

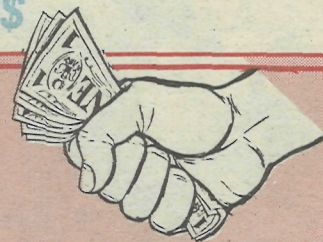
## 'TREMENDOUS' CARE

St. John's Rehabilitation Center teaches elderly to 'never give up'



## PREACHING FOR \$\$\$

TV ministers make million\$\$\$ on the Gospel Entertainment, Page 19



# THE VOICE

Largest weekly newspaper in Southeastern U.S.

Vol. XXXI No. 50

Catholic Archdiocese of Miami

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Friday, February 10, 1984

## 4 Priests told: quit Nicaragua positions or else

ROME (NC) — Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops Conference, has criticized priests active in the country's Sandinista government and has warned that the church is ready to apply sanctions if they do not leave their positions.

The priests "are more in love with the political ministry than with the priestly ministry," he said.

Bishop Vega, head of the prelature of Juigalpa, Nicaragua, spoke in an interview published in the Feb. 2 issue of the Italian Catholic magazine, *30 Days*. He did not say what sanctions would be applied.

The bishop, who became conference president in 1983, referred to an agreement in 1981 between four office-holding priests and the Nicaraguan Bishops Conference after the bishops had warned the priests that they faced church sanctions if they did not leave their posts.

**UNDER THE ACCORD**, the priests agreed not to publicly exercise their ministry while holding office and pledged that they "will not invoke or use their conditions as priests

Continued on page 3

## For Catholic schools...



### ...in Catholic Schools Week

DANCING IN PRAISE of God, children from Little Flower School in Coral Gables perform a sacred dance during a special Mass held at Little Flower Church last week in celebration of Catholic Schools Week. For more photos and story see page 13. (Voice photo by Prentice Browning)

## Castro did Church a favor

Persecution helped to renew it, says exile who is joining missions

By Ana Rodriguez-Soto  
Voice New Editor

Twenty-five years ago, Fidel Castro set out to destroy Cuba's Catholic Church. He closed buildings and schools, persecuted priests and religious, harassed and beat the few who stayed and made religion a "counter-revolutionary" activity.

According to Jose Sanjudo, Castro did the Church a giant favor.

The graying 33-year-old from Pinar del Rio province, who left the island in 1981, says from the ashes of that persecution a "more authentic" Catholic Church has arisen, one more vital, more intimate, more committed and more Christ-like than it ever was before.

The external, institutionalized Catholic Church died quickly, San-

judo told *The Voice*. Public processions and jammed-park stadiums for feasts of Our Lady disappeared after 1961. Church buildings, unused, slowly, silently crumbled. Older Cubans wondered openly whether Catholicism itself would survive past their lifetimes.

Today, Sanjudo says, they no longer fear. In private homes and public hospitals, under the half-closed eye of the Communist, atheist state, committed lay people read the Scriptures and smuggle Communion to the sick. Youngsters by the hundreds gather not-so-secretly for week-long celebrations of Christianity.

Churches are open again for daily Masses, and the years of neglect slowly are being erased by volunteers who furtively contribute recycled nails

and bricks and the sweat off their backs to rebuild the withered structures.

Seminaries throughout the island are brimming with students. Bishops are father figures. Priests are intimate friends.

Religious men and women are living, breathing, visible signs of Christ's presence.

"When everything was comfortable and easy, things weren't going as well," says Sanjudo, a minister of the Word and a minister of the Eucharist in Cuba who has nurtured the hope of becoming a priest for 16 years. He left the island because the overtness of his religious witness got him in trouble with authorities. He plans to enter a Franciscan Capuchin community in Costa Rica as soon as

his family's financial situation permits it.

Cuban bishops even told him, he says, "We thought we had the people in our hands (before Castro) but we've seen that we were fooled. We didn't have anything."

Sanjudo denies that the Cuban Church today is perfect. But he says its witness is truer to Christ and the early Church than that of its wealthier, freer and more structured counterpart in the West.

"Communism destroyed all the institutions," he explains. "But it didn't destroy the Church.. Then the Church had to begin from the bottom, without structures, only with the structure that Christ founded — bishops, laity, religious men and

Continued on page 11



# Protestants protest U.S.-Vatican ties

WASHINGTON (NC) — Formal exchange of ambassadors between the United States and the Holy See would violate separation of church and state and could promote discrimination against non-Catholics, Protestant leaders testified Feb. 2 at a Senate confirmation hearing for William Wilson, President Reagan's choice as ambassador to the Holy See.

**OUTNUMBERED** nine-to-one at the hearing, the Catholic League for Religious and Civil Rights backed formalization of diplomatic ties between the United States and Holy See. Formal relations were announced following congressional action to remove a century-old ban on such ties.

Critics said they were not opposed to Wilson personally or motivated by anti-Catholicism. And they praised the leadership of Pope John Paul II, acknowledging his diplomatic efforts on behalf of world peace.

Sen. Jesse Helms (R-N.C.) said he opposed formal U.S.-Vatican ties and said he may put a hold on the nomination before it reaches the senate floor.

Wilson, testifying briefly, said the formal ties would promote better communication between the United States and Vatican, that the "essential aspect" of the ambassador's role would be to explain U.S. foreign policy to the Holy See, and that ties would help the United States and Vatican promote peace.

"The benefit to be derived from

full diplomatic relations... would be primarily derived from a permanent presence there," he said.

The accusation that the opposition is grounded in anti-Catholicism was raised by Father Peter Stravinskis, East Coast regional director of the Catholic League for Religious and Civil Rights.

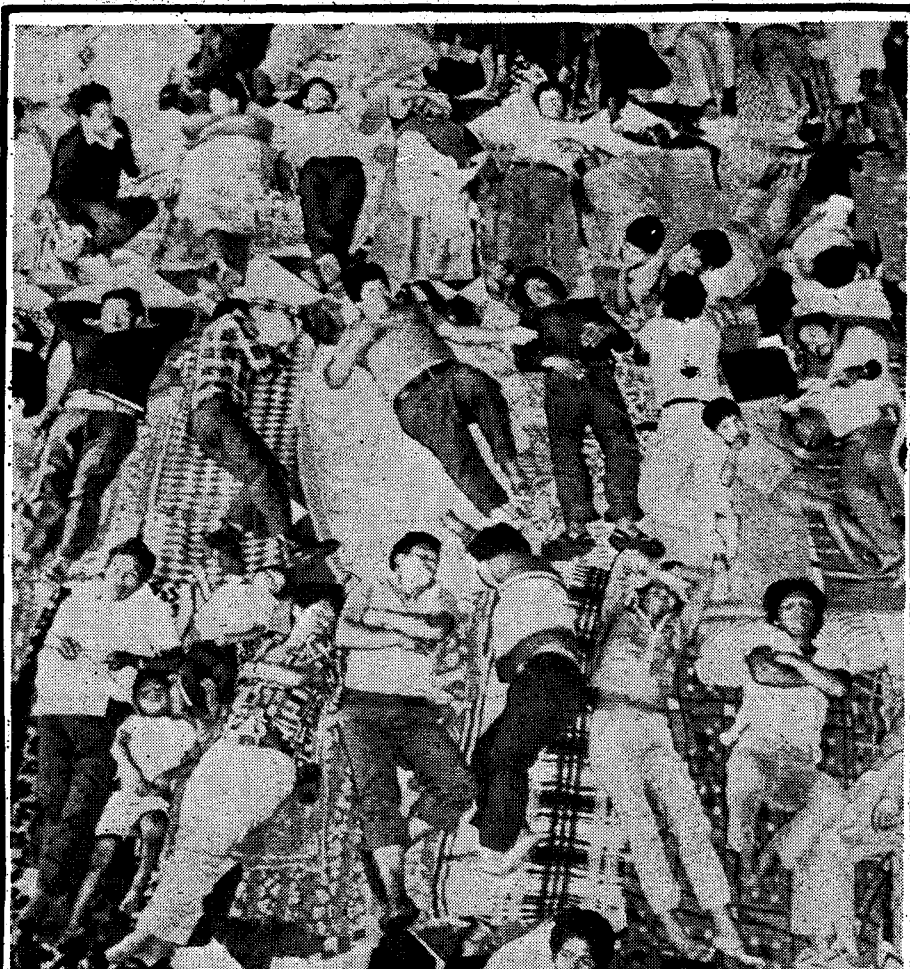
He said that those opposed to Wilson's nomination do not find Wilson unsuitable for the job but think the job is off limits for any American.

**"I SUBMIT THAT,** at the bottom and after all the rationalizations have been stripped away, this attitude amounts to nothing other than conscious or unconscious prejudice against the Catholic Church," he said.

The priest also refuted the idea that the move to formal ties is a Reagan administration tool to gain Catholic votes and suggested instead that some opponents might have political motives.

"This group is in no way anti-Catholic," said the Rev. Robert Maddox, executive director of Americans United for the Separation of Church and State and a baptist minister. "To suggest that this is some kind of anti-Catholic ploy is to miss the point."

"The main thrust of our opposition is support for a clear separation of church and state," said the Rev. James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.



**HUNGRY FOR PAY** — About 280 miners from the Cata-Acari copper mines went on a hunger strike in Lima, Peru. The strikers claimed their employers owe them 14 months back pay and are demanding the reopening of the mines. (NC photo).

## African drought critical says CRS director

NEW YORK (NC) — The problems surrounding a prolonged drought in Africa, affecting more than 20 countries, have been compounded in many areas by poor economic and political conditions, according to Kenneth Hackett, Catholic Relief Services director for the Sub-Sahara region of Africa. In response to the problem, the overseas aid agency of U.S. Catholics has accelerated its programs, secured additional aid from the U.S. government's Food for Peace program and made appeals for a still greater American and world effort, Hackett said.

## New diocese born in Colorado

COLORADO SPRINGS, Colo. (NC) — Trumpets and the voices of a 200-member choir and 2,000 people heralded the birth of the new Diocese of Colorado Springs and the installation of its first bishop. Bishop Richard C. Hanifen, former auxiliary bishop of Denver, was installed as head of the new diocese by Archbishop Pio Laghi, apostolic delegate in the United States, Jan. 30 at Pikes Peak Center.

## Lutheran nuns join Catholic order

STOCKHOLM, Sweden (RNS) — Eight nuns in the Church of Sweden have left to join the Benedictine order of nuns in the Roman Catholic Church. The nuns, who belong to an order called Jesus Maria sister, relinquished their membership in the Church of Sweden during a service held in their convent and led by a Roman Catholic priest. Mother Tyra, leader of the order said, "The reason we leave the Church of Sweden is not on account of any disagreement, but simply that our conversion should be seen as a logical step and consequence of the fact that for a long time we have followed the rules for the order of St. Benedict." St. Benedict's rule for the religious life created one of the most prominent religious orders in the Roman Catholic Church. Although the Church of Sweden holds to Lutheran theology, it maintains many of the rites and traditions of Catholicism.

## French march for private schools

VATICAN CITY (NC)—More than 100,000 people marched in Lyon, France, in defense of the autonomy of private schools and the right of Catholic parents to educate their children according to their own value systems, Vatican Radio reported. The crowd demonstrated in support of private school authorities who have complained that a proposed government reform threatens the educational freedom of private schools. The government has proposed the creation of one school system which would assimilate private schools into the public education system.

## Haitian Bishops support Freedom

VATICAN CITY (NC) — A pastoral letter by the bishops of Haiti defended freedom of expression and the need to receive information, Vatican Radio reported.

The bishops called for a defense of the rights of the family and for the defense of the farmer, especially the small farmer who is threatened by takeover from agricultural industries.

# News at a Glance

## Astronomer cites church-science dialogue

VATICAN CITY (NC) — Under Pope John Paul II there has been "a dramatic increase in dialogue between the Catholic Church and science," said U.S. astronomer Carl Sagan, author of the best-selling book "Cosmos." Sagan, a Pulitzer Prize winner and director of the Laboratory for Planetary Studies at Cornell University in Ithaca, N.Y., was interviewed at the Pontifical Academy of Sciences, where he was part of a meeting on "nuclear winter."

## Vatican Library expanded

VATICAN CITY (NC)—Pope John Paul II dedicated part of a new 20-room underground section of the Vatican library and said the reproduction of manuscripts from the library's collections was a "great work" in the service of truth. Vatican officials hope sales of the high-quality facsimiles will help pay for the new library extension. The pope also thanked the West German Bishops Conference for a loan it made for the construction of the addition.

## L.A. bishop signs letter to Reagan

LOS ANGELES (NC) — Auxiliary Bishop Juan Arzube of Los Angeles has joined more than 1,300 southern California residents in signing an open letter to President Reagan urging a "halt to all U.S. military aid, show of force, covert operations, and intervention in Central America." "We must now destroy Central America in order to save it," said the letter, published as a full-page advertisement in The Washington Post. "We hear the same old arguments. When will we learn that wars are easier to start than to stop?"

## 'Tent City' plan folds

ROME (NC)—A group of environmentalists and politicians has won its battle against a "tent city" proposed to accommodate 35,000 youths during a Holy Year celebration in Rome. The organizer of the April 11-15 events for young people, the Vatican's Pontifical Council for the Laity, announced that it was dropping plans for the campground because of growing criticism.

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Archbishop Edward A. McCarthy  
President, The Voice Publishing Co., Inc.

Robert L. O'Steen  
Editor

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## IN NICARAGUA

# Priests facing Church sanction

(Continued from page 1)

to help justify state or party functions and actions."

The accord covers Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, cultural minister; Jesuit Father Fernando Cardenal, director of the Sandinista Youth Movement; and Father Edgar Parrales, ambassador to the Organization of American States.

Another prominent priest in public office is Jesuit Father Alvaro Arguello, a member of the Council of State, a legislative advisory body. He was not covered in the agreement because he was elected by the Nicaraguan clergy to represent them in the council. Since then, church officials have said that he should also resign.

"There was an agreement made to give interested priests a way to review their positions," Bishop Vega said. "But with the passage of time it appears that they are more in love with the political ministry than with the priestly ministry."

"TODAY I DON'T know how many of them are willing to accept the dictates of the new canon law," he said. "There has not yet been an official pronouncement, but if nothing changes we will have to apply the code, and they know this."

Canon 285 of the new Code of Canon Law, which went into effect in November, says that clerics are forbidden to assume public office when this involves sharing in the exercise of civil power. Unlike the previous code,

the new code does not explicitly allow bishops or religious superiors to grant individual dispensations.

Several priests took positions in the government after rebels led by the Sandinista Liberation Front ousted the dictatorship of Anastasio Somoza in 1979.

The priests defended their decisions on the grounds that qualified lay people were lacking.

During his one-day visit to Nicaragua last March, Pope John Paul urged obedience to the bishops, who had asked the priests holding government posts to resign. The pope's words resulted in a shouting match with government supporters.

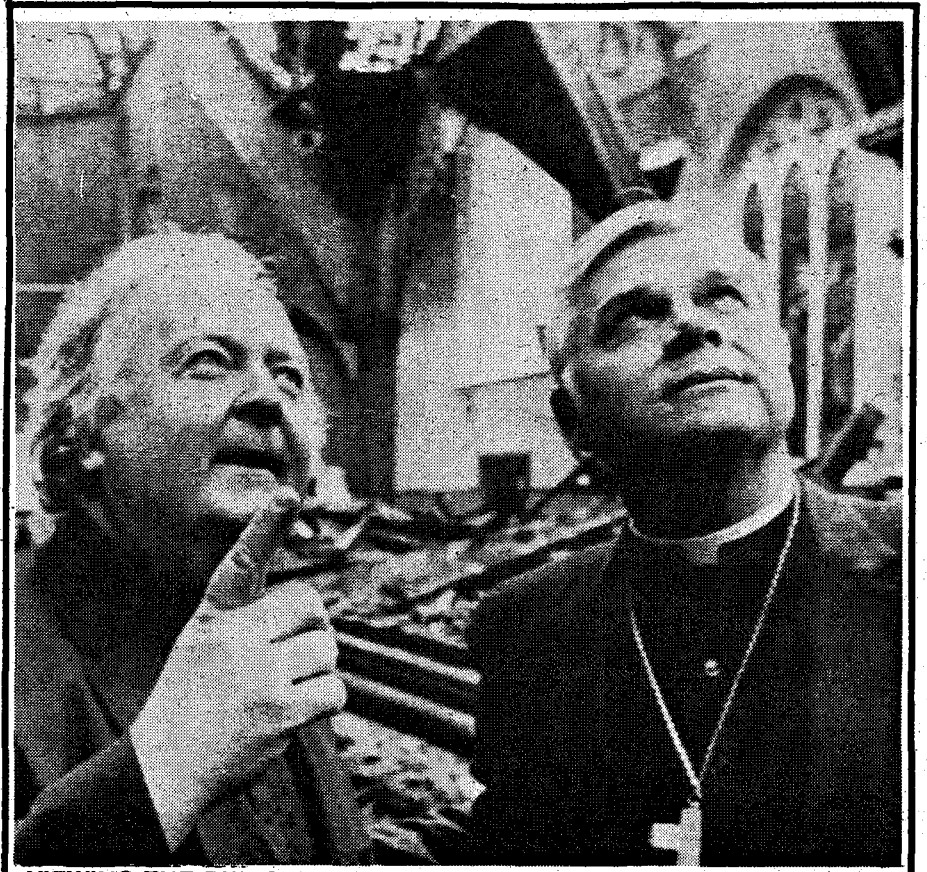
Relations between the government and the bishops have deteriorated since then, Bishop Vega said, with more pressure on the church and less respect for its deepest convictions.

The Nicaragua bishops last August said the government was moving toward an "absolute dictatorship of a political party."

In November, church-state tensions worsened when Sandinista groups prevented Sunday Masses in several churches after the bishops had criticized the government's conscription law.

Speaking about the current relations with the government, Bishop Vega said that the bishops would continue to work for socio-economic and political changes in Nicaragua, but not for a "Marxist-Leninist model" forced on the people.

"I've told the revolutionary leaders many times that the church today can



VIEWING THE RUINS — Archbishop Bernard Law, right, new head of the Boston Archdiocese, is shown the ruins of St. Ambrose Church in Boston by pastor Fr. Paul Clougherty, after a nine-alarm fire last week. (NC/UPI photo)

contribute much more than any ideology that pretends to set man free while in reality it is pushing him in a hole and suffocating him," he said.

BISHOP VEGA said the bishops in Nicaragua stress three principles in dialogue with the government: that people choose their own social structures; non-alignment of the nation; and the freedom of citizens from "mechanisms and powers based on imperialist theories and ambitions."

The church, he said, was ready to offer its mediation between the government and its opposition. Armed bands of Nicaraguan exiles have for months waged a border war in Northern Nicaragua from bases in Honduras.

Pope John Paul's 1983 trip to Nicaragua, Bishop Vega said, left the

church more united.

He defended the pope's criticism of the "popular" church in Nicaragua, local Christian organizations involved as groups in Sandinista and government projects.

The "popular" church, Bishop Vega said, does not promote the values or responsibilities of man, but instead destroys religious values.

"In my opinion, the 'popular' church is nothing but an international network. Today it is evident that the progress of the 'popular' church lies in its capacity to create an image outside the country. It has a vast network of publications at every level and personnel who work full time. Its strength is in internationalism," he said.

## Deans, deacons in Cathedral rites

By Prentice Browning  
Voice Staff Writer

Archbishop Edward McCarthy reminded the congregation at St. Mary Cathedral Sunday of the exhortation in the Bible not to hide your light under a basket as he admitted candidates to the Order of Diaconate, accepted the presentation of two candidates for the priesthood and installed nine new deans for the Archdiocese.

Officially admitted as candidates to the order of Diaconate were: Luis Sierra, Thomas Aguilu, Bernardo Bomin, Ronald Carroll, John Kroll, Duclermont Duclair, Kirby McClain, Vincent McInerney, Jack Pierce, and Jesus Tosco. Presented as candidates to the priesthood were Patrick Ryan and Raul Angulo.

THE NEWLY appointed deans are: Msgr. John O'Dowd for the West Coast Deanery, Fr. Patrick McDonnell for the North Broward Deanery, Fr. James Quinn for the South Broward Deanery, Fr. Emilio



Archbishop McCarthy officially admits candidates to the order of the Diaconate.

