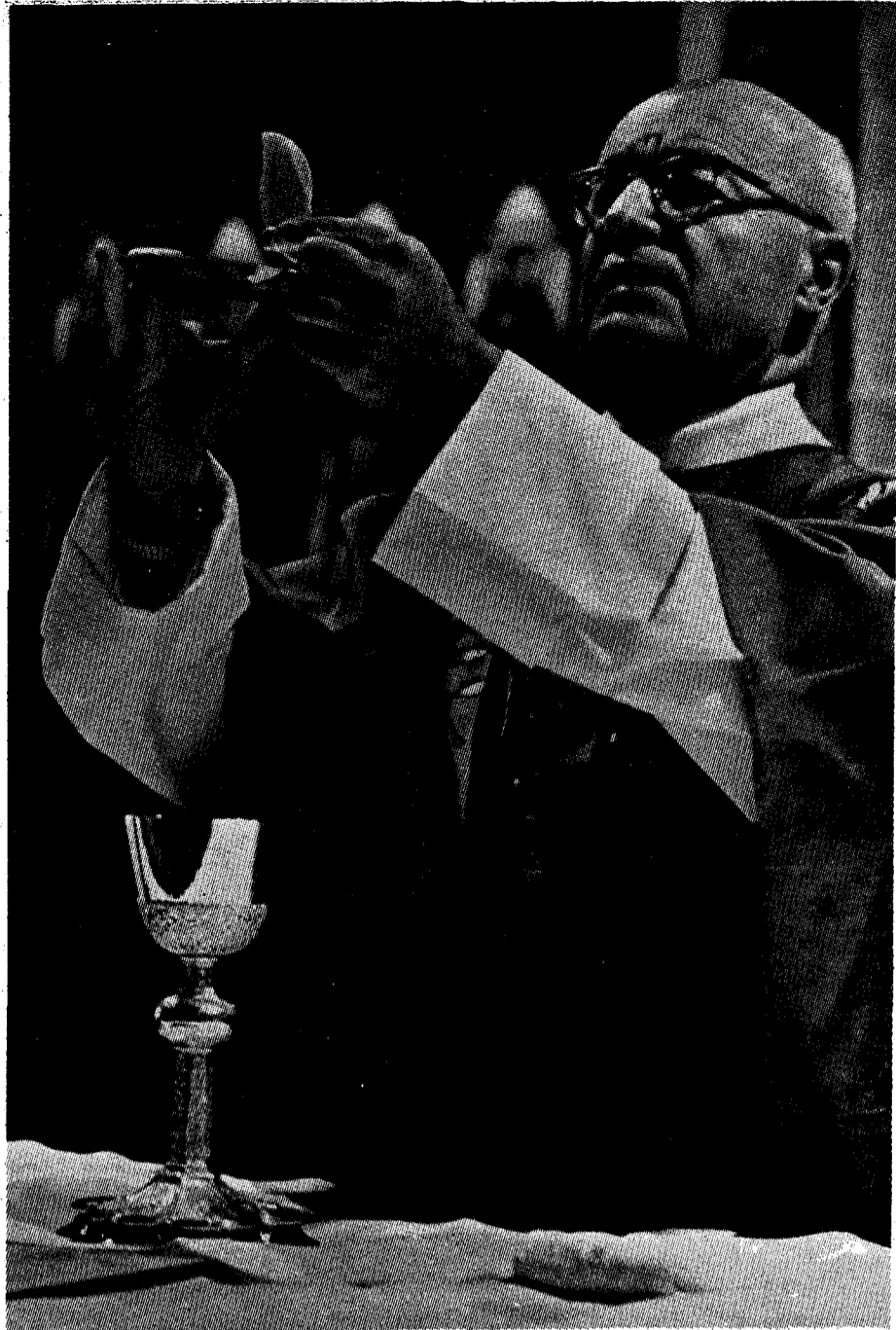
traditionally the main source of church personnel, Father Hemrick told the task force members, there are a number of "optimistic signs" of increasing lay involvement in church work, but also some "qualifications must be made."

Specific areas of growth he cited included:

- The addition of 6,000 permanent deacons in the U.S. church since the permanent ordained ministry was restored in the early 1970s;
- Some 700 professional religious education directors in the country, of whom more than 300 are lay persons working full time at that job;
- Increases in recent years in the number of lay volunteers, who usually devote one to three years to some form of full-time lay missionary or service work.
- Significant lay involvement in campus ministry programs;
- The establishment of diocesan planning offices in many dioceses to make better use of church personnel and help them become more effective;
- Extensive involvement of lay persons in new lay liturgical and service ministries and many other forms of parish or Catholic group activity.

On the other hand, Father Hemrick said, there are questions about such things as the adequacy of formation and supervision programs for permanent deacons, the adequacy of religious education programs which fail to reach more than two-fifths of the nation's Catholic children, and the changing nature of the church if parishes must be closed down or lay-administered because of a lack of priests.

HE ALSO RAISED questions about the adequacy of temporary or



The number of young men entering the priesthood cannot keep pace with the number of priests reaching retirement age. It is expected that by the year 2000, only half as many priests will be engaged in active ministry in the United States. (NC photo)

part-time personnel to fill vacuums left by the lack of full-time personnel. He noted, for example, that the average permanent deacon has a separate full-time job and works

about 14 hours a week for the church, and the average lay missionary volunteer does not receive enough pay to make it a long-term career if he or she wishes to raise a family.

Fewer priests dropping out now

By Father Kenneth J. Doyle

VATICAN CITY (NC)—The number of priests dispensed from their vows has dropped dramatically under Pope John Paul II, reflecting tighter norms and fewer priests wanting to leave the active ministry, according to a Vatican official involved in the dispensation process.

The official, Father Thomas Herron, said the number for 1983 was significantly lower than during the mid-1970s under Pope Paul VI when several hundred men were dispensed each year. The Vatican does not release figures for dispensations granted.

Father Herron is a 37-year-old diocesan priest from Philadelphia who staffs the American desk in the doctrinal section at the Vatican Congregation for the Doctrine of the Faith, the department which handles dispensation requests.

Father Herron said the drop in dispensations, also called laicizations, is partly due to fewer men leaving the priesthood, whether they seek permission or not.

Although the Vatican does not release laicization figures, it does issue the total number of priests who left the active ministry.

In 1977, the last full year of Pope Paul's pontificate, 2,506 men left the priesthood with or without being laicized. Of these, 293 were U.S. diocesan priests. In 1981, the last year for which Vatican statistics are available, the corresponding figures

were 1,260 and 172.

The other key element in the drop, said Father Herron, is the new norms under Pope John Paul by which the congregation currently judges applications.

UNDER POPE PAUL VI, no document specified the criteria, but in practice the Vatican standard was whether at the present moment it seemed best that the priest be dispens-

'In 1977, the last full year of Pope Paul's pontificate, 2,506 men left the priesthood... Of these, 293 were U.S. diocesan priests. In 1981, the last year for which Vatican statistics are available, the corresponding figures were 1,260 and 172.'

ed. Father Herron said this meant that a dispensation was granted if the applicant was unable or unwilling, at the time of the application, to live up to the obligations pledged at ordination and there seemed to be little hope that the petitioner would change his mind.

There were many applications during the 1970s, and most of them were granted, said Father Herron. The typical case involved a man ordained during or just after the Second Vatican Council (1962-65) whose expectations of happiness in the

priesthood were not met, perhaps because of rapidly-shifting views as to the role and demeanor of a priest.

When Pope John Paul II was elected to the papacy in October 1978, one of his first acts was to put a hold on laicizations. For more than a year, no dispensations were granted while the pope began a study of the standards by which they had formerly been judged.

The new pope felt that if a man had pledged himself to a life in the priesthood, the good of the church demanded that the pledge be kept, said Father Herron in an interview with NC News Service.

Also, the practice of readily granting dispensations was creating problems in seminary formation, he added, as young men preparing themselves for a lifetime in the celibate priesthood were seeing many priests laicized, creating confusion as to what the commitment to priesthood actually entailed.

In October 1980 with Pope John

Paul's approval, the doctrinal congregation issued new norms.

ACCORDING TO these norms, laicization is "not to be considered as a right which the church must recognize indiscriminately as belonging to all its priests," and the Vatican will accept for consideration only the cases of those "who should not have received priestly ordination because the necessary aspect of freedom of responsibility was lacking or because the competent superiors were not able within an appropriate time to judge in a prudent and sufficiently fitting way whether the candidate really was suited for continuously leading a life of celibacy dedicated to God."

The critical time at issue, under the new norms, is not the present moment but the time prior to ordination.

According to Father Herron, it must now be shown "with moral certitude, that the man should not have been ordained in the first place" for the dispensation to be granted.

Witnesses must give evidence to support the position that factors were present prior to ordination which would show that the petitioner's ordination should not have occurred. Only the petitioner's suitability for ordination is being questioned under these norms, not the validity of the ordination.

The new norms, Father Herron said, have improved seminary evaluative processes, making faculties more attentive to their responsibilities so that they not be called to task later.

It's infanticide, surgeon gen. says

WASHINGTON (NC) — Society would not have "entered the field of infanticide" so soon "had it not been for the devaluation of life caused by multitude of abortions," said the U.S. surgeon general, Dr. C. Everett Koop at the Jan. 23 March for Life Rose Dinner.

At the dinner which followed the 11th annual march, Koop was given the Outstanding Life Award for dedicating "his talents to serve innocent little children." The honor was presented by Nellie Gray, president and founder of March for Life.

Koop told the almost 400 people attending the Washington dinner that the pro-abortion mentality creates a "domino effect."

The rationale "use to authenticate a certain type of behavior will become a progressive philosophy and therefore apply equally well tomorrow to justify conduct which today is outside of bounds of society's moral consensus," he said.

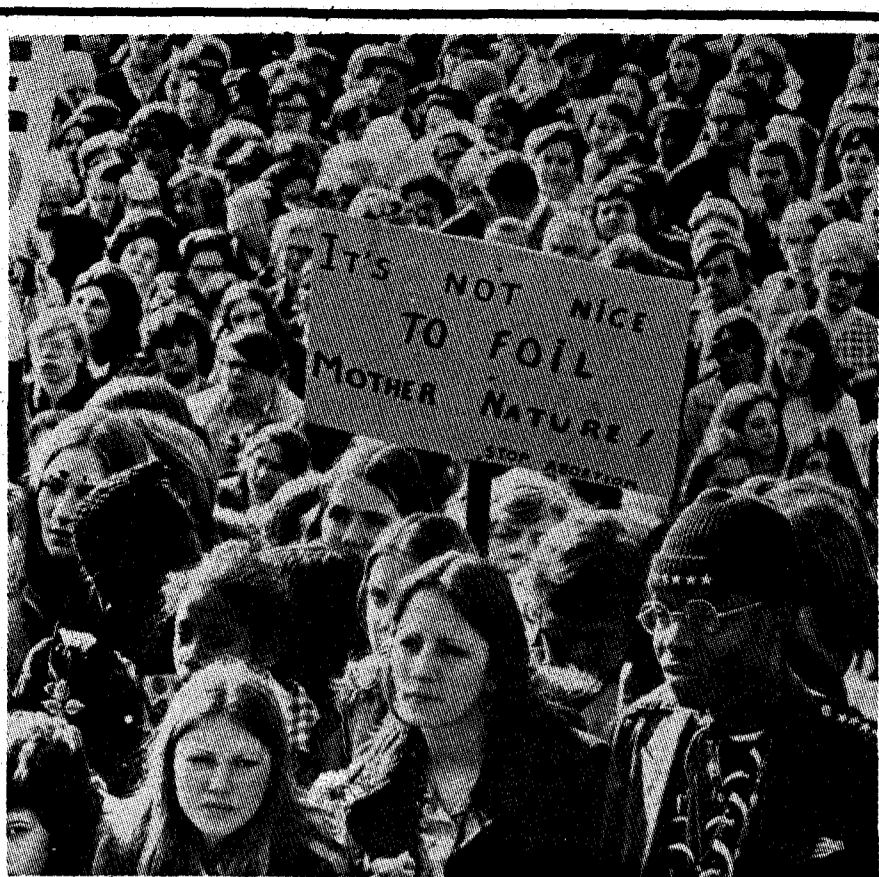
The surgeon general said infanticide, "now emasculated of its true meaning when it is referred to as a decision not to treat," once was the "silent domino, because when practiced in hospitals it was a very well-kept secret."

Koop said some bioethicists now argue that there is no difference between aborting a fetus with a congenital defect and "depriving a newborn child with the same problem of life-sustaining nourishment or care."

He said that as early as 1973 while he was still a practicing pediatric surgeon, he called the "withholding of treatment from handicapped newborns... what it was, infanticide."

"The Devaluation of life caused by multitude of abortions" has progressed to the "point that there are those who refer to a newborn baby as a 'fetus ex utero' thereby depriving him or her of personhood," Koop said.

Speaking of an infant in those terms, he said, makes "withdrawal or withholding of medical treatment or even nourishment that much easier to accomplish."



Anti-abortion marchers massed outside the Supreme Court in Washington, D.C., rallying to protest the 11th anniversary of the high court decision which resulted in the deaths of millions of unborn babies. (NC photo)

The surgeon general said that while infanticide had been a problem in the nation's hospitals for years, the "obscurity" of such cases was lost after the 1982 death of Baby Doe in Bloomington, Ind.; "the issue was not debated by physicians and lay persons alike."

Marchers want HLA, not ERA

WASHINGTON (NC)—The pro-life movement will not compromise in its call for a human life amendment outlawing abortion, said Nellie Gray, president of March for Life, but the pro-life legislative agenda also includes defeating the Equal Rights Amendment.

"The Equal Rights Amendment means abortion," said Miss Gray at the 11th annual march, which brought thousands of pro-lifers to Washington Jan. 23.

"If the ERA passes the only decision on abortion left to be made is how the job will be done," said Rep.

Barbara Vucanovich (R-Nev.) before the marchers walked from the Ellipse near the White House to the Supreme Court and Capitol buildings. She was one of four U.S. representatives who spoke at rally preceding the demonstration.

National Park Service police estimated that 50,000 people gathered at the Ellipse for the march commemorating the Jan. 22, 1973 Supreme Court decision which struck down state laws against abortion. District of Columbia police estimated the crowd at 30,000.

"WE THOUGHT we put down the ERA" years ago, Miss Gray said, "but it is rearing its ugly head again. We do not want it."

The American public "unfortunately has been sold on the ERA as an amendment simply to give equal pay for equal work," she said, but the amendment "destroys basic family unity" and sanctions abortion.

"The Equal Rights Amendment as written will overturn the Hyde

Amendment," said Rep. James Sensenbrenner (R-Wis.), referring to legislation which prohibits the federal funding of abortions.

Sensenbrenner was sponsor of a proposed addition to the ERA which would have stated that a right to an abortion is not guaranteed under by the amendment. The ERA without the clause was defeated by the House before the holiday recess.

