Lay Ministries
Celebration held at
St. Clement...Page 13



BRIDE AND GROOM

Eight-page section covers marriage preparation here.





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Special program set for couples who were married outside the Church

Tie a yellow ribbon'

As symbol of outreach, prayer for alienated

By Ana Rodriguez-Soto Voice News Editor

Bright yellow ribbons, a conference for alienated Catholics and musical evenings "to touch hearts" will mark the celebration of Lent this year in the Archdiocese of Miami.

The ribbons, made famous by a popular song about a convict's return home from prison, were symbols during the Iranian hostage crises of Americans' concern for their brothers and sisters in captivity.

In South Florida this Lent, they will symbolize reconciliation, adorning confessionals, churches and the dresses and lapels of Catholics who pray for the return of others to the Church.

This symbolic concern for the alienated will expand to action when the Archdiocese hosts an all-day conference March 31 for separated and divorced Catholics who feel rejected by the Church.

Reconciliation also will be the goal of parish-sponsored concerts for alienated Catholics and the un-

Voter Poll

Next Week's Voice will contain a detailed poll of all presidential candidates and their views on various issues from right to life to arms control.

churched, concerts featuring locallyknown musicians Roger and Paul of St. Louis Parish and the musical group Soiree of Blessed Trinity Parish.

"BECAUSE it is our Year of Prayer and Outreach to the Unchurched," wrote Archbishop Edward A. McCarthy in a letter to all the priests of the Archdiocese, "Lent should be a time of intense prayer and penance and almsgiving."

A booklet accompanying the Archbishop's letter asks priests and faithful to offer the required Lenten fast "for the Archdiocesan intention of growth together in holiness."

In the booklet, developed by the Archbishop in conjunction with the Office of Evangelization, priests and laity are urged also to perform corporal and spiritual works of mercy and almsgiving as part of the penance required in Lent.

One suggestion offered by the Archbishop is to contribute to Operation Rice Bowl, the annual Lenten program sponsored by Catholic Relief Services. (See story, page 12).

Organizing parish renewal weekends or parish missions, forming Lenten prayer groups and encouraging family and individual prayer are among other suggestions made by the Archbishop to foster prayer and pennace



CABLE CATHOLICS—Sister Marie Hurley, Telecommunications director at Barry University checks a camera angle with Prof. Pete Panos. Barry is part of a communications group that will begin programming on Miami cable next week. See story below. (Voice photo by Prent Browning).

A SECOND Lenten goal of Reconciliation is also described by the Archbishop.

"We need to offer (alienated Catholics) opportunities to take another look so that their coming home is not just a one-time event on Easter Sunday," Archbishop McCarthy wrote.

He suggested that parishes organize Come Home for Easter programs, in-(Continued on page 3)

Catholics on cable

By Marjorie L. Donohue

Twenty years ago the Archdiocese of Miami became the first Catholic diocese in the nation to inaugurate "on the air" closed circuit television.

On Monday, March 5 the Catholic Church in South Florida will be one of the first dioceses in the country to begin religious and family-oriented programming five-days a week on local cable television.

Miami Cablevision Channel 9 has been given to the Archdiocese and will serve residents of the City of Miami with both English and Spanish-speaking programs including spiritual messages, news, family movies, special programs for teenagers, local items of interest and locally produced shows featuring a variety of subjects.

According to Father Jose P. Regular programming begins at 5

Nickse, director of the Archdiocese Radio and Television Center, who is spearheading the project, Monday through Friday programming will begin at 8 a.m. with a prayer hour, music and tri-lingual meditation in English, Spanish, and Creole.

DURING THE first few months news and local items will be provided by the 12 Catholic parishes, three Catholic high schools and Mercy Hospital, all within the viewing area, through an electronic bulletin board.

It is anticipated that later in the year feature programs will shorten bulletin board announcements.

Regular programming begins at 5

p.m. with locally produced shows and continues until 8 p.m. when a nationally popular presentation known as "Eternal Word TV Network" will

Archdiocese has own Miami channel,

will begin programs next week

Under the direction of Franciscan Mother Angelica of Birmingham, Ala., founder of the Catholic Family Missionary Alliance, a nationwide group of lay missionaries, EWTN features family movies, an awardwinning series, "That's the Spirit," a program for teenagers, and nationally-known speakers, Fr. John Bertolucci and Fr. Michael Manning.

"In order to provide sufficient local programming we formed a con-

sortium of interested groups," Father Nickse explained. "Barry University and the Southeast Pastoral Institute, both in the Miami area, are the first to support the Catholic Cable Consortium. Together, the consortium will be cablecasting educational, enriching programs with high moral content and values, without 'moralizing'," he said.

Archbishop Edward A. McCarthy is president of the consortium with Andre Cote, Ph.D, dean of Barry's School of Arts and Sciences; and Sister Marie Carol Hurley, O.P., former head of the university's Speech and

(Continued on page 3

Cites 11 drownings

Bishop calls for border patrol changes

STOCKTON, Calif. (NC) — At a candlelight procession commemorating 11 farmworkers who have drowned since 1974 fleeing the U.S. Border Patrol, Bishop Roger Mahony of Stockton called on the government agency to change its tactics.

The 11 drownings have occurred when illegal workers fell or jumped into waterways as Border Patrol agents made sweeps of nearby farms. The latest drowning occurred when Pedro Jiminez died in the Mokelumne River near Stockton.

"There simply cannot be a number 12," Bishop Mahony said. About 1,000 farmworkers and supporters took part in the procession, which began at St. Mary Church in

Stockton

Chief Patrol Agent Carl Riedinger of the Livermore Border Patrol sector said at a press conference that the Border Patrol has caught 541,000 illegal aliens during the past 10 years in the area in which the drownings have occurred. The Livermore sector has jurisdiction over most of central and northern California.

"The drownings are unfortunate but represent a very miniscule percentage when compared to the total number of apprehensions," Riedinger said.

"It is indeed a tragedy when a human life is lost for whatever reason. However, the Border Patrol is not responsible when an illegal alien risks his life while trying to avoid lawful apprehension," said Riedinger. "The criminal is the alien who has entered the country illegally, not the Border Patrol agent who is charged with enforcing the law."

Bishop Mahony called Riedinger's statement "unbelievable in the light of such tragic loss of life. The tragic drowning of 11 farmworkers is a terrible disaster, not a "miniscule problem."

The bishop said the farmworkers should not be labeled "criminals" in the same category as murderers, rapists and robbers. Their only crime, he said, is a desperate search for a life of security, food, shelter and education for their children.

Bishop Mahony said he believes

other law enforcement officers exercise greater care and caution in capturing robbers than does the Border Patrol in catching farmworkers.

Harold Ezell, U.S. Immigration and Naturalization Service western regional commissioner, has recommended actions to reduce illegal alien drownings. The recommendations include a safety education program, passage by Congress of the Simpson-Mazzoli immigration bill and additional resources for the Border Patrol.

A new immigration bill and stepped-up Border Patrol activities would reduce the number of illegal aliens and cut down on the number of deaths, he said.



VIOLENT VICTORY — Two anti-government fighters give the "V" sign for victory outside a demolished house in Damour, Lebanon. The town was first captured from Christian militias in 1976 by Palestinian guerrillas. (NC photo by UPI).

Bishop urges relief for Africa

WASHINGTON (NC) — Auxiliary Bishop P. Francis Murphy of Baltimore urged the United States to take "immediate action" to send emergency food aid to famine-stricken Africa. Representing the U.S. Catholic Conference at a news conference in Washington, Bishop Murphy said the U.S. bishops support legislative and private efforts to provide emergency relief to 24 African countries which have suffered severe drought over the past several years. An estimated 150 million people face the risk of starvation and prospects for the June harvest are not good, according to Bread for the World, a private organization which sponsored the conference.

Synod to discuss role of women

WASHINGTON (NC) — The U.S. bishops in an informal poll have suggested "vocations" and "women in the church and society" as possible topics for the next world Synod of Bishops, to be held in 1986. Msgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops, said the suggestions have been forwarded to the general secretariat of the synod at the Vatican. While the final topic will be decided by Pope John Paul II, he said, the synod secretariat seeks ideas, refines them according to what a synod could realistically handle and looks at the overall needs of the worldwide church.

News at a Glance

Evangelicals, Jews appeal to Russia

WENHAM, Mass. (RNS) — Organizers of the third national conference of evangelical and Christian leaders have issued a call supporting the human rights and religious liberty of their co-religionists in the Soviet Union. Dr. Marvin R. Wilson of Gordon College appeared with Rabbi A. James Rudin of the American Jewish Committee at a news conference. The conference of scholars and religious leaders will be held at Gordon, an evangelical-liberal arts college. In their joint statement, Dr. Wilson and Rabbi Rudin said, "There are millions of enslaved Baptists as well as enslaved Jews in the Soviet Union. Together we say, 'Let our people go'." The two men also pledged to work to eliminate anti-Semitism "and all other forms of racism." They emphasized that Zionism is the liberation movement of the Jewish people and objected to holding Israel to a double standard of conduct.