Vallina for the Central Dade Deanery, Fr. Eugene Quinlan for the Monroe Deanery, Msgr. Jude O'Doherty for the South Dade Deanery, Msgr. John McMahan for the Palm Beach Deanery, Fr. Francis Flynn for the East Coast Deanery, and Fr. Paul Vuturo for the North Dade Deanery.

The Archbishop called on the can-

didates and all Catholics to be "the light and the salt" of the Church.

He also emphasized the long history of the position of dean and the dean's responsibility of "improving the works of Christ in their areas, looking after the priests," and keeping the bishop informed.

OTHER responsibilities of the dean include evaluating the need for

new parishes and schools, granting dispensations during an emergency, and administering a parish in the event of the death or resignation of the pastor.

As "pastor of the pastors" he is expected to develop a close relationship with the priests in his Deanery region and be a mouthpiece of the needs and interests of his Deanery.

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President Reagan: 'God is the center'

# Reagan: Bible has answers

## President re-affirms stands on abortion, school prayer, child porn

WASHINGTON (NC)—Addressing the National Religious Broadcasters, President Reagan reaffirmed his support of a constitutional amendment banning abortion, tougher laws against child pornography, and optional prayer in public schools.

The president's address to the convention in Washington was his first public appearance since announcing his plans Jan. 29 to seek re-election. He stressed his own religious convictions and told the broadcasters, "God is the center of our lives." He reminded the audience that he

had declared 1983 as the "Year of the Bible" and said it was "the year more of us read the good book. Can we make a resolution here today that 1984 will be the year we put its great truths into action?"

"My experience in this office I hold has only deepened a belief I've held for many years: within the covers of that single book are all the answers to all the problems that face us today—if only we'd read and believe," he said.

"Under this roof some 4,000 of us are kindred spirits, united by one burning belief: God is our father; we are his children; together, brothers and sisters, we are one family," the president said.

**PRESIDENT** Reagan said that legalized abortion denies a basic human right and said, "this nation cannot continue turning a blind eye and a deaf ear to the taking of some 4,000 unborn children's lives every day—one every 21 seconds."

He called for tougher laws against child pornography, saying, "we want parents to know their children will not be victims of child pornography."

The president also told the broadcasters that "Americans are getting angry" about the ban on voluntary prayer in public schools.

"People want a constitutional amendment making it unequivocally clear our children can hold voluntary prayer in every school across this land. And if we could get God and discipline back in our schools, maybe we could get drugs and violence out."

### CATHOLIC CHARITIES VIEW

## Reagan policies unacceptable

WASHINGTON (NC)—President Reagan's social policies are "totally unacceptable," said leaders of the National Conference of Catholic Charities in response to the president's State of the Union message.

In a joint statement, the Catholic Charities officials called on Reagan "to look more deeply and more closely into our state of the union."

The statement, issued during an NCCC board of directors meeting in Washington, was signed by Msgr. Jerome Boxleitner, NCCC president; Father Thomas J. Harvey, NCCC executive director; and Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., the NCCC's episcopal liaison.

"The president completely ignored the 15 percent of the population who are not actively participating in the

present recovery," the statement said. "Nor did he address the monumental concerns of those who serve the growing numbers of poor and near-poor."

**'The president completely ignored the 15 percent of the population who are not actively participating in the present recover.'**

**WHILE REAGAN** in his State of the Union speech acknowledged the individual contributions of Conventual Franciscan Father Bruce Ritter, founder of the Covenant House for runaway children in New York, the NCCC statement said that "to highlight the problems of kids on the

streets without addressing the large problems facing families... is immature social policy."

The experiences of Catholic Charities agencies "show that unemployment, poverty, hunger and homelessness are still very real problems that are reaching frightening proportions. The present euphoric state of economic recovery has not diminished the pain of these problems," the statement said.

Saying that government social policy "must include the welfare of all citizens," the statement urged "a deeper understanding for the kinds of economic and social supports that are needed by a substantial number of American families."

It added, "Private charities alone cannot assume the burden of providing for all the needs that a humane social order requires."

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# Vatican-Nazi story attacked

SOUTH ORANGE, N.J. (NC) — The *New York Times*' story on alleged Vatican aid to Nazis was made up of "assumptions and suggestions, unproven statements, poor reasoning and inaccurate language," according to an expert in Judeo-Christian studies.

Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies at Seton Hall University in South Orange, said there was no Vatican involvement in efforts to help Nazi war criminals emigrate illegally and escape persecution after World War II.

The newspaper reported the allegations Jan. 26, citing a recently declassified "top secret" 1947 U.S. State Department report and statements by Serge Klarsfeld, a Paris lawyer who has specialized in tracking down fugitive Nazis. The story's allegations have been denied by the Vatican.

THE STORY quoted Walter Rauff, a former SS officer, as saying that after World War II he was hidden "in convents of the Holy See." But Msgr. Oesterreicher said there are no Vatican convents.

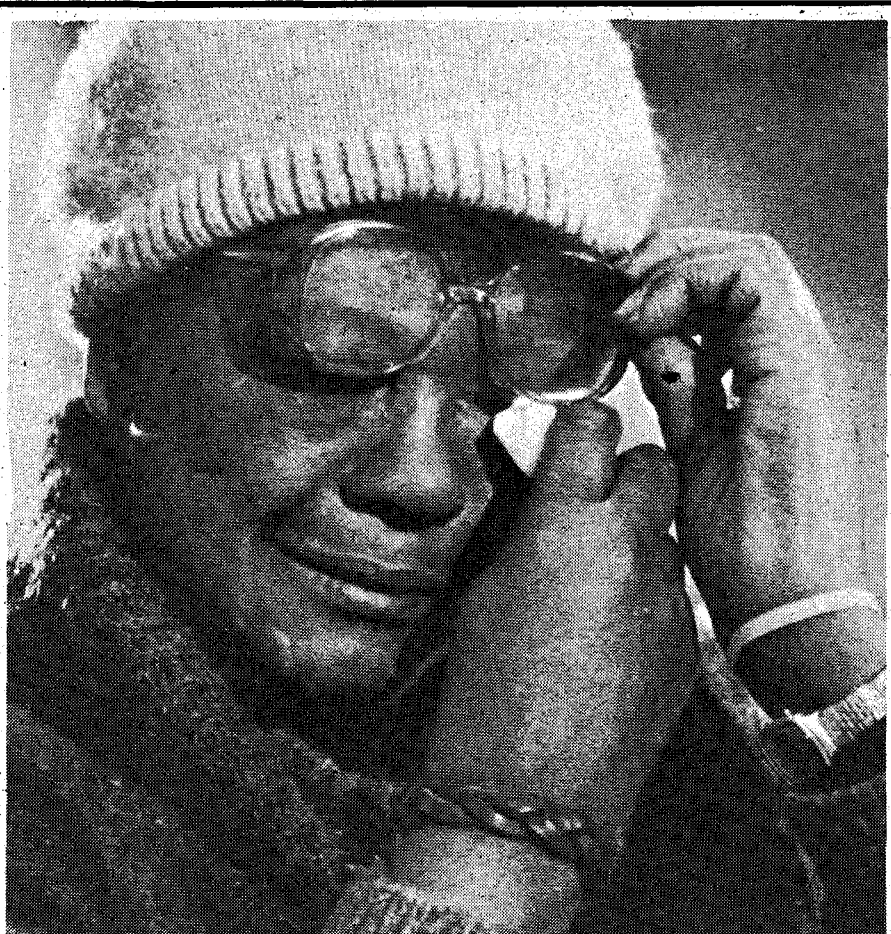
Terms such as "the Vatican" are sometimes used figuratively, he added, but to attribute to the Vatican acts which might have been done by individual priests or nuns "is to turn the figurative use of 'the Vatican' into an instrument of antagonism."

Msgr. Oesterreicher called "plain balderdash" a statement in the 1947 document that the Vatican was willing to assist anyone as long as he or she were anti-communist and pro-Catholic Church.

He also said he was distressed to read that the Conference of the Presidents of Major Jewish Organizations had appealed to Pope John Paul II to have the newspaper's charges investigated. (*The Voice*, Feb. 3, 1984).

"I fear the members of the conference are not in tune with the pope. His mindset is not that of a prosecuting attorney, a detective or investigating journalist: he preaches as well as practices forgiveness and reconciliation," Msgr. Oesterreicher said.

Ralph Blumenthal, the reporter who wrote the *Times* article, declined to comment on Msgr. Oesterreicher's statement, saying the story speaks for itself.



**HEARING ON HOMELESS** — Mae Ash, a homeless resident of Washington, cries during her testimony before the House Banking, Finance and Urban Affairs Committee's subcommittee on homelessness in America. Auxiliary Bishop Eugene A. Marino of Washington told the committee that the growing problem of homelessness can be met only with a comprehensive program that also addressed joblessness and hunger. (NC photos)

## Bishop issues workers' document

(CHARLOTTE, N.C. (NC)—If workers had more influence over the decisions that affect their lives, workplace problems might be more easily solved, said a document issued by Bishop Michael J. Begley of Charlotte. At the same time, the document said, many of today's proposed options for increasing worker participation break with traditionally defined relationships between labor and management and have met with resistance from some American labor organizations and others who view them as attempts to "bust the union."

## Better late than never for Walesa

NOTRE DAME, Ind. (NC)—It took more than a year and a half for Polish Solidarity leader Lech Walesa to learn he had been awarded an honorary doctor of laws degree by the University of Notre Dame. The degree citation was presented to Walesa in his Gdansk apartment in January by South Bend television reporter John Strauss and Father Gene Kazmierczak of St. Adalbert Parish in South Bend. Walesa was being held by the Polish government when the degree was awarded May 15, 1982 during commencement ceremonies at the university.

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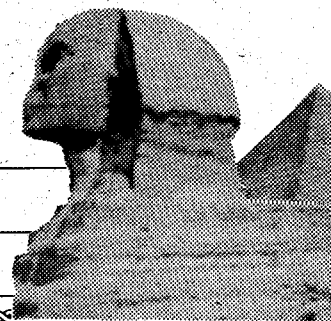
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# 'Middle-road' trend confirmed by new bishop appointments

By Jerry Filteau  
NC News Service

What signal did Pope John Paul II send to the U.S. church with his choice of new archbishops for Boston and New York? If anything, it was an affirmation of the current mainstream of the American hierarchy, according to several close observers of American Catholicism.

Both new archbishops are considered well within the standard framework describing most American bishops: doctrinally orthodox and committed to the Second Vatican Council, strong on leadership and discipline within the church but comfortable with ecumenism and American pluralism. They also are considered committed to church involvement in issues of social justice and public policy.

Archbishop Bernard F. Law of Boston is a specialist in Ecumenism and a former official of the U.S. bishops' national offices.

Archbishop John F. O'Connor of New York is an enigma to many, but there is wide agreement that he is a strong personality, an able administrator, and very much in tune with the bishops' positions on American public policy.

"BOTH are people who are concerned not only with the church as church, but with the church as part of the largest society," said Msgr. Francis Lally, secretary for social development and world peace of the U.S. Catholic Conference for the past nine years.

"Archbishop Law's position on civil rights is outstanding," added Msgr. Lally, a priest of Archbishop Law's new See.

He said Archbishop O'Connor will probably be more involved in New York affairs than his predecessor, Cardinal Terence Cooke.

"He is very forward-looking in

solving both domestic issues and international ones."

Jesuit Father Joseph O'Hare, editor in chief of the national Catholic magazine *America*, described both men as centrists.

"They are two very reliable, very presentable bishops...They're middle of the road — which is not to say that they are mediocre, by any means.

"Those appointments do not reflect an attempt (by the pope) to clamp down on the directions in the church in the United States" such as some conservative voices in U.S. Catholicism had been predicting, Father O'Hare added.

ARCHBISHOP O'Connor received wide publicity in the United States in 1981-83 as the so-called "hawk" on the committee that drafted the U.S. bishops' controversial national pastoral letter on war and peace.

But Catholic analysts were widely agreed that this popular label was unmerited and represented a great oversimplification of his position.

"To call him a hawk," said Father O'Hare, "is to suggest that he's an unthinking advocate of 'America, right or wrong.' But he's not that. He's a very articulate, reasonable man, and in fact he did support the pastoral. Remember, his military background as a chaplain in Vietnam placed him on another side of an issue that was very formative for many Catholic social activists."

Auxiliary Bishop Thomas Gumbleton of Detroit, who also was a member of the war and peace committee and who espouses a strict theology of non-violence, said Archbishop O'Connor "very clearly took a strong stand on the just war theology — but so did the other bishops (on the committee) except for myself.

"Perhaps he was more forthright in pushing for certain points of view,

but always we were able to engage in very reasonable discussion...and come up with wording that satisfied both our concerns," Bishop Gumbleton added.

Msgr. Lally said Archbishop O'Connor, first as a member and now as chairman of the USCC justice and peace committee, is his own man, one who "studies the issues very carefully" and is "not afraid to ask questions or seek clarifications."

But he is also "very easy to work with...He relies heavily on the staff and trusts them," Msgr. Lally said.

The filling of the New York and Boston Sees adds "two more voices, with their shades of difference, with different accents," he said.

While observers did not think the two new archbishops would favor significantly different directions on questions of the U.S. church and social policy, they saw in both appointments possibly a stronger emphasis on internal loyalty and discipline in the church.

Msgr. George Higgins, of the Catholic University of America, called Archbishop O'Connor "a very determined man" whose lengthy letter to priests shortly after he was made bishop of Scranton, Pa., last year showed clearly where he stood on "clerical discipline."

Msgr. Higgins was a spokesman on public policy issues for the U.S. bishops for more than 35 years.

ON TROUBLING church questions such as the ordination of women, both could be expected to be "unyielding, but able to argue their positions well and make them acceptable," said Father O'Hare.

Peter Steinfels, executive editor of the national Catholic magazine *Commonweal*, said that "both have the public image of standing for a very hierarchical view of the church, for strong discipline in the ranks, for standing up for what the pope says."

In those terms, he saw in the appointments "a visible assertion of a



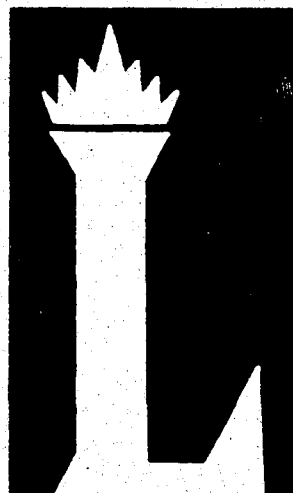
Bishop Bernard Law (above), newly-named head of the Boston Archdiocese and Bishop John O'Connor, chosen to lead Catholics in New York, are described as 'middle of the road' prelates who represent accurately the predominant majority of bishops in the U.S. Church. (NC photos)



less pluralistic view of the church."

On major in-church issues such as the priesthood, ordination of women, abortion, or artificial contraception, Msgr. Higgins said it should be no surprise that whoever was appointed would have been "checked out very carefully" by the Vatican.

"It's clear that they're not going to appoint anyone who's untrustworthy" on such sensitive issues, he said.




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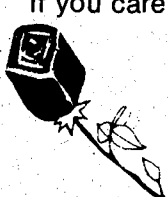
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# '84 Election could influence high court's abortion stand

By Jim Lackey

WASHINGTON (NC) — As the presidential campaigns begin in earnest, one major issue that could emerge this election year is the future makeup of the U.S. Supreme Court.

Last summer, in the wake of the high court's ruling against the Akron abortion control ordinance, prolife leaders began noting that five of the six justices who joined in striking down the Akron law were 74 years of age or older and, thus, were presumably nearing retirement.

Now both sides are calling attention to the issue. Sen. John Glenn (D-Ohio), campaigning in New Hampshire for the Democratic nomination for president, said a second term for President Reagan would give him the opportunity to "remake the Supreme Court."

Glenn, who favors preserving a right to abortion, said the Supreme Court's make-up was "one of the great issues in this presidential campaign" and warned that the civil rights movement might lose a key "ally" in the Supreme Court if Reagan is re-elected.

**BOTH SIDES** are on target in their assessment that whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations. But whether those nominations will substantially change the direction of the court, including its judgments on abortion, is still an open question.

Of the five justices in question, Justice William J. Brennan Jr. is the oldest; he will turn 78 this April. Next

comes Chief Justice Warren E. Burger and Justice Lewis F. Powell Jr., whose 77th birthdays are within two days of each other next September.

The "youngsters" of the group are Justices Thurgood Marshall and Harry Blackmun, who will make their 76th birthdays this July and November, respectively.

Though there is no mandatory

**'Whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations.'**

retirement on the court, the chances of at least some resignations during the next presidential term are great.

The youngest of the group, Blackmun, for instance, will be three months past his 80th birthday when the next presidential term ends on Jan. 20, 1989, and Brennan will be 82. (Reagan will be three weeks shy of his 78th birthday.)

**IN RECENT** months prolife groups continued to cite the importance of the Supreme Court's makeup and the election in 1984 of a president sympathetic to prolife goals.

When the Hatch constitutional amendment on abortion, which split the prolife movement, was defeated in the senate last year, prolife critics

of the measure said the ages of the Supreme Court justices, not the vote totals on Hatch, were "the numbers that really count."

The issue also came up during the recent annual "March for Life" in Washington when participants in a White House meeting with Reagan said the president assured them future appointees to the court would be screened for their positions on abortion.

And one prolife group, Americans United for Life, is planning a March 25 conference in Chicago to begin laying the groundwork for what it expects to be the opportunity in the next few years to reverse the Supreme Court's abortion decisions, given the likelihood that new justices soon will join the court.

**IN 1980** one of the most controversial planks of the Republican Party platform said Republicans would work for the appointment of judges who respect "the sanctity of innocent human life."

But Reagan himself has never publicly stated that his judicial nominees would promise beforehand to work for reversal of *Roe vs. Wade*, the 1973 landmark abortion

decision.

"Abortion is obviously a vital issue, but I will not promulgate in advance a 'litmus test' for judicial appointments said Reagan in a written response to questions submitted to NC News during the 1980 election campaign.

A case in point was his nomination of Sandra Day O'Connor to the court in 1981. Though she ultimately won the praise of proliferators for her stinging dissent in the Akron case last year, her nomination was initially opposed by right-to-life groups, which said she was "proabortion."

Any future president also would be limited in his or her ability to reshape the court by the Senate's ability to confirm or reject his nominees. Though the circumstances were somewhat different, Franklin Delano Roosevelt learned the dangers of trying to "pack" the high court with nominees sympathetic to the New Deal.

Thus the makeup of the Supreme Court may continue to be an election-year issue, but there is no guarantee that whoever is president 12 months from now actually will reshape the court.

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# Life prolonging bill debated

## Fla. House committee sidesteps Catholic Conference's objections

### Special to The Voice

Byron Combee of Clearwater introduced a "Life Prolonging Procedure Act" in the Florida Legislature on Monday, designed to meet prolife objections to previous such bills.

However, one of the main right-to-life concerns in the bill came under immediate attack from Chairman Elaine Gordon and Rep. Elizabeth Metcalf, both of Dade County. They criticized the provision that made the act inapplicable to patients while they are pregnant.

Rep. Metcalf offered an amendment to make the provision applicable only to women who are pregnant with a viable fetus, and Chairman Gordon insisted that the Supreme Court has ruled that the court cannot take cognizance of pregnancies before viability.

The amendment was adopted over the objection of Thomas A. Horkan Jr., executive director of the Florida Catholic Conference and also of Rep. Combee.

Rep. Metcalf then offered an amendment which would permit a woman to expressly require that life-prolonging procedures should not be withdrawn in the event she is pregnant. With those amendments, the proposed bill was sent to the full Health and Rehabilitative Services Committee.

The same subcommittee then took up an organ transplant bill, amended additional provision to it, and passed it to the full committee over the opposition of the Florida Catholic Conference.

**UNDER** the present law, organs can only be taken from a deceased person with the previous written consent of the deceased or the consent of the guardian, spouse or next of kin.

Representative Mary Figg of Tampa introduced HB.29 which would extend the list of persons able to donate

organs to "any other person authorized or under legal obligation to dispose of the body," a provision

a very good and worthy act of charity, but it has to be done voluntarily by the person or the one speaking on

technological advances and the development of new drugs have substantially increased the demand for organs.