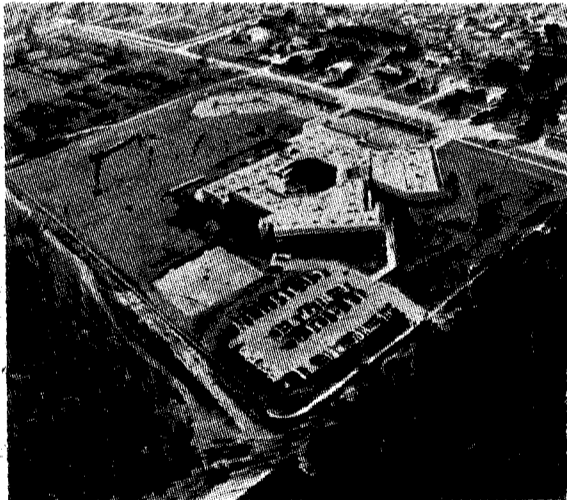
Miss Gray introduced Sen. Jesse Helms (R-NC) to the crowd calling him the "greatest friend the babies and you and I have in the Senate."

Helms said he had "received many threats" because of his pro-life stands and that some have said his dedication to the anti-abortion legislation will mean he will lose his Senate seat in the 1984 elections.

The senator said that the price of not voting for "the most innocent, the most helpless" is too high "and I will not pay it."

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Cold, wind can't stop 'life walk'

(Continued from page 1)

"willing to review" the Court's 1973 abortion decision.

• Even the media, newspapers, radio and television, are re-adjusting their abortion-colored lenses.

"They're getting out of the business of pushing social issues and getting into the business of reporting," Bush said in an interview before the rally. "The media are being forced to change ... (because they are) realizing that their credibility is only with 13 per cent of the population."

Bush also told the walkers that the abortion issue bears "eternal consequences."

"I believe that all the aborted babies, 15 million of them, are going to stand before the Father, the Creator of the universe and one day look the abortionists in the eye," he said.

Chuck DiComo, a big man with a big sign, mentioned other reasons for walking. Clad in a shiny blue wind break and wearing a matching blue cap with the Knight of Columbus emblem sewn on, the St. Bartholomew parishioner said his involvement grew out of frequent conversations with proliferers who passed out pamphlets after Sunday Masses.

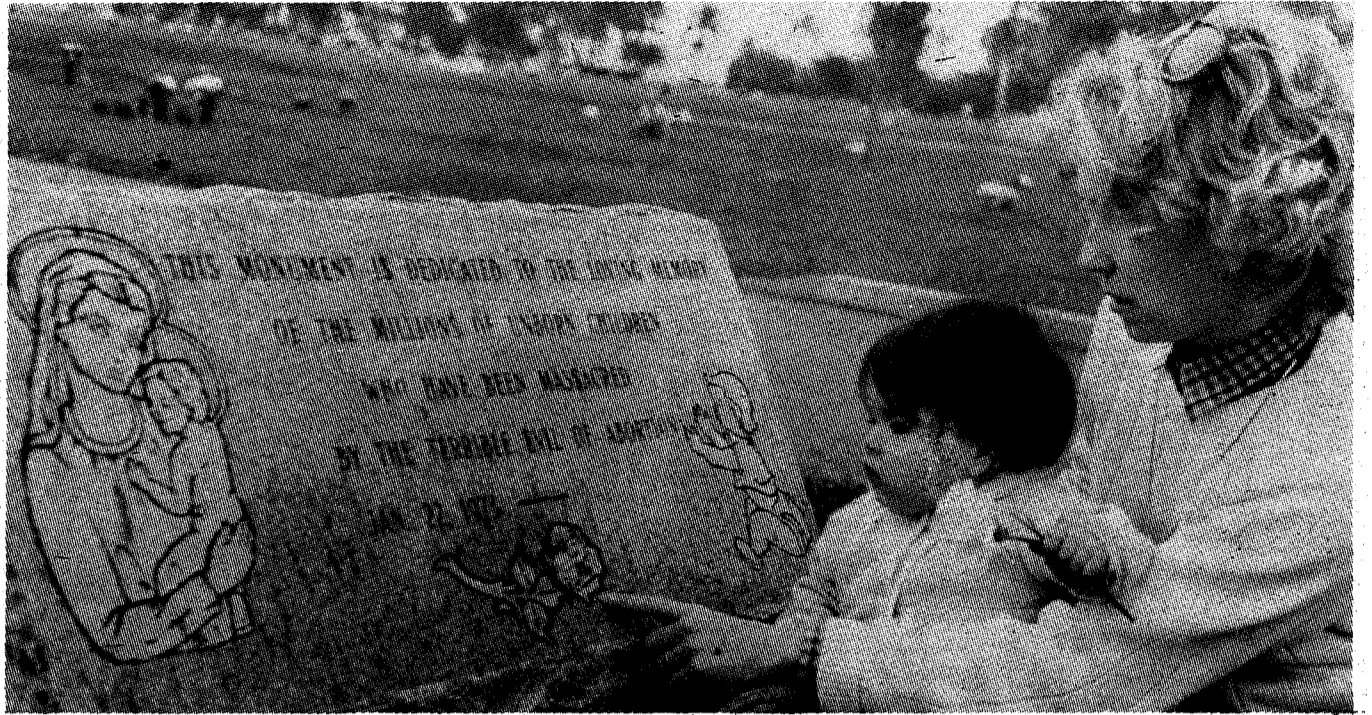
"They'd tell me about these little babies that they'd find in dumpsters and I don't think that's right," he said. One day, after determining that DiComo had "a big mouth," the proliferers commissioned him to sign up walkers and sponsors for the Walk for Life.

"I was standing outside of church, hustling people," DiComo said, when members of the parish dared him: "Fatso, if you walk, we'll sponsor you."

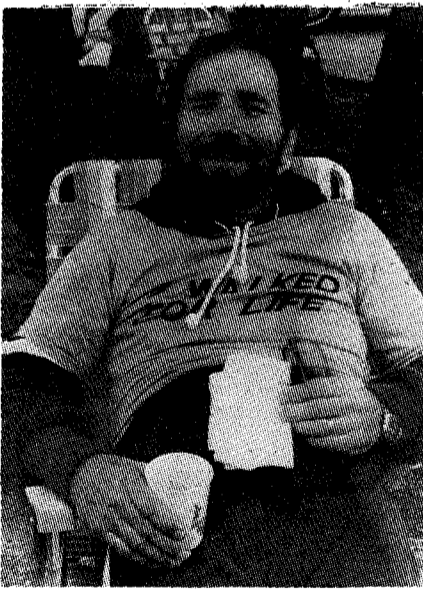
DiComo accepted and in 20 minutes found 34 sponsors. "I'll be lucky if I do 10 (miles)," DiComo joked, but he walked on.

Barbara Moorman, a parishioner at Our Lady Queen of Martyrs in Fort Lauderdale, not only walked, she pulled a wooden wagon filled with two and sometimes three of her five sons, ranging from 13 months to five years old.

The Birthright volunteer said she wanted to let women know that they don't need to kill their unborn children. "It's only nine months out of your life, but it's the baby's whole life," she said.



South Floridians marked the 11th anniversary of the Supreme Court decision legalizing abortion in many different ways. Above, Kathleen Alvarez and her 11-month old adopted daughter, Ann Alvarez, attended the dedication at Our Lady of Mercy Cemetery in Miami of a monument to the unborn killed by abortion. Ann was saved from abortion. Identical monuments to the unborn were dedicated at the other two Catholic cemeteries in Broward and Palm Beach counties. At left, the Wiencek sisters (from left) Debbie, 15, Lillian, 16, and Laura, 14, lit candles at home on the eve of the anniversary as a sign that the prolife struggle continues. In Hollywood, St. Bartholomew students Dianne Hertel, Joe Dietz and Wendi Naylor (below, right) walked 10 miles each to raise funds for Respect Life and testify to their opposition to abortion. They were joined by Bill Cresswell, far left, a member of St. Bartholomew Parish and a Miramar city commissioner, who jogged the 10 miles "because I figured I couldn't last three hours so I'd better get it over with." (Voice photos by Prentice Browning, Betsy Kennedy and Ana Rodriguez-Soto.)

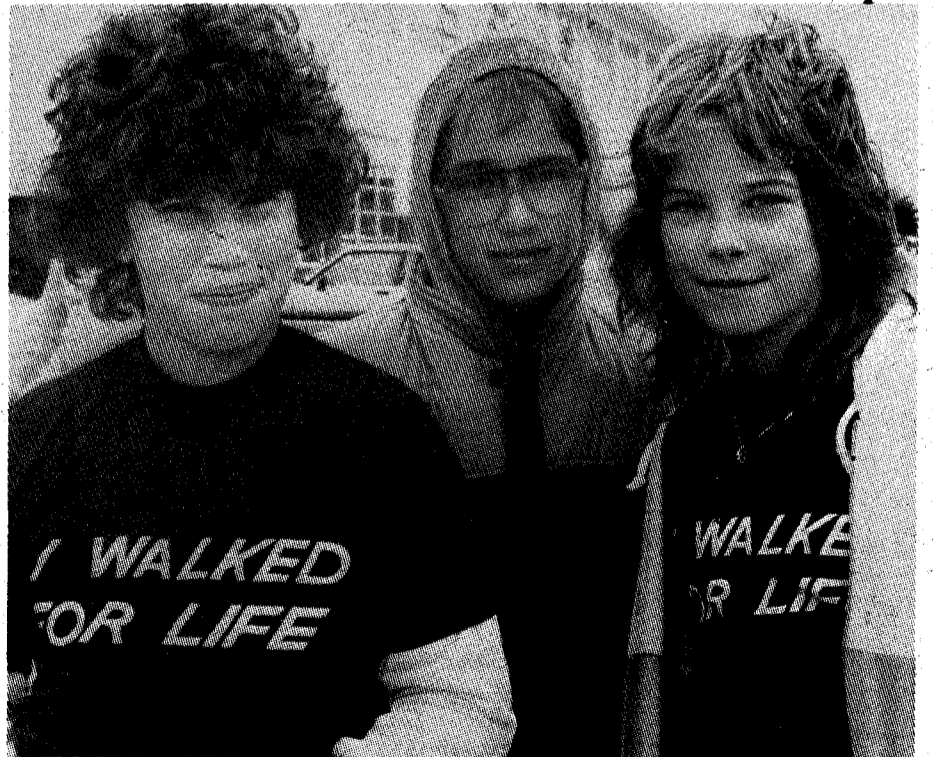


Seventh-grader Wendi Naylor, of St. Bartholomew School, said she took part in the walk "so that unborn children have the opportunity to feel love like we do."

Her friend, Joe Dietz, also in

'I believe that all the aborted babies... are going to stand before the Father and one day look the abortionists in the eye'

seventh grade, explained, "It isn't fair (that) we get to walk here and none of those unborn babies do." Each of them, along with fellow sixth-grader

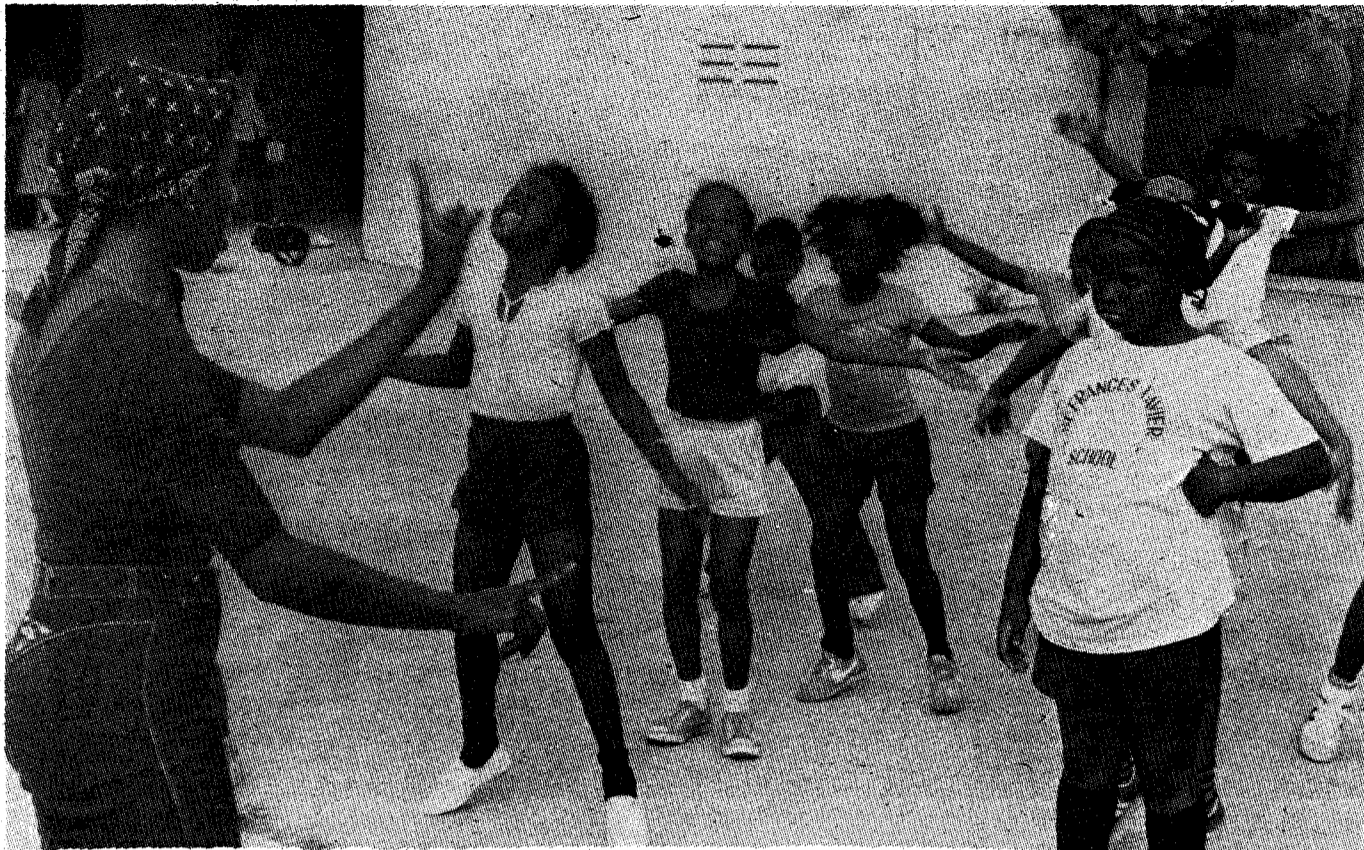


Dianne Hertel, would walk 10 miles and raise more than \$70 between them for the Respect Life Office.

Toni Heitzman, coordinator of the walk, explained, "We didn't do it for the money. We did it for public exposure (on the anniversary of the Supreme Court decision)... to let people know that the office is open for these girls... Somebody cares."

She confessed to being shocked last year when 152 walkers collected more than \$3,000 for the office. Bursting with joy, she referred to the nearly 400 participants in this year's march.

"They keep giving envelopes of money that they collected beforehand," she exclaimed. "Even the children are coming up and giving us \$1 bills."



Sunshine Club is to 'help people and to cheer each other up'
Pshantel Dean, 12

Jazzercise class (left) plus Scouting and various clubs meet at St. Francis Xavier School to keep neighborhood kids involved in wholesome activities in inner-city Miami. (Voice photo by Prentice Browning)

Keeping kids straight in Overtown

By Prentice Browning
Voice Staff Writer

From limbering up exercises to doing good deeds in the community, kids at a St. Francis Xavier after-school program in Overtown are having fun and keeping off the streets — all for free.

The program, which survives on donations from other parishes and civic groups is open to school kids from the surrounding neighborhood and includes a variety of activities.