Catholic Theologian endorses 'in vitro' pregnancy

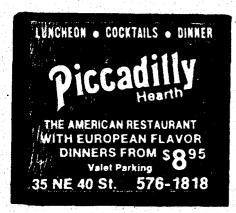
DAYTON, Ohio (NC) — A leading Catholic moral theologian has endorsed "in vitro" fertilization and questioned Catholic enthusiasm for the experimental "low tubal ovum transfer," or LTOT, as a "Catholic" alternative. LTOT is suspect because it is still experimental, said Jesuit Father Richard McCormick, professor of ethics at the Kennedy Institute of Ethics in Washington. In a talk Feb. 16 at the Marianist run university of Dayton, he also challenged the view of Catholic moralists who have hailed LTOT while rejecting "in vitro" fertilization ("test tube" babies). Even if LTOT should prove workable, it would not be morally superior to the "in vitro" approach, the priest said.

Bishops' leader calls Kissinger plan 'policy of war'

WASHINGTON (RNS) — The elected leader of the nation's Roman Catholic bishops is accusing the Reagan administration of pursuing what he calls "a policy of war" in Central America. Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, has also criticized the major increases in military assistance proposed by the presidential commission on Central America. The commission is headed by former Secretary of State Henry Kissinger. The church statement comes after a year in which the bishops had toned down their opposition to military aid to the Salvadoran government in its war against leftist rebels. Bishop Malone, referring to a proposed five-fold increase in military aid over the next two years, said, "No matter how conditioned on human rights progress such aid may be, we must protest in strongest terms this further militarization of our policy, holding diplomacy hostage and delaying the longed-for peace."

Polish priest sent to rural church

(Undated) (NC) — A Polish priest who is a strong supporter of the illegal trade union Solidarity has been reassigned from his parish in Warsaw, Poland, to a rural church, Cardinal Josef Glemp of Warsaw and Gnienzo told reporters. "He is being transferred, but I would not say it was at my request," Cardinal Glemp said. The cardinal declined to say who made the request. It came after the Communist government applied pressure to silence priests critical of state policies. The reassigned priest is Father Mieczyslaw Nowak, who has been interrogated several times by police.



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to THE VOICE.

Prayer and reconciliation

Touch someone for Lent

Programs for couples, concerts are planned

(Continued from page 1)

viting inactive Catholics by letter or word-of-mouth to attend an open house or Lenten concert at the parish.

He also urged pastors to publicize the March 31 conference at St. Maurice Parish in Fort Lauderdale and to ask parishioners to invite to the conference friends or family whom they know are alienated from the Church because of marriage situations

In addition, parishes have been asked to use the symbolism of the yellow ribbon, encouraging each Catholic to pray for an individual who is

Ash -Wed Mass

Ash Wednesday Mass will be celebrated by Archbishop Edward A. McCarthy at 12:15 p.m. on March 7 in St. Mary Cathedral, NW Second Ave., and 75th Street.

During the Mass, which marks the beginning of the 40-day penitential season of Lent, the Archbishop will distribute ashes to the faithful marking the forehead of each person with the sign of the Cross.

alienated from the Church and wear a yellow ribbon as a sign of that prayer.

YELLOW ribbons, the booklet suggests, can be placed throughout the church and on confessionals as signs of reconciliation. Parishes also can designate a place where people can tie yellow ribbons to symbolize the return to the church of someone they know.

In addition, the Archbishop urged

a renewed emphasis on the Sacrament of Reconciliation, asking pastors to plan parish reconciliation services and make the Sacrament available at convenient times, such as before Sunday Masses.

OUTREACH to the unchurched is the third goal of Lent during this Year of Prayer, the fourth in the Archdiocese's five-year plan of evangelization.

"We need to be especially concerned over the fact that 51.3 percent of the people in our Archdiocese are categorized as unchurched and have no church to come home to," the Archbishop wrote in his letter.

The conference for those alienated from the church because of marriage situations will take place from 9:30 a.m. to 4 p.m. on March 31 at St. Maurice Parish in Fort Lauderdale. Anyone interested in attending or needing more information can call Sr. Agnes Gott at the Family Enrichment Center, 651-0280 in Miami.

So far, four Lenten concerts have been scheduled.

Roger and Paul will perform on March 27 at 7:30 p.m. at St. Martha Church in Miami Shores and on April 2, also at 7:30 p.m., at St. Thomas the Apostle church in Miami.

The concert at St. Martha's will include songs in French for the many French-Canadians who attend the parish during the winter. Roger and Paul are originally from Canada.

Soiree will perform for the Spanish-speaking on March 10 at 8 p.m. in Little Flower Church in Coral Gables, and on March 24, also at 8 p.m., in San Isidro Mission in Pompano Beach.

To organize a Lenten concert in your parish, call Marsha Whelan at the Office of Evangelization, 757-6241, Extension 188.



Fr. Jose Nickse, Archdiocese Radio and TV director checks script with producer Carol Gallagher in Pastoral Center studio. (Voice photo by Prent Browning).

Catholics on cable

(Continued from page 1)

Drama Dept., representing Barry; and the Rev. Mario B. Vizcaino, S.P., director of SEPI and Marzo Artime and Carlos Salgado, representing the Pastoral Institute.

LOCAL SHOWS produced by the consortium include a Spanish language family series, a study of rights and privileges available to all under the law, highlights of the new Code of Canon Law for family and parish life. In the after-school hours a number of programs will be aired for children including "Infinity Factory," "Rebop," and "Bean Sprouts." Cultural highlights of the Barry University season have also been taped for future Channel 9 specials.

The Archdiocese also draws material from the Catholic tele-communications Network of America via satelitte for reprogramming according to schedule. "American Catholic" featuring the Fr. John Powell and the series, "Christopher

Close-Up' ae two of the programs which will be presented from CTNA.

The Southeast Pastoral Institute, founded in 1979 in response to the needs of South Florida's large Hispanic population, concentrates on the training and formation of pastoral ministers for the Spanish-speaking. Barry University, founded in 1940, recently inaugurated a graduate program in telecommunications.

Spanish language programs will include "Telecursos SEPI," a series of catechetical courses to instruct viewers in the Catholic faith; "Las Noticias," a local news show of interest to the Hispanic community; "Cantos," musical presentations featuring a variety of favorite music for Hispanics; "Buzon SEPI," A religious talk show with Father Vizcaino as host answering questions from viewers; and "Enfoque Biblico," a talk show centered on Scripture featuring two participants dialoguing on the Bible.

Pope: make Lent for peace, hunger

WASHINGTON (NC)—Pope John Paul II has asked the world's Catholics to translate Lenten sacrifices into "real action" to fight against hunger and for peace and human dignity.

Traditional Catholic practices of fasting and other penances during Lent are not simply a private asceticism but are needed to "stimulate within ourselves thirst for hunger and thirst for sharing, justice and peace, so that we shall really undertake deeds that will help to assist individuals and peoples that are hard pressed," the Pope said in his annual Lenten message.

TAKING CHRIST'S words, "for I was hungry and you gave me food," as the theme of his message, Pope

John Paul said those words apply to the sufferings of those who "cannot feed their bodies."

But they also refer to those who hunger for justice and human dignity, to those who are deprived of their liberties or exploited, and to those who hunger for a peace "being destroyed or threatened by so many conflicts and by a senseless and excessive arms buildup," he said.

Those who are physically hungry or who suffer from drought, bad economic conditions or unemployment are joined in their suffering by Christ, the Pope said.

Christ also suffers "with those who are deprived of their fundamental liberties, with those who are neglected or, worse still, exploited in their state

of poverty," he said.

Identifying Christ as well with those who yearn for peace amid the "senseless" arms race, the Pope asked, "Can we be allowed to forget that the world is meant to be built, not destroyed?"

CHRIST'S PLEAS to help those who suffer "challenge us" and call for personal penance and conversion, he said.

"Giving from our surplus and even from what we need for ourselves is not always a spontaneous reaction of our nature," the Pope commented.

Noting that this Lent marks the end of the special Holy Year of Redemption being celebrated by the church, Pope John Paul urged Catholics to use the season to be "more deeply

AND WATER

PRESSURE CLEANING

converted... more sincerely reconciled with God and with our neighbor."

"Then," he added, "this spirit of penance, sharing and fasting will be translated into real action, which your local churches will certainly urge upon you."

The pope urged all to convert their penance into action so that they may "feel the deep joy that comes from sharing food, from giving a welcome to a stranger, from assisting in the human advancement of the poor, from obtaining work for the unemployed, from the honest and courageous exercise of your civic, social and professional responsibilities, from the peace experienced in your homes and in all your relationships with others."

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'If we can bring one voluntary school prayer amendment to the floor, I think we'll win'

Big push on school prayer

Religious Service News

WASHINGTON (RNS) — The Reagan administration has begun a concerted push for a school-prayer amendment in what is shaping up as a close legislative battle.

A vote on a constitutional amendment to permit oral prayer in public schools is expected sometime early in March, in the Senate. A two-thirds vote in favor is needed for approval, and headcounts by groups on both sides of the issue say the proamendment forces are short of the votes needed.

A tally by the Moral Majority, for instance, lists 48 senators as "committed" to President Reagan's amendment, much short of victory.

But that number rises to about 61—only five votes shy—if it includes "undecided" senators who have privately indicated support or are backers of a compromise prayer amendment, according to a separate count by the pro-amendment Christian Voice.

THE MORAL MAJORITY said it has targeted 31 "swing" senators for lobbying pressure. "We're organizing letter-writing campaigns, telephone trees, and as many personal visits to the legislators as possible," said Roy Jones, of the latter group's Washington office.

"We're certainly expecting a close fight," said Barry Lynn, a spokesperson for the American Civil Liberties Union, which opposes oral prayer in public schools as a violation of the constitutional separation of church and state. "I certainly don't think they have the votes, and we can't say for sure that we have the votes to beat this."