A new section was amended to the bill prohibiting the sale of organs for transplant purposes.

Representative Elaine Gordon offered an amendment to it, which would extend the list of organs which could not be sold to include "embryos." This would treat an unborn child the same as any tissue of the mother. This amendment was adopted and the bill was passed.

**'Chairman (Elaine) Gordon insisted that the Supreme Court has ruled that the court cannot take cognizance of pregnancies before viability.'**

basically designed to enable medical examiners to consent to the donation of organs.

Horkan objected to that bill on the basis that the donation of organs was

his or her behalf.

He cited the need for protection of the dying patient, particularly one who has no one else to speak for him or her, and pointed out that

## Cdl. Bernardin: For Church, life is not a single issue

WASHINGTON (NC) — While prolife groups may focus energies on limited problems, the Catholic Church must be involved with numerous life-related issues, said Cardinal Joseph L. Bernardin of Chicago in a recent letter.

The cardinal's letter, in response to one from the anonymous prolife correspondent, was released to NC News by the National Conference of Catholic Bishops in Washington to clarify the cardinal's position after some proliferers publicly questioned the cardinal's linkage of abortion with nuclear war and capital punishment.

Cardinal Bernardin chairs the NCCB's Committee for Pro-Life Activities.

IN HIS letter, the cardinal

noted that since its inception in 1972, the bishops' "Respect Life" program "has addressed a broad range of 'life' issues precisely because there is a linkage among them" and that "the holy father has also addressed the various issues I presented."

He also repeated a statement he had made in a controversial talk at Fordham University, in which he said that "those who defend the right to life of the weakest among us must be equally visible in support of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker."

HE SAID that as a churchman he was speaking primarily of the church itself, which is under

pressure from "both ends of the political spectrum" to address certain issues and leave others alone. However, the church must address many concerns and show how they fit into its vision of a personal relationship with God and one another, he said.

"Catholics have a responsibility to appreciate all the facets of this total vision and to reflect on their role in promoting it, even if they feel they can best focus their own efforts on a particular injustice," he added.

"Certainly an organization can validly decide to address a small group of pressing issues in order to focus its own energies and garner support from citizens who disagree on many other issues," he said. "But I do not think the church can be this kind of group."

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## Black History Mass 'heals' racial wounds

By Prentice Browning  
Voice Staff Writer

You could call it an annual healing Mass. Though no sick were cured, the annual Archdiocesan Mass to celebrate Black History Month in a small way perhaps helped to heal the spiritual wounds and the callouses caused by racial division and poverty.

Black and white parishioners from throughout the Archdiocese gathered at St. Mary Cathedral Sunday night to celebrate the liturgy and hear the preaching of Fr. Thaddeus Boucree

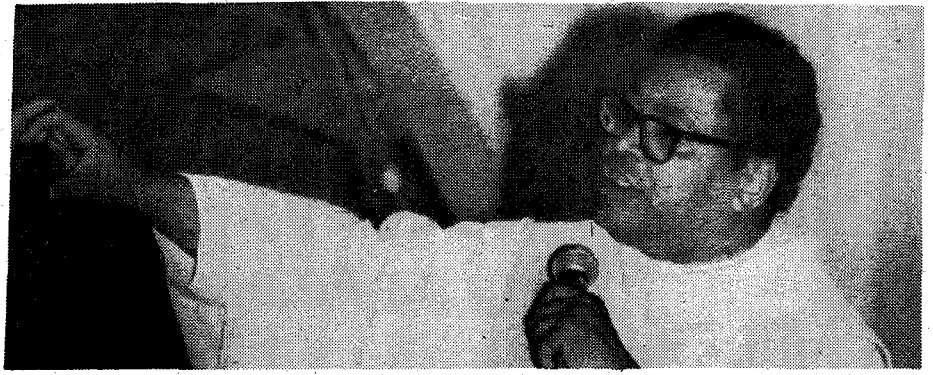
from St. Augustine Church in New Orleans.

Fr. Boucree, whose ministry is preaching parish missions, gave an inspirational talk about the uplifting effects of faith.

"WE NEVER HAVE a need to give up because we have Jesus," he said.

"You and God together can pick up the brokenness of the world."

"God will take care and let the light of Jesus radiate into us. For God



Father Thaddeus Boucree of New Orleans preached about the power of faith at the Archdiocese's Black History Mass, held in St. Mary Cathedral. (Voice photo by Prentice Browning).

is the healer and you are the light. Within you are the infinite possibilities for growth."

"We want to thank God that we have within ourselves the hope for what is good," he said.

During one of the songs performed by the St. Francis Xavier and Christ the King choirs parishioners joined hands singing "We've come this far by Faith."

BEFORE Communion, Arthur Eulin of St. Francis Xavier Parish, brought up topics for group prayer.

"Let us pray that racial divisions will be healed," he said.

"Let us pray that the black Catholic will discover unique gifts and put those gifts in the service of the Lord.

"Let us hope that no race ever considers itself superior or inferior."

## Relations Board says take it easy

In the wake of recent events and increased tensions between racial and ethnic groups in Miami, the Community Relations Board, chaired by Msgr. Bryan Walsh, also director of Catholic Community Services, has released the following statement to the public:

The Dade County Community Relations Board, in its responsibility to foster mutual understanding, tolerance and respect among all groups, calls upon each individual to pause and reflect upon his or her thoughts and actions at this critical moment in the life of our community.

In the next few days the CRB will hold a series of meetings to act as a conciliator in controversies involving community relations. We will work with well meaning groups and in-

dividuals who hold differing opinions. Our purpose will be to find some common ground for agreement. During our meetings we will keep one principle at the forefront of discussion, a principle which we call upon the entire community to support: Only due process will decide the legitimacy and legality of an act or acts which are at the heart of the controversies.

Because we are a nation of laws, the CRB urges that the entire community rely upon the legal and administrative process to decide the issues which threaten to divide our community. Let us not rush to judgment when we have worked so hard to preserve an orderly process capable of rendering justice. We will need your support and that of the many in-

terests involved. While we are working at the group level, we want to keep in everyone's mind the personal responsibility which we all share for our future.

As individuals, we must each ask ourselves, "What difference can my response to tensions in our community make in bringing about peace and justice?" "How can I help to calm hostilities which, once begun, can grow beyond control?" Your Community Relations Board urges you to listen for the calm voice, for the positive ideas, for creating understanding to overcome confusion. Listen for these things and add your voice to the harmony. Avoid, at all costs, the voices of disunity, distrust, confusion and rumors. Let us not be led by those who would manipulate us into

words or actions which would undermine our growing sense of pride in our community.

This is the time for us all to be alert and looking for our own personal opportunity to make a difference in community relations. Dade County and the City of Miami are communities whose beauty and strength are enhanced by our racial and ethnic diversity. Yes — we do live in paradise. Let each one of us, in these times of controversy and stress, reach out our hands to our neighbors in a true spirit of brotherhood and understanding. Be the first to offer a smile, a handshake, and your support for the things that make us most proud to be a part of a greater Miami. This is a time for a coming together and we each have a role to play.

## Hispanics, bishops plan pilgrimage

By Araceli Cantero  
Staff Writer, La Voz

U.S. Bishops and Hispanic Catholics will make a pilgrimage together to the Basilica of Our Lady of Guadalupe in Mexico on Dec. 8-12 of this year, seeking to discover anew what it means to be a Hispanic and to implore the blessings of Our Lady on the third National Encuentro.

The proposal for the pilgrimage was approved here recently by the Ad Hoc Committee for Hispanic Affairs of the U.S. bishops, which will officially invite all the other U.S. bishops to participate.

"With this pilgrimage we want to contribute to the creation of a new sense of what it means to be a Hispanic in the U.S., regardless of differences in culture," said Father Sabino Griego, of Albuquerque, New Mexico, who directs at the national level the current process toward the III National Encuentro of Hispanic Ministry.

"It's not a matter of all Hispanics marching to the same beat or seeing things in the same way," Father Griego said during an interview with *The Voice*.

"WE DON'T want to create any sort of competition between the different regions or Hispanic groups. What we want to do is grant each

group greater autonomy, creating unity within plurality," he said.

"We want to bring out the genuine expression of each culture, reinforcing

the positive and the valuable in each one, maximizing what already exists."

### Hispanics ask 'study, funds' for evangelization

By Araceli Cantero  
Staff Writer, La Voz

National leaders of the Hispanic apostolate have asked the U.S. Bishops' Ad Hoc Committee on Hispanics to urgently "study the critical situation of Hispanics in this country and raise funds to speed the process of evangelization."

The proposal was made by the National Advisory Committee (NAC) of the U.S. Catholic Conference's (USCC) Secretariat for Hispanic Affairs during a meeting with the bishops held recently at St. Thomas of Villanova University (Biscayne College).

The board asked the bishops to:

- Help and support the process of growth of the Hispanic people;

- Study the critical situation among Hispanics and provide short-term funding to help keep open the channels of evangeliza-

tion, such as the process toward the third National Encuentro, regional pastoral institutes and national movements and apostolic organizations.

- Study the possibility of providing long-range funding for Hispanic ministry, which would require a stable economic policy on the part of the U.S. Bishop's Administrative Committee or the establishment of a National Foundation for Hispanic Ministry.

- Create, within the USCC, a National Office for Hispanic Planning and Development and evaluate how existing USCC departments meet the needs of Hispanics.

The bishops promised to convey to their brother bishops the urgency of the need for evangelization among Hispanics and the importance of committing funds to that end in each of their dioceses.

Father Griego was in Miami to participate in the working sessions of the U.S. Catholic Conference's (USCC) National Advisory Committee for Hispanic Ministry (NAC), which coincided with the U.S. Bishops' Ad Hoc Committee on Hispanics' meeting at St. Thomas of Villanova University (Biscayne College).

During joint meetings between the bishops and NAC members, Father Griego said, several topics were discussed, among them the pilgrimage to the Mexican Basilica of Guadalupe, which received the necessary approval by the bishops.

Also discussed was the process currently underway in every diocese of preparation for the Third National Encuentro for Hispanic Ministry. NAC members presented the bishops with an outline of the plans being made for the first meeting of regional representatives, to be held in Chicago this April.

A third topic of the meetings centered on the implementation of the U.S. Bishops' Pastoral letter, "Hispanic Ministry: Challenge and Commitment," which was issued in November of last year.



# Sisters celebrate jubilees

On the feast of Our Lady of Lourdes, Saturday, Feb. 11, Archbishop Edward A. McCarthy will celebrate the Eucharistic Liturgy at St. Pius X Church in Fort Lauderdale for the Sister Jubilarians of the Archdiocese. Among the group of women religious who are rejoicing in fifty years of service to the Lord and His people are two Sisters of St. Joseph from St. Augustine who received their early education in the parochial schools of Miami where they first met the Sisters and decided to follow their example of loving service.

## Sister Fabian Buesing

**SISTER FABIAN BUESING**, born in Chicago, began her Florida career at Gesu School in the sixth grade and completed her studies there with graduation from high school. After entrance to the novitiate at St. Augustine, Sister continued studies at Barry University where she received her B.A. in education and M.A. in counseling. She also attended classes at the Catholic University of America in Washington, D.C. and enjoyed the privilege of several visits to Rome. In the Archdiocese of Miami, Sister Fabian has taught at St. Mary's Cathedral School, Sacred Heart, Lake Worth; Gesu, and Saints Peter and Paul; she also served on the staff of St. Vincent Hall. In the other dioceses of Florida, Sister Fabian has taught at Tampa, St. Petersburg, Sarasota, Orlando, and St. Augustine. For several years Sister Fabian was Principal at St. Pius V in Jacksonville. Presently she is serving in Religious Education at St. Timonty Parish, Miami.

## Sister St. Margaret Zapf

**SISTER ST. MARGARET ZAPF**, a native of Florida, received her early education at Gesu and earned her B.A. degree at Barry University. She also studied at Fontbonne College in St. Louis, St. Mary's in San Antonio, and Catholic University in Washington, D.C. After training in Religious Studies at Aquinas College in Grand Rapids, Michigan and in music at Scranton, Pennsylvania, Sister served as director of liturgy and coordinator of religious education at Gesu Parish. Her teaching career included assignments to St. Mary's Cathedral School, St. Theresa, Gesu, Saints Peter and Paul in Miami as well as work in the parochial schools at St. Augustine, St. Petersburg and Puerto Rico where she was teacher of music at Sagrada Familia in Corozal. At present Sister St. Margaret is Pastoral Associate in Mercy Hospital, Miami, where she directs the Liturgy and spends many hours in compassionate care for the sick and lonely.

Two Sisters of the Congregation of Saint Casimir from Chicago, Illinois, are celebrating their golden jubilee of service to the Lord in the education of His children.

## Sister Claire Klem

**SISTER CLAIRE KLEM**, born in Shenandoah, Pennsylvania, made profession of religious vows in 1934 and completed her studies for the B.A. degree at Marywood College in Scranton. Sister engaged in further studies at Marillac College in St. Luis, Missouri; Cardinal Stritch College in Milwaukee, Wisconsin, and Eastern New Mexico University. Sister Claire's fifty years of apostolic dedication have been spent in the Catholic schools of Pennsylvania, Massachusetts, Illinois and New Mexico. Since 1961 Sister has been



Sister Fabian Buesing



Sister St. Margaret Zapf

teaching at St. Clement School, Fort Lauderdale.

## Sister Liliosa

**SISTER LILIOSA**, librarian at St. Clement's holds a Master's Degree in Library Science from Marywood College in Scranton, Pennsylvania. After her profession of religious vows in the Congregation of St. Casimir, Sister received her B.A. and M.A. degrees in education from Villanova University. She taught in elementary and secondary schools in Pennsylvania, Illinois, Nebraska, New Mexico, and for six years at St. Clement's before her appointment as Librarian in 1982.

## Sister Alice Sheridan

Born in Chicago, Illinois, **SISTER ALICE PATRICIA SHERIDAN** entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan and made her first profession of religious vows in 1935. Sister received her Bachelor's Degree from Siena Heights College, Adrian, Michigan, and her Master's Degree from De Paul University in Chicago, Illinois. Her continuing education consisted of graduate work at Eastern Oregon State, Michigan State, Wake Forest, and Barry University. Sister also received a Fulbright grant to study in India and she has taken educational tours through Europe and Mexico.

Sister Alice Patricia's educational career included teaching in the schools of Michigan, Ohio, and Illinois. She was principal in St. Joseph School, Winslow, Arizona and acted as supervisor of the Adrian Dominican Schools in Michigan from 1955-1961.

For more than twenty years she has taught in Florida at Rosarian Academy in West Palm Beach, Queen of Martyrs School in Fort Lauderdale, and St. Joseph School in Miami Beach.

Sister Alice Patricia Sheridan is presently residing at Rosarian Academy in West Palm Beach.

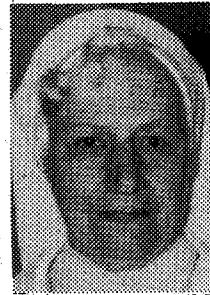
## Sister Agnes Gott

A native of Delaware, **SISTER AGNES BERNADETTE GOTT**, entered the Dominican Congregation of St. Catherine de Ricci in Elkins Park, Pennsylvania on July 16, 1956 and made her first vows on February 13, 1959. Sister received her Bachelor's Degree in English from the College of St. Rose in Albany, New York and her master's in Religious Education from Manhattanville College of the Sacred Heart in Purchase, New York.

Sister Agnes taught religion in New York and Michigan. She spent 13 years in the retreat apostolate as a member of the staff in Retreat Houses of her Congregation in Virginia, New York, Indiana and Pennsylvania. From 1976 to 1978 Sister Agnes was Secretary of her Congregation. In 1978 Sister became a full time staff member at the Family Enrichment Center with ministry to separate and divorced Catholics in the Archdiocese of Miami.



Sister Claire Klem



Sister Liliosa



Sister Alice Sheridan



Sister Agnes Gott



Sister Judith Balcerski



Sister Avila



Sister Charlene Cote



Sister Nancy Illig

## Sister Judith Balcerski

Born in Detroit, Michigan, **SISTER JUDITH ANN BALCERSKI** entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan in 1958 after two years of study in nursing at Barry University. Following her profession of religious vows, Sister returned to Florida and taught at St. Rose of Lima School until she resumed her studies at Barry and received her nursing degree in 1965. Assigned to the hospital of her Congregation in Santa Cruz, California, Sister Judith served as nurse, supervisor, and director of nursing until she returned to Barry as director of the nursing program from 1969-1970 and from 1972-1978.

Having obtained her Master's Degree in Nursing at Wayne State University in Detroit, and her doctorate in Higher Education Administration at The University of Michigan in Ann Arbor, Sister Judith returned to Barry in 1981 as Dean of the School of Nursing. She currently serves the community of Miami as a member of the Health Systems Agency, the Planning Advisory Committee of the Health Council, treasurer of the Board of Directors of the Visiting Nurse Association of Dade County, member of the Scholarship Committee of the Florida League for Nursing, member of the Advisory Council for the nursing program at Miami Dade Community College, and volunteer guide at Miami Metrozoo.

## Sister Avila

**SISTER AVILA**, a native of Belize, entered the Congregation of the Oblate Sisters of Providence at Baltimore, Maryland in 1959. She received her B.A. degree from D'Youville College in New York and completed further studies at Trinity College in Washington, D.C. and at the State University in Buffalo, New York.

Sister Avila has taught in the parochial schools of Orangeburg and Charleston, South Carolina; in Wilson, North Carolina; in Chicago, Illinois; in New York and in Washington, D.C. In 1979 Sister Avila came to Miami where she has taught for the past five years at Holy Redeemer School.

## Sister Charlene Cote

**SISTER CHARLENE COTE**, born and educated in Chicago, attended Siena Heights College in Adrian, Michigan as a student in the department of fine arts. Her association with the Dominican Sisters who

staff the college drew her to enter the Congregation of the Holy Rosary, where she made her profession of religious vows in 1959. After completing her education, Sister Charlene taught in the Catholic schools of New Mexico, Arizona, and California before coming to Florida in 1968 where she taught at St. Elizabeth School in Pompano Beach, and Holy Family in St. Petersburg. For the past twelve years Sister Charlene has been an instructor in art at St. Thomas Aquinas High School in Fort Lauderdale. She has been active in the Charismatic renewal and in the Catholic Youth programs in Broward County.

## Sister Nancy Illig

**SISTER NANCY ILLIG**, a native of Jamestown, New York, entered the Sisters of St. Francis of Penance and Christian Charity at Stella Niagara, New York in 1956, and made first profession of religious vows in 1959. Sister received her B.S. degree in Education in 1961 from Daemen College (formerly Rosary Hill) in Buffalo, New York. Nine years of teaching and five years as elementary school principal followed. Sister was a Campus Minister at Daemen College for three years and received an M.S. degree in Rehabilitation Counseling from the State University of New York at Buffalo. At present, Sister is a Rehabilitation Counselor at St. John's Nursing and Rehabilitation Center in Fort Lauderdale.

## Sister Mary Hodson

**SISTER MARY ANTHONY HODSON** came to Miami from the Archdiocese of Philadelphia in 1959. She is a member of Our Lady of Charity of the Refuge community, founded by St. John Eudes.

As an educator, Sister Mary Anthony taught mathematics at St. Augustine Elementary School and at St. Hugh School, where she also served as Principal for five years. Sister taught mathematics at Immaculata-LaSalle High School and a High School Equivalency Program at the University of Miami. For five years she served as Mathematics Coordinator for the schools of the Archdiocese.

Sister Mary Anthony has been involved in community work for the past 25 years and is the founder of Project Good News, an educational/social action program for the children of migrant agricultural workers. Currently Sister is director of the Office of Social Advocacy for the Ministry of Christian Service.



# Searching for vocations

## Hialeah men meet, pray about God's call

By Ana Rodriguez-Soto  
Voice News Editor

Three years ago, Jorge Trujillo said goodbye to this secular, materialistic world.

He quit his job as shipping manager for a local company and chucked his newly-purchased 1981 Buick Regal.

Far from the din of money and possessions, he figured, he would be free to hear the quiet voice of God softly calling him to a special vocation.