There is the "Sunshine Club" whose purpose is in the words of

12-year-old Pshantel Dean, "to help people and to cheer each other up." They collect food for the elderly, visit nursing homes (sometimes singing songs to the bedridden), and often help each other with their homework.

SELF-RELIANCE is encouraged and each child contributes a dime in dues every week which he or she raises through his own efforts or the work of the club which has hosted puppet shows.

Boys are "honorary" members of this club which meets on Thursdays,

it supervisor Sr. Pat Boyle says. Their own boys club meets at the same time and includes most of the same activities.

St. Francis Xavier school has had clubs before but this is the first year that they have been brought together under the organization of a central director, 23-year-old Katie Tracy. It was felt that it would offer an alternative to public school and YMCA

programs which charge a fee.

Other activities include a choir group and Club Scout troop that meets on Mondays, a book club that meets on Tuesdays, a Newspaper Club that meets on Wednesdays, and a jazzercise and Boy Scout troop that meets on Thursdays.

All groups meet after school ends at 2:45 p.m. For more information contact Katie Tracy at 576-2865.

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Joy marks youth center dedication

By Araceli Cantero
Staff Writer, La Voz

Bearing signs, songs and joy, young people from every corner of the Archdiocese came to the dedication Saturday of their new Youth Spiritual Center, located behind La Salle High School by the bay in South Miami.

"It's about time to realize the Church is also made of young people," said Archbishop Edward A. McCarthy, and the more than 500 gathered clapped their approval.

The Archbishop praised the young people especially for their hard work in "transfiguring" the grounds behind the high school, for years covered by thorns, brambles and underbrush and now become a vast, grassy plain where youth can pray and meditate.

The Archbishop said the Youth Spiritual Center is important because young people themselves are vital to the life of the Church. He added that they need not only personal freedom but also "freedom from the ignorance of Jesus, freedom from fear and hatred, freedom from drugs," and warned, "There are people who are making millions of dollars from you."

But the work of Catholic young people alone would not have been enough to fulfill the dream of the Youth Center. La Salle Principal Rosemarie Kamke made it all possible by permitting Youth Ministry to use the grounds behind the high school as well as two small buildings which served as storage sheds.

Months ago, with the Archbishop's approval, groups of young volunteers began working to clean up the area, in the process uncovering a small stone temple, its interior covered with Italian tile, which was restored and converted into a small chapel named after St. John the Baptist.

The site of the Youth Center once formed part of the vast Vizcaya estate, which is adjacent to La Salle.

"As with everything in the life of the faith, the blessing of this Youth Spiritual Center is only a seed which must bear fruit," said Father Jose Luis Menendez, director of Youth Ministry, during the outdoor Mass which marked the dedication.

More than 500 young people attended the dedication Saturday of the Archdiocese of Miami's new Youth Spiritual Center, located behind La Salle High school in South Miami. Archbishop Edward A. McCarthy, shown below blessing the Center's St. John the Baptist Chapel, said it was time to recognize that young people are vital participants in the life of the Church. (Voice photos by Araceli Cantero)



The Cuban priest recalled that the idea for such a youth center was first conceived by Msgr. William Dever, when he directed Youth Ministry in the Archdiocese, and later was nurtured by his successor, Father Jim Murphy.

Father Menendez thanked Kamke, "the strong woman in whom we have always found the help to make our dream a reality."

"This is not a center for ping-pong tables or socials designed to keep young people entertained or liberate them from drugs," Father Menendez continued.

"This center was created to invite all to leave the noise of everyday life and here find silence and the Lord... No matter what country one comes from, what language one speaks or what accent one has... what begins today depends on the young people, on the love they must plant in the Archdiocese," he said.

"This is not mom and dad's house, it is your house, youth's house. It is only a piece of land and some buildings. You must fill it with



spirit," the priest added.

The dedication ceremonies Saturday morning were preceded by an all-night prayer vigil. Young people took turns praying before the Blessed Sacrament to symbolize the deep spiritual dimension of the center.

The music during the dedication liturgy was performed in several languages and Haitian young people, moving to the beat of their native music, took up the offertory.

Folkloric dancing and improvised performances by the young people kept guests entertained during the

reception which followed the Mass.

The dedication of the Youth Spiritual Center marks the conclusion of the first phase of the project, Father Menendez explained. Youth Ministry hopes eventually to make full use of the grounds and carefully preserve the buildings already standing.

To this end, a group of architectural students from the University of Miami have drawn up plans, as part of class project, which outline the possible uses of the area. The design includes a small fountain for meditation and a structure for meetings.

Peace exhibit going on the road

By Betsy Kennedy
Voice Staff Writer

The art exhibition sponsored by "Artists Speak for Peace" drew hundreds of visitors to the Archdiocese pastoral center before ending Jan. 21. But the purpose of the event — to promote brotherhood and peace for all mankind — will be carried on in similar events throughout the country by artists who are concerned about the survival of the earth.

Nym Gautama, a Canadian artist who was born in Kenya, Africa, has been so inspired by the efforts of the artists group, she plans to start her own "Artists Speak for Peace" organization in Canada.

"I can spread the message of peace. I want to tell people of their

moral obligation. We human beings live in a state of suspense — each person and every drop counts."

Gautama's proposed organization will be based in Ontario where she hopes to encourage other artists like herself to form a network of peace. She also hopes to someday open a floating art exhibition for peace which would travel the world and bring the message of peace to every nation.

"I'd like to get Russian artists to participate. The Ambassador to Russia in Kenya is very supportive of my efforts for peace. Who knows what we can do?"

She felt the response to the Miami

show was "quite a good thing. More and more people are concerned about losing all the progress the earth has made and the possibility of a nuclear holocaust which would render it to ashes."

She is committed to her goal of world peace because of her religious conviction, "I believe in one God and he dwells within all of us."

In response to accusations by Rafael Rodriguez and others in the accounting department of the Archdiocese that the art exhibition lacked religious symbolism and criticized the U.S. but not Russia, Gautama said, "How do we know what is in the spirit of the Russian people? Ar-

tists cannot speak of something which is beyond the range of their experience. The U.S. is within the range of their experience..."

Religious leaders should do their part in the peace movement by teaching people to be at peace with themselves and their families first, then the aura of brotherhood will spread to communities and nations, according to the artist.

"People can't get along even as neighbors, how can we expect nations to?"

Also as a result of the "Artists Speak for Peace" exhibition, sister organizations will be formed in Key West, London and Oakland, Ca.

At 15, she's been through

By Betsy Kennedy
Voice Staff Writer

Vicki lives at Village South Comprehensive Rehabilitation Center in Miami, a long term treatment center for drug addicts. After three years of drug addiction, she feels she is finally making a recovery. She has agreed to tell The Voice her story because she hopes that it will help other teenagers not embark on the same nightmarish road of destruction she has traveled.

Ask 15-year-old Vicki what hell is. The friendly teen will tell you. She has been living in hell since she was 12 years old.

Vicki lived in a small town in Ohio where she went to public school and earned good grades.

Adults were drawn to her kind ways and she had an abundance of friends among her peers.

She took her first drink in the fifth grade.

"I thought I could handle it. It started going around with older people who were on drugs and they warned me. But I said, 'I won't be like you... you're fried.'

"I never dreamed that I would end up getting high every morning before I could even talk to people."

To anyone walking past the pleasant middle-class home on the tree-lined street where Vicki lived, it appeared a normal household. Inside, emotional fires raged. Vicki's alcoholic father beat her and her mother was too frightened to in-

tercede.

Vicki was filled with anger at her father and she sought comfort in the numbing warmth of alcohol. She also started snorting THC (marijuana's mind altering ingredient) and popped quaaludes. As the drug use escalated, so did the anger. She began skipping school and causing trouble. She was belligerent to her teachers and other adults.

"I was real violent. I got in fights. I carved up my arms with razor blades. I guess I'll always have the scars."

The bewildered family moved to Florida with hope that the change would do Vicki good.

She grew worse.

"I was sent to a lot of psychiatrists and psychologists. I learned how to play, 'the good girl' to get what I wanted. But I would always return to my old crowd who used drugs and started all over again."

She was sent to The Starting Place rehabilitation clinic in Hollywood, but the stay was a brief one.

"I overdosed the night before I went there and again the night they kicked me out."

"The first time I overdosed I had taken a lot of speed and had been drinking alcohol and eating 'ludes (Quaaludes). I started to feel dizzy so I got up, took a few steps forward and then collapsed. I came to but threw up over and over again.

When I couldn't throw up anymore I was really hurting and sick so they took me to an emergency room. I was in there for days with tubes stuck all over me. They told me they couldn't believe the amount of chemicals that were in my body."

'I told God I don't care how long I have to be locked up, I just don't want to hurt inside like this anymore. The pain was awful. I got high but it didn't stop the pain.'

The other time Vicki overdosed was the night before her birthday at the Starting Place. Although she was on medication for her anger she punched two windows out. She had been 'dealing' the medication to her friends.

"All the families were there with their kids. I went to the bathroom and started throwing up. My friends who knew me well realized what was happening and I was rushed to Hollywood Memorial Medical Center. I was released around midnight and my mom picked me up."

Vicki's mother has been by her side through everything, she said.

"I used to feel like she was not

there because she didn't defend me against my father. But she was always there... believing in me and supporting me... She wouldn't give up when everyone else did."

Psychiatrists told Vicki's mother that her daughter's problems were caused by deep emotional conflicts.

Vicki said it was because, "I was getting high all the time and I had a lot of anger about my dad."

Although her mother always wanted her to stay at home, Vicki would not agree. She began living with her boyfriend who was more than ten years older than her.

Her past addresses read like a counselor's directory of detention centers and hospitals. Variety Children's Hospital, Coral Ridge Hospital Psychiatric Unit, a Runaway home in Nashville, Tennessee... all have treated and released her to the streets.

She attended Cardinal Gibbons High School beginning January 3rd of last year. She was "kicked out" a month later. After that, the slide down hill was rapid.

"I was living on a beach in Ft. Lauderdale with my boyfriend. I was doing a lot of coke (Vicki has had an operation on her nose for the damage done by cocaine) I turned tricks (prostitution). I was stealing.

"I'm not proud of that. I have very low self-esteem. But I'm working on making it right again at Village South."

Drug program to help

(Continued from page 1)

ACTION, a federal agency, (office of planning and policy in Wash., D.C.) has selected the Archdiocese of Miami to launch pilot project of D.A.R.E. and dependent upon the plan's success, it will be expanded city wide to include, "people of all denominations within the public schools," said Fr. O'Sullivan.

D.A.R.E. was born when the late Cardinal Terrence Cooke of New York authorized a youth, a alcohol and drug commission report in 1981. In response to the urgent needs outlined in the report, Father Terry Attridge of New York created the D.A.R.E. program. Drug rehabilitation experts have lauded the still active organization, calling it extremely effective.

Mobilization

"We're running a replication study of the successful New York program headed by Fr. Attridge," said Fr. O'Sullivan.

The D.A.R.E. strategy stresses the mobilization of committed pastors, rabbis, teachers and parents as volunteers to use the available resources of the community to prevent and defeat drug abuse.

In Miami the participants will be trained in a series of five workshops at various locations throughout the Archdiocese. The first workshop will be conducted at St. Kevin Church in west Dade on Feb. 2.

The workshop program is designed to accommodate 30-50 potential

volunteers who will be available to serve wherever they are needed. For instance, if the principal of a school spots a drug problem brewing among the students, or if he discovers one student is headed for addiction, he can call upon a trained volunteer for initial counseling and recommendations. Pastors will be asked to select qualified volunteers from parish leadership groups to participate in D.A.R.E.

"Through these workshops, parents will have the opportunity to become aware of the dimensions of drug abuse and how it affects their own families."

'I talked to parents in the elementary schools who swore their children had not experimented with anything. Then I would talk to the kids and they would admit to using all kinds of substances.'

"The program will be broken down into five geographical units: Hialeah, Miami, North Miami, South Miami and Miami Beach. Five regional volunteers will be selected and trained to commit themselves as advisors in schools, parishes and synagogues.

Faraglia explained that parents who have kids in trouble will be directed to various agencies and rehabilitation centers. Referrals will be carefully screened to "separate the wheat from the chaff."

"Many facilities treat clients all the same. There is an old saying, 'we take them from womb to tomb.' They don't try and treat each person as an individual, but rather as an addictive personality type. But you can't take a 13-year-old and mix him in with a lot of 45-year-old abusers."

She also believes that it is deleterious for kids to be separated from their parents for long periods in the rehabilitation centers.

Experimentation

One of the reasons why such young abusers are turning up in the treatment facilities for serious users she believes, is, "lack of parental supervision. Latch key children come home and there is no one there to look after them. In the old days, kids used to hang around at the corner drug store and have a soda with friends. Now there isn't anywhere like that for them to go."

It is a difficult situation, concedes Faraglia, because parents often have to work such long hours for economic reasons.

"There are no pat answers. But if parents don't do something, who will?"

Even experimentation with drugs should be discouraged by parents because "you are dealing with poten-

tially dangerous substances," explained Faraglia.

"You wouldn't say to your kids, go ahead and have a few spoonfuls of penicillin, would you?"

Statistics also support the theory that experimentation almost always leads to further abuse. There are 50 million Americans who have tried marijuana. As many as 20 million are

Teens and

- 93% of high school seniors have experim
- 60% of high school seniors have experim
- 32% of high school seniors have experim
- 17% of high school seniors have experim
- 16% of high school seniors have experim
- LSD, Mescaline, etc.,
- The average age for beginning marijuana
- There are 3,300,000 problem teenage driv
- Twenty million Americans are daily users
- Average beginning age of alcohol use is 1
- 6% of high school seniors are daily drink
- More than half of teenage deaths are alce
- 30% of high school seniors get drunk at 1
- 8,000 teens and young adults are killed i
- 40,000 are injured.
- Every five seconds a teen has a drug alce
- 16% of all high school seniors have exper
- 10% have experimented with opiates then
- Marijuana sold on the street is 10 times n
- sold in 1975.
- Death rates have dropped in all categories
- to 24 year olds where it rose. The U.S. Surg
- related to accidents and suicides related to d

n hell

Long before she turned to prostitution, she had been raped. Twice.

"When it happened in Ohio I fought really hard to stop it. But I couldn't tell my dad. He would have said I provoked the attack, or that I made the whole thing up."

Finally, Vicki was arrested in Ft. Lauderdale for theft.

When she was certain she was going to have to go away again, "I prayed even though I had never prayed before. But I felt so lonely, I told God, I don't care how long I have to be locked up, I just don't want to hurt inside like this anymore. The pain was awful. I got high but it didn't stop the pain."

The judge ruled that Vicki could choose between a juvenile detention center for three months or the live-in drug program at Village South.

At first she chose the detention center, but, "while I was sitting in that cell I decided I just couldn't go on this way anymore. If I went home I would end up in the same terrible life again."

"It is coming easier now," said Vicki.

"My mom is Jewish and my dad is Catholic, so I was always pulled first to one side and then the other. I don't believe in God in a religious way, but I know now there is a higher power."

Vicki must remain at Village South for two years before her



Vicki, a 15-year-old who is recovering from drug addiction at a program at Village South in Miami, said it is "getting easier" to live a normal life, but she still has to take one day at a time. (Voice photo by Betsey Kennedy)

rehabilitation is complete. She attends Curley-Notre Dame High School and reports back to the program promptly after school each day.