According to observers on both sides, if the amendment is defeated this year, it probably won't come up again for a number of years — since the election year and a conservative-dominated Senate make this a good political climate for supporters.

In the meantime, the Reagan administration, which has come under attack in the past from conservatives for dragging its feet on school-prayer, has taken the lead in this fight.

Reagan is expected to make several strong public appeals for support of the amendment. And he is to tape a "special feed" for use by religious television programs, said White House aides.

The administration is also sending out its big guns to push for the amendment. White House chief of staff James Baker was scheduled to go on evangelist Pat Robertson's 700 club television program; Faith Whittlesey, his public liaison, was to drum up support on the Eternal Word Television Network, a popular Alabama-based Catholic network run by nuns.

OBSERVERS SAY the administration's push is begining to look like its all-out drive for the tax cut in 1981, and is far more formidable than the push last fall for tuition tax credits—for which the administration drew

criticism from its conservative supporters.

Complicating the push for a prayer amendment is the fact that there are several different versions of it awaiting action on the Senate floor.

In addition to the president's oral prayer amendment, there is one sponsored by Sen. Orrin Hatch (R-Utah) which would allow silent prayer and meditation in classrooms. Senate Majority Leader Howard Baker (R-Tenn.) recently introduced yet another measure similar in substance to Mr. Reagan's, but one which some supporters see as a "unifying" amendment.

"If we can bring one voluntary

school prayer amendment to the floor, I think we'll win. But if we bring two or three or four, we'll lose. There will be blood all over the floor," said Jones of Moral Majority.

But an aide to Sen. Hatch said that the compromise "silent prayer" measure would be brought up only if the president's amendment fails. In the background also is simple legislation in both houses of Congress which would allow "equal access" to student facilities for religious clubs in public schools. This would have better chances of approval than measures to amend the Constitution, observers say.

Holy Spirit celebrates 20th anniversary

Holy Spirit Catholic Church in Lantana will celebrate its 20th anniversary on Sunday, March 4, 1984.

There will be a mass at noon with Archbishop Edward McCarthy celebrating the mass. The pastor, the Rev. William L. O'Dea, and assistants, the Rev. Clarence J. Podgorski and the Rev. James J. Melley, will assist the Archbishop.

The Rev. Thomas J. Rynne, the first pastor of Holy Spirit Church, will give the homily.

All the former pastors of holy spirit church — the Rev. Leslie Cann, the Rev. Donald Ireland, and the Rev. James Reynolds — have been invited to attend.

All past and present parishioners are invited to attend the procedures. Refreshments will be served to everyone in two tents outside following the mass.

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Pope 'strong, decent' says Jewish mayor

VATICAN CITY (NC) — New York Mayor Edward Koch told Pope John Paul II during a 20-minute private audience Feb. 23 that the people of the United States love the pope for the strength and decency he conveys.

The audience took place during Koch's five-day trip to Rome at the invitation of the city's Communist mayor.

At an impromptu press conference in St. Peter's Square immediately following the audience, Koch said:

"I told the pope that the people of the City of New York, and indeed of the whole United States, loved him and cherished him — and that this included not ony Roman Catholics, but Jews and Protestants and humanists and non-believers — because of the strength and warmth and religiosity and decency that he conveys and has conveyed from the moment he became pope."

KOCH, who is Jewish, said that he told the pope a story he heard from a Polish native now living in New York.

In the story, a Jewish mother who was about to be sent to a concentration camp during the Nazi occupation of Poland, gave her 3-year-old son to a Catholic couple to care for, on the condition that they give him to her brother after the war if she died.

The war over and the mother having died, the custodial parents had grown to love the boy and wanted to keep him and raise him a Catholic. They went for advice to their parish preiet, who told them instead that they must return the boy to his Jewish uncle, Koch said.

Koch said the Pole who told him the story had been the boy and the priest was Father Karol Wojtyla, now the pope

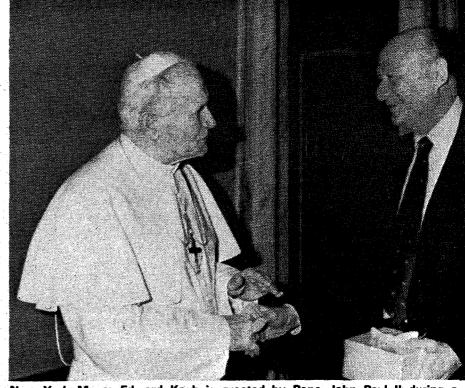
During the audience, Koch gave the pope a Tiffany crystal figure of the New York skyline. The pontiff gave the mayor a medal and a book of reproductions of Raphael portraits.

Koch said the pope expressed "a concern for everybody in the world and a dedication to peace, liberty and compassion."

The 59-year-old mayor, who had met the pope during the pontiff's 1979 visit to New York, said he invited the pope to visit New York again.

"THERE was no substantive response of 'yes' or 'no,' " Koch said, "But I have the feeling that once you've seen New York, you've got to come back."

Koch, though refusing comment on any substantive matters discussed with the pope, said that he felt the 63-year-old pontiff was aware of the mayor's public support for the



New York Mayor Edward Koch is greeted by Pope John Paul II during a 20-minute private audience at the Vatican. (NC/UPI photo)

restoration of diplomatic relations between the Vatican and the United States.

Koch said diplomatic relations are "not only lawful but common sense" and he called the Vatican, as a temporal entity, "one of the most important states in the world."

Koch said he told the pope an anecdote from the 1979 papal visit to New York.

"I know this sounds apocryphal, but it's absolutely true," said Koch. "I was at the airport to meet the pope, and we were having a thunderous rainstorm. The minute the pope stepped off the plane, the sun came out. There were two cops standing next to me, and one of them said to the other, 'now that's the kind

of guy you want to have for a golf partner."

BEFORE the audience, Koch was asked whether he intended to give the pope a copy of his new book *Mayor*, which recounts incidents from Koch's political past and is on the New York Times bestseller list.

"No, that would be presumptuous," the mayor said. "I do have two copies with me, and I'll give them both to Cardinal Baum, who is a friend of mine."

Cardinal William Baum, former archbishop of Washington, is the prefect of the Vatican Congregation for Catholic Education and the highest-ranking American at the Vatican.

Peace pastoral called chuch's 'finest hour'

DALLAS (NC) — The U.S. bishop's war and peace pastoral was "the finest hour of the Catholic Church" but must become "the finest hour of everyone," a leading Presbyterian theologian says.

Speaking at the 15th annual assembly of the Texas Conference of Churches, lay theologian Jorge Lara-Braud called the peace movement one of the key trends affecting religion in recent years and one of "the most hopeful of all signs on the horizon."

For the churches, "the primacy of peacemaking must be paramount," he said.

A KEY problem facing U.S. Christians today is their tendency to mixfaith and capitalism, said Lara-Braud, who is director of the Council on Theology and Culture of the Presbyterian Church (U.S.A.).

"The U.S. economic system may be at variance with the Christian faith," Lara-Braud told the interfaith gathering, but many U.S. Christians view any attack on capitalism as "an attack on Christian faith."

In many U.S. churches, he said, one can doubt the divinity of Christ

'Many U.S. Christians view any attack on capitalism as an attack on Christian Faith.'

and still be accepted, but one may be quickly rejected if he "casts doubt on the way capitalism relates to the Christian faith."

This mixing of faith and economic ideology erodes the credibility of American Christians in the Third World, the theologian said.

"The poor, the Christian poor, wonder about the validity of the U.S. Christian witness in light of our materialism and economic system."

AS WITH his comments on the churches as peacemakers, Lara-Braud's comments on faith and capitalism had special relevance to the Catholic Church.

The U.S. bishops have aroused considerable controversy with a current project to write a pastoral letter on Catholic social teaching and the U.S. economy.

Lara-Braud, who has written extensively on the ethical and theological issues in U.S.-Latin American relations, said he found it particularly disturbing that Latin Americans "are not as afraid of the

U.S.S.R. as they are afraid of the U.S. power.

He cited disunity among the churches as another major obstacle to the development of Christianity in the Third World. Lack of church unity is "more scandalous than ever before," he said. "Disunity in a place where people struggle for justice and freedom is tantamount to supporting the oppressors."

But the movement of Catholic and Protestant churches toward reonciliation is another of the most hopeful signs in recent religious trends, he said.



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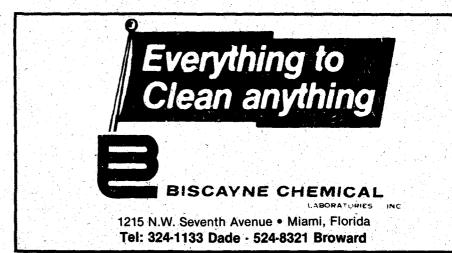
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Betting against gambling

Churches fighting pushes for increased legalization despite losing odds

By Darrell Turner **Religious News Service**

The gambling industry plans major expansion in 1984, and religious groups are gearing up to oppose it.

The odds-on favorite to win — the industry. A 1983 Gallup survey found 82 percent of respondents saving they would approve of some form of legalized gambling if it brought in state revenue.

Only four states have no form of legalized gambling, according to the Congressional Research Center: They are Hawaii, Indiana, Mississippi, and Utah. Bingo has been legalized in 46 states, horse race betting in 32, lot-

'An industry which wrecks lives ... and preys upon the poor is not an industry which is a matter of personal morality.

teries in 18, and casinos in two. That leaves a lot of room for expansion.