"I felt the desire to leave all I had and find another meaning in life," Trujillo says now. "I didn't want to live to pay bills and accumulate things."

The 26-year-old Cuban adds that God has not disappointed him. As soon as the debts acquired during his "previous" life are paid off, Trujillo hopes to enter the seminary in the Archdiocese of Miami.

Or, he says, he might become a Little Brother of the Good Shepherd and spend all of his years feeding the hungry, poor and destitute who crowd the sidewalks around Camillus House in Miami.

"I haven't been able to see really what the life of a priest in a parish involves," Trujillo says of his yet unsettled future. But spending weekends and days off working with the brothers and the poor people at Camillus House has shown him that such a life of service is "delightful."

### Heart search

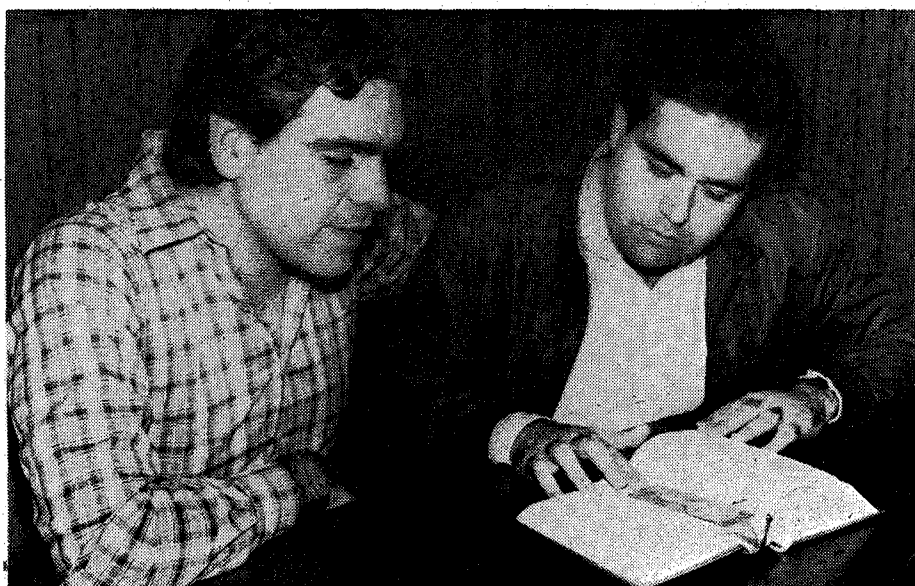
Responding to a vocation, he adds, "takes time. It's not a matter of just leaving everything and going into it. You really have to look into your heart."

Trujillo hasn't searched alone.

A parishioner of St. John the Apostle in Hialeah, he began meeting more than six months ago with four other young men — all single, all working, every one deeply religious — all wondering whether God was calling them, too.

The loosely structured group meets every Friday evening at Immaculate Conception Church in Hialeah, the parish of the majority. For an hour or two, they pray — saying the Rosary, reading passages from Scripture chosen at random and reflecting on them.

They also talk about their own religious experiences, their hopes,



Jose Sanjudo (left) and Jorge Trujillo reflect over a Bible passage at one of their group's weekly meetings. (Voice photo by Ana Rodriguez-Soto)

their dreams, their fears, their concern for the Church.

Not all of them are as sure as Trujillo about the future God is calling them to. But as one of them said, the group meetings are "a way to form community and to share opinions on ministry, especially these days when young people are worried about everything *except* religion and the Church."

The group, this young man added, is "simply for people who want to sanctify their lives."

Trujillo mentions another purpose — to foster vocations.

### Approach priest?

"Many people, when they begin to think about a vocation, are somewhat afraid to talk to a priest," he explained. "They think immediately they've made some sort of commitment, when the only thing the priest wants to do is talk, search to see what is happening in that person's life and discover whether it is true that God is calling him or her."

Since the group is composed of peers who themselves are searching, the pressure is off, he says. The young people can reflect on a call at their own pace without fear or embarrassment.

The story of one member of the group illustrates Trujillo's point. After noticing the young man at daily Masses and prayer services, Jose Sanjudo, one of the founding members of the group, approached him.

"I'm used to taking risks," explained Sanjudo, who arrived from Cuba in 1981 and plans to join a Franciscan Capuchin Community in Costa Rica as soon as his family's financial situation permits it.

Sanjudo bluntly asked the young man whether he felt he had a vocation. Yes, the young man answered, but until then he hadn't confided in anyone. Sanjudo invited him to join the group. The young man still attends regularly.

"Nobody had ever approached him to tell him, 'Here I am, I am a brother to you,'" marvels Sanjudo. Had he not asked, the young man might never have found the courage to act on his feelings.

That, say Sanjudo and Trujillo, is the reason for the decline in vocations today — overworked priests and religious find precious little time to sit down with young people and invite them to consider the religious lifestyle as an option.

### Unclear path

Few young men and women know exactly what becoming a priest or religious involves, adds Trujillo, because no organized program exists for allowing youth to follow a priest, sister or brother around for an entire day. Also, he feels that many young people who might be attracted to service in vocations are not inspired by middleclass religious experience and style in many middleclass parishes.

"It's not celibacy," says Sanjudo, referring to an article in *The Voice* (Nov. 18, 1983) which cited it as the main reason for the drop in vocations. "Many young people whom I know don't want to be priests (or religious) but they remain celibate while awaiting marriage or living the single life."

The Archdiocese of Miami has one priest in charge of vocations, Trujillo says, but that is not his *only* job, which makes canvassing young people, talking to them and supporting those considering the religious life doubly difficult.

What the Archdiocese needs to do, he feels, is to assign one person to vocations fulltime, in spite of the current shortage of available priests.

Sanjudo says the post-Vatican II attitude that the laity can take over many Church jobs is enlightened but a trifle dangerous if vocations to the priesthood and religious life are overlooked.

"If a priest is not available, a lay person can lead a community... and administer Holy Communion but that Communion has to have been consecrated by a priest beforehand... Laity cannot totally substitute for priests," Sanjudo says.

Another way to foster vocations, he adds, is to hold a yearly, Archdiocese-wide carnival.

The publicity, in Sanjudo's view, would encourage young people to consider a life of total commitment to the Church, while the funds raised could help support the seminaries and make the dream of a vocation a reality for committed men and women who are unable to enter convents or seminaries because they are the sole financial support of their parents.

"We have wonderful temples," warns Sanjudo, "but when we have no more priests what do we do with those temples? We have to close them down." Members of the group have spoken with high level officials of the Archdiocese about their ideas, which are being considered.

For now, Trujillo says he and the members of his group will continue to reach out to others who may be thinking about becoming priests, sisters or brothers.

"If anyone is embarrassed to go before a priest, tell him or her to see us. They can call me at 885-5463," he adds.

## Cuba's Church: Smaller, more 'alive'

Continued from page 1

women and the people. "As a result of the tremendous battle waged to defend the Faith, the Church is now much smaller and much more humble... but it is alive and strong. It revolves around the bishops and (few) priests and the faithful live as family."

Sanjudo says 10 or 15 years ago no one could have predicted that the Cuban Church would survive as it has. The Second Vatican Council in 1963 caught it physically weakened and mentally dumbfounded, unable to respond to the challenge emanating from Rome.

Church leaders implemented the reforms, however, and began impressing upon the laity "the need for

them to care for the Church," Sanjudo says.

Eventually, the laity themselves "almost demanded from the bishops and pastors that they be given a role in the Church. And the clergy realized that the help of the laity was necessary."

Today, Sanjudo says, the laity educate people for Baptism and other sacraments. They "animate" the small communities and prepare them for the "spiritualizing" action of the priest.

Laity also administer Church finances, periodically sitting down with the priest and determining "what he needs to live on."

Without "mountains of paperwork," Sanjudo says, priests are free

to concentrate on the spiritual, traveling constantly between as many as 12 communities dispersed miles apart throughout the diocese to visit Christian families whom they know almost intimately.

Catholics speak to their bishops as equals, Sanjudo adds, face to face and without need of appointments or intermediaries. Every week, the bishops meet with all their priests.

In the face of adversity, the Church is even winning some battles with the government.

"It was unthinkable 10 or 15 years ago that a lay person could lead a basic community," he continues, "because each church had to have a pastor and the government did not allow it. However, we began doing it, we waited for a reaction (from the

regime), nothing happened and we continued doing it."

His enthusiasm for Cuba's Church does not imply a negative judgment of the Church in South Florida or the United States, Sanjudo says, because the culture, size and experiences of both are so vastly different.

But he can't help being concerned that the material comforts and wealth which abound in American society may be luring Catholics here and, to a degree, the Church itself, into a false sense of security and an emphasis on the wrong priorities.

"I gain nothing if I fill a church with a thousand people every Sunday and at bottom no community exists," says Sanjudo. Cuba's Christians almost learned too late, but they learned, he added.



## 'You never give up'

### St. John's gives TLC (tremendous loving care)

By Prentice Browning  
Voice Staff Writer

She is surrounded in a physical therapy room with the evidence of once healthy bodies gone bad, being worked and reworked just to function on a barely adequate level.

Yet Ida Isaacson, 79, a stroke victim, keeps repeating with a smile, "You never give up, you never give up 'til you die."

This may sum up an attitude at the St. John's Nursing and Rehabilitation Center in Ft. Lauderdale, a quality health care facility supported by the Archdiocese, which is facing the new year with unique challenges and high hopes of expansion.

As the only not-for-profit nursing home with a rehabilitation staff in a county where nearly one out of three residents is 60 or over, St. John's is currently preparing to expand its full rehabilitation area to accommodate 250 per cent more outpatients.

Currently it is one of the few comprehensive rehabilitation programs in South Florida offering everything from physical therapy, occupation therapy, speech pathology, and counseling services.

But because it is also a nursing home and accepts long term patients, St. John's has been caught in a cross-current of limited state aid and new nursing home legislation, according to its outspoken director, Joseph Spinelli.

ON THE ONE hand, there is the State of Florida which "won't pay for rehabilitation," Spinelli says,

limiting reimbursement and cutting down on the number of nursing homes constructed in order to decrease medicaid expenses.

Paradoxically, new legislation makes it illegal to transfer patients when short-term Medicare benefits expire (Medicare only covers rehabilitation care up to 100 days) and patients switch to long term state Medicaid benefits.

"If we filled up all those Medicare beds with long term Medicaid patients, we would be doing a disservice to the community," says Spinelli, referring to the facility's unique need of having beds available for short term rehabilitation patients. Currently 20 percent of their patients are on Medicaid.

As it is the average length of stay for rehabilitation is 30 days with 100 patients, both outpatient and inpatient, cared for in the rehabilitation center every day.

It is hoped the construction of a \$1 million, 2,000-square-foot addition to the rehabilitation area will not only double the number of daily visits but also increase the capacity for in-patients by 70 percent.

There is almost a limitless need in South Florida for those kinds of services, according to Spinelli. Referring to their amputee clinic, he says, "Thousands of amputees could use those services (toning of the muscles and fitting of a prosthesis)."

MOST COMMONLY their patients are recovering from the disorienting effects of a stroke.



Physical therapist Gina Becker assists a triumphant Ida Isaacson, who was told she would never walk again. (Voice photo by Prentice Browning)

Often causing paralyzing effects on one side of the body, a stroke can turn the simple image of a human face into a perplexing puzzle, says rehabilitation director, Jim Ball.

Although their hearing may not be affected, patients often "cannot say what their minds want them to say."

This makes it necessary to combine speech therapy with several different kinds of physical therapy, with the specialist from each therapy mode meeting with the patient once a week for a discussion of his progress.

Patients are cared for by the over 100 nurses throughout the nursing home and the 14 registered therapists in the rehabilitation department, making the total ratio of staff to patients a high 1.3 to 1.

In the physical therapy room there is an atmosphere of purposefulness, with every third patient assisted by a therapist while the others wait their turn.

"THEY ARE very good here," says Isaacson, who spent some time in another rehabilitation program before coming to St. John's. "They don't stop to talk about other things."

Isaacson, who suffers from partial paralysis of the right side, is like many patients involved in physical therapy twice a day for several hour periods.

The doctor told her that she wouldn't be able to walk, but now she is able with effort to walk with the use of a cane.

Ball emphasizes that just because the person is old it doesn't mean that a stroke is less painful and it doesn't make the need for a complete recovery any less important.

"YOU HAVE to get over the fact that these are old people," he says. "Whether 22 or 82," he says, returning to a good "quality of life" is a priority.

Max Fox, 64, whose right side and speech were affected by a stroke, has found St. John's an inspiration for him not to give up.

"First I got a stroke," he says, "and I went to another hospital. There they got rid of me because it was costly."

"I think this is a world's blessing. I've been to many hospitals and in none of them have I received the kind of treatment that I have received here."

SPEAKING OF a woman in the room who he knew at another hospital and who cried often, Fox says he has noticed a change in attitude.

"I see this person does the job (of learning to walk sooner) and really tries to do the job and I also see it with other people."

Their rehabilitation center is representative of a wider change in the philosophy of the proper treatment of nursing home patients, says Spinelli.

BEFORE, HE says, "nursing homes were pretty much warehouses," where patients received "superficial therapy."

"They were never given the opportunity of maximum recovery and to realize 80 to 90 per cent of their potential ability."

But there is always the threat that the overall situation for nursing home patients in Florida could deteriorate rather than improve in the long run due to funding restrictions.

A GAO report released this fall put Florida at the very bottom of the list on Medicaid expenditures for every resident over 65.

BARBARA JANES, president of the St. John's Nursing Home foundation, emphasizes the need for more philanthropic dollars spent on nursing care as well as government dollars and is embarking on a fund raising campaign of \$1 million for the construction of the new rehabilitation area and \$3 million for an endowment fund.

"St. John's is just beginning to fulfill the needs that exist. But the needs are going to be ten times greater down the line."



Director of Rehabilitation Jim Ball and physical therapist Gina Becker (right) supervise a physical therapy exercise. (Voice photo by Prentice Browning)



# In praise of schools

## Students honor God with motion

By Prentice Browning  
Voice Staff Writer

It was a special Mass in celebration of Catholic School's Week in which the faculty of Little Flower school in Coral Gables rededicated themselves to their profession of teaching. As usual in such celebrations there was a choir composed of school children led by a music director after the homily.

But that is where what is usual ended, for school children participated not just in the choir but in the liturgy itself performing a graceful sacred dance introducing the offertory.

The dance, accompanied by recorded liturgical music, was choreographed by Mary Gene Salazar, the director of the St. Theresa School of Ballet, who believes passionately that sacred dance can be a beautiful expression of the love for God.

**AT LITTLE FLOWER** last week over a dozen children dressed in white tunics presented the host to pastor Msgr. John Glorie and formed several lines on the altar.

All members of the ballet school, the children each formed a circle with their hands, fingertips touching, that expressed the "radiation of the spirit."

They then made a rocking motion with their arms as their hands moved upward and they turned slowly in unison. As their hands were extended over their heads they pressed them together and bowed their heads in a symbolic offering of their understanding to God.

Toward the end of the cycle of movements the dancers bowed their heads and then palms upward throwing their heads back in surrender to the Lord.

The dance performed at the altar was possible because of the support of Msgr. Glorie who believes that sacred dance when it is performed properly is a beautiful expression of prayer and a "source of inspiration."

"It is also a way to get the children more active in the liturgy itself," he said, so they don't see the altar area "as something foreboding."

**ALTHOUGH MOST** people seem to respond positively to sacred dance there are some who believe strongly that it is too distracting to be part of the Mass.

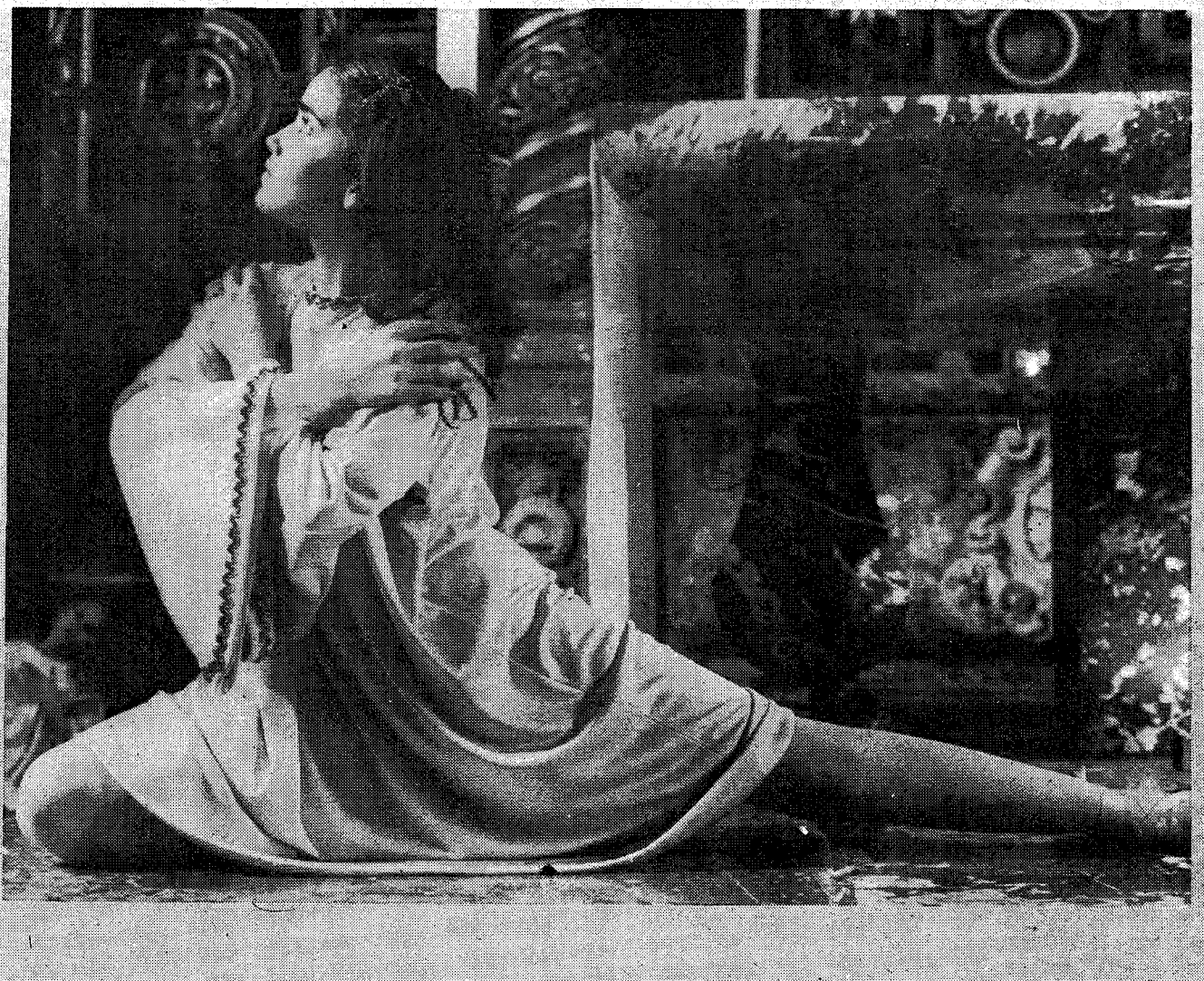
"The choreography of the dance has to reflect meaning, the liturgical essence, so at no time will the gestures of the dancers be a distraction," says Salazar.

She emphasizes that the dancers are filled with humility and at no time is the dance a "performance."

"It's a new dimension of prayer," she says, "using God's given talent to praise him, because he gave us a beautiful body."



*Maria Rives (above left) cups her hands in a gesture expressing the projecting of the Spirit within us. Right, a girl's hands are raised in prayer before the crucifix. Below, Norma Cueto assumes a pose symbolic of a surrendering to God. (Voice photos by Prentice Browning)*





# Matter of Opinion

## Mideast stifling Christianity

It is ironic that in the part of the world that gave birth to Christianity the Faith is slowly being eradicated.

The attempt at a coalition government that might maintain a balance of the various religious and ethnic groups in Lebanon appears to be rapidly crumbling. Strident Syria moves ever closer to annexing or taking control of a large part of Lebanon which has traditionally been the major bulwark of Christianity in the Middle East. Christians there are under mounting pressure to flee, and it is highly questionable whether Christianity will long remain a major force in Lebanon.