"At first I was so nervous being in Catholic school. But I come here (Village South) and I can talk about

it." Each day she reads the 24-hour-a-day book provided by Narcotics Anonymous to help in her recovery. The evenings are spent in long group therapy sessions.

Her dad has written to her three times but she hasn't answered his

letters. "I know I should write. He still drinks and I realize he is sick. It is just hard for me to deal with it."

"Every night before I go to bed I say, please God, let tomorrow be a good day. This is the only way I can take it, one day at a time."

help at parish level

regular users, according to the *American Journal of Medicine*.

Toxic results

While certain drugs, such as PCP and bootleg Dilaudid mixed into quaaludes are popular among teenagers today, marijuana and alcohol still rank among the most widely mis-used.

New evidence about marijuana now in the hands of counselors and physicians indicates that the drug is much more toxic than was first reported in the '50s and '60s studies. Experts now agree that smoking marijuana is like walking through a dark alley in the worst part of town — the dangers aren't visible but they are still there.

"Studies have proven that marijuana does damage to the female reproductive system. And when administered to males, deformed sperm cells have developed. Administered in large doses to pregnant female Rhesus monkeys, there were a lot of miscarriages."

Faraglia said that marijuana is also more harmful than regular cigarettes because there is no filter and people receive a high level of cancer-causing tar.

"Smoking one joint is equivalent to smoking between 10 and 20 tobacco cigarettes."

Young children are especially damaged by the smoke and show up at hospitals with chronic bronchitis and even emphyzema.

Pot and booze

Another chronic problem Faraglia sees is a result of combining marijuana with alcohol.

"One of the real dangers of combining the two is because marijuana turns off the vomit impulse in the brain. So if a person over-indulges in alcohol after smoking a couple of joints, the trouble begins. When they're drunk, they can't eliminate the

alcohol from their system. The hospitals are thus seeing more and more cases of teenagers with alcohol poisoning.

"People have always abused substances like Cannabis (marijuana), which goes back to the Asian culture when they weren't permitted to drink alcohol.

"But we're trying to put this problem in proper perspective. That is why we're starting with history and trends for our first workshop."

Other workshops in the program are, "The Disease of Addiction" which is conducted by a psychiatrist, "Family Dynamics," which focuses on the role of the family and studies adolescent abusers, and "The Powers of Peer Pressure," which helps inform and train young people to deal with negative influences.

A final one, "Strategies for Action," concentrates on community action and includes a visit by a representative from Narcotics Anonymous or Alcoholics Anonymous.

The youthful component of D.A.R.E. is a vital one, Faraglia explained. Through group interviews, the organization will examine the attitudes of youth toward alcohol, and other drug use, non-use and abuse by their peers, and there will also be a plan to develop awareness among teenagers of "D.A.R.E. to be different," with teens encouraged to wear T-shirts, lapel pins and sweat shirts bearing the D.A.R.E. logo.

"Staying straight is a lot easier when your friends are doing it with you."

But she claims the real responsibility still rests with parents who must set up guidelines for their children.

"If a few parents get together on the rules, then when a teenager comes up to his parents and says, 'It is O.K. because my friends are doing it,' the parent will be able to say, 'no they aren't because they have to live by the same rules as you.'"

Parents have a right to their own views and must make it clear that drug abuse should not be permitted in or out of the home. If a child disobeys the punishment should be ample, such as grounding him for a month. "Many of the kids who are abusers come to me and say, 'no one told me what to do.'"

Although she believes drug abuse is not as prevalent in the Catholic schools, "children go to Catholic elementary schools and then on to public high schools and run into real problems... We need to work in the Catholic school system. Once we have begun to work in the parishes and establish ourselves we will branch out to encompass all of Dade County."

Although we are working on all grade levels," she continued, it is imperative to reach the young children before it is too late.

"Perhaps the most shocking thing of all is that among many young people it is considered normal to be a substance abuser."

To contact D.A.R.E. for further information, call 573-1259 or write c/o St. Luke's Center, 2693 Biscayne Blvd.

nd drugs

experimented with alcohol.
 experimented with marijuana.
 experimented with stimulants.
 experimented with cocaine.
 experimented with hallucinogens; PCP,

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 age drinkers in the United States.
 users of marijuana.
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 by drinkers.
 are alcohol/drug related.
 are at least once a week.
 killed in drinking/driving accidents;

are alcohol related accident.
 have experimented with tranquilizers.
 like heroin, opium, percodan, etc.)
 is more potent than the substance

categories in recent years except in the 15
 U.S. Surgeon General believes this rise is
 due to drug and alcohol abuse.

Matter of Opinion

Pope and Ayatollah —today's symbols

By their actions shall you know them, so says the wisdom of the Scriptures.

Holding up that truth as a mirror, it is interesting to compare the reflections of two religious leaders today: Pope John Paul II and the Ayatollah Khomeini.

The Ayatollah wages a "holy war" against fellow Moslems in Iraq, while the Pope pleads for peace in the name of holiness.

The Ayatollah orders even Moslems who differ from Khomeini's Shi'ite brand of Islaam, to be shot dead. Thousands have been executed by firing squad under the orders of the Ayatollah who has harnessed the area's atavistic hatreds to stir up medieval fanaticism among his people. He is the fiery-eyed avenger with sword raised high.

Meanwhile, the Pope reaches out across barriers to heal wounds of the past. He embraces the Archbishop of Canterbury in the Archbishop's cathedral and speaks of the things they have in common.

EDITORIAL

He addresses a Lutheran congregation in a Lutheran church and praises Martin Luther for his "profound religiousness." He mediates a solution to a territorial dispute between Argentina and Chile that would almost certainly have led to bloodshed or even war by now. He offers the same for the Mideast and for the super-power nuclear stand-off, decrying the danger of the ever-nearer "Apocalypse."

Then, in the most Christ-like gesture of all, he puts his arm around and embraces the man who tried to murder him. He speaks to his assassin, counsels him, and forgives him face to face.

The Pope does not hide behind a facade of pious words, but lives the words he preaches.

The Ayatollah spreads blood-lust and drags his people backward in time to an era of fanatical intolerance, while the Pope attempts to draw the world forward to an era of peace and understanding.

Their actions represent the basic two forces pulling at the world's people today. We would do well to look into our personal and public lives and see where our actions fit into the framework of these forces.

Letters to the Editor

'Career' letter unworthy of nun

To the Editor:

Sister Patricia Lincoln's letter with its uninspired comments does nothing to improve the vocation crises in the religious communities and, in my opinion, is unworthy of a nun.

Selfless, dedicated, compassionate women who become nuns are not running away from life. Instead they choose to become nuns believing that in serving God they may have life and have it more abundantly. Their faith in God and their love for all mankind makes them a blessing and an inspiration to the lives they touch.

No one is forcing Sister to "work for an institution that is basically sexist." Why doesn't Sister find her "equal career rights" outside the church, on her own time and at her expense? Giving vent to her frustration publicly is not the solution to her identity problem nor to the vocation crises.

Theologian praises insights on gays

I recently had the opportunity to read the *Voice* edition which addressed at some length the situation of gay Catholics in the contemporary Church.

I was moved by the sympathy and insight of your writers and impressed by the courage and compassion which this coverage demonstrated.

As a professor of theology at a ma-

ior catholic university, I have been repeatedly made aware of the dilemma of young men and women who are, against remarkable odds, secure and happy in their sexual identities as gay or lesbian, but who are also serious and committed Catholics and are trying to find a way of integrating both realities.

Your articles which attend to the theological issues but also and as importantly to the human realities display the kind of pastoral perspective which seems so much needed, and sadly is so often lacking.

With best wishes for continued success in your own educational mission in the Church.

John McDargh, Ph.D.
Boston College

Abortion effects are hidden

To the Editor:

January 22, 1984 marked the eleventh year since the Roe vs. Wade Supreme Court abortion ruling. Theoreticians of the abortion movement used to say that abortion was simply a medical decision that involved only a woman and her doctor, but times have changed and now they avoid reference to abortion and insist that they are only for freedom of choice. This simplistic rhetoric has had the effect of masking the deep scars that this phenomenon - abotion on demand - has caused in our social fabric.

Cursory examination of the statistics would indicate that in the



last eleven years since Roe vs Wade, millions of women have been co-opted into the violent spiral of abortion of demand. The current number is given at 1.5 million each year and assuming approximately one-third are now repeats, we must face the fact that at least ten million women in the childbearing age group bear the burden of knowing that they cooperated in taking a human life.

The information that this experiment will result in serious problems to the woman's health and in future childbearing was well known, but withheld from them lest they not exercise their choice. The compulsion for abortion once let loose seems insatiable, and so we now see that 34% of the 1.5 million are done on teenagers, many of whom are emotionally and physically children.

The Department of Health and Human Services reports that infant deaths are down, but we know that in foreign countries, prematurity, a leading cause of motor and mental retardation, goes up dramatically with increases in abortion.

Our national soul cannot live with the lies that the abortionists have foisted on this country. Each day medical science exposes their deceptions and ignorance. The debasing effect on an individual that kills for personal gain will also accrue to nations who kill for so-called social gains.

Our women in the childbearing age group are our most valuable human and natural resource. We must end their exploitation and degradation.

We neglect them at our peril.

Bart Heffernan, M.D.
Ft. Lauderdale

Hit bigots in pocketbooks

To the Editor:

Mr. John McNamara in a letter has asked if anything could be done to stop the trash, slur and abuses aimed at all religions and religious, especially the Catholic Church, that are continually aired on WNWS by a few of the talk show hosts, the most detracting—Neil Rogers!

Yes, something can be done if only all good God fearing people got together and hit these mis-informed, anti-God speculators, where it hurts the most, in their pocketbooks. We really have to get together because our decent way of life is being threatened by these Godless creatures.

Star a letter writing campaign to the producer of WNWS telling him that if this irreligious, malignant cancer is not removed from his station, we will, collectively, write to all their advertisers and tell them we will not patronize them.

All mature Christians should join in so we can protect the weak, the immature in the faith, and all our brothers and sisters who have fallen on the way-side, waiting for someone to rescue them. Above all we must pray for all these misguided people that God will show them the Light.

Carmela Sabia
Tamarac

The pope and a teenager

Pope John Paul II's televised Christmas Mass and a teenager's remark to her parents after that feast day's liturgy prompted some reflection on my part.

Those musings merely confirmed a conclusion I have held for a period of time: There will always be a certain tension about the proper emphasis at liturgical celebrations. That struggle could be reduced to a question: Is this a moment primarily for praying to God or is it an occasion primarily for praying with others?

The two Christmas events dramatized the issue. As I watched the final minutes of that televised Eucharist, from St. Peter's in Rome, its weighty solemnity and careful reverence stood out. Folded hands, serious faces, precise gestures, beautiful vestments, spacious basilica, massive altar, rehearsed actions, boys' choir, formally dressed participants behind barriers and slow, deliberate procession to the crib scene—all these and more contributed to a sense of mystery, awesomeness and worship of our great God above.

Yet it was not without an atmosphere of closeness and hospitality. The community did sing

popular, standing room only Christmas Eve Mass at a grandmother's parish. The liturgy was well

BY FR. JOSEPH
M. CHAMPLIN



done and afterwards the pastor warmly greeted all at the door. But on the way home, the young lady said to her mother: "There is nothing like going to Mass in your own church."

The liturgies in both parishes—at her own and her grandmother's church—were not all that different. Still, praying with others who have familiar faces and interacting comfortably with friends as well as neighbors made a difference for the teenager.

Here, too, the element of prayer of God was

Catholic Worship."

They urged the community or horizontal aspect for liturgical celebrations in these words: "As common prayer and ecclesial experience, liturgy flourishes in a climate of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants and not as spectators."

In the very next paragraph, however, they stress the vertical or mystery aspect of worship and recognize a health tension there with the horizontal or community element: "The experience of mystery which liturgy offers is found in its God-consciousness and God-centeredness. This involves a certain beneficial tension with the demand of hospitality, requiring a manner and an environment which invite contemplation (seeing beyond the face of the person or the thing, a sense of the holy, the numinous, mystery). A simple and attractive beauty in everything that is used or done in liturgy is the most effective invitation to this kind of experience. One should be able to sense something special (and nothing trivial) in everything that is seen and heard, touched and smelled, and tasted in liturgy."

There are many who prefer that St. Peter's basilica type of worship and do not appreciate attempts to promote a community atmosphere through such efforts as introductions at the beginning of Mass. There are many others who look forward to weekly workshop with frequent exchanges between fellow believers before, during and after Mass. They would find papal-like liturgies heavy and oppressive as a steady diet.

Fortunately, our Church offers both styles, with each one ideal containing vertical and horizontal elements despite varying emphases.

'There will constantly be differences over the proper degree of vertical or horizontal thrust in given liturgies, but the worship will always contain both.'

Latin responses; the Holy Father stopped and greeted many front row participants; he waved, smiled and blessed the vast crowd while exiting; those present broke out into applause at the Mass's conclusion.

Nevertheless, the stress or emphasis would have been on a vertical dimension, the upward thrust of praying to God.

The teenager went with her family to the

present, but he stress or emphasis would have been on the horizontal dimension, a gathering of people together as a community to worship.

We are not talking about an either/or situation, but a both/and mix. There will constantly be differences over the proper degree of vertical or horizontal thrust in given liturgies, but true worship will always contain both.

The American bishops maintain this point in their document on "Environment and Art in

The wonderland of anticlericalism

In a long, rambling discussion of a couple of books by Michael Novak in The New York Review of Books, critic J.M. Cameron wrote "what he writes may tell us something of what lies behind the recent explosion of anticlericalism among those Catholics the French call 'les bien pensants'—the right-thinking, respectable people who were formerly supporters of the influence of the clergy in public life but have in recent years become increasingly anti-clerical."

What do you suppose he meant by that? I know what explosion means. But what does the word "anticlericalism" mean to him?

"When I use a word," Humpty Dumpty said, in a rather scornful tone, "it means just what I choose it to mean—neither more or less."

It has been my observation that anticlericalism is a Humpty Dumpty word. You can look it up. Not in the Oxford Universal Dictionary or the Webster's Collegiate. They don't mention the word. Webster's Unabridged says it is opposition to clerical intervention in secular affairs.

But anticlericalism is a word especially Catholic in its usage and it is here that you'll find it variously defined. The Maryknoll Catholic Dictionary gives it short shrift: "Anticlericalism: Unjustified opposition or prejudicial sources but can exist among Catholics."

British Donald Attwater in his "A Catholic Dictionary" goes into more detail. "Anticlericalism: Opposition to Catholicism directed particularly against the lawful activities of the clergy. Anticlericalism is usually secularist but is sometimes

associated with Protestantism. It seeks by means of the civil law to suppress church schools and abolish religious teaching in all schools; entirely to secularize works of charity, such as hospitals; to suppress religious orders; to forbid public demonstrations of Christianity; to penalize the practice of religion by servants of the state."