Larry Braidfoot, director of research for the Southern Baptist Christian Life Commission, says lottery legislation is expected in Arkansas, Mississippi, Missouri, and Virginia this year, and pari-mutuel measures are under study in Hawaii, South Carolina and Tennessee.

In other states, expanded betting options are being considered. New York's Gov. Mario Cuomo has proposed a lottery on professional sports

betting, which would make his state the second after Neveda to offer such an option.

CHURCHES which oppose legalized gambling must confront the role religion has played in fostering it. Proponents of a North Carolina lottery point out that the first lottery approved by the state's colonial council was held in 1759, to raise money to build churches in Wilmington and Brunswick.

And Kenneth Kantzer, advisory editor of Christianity Today, has noted that, in the mid-20th century, "probbably no influence was stronger (to reintroduce legal gambling than the desire of churches and

charitable institutions to raise contributions through bingo and raffles."
Religious opponents of gambling are adding social-justice questions to their maditional personal moral objections to the practice.

Braidfoot, of the Southern Baptist Christian Life Commission, also stresses that "gambling is not simply a matter of personal morality, to be decided by individuals apart from public-policy concerns. An industry which wrecks lives, leads to an increased crime rate, fails to deliver what it promises in financial rewards, breaks homes, leaves families in financial stress, and preys upon the poor is not an ind try which is a matter of personal morality."

Another objection cited by gambling opponents is that governments are increasingly using it as a means of trying to raise revenues without having to balance budgets and exercise fiscal responsibility.

"The gambling industry is offering legalized gambling as a 'painless' form of raising revenue which will meet budget shortfalls while allowing state legislators to brag about 'no new taxes' being enacted," says Braidfoot. taxes' being enacted," says Braidfoot.
"In essence, the states would be
'farming out the collection of taxes,
with the legalized gambling ventures
being the collectors which pass along
to the states a meager amount for the
privilege of doing business."

CATHOLIC enurches have been
particularly associated with the use
of bingo games to raise money, but
some Catholics are nethinking their
position on the subsect at S. Catholic

position on the subject. U.S. Catholic magazine published an article in 1979 in which writer Nathan Kollar said that I the temptation of church bingo has chased me and others that I know to commit sin. The church shouldn't tempt us. Christ said we shouldn't make his Father's house a house of business.'

While some readers agreed with Kollar, many others weren't convinc ed. One wrote in response that "people are going to gamble, and what better place to bet than at a churchsponsored bingo game? This is a completely harmless pastime for people with money to risk and a wonderful source of revenue for needy churches.'

The Catholic dilemma was illustrated by Bishop Walter F. Sullivan of Richmond, Va., when he opposed a proposal to legalize parimutuel betting in the state in 1978.

"Many institutions, including our own parishes, sponsor bingo, raffles, and bazaars to raise needed funds for educational and charitable purposes," Bishop Sullivan admitted.

But he added that "after study and reflection, I am convinced that only a select few would benefit greatly from pari-mutuel betting... The danger of increased criminality is real and not imagined by alarmists. Futher-more," the bishop added, "serious questions need to be raised about the participation of our own parishes in

legalized bingo.''

While church groups have joined forces to successfully oppose gambling measures in several stats in recent years opponents have warned that such proposals are never killed for all time. The Rev. David S. Lindsay of St. Petersburg, Fla., a United Methodist minister who has been active in anti-casino battles in Florida, says that the continuing battle against casinos raises a degree of frustration. It would be nice to defeat frustration. It would be nice to defeat the proposal once and for all. But we are struggling against an idea. While we can defeat a specific proposal by a ballot, or we can provide suffucient opposition to discourage proponents on one specific attempt, we do not seem to defeat the idea.'

Southern Baptist leaders from 11 states met in Nashville last fall to formulate a major campaign against pari-mutuel betting, state lotteries, and casino gambling. Weston Ware, director of citizenship education for the Texas Baptist Christian Life Commission, stressed that "business as ususal won't cut it in trying to beat the gambling industry. We need lots of help in order to win the war."

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Teen pregnancy called 'alarming'; task force urges church action

ALBANY, N.Y. (NC) — The church must develop a comprehensive program to prevent teen-age pregnancies and at the same time assist teen-age girls who are pregnant, said a task force report sponsored by the Catholic bishops of New York State.

Of recent social trends, "none is

Society and the church 'can no longer continue to view adolescent sexuality and teen-age pregnancy as unusual mishaps which occur in isolated cases ... (but) as a widespread and ever-increasing issue which must be addressed ...'

more alarming than the growing number of teen-age pregnancies,' said the Task Force on Teen-age Pregnancy of the New York State Catholic conference, following a nearly two-year study of the issue.

In New York State, it said, "at least 12 percent of all 15- to 19-yearold females become pregnant; teenagers account for nearly 40 percent of all out-of-wedlock births; 24 percent of all legal abortions are performed on teen-agers."

TEEN-AGE pregnancy covers all

social, economic, religious and cultural strata across the state, it said, and it is now estimated that nearly half the girls aged 15-19 in New York are sexually active, up 60 percent from estimates of a decade ago.

In a foreword to the report, the state's bishops praised the "great personal courage and commendable commitment to life" that an unmarried teen-age mother shows when she rejects abortion as a solution.

"She and her child deserve the best health care and supportive services that society can provide," they said.

To combat the conditions that contribute to teen-age sexual activity, the task force urged efforts at the state, diocesan and parish level to increase responsible education in sexuality and counseling and other support services for teen-agers and their families.

It urged church officials to integrate their efforts with other resources available, cooperating actively with government and voluntary agencies to promote counseling and social services, to the extent that these do not conflict with the church's moral values in such areas as sexual responsibility, contraception and abortion.

THE TASK force acknowledged that church personnel confront "special difficulties" when dealing with sexually active teen-agers who reject church values, particularly in the area of contraception.

"Although this problem can become most difficult, it is not insurmountable as we continue to counsel and assure teen-agers that they are not isolated from the caring attention of the church," the report said.

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While stressing a need for education in moral values and for programs to counteract the conditions and influences which lead to teen-age pregnancy, the task force also called on dioceses and parishes to provide resources that will give "visible witness of the church's commitment to care for pregnant teen-agers and young families."

It said, for example, that when pregnancies occur among students in Catholic schools, "attempts should be made to assist pregnant teen-agers and young parents, male and female, with their educational, societal and psychological needs so that they might maintain the highest degree of normalcy in their lives during and after such pregnancies."

Society and the church "can no longer continue to view adolescent sexuality and teen-age pregnancy as unusual mishaps which occur in isolated cases... We must see teen-age pregnancy as a widespread and everincreasing issue which must be addressed by a concerted effort covering a range of programs and services,' the task force said,

The task force, chaired by Mercy Sister Maureen Joyce, head of Community Maternity Services of the Albany Diocese, was appointed in February 1982 to recommend ways the church in New York State should respond to issues related to teen-age pregnancy.

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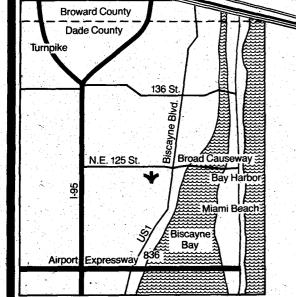
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Marxism, Christianity compatible, says priest in Nicaragua government

NEW YORK (NC) — Christianity is compatible with democracy and Marxism, said Father Ernesto Cardenal, controversial priestmember of the Nicaraguan cabinet and a self-proclaimed Marxist, in a magazine interview.

"What we have to understand is that capitalism isn't compatible with the ideals of Jesus. For the followers of Christ, there has to be a different economic system," he said in the March issue of GEO Magazine, a 250,000-circulation general interest monthly published in New York.

"I am a Marxist who believes in God, follows Christ and is a revolutionary for the sake of the kingdom," he added in the interview, which was conducted by Kenneth L. Woodward, religion editor of *Newsweek*.

"Marxism is a scientific method for studying and changing society. Christianity presents us with the goals that we must achieve — namely, a perfect humanity," said Father Cardenal.

"CHRISTIANITY and democracy, so-called, are not identical, but they are not incompatible either. The same is true of Christianity and Marxism," he said.

Father Cardenal said he became a Marxist by reading the Gospels and by visiting Cuba in 1970 where "I found out that the government there was actually putting the Gospel into practice: giving the people food, clothing, help, education — and on

an equal basis."

The 56-year-old priest said Karl Marx did not take anti-religious positions in his writings, but he added that "I haven't read much Marx."

Marx's oft-quoted comment on

What we have to understand is that capitalism isn't compatible with the ideals of Jesus. For the followers of Christ, there has to be a different economic system.'

religion is in the introduction to the 1844 "Critic of Hegelian Philosophy of Right." He said, "Religion... is the opium of the people."

The Nicaraguan priest said he draws his Marxism from the Gospels. "For me, the four Gospels are equally communist," he said.

"THE COMMANDENT to love God is the same as the commandment to love your neighbor. The atheist who loves his neighbor is doing God's will, and the archbishop who does not is not following the Gospel," he added.

Father Cardenal is Nicaraguan minister of culture in the Marxist-

influenced Sandinista government. He and three other priests are in high government or Sandinista posts under an agreement with the Nicaraguan bishops by which they cannot practice their priestly ministry while in office.

In February, Bishop Pablo Antonio Vega, president of the Nicaraguan bishops' conference, said the bishops were reconsidering the situation and accused the priests of being more interested in politics than their priestly ministry.