As Maronite Archbishop Francis Zayek puts it, "The apostolic churches are drowning in an ocean of Islam and disbelief."

While Islam does contain in its teachings the possibilities of compassion and tolerance, most of today's Mideast leaders are playing on the most aggressive interpretations of religion and siezing on past sins to further the course of hostility and retribution there.

He points out that in Egypt the Copts, for the first time in history, are now emigrating out because of discrimination, their patriarch under confinement.

In Saudi Arabia there is no sign of Christianity in society though there are over one million Christians there. No sign of Easter or Christmas celebration is permitted. (Yet Moslems are

### EDITORIAL

able to express freely their faith in most of the Western Christian world.)

In Syria, Christians are emigrating to Lebanon but now must go on to other nations.

In Iran, members of the Latin Rite are considered foreigners, and it is believed that other Christian groups will be coming under increasing pressures. Iraq, which is at war with Iran, is currently helping Christian communities, but this too is believed to be temporary.

Christians are reasonably safe in Israel, the only democracy in the Middle East, but the Patriarch of Jerusalem has said that one-fourth of his population has left because of discrimination or a feeling of isolation.

President Quaddafi of Libya has told the Christians of Lebanon to choose between the sea and the coffin—depart or die. The Moslem Convention at Lahore in 1980 decreed that Christianity must be eradicated from the Middle East by the end of this century, according to Archbishop Zayek.

While we can take comfort in Jesus' promise to Peter that the gates of hell will not prevail against the Church, we must not overlook the implication that the church must, therefore, come up against those fiery gates.

In our own part of the world where we worry—or ought to worry—about materialism eroding Christian values, we forget that even in modern times, there are still Christians in many countries who are second class citizens, whose rights to education, jobs, freedom are severely restricted.

## Letters to the Editor

### Being a Sister is not a 'career'

To the Editor:

The two letters published in your December 20 issue are surely a study in contrasts. On one hand the letter of Clara Maria Perez, as coming from a woman in whom God has created a new heart. She is aware of His grace in her life, and is willing to be used by Him — as He wishes — in her ordinary life.

On the other hand, Sr. Patricia Lincoln feels differently. I always thought religious life for a woman was a special call to voluntarily dedicate one's life to God's service in community. There seems to be no meaning to the religious vows made to Christ. The religious life was never equated with a career. It was a special calling. Perhaps many have professed to be "religious" without ever intending to yield themselves wholly to God—to do with as He wishes—in obedience. Let's hope not.

What an example of dedicated life to God is Mother Theresa of Calcutta. These brides of Christ, in her community, are aflame with the love of Christ for the poorest of the poor and there is no shortage of applicants to

join them. Love is the answer, not pride and success in a career. Whoever wants such recognition should disassociate herself from the community by not renewing her vows or by getting a dispensation.

St. Paul reminds us in Rom. 21:1-2, "And now brothers, I beg you through the mercy of God to offer your bodies as a living sacrifice, holy and acceptable to God, your spiritual worship. Do not conform yourself to this age but be transformed by the renewal of your mind so that you may judge what is God's Will, what is good, pleasing and perfect."

We surely must pray for one another.

Dorothy Hanses  
Kay Bradshaw  
Tavernier

### Women priests?

To the Editor:

From time to time we hear and read through the various media, of women aspiring to the priesthood, who because of being denied this privilege, claim discrimination.

We know from the gospels and the teachings of the church, everything that Jesus did and every word He



And all this is occurring, ironically, in the part of the world where the Church first flourished.

Our prayers are needed as is our tangible support for agencies and organizations attempting to bring peace and compromise to the Middle East. No other part of the globe is perhaps as symbolic of the dark temper of mankind as is the Mideast cauldron of revenge, refugees and righteous destruction.

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The two letters published in your December 20 issue are surely a study in contrasts. On one hand the letter of Clara Maria Perez, as coming from a woman in whom God has created a new heart. She is aware of His grace in her life, and is willing to be used by Him — as He wishes — in her ordinary life.

On the other hand, Sr. Patricia Lincoln feels differently. I always thought religious life for a woman was a special call to voluntarily dedicate one's life to God's service in community. There seems to be no meaning to the religious vows made to Christ. The religious life was never equated with a career. It was a special calling. Perhaps many have professed to be "religious" without ever intending to yield themselves wholly to God—to do with as He wishes—in obedience. Let's hope not.

What an example of dedicated life to God is Mother Theresa of Calcutta. These brides of Christ, in her community, are aflame with the love of Christ for the poorest of the poor and there is no shortage of applicants to

join them. Love is the answer, not pride and success in a career. Whoever wants such recognition should disassociate herself from the community by not renewing her vows or by getting a dispensation.

St. Paul reminds us in Rom. 21:1-2, "And now brothers, I beg you through the mercy of God to offer your bodies as a living sacrifice, holy and acceptable to God, your spiritual worship. Do not conform yourself to this age but be transformed by the renewal of your mind so that you may judge what is God's Will, what is good, pleasing and perfect."

We surely must pray for one another.

Dorothy Hanses  
Kay Bradshaw  
Tavernier

### Women priests?

To the Editor:

From time to time we hear and read through the various media, of women aspiring to the priesthood, who because of being denied this privilege, claim discrimination.

We know from the gospels and the teachings of the church, everything that Jesus did and every word He

spoke was done as an example for us, and in so doing, He dwelled on all matters, leaving nothing for doubt or questioning.

When it became time for Jesus to start His ministry, He chose twelve persons to be His first ministers. We know them as Apostles and each of the twelve were men. Then to assist the twelve, seventy-two more were chosen, all of them likewise men.

Now if Jesus had intended for women to be priests, He certainly would have appointed them, but He did not, even though He had available to Him, the greatest woman that ever lived, His own Mother.

Could it just be possible that these women of today feel they are more worthy than was the Blessed Virgin. What do you think?

Anthony J. Bir  
S. Miami

### Quiet Riot not quite Christian

To the Editor:

I was incensed, saddened and disgusted to find an article on bass guitarist, Rudy Sarzo, in your last issue (February 3). What is a person who played last year with Ozzy Oz-

burne, infamous ex-singer for "Black Sabbath," doing in a Christian newspaper?

During their year-and-a-half stint together, they performed such songs as, "Mr. Crowley" (singing the praises of the 20th century's greatest occultist satanist), "Suicide Solution," "Little Dolls" (a song portraying the virtues of voodoo), "Diary of a Madman," and many other Heavy Metal classics. The most stunning laser effect of their concert tour together was turning a cross upside down in midair.

But then his latest band, "Quiet Riot," is no winner either. Their No.1 hit, "Cum on Feel the Noize," was filled with such phrases of Christian virtue as "...girls rock your boys," which they and the crowd at their latest South Florida concert turned to "... girls f---your boys."

Why, they were billed with such groups as "Iron Maiden" (promoting their latest album, "Number of The Beast: 666") and Motley Crue ("Shout at The Devil," their latest musical venture.)

Didn't the Voice use any kind of spiritual discernment when printing this article?

Patrick Sicard  
Miami Lakes, Fla.



# Reaching out to the poor

Christmas brings out in this country a remarkable and encouraging number of secular and sacred efforts to assist the poor.

Countless secular groups in our section of the United States, like the Police Benevolent Association or Optimist Club, distribute an impressive quantity of turkeys and toys for those whose holiday celebrations would otherwise be quite lacking in food and presents.

So, too, many Catholic parishioners individually stop at the rectory and leave a ham, a box of toys, or more often, a \$50 bill or substantial check "for someone you know who really could use this."

Most parishers also prepare for the feast by organizing well publicized and planned projects to help the hurting. While these labors seem to attract greater attention and become more pronounced at Christmas time, the efforts are normally a mere intensification of what has been happening throughout the year.

The following illustrations from several

**Countless secular groups in our section of the United States, like the Police Benevolent Association of Optimist Club, distribute an impressive quantity of turkeys and toys for those whose holiday celebrations would otherwise be quite lacking in food and presents.**

parishes in the Syracuse area are but typical of what is increasingly common in Catholic churches across this land.

• The Cathedral, a downtown, center city parish with many below poverty level residents in its territory, carried out a massive Christmas basket distribution program. Volunteers under the direction of an associate pastor interviewed potential

BY FR. JOSEPH  
M. CHAMPLIN



recipients, checked their situation with the local clearing agency to avoid wasteful duplication, sorted and packaged an immense amount of material and delivered boxes to 225 houses or apartments. The stuff for these cartons came from their own parishioners and from suburban churches who regularly donate food to the Cathedral for its human development work.

• St. Joseph's in Damilus is a sizable suburban parish with many comfortable, even affluent people, but also, as in all churches, with its pockets of poverty and persons in need.

At the beginning of Advent, a decorated giving tree and bulletin/pulpit appeal invited young and old to provide by December 18 specific presents for particular individuals. On that Sunday afternoon, the human development committee divided the huge gathering of gifts into appropriate boxes for each family. Augmented with food from Sunday donations, these cartons were then taken to

over 50 needy locations before the feast.

• St. Rose of Lima in North Syracuse is one of our larger suburban churches. Over a year ago, the leaders sponsored a sacrificial giving or tithing program which raised their Sunday income from about \$5,000 to \$8,000. That increase enabled the parish to pay bills, sustain their school and make necessary improvements. However, recognizing their responsibility as a parish also to share with others, St. Rose began to tithe on its weekly collection and contribute that 10% locally and globally for the poor. Last year they donated over \$18,000 from this tithing process to various causes.

• St. Anthony's in Syracuse was one of those recipients which benefited from the tithing at St. Rose. This parish, years ago one of the major churches of our diocese in terms of numbers and income, has suffered through a typical flight from the inner city trend and the consequent decline of its neighborhood. Nevertheless, it continues to reach out in many ways. The elementary school is almost entirely black in enrollment and most students are not Catholic; the church facilities host offices and meetings for many community help organizations; the rectory is the center three days a week for food distribution-groceries available mostly because of donations in money or kind from more comfortable parishes like the North Syracuse faith community.

• Holy Trinity in Syracuse is another of those once flourishing, now near marginal parishes. It, however, sustains an elementary school, serves the neighborhood poor and every weekend has volunteers from the human development committee who travel downtown and work on an ecumenical soup and sandwich project for the city's homeless.

For these churches, the flurry of Christmas giving to the poor is but a continuation of what they do all year long.

# The man who is the Catholic press

We're coming into February and another Catholic Press Month. There will be the usual articles about the vital importance of the Catholic press, articles that are justified for there has never been a time that the Catholic community had a greater need of that special dimension of the news that can be found only in their Catholic papers.

And it is an especially important year because there are those who are talking about discarding their Catholic newspapers for other means of communication. What a foolhardy decision that would be, as Pope John Paul II reminded the world just a few weeks ago.

But I'm not going to write about the need for the Catholic press this year. Instead I'd like to write about a man who I believe has personified in his career what the Catholic press should be.

He is Monsignor Robert G. Peters, who this year completes 40 years as editor of the Peoria Post.

He has been honored often before, not only in the annual awards given by the Catholic Press Association to the best diocesan newspapers but by his peers in the St. Francis De Sales Award given for distinguished service in 1970.

But what I wish to say about him is something more than this. For many years I have been an observer of the Catholic press. I've read almost all of the Catholic newspapers regularly, still read more than 40 every week. I've known almost all of

BY  
DALE FRANCIS



those in the Catholic press in the last four decades. There have been some outstanding men and women among them — dedicated, professional and talented. But I believe that Monsignor Peters has been and is the most complete newspaperman of them all, the personification of what those in the Catholic press should aspire to be.

His ability as an editor has been offered as public evidence through some 2,000 issues of what began as the Peoria Register and is now the Catholic Post. It is not just the awards that the newspaper of the Diocese of Peoria has received, there is a general consensus that the Peoria Post has been through the years one of the best Catholic diocesan newspapers in the country.

Good editors are not necessarily good writers. But the editorials of the Catholic Post have been examples of clarity in writing and in thought. He has never shied from controversial issues but he has never strayed from Catholic principles.

He writes so easily and well that some 15 years ago when I was editing the National Catholic Register and wanted to give readers some new Catholic columnists, he was the first I chose.

As an editor, he has been a teacher. There are many with Catholic newspapers across the nation who began their careers under Monsignor Peters — and they credit him for the success they have had later.

But Monsignor Peters has been the complete newspaperman. There is probably no one in the Catholic press who knows more about the technical aspects of printing. He has played an important role in virtually all of the technical advances that have brought the Catholic press today into the modern world of communications.

What I'm saying, every one in the Catholic press already knows. I think it would be good if every one knew it.

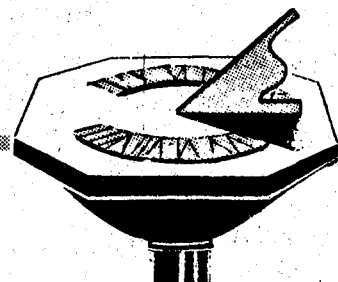
Back in the days of vaudeville, when the Palace was the goal and Gus Sun-time the fate of hundreds of vaudeville acts, it was said that if an act went over in Peoria — played is the way they put it — then it was ready for the B.F. Keith circuit and the eventual reward of the Palace.

The Catholic press has played in Peoria and the reason is Monsignor Robert Peters. Support the Catholic press and remember the man who personifies it.

(Dale Francis is a nationally syndicated columnist)

## TIME CAPSULES

By Frank Morgan



### St. Lucy's day

St. Lucy was an early Christian martyr who refused to give up her religion to marry a pagan. She was burned at the stake by Emperor Diocletian. For this she became the patron saint of maidens and was especially revered by the people of Sweden where the Christmas season begins on December 13th — St.

Lucy's Day.

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When President Lyndon Johnson was a Senator, he ordered two suits from a Washington tailor. Shortly afterwards, Johnson suffered a serious heart attack. The worried tailor called an aide at the hospital

and asked if he should proceed with the order.

Johnson overheard the question and told the aide, "Tell him to go ahead with the dark-blue suit, we can use that no matter what happens."



# Slimmer and trimmer

About six weeks ago a chance look in the mirror encouraged me to go on a diet and start exercising on a regular basis. Somehow, it's easier to do both in the summertime.

Since that day I've lost nine pounds and feel healthier all around. And I've discovered once more how valuable exercise is to good health.

Exercise keeps the body running efficiently. Sometimes people complain that they have no energy to exercise. But, from my experience, exercising can lead to an increase in energy. In fact, people who don't exercise complain of a lack of energy and of feeling listless and tired all the time.



BY  
**ANTOINETTE  
BOSCO**

Another fringe benefit of exercise is that people often find they feel less hungry and therefore can decrease the amount of food they eat. For dieters that is a real bonus.

**MY FAVORITE EXERCISE** right now is yoga, which I've been doing off and on since 1977. It's terrific exercise that tones all the muscles in the body but also is very relaxing.

What I like about yoga is that I can do it on my bedroom floor. I don't need fancy equipment or special clothes or to travel outside my home to a special gymnasium.

Yoga is based on the premise that the body has everything it needs to keep in shape and remain healthy.

People don't really need the fancy equipment or special clothes to keep their bodies toned.

Yoga isn't the only exercise, however, and not everyone prefers to exercise alone in the privacy of their home. A look at the number of exercise clubs springing up all over the country indicates that many people enjoy going to a special club which has machines and pools.

Such clubs carry certain advantages for people who can afford their prices. Some people find they aren't very successful at exercising on their own. They enjoy the discipline of having a club to go to and a group to exercise with regularly.

**SOME TIME AGO** a reporter on the Connecticut paper where I work did a story on exercise clubs. The story reported that many women join exercise clubs for the social benefits as well as the exercise.

Along with companionable exercising, the women can spend pleasurable hours talking with other women. The reporter discovered that some clubs are carrying the community dimension of this a step further by starting up special groups on such topics as nutrition, cooking and child welfare.

Physical fitness has been a hot topic in the United States at least since the 1960s when President Kennedy took an interest in physical fitness programs for youth. A study of students at that time alerted people to the fact that many children in the nation's schools were in deteriorating physical condition.

Kennedy hoped fitness programs in the schools would help better the situation. Once alerted to the advantages, it didn't take long for adults to get interested in physical fitness for themselves.

There doesn't seem to be any indication yet that the fitness craze will end any time soon.

(NC News Service)

# In the words of Lincoln...

If Abraham Lincoln were alive today, I wonder what he would say about current events. I researched some of his writings in order to create an imaginary interview with him. The following quotes are taken from Lincoln's writings.

**Q.** Mr. Lincoln, what do you think of the present U.S. policy of containing revolutionary fervor in Latin America by providing arms and support for repressive regimes?

**A.** "Any people anywhere being inclined and having power, have the right to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right — a right which we hope and believe is to liberate the world." (Reply to President Polk on Mexico, 1848)



BY FR.  
**JOHN CATOIR**

**Q.** The press has been accused of dominating public opinion in these matters. How do you react?

**A.** "I am a firm believer in the people. If given the truth, they can be depended upon to meet any national crisis. The great point is to bring them the real facts... Our government rests on public opinion. Whoever can change public opinion can change the government... public opinion, often formed... upon a wrong basis, generally has a strong underlying sense of justice." (Letter to Judge J.S. Wakefield after the death of Willie Lincoln)

**Q.** Unions have been undergoing radical changes in our time. What is your opinion on the labor movement?

**A.** "I know the trials and woes of working men and I have always felt for them. I know in almost every case of strikes, the men have a just cause for complaint." (To the delegation from the Machinists and Blacksmiths Union, 1863)

**Q.** You say "almost every case." Would you advocate unionism in today's climate?

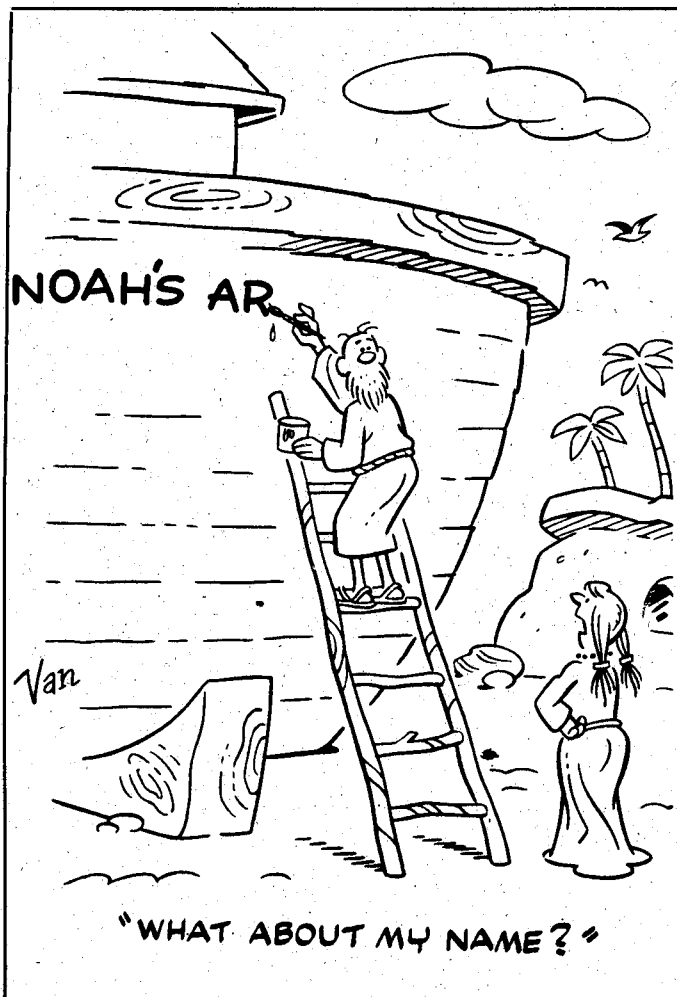
**A.** "The strongest bond of human sympathy outside the family relation should be one uniting all working people of all nations and tongues and kindreds." (Letter to Work-

ingmen's Association, 1864)

**Q.** Would you have any comment on the Grenada invasion?

**A.** "The sheperd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act as the destroyer of liberty...plainly the sheep and the wolf are not agreed upon the definition of the word liberty." (Address, Sanitary Fair, Baltimore, April 18, 1864)

For a free copy of the Christopher News Notes, "Ten Tips for Strengthening Your Organization," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.