BY
DALE FRANCIS

It was Nelson that published one of the most recent volumes of definitions—Robert C. Broderick's "The Catholic Encyclopedia," which goes into greater detail. "Anticlericalism: The term applied to a movement or a personal reaction of hostility to the members of the clergy because of their alleged or real attempts to dominate the political, educational, or moral lives of those under their authority. This also extends to the Church as a whole and its social activities in many modern instances, but as a movement anticlericalism has been most prevalent in those countries where Catholicism was the religion of the state or was favored by the ruling group. It has

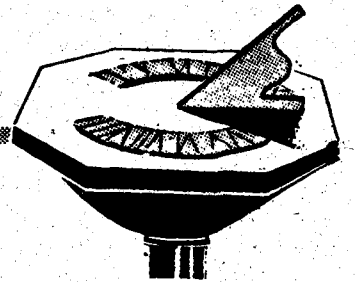
been strongest in Europe, especially in France since the revolution of 1830, and in certain Latin American countries, as in Mexico in the late 1920s. It has been fostered since the Second World War by Communist parties in various countries through-out Europe and Latin America as a tool against any Church-directed programs for the betterment of people."

With Catholic dictionaries defining anticlericalism so variously and so obviously without application to any present situation, what could J.M. Cameron mean with his "explosion of anticlericalism?" He said it was among what the French called "les bien pensants"—but that just recalls further advice from Alice in Wonderland, "Speak in French when you can't think of the English for a thing—turn out your toes when you walk and remember who you are."

Anti-clericalism means so many things. "The question is," said Alice, "whether you can make words mean so many different things."

There's nothing to get excited about. By all definitions, anticlericalism does not exist, let alone J.M. Cameron's "explosion of anticlericalism." What does exist is a willingness of some of the Catholic laity, which Vatican II said has the primary responsibility for the secular realm, to differ with the bishops in those areas in the pastoral on peace and war in which the bishops themselves said there could be legitimate differences. That's not anti-clericalism, that's an exercise of mature responsibility, which all, including the bishops, should welcome.

TIME CAPSULES



Silk programs

When Toscanini, the great musical director, made his debut in New York City, he made an unusual request. He asked the program be printed upon silk so that the beauty of his music would not be lost in the rustle of papers.

Another time he thought that it would be nice to offer the old chambermaid in the hotel that he was staying at

two tickets to one of his concerts.

"Would you like to go to the concert next Friday evening?" he asked.

"Why, is that the only night you have off?" she asked.

Leonardo da Vinci wrote to the Duke of Milan in 1482 offering his various services. da Vinci claimed that he

could build bridges and palaces, design ships as well as armored vehicles and that he was a master of hydraulics.

As an afterthought he added that he was able to execute sculpture "and also painting."

A church leader's example

The church stands out prominently as I reflect on events of 1983 that I think will have an important effect in 1984.

I regard 1983 as a period in which the church emerged as a powerful witness for truth on many fronts. I feel strongly that the presence of Jesus Christ in the world is being revitalized because of the example of Pope John Paul II, the American bishops and the clergy of Central America. Catholics should feel enormously proud of the church's leadership in troubled times.



BY
ANTOINETTE
BOSCO

Consider the actions of Pope John Paul II on behalf of prisoners. He has even asked government to grant clemency to those condemned to death, especially political prisoners.

He amazed the world when he asked a state governor in the United States to stay an execution of a condemned man. His request was not granted by the governor of Florida. Nonetheless the world was shown that the church values mercy and life.

ON DEC. 27 THE pope went to the prison where the man convicted for an attempt on his life, Mehmet Ali Agca, is serving a life sentence. Pope John Paul II met

with this man as with a brother, giving all people a vibrant example of what mercy and forgiveness implies.

A New York Times editorial commented: "To watch him as he spoke to Mehmet Ali Agca, who tried to kill him two years ago, was to believe again in the possibility of repentance and redemption." By this action, the pope "moved the world and shamed the vengeful."

The pope's profound respect for life is reaffirmed when he encourages peace initiatives. He is unquestionably a pope who speaks openly and directly to government heads about the evil of fighting and killing and the urgency of making peace.

Pope John Paul II did another remarkable thing when he participated in a service in December at the Evangelical Lutheran Christian Church in Rome, breaking historical barriers. "Despite the separation that still exists in teaching and in life, we feel profoundly united... in the solidarity of all Christians," he said during his visit.

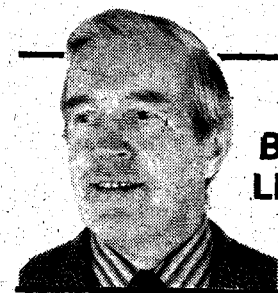
PRESIDENT REAGAN IS said to recognize that Pope John Paul II has become a significant international figure, forceful in speaking out for human rights and freedom, and against terrorism. Recently the United States established diplomatic relations with the Vatican.

Pope John Paul II has put his own stamp on the papacy — and it is a visible one, making a powerful impact. He is forcing the world to see the message of Christ in action — lived out through his deed of forgiveness, compassion, freedom, peace and love.

NC News Service

What about the future?

Q. I really have a problem with the future. I really scares me, because I don't think it will work out right. I enjoy living in the past because I have lots of nice memories. When I daydream about the past I am comfortable, but others tell me this is bad to do. I am supposed to live in the present and future. (Maryland)



BY TOM
LENNON

A. Congratulations! If you have had good times in the past and some fine, happy memories you are fortunate person.

Hang on to those memories. The loving God who gave you those happy times in the past will be with you all your life. The odds are high that he will give you more good times.

In a way those happy memories are a constant reminder that the God of goodness undoubtedly has happy surprises in store for you all through life. It can be a very healthy thing to remember the past.

But that's different from living there constantly.

The present moment is all you have. The past has slipped away and no longer exists; the future is not yet here and you have no way of knowing for sure what it will be.

So why fret about the unknown? True, there could be a nuclear disaster, or an economic disaster of unparalleled proportions. You yourself could be doomed to starvation and die a horrible death in a dirty gutter.

But another future is also possible — and I'm betting on this one: God will pour out the Holy Spirit on humankind in a way that we have never know before. People all over the world eventually will learn to love one another and to make sacrifices for one another.

We will be led away from the brink of disaster to an era of love. Humankind, as Jesuit Father Pierre Teilhard de Chardin once suggested, will once again discover fire. It will be the fire of divine and human love.

Still, we can never be certain what will happen on the world scene and in our personal lives.

Perhaps the most reliable prediction is that you will have a mixture of good and bad in your life, of sorrow and joy, of tears and laughter.

And, through the years, God will be at your side.

For now, all you have is the present moment. You should live that moment, however insignificant it may seem, to the fullest and to the best of your ability.

As for that uneasy, uncertain future, why not live the words of the biblical writer who said, "Wait for the Lord, act courageously; let your heart be strong; trust in the Lord forever."

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

Calling us to adoration

"The church unites only in order to sanctify, and she sanctifies only the better to adore." (A.G. Herbert)

Where does the adoration of God fit in your life?

Adoration is the word that best describes the highest goal of human life. We are urged by Jesus to love God with our whole heart, mind and soul. So it follows that a person who is spiritually inclined should be interested in attaining that act of pure adoration which is the consummation of worship.



BY FR.
JOHN CATOIR

Sounds terribly churchy, doesn't it? Well, it isn't. Most people are conscious of some upward and outward movement of the spirit which is usually in response to some aspect of God, however dimly understood. The stars, the endless rhythm of the ocean, the playfulness of a kitten, the holiness of a saint, all of God's creation can awaken in us a spirit of worship.

Worship is the acknowledgment of Transcendence — something outside of us. It is humanity's universal instinct to adore and try to understand God.

"Set apart," said Bossuet, to one of his penitents, "a certain amount of time morning and evening, whether the mind be filled with God or not... adore Him with all the capacity you have, yet without anxiety as to the degree of your success or your love, as to whether you are concentrated on God or on yourself, whether your time is profitable or wasted... accept failure with patience and humility. Strive to adore and let that suffice."

The living quality of the liturgical life of a community depends in the end on the sacrificial lives of its members.

Understood at its deepest level, personal worship is a response to God's secret action; it is a return of love to

God's love. We are "transformed and perfected in the Fire of Love so that we are not only united with this Fire, but we become one living flame within it." (St. John of the Cross)

All prayer, at all stages, has one common denominator, "the humble acknowledgment of God's Objective Reality as the controlling fact of life." (The Cloud of Unknowing, Ch. VII)

"The power of prayer is directly related to the degree of one's self-offering, which includes in part an entire willingness and suffer in the dark, asking for no assurance of results. All that is done and endured is in service to His creative love and is part of one's life of adoration." (Evelyn Underhill)

(For a free copy of the Christopher News Notes, "Prayer," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)



Care for elderly parents

NC News Service

Dear Mary: I am the daughter of a patient in a nursing home here in my city. I just recently placed my mother there because she cannot care for herself. I must work because I am unmarried. My brother refuses to help and her brothers and sisters are the same way.

I made several efforts to get someone in need of a home to come and live in but to no avail. She doesn't want anyone to stay with her.

It breaks my heart to have to do what I have done. I have at least 10 more years before I can retire. Her only income is a Social Security check. I wish I could do different by her. (Kentucky)



BY DR. JAMES
AND
MARY KENNY

A. Why do you feel so bad? Under the circumstances you seem to be doing the best you can. Bless you.

I am reminded of a friend of mine who is a foster mother. Sometimes her foster kids are not

happy with their lot in life, and they tell her so. She told me her response to these situations is to tell them, "I'm not much, honey, but I'm all you've got."

Her attitude is not indifferent. Rather it is a realistic view of an imperfect world. Often parents feel they have failed their children in some way. Grown children such as you feel they are failing their aged parents. All of us, like my foster parent friend, need to realize that we are called to do the best we can, not to create a perfect world for ourselves and all our loved ones. We need enough humility to admit that our best efforts are not perfect. Only then can we genuinely acknowledge our own weakness which St. Paul tells us is the beginning of strength.

Watching a parent grown old is not easy. We tend to compare her to the person she was. We dwell on the loss of physical and mental capacity. Each passing year leaves us more discouraged.

Instead of being discouraged, you might view yourself as your mother's support and helper in her last days. Rather than regretting her lost capabilities, focus on how you can help make her last years as rewarding as possible. How can you assist her on her journey home to heaven?

Visiting the elderly is often unappealing because they do not respond in ways that reward us. With

friends we might enjoy sports and physical activity, a shared meal, stimulating conversation. We do not always obtain these satisfactions from visiting the elderly. As visitors we must respond to the elderly person's needs rather than our own.

Perhaps you can bring your mother a special food treat and share it. Take a walk around the nursing home grounds. Watch a TV show together. Or simply sit and hold your mother's hand.

You also might become a volunteer at the nursing home where your mother lives. Perhaps you can spare a couple of hours weekly on your day off. You will become better acquainted with your mother's home, the environment in which she lives. You will expand your concern because your focus will extend beyond your mother to other residents.

Your perspective will broaden as you get to know other elder people. And finally, the time and effort you put in will make the nursing home a better place, not only for your mother but for all the residents whose lives you touch.

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

NC News Service

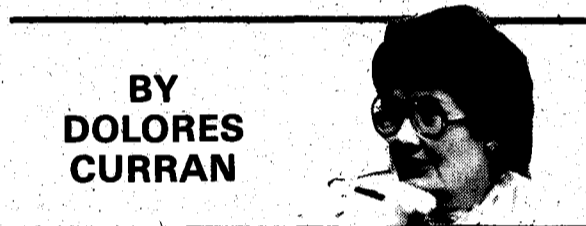
When cheerleading is cheerless

If every little boy dreams of being a football star, every little girl dreams about being a cheerleader. In spite of the many new roles emerging for women and our attempt to battle the purely sexist image of girls by giving them an overdue opportunity to play sports, we still find legions of girls who would die to make the cheerleading squad.

When they don't, they consider themselves losers in the self-image struggle, sometimes for life. In his book, *Is There Life After High School?*, Ralph Keyes details the number of passed-by cheerleaders who spent their adult life trying to prove to themselves and others that they are attractive and worthwhile.

Many parents have lived through the pain of watching a talented and gifted girl fail to make her squad and a resultant plummet of self-esteem. "My daughter never got over it," said one mother. "She hated both herself and school after that."

Cheerleading is so important to girls like this that today we're finding cheerleading classes and clinics on the fourth grade level, the thinking being that, like little boys who start their football career in the early grades, if girls learn how to cheer early, they may enter into that prized group of cheerleaders who become the prom queens in high



BY
DOLORES
CURRAN

school.

We went through the cheerleading experience when our daughter was little. She and her friends spent hours practicing in the back yard. But it didn't stop there. She went through her routines as she set the table or told us about social studies class. She was a model of perpetual motion at home and eventually we reacted by cheering responses back to her: "U-Rah-Rah Clean Your Room. Yea." It didn't always work.

She did make the eighth grade cheerleading squad, but she found cheerleading squabbling and mother interference. When Sara cheered for the girls' basketball games, she found herself wishing she were playing instead of cheering so the following year she went out for basketball and enjoyed it her subsequent high school years. She never wanted to return to cheerleading.

Although increased sports for women do give

girls an option today, thousands of girls still compete for a few coveted cheering spots. So there are thousands of built-in losers.

Several years ago I wrote a column about a principal who refused to be part of a system that guaranteed low self-esteem for the majority. Every girl who tried out made cheerleader in his school. He simply divided them into squads and divided the number of sports events by the number of squads. Instead of having twelve girls cheer all the events, he had 40 girls cheer four of five games. And it worked beautifully.

Many readers over the years have referred to that column, three telling me they initiated it in their school, others asking me to repeat it. I don't repeat columns but I will repeat the idea because it's a good one. Parents can get this system operating in their school if they get together and approach the principal and support him if there's opposition. (There will be from the mothers of present cheerleaders.)

It's a move the PTA or parents' group could initiate. School should not be a place that instills failure and low self-image. Cheerleading does that effectively for too many girls. It's time to try an alternative system.

(Alt Publishing Co.)

Family Night

Opening prayer

King of Glory, we praise you! We honor you! We worship you! How wondrous you are O Lord! Help us to taste your love in our family and to treasure one another as you treasure each of us. Amen.

Something to think about

February, the month of love, bids us welcome. Loving in one's family is being willing to consider others and their needs as much as we consider our own. Jesus reminds us of this when he speaks in John 13:34. "I give you a new commandment: LOVE ONE ANOTHER. SUCH AS MY LOVE HAS BEEN FOR YOU, SO MUST YOUR LOVE BE FOR EACH OTHER." Being helpful is one way to say "I love you." Tonight

let's discover ways we are helpful and dream up even more. Love is proven through actions.

Activity time

Young Family

"I help... I am helped." Materials: plain, white sheets of paper, crayons, pens. Each family member should make a chart entitled "Ways I help at home." Go over the day from early morning to bedtime. Share ideas on ways each is helpful to others. Each list at least ten ways he is helpful. Turn the chart over and on the back side write "Ways I am helped at home." Go through the day again and make a new list to go on the back. Do we really need one another? How? Keep the charts taped to the kitchen wall this week.

Middle Years Family

Family Help Function. Materials:

Bible and??? Read aloud 1 John 3:18. Share thoughts. Together plan a Family Help Function. Examples: welcome a new neighbor with a small gift; bring a cutting from a favorite plant to a convalescing friend. It could be a project around the house. Each share two thoughts about being helpful.

Adult Family

Scripture Time. Materials: Bible, paper, pens. Read aloud Philippians 2:1, 3-4. Recall from last week three instances when someone loved enough to offer to help. Write an informal thank you note to someone who helped the family in some way recently.

Snack

Make a cherry treat, cobbler or pie.

Entertainment

Play one of the games the family got for Christmas and has forgotten about.