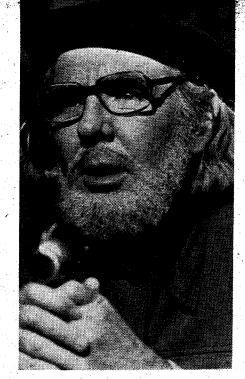
In the GEO interview, Father Cardenal said Pope John Paul II publicly scolded him because of the situation when the pope visited Nicaragua in March 1983.

The incident occurred when the Pope saw Father Cardenal on the government receiving line and began wagging his fingers at the priest. Father Cardenal said the pope is "very impulsive."

"He said, 'You have to regularize yourself.' He said it to me twice in Spanish," Father Cardenal said. The priest assumed it to mean that he should leave government and resume his priestly ministry.

"BUT I have nothing to regularize. We — priests in government — worked out an agreement with the bishops," said Father Cardenal.

"In our discussions at the Vatican two years ago, the pope's own secretary of state, Cardinal Agostino



Father Ernesto Cardenal: "For me, the four Gospels are equally communist."

Casaroli, told me personally that he recognizes that Nicaragua is a unique situation requiring an exception to the pope's rule," the Nicaraguan priest said.

The exception is necessary because "we are a small country and our revolution needs qualified leaders," he added. The priest said he was chosen as culture minister because he had been a poet for 40 years.

Father Cardenal was asked if he missed celebrating Mass.

"Well, sometimes we disobey. But you must understand that my religious vocation is to be a contemplative monk and a prophet — more to that than to the liturgical practice of the priesthood. I think this is the way Christ saw his priesthood, too," he said.

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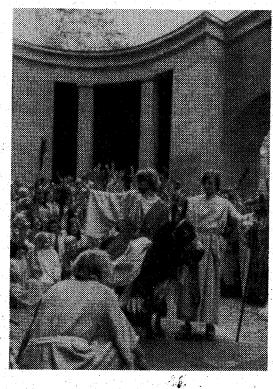
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All recommendations will be reviewed by a Parish Scholarship Committee at Barry University, chaired by the directors of admissions and financial aid. Awards will be based on academic achievement and demonstrated financial need.

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In 1983, Parish Scholarship awards were made to students who were parishioners at the following churches; Church of the Epiphany (Miami), Our Lady Queen of Heaven (North Lauderdale), St. Andre's (Coral Springs), St. Cecilia's (Fort Myers), St. Francis Xavier (Fort Myers), St. Gregory's (Plantation), St. Gregory's Episcopal (Boca Raton), St. Ignatius Loyola (Palm Beach Gardens), St. Jerome's (Fort Lauderdale), St. Mary Magdalene (Altamonte Springs), St. Maruice (Fort Lauderdale), St. Mary Magdalene (Altamonte Springs), St. Maurice (Fort Lauderdale), St. Stephen's (Miramar), St. Timothy's (Miami), St. Vincent de Paul (Miami), and Temple Beth Orr (Coral Springs).

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Strive for 'quality' in vocations, Bishop tells Broward Serra Club

By Ana Rodriguez-Soto Voice News Editor

POMPANO BEACH — While vocations to the priesthood have declined everywhere, the Archdiocese of Miami averages more would-be priests a year than most other U.S. diocese, says Auxiliary Bishop John Nevins

Bishop Nevins cited that figure at a Broward Serra Club dinner here last week to illustrate his point that "we must never be afraid" for the future of the Catholic Church in South Florida.

"We have good men in the seminary," he said, explaining that the average of four or five seminary deacons preparing for ordination every year is higher than that in most other diocese of the United States.

But he added, "I don't think we should be worried about numbers. I'm more interested in quality. Quality attracts quality."

Bishop Nevins told the Serrans, gathered to honor priests and religious of Broward County, that "the bishops of our country admire the accomplishments as well as being very curious about the constant growth of the Church in South Florida."

HE RECALLED some of the early history of the Church here, pointing out that it always has been a "pioneer" Church, growing phenomenally and presevering despite all odds.

In 1878, Bishop Nevins said, the Catholic Church of the entire state of Florida consisted of 10 priests, 20 churches, six convents and five seminarians for 10,000 Catholics.

In 1949, Florida's Church counted 196 priests, (four of them retired and two active outside the state), 684 sisters, 80 parishes and 71 vocations for 71,064 Catholics.

The figures for 1983 were:

- 1,009 Priests, 617 of those diocesan and 392 religious, of whom 32 were active outside the state and 73 were retired;
- 1,432 Sisters, 123 brothers and 103 permanent deacons;
- 377 parishes, 153 elementary schools and 32 high schools with 179,853 students;
- 174 Seminarians and the only two bilingual, multi-cultural seminaries in the United States;



Auxiliary Bishop John Nevins leads Broward Serrans in prayer during dinner honoring areas priests and religious. From left, next to Bishop Nevins, are George Kemon, Broward Serra president, Richard Lill, vice-president, and Msgr. John Donnelly, pastor of St. Malachy Parish in Tamarac and Archdiocesan Director of the Society for the Propagation of the Faith. (Voice photo by Ana Rodriguez-Soto)

• 1,533,019 Registered Catholics out of a total population of 9,970,451.

"WE CANNOT help but admire (early Catholics') enthusiasm because it wasn't always easy to practice the faith during those years," Bishop Nevins said.

The Archdiocese of Miami "can proudly boast a history of its own," he added, calling its people "enthusiastic and energetic," qualities which all the saints of the Church possessed.

"We have wonderful young people ready and willing to come forward (as priests and religious) but they need our encouragement," Bishop Nevins said.

"Let us be a people of prayerful gratitude to God for all that we have accomplished through him here in South Florida. We must never be afraid... What do we have to fear?" he added.

Following Bishop Nevins' talk, Richard Lill, vice-president of

Broward Serra, reminded members that the cost of educating and ordaining a single seminarian is \$100,000.

The money is available, he said, "what we need is the vocations which start in the home." Lill asked the Serrans to pray daily for those vocations.

Referring to the purpose of the dinner, which annually honors priests and religious of the Broward area, Lill said Serra members this year decided that "words are not enough."

So they drew up a large banner with bold, black letters on a white background and hung it across the front of the banquet room, almost from end to end. The banner read: "Thank you for answering the call."

Serra International, begun by four laymen in Seattle, Wa., as a group dedicated to fostering vocations to the priesthood and religious life, is celebarting the 50th anniversary of its founding this year.

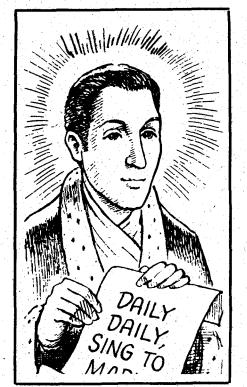
Since 1934, the group has grown to include 489 chapters with 15,000 members in 32 countries.

"THERE'S NO other club doing better or more work than you fellows are doing for vocations to the priesthood and religious life," said Sam D'Anna, former president of Serra International and a member of the Archdiocese of Miami.

Serra policy, he added, is to have at least one Serran in each parish of a chapter's area. D'Anna urged the priests and religious present, "If you do not have a Serran in your parish, write... and submit the names of two or three men to be considered as candidates."

The addresses of Serra chapters in the Archdiocese are as follows:

- Miami: 1830 Ponce de Leon Boulevard, Coral Gables, 33134;
- Broward: 405 North Ocean Boulevard, Pompano Beach, 33062;
- Palm Beach: 120 South Olive Avenue, Suite 711, West Palm Beach, 33401; and
- South Palm Beach: 22099 Soliel Circle East, Boca Roton, 33433.



St. Casimir, patron saint of Lithuania and Poland: 500th anniversary of his death will be marked by Mass at Cathedral Saturday.

Lithuanian saint's 500th to be marked at Cathedral

This year, the Catholic church commemorates the 500th anniversary of the death of Saint Casimir (1458-1484), patron saint of Lithuania. (See biography, page 24).

In the Archdiocese of Miami, the feast will be commemorated with a Mass to be celebrated by Archbishop Edward McCarthy at 11 a.m. on Saturday, March 3 at St. Mary Cathedral, 7525 N.W. 2 Avenue in Miami.

St. Casimir was the son of King Casimir IV, ruler of the Polish-Lithuanian state, and Elizabeth, an Austrian princess.

St. Casimir's grandfather, Jogaila, a Lithuanian Duke and later King of the Lithuanian-Polish state, and his cousin Vytautas, Grand Duke of Lithuania, introduced Christianity to Lithuanians in 1387. Since that time,

Lithuanians remained faithful to the Catholic Church.

At the end of the 18th century, this once-poweful kingdom was partitioned by Austria, Prussia and Russia. Lithuania fell to Russian rule that lasted until 1918, when the country regained its independence.

Neither Poles nor Lithuanians back then were docile subjects of the new masters, so the Russian czars decided to apply force where the resistence was most evident: the Catholic Church. The church fought against all the government's attempts to convert the population to Greek Orthodoxy, which was the religion of the state.

AFTER a short period of independent existence (1918-1940), Lithuania once again became a victim of Russian imperialism: it was annexed by

Soviet Russia after Hitler's Third Reich failed to survive World War Two.

The new Russia is not attempting to replace one religion by another, but to eliminate religion altogether. The methods they are using are more sophisticated and ruthless than those the czars had applied.