# Faith and doubt

**Q.** Why do so many teen-agers doubt their faith and doubt that there's a God? Why is it that teen-agers don't take their faith seriously? (Washington, D.C.)

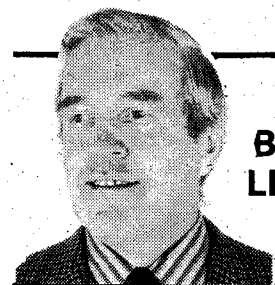
**Q.** I really want to understand my religion better, but I don't know how to go about it. (Calif.)

**A.** The first questioner should note that many adults also seem to have doubts about their faith occasionally and also don't always take their faith seriously.

With both adults and adolescents there are many possible explanations:

Some persons may have had a poor religious education, possibly none at all. As a result, they may not know how to mature in their faith.

Many persons seem to be heavily influenced by the popular culture, by certain ideas that are promoted in



BY TOM  
**LENNON**

magazines, movies, television, tapes and recordings and so on. These ideas can be described as non-Christian and opposed to the ideas Christianity promotes.

Some people may simply be lazy in regard to those things that concern their life in Christ.

Still others may be so taken up with the cares and worries of life that they find it difficult to give much time or effort to developing their life of faith.

The second questioner, however, shows that some young people and some adults are holding fast to their faith and want to grow in their understanding of Jesus.

Often enough, reading is very important in accomplishing this lifelong task. You can search for books or other publications that appeal to you in the vestibule of your church, at a Catholic bookstore or possibly at your public library.

Not all books are for persons your age; some will not interest you. But one fine and simply written book, recommended by Cardinal Joseph Bernardin of Chicago is "The Teaching of Christ" by Lawler, Wuerl and Lawler. It is published by Our Sunday Visitor Press.

Some fine new translations of the Bible are also available. One simple, excellent edition is the "Good News Bible: Catholic Study Edition." It is published by William H. Sadlier Inc.

You might also enroll in a religious education class in your area. Or you might find it valuable to make a weekend retreat with a high school group such as "Search" or "Teens Encounter Christ" or "Crossroads."

Possibly your parish can make available to you tapes that will enrich your understanding of your faith.

Try also paying close attention to the Sunday homilies at Mass.

And how about discussing your faith with parents, pastors, teachers, adult friends and your peers?

For now, the best of luck to you on your lifelong task of deepening your understanding of Christianity.

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



## Helping a parent face death

**Dear Dr. Kenny: My Father is 84 and has terminal cancer. How can we help him prepare for death? (Florida)**

The family and religion are the two oldest institutions known to man. The dying person needs them both.

The family is a holy place. The religious nature of the family shows in the loving ministry between the members. Where love is, God is.

The elderly person facing death may wish, however, to think and look beyond his present cir-



BY DR. JAMES AND MARY KENNY

cumstances into the next world. Praying together is one obvious way for family to help him. Family members can pray with dad at meals and bedtime, using prayers like the Our Father or spontaneous verbal prayers. Family members can also pray over one another, laying on hands and asking God's blessing. Such prayers can be quite simple and direct, or rich in their inclusion of worship,

thanksgiving, sorrow and petition.

**PRAYER HAS BEEN** defined as "the practice of the presence of God." Family members can help their ill member meditate regularly on God's constant availability. Such quiet prayer can be wonderfully reassuring. The stage can be set with some comment such as, "Let's put ourselves in God's presence for a moment, dad, and be silent while we reflect on the wonders of his world."

Ministers and priests are usually very open to invitations to visit the elderly. Ask them to drop by to see your dad regularly. Ministers and family both can consider the three basic virtues of faith, hope and love as a focus for conversation.

Faith refers to trust, a general belief that matters will turn out all right, as well as a belief in God's covenant or promise. As the elderly face death, they need their trust renewed. The role of the family or minister is to listen and be open as religious themes are discussed. These might include:

"Do you think God really cares?"

"Suppose there is no afterlife?"

"What is heaven like?"

**DON'T BE** too quick to give some pat answer to these questions. Better to listen and discuss than to answer immediately. Your basic message of trust may be that if you as a family member or minister are concerned about them and wish them well, then God as the creator and Father of all can

do no less.

Hope is expressed in many of the cliches we hear about "moving on to a better world" or what lies "beyond this vale of tears." The notions of "better" and "beyond" both suggest anticipation that one's state will improve. Such optimism seems confirmed by reports of near-death experiences where the person had a strong feeling of a warm, loving, forgiving presence.

You might suggest to your father that he put himself mentally in touch with his power, this force, this love. Sometimes dying persons want to move on but are afraid to let go. They may need to discuss their misdeeds and mistakes, express some sorrow and experience forgiveness from family members, priests or those they have wronged. More simply, they may need your permission to die.

Love is said in words and touches. Imagine a loving goodbye at the train station or airport. "Don't worry. I'll see you again in a little while. Meantime, I shall miss you very much." Physical touch is especially important at this time.

Hold hands. Lay your hands on his head or shoulder. Embrace him. No human being should die alone, away from family or friends. And don't be so afraid of mentioning death that you fail to say goodbye.

(NC News Service)

## Who owns the family car?

I met a mother recently who is a wreck because her firstborn is approaching sixteen and his driver's license. She has visions of his unlimited freedom, reckless driving, and long nights waiting for him to come home safely. All parents worry about these things, of course, but it's easy to see that she views the driver's license as his freedom instead of hers.

Next to potty training and first grade, the driver's license is God's greatest gift to mothers. The new driver is so eager to drive that any errand is welcome. To be freed from running the after-school shuttle is true liberation. To run out of milk ten minutes before a meal is no longer a calamity. Waiting outside dusky gyms for young athletes becomes a memory.

Like everything in parenthood, the driver's license has its plusses and drawbacks. I prefer looking at the plusses because the drawbacks make themselves known. And there are ways of dealing with them.

**WE NEED** to realize that in our culture, the driver's license is our rite of passage. Unlike some cultures, we don't initiate our young into adulthood with a ceremony. The car keys are their keys to responsibility and freedom. They're no longer bound to home and tied to parents' availability to get out. They are free, but within limits, of course.

And there's the secret — establishing limits and

BY DOLORES CURRAN



attitudes long before they are 16. They may have a license to drive but parents still control the conditions if they don't abdicate in this area. I've found in my work with families that the car plays a pivotal role in family dynamics. There are more arguments over use of the car than almost any other object.

Some families allow driving to interfere with an otherwise harmonious family life, constantly arguing over the rights of young drivers. Eventually, many get tired of arguing and give up, allowing the young unlimited freedom.

**SO WHEN** I interviewed healthy families for my book, *Traits of a Healthy Family*, I asked them about driving and car use. I found they developed some rules useful to all families. Here is a collection of those rules:

1. The car is not a toy. If it's used for play, the driver is too childish to use it.

2. The car is not a ticket to freedom. The same

rules on curfew, friends, and behavior hold as in the pre-license era.

3. Use of the car is by permission only.

4. Adolescents who have been chauffeured to and from activities will assume a share of chauffeuring and waiting for younger siblings.

5. Traffic tickets and other evidences of careless driving indicate the young driver is not ready to assume responsibility and foretell curtailment of driving privileges.

6. Parents will not "fix" tickets or pay for damage inflicted by careless driving.

7. Car upkeep, particularly gas and cleanliness, belong to the drivers.

8. If the driver's license brings with it unacceptable behavior in the family or toward school, it's the parents' responsibility to invalidate it until that behavior becomes acceptable.

9. (I'll repeat my rule): Anyone who can't work a stove, washer, dryer, lawn mower and snow shovel has no business working a complicated piece of machinery like a car.

These aren't harsh rules but reasonable ones. Some families sit down with their 15 year-olds and go through them together before the young person takes driving lessons. If he or she objects, then the parents postpone permission to even learn to drive.

(Alt Publishing Co.)

## Family Night

### Opening prayer

O Gentle Lord, Father of life, Father of love, you are Father of all things, all places and all peoples. We praise you, gentle Father. Our hearts are filled with yearning to know you, to love you, to taste your presence among our families. Teach us, O Lord, to pray. Amen. (Say together the Lord's Prayer.)

### Something to think about

Valentine's Day is one special day during the year set aside in honor of LOVE. Love is the queen of all the virtues and is shared with us through the Scripture, John 3:16. "Yes, God so loved the world that he gave his only Son that whoever believes in him may not die, but may have eternal life." And to make the point even clearer, we are reminded in 1 John 4:11 "Beloved, if God has loved us

so, we must have the same love for one another."

### Activity time

#### Young Family

Valentines made with love. **Materials:** red and white construction paper, glue, scissors, bits of bright colored material, pens and crayons. Create homemade valentines with made up verses to send to favorite people. Also make some to mail to forgotten relatives, friends or the elderly in the community.

#### Middle Years Family

Valentine Surprises. **Materials:** shoe box, aluminum foil, red paper or ribbon, small pieces of paper, pens. Cover and decorate the shoe box making a slot in the top through which to insert small envelopes or slips of paper. Each person write down on the slips of paper a love message which includes a compliment and a good deed he plans to do for

each family member before Valentine's Day. Keep a copy as a reminder and place one in the box to be shared on February 14th. Use the box as a dinner table centerpiece all during the week.

#### Adult Family

Love Notes. **Materials:** Bible, small index cards, pens. Make place card "love notes," one for each day until Valentine's Day. Place each person's name on the front and write something loveable about that person. Use at the dinner table to mark the places of family members at mealtime. Read aloud 1 John 4:19-21. Share thoughts on how it relates to the family.

### Entertainment

Giggle Engine. Gather together in a line. One person is the engine operator and can turn it on or off, high speed or low speed. See how well

everyone can obey the orders. The one who can't stop giggling becomes the engine operator. Try to catch everyone.

### Snack

Strawberry sodas and valentine-shaped cookies.

### Sharing

1. Each share: Love means to me...
2. Each share what is most fun for him about Valentine's Day.
3. Share a favorite memory from a Valentine's Day in the past.

### Closing prayer

—Suggested Prayer: Gentle Lord, thank you for the love we sensed in our family tonight. Thank you for loving all of us, your children. We praise you, O wonderful God. Amen.



# Scriptural Insights

## Jesus led by example

Readings: Sirach 15:15-20, 1 Corinthians 2:6-10, Matthew 5:17-37

### BACKGROUND:

One theme for the readings of the Sixth Sunday in Ordinary Time is that religious belief must be relevant to daily living.

In the first reading, from the Old Testament Wisdom collection, the



BY  
FR.  
JAMES  
BLACK

author told the Jewish people that they would only be doing God's will if they kept the commandments. Keeping the commandments was a matter of personal choice, true; but it was a choice of the highest order. The author literally called it a matter of life and death.

The gospel passage from Matthew



continues the Sermon on the Mount. In this section, we find Jesus not only quoting portions of the Old Law, but also giving a new and updated inter-

pretation of that Law. A quick glance at the listing of laws in the passage will remind us that we've taken some of those laws far more seriously than others.

In the second reading, Paul reminded the Christians at Corinth that people who kept the Law and were righteous would have an opportunity for salvation itself. Some have described the verses at the conclusion of this passage as the only description of heaven in the Bible.

### REFLECTION:

When priests gather together informally, you might expect them to discuss certain things among themselves. One of those things might be how they could better help their congregations realize the relationship between religion and daily life.

Well, I've been ordained twelve years, and I've only heard such discussions two or three times. Instead, the discussions seem to revolve

around parish finance, or administration, or the like.

A lot of people seem to make their moral choices based upon what their culture or society tells them is right or wrong. Pollsters tell us that "church" is pretty far down the list of whatever it is that helps to form most people's attitudes about given issues.

It occurs to me that the life of Jesus was so attractive to many people around him that they gave up everything they had to become his followers. Jesus led by example, to use a popular phrase.

But it's a phrase that has a lot of truth to it. I'll feel a lot better about the future of the Church when I hear both myself and my fellow priests talking to each other about ways to lead by example, as Jesus did. And I'd be a lot more inclined to go to clergy gatherings if we'd talk about the Lord Jesus once in a while.

## Seeking the 'Christian Witness'

**Q. What is the correct procedure concerning sponsors at baptism? I was told that one of the sponsors could be a non-Catholic. Is that correct? The baptism will actually take place in another state. Will that make a difference? (Indiana)**

**A.** In the baptism of a Catholic there must be at least one sponsor who has received the three sacraments of initiation — baptism, confirmation and the Eucharist — and who is



BY FR.  
JOHN  
DIETZEN

living a faithful life as a practicing Catholic.

This makes sense, obviously, since the sponsor's responsibility is to guide the newly baptized child or adult in his or her faith and to give a good personal example of a Catholic life.

Only one Catholic sponsor is required, though there may be two. Instead of a second Catholic, a baptized Christian of another denomination may stand up for the child at baptism. The person is formally called a "Christian witness" to the baptism, and of course shares the responsibility to help the baptized person to live

as a good Christian and even as a good Catholic, insofar as that Christian witness is conscientiously able to do so.

There should be no difference in these procedures from one state to another. They are spelled out in the "Introduction to the Rite of Baptism," and the "Directory Concerning Ecumenical Matters" of the Secretariat for Promoting Christian Unity of May 14, 1967, which apply to the entire Latin Rite church.

**Q. Our group has been discussing Lent. Where in Scripture can we find the words used in the services of Ash Wednesday: "Remember, man, that you are dust and unto dust you shall return?" (North Carolina)**

**A.** The words (Except for "Remember, Man,") are from the Book of Genesis 3:19. They appear in the admonition to Adam by God after the fall, and echo, of course, the words in the story of mankind's creation in the second chapter of Genesis, that God formed man out of the clay or dirt of the ground.

The theme is a common one in the Old Testament. The magnificent passage in Ecclesiastes 12:6-7, for example, which describes the decline of old age, ends with the words, "The pitcher is shattered at the spring, and the broken pulley falls into the well and the dust returns to the earth from which it was made."

Perhaps you know that many

churches no longer use those words during the distribution of ashes. The sacramentary for that day also suggests the words, "Turn away from sin and be faithful to the Gospel." (See Mark 1:15) This type of admonition is generally considered more appropriate for the purpose of Lent as a

**'Turn away from sin and be faithful to the Gospel...' (Mark 1:15)**

time of repentance and renewal.

**Q. Can you tell us what a couple who are already five years married but who wish to marry in the Catholic Church must do to prepare for the marriage? My wife is Catholic but I am not. We have two young children who are baptized in the Catholic Church.**

**A.** Without knowing many more details, especially whether or not there were previous marriages for either you or your wife, it is impossible to answer your question. If either of you were married before, some sort of marriage case would be necessary. If neither of you were married before, the procedure would be very simple and brief.

The only advice I can give you is to go to your parish priest, explain the situation to him and ask him advice and guidance in whatever must be done. I would guess, from your comment that your children have made their first Communion, that the priest is already familiar with you. Ask him to help you.

**Q. My daughter, a Catholic, has been married to a Catholic man four years. For two years he gave excuses**

for not wanting to start a family; then he told her there would be no children in their marriage at all. He has been unfaithful to her, and wants to come back, but still says there will be no children.

**She feels there is no point in getting back together if children are going to be ruled out completely. What can I advise her to do? (Illinois)**

**A.** In our Christian tradition, in most civil law traditions and in the laws of our church, openness to at least the possibility of children has been considered an essential element of any valid marriage.

This does not mean that the couple must positively intend to have children. Nor does it rule out the possibility of marriage between a couple who are sterile, because of their advanced age, for example.

Openness to the possibility of children does mean, however, that neither of the spouses has a positive intention against children. If either spouse does have such an intention, saying in effect: "I do not want any children in this marriage, and do not intend to have any," an essential condition of marriage is lacking in their union.

From what you have told me, that seems to be the clear state of mind of your daughter's husband. This could not be known for sure; however, without the proper kind of investigation.

I strongly suggest you ask your daughter to go to her parish priest, or another priest with whom she can talk, and explain the situation thoroughly. He will help her pursue the case. If it can be established that her husband has in fact deliberately ruled out an essential element of marriage, the church would declare that marriage annulled—that is, that no real and valid marriage ever existed between these two people.

(A free brochure explaining Catholic regulations on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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## \$ounds of the electronic church

By Henry Herx

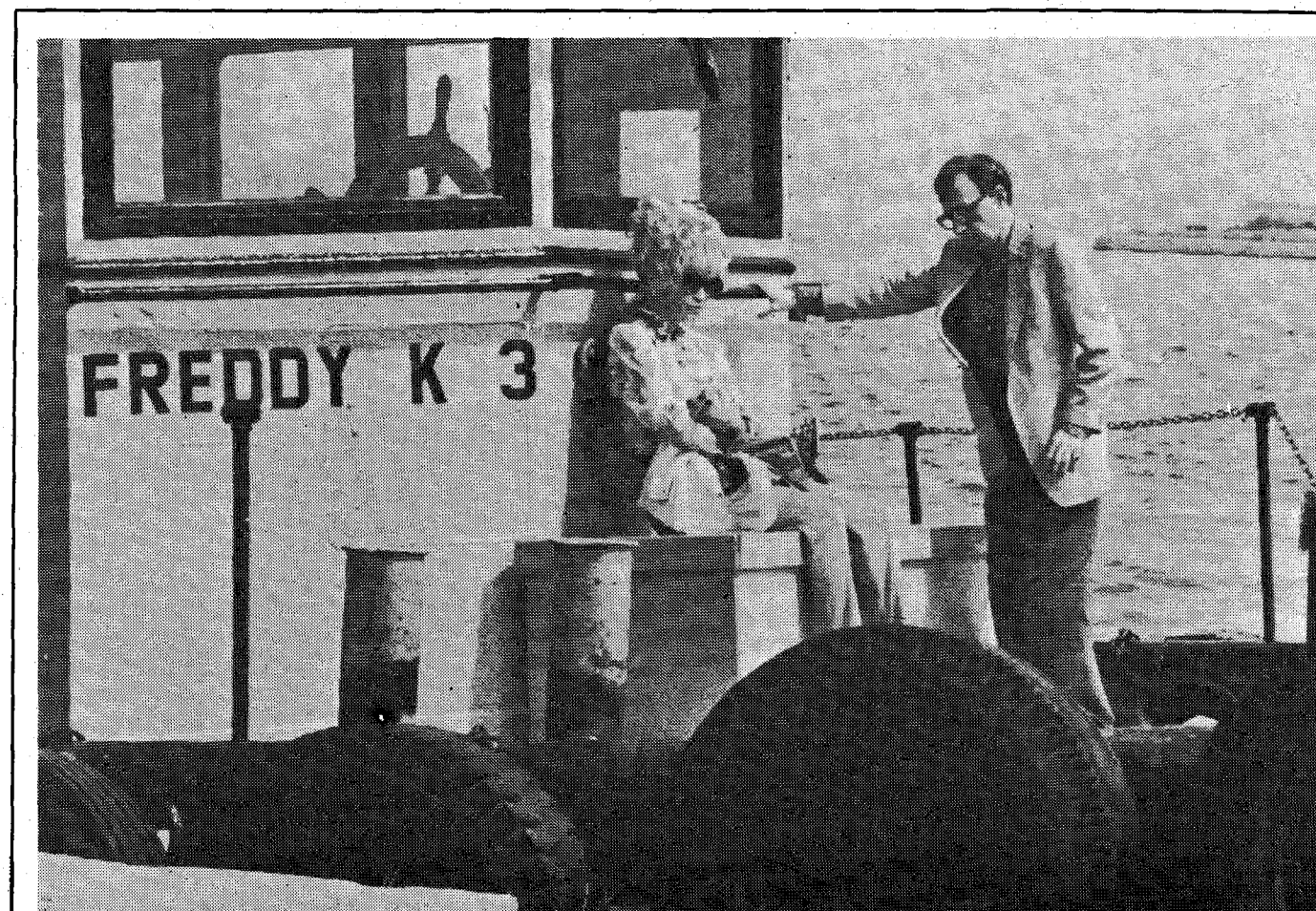
NEW YORK (NC) — Although they have their roots in the small-town revival meetings of an earlier America, today's television evangelists rely upon up-to-date technology — highly sophisticated and very expensive — to bring their message to national audiences. Posing some questions about this development is "Give me that big Time Religion," airing Monday, Feb. 13, 8-9 p.m. on PBS.