Sharing

1. Each share what he likes best about belonging to the family.
2. Share an embarrassing moment from yesterday.
3. Share a time when someone felt especially grateful.

Closing prayer

—Suggested Prayer: Dear Jesus, remind us this week to be especially helpful to one another in our families and to others at school and at work. Thank you, Jesus, for love. Amen.

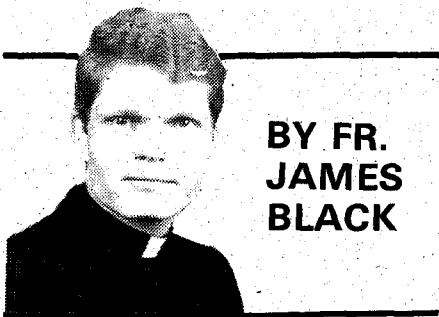
Scriptural Insights

God is our daily strength

Readings: Zephaniah 2:3, 3:12-13, 1 Corinthians 1:26-31, Matthew 5:1-12

BACKGROUND:

The theme for the Fourth Sunday in Ordinary Time is that, through our weakness, the Lord can show his strength.



BY FR. JAMES BLACK

Zephaniah lived and preached in the 600's B.C., although virtually nothing else is known about him. Most of his prophecy echoes that of the greater prophets who lived before his time.

In the reading for Sunday, Zephaniah reminded his listeners of

**BE STRONG!
FEAR NOT!**



their need to be humble. It was only when this occurred that his people could take refuge in the Lord.

Some members of the Corinthian community believed that they were more important than they really were. In his first letter to Corinth, Paul reminded such people that God has chosen the weak rather than the strong to do his work.

The gospel passage from Matthew presents the opening lines of the "Sermon on the Mount." These lines are generally referred to as the beatitudes. A quick reading of the beatitudes will remind us once again that the Lord's ways are not our ways.

REFLECTION:

An article in this morning's paper tells what is necessary for one to live a long and healthy life (as though such situations are really within our control). The author details specific diets for each decade of one's life. He also mentions the appropriate exercise regimen to follow.

I would never claim that diet and exercise don't contribute to one's per-

sonal health, every study indicates that they do. Everybody wants to be strong; no one is his right mind would actively seek weakness.

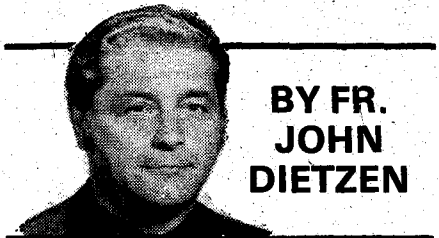
But interestingly enough, many types of weakness are already present in our life. There are some truly important things that we just cannot accomplish by ourselves, including our own salvation.

It's when we recognize such situations of weakness that the Lord can enter them and share his strength with us. When we recognize that everything we do is of a passing nature at best, we can then appreciate the Lord's eternal presence, power and strength.

As a high school teacher, I know many strong and athletic types. But the strongest people I know aren't the ones who pump iron or run eight miles a day. They're the ones who believe deeply in the Lord and make him an important part of their daily life.

Clarifying canon law

Q. I am indignant at your recent answer to a woman who was divorced 30 years ago and whose husband remarried in the Baptist Church, died



BY FR. JOHN DIETZEN

in a coma and was given the last rites and buried in the Catholic Church. You remarked that circumstances could allow this, but do not say what they are.

My husband or 21 years insisted on a divorce last year. I finally agreed. He remarried immediately in a Protestant church. I continue as a devout Catholic.

Do you mean to tell me that if he continues as he is until his death, there is any circumstance at all which would allow him to receive the last rites? Why should I, then, continue to

follow my vows and live the rest of my life alone if this is the case? (Ohio)

A. You have been badly and painfully hurt by your husband. But before and above everything else. Please don't let bitterness begin to rule your life. You will hurt yourself far more than you will hurt your husband.

The person who asked the recent question had no intimate knowledge of the final days of her deceased acquaintance. As I indicated, unless an individual was with the person almost continually through those final hours, and unless he or she were privy to all the thoughts and words of the dying person, circumstances could most certainly open the way for Catholic burial.

The individual may have given clear signs of sorrow to one person or another, or might even have received the last sacraments, including the sacrament of penance, sometime before death.

In granting Christian burial, whenever it is possible to give an in-

dividual the benefit of any doubt, the church makes absolutely no individual the benefit of any doubt, the church makes absolutely no pretense of judgment about that individual's soul. It simply acknowledges that the deceased man or woman is one of its children, and commends it with every possible prayer at its command to the merciful judgment of God.

Be faithful then to your faith, without falling into the dangerous illusion of separating Christ from His Church or the Church from its Magisterium. — Pope John Paul II

Q. Recently we attended a wedding of a Catholic man to a Baptist girl in a Baptist Church. We assumed a priest would be there to represent a Catholic presence, but no clergy were there except the Baptist minister.

Is this allowed by the Catholic Church? All the Catholic relatives were much saddened as they thought it meant virtual excommunication and felt they should get up and leave. (Ohio)

A. As I have explained many times before, the requirement that a Catholic must be married before a priest is a church law and therefore may be dispensed by the church. Technically this is called dispensation from the form of marriage and may be given by the bishop of any diocese when requested by the couple for a good reason.

When such a dispensation is given, it means that the Catholic may be married by anyone who has legal power to perform marriages — a justice of the peace, a judge or minister of another church.

Assuming that the Catholic man in this case received such a dispensation,

it was not at all necessary for a priest to attend for the marriage to be valid in the eyes of the church. It makes no difference whether a priest was there or not, as far as the validity was concerned.

As a pastor I usually attend attend such weddings involving members of our parish. I've even participated in them most of the time by offering a prayer or blessing, or reading a scripture passage. But that presence was not essential to the validity of the marriage according to the law of the Catholic Church.

'When such a dispensation is given, it means that a Catholic may be married by anyone who has legal power to perform marriages — a justice of the peace, a judge or minister of another church.'

Q. A couple I know are divorced and remarried. I have read in our newspaper of the new canon law and would like to have a copy.

It seems reasonable that we who are expected to keep the laws should also know them. Where are the new laws of the church available? (Massachusetts)

A. You can obtain a copy of the new Code of Canon Law in the official Latin and English text from the Canon Law Society of America, Catholic University, Washington D.C. 20064.

Be warned, however. As with civil law, it is one thing to read it and quite another to understand, interpret and apply the church's law.

It is not for nothing that priests and others spend years of specialized study to prepare themselves to know the laws and their history, to understand their function within the traditional practice of jurisprudence in the church and to apply them correctly and pastorally to the everyday life of members of the church.

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'Testament' had political reading

By Michael Gallagher

NEW YORK (NC) — Now that the December film rush is over, and it's possible for the harried critic to draw a breath, it's time for modestly profound reflections on 1983. Let me offer one: I think that the most noteworthy development in American popular entertainment in the past year was a willingness to get into politically sensitive areas.

I DON'T MEAN documentary films or public television or even network specials, all of which from time to time do dip into controversy. I mean, rather, mainline Hollywood theatrical films and made-for-television movies clearly meant to make the grade as popular entertainment.

Costa-Gavra's "Missing" of the previous year may have been the harbinger. This story of an American father's vain search for his son secretly executed in the bloody coup against the democratically elected Chilean president, Salvador Allende, was extremely harsh in its criticism of what

REAL TO REEL
A Catholic Television Magazine Program

The parish revitalization program "Renew" and the colorful ordination of Archbishop Ambrose DePaoli, of Miami, will be featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

it alleged to be American involvement in Chilean affairs. So harsh in fact, that the State Department was moved to issue what was probably the first movie review ever composed by the venerable institution. (A pan, in case you missed it.)

Still, "Missing" could be written off as an exception, an isolated case of an American major studio inadvertently giving a politically inclined European director his head in a dangerous area, especially since there was little sign of political awareness in the other film releases of 1982. (Ex-

cept of course for "Gandhi," in which the politics was at a safe remove.)

But then this year came "Testament" and "Under Fire."

Neither is political in the same way that "Missing" is, nor is either, strict-

'In the first case, audiences who have empathized with a mother watching her children die one by one from the effects of radiation sickness... are likely to be that much more receptive to the idea of a bilateral freeze on nuclear weapons.'

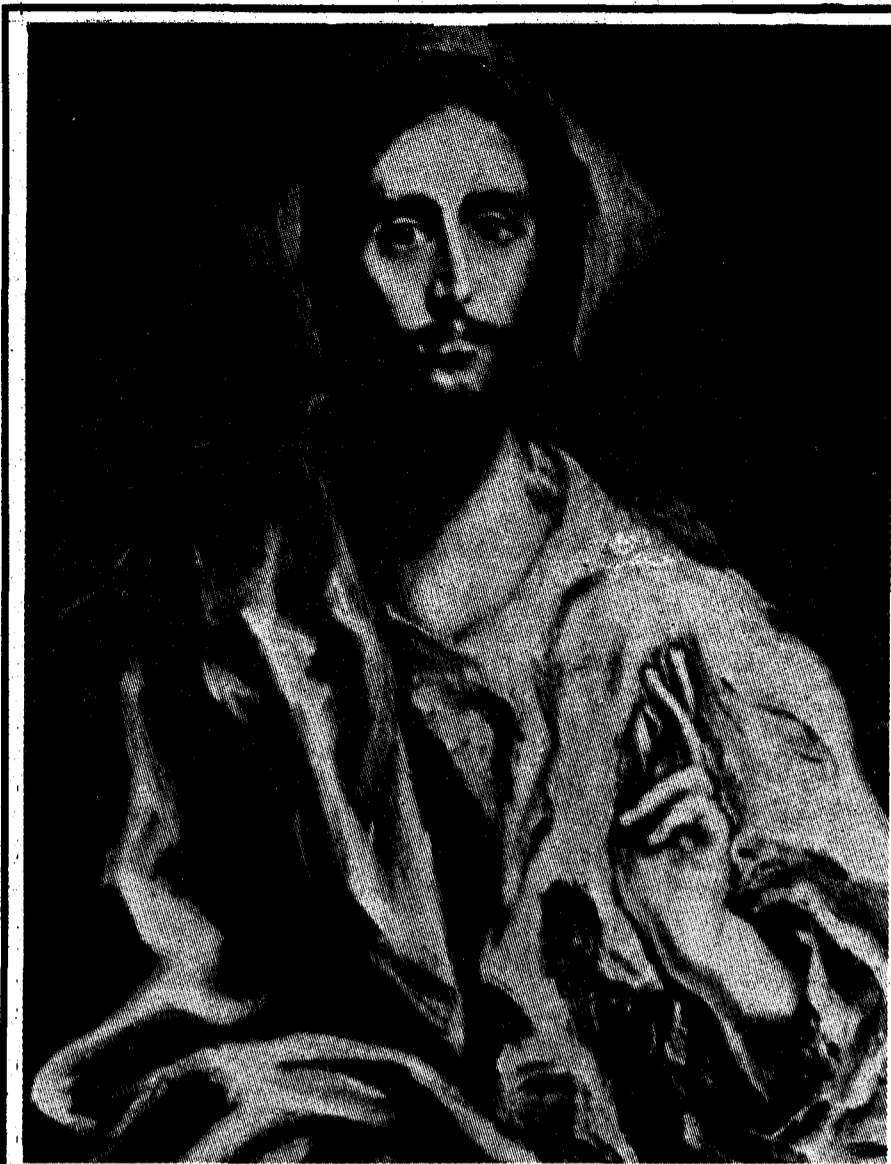
ly speaking, controversial.

Yet "Testament's" stark, harrowing account of a heroic mother's attempts to cope with the terrible aftermath of nuclear war and "Under Fire's" wholehearted embrace of the Sandinista revolution against Somoza in Nicaragua have inescapable political implications.

IN THE FIRST CASE, audiences who have empathized with a mother watching her children die one by one from the effects of radiation sickness — a mother, not incidentally, magnificently portrayed by Jane Alexander — are like to be that much more receptive to the idea of, say, a bilateral freeze on nuclear weapons and that much more dubious about the wisdom of deploying Pershing II and cruise missiles in Europe. No, "Testament" may not be political, may not be controversial in itself, but as the saying goes, if one says "A," one must say "B."

As for "Under Fire," its depiction of two American correspondents so moved by the heroism of the rebels that they aid the Sandinistas by photographing a recently slain guerrilla leader as though he were still alive and sending back a false report to the media they work for may seem to present a problem more in the area of journalistic ethics than political controversy

Its implications, however, obviously go beyond that. For the basic thrust of "Under Fire" might easily lead the average moviegoer to start



EXPO ART — "El Salvador" by El Greco is one of the priceless art treasures on display at the Cathedral of Toledo in Spain. The painting was recently exhibited in the Vatican Pavillion at the 1984 Louisiana World Exposition. (NC photo)

wondering how the good guys of 1979 could have so swiftly turned into the bad guys of 1983.

Nor was it a matter of theatrical films alone. Made-for-television movies, normally the most toothless form of the popular arts, suddenly developed a pronounced bite in 1983.

The example of "The Day After" is so evident that there is not need to go into it. It had such apparent impact that many of those in support of Reagan administration policy have been quite vociferous in their denunciations.

"The Day After," ABC's protests to the contrary notwithstanding, is a political film which appeals primarily to the fear and self-interest of Americans. No so "Choices of the Heart," which NBC broadcast on the evening of Dec. 5.

"Choices of the Heart," the story of Jean Donovan, who with her three brave companions gave her life for the poor of El Salvador, makes it appeal rather to the conscience of Americans. And if "Testament" and "The Day After" depict what could happen, "Choices" depicts what in fact did happen.

Like "Testament," "Choices" is not political, but, also like "Testament," this very quality makes it extremely political. For if these murderers, whom a U.S.-supported government is unwilling or unable to bring to justice, killed someone like Jean Donovan, who would they not kill? And, again, if one says, "A," one must say "B."

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

Books for Catholic readers

"Prayer for All Times," by Father Pierre Charles, Christian Classics, \$5.95, 157 pp., is a somewhat abridged edition of a book that has been highly popular since it appeared in French in 1922.

"Teilhard and the Unity of Knowledge," edited by Father Thomas M. King, S.J., and Father

James Fr. Salmon, S.J., Paulist Press, \$6.95, 172 pp., contains the papers and summaries of the discussions heard at the centennial symposium at Georgetown University marking the birth of the famous Jesuit scholar, Teilhard de Chardin.

"Together Toward Hope," by Father Philip J. Rossi, S.J., Universi-

ty of Notre Dame Press, \$16.95, 201 pp., explains how freedom, community, imagination and hope mutually give moral shape to our human world.

Note: Some of these books may not be on bookstore shelves at this time. Check with your local Catholic bookstore as to availability or order direct from publishers.