Soviet Russia is trying to create a new man without religion and national identity to be the Russian-speaking member of the State which parallels George Orwell's 1984.

No Lithuanian wants to become that Orwellian kind of man. Despite long jail sentences and deportation to Siberian labor camps, Lithuanians are resisting the government's encroachment upon their basic human rights. In this struggle, they need the moral support of the free world.

'Well' of life

Black Catholics help drought-stricken Africans; 'Rice Bowl' collection does same for many

By Janelle D. Scott Voice Correspondent

Operation Rice Bowl — it's a phrase we'll hear often during Lent, conjuring up pictures of pitiful children reaching out their arms with an empty bowl in hand.

Year after year, so many needy people. Does giving really do any good? What can break the cycle?

Catholic Relief Services (CRS) asks the same questions and has specific projects, just waiting to be financed, that can break the hunger cycle. Operation Rice Bowl money, distributed by CRS, can make the difference

When the Black Catholics of the Palm Beaches asked what they could do to help West Africans in drought-stricken Senegal, CRS came up with a concrete self-help project — literally concrete.

MONEY to pay for a concrete well, \$5,500, would provide fresh water for a village of 1,800 people. The organization raised the money, the check was sent in January, the concrete was delivered and the digging has begun.

"It means more than just water to drink," says Msgr. John McMahon, director of Catholic Relief Services for the Archdiocese of Miami. "It means that crops can be irrigated and farmers can grow beyond just the survival level. The villages can grow crops as a business and raise the ecnomic level of the whole community."

Such community self-help projects are what Operation Rice Bowl is all about, says Msgr. McMahon. There are thousands of projets waiting to be funded by Operation Rice Bowl money collected weekly during Lent.

OPERATION Rice Bowl began in 1975 as an ecumenical program of fasting and almsgiving. Parishoners



Msgr. John McMahon helps with the digging of a well during a recent trip to Africa. Black Catholics of Palm Beach have contributed money to fund construction of another well in the drought-stricken region.

are asked to reflect on world hunger and, once a week, fast or eat a reduced meal and share the saving.

Contributions are placed in a symbolic cardboard rice bowl, a reminder of those who live with hunger. Twenty-five per cent of the money stays in a diocese, the rest goes overseas.

The overseas program works toward self-help, rather than shortterm feeding or relief. Some of its projects are aimed at improving farming techniques and productivity.

Others support fishing cooperatives or provide money for tools or seeds. Nutrition and health projects combine food supplements with nutrition lessons and income-generating agricultural projects.

This year, water-related projects are painfully crucial. West Africa, for example, has had drought conditions for 17 of the last 20 years.

When Msgr. McMahon visited the

sub-Sahara African region last full, he witnessed the subtle effects of long-term drought.

"It's not as dramatic as a flood or an earthquake, but it is just as devastating," he noted, likening it to "Chinese water torture, one drop at a time, busting your spirit."

THE \$5,500 donated by the Black Catholics of the Palm Beaches will start a chain of events that will give West Africans hope.

In the village of Palangue in Senegal, where the well is being built, children will no longer die of dynsentery and malnutrition from drinking from stagnant ponds. Others won't grow up brain-damaged from lack of proper food.

Mothers no longer will have to walk miles to haul 35 pounds of water on their heads. Farmers will no longer have to walk five to ten hours to get a pail of water for their tiny garden.

And the village will have the chance to stand on its own feet economically. It can grow its own food rather than depend on surplus food donations, and even start an agricultural business.

Two billion people in the world lack access to drinkable water, according to Operation Rice Bowl officials. During his African trip, Msgr. McMahon saw what Operation Rice Bowl money can do.

Wells are lifesavers, he said.

This and other Operation Rice Bowl projects help make a lasting difference in the lives of the needy people of the world.

For more information contact Msgr. McMahon at Catholic Community Services, P.O. Box 8246, West Palm Beach, FL, 33407, (305) 842-2406.

Parishes unite to celebrate black history

By Prentice Browning Voice Staff Writer

They weren't just celebrating black history, they were making it.

At least that's how Fr. William Mason, pastor of St. Francis Xavier Church, described a Mass celebrated at the Overtown parish last Sunday that was attended by parishioners of St. Philip and Holy Redeemer parishes.

It was the first time anyone could remember parishes cancelling their Masses to participate in the Mass of another church.

The occasion was Black Heritage Week and the purpose was to increase solidarity and foster a community spirit among the predominantly black parishes.

THE PASTORS of the three parishes have been meeting regularly to see what they can accomplish as a team, says Fr. Neil Doherty, of St. Philip Church in Opa Locka. The youth ministries in the three parishes work in cooperation and the pastors ocassionally "switch pulpits," speaking to another church's congregation.

Fr. Mason, speaking in place of a scheduled preacher at the Mass, en-



Father William Mason, pastor of St. Francis Xavier Parish in Overtown, sings along with choir during Mass which brought together congregations of three black Miami parishes. (Voice photo by Prentice Browning)

couraged the combined congregations which filled the small church to capacity to shake hands and get to know the people standing next to them.

Fr. Mason's homily concerned having trust both in God and in one's fellow man.

"The Lord says if you stop thinking about yourself all the time you see how He is taking care of you," the priest said.

He encouraged the congregation to

consider how Christ used the example of the birds that neither toil nor reap to illustrate the way God watches over us.

Fr. Mason asked the assembly to cast aside their worries and sing "from the depths of the soul."

"TODAY we reaffirm his faith in trusting us. We've come this far by faith. We are growing more deeply, all by faith in God."

Later, Fr. Doherty spoke briefly about how important it is to "mix

morality and politics."

It was perhaps appropriate that the parishes met together as a group at St. Francis, which as a mission of historic Gesu Church at one time was the pioneering parish of the three churches.

Plans were announced to meet in several months at St. Philip and Holy Redeemer.

"We can't wait for you to come to St. Philip," said Fr. Doherty. "We're going to have a ball."

Day of praise

Hundreds gather for Lay Ministry Celebration on prayer at St. Clement

By Betsy Kennedy Voice Staff Writer

As they shut their eyes and prayed, lay ministers pretended the Archdiocese of Miami was transformed into the Holy City of Jerusalem, during the Fourth Annual Celebration of lay Ministries on Saturday.

Despite chilly and overcast weather, as many as 700 lay ministers warmed St. Clements Church and school in Ft. Lauderdale with their enthusiasm as they gathered for the day of prayer and reflection.

In one of a series of workshops on prayer, Dr. Mercedes Scopetta, director of the office of lay ministry for the Archdiocese, led a group on an imaginary spiritual trek through the ghettos and deprived areas of the Archdiocese. She urged the group to "think of each city in the archdiocese as the Holy City of Jerusalem. We're descending on that city and we will pray... for our families, for the sick and the needy, and for ourselves..."

To prepare the lay ministers for the searching contemplative prayer experience, Dr. Scopetta first played tapes of chants sung in the famous Taize Monastery of France, where thousands of young people, illuminated by their faith gather year-round.

Some of the lay ministers stretched out their hands, palms upwards. Some sang softly. Others sat with heads bowed and hands clasped as they envisioned those in the city who could benefit from their labor of ministry in "the ghettos of the poor where Jesus pitched his tent."

Real Bread

"Imagine, she said, "the Lord giving out bread, real bread to the poor."

"Let us go on to other parts of the city, where there is sin, where our hearts can be maleable to the potter, our natural hearts."

She encouraged the paticipants to explore their vision freely, while "we visit the dying, the hospices, the homes where there are elderly people. We must open our hearts to be envangelized by them."

In a voice vibrating with emotion, Dr. Scopetta prayed that "our churches will become the living temples of His Spirit."

She called the group, God's "Little Band," and named God the orchestrator of their spiritual music in their role as lay ministers.

"We are citizens in the reign of God. We pray for the victims of crime and we pray for those who are about to commit crimes," she suggested.

After the prayer experience, members of the workshop exchanged their personal thoughts.

"I was inspired to pray that I would be filled with more than my share of the spirit of the Lord, so I could shine my light for others," said a nun who preferred to be unidentified.

John DiPrima said he was struck by an image of his co-workers at the office, joining him in prayer and

"I felt like a light, a bright light in the Holy City of Jerusalem was shining everywhere and illuminated the efforts of God and his people," reflected Rick Sullivan.

Perfect dwelling

After the morning session of workshops, the lay ministers attended a Mass and responded to Archbishop Edward A. McCarthy's call to "make the Archdiocese and make the heart of each of you a more perfect dwelling for the Lord."

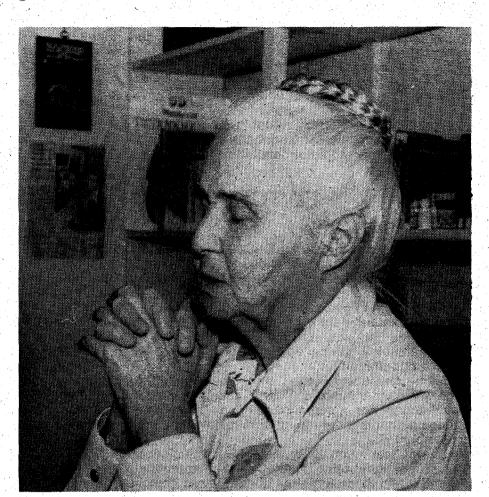
Surrounded by a packed church of smiling and excited faces, the Archbishop told the assembly in his homily "declare your sins to one another, . . . if any among you is suffering hardships, pray. If any among you is sick, the others should pray for him . . ."