THE PROGRAM FOCUSES on Jimmy Lee Swaggart, a leading TV preacher and one of the biggest of the

**'In 1982 Swaggart raised \$60 million... such a large sum raises questions about where the money goes...'**

evangelical fundraisers. In 1982 Swaggart raised \$60 million and, for the producers of this "Frontline" documentary, such a large sum raises questions about where they money goes and the Swaggarts' lifestyle.

Swaggart maintains that his only business is the Lord's and that his big car, expensive watch and wife's jewelry are token gifts pressed upon them by generous followers. However that may be, Swaggart creates a credibility gap by saying that all monies received go into the general operating budget rather than being set aside for the particular cause, such as the Children's Fund, for which the



**OUTRAGEOUS ALLEN** — Woody Allen plays the title role of "Broadway Danny Rose." In the scene above is forced to take a tugboat across the Hudson River and he tells Mia Farrow (as Tina Vitale the widow of a bumped-off gangster), that he is getting seasick. (NC photo).

donation was intended.

Some contributors may not be pleased to learn this and it may horrify CPAs, but the program presents no evidence of wrongdoing or misap-

propriation of funds. All it accomplishes is to imply a potential for abuse in the management of Swaggart's non-profit, tax-exempt corporation and to suggest the need for some measure of public accountability-efficient business organization.

ALTHOUGH HE CITES no figures, Martin suggests there is a vicious circle in using TV to raise funds to use TV. He ponders thoughtfully the political role of the have become the dominant form of religion on the home screen.

One of the most significant questions about the electronic church — why so many people watch and contribute — is not even pondered. For a person who hasn't given much thought to the subject, the program is a start but there is nothing new here for those who are already troubled by this phenomenon.

### 'Smithsonian World'

Paying homage to the daring and ingenuity with which individuals have journeyed to one place from another is "Crossing the Distance," the second special in the "Smithsonian World" series Wednesday Feb. 15, 8-9 p.m. on PBS.

There are five segments presented: early aviation, the streamlined design of the 1930s, the Panama Canal's Tropical Research Institute, ballooning and the survival of the Siberian Tiger. In one way or another travel is involved, although sometimes it seems a bit forced.

THE SEGMENT DEVOTED to aviation features an interview with Anne Morrow Lindbergh and easily could have filled the entire hour. Serving in the 1930s as co-pilot, navigator and radio operator for her husband, Col. Charles A. Lindbergh, she helped to chart the airline routes that are still used in international air travel.

Even after crossing the distance of 50 years, one still finds it an exciting bit of history. A very private person who rarely grants interviews, Mrs. Lindbergh is absolutely charming as she recalls the journeys and difficulties, the people and some of the fun of the pioneer days in the sky.

Another segment explains how modes of transportation, from oceanliners to automobiles, were streamlined to give them greater speed. The new, sleek designs became the fashion for consumer goods during the Great Depression. This streamlined style seemed to suggest progress during the stagnant depths of the Great Depression, with the hint of prosperity on the horizon. It is an interesting sidelight to the hard times of the era but there is not enough time to develop the subject.

The other segments pass by with what one could hardly describe as compelling interest. "Smithsonian World" seems determined to become just another magazine show, offering one or two worthwhile stories, but satisfied on the whole with the picturesque and the superficial. It seems hardly the best use of all the resources the series has at its command.

## Foul words foul up viewing

If you think you are hearing more profanity on TV lately, you are right, according to a study by the Coalition for Better Television. The Coalition says profanity during the fall of 1983 increased 140 percent compared to a similar study during the fall of 1982.

CBS increased the amount of four-letter words by 162.4 percent during that period, while NBC showed an increase of 171.2 percent. ABC's swear-level was also up by 65.8 percent. On an average, the

networks spewed more than eight profane incidents per hour.

The leading profanity-oriented programs include The Yellow Rose, Emerald Point, Hill Street Blues, Magnum P.I., Dynasty, Dallas, Simon & Simon and Knots Landing.

A copy of the complete report, including the words of profanity, sponsors, addresses, etc., can be obtained by sending a self-addressed, stamped envelope to: Coalition for Better Television, Drawer 2440, Tupelo, MS. 38803.

ty.

The program is on much surer ground in examining the phenomenon of the electronic church. According to William Martin of Rice University, the program's only on-camera expert, TV evangelism is based on three things: showmanship, simple theology — Catholicism being one of Swaggart's targets — and an

electronic pulpit in preaching a conservative theology on social issues similar to that of the New Right.

The Link between religion and politics is picked up by Judy Woodruff, "Frontline" anchor, in her concluding commentary. She explains the constitutional difficulties in any kind of regulation of TV evangelists, even today when they

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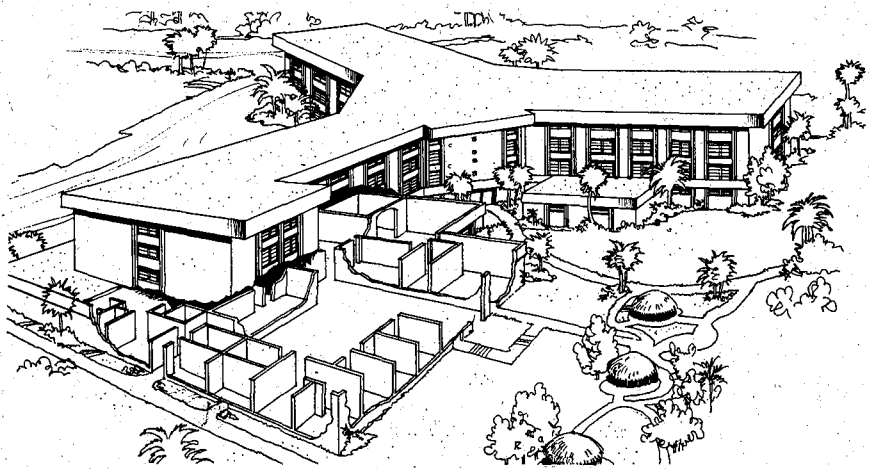
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# St. John's rehabilitation holds benefit



Architects rendering of proposed rehabilitation wing

Mrs. John (Eleanor) Zaccagnini and Mrs. Herbert (Dorothy) Strelitz are co-chairing the committee to plan the Orange Blossom Showcase, a kick-off benefit for St. John's Nursing & Rehabilitation Center.

The March 2 event is being held in the luxuriously appointed Boca Grove Plantation builder's home by Stevenson Building & Design. Beginning at 7 p.m. the evening will offer an epicurean buffet, music for dancing, special entertainment, an auction of several unique items and a private screening of a new audio-video presentation, "St. John's... Another Chance At Life."

The 7 p.m. benefit, which has a goal of \$40,000 to fund equipment for the new Hydrotherapy Unit at the Rehabilitation Center, is one phase of the overall campaign to raise \$4 million. Tickets for the "Showcase"

are \$100 per person and can be obtained by calling the Foundation Office, Ft. Lauderdale, 739-6233.

The event is sponsored by St. John's Center Foundation which is headed by Henry J. Stella of Ft. Lauderdale. O. Michael Marinelli, Chairman of Intercounty Construction and a resident of Hollywood, is general chairman for the \$4 million Expansion and Endowment Campaign.

St. John's nursing & Rehabilitation Center is a 180-bed facility established in 1980 by the Archdiocese of Miami. As the only comprehensive not-for-profit major rehabilitation and nursing facility in Broward County, it has served more than 3,000 young to elderly patients in Palm Beach, Broward and Dade Counties.

# Heart attack prevention lecture at Holy Cross

Ways to prevent a heart attack or to "short circuit" an attack that is occurring so that no permanent damage is done to the heart will be discussed at Holy Cross Hospital's next free health lecture at 7:30 p.m. on Wednesday, February 15, in the amphitheater of the hospital's new Sister M. Innocent Hughes Education and Conference Center.

The speaker will be Dr. Zachariah P. Zachariah, a board certified cardiologist and director of the Cardiac Catheterization Laboratory at Holy Cross.

The speaker will describe how a recently developed technique known as balloon angioplasty can open up severely obstructed coronary arteries and, thus, keep a heart attack from occurring. He also will tell how an enzyme known as streptokinase can be used during the early stages of heart attack to dissolve an obstructive

blood clot before permanent damage is done to the heart muscle.

Reservations for the program are necessary. They may be made by calling the Holy Cross Public Relations Department at 771-7423, weekdays between 8:30 a.m. and 5 p.m.

## Sr. Rose Pigott

A Mass of the Resurrection was celebrated Monday in the chapel of the Adrian Dominican Motherhouse for Sister Rose Michael Pigott, O.P. who died Feb. 3 after a long illness.

The 74-year-old nun was in the 56th year of her profession and at one time was a member of the faculty at Rosarian Academy, West Palm Beach.

Burial was in the congregation's cemetery.

# President's physician to speak at St. Mary's hosp.

Dr. Daniel Ruge, physician to president Ronald Reagan at the White House, Washington, D.C., will be the guest speaker at the third in the series of Distinguished Guest Lectures on Wednesday, February 15.

The third and final lecture in the series will be held at The Henry Morrison Flagler Museum beginning with a cocktail reception for Dr. Ruge at 6 followed by the lecture to be held in the West Room at 7 P.M.

Mrs. Smith said today, "It will be a great pleasure for us to meet and talk with Dr. Ruge when he discusses his 'experiences as White House Physician.' Dr. Ruge's lecture will conclude the Distinguished Guest Lecture Series for 1983-1984 sponsored by the Community Health Care Education Committee of St. Mary's Hospital's Advisory Board of Trustees. The very successful series has welcomed ever so many community friends and we wish to thank all those who have been involved in planning the lecture series and friends who have joined us at The Flagler."

## CORRECTION

A story in last week's *Voice* incorrectly stated that Brother Loughlan Sofield has co-authored one book titled *Inside Christian Community* which deals with the parish as a community of service. Brother Sofield has co-authored two books, one called *Inside Christian Community* and the other called *Developing the Parish as a Community of Service*. In addition, Brother Sofield has spent 13 years ministering to ministers, but not 13 years with the Jesuit Education Center for Human Development. *The Voice* apologizes for the errors, which were made during translation of the article from Spanish.

Dr. Ruge, an alumnus and trustee of North Central College, received his Medical Degree and Ph.D. at Northwestern University, Chicago.

Dr. Ruge has published more than 50 medical articles and chapters in books and was senior editor of two books on the spine.

## Lay Ministry day of prayer

A lay ministry conference day of prayer is slated for Feb. 25th from 8:45 a.m. to 4 p.m. at the St. Clement parish center in Ft. Lauderdale.

There will be workshops on family prayer, sacramental prayer, contemplative prayer, holistic prayer and more.

Keynote speakers will be abbot Thomas Keating, a trappist monk who is the author of several books on prayer and faith.

Sr. Thea Bowman, the diocesan consultant for cultural awareness in Jackson, Miss., will also be a keynote speaker. She was chosen because "she is a woman of prayer, steeped in the justice of the gospel, and she shares the very life and breath of Jesus."

Registration is \$15. Box lunch will be provided. Make checks payable to the Office of Lay Ministry. Their number is 757-6241 ext. 371.

## Lithuanian Mass

March 3rd at 11 a.m. Archbishop McCarthy will celebrate a Mass for the Lithuanian community of South Florida in St. Mary's Cathedral.

The Lithuanian community is inviting all Catholics to join with them in prayer for their homeland and for oppressed Catholics throughout the world.



**NEW YEAR'S GIFT** — Our Lady of Charity 5110, Knights of Columbus recently donated the proceeds of their New Year's Eve party to the new Respect Life office in Hialeah. Grand Knight Jesus Castillo presents a check for \$700 to Respect Life director Fr. Daniel Kubala while from left Oscar Hernandez, community activities chairman, co-directors Georgina Aladro and Joanna Eimer look on.

# It's a Date

## Single/divorced/widowed

The North Dade Catholic Singles Club is sponsoring a Valentine's party and dance at the Little Flower Church in Coral Gables on Feb. 11. Call Mariana at 385-8510.

**THE MEMORARE SOCIETY**, A social club for catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library, Feb. 17 at 8:00 p.m. A special welcome to the widowers. Please call 274-0244.

**The Single Again Group** will have a party at the St. Andrew Parish Hall Feb. 11 in Coral Springs. The festivities will begin at 8 p.m. and include free food, drinks and entertainment. Call for information and reservations. Nancy 752-0106, Rick 753-4644 or Rosalie 753-5560.

**St. Juliana's Catholic Divorced & Separated Support Group** meets each Wednesday of the month. The first Wed. of each month is a general meeting. All other Wednesdays they meet in small group at 8 pm in the music room of the school.

## Entertainment

Rosarian Academy will present "I Never Saw Another Butterfly" on Feb. 9, 10, and 11th at 8 p.m. Tickets are \$4 for senior citizens and students. General admission is \$6. Box office is 832-5137 or 832-5132.

**The Parish Players, drama group of Our Lady of Lourdes parish**, west Boca Raton, presents another of its fundraising plays, entitled "A Modern Musical Mystery," an original comedy written, directed and played by parishioners, in the parish hall at 22094 S.W. 57 Avenue (Lyons Road) west Boca Raton. Play dates are Friday Feb. 24; Saturday Feb. 25; and Sunday Feb. 26.

**St. Rose of Lima Church** will present the Ernest Jurina Theatre Group from Munich, Germany, performing the 17th century mystery play entitled "The Mystery of the Holy Mass." This memorable hour long production will be staged in the Church (418 N.E. 105 St., Miami Shores) with special sound and lighting effects, on Feb. 12 at 7:30 p.m. Tickets are available at the Rectory between 9:00 a.m., and 5:00 p.m. or by calling 758-0539. Adults \$3.00 in advance,

\$4.00 at the door. Children (thru grade 8) \$1.00 in advance, \$2.00 at the door.

## Fashion shows

**St. Hugh Church** in Coconut Grove will hold a "Pennys from Heaven" family fashion show and luncheon on Feb. 25th beginning at 11:30 a.m. Parishioners will be models. Contact Louise Carter at 443-4340 for more information.

**Archbishop Curley-Notre Dame High School** invites you to its Annual Luncheon/Fashion Show at noon on February 25, 1984. This year's luncheon will be held at the new Miami Airport Hilton and Marina, 5101 Blue Lagoon Drive. Tickets are \$20 per person. Please call 751-5131 for reservations.

## Potpourri

**The Sacred Heart Guild** will hold its 32nd annual MadHatters luncheon at The Breakers Hotel in Palm Beach on Feb. 25th beginning at 11:30. Donation \$20. For reservations call 582-4736.

**The Women of the Light of Broward County** will host a Bible brunch from 9:30 to 11:30 on March 17th at the Holiday Inn on Powerline rd. Reservations in

advance \$7 by calling 721-8486.

**St. Kevin Women's Guild** invites friends, neighbors, parishioners to make rosary beads on Feb. 13th at 8 p.m. in the rectory meeting room located at 12525 SW 42nd st.

**Holy Family** will host a Valentine festival on Feb. 16-19th from 1 p.m. 'till 11 p.m. Prizes, rides, games, food, white elephant.

**St. Monica's Womens Guild** will sponsor a baby shower for the Respect of Life on Sunday, February 19, 1984 from 2:00 pm to 4:00 pm in the Church Hall, 3490 NW 191 Street, Opa Locka. Please come and bring a baby gift. Father Daniel Kubala will be present to explain what Respect Life is all about. Refreshments will be served.

**Immaculate Conception Church** will be holding its annual Vocation Breakfast on February 18, 1984 beginning with the 10:15 a.m. Mass (Breakfast immediately after in Mercy Hall). The Most Reverend Agustin A. Roman main Celebrant. Fr. Gustavo Miyares, Director of the Vocations Office for the Archdiocese will be the Master of Ceremony at the Breakfast and Sister Josephine Sherry, Principal of Immaculate Conception School, will be the Speaker.



# Caring for elderly topic of Orlando seminar

"Frail Elders — Professional Roles, Family Support, and Options for Care", a one-day seminar for nurses, clergy, social workers,

hospital discharge planners, and physicians, will be held March 30, 1984 at the Sheraton World Hotel in Orlando, Florida.

For more information, interested participants can call toll-free to Leslie Gorton, at EDC, in Newton, Mass.: (800) 225-4276; Barbara Mitchell,

Co-chair, the Florida Council of Churches Commission on Aging (904) 222-0588; or the Florida Council of Churches (305) 422-7077.

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Thanks to the Holy Spirit for prayers answered. Publication promised. F.A.G.

### 5A-NOVENAS

**ORACION AL ESPIRITU SANTO**  
Espiritu Santo. Tu que me actaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo apradercerle por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar Contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debera rezar la oracion durante 3 disa seguidos.) T.S.

Thanks to St. Jude for prayers answered. Publication promised. M.A.

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

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

**ORACION AL ESPIRITU SANTO**  
Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo, yo quiero en este corto dialogo agradecerte por todo y confirmar que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en la gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios mio. A. de Galvis

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Thanks to the Holy Spirit for prayers answered. Publication promised. K.H.C.

**NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Amen. May the Sacred Heart of Jesus be praised & glorified now & forever. Holy Mary Mother of Jesus pray for us. St. Theresa of the child Jesus pray for us. St. Jude pray for me & hear my prayer. Amen.

Thanks to St. Jude for prayers answered. Publication promised. C.R.

**PRAYER TO ST. ANNE**  
Remember, St. Anne, whose name means grace & mercy, that never was it known that anyone who fled to your protection, implored your help & sought your intercession, was left unaided. Inspired with this confidence, I come before you, sinful & sorrowful. Holy Mother of the Immaculate Virgin Mary & loving grandmother of the Savior, do not reject my appeal, but hear me & answer my prayer. Amen. Ed & Leona.

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**I ALWAYS**  
**FIND WHAT I**  
**WANT IN THE VOICE**





"The Christ of the Breadline" is one of the most famous works of Fritz Eichenberg of Peace Dale, R.I. Many of his works appeared in the pages of The Catholic Worker, a modest newspaper started by Dorothy Day and Peter Maurin which still sells for a penny a copy as it did in 1933. (NC photo)



# Traveling light

## Christians should live life 'of least possessions'

By Cindy Liebhart  
NC News Service

Father Marvin Mottet likes to tell the story of an elderly woman he once saw walking in Washington, D.C. The woman, he said, was wearing three heavy coats and had her remaining possessions crammed into three shopping bags.

Finding it impossible to carry all three at once, she would set one bag down, carry two of them for a distance and then go back and pick up the third. She repeated this procedure over and over.

For Father Mottet, who heads the U.S. bishops' Campaign for Human Development, this 20th-century story can be drawn on to illustrate a sad truth about the way many people go through life — burdened with extra baggage they really can't carry but don't want to give up.

"AS CHRISTIANS, we cannot easily escape the call to a life of simplicity and service to the poor found in stories throughout the Gospels," he said. "I don't see how we can live the Gospel without trying to live some sort of voluntary poverty. That's the way Jesus lived — in solidarity with the poor without even an extra pair of sandals."

Father Mottet lives out this call at St. Francis Catholic Worker House in Washington, D.C.'s inner city. His "family" is made up of society's outcasts — the hungry, the homeless, the alcoholics, the mentally ill, the ex-convicts and former prostitutes. In that house, the "least of these," the people Jesus talked about, take flesh every night at a wobbly supper table or in front

of a makeshift altar.

Father Mottet first embraced the Catholic Worker lifestyle 10 years ago in Davenport, Iowa. After much reading and prayer, his decision was a response to the Second Vatican Council's challenge to find ways of living the Gospel in today's world.

"It's the hardest thing I've ever done, but it's also one of the best," he said. "As Pope Paul VI said, people listen more willingly to witnesses than to teachers. Sometimes our lifestyle keeps us from preaching with conviction."

***'I don't see how we can live the Gospel without trying to live some sort of voluntary poverty. That's the way Jesus lived — in solidarity with the poor without even an extra pair of sandals.'***

GIVING UP material possessions was the least difficult adjustment for Father Mottet. Giving up privacy and time were harder sacrifices.

He acknowledges that not everyone is called to his particular lifestyle. But he believes "every Christian is called to some form of poverty, detachment, simplicity.

"In our closed homes and closed cars we isolate ourselves from the poor," Father Mottet said. "We very often don't see" how many people really are living on the margins of society.

"But as Catholics, we must realize we are members of a universal family in which most of our brothers and sisters are poor. We are a church of the poor. This realization must affect everything we are and do — our lifestyle, how we vote, the way we invest or don't invest, the way we purchase or don't purchase."

In families, for example, Father Mottet thinks a spirit of poverty can be fostered by an open and compassionate attitude toward poor people, minorities, the mentally ill, the elderly; by "the attitude that the extra coat in your closet is for your neighbor"; by associating with causes and organizations concerned with justice and the welfare of the poor; even by choosing jobs which do not require compromising one's principles.

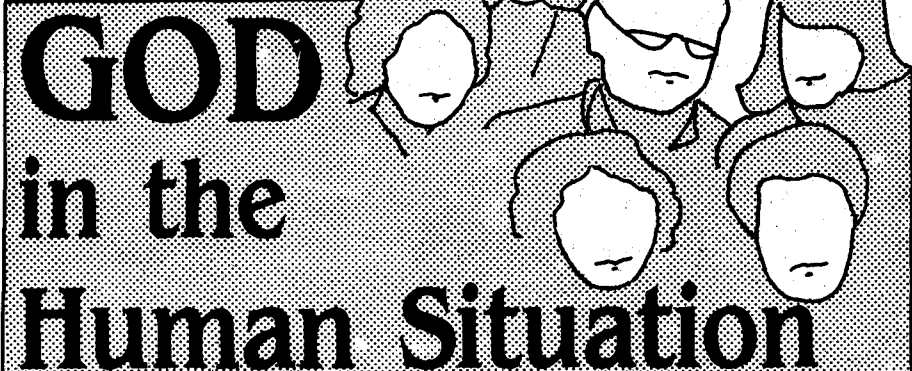
BECOMING active for the first time in serving the poor can be a frightening and uncomfortable experience, Father Mottet said. Efforts are not always met with friendly faces.

"It is important that people get rid of their fear," gaining the experience they need gradually, he said. This might mean beginning to volunteer regularly in a soup kitchen, a Catholic Worker House or a neighborhood center.

Father Mottet said that by increasing the time spent with them, romantic notions about the poor disappear and fear is replaced by "a healthy anger and sense of urgency. When you're around the hungry and homeless and hearing people all the time, you get to know them as they really are and you get a more realistic idea of what solutions might be. Most of all, you don't blame the victims."

## Service ...

### Know Your Faith



By Father John Castelot  
NC News Service

The mother caring for her family, with all that entails, is praying.

The father working faithfully to support his loved ones is praying.

The single person contributing to society in a variety of ways is praying.

They are all serving. To serve is to pray.

It is a question of living one's vocation. And actually there is only one vocation, the call to discipleship, the call to follow in the steps of Jesus. This call is addressed to all.

IN LUKE'S Gospel, Jesus states the conditions for discipleship:

"Whoever wishes to be my follower must deny his very self, take up his cross each day and follow in my steps. Whoever would save his life will lose it and whoever loses his life for my sake will save it. What profit does he show who gains the whole world and destroys himself in the process?"

"If a man is ashamed of me and my doctrine, the Son of Man will be ashamed of him when he comes in his glory and that of his Father and his holy angels. (Luke 9:23-26)

If this call, this vocation, goes out to all, then obviously it is possible to live it in any of the many states of life in which people find them-



# GOD in the Human Situation

## A demanding spirituality

By Michael Garvey  
NC News Service

It is a handsome, striking face which looks out from the photography which confronts me when I sit at my desk. She must have been in her mid-70s when it was taken. The broadness of the forehead, the prominence of the cheekbones, the tranquil set of the mouth and the generous distance between the eyes all suggest a quick intelligence and a deeply feminine, intuitive, even maternal wisdom.

But the eyes are the most arresting; they seem to take in a great deal, like the eyes of a contemplative. There is potential challenge in them too. They look like they could narrow quickly, shifting the tone of a gaze from an inviting warmth to an icy accusation.

Inches away from Dorothy Day's portrait there is a woodcut of St. Jerome which her good friend, Ade Bethune, carved long ago. Jerome, also a writer, scowls over his scripture translation. He is at work for God but quick to anger; not to be trifled with, not to be approached from the wrong side, but fascinating.

The pictures belong together. I knew Day only through other people — my wife, my close friends, the people with whom I once worked and lived in a Catholic Worker house in Davenport, Iowa. Day was always, and will always be — perhaps because of that indirect acquaintances — a presence as haunting and multifaceted as her face in that photograph.

**SHE WAS EXPERIENCED** by those dear to me in a variety of relations, but always the woman of prayer, who spoke with a disconcerting authority.

When Margaret, my wife, opened a Catholic Worker house in the early 1970s (where we later met), Day wrote encouraging and kindly letters exhorting her not to be too hard on herself, to appreciate her limits, to enjoy the life. A few months later, however, when the two of them were introduced, Margaret was dressed down for not having written enough,

for not publishing a newsletter and for not taking enough time for prayer.

Margaret returned from the meeting shaken, furious at Day and determined to write more often, to publish a newsletter and to take enough time for prayer.

For Day, prayer — keeping company with God — was the indispensable ingredient. Prayer would transform the days. Prayer, she thought, would not alleviate the sufferings of the oppressed but might shame the oppressor in us so that we would renounce an oppressive society upheld by fear and greed.

Those who would commandeer Day's witness, putting it to the service of a spirituality which makes no demands, misunderstand her life. For her, no spirituality, no approach to God, could result in simply carrying on business as usual.

**SHE USED TO SAY** that Christianity and the customary way of making do were mortally opposed to one another. The integrity of a human life was determined by the choices one makes — and her choice cost her everything. For her, Christianity changed everything.

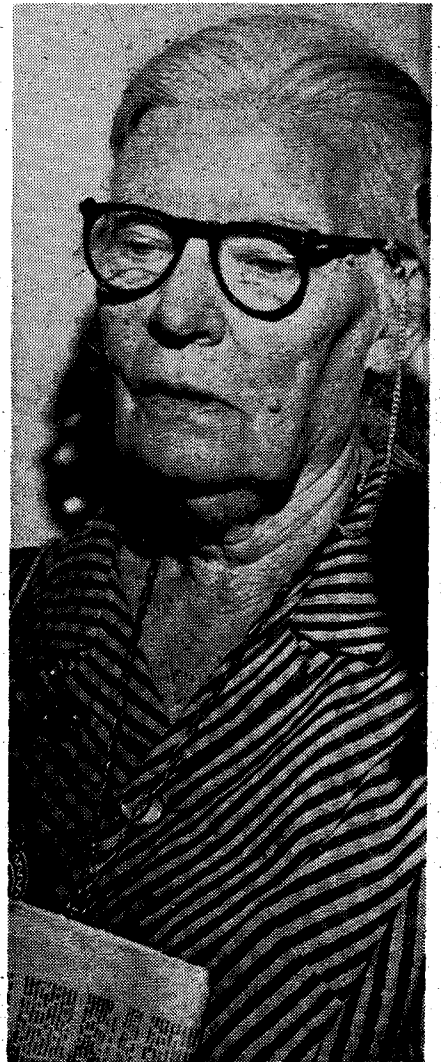
Knowledge of the high cost of Christianity inspired her famous remark when someone suggested she might one day be canonized: "I don't want to be dismissed that easily," she said. That remark reflects her humility and sense of what sanctity really implies, as well as her fear of the ways sentimentality could accompany praise of her by others.

But she won't be dismissed easily. The disconcerting thing about Dorothy Day is that she is very much like anyone reading this: by turns generous, unreasonable, prayerful, humble, petty, gloomy, cheerful and autocratic. An enormously talented but otherwise unremarkable North American.

A simple daughter of the church who simply chose to live in Christ. (Copyright (c) 1983 by NC News Service)



**'He is at work for God but quick to anger; not to be trifled with, not to be approached from the wrong side, but fascinating.'**



**'She used to say that Christianity and the customary way of making do were mortally opposed to one another.'**

## ... is everybody's vocation

selves: the married state, the single state, the widowed state.

The homemaker, the career woman, the father, the white-collar or blue-collar worker, the professional, the technician: All have a

to deny oneself.

"There are different gifts but the same Spirit. There are different ministries but the same Lord; there are different works but the same God who accomplishes all of them

all the members, many though they are, are one body; and so it is with Christ." (1 Corinthians 12: 4-7, 11-12).

Of course, if this service is to be prayer and not just humanitarianism, it must be Christian service. This does not mean that one has to be constantly aware that what is being done is done out of love for Christ and for fellow human beings.

But one should start each day by reflecting, however, briefly, on the call to love and service.

**THIS WILL** give the day, with its multiple duties and interpersonal relationships, a definite Christian motivation and orientation. This

will color everything in surprising ways.

And it will keep Christ very close to the level of consciousness, so much so that he will frequently break through to remind us that we are working for and with him: serving as he served, loving as he loved and, in the process, praying as he prayed.

"The fact is that whether you eat or drink — whatever you do — you should do all for the glory of God — just as I try to please all in any way I can by seeking, not my own advantage, but that of the many, that they may be saved. Imitate me, as I imitate Christ." (1 Corinthians 10:31, 33)

**If this service is to be prayer and not just humanitarianism, it must be Christian service.**

vocation to live the Christian life just as they are and in the exercise of their roles in life.

It is a call to strive to live according to gospel standards.

**ONE IS NEVER** more Christlike than when one serves. This is truly

in everyone. To each person the manifestation of the Spirit is given for the common good — but it is one and the same Spirit who produces all these gifts, distributing them to each as he wills. The body is one and has many members, but

# Bishop finds peace despite cancer

BELLEVILLE, Ill. (NC) — "The amazing thing is that you see people with two eyes. We just don't realize our gifts — what it is to have two eyes, ordinary health, a couple of good meals," said Bishop John D. Wurm of Belleville.

Bishop Wurm, 56, underwent surgery Nov. 2 for a malignant tumor in his liver. The cancer has spread to his eyes and possibly his brain.

**HE HAS RECEIVED** chemotherapy and radiation treatments and was hospitalized Jan. 24 for the third time since the operation. He was listed in good condition Jan. 26 at St. John's Mercy Medical Center in St. Louis.

The simple things are what bring

**"If he wants me to stay a long time; if he wants this to be a transitional period of suffering... I will do his will."**

joy to life, the bishop said during an interview which was published in the Jan. 20 issue of his diocesan newspaper, *The Messenger*, "to share with the people that I am very much at peace."

On Jan. 6 the newspaper also published a letter from the bishop explaining his condition and telling the people that his sufferings were being offered for "increased vocations to the priesthood and religious life, a resolution to the unemployment problem and good crops and a productive harvest" in his rural diocese.

"I presently have double vision and one of my eyes is not opening properly. I am still very hopeful that the radiation treatments will resolve the problem," he wrote. "There are signs, however, of additional cancer in the area of the brain."

**WITH ALL THE** concerns and problems in the world, the bishop said in the interview, "It is just the simple things that really bring joy and happiness. I sit on the back porch and enjoy the birds, the creatures of the Lord."

The bishop said he is most grateful that he did not die right away, but has time "to pray, to meditate and to review my past priesthood. I have tried to be a good priest; I really have."

"Yet sometimes when you get out there, because of the human condition, you think you are acting and speaking 'ex imo corde' (from the heart), but sometimes you are speaking 'ex imo ego' (from the self)."

The bishop also wanted to share with the people in his diocese the prayers of thanksgiving he has prayed after Mass "every day for 30 years."

One of them, he said, is "Lord, my God, in this moment now, I willingly and in submission, undergo whatever kind of death it would please thee to send me, with all of its sorrows, pains and anguish."

**"THEN I ALSO** say the prayer of St. Ignatius: Take, O Lord, all my liberty, my memory, my understanding, my will. Give me only your love and your grace. With these I am rich enough and ask for nothing more."

"I said these prayers with real sincerity," he said. "I really didn't know what a powerful impact they would have on me. Now I have come to realize the Lord is asking something of me as a result of these prayers. I am ready and willing to respond in any way he wants."

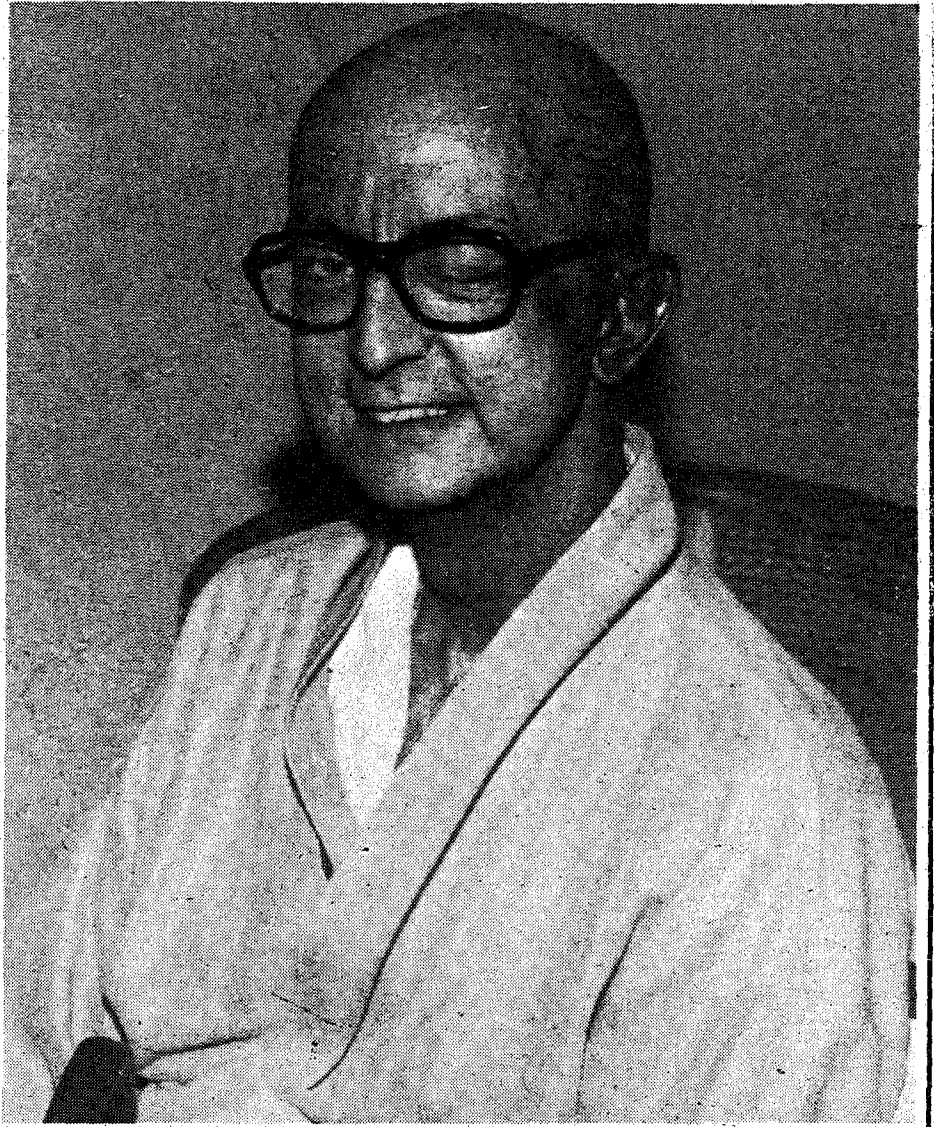
"If he wants me to stay a long time; if he wants this to be a transitional period of suffering; if he wants me, I will do his will," the Bishop said.

He said "Many times you don't think of it, and then 30 years later the

**"I have always tried to be a simple, good priest, a Marian priest, trying to serve the people. I know that we are all sinners... for that I am sorry..."**

Lord says: 'All right, we're going to cash in on them (the prayers).'"

Bishop Wurm, who has headed the Illinois See since 1981, said "the most traumatic part of my experience was the fact that I was so active and all of



**JOY AND PAIN** — "It is just the simple things that really bring joy and happiness," said Bishop John D. Wurm, 56, of Belleville, Ill. Despite suffering from a fast-spreading cancer, the bishop feels he is at peace within. (NC photo)

a sudden everything seemed to stop. At first I was shocked... to be stopped in my tracks, without even a chance to say hello or goodbye to the people."

**THE BISHOP SAID** that his condition has caused some suffering, "but what has become a great source of strength for me are the mysteries of the rosary... I can't read the Office (because of his eye condition), but I meditate on the mysteries, and every aspect is such a powerful prayer."

"I have always tried to be a simple, good priest, a Marian priest, trying to

serve the people. That's pretty much the way it has been. I know that we are all sinners, make mistakes and offend people. For that I am sorry..."

The bishop said he is hopeful that he will "get over this. But I am also realistic and realize I could die any time. And every day as I celebrate Mass, I think: this could be my Viaticum," the last time he receives communion.

"I realize that because I realize what cancer is," he said. "But I'm really not worried. I'm very much at peace."

## The key to musical kids

By Hilda Young

I'd be willing to bet research could show that most of the world's famous musicians were the only children in their families. I make this prediction on two scientifically observable facts.

First, more-focused parental support. Parents paying for music lessons will listen to a flute being used as a pea shooter and call it music.

**SECOND, ONLY CHILDREN** do not have brothers and sisters who will threaten, tease and otherwise discourage future Bachs from turning their harpsichords into pinball machines.

Example: We now have a 7- and 10-year-old taking violin, and an 11-year-old studying guitar.

Theory: Brothers and sisters taking lessons at the same time will be mutually supportive.

Reality: Only Mr. T could conduct this orchestra. I now realize why symphony players always wear black — in memory of all those who have been hounded to death along the way.

"I've heard better sounds coming off the bands on brace retainers," our guitar player accused her

violinist brother last night.

"How'd you like it if I arranged to have you fit with a pair, chubby fingers?" he retaliated.

"I do not have chubby fingers," she replied.

**"TELL THAT TO** your poor guitar. It asked me the other night what it was like to have only one string fingered at a time. And, hasn't your teacher explained that chords aren't just a pair of pants?"

"At least my playing doesn't crack the enamel on your teeth," she said.

**THEY ARGUED FOR** five minutes about what songs they all knew in the same key, another three minutes about who should start, and two minutes about what they'd do to each other if the other messed up. Just as I was wondering if we were total failures as parents or if we should have considered military school instead of music lessons, they began.

Hearing "Twinkle, Twinkle, Little Star" played by your own children, even at three different tempos in several different keys, can bring tears to your eyes. I'm just not sure why.

## the Saints by Luke

**S**T. SCHOLASTICA WAS THE SISTER OF THE GREAT PATRIARCH, ST. BENEDICT, AND UNDER HIS DIRECTION, SHE FOUNDED AND GOVERNED A CONVENT NEAR MONTE CASINO.

BENEDICT VISITED HER EVERY YEAR, FOR "SHE WAS NEVER WEARIED WITH THE WORDS OF GRACE WHICH FLOWED FROM HIS LIPS." ON HIS LAST VISIT IN 543, SHE KNEW SHE WAS NEAR DEATH AND BEGGED HIM TO STAY UNTIL DAWN AND TO TALK ON THE BLISS OF THOSE WHO SEE GOD IN HEAVEN. BENEDICT FELT A NEED TO RETURN TO HIS MONASTERY BUT SCHOLASTICA BOWED HER HEAD ON HER HANDS AND PRAYED, AND SUCH A VIOLENT STORM AROSE THAT HE COULD NOT LEAVE, AND THEY PASSED THE NIGHT IN HEAVENLY CONVERSATION.

THREE DAYS LATER, ST. BENEDICT SAW THE SOUL OF HIS SISTER GOING UP TO HEAVEN IN THE LIKENESS OF A DOVE. HER BODY WAS BROUGHT BY BENEDICT TO MONTE CASINO AND LAID IN THE TOMB HE HAD MADE FOR HIMSELF.

THE FEAST OF ST. SCHOLASTICA IS FEB. 10.

### ST. SCHOLASTICA