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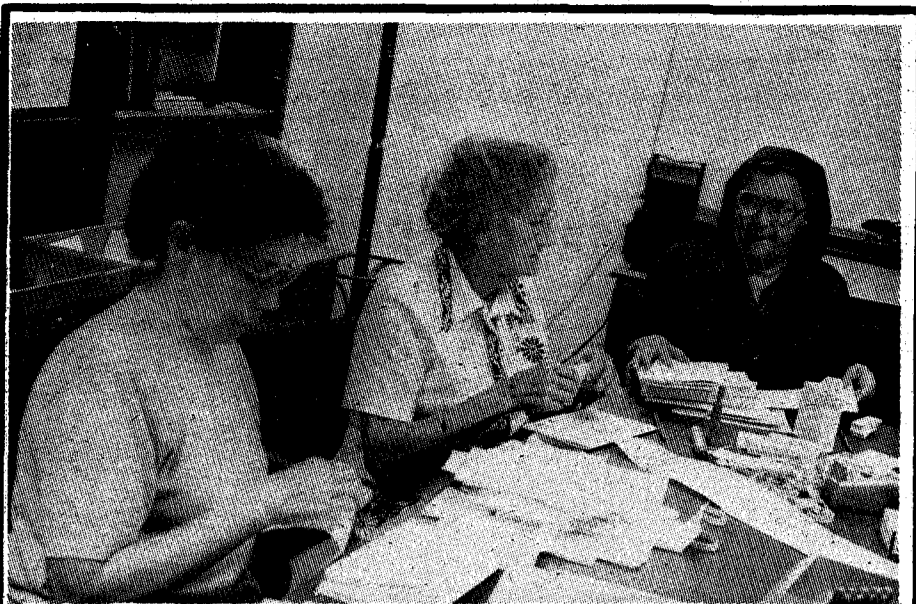
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MISSALS LAUNCHED — Over 5,000 missaletes have been mailed to the homebound for the Masses which will be televised in English on Ch. 10 and in Spanish on Ch. 23 on Sundays from February through May. Julia Rodriguez and Agueda Roger from St. Francis de Sale parish are shown with Sr. Bertha Penabad, executive assistant of the Archdiocese Radio and Television center, labeling the free missaletes.

Six charities honor Morris

Six local charities and hundreds of friends of the late Blanche Swift Morris, noted philanthropist and patron of the arts, will gather to pay tribute to their friend and benefactor at a reception and fine art viewing on Wednesday, Feb. 1, at the Doral Hotel On-The-Ocean, Miami Beach.

Mrs. Morris—the French-born wife of Col. Nelson Swift Morris, a Chicago banker and businessman who died in 1955—always gave generously of herself and her resources to improve the quality of life of those around her. Mrs. Morris' support of local institutions and

charities has helped to enhance the educational, health-care and social-service systems of South Florida. She also has brought joy and beauty to many through her sponsorship of local fine arts programs.

Blanche Swift Morris died on Sept. 9, 1983; but her legacy lives on. Proceeds from the reception will benefit six of the local charities named in Mrs. Morris' will: Barry University, Disabled American Veterans, Fellowship House, St. Francis Hospital, St. Patrick's Roman Catholic Church and the University of Miami.

Adult religion course at St. Vincent

A ten-week Adult Religion Course Began at St. Vincent Parish Community Center on Monday, Jan. 23 at 7:30 p.m. and continues for ten consecutive Mondays.

Any Catholic interested in deepening their knowledge of the Faith could benefit from these classes, as

well as converts preparing for Baptism and adults preparing for Confirmation.

Anyone who would like to attend these classes, can call the Parish C.C.D. office, 974-5550.

Preaching class at seminary

Father Dan Harris, a Vincentian priest from DeAndreis Seminary in Lemont, Illinois, is presenting a special program on preaching at St. Vincent de Paul Regional Seminary in Boynton Beach from mid-January to April 1.

Classes are being offered to third and fourth year theology students and interested clergy of the area. Each of the student homilies will be video-taped for later individual review and critique with Father Harris.

For more information on this and other programs at the seminary, please call 305-732-4424.

Entrance exams

The entrance examination for eighth grade students will be administered in the Catholic High Schools of the Archdiocese on Saturday, February 4, 1984. Details regarding registration, testing fee and time of the test may be obtained by calling the local high school of your choice.

Boystown seeks team sponsor

A sports jamboree was held this December at Boystown in Miami, a residence for children from broken homes and all S. Dade parishes par-

ticipating. Each team donates \$10. Currently Boystown is seeking sponsors for equipment and uniforms for their own athletic teams.

Celebrate black history

Catholics from all over South Florida are expected to participate in the Archdiocese of Miami's annual Black History Month celebration, which will take place Sunday, Feb. 5 at 7 p.m. at St. Mary Cathedral, 7525 NW 2 Avenue.

Archbishop Edward McCarthy will preside at the celebration and Father Thaddeus Boucree, from St. Augustine Church in New Orleans, LA, will be guest preacher.

Father Boucree will also be the principal celebrant of the fourth annual "Mass for Soulful People" sponsored by the Black Catholic Advisory Council of the Palm Beach

Region. The Mass will be celebrated at St. Francis of Assisi Church, 100 West 20 Street, Riviera Beach, on Saturday, Feb. 4 at 7:30 p.m. Those interested in attending the Palm Beach celebration should call Eleanor Fowler at 842-2482.

As part of Black History Month, Father Boucree will also preach the annual parish revival at St. Francis Xavier Catholic Church, 1682 NW 4 Avenue in Miami, beginning with Sunday Masses (8 and 10 a.m.) on Feb. 5 and continuing Monday through Thursday evenings at 7:30 p.m.

Father Boucree's fulltime ministry is preaching parish missions throughout the United States. A native of New Orleans, he was ordained in 1952 and has taught in high schools and seminaries in addition to being extensively involved in community organizations and social justice ministry.

Charity banquet for Jamaica homes

St. Vincent DePaul Society, Pompano Beach Council, will hold a Charity Banquet at St. Vincent Catholic Community Center, 6350 N.W. 18 Street, Margate, on Jan. 28, beginning at 7 p.m.

Archbishop Samuel E. Carter of Jamaica will be guest speaker and the musical "The Witness" will be performed by the Joyful Noise Ensemble from Coral Springs.

The tax-deductible tickets are \$35 and sales are limited. Proceeds will aid the Ozanam and Claire Homes for the Aged in Kingston, Jamaica, maintained by Vincentians in Kingston with the support of the St. Vincent de Paul Society at the Council level. For more information, call 972-0434 or 971-7243.

Charismatic groups hold day of growth

The Catholic Charismatic prayer groups of Palm Beach County will be hosting a day for growth in the spirit on Jan. 28th. Speakers will be Fr. Harold Cohen, S.J., a well known speaker in the Catholic Charismatic renewal and founder of an inspirational radio program, Tom Edwards, a full time lay evangelist, Fr. Ed Pawlak, experienced in evangelistic material in South America and the U.S., and Joe Richter, a member of the All Florida Catholic Charismatic Commission.

The location will be St. Paul of the Cross Catholic Church on 10970 State Rd. 703, North Palm Beach on Singer Island. Phone number is 626-1873. Seating is limited. Registration fee \$5. Dinner fee \$3. Checks should be made payable to Community of Healing Love, c/o Chris Wright, 516 Bay Rd. The day begins at 9 a.m. and concludes with liturgy and dinner.

Seeking prayer petitions

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

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

LifeLine dedicates new office

LifeLine of Martin County dedicated its new offices on January 7th, 1984. The new counseling center was blessed in an ecumenical service by Father Pius O'Dea, Regional Director of Respect Life. Father Bernard Powell, Pastor of Holy Redeemer-Palm City, Reverend Robert Garmant, Pastor of Dutton Memorial Presbyterian Church, and Deacon Jack Raisch, St. Martin DePorres.

The Ecumenical ceremony was well attended by members of many different Christian churches.

Father O'Dea opened the prayer service and was joined by various clergy in asking God's blessings on this noble and worthy cause. The event concluded with an open house and tour of the new LifeLine Center. This pro-life agency covers all of Martin County and Port St. Lucie. LifeLine is one of seven Respect Life offices in the Archdiocese which provides a positive alternative to abortion. The new 24 hour hotline number is 286-4670.

It's a Date

St. Paul of the Cross Parish, 10970 State Rd. 703, N. Palm Beach, will host a night of Spiritual Growth and Discernment on Jan. 30th and Feb. 6. Both sessions start at 7:30 p.m. to 9:30 p.m. Good-will offerings accepted. Any further questions call 471-5596 before noon.

Cardinal Newman High School will hold a Valentine parish social on Feb. 12th from 2 p.m. to 5 p.m. Entertainment. Refreshments. Children under 12 no charge.

The St. Clement Women's Guild of Ft. Lauderdale will be holding a "Forget-me-not" Fashion show and luncheon at the Ft. Lauderdale Beach Hilton on Feb. 11 beginning with 11:30 cocktails. \$11.50 per person. For reservations call 563-1183 before 5 p.m. or 971-2867 after 5 p.m. before Feb. 7th.

The Barry University Department of Fine Arts will present Dr. Dan Sandlin, pianist, in a faculty recital on Sunday, January 29 at 8:00 p.m. in the University's Cor Jesu Chapel. The works of buxtehude, beethoven, liszt, and balakirev will be performed. No admission charge.

The St. Theresa's home and school Associa-

tion eleventh annual dinner dance, a gala fund raising event for parents and friends of the school, will take place at the Hyatt Regency Miami on Saturday, February 11, 1984 commencing at 7:30 p.m. with a "cocktails and gallery hour" featuring internationally famous muralist Teok Carrasco, followed by dinner and dancing at 8:30 p.m. \$40.00 per ticket. Proceeds from this activity will benefit the more than 900 students in grades K through 8. For tickets and information please call 442-1106, 447-9437 or 448-0018."

The Daughters of Isabella, Circle No. 884, will hold their Annual Communion Breakfast on Sunday, January 29th at St. Timothy Church, 5300 S.W. 102 Avenue. Mass will be at 9:00 a.m. and will be followed by breakfast in the Queen of Peace Hall. The donation for the breakfast is \$3.00. For reservations or additional information please call 595-0535 or 559-4421.

The Marianettes of the Knights of Columbus are holding a card party in the Council Hall, 13300 Memorial Highway, N. Miami, on JANUARY 31st 7:30 p.m. Tickets \$2.00 - Refreshments - For tickets Call Josie Galasso

681-5407 or Fran Arena 947-6461.

Court Holy Spirit No. 1912 Catholic Daughters of Americas will Sponsor a Dessert-Pokeno Card Party, on Saturday, Jan. 28th, 1984, at St. Elizabeth's Gardens, 12:00 Noon, Donation \$1.50. Refreshments served. Proceeds for Charity Fund. For Information contact 941-5546.

The Greater Hollywood Catholic Widowers Club will hold its monthly meeting social on Feb. 3, 1984, at 7:30 p.m. at Nativity Parish Hall, 500 Chaminade Drive, Hollywood. There will be a Crazy Hat Contest, games, live music for dancing, and refreshments. On February 19 they will go to the Naples Dinner Theatre to see "Forty Carats." Please phone 981-2508 or 431-8275 after 8 p.m. for details.

Lay Carmelites meet on Sat. Feb. 4 at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 p.m. Visitors welcome or phone 621-0967.

St. Lucy's Women's Guild of Highland Beach will hold a luncheon and Fashion Show on Monday, February 6, at 11:30 a.m. at Delray Beach Club, 2001 S. Ocean Blvd., Delray Beach. Fashion Show will be given by

Almeda's Cotton Shop, 212 S. Federal Hwy, Boca Raton. For reservations call Ginger Girardin - 278-9527.

Our Lady of the Lakes Catholic Church will hold a blood drive on Wednesday, February 1, from 4 - 8 p.m. The South Florida Bloodmobile will be present on the church grounds at 15801 N.W. 67th Avenue, Miami Lakes, to collect the badly needed blood. Please call 558-2202 and volunteer to make your donation.

Youth Committed to Christ, a group composed of young adults, will present a "Variety Show" on Feb. 4 at 7:30 p.m. in the auditorium of Florida International University, located at SW 107 Avenue and 4 Street. Donation is \$5, or \$7 at the door and the money will benefit Catholic missions in Haiti. For reservations and information, call Laura Garcia, 442-2495.

Father Solanus Guild Meeting will be held Sunday, February 12 at Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard, Fort Lauderdale from 2:00 to 5:00 p.m.

Problems with prayer

No time, little interest, frustration:
We may be missing more than we know

By David Gibson
NC News Service

The young man was "in great anguish." He was having experiences that he needed to talk about, but he couldn't put them into words. Nothing in his training or background provided the words and phrases he needed to discuss the profound spiritual experiences that had entered his life.

In a small book he wrote titled "The Heart of the World" (Crossroad), trappist Father Thomas Keating tells the story of this young man. He was like a man who was tongue-tied, says Father Keating. What's more, the young man's feelings are not uncommon.

Many people "experience the unexpected invasion of God's presence every now and then, but do not know what to make of it," writes Father Keating. "It can be scary. They are even more scared to tell their friends for fear they might be told, 'You must be nuts. Better go see a psychiatrist.'"

I THINK that with those few thoughts, Father Keating puts his finger on two of the problems of prayer today:

- One problem is the sense, or fear, that prayer is an unpopular topic in some quarters. A person might be reluctant to discuss his experiences with friends, even if he were perfectly able to put the experiences into words.
- Another problem is the difficulty of putting one's own experiences into words, or even of recognizing that the experiences might be prayerful.

After all, prayer outside the liturgy can take many forms, suited to different personalities. Preconceived ideas of what prayer should be might not fit the experiences of prayer that actually occur in the lives of some people.

THE STORY of another young man illustrates that point. He was a stu-

'The young man said later it never occurred to him that listening to the monks sing might be his prayer. He thought praying meant "doing" something. The definitions of prayer that he had at his fingertips did not fit the experience he was having.'

dent in a college conducted by the monks of a large benedictine abbey. This young man greatly loved music. So it wasn't at all strange that he often went to the abbey church for a few minutes in the evening to listen to the Gregorian Chant as the monks sang the Liturgy of the Hours. The Monks' choir was excellent and included fine solo voices.