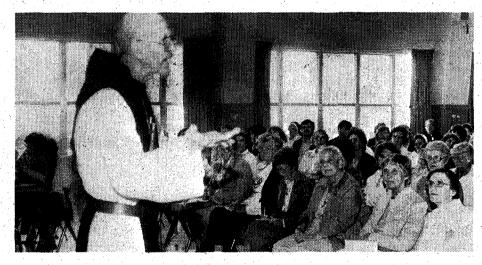
He also told the crowd dotted with young and old faces "Remember Jesus was in prayer when his mission was revealed by the Father."

"Our first responsibility is to praise the Lord and our persistence will be rewarded if we wait for the Lord."

He advised the attentive group that their mission in heaven would still be to praise the Lord.

He also reminded the lay ministers that as they go about their tasks in the community they should keep in mind the words of St. Patrick's prayer, Christ with me, for me, behind me, above me, to the right and left of





me . .

After the Mass, the keynote speaker at the conference, Abbot Thomas Keating showed a group in the parish hall how to discover a "profound way of listening to God," through centering prayer.

A world-renown Trappist monk who resigned from St. Joseph's Abbey in Spencer, Mass., to devote his time to teaching and writing, the abbot said "the contemplative dimension of prayer is the heart of the Gospel. The motive is to renew this tradition and give it to lay people who hunger for spirituality."

Cloud of unknown

To enlighten his audience about centering prayer, the abbot briefly traced its roots, while smiling affectionately and making sweeping gestures with his arms.

"It is a little method based on the cloud of the unknown... partly developmental psychology, partly a sensitivity to Eastern disciplines, partly contemplative prayer, an updated method.

The bewhiskered speaker proved that he practices what he preaches about "letting go of the ordinary things of life," when he remained calm and good-natured despite some noisy confusion as his workshop began and then the brief failure of his microphone.

He jokingly told the group about a time when he wanted to partake of a few rich moments of silence only to be interrupted by a gregarious, backslapping brother.

"We must reach the still point of the spirit, the immediate encounter with God" and this is achieved by letting go of the ordinary flow of things and drawing on intuitive power," according to the abbot.

"Pray with your lips, tongue, gestures, reason, will, intuition, rapt attention and silence."

He praised the Charismatic movement in the church which he said has been doing great things and offers "a new way of prayer, a new depth."

However, "although you have praised the Lord mightily and prayed the scriptures, you still haven't finished your course. The experience of interior silence is next."

Centering prayer serves as "a door, a discipline, a practice to open oneself to the movement of the Spirit, it is a gift of God. All you and do is take steps to practice it."

Cheek to jowl

The practice is not easy, said the abbot, because people are too accustomed to clinging to "the false self habituated by the way we think."

The centering prayer method focuses on "every thought or reflec-

At a workshop on ecumenical prayer led by Dr. Mercedes Scopetta, participants used silent meditation and chants used in the Taize monastery in France to speak to God. At left, Abbot Thomas Keating, keynote speaker at the Celebration, talks to a captivated audience about the spiritual gifts earned through the centering prayer experience. (Voice photos by Betsy Kennedy)

tion as a photograph of reality. As soon as we have it, it is one step back into the reality and we can lose contact with God."

The method requires letting go, or being totally away from everyday emotions and demands. And the person who is willing to do this achieves freedom and inner communication with self and God.

It enables the practicer to, "contact God immediately, cheek to jowl, face to face and heart to heart."

Seeking spiritual truth is "no bed of roses," warned the abbot, rather "it is a form of aestheticism, the best kind, the idea of whole self."

He also stressed the concept of "turning the other cheek," as instructed by Christ. Learning to delve into the inner silence of self through the centering prayer process leads one to the freedom to turn away from anger, he said.

"Anger merely perpetuates anger and an eternal exchange of violence."

At the lay ministry conference there were no angry faces. Many of the participants hugged each other and shed joyful tears as they encountered friends. And despite the diversity of their prayer experience, most agreed that unity in prayer and effort would lead them to the most successful lay ministry yet to come.

"Imagine what we have done here today, with everyone praying, If we could get even more people together and work even harder, imagine what holy tasks we could accomplish," said Maria Gonzalez.

Matter of Opinion

Harsh oppression still a reality

Last April in the Kekine Forest sadists horribly tortured a 4th grade student, Dale Milvidaite. Her hands and feet were cut off, skin flayed and more. The girl was a believer, but school and government officials forbad the girl to be buried with religious services and teachers removed from her room a crucifix, pictures of saints and candles. One teacher proudly proclaimed, "We have scratched all the saints from the room."

This happened in Lithuania, which is now part of the Soviet

The story is taken from a booklet "Chronicle of the Catholic Church in Lithuania," which we receive regularly at *The Voice* and which is filled with scores of detailed and documented stories of

EDITORIAL

religious oppression in that country, priests arrested and imprisoned without trial, students intimidated for going to church, youth interrogated and threatened by the KGB (secret police) for routine religious practices.

This Sunday the Pope will honor St. Casimir, patron of Lithuania and Poland (see page 11) in commemoration of the 500th anniversary of his death in Lithuania. The Pope, with first-hand knowledge of communist oppression, has called for the church in Lithuania to "perservere in the faith."

Lithuania, Latvia and Estonia are three small countries north of Poland which were gobbled up by Russia after World War II, their national aspirations suppressed as is being done in Poland, though that large nation is a little tougher to handle than the three hapless smaller countries.

You never hear much about them, but on this occasion, honoring Lithuania's national saint, we thought it an appropriate time to put the spotlight on these forgotten countries and dedicate a moment of solidarity with them.

It is also a time, as we approach Lent, to remind ourselves not only of the suffering of others around the world but of our blessings here where we can worship freely. By appreciating the blessings we do have we will be much more willing to make the few small sacrifices called for by our faith, and to share our blessings with the

As the Pope said this week: "God is a very kind friend, but also a very demanding friend. A religion that only consoles is a fairy tale, shared only by those who have not yet experienced communion



'Communism is the wave of the future, act young!

Open letter from a Jew at Lent

Dear Archbishop McCarthy:

Your instructive and caring Pastoral Letter On Prayer has been a source of inspiration and joy. Your sensitivity to the individual in a less-than-perfect world, i.e. "pray as you can," underscores your deep understanding and compassion for the human condition.

I have the feeling that like Pope John XXIII of blessed memory, you would also enjoy greeting your Jewish friends with, "Welcome, I am Edward, your brother."

As a six-month resident of Florida, I experience the beauty and majesty of the Mass as a visitor. Unfortunately, I also experience homilies (regarding the Jewish people) that wound my very soul.

Some weeks ago a priest, who is otherwise a kindly and compassionate man, preached that "Jesus was the last Jew;" that God's covenant with the Jewish people ended with Jesus. Allusions to Jews as money lenders, hard hearted, and other canards that I thought went out with the Middle Ages, are repeated mindlessly by rote. In-depth exegetical analysis is absent from such teachings. The untutored adult and the innocent child absorbs these "truths" proclaimed from the altar, in silence. For if the priest says so, is it not so?

I ask myself to what end such teaching?

Surely these teachings of contempt are not needed to keep the middle-aged flock from converting to Judaism! It is with deep regret — the very deepest — that I experience a "we against them" kind of triumphalism from the pulpit.

respect for the religious conscience of the individual non-Christian is not very different from their anti-Peace-Pastoral stance. I suffer with you as you try to lead and inspire minds unable or unwilling to accept the ongoing revelation of the word of

— Vatican Directive —

"With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light. Efforts will be made so as to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer...

"Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the prophets, Jesus and Christians will work willingly together, seeking social justice and peace at every level-local, national and international.

"At the same time, such collaboration can do much to foster mutual understanding and esteem."

Commission for Religious Relations with the Jews Given at Rome, Dec., 1974 Johannes Card. Willebrands

Is the beauty of the Christian' message enhanced by damning others?

I am "assured" that several of the priests are "pre Vatican II" across the board. That their stance regarding

God. But suffering is not enough. And though I know of your marvelous interfaith and ecumenical work and awards of recent times, I deeply feel that as Lent approaches, a kind of Pastoral on interfaith understanding is needed at this time.

I shudder to think of what I heard in various churches here last Lent.

I hasten to add that though I was deeply moved by the past Vatican II atmosphere that gave rise to the teachings that anti-semitism is a sin, I think that the healing of the disease requires more.

Two of the best experts in this healing art that I know, are Eugene Fisher of the National Catholic Bishops Conference and Fr. John Pawlikowski, OSM. Their enlightened scholarship and approach to the same Lenten readings that give rise to the cursing of a people, put these Christians in the mode of He who spoke of forgiveness, love and peace.

As we, brothers and sisters all, hold hands beneath the nuclear sword of Damocles, are we not called to repeat again the words of blessed John XX-III, "Stress that which unites rather than that which divides."

I am aware that, as an outstanding religious leader, you face enormous tasks that call for your attention each day. Would that it were not necessary for me to bring this to your attention. However, after deep reflection and prayer, I feel that it is.

I am enclosing some quotes and reference material that merit a place of honor in my "bettering interfaith relations" file.

Carrie Samuels
Lake Worth

Parish ten commandments

Parish councils are a regular and vital part of church life in some sections of this country and not very prominent in other areas of the land.

During the past decade in our own diocese both bishops have issued mandates that there should be a council in every parish. However, they did not insist upon any specific structure or dictate the way this consultative body must function.

Today, just because a bishop legislates does not necessarily mean everyone automatically or enthusiastically or thoroughly or satisfactorily implements his directive. Nevertheless our regional vicars or bishop's delegates recently visited all the parish councils over a two year span and participated in their meetings. The conclusion they reached was quite encouraging: about 75% of our churches appear to have viable, active and effec-





- 1. The parish council is the primary consultative body in the parish; the pastor is the ultimate decision maker.
- 2. Although the pastor ultimately makes the decisions, the parish council possesses enormous moral power in influencing that decision.

'... about 75% of our churches appear to have viable, active and effective parish councils.'

tive parish councils.

The Parish Life and Worship office has sought to provide some services to facilitate the development of these bodies: issuing diocesan quidelines for parish council ministry, offering workshops on leadership and listing skills for members, actively involving councils in consultation processes for major decisions facing the diocese and publishing a quarterly newsletter.

The fall issue of that periodical summarized some of the conclusions we have reached about the purpose and operation of a council. Here are those principles:

- 3. Consensus decision making requires more time and greater skill among participants, but leaves all with a greater sense of satisfaction in the process.
- 4. The council should see itself primarily as a community of believing leaders selected by the parish to discern in prayer what the Holy Spirit is saying to this particular church at this moment in the history of salvation.
- 5. A regular and substantial time for prayer at the beginning of every meeting keeps members' vision clear and facilitates a peaceful, productive session.

6. Some initial and on-going training in communication skills is necessary for the type of listening recommended in principle 5.

7. The pastor is the administrator while the council is a group of administration resource people.

8. The council should concern itself mainly with the establishment of policies and perhaps the determination of goals, but not the setting up and carrying out of objectives.

9. There should be a regular period and definite plan for the ongoing education of council members.

10. An agenda prepared in advance, publicized in the bulletin and arranged according to time divisions keeps the meeting orderly, productive and satisfying.

The newsletter explains in more detail those ten commandments for parish councils. For example, in expanding upon principle 10 the text states, among other things, "It is a good procedural approach not to vote on or seriously discuss a major topic or proposal when first raised at a meeting. Members should hear and receive data and recommendations, take them home for reflection and input, and then return for debate, discernment and possible resolution."

The publication also includes several pratical suggestions for the educational component of regular meetings and a number of recommendations for that significant period of prayer urged as crucial for an effective council.

Single copies are available for \$1.00 or 25 for \$12.50. Write for "We Are The Church" — fall issue to Parish Life and Worship Office, 240 East Onondaga, Syracuse, New York 13202.

Listening to Ellen Goodman

Syndicated columnist Ellen Goodman is an intelligent woman who writes well and thinks well on many things. But she's pro-abortion. She likes to use the euphemism, pro-choice, but pro-abortion is what she is. She is zealously and emotionally committed to the cause of legalized abortion.

Because of this, some who believe that abortion is an evil, no longer bother to read her. But that's a mistake. Pro-life supporters should be listening to pro-abortion supporters. They'll learn something.

There was something to be learned from an Ellen Goodman column a couple of weeks ago. It was in great part a whacking of President Reagan for having the effrontery to support the right-to-life cause. There wasn't much new in that.

WHAT WAS interesting was something she came to later in her column. She quoted Nanette Galkenbergm, head of the National Abortion Rights Action League, as warning, "The future of the right to choose does hang in the balance of who gets elected president."

Since the pro-abortion people insist that a majority of people favor abortion and that their supporters will be able to block any significant prolife action in Congress, why is it that the pro-abortion supporters are now convinced that who is elected president will determine whether legalized abortion continues or ends?

Their reasoning is very clear and it is quite prob-



BY DALE FRANCIS

ably very accurate. There are now in the Supreme Court five justices who are more than 75 years old. The next president, whether it is Mr. Reagan or his Democratic opponent, will almost certainly appoint new justices to the Supreme Court. President Reagan was able to name only one to the high court, Justice Sandra O'Connor. Although she was opposed by some pro-life supporters, she has been a supporter of the pro-life position and wrote the dissent to a recent pro-abortion decision.

The National Abortion Rights Action League is right in its warning. If President Reagan appoints future justices, they will be women or men who are concerned about human rights of all human life. There was that fateful decision in 1973 because there were justices who were eager to strike down the rights of unborn infants. Justice William O. Douglas made no secret of wanting the Court to speak on this question. There was, of course, no constitutional right to allow unborn infants to be killed to protect some imagined rights

of privacy of their executioners. It was a decision made by men with a secular philosophy that allowed a decision that was a refutation of what had for nearly two centuries been an almost universally accepted position.

A CHANGE in the philosophy of the majority of Supreme Court justices may very well bring about a change in the decisions of the Court concerning the question of abortion. That's what the leader of the National Abortion Rights Action League says is certainly true. Ellen Goodman in her column agreed.

Ms. Goodman noted in her column that "all Democratic candidates except Reubin Askew supported legalized abortion, and the choice will be a clear one" — she apparently thinks Governor Askew has no chance for nomination.

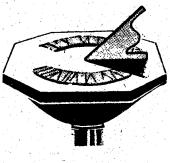
She sums it up, "All in all, it's just as well that the man in the White House has taken up his old preaching role against abortion again. It's a good reminder for those pro-choice people who'd gotten a bit complacent."

It's a good thing to listen to Ellen Goodman. It's a good thing to know what the National Abortion Rights Action League is thinking and planning. When you know what they are thinking, it can help clarify your own thinking if saving the lives of the unborn is more important to you then holding on to the right to destroy them.

(Dale Francis is a nationally syndicated columnist)

TIME CAPSULES

By Frank Morgan



Pretzels for prayers

Tradition has it that the pretzel was the creation of an unknown Italian monk in 400 A.D., who gave them to children as a reward for learning their prayers. The word pretiola means "little gift."

The night-baking pretzel makers of Europe have their own coat of arms, given to them for sounding the alarm to Vienna in 1529 that the Turks were trying to tunnel their way under the city wall. When the plan was discovered, the Turks

became discouraged and lifted the siege of Vienna.

Pretzels were introduced into America in 1652, when Jochen Wessels of Albany, N.Y. found a ready market for pretzels in the local Dutch and Indian population.

The Jamestown colony started as a communistic venture as far as work and food were concerned. It floundered and almost all perished before a

change was made. Ralph Hamor, a cotonist recalled:

"When our people were fed out of the common store and labored jointly, glad was he who could slip from his labor or slumber over his task. Neither cared they for the increase, presuming that however the harvest prospered, the general store must maintain them, so that we reaped not as much corn from the labors of 30, as three or four now do provide for themselves."

Opinion...

Working mothers and guilt

My colleague was very upset after receiving a phone call from her sixth-grade son. He said he'd gone home from school sick and wanted her to come home.

We're journalists and she was on deadline. She had the immediate dilemma of how to face the boss if she left her job. Yet she felt she had to. "When do you get over feeling guilty about leaving your children in order to work?" she asked me, one mother to another. She needed to share her feelings for a moment.

When you're a working mother you can't avoid guilt very easily. It comes with the territory. I used to think my pain was due to my generation's training that laid the en-



BY **ANTOINETTE BOSCO**

tire task of successful child raising in the hands of the mother. If she wasn't home for them when they needed her, that meant trouble.

I was so well-conditioned that even after I became a single parent, with the additional responsibility of breadwinning, I suffered agonies of guilt about not being home every moment as my children's anchor and security blanket, their port in a storm.

But much to my surprise, I find that young mothers today, those in my daughters' generation, still talk about feeling guilty if they work outside the home and leave the care of the children to someone else.

Now I no longer think that guilt is an acquired or cultural response. I think it is somehow intrinsic to the every condition of being a mother. The child develops within our very bodies. We are so linked to their nourishment and nurturing that the separation process — essential as it is — is always accompanied by confusion and pain. And guilt.

The umbilical cord gets at birth, but its power is like a strong magnet that takes a very long time to weaken.

Now that my six children are adults from 20 to 34, we talk a lot about those earlier years and my responsibilities. And while we all recall the bumps and bruises of those years, most of them from the necessary turmoil of growing up, we all agree that the guilt I felt was a complete waste of time, effort and energy.

My children did superior work in school and out, learned to be independent and self-sufficient and, most important, learned Christian values. My having to be out working meant they had to learn to take care of themselves. On the plus side, this helped them to become strong.

Recently I read a research report by two psychologists from the University of California at Los Angeles that

'Much to my surprise, I find that young mothers today, those in my daughters generation, still talk about feeling guilty if they work outside the home and leave the care of the children to someone else.

should help ease the guilt of working mothers.

For six years the researchers studied mothers, aged 18 to 35, and their children. Some mothers stayed home while the others worked part time or full time. The report states: There were "no negative effects on children's social, emotional and cognitive development attributable to maternal absence due to employment."

- The researchers added: "Children of working mothers tended to do slightly better on cognitive measures, to show no deficits in attachment to their mothers, to perceive the mothers as equally supportive and to have less traditional sex-role perceptions.'

The researchers concluded: "Since more and more mothers seem to be returning to the work force in the child's early years, the findings . . . are a good omen."

They also offer a bit of relief from guilt, I might add.

(NC News Service)

As ye sow...

People often mistake fear for guilt. If they step off base morally they think they feel guilty, but actually they are simply adverting the possibility of danger. Even atheists experience the fear of danger.

Life is consequential. We reap what we sow. Unfortunately, sometimes good people reap a harvest