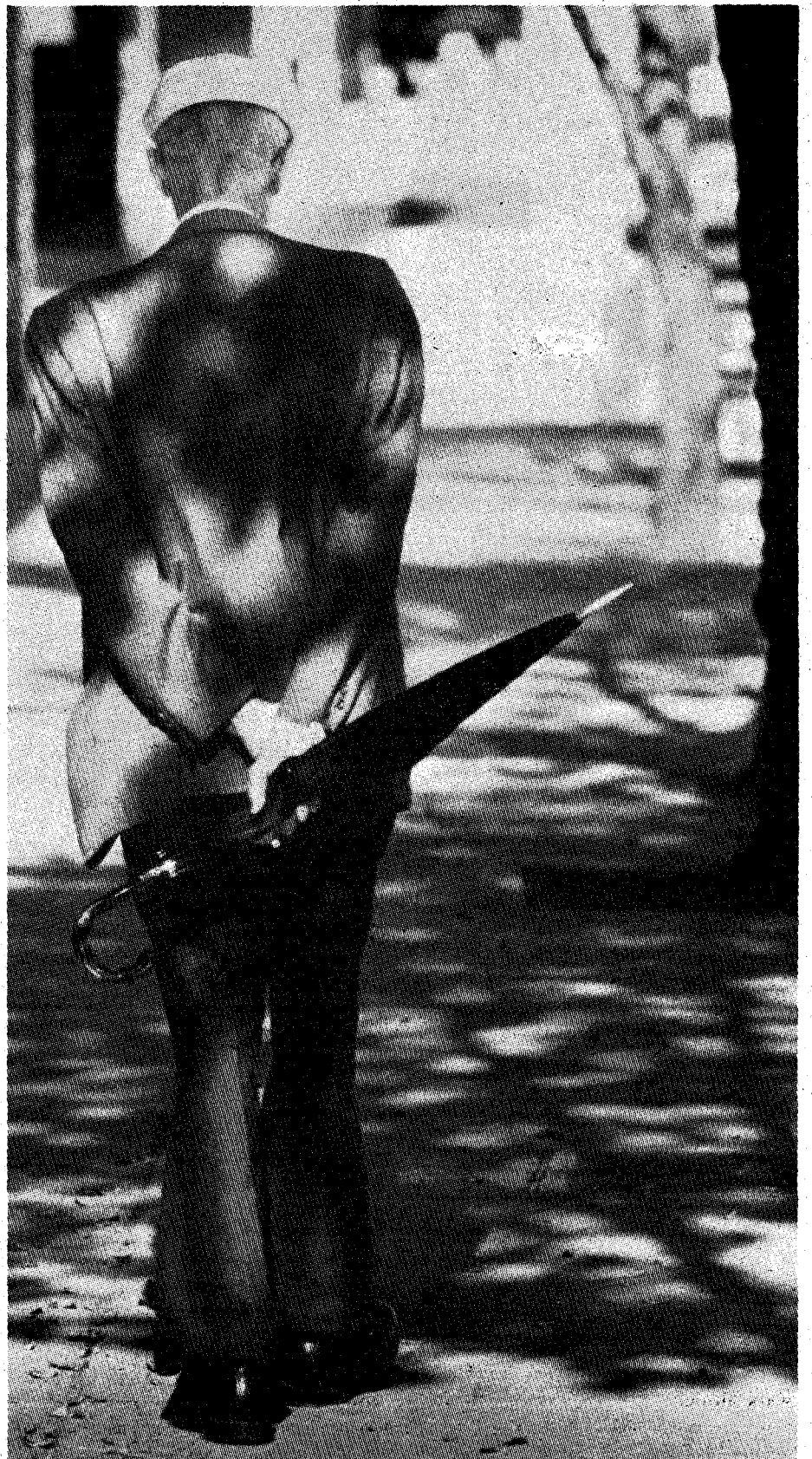
The young man said that he thought he ought to take advantage of these few minutes in the church to say some prayers while listening to the choir. But he had no desire to read any prayers — or anything else — during those moments. Furthermore, no words came to his mind, no matter how hard he tried. All he could hear was the music.

The young man said later it never occurred to him that listening to the monks sing might be his prayer. He thought praying meant "doing" something. The definitions of prayer that he had at his fingertips did not fit the experience he was having.

BUT ISN'T it at least worth thinking about? Could his experience be prayer?

KNOW YOUR
FAITH

GOD
in the
Human Situation



Concentrating on the way prayer "should" be might only distract us from the way it could be. Maybe we already are praying. Some people find walking a good time to pray. (NC photo)

Father Keating writes in his book: "A certain experience of God is quite common in the population." And: "Our capacity for the transcendent is precisely what distinguishes us most for the rest of visible creation. It is what makes us human."

The problem of prayer? Some might say the problem is simply lack of time, the need to make time for it. Others might say the problem of prayer is the amount of noise and the number of distractions that are part of modern life and that are part of modern life and that make solitude or silence difficult to come by.

THOSE can be very real problems. But preconceived ideas about what prayer ought to be — the forms it "should" take — can be a problem for some people too.

Father Keating suggests that human beings possess some natural aptitude for prayer. In other areas of human life, we've grown accustomed to pouring great energy into identifying the aptitudes of individuals — the aptitudes of children in school, for example.

Perhaps it will take time, and some energy as well, to identify what our own aptitude for Christian prayer is — and what forms our own capacity for the transcendent can take.

By Father John J. Castelot
NC News Service

***Keeping
the lines
open***

If there ever was a man of prayer, it was St. Paul. His letters give overwhelming testimony to the fact that prayer was woven into the very fabric of his intensely active life.

Yet Paul could admit frankly that we do not know how to pray as we should. In doing so, he gave voice to the common human experience: Prayer is not easy.

Very few really worthwhile, even necessary, things in life are easy; still they are possible. The wonderful thing is that God understands the inadequacy, the weakness, and

GOD in the Human Situation

FROM BENEDICTINE MONK

Down-to-earth advice

By Sister Christine Allen, RSM
NC News Service

"The rule is simple: Pray as you can and do not try to pray as you can't. Take yourself as you find yourself and start from that."

Father John Chapman wrote those words in one of his many letters to lay men and women. Though not extremely well-known in the United States, some people think that Father Chapman, a Benedictine monk in England, was among the greatest experts on prayer in the modern world. He died in 1933.

During World War I, Father Chapman was an army chaplain. Later he became known for his work as a biblical translator. Finally he was to become the abbot of Downside Abbey near London, England.

For all his expertise, Father Chapman's advice about prayer was quite down to earth, even when it concerned his own role. In one letter he talked about what his role should be as a spiritual director for others: "As to direction, I think most people at the present day want very little of it. The good director is like a nurse who teaches children how to walk alone."

DESPITE that viewpoint, Father Chapman gave a great deal of advice. Once he wrote very simply: "The way to pray well is to pray much. If one has no time for this, then one must at least pray regularly. But the less one prays, the worse it goes."

The secret to praying regularly is to find an easily accessible place where one can be quiet, Father Chapman thought. Some people find this in a church, others outdoors in nature, others in a room at home.

But Father Chapman understood well the distractions that make regular prayer difficult. He concluded that it is important not to force prayer, but to accept our situation.

"One should wish for no prayer except precisely the prayer that God gives us — probably very distracted and unsatisfactory in every way," he wrote.

Father Chapman had some concrete advice about how to pray: "As to method, do what you can do and what suits you."

comes to aid us with his Spirit, who makes up for our deficiencies. The Spirit bridges the chasm between us and the infinite.

One may react to Paul's assurance that "the Spirit intercedes for the saints" with a cry of impatience bordering on despair. "But I am not a saint!"

THE FACT is that, in the sense Paul uses that term, we are all saints. We have been called by God, set apart for his honor and glory and our own happiness, and that is what he means by a saint: one set apart.

In Chapter 8 of Romans we read:



A common problem in prayer is when people become discouraged with trying to pray; they feel unfulfilled, dried up. Father John Chapman, an English monk who died in 1933, had various ways of describing the painful state of feeling God is absent even when one tries to pray. "If you are carried in the Lord's arms you will seldom see his face," he wrote. (NC Photo)

HE UNDERSTOOD that for some people vocal prayers come easily, while other might find it more natural to remain in complete silence. While others might find it more natural to remain in complete

nounced trying to do the impossible, and to take to the only kind of prayer which is possible."

But what about those who try to develop the attitudes that Father Chapman recommends and still find

the sculptor; you cannot know what he is hitting you for, and you never will in this life. All you want is patience, trust, confidence, and he does it all. It is very simple — simplicity itself."

When one feels as though God is absent, as though God is hidden, Father Chapman suggests: "Then you take that as his will, and do the best you can in darkness and humility."

"If God does not wish us to have peace, we must be satisfied with confusion, and that is peace, of an elusive kind," the Benedictine priest wrote. In all such cases people have to try to accept what is happening and realize that to want to pray is to pray.

Finally, Father Chapman believed that prayer, even the most dissatisfying kind, is worthwhile. He suggested that even when a person does not "feel" the good effects or prayer, others may feel it. In one of his letters he wrote: "I am sure good prayer must increase tenderness and appreciation... and I am sure there is an irradiation from prayer."

'One should wish for no prayer except precisely the prayer that God gives us — probably very distracted and unsatisfactory in every way... As to method, do what you can do and what suits you.'

silence.

Even more important, a person ought not to worry too much about levels of prayer, Father Chapman wrote. "We are not meant to ask ourselves whether we are beginners or advanced, or to find out," he held to his view "that we ought to try to do what we can and not what we can't."

This advice of his was meant to combat the problems that develop when people become discouraged about prayer. "The advice I give," Father Chapman wrote, "is the re-

that they are unsatisfied, dried up? He recognized this common feeling:

"The trial of our contemporaries seems to be the feeling of not having any faith... a mere feeling that religion is not true... It is very unpleasant," he wrote in a one of his letters.

FATHER Chapman had various ways to describe the painful state of feeling that God is absent even when one tries to pray: "If you are carried in our Lord's arms you will seldom see his face," he wrote.

Or, "You are the block, God is

as brothers and sisters of Jesus, we can cry out to God with the same intimacy and confidence that Jesus brought to his prayer.

Our hope of being heard is not in vain, for "this hope will not leave us disappointed, because the love of God (that is, God's love for us) has been poured out in our hearts through the Holy Spirit who has been given to us" (Romans 5:5).

One of our biggest problems is that we do not trust our father enough to believe that, precisely as our Father, he will always hear our prayer in a way calculated to serve our best interests.

We bring really short-sighted expectations to our prayers, not always realizing that if they were really answered, or answered on the spot, the long-term results might well be disastrous. But God's view of reality is unobstructed, unlimited.

The Gospels record many parables of Jesus urging perseverance in prayer. This can mean only that, as often as not, we shall be unable to appreciate the fact that God is really listening.

So we must be persistent, confident that as long as we keep the lines of communication open, we will eventually be able to realize that he has indeed heard us.

"All who are led by the Spirit of God are sons (and daughters) of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out 'Abba!' (that is, 'Father'). The Spirit himself gives witness with our spirit that we are children of God."

The point is that, through baptism into Christ, we receive the same Spirit which animated Jesus and in virtue of which he could address God intimately as "Abba," the Aramaic term and child use in addressing its father.

DRAWN into the family of God

kids letters give him a boost

Pope gets tons of mail

VATICAN CITY (NC) — Hundreds of letters a day arrive for Pope John Paul II at the Vatican.

Some people, chiefly heads of state, send them via diplomatic pouch. Others hand deliver them to

'It takes nine priests working full time to read, summarize and often respond to the English-language letters alone.'

the Swiss Guards standing at the bronze door, the main entrance to the Apostolic Palace where the pope lives.

MOST OF THE writers, however, simply put their letters in the mail and depend on the postal system to carry their messages to Pope John Paul II, Vatican City State 00121.

The letters range from fund-raising appeals to praise or criticism of his actions.

The pope receives more letters than any of his immediate predecessors, say officials at the Vatican Secretariat of State, where the letters first go. At the secretariat the letters are sorted with the majority divided into eight language categories: Italian, English, French Spanish, Portuguese, German Polish and Latin. Letters not in any of these languages are given to translators.

Secretariat officials said the exact number of letters the pope receives daily is not known, but they stressed that it is in the hundreds.

It takes nine priests working fulltime to read, summarize and often respond to the English-language letters alone. Only the Italian-language group has a larger staff because of the greater number of letters.

Secretariat staff members say he almost all letters which are addressed to the pope go to him. Prior to delivering the pope's mail, the staff sorts the letters into envelopes accor-



DEAR POPE — Amy Allen and Todd Cunningham, fourth graders at St. Roch's School in Indianapolis write letters to Pope John Paul II. The pope gets a lot of supportive mail from children, and his affection for them is always obvious when he appears in public.

ding to topic and summarizes the ideas on a sheet on paper attached to the envelope. They highlight some letters and cards to give the pope the flavor of the correspondence.

THE POPE SOMETIMES recalls the letters in speeches.

He once received a letter from a woman in Anchorage, Alaska, who told him that her granddaughter, who has been terminally ill when she presented flowers to the pope on his visit to Anchorage in 1981, had died. The grandmother told the pope how upset the child had been when someone had shot "her pope." A few

months afterwards, when the pope addressed a pilgrim group from Alaska, he referred to the child and compared her to the Alaskan state flower, the forget-me-not.

People write to the pope for many reasons. Some complain that a favorite priest has been transferred. Other criticize his actions. Several persons, for example, criticized the granting of a papal audience to Yasser Arafat, head of the Palestine Liberation Organization, in 1982. Others ask for prayers. Many persons, especially children, express love and admiration for the pope.

The pope enjoys the letters from children because "they give him a boost," said one American at the Secretariat of State.

Some people ask the pope to support fund-raising activities by sending one of his personal effects to be auctioned off. As a matter of policy, the pope does not honor such requests.

ONLY A SMALL percentage of the letters are kept from the pope, said a secretariat official. He described these as letters from people who claim to know the date of the end of the world or who write about a private visit from God.

the Saints *by Luke*

ANGELA MERICI WAS BORN AT DESENZANO NEAR VENICE. WHILE VERY YOUNG, HER PARENTS DIED AND SHE TRIED TO RETIRE TO A DESERT TO LIVE A LIFE OF PRAYER AND PENANCE, BUT WAS PREVENTED BY HER UNCLE. BARRED FROM THIS WISH, SHE FREQUENTLY WORE A HAIRSHIRT, FASTED FROM MEAT AND SLEPT ON THE FLOOR. SHE ENJOYED GIVING RELIGIOUS INSTRUCTION TO NEIGHBORHOOD CHILDREN.

HAVING REFUSED THE FORTUNE LEFT HER BY HER FATHER, SHE ACCEPTED THE HABIT AND RULE OF THE THIRD ORDER OF ST. FRANCIS. AT LENGTH, AT THE AGE OF 57, SHE ORGANIZED A GROUP OF 12 GIRLS TO HELP HER IN CATECHETICAL WORK. FOUR YEARS LATER, THE GROUP GREW TO 28, SHE FORMED THEM INTO "THE COMPANY OF ST. URSULA," FOR RE-CHRISTIANIZING FAMILY LIFE THROUGH GOOD CHRISTIAN EDUCATION OF FUTURE WIVES AND MOTHERS.

THE MEMBERS HAD NO SPECIAL HABIT AND TOOK NO FORMAL VOWS. THE IDEA OF A TEACHING ORDER OF WOMEN WAS NEW AND TOOK TIME TO DEVELOP.

SHE DIED IN 1540 AND WAS CANONIZED IN 1807.

THE FEAST OF ST. ANGELA MERICI IS JAN. 27.

ST. ANGELA MERICI



Church Jargoneese

I went to a religious education workshop in my parish last week and had a good time. I was fascinated by all the jargon and made it a New Year's resolution to study it. For fun I underline some of the words used frequently and tried them out on the family.

Here is the Young Family Pocket Dictionary of some church jargoneese:

Networking: A condition which must exist to play badminton or tennis (oldest daughter).

Charisma: A movement in the church to get people to care more (husband).

Charisma: A well-known convert from India (son).

Dialogue: To change the color of a log (5-year-old); ability to tell someone how schmucky their ideas are and smile at the same time (daughter, again).

Felt need: How oldest son felt after his last soccer game; and new style of kneeler, covered with green cloth; how you say "felt neat" with a cold (group contribution).

Social justice: A friendly judge (mine).

Group process: Putting our family into our Volkswagon (oldest son).

Collegiality: A very nice college student, as in "Miss Collegiality" (daughter).

Global vision: A computer game that plays all the new cartridges (youngest son).

Eccesiology: An expression after which you say "Gesundheit" (spouse).

Community building: A structure where everyone meets (mine).

Pastoral approach: The parish priest is coming (group consensus).

Religious symbols: A percussion instrument clange together by a priest or nun (anonymous).

We had so much fun that we were sure our dialogue and networking had processed our felt need for a pastoral and collegial approach to community building while using the religious symbols of family.

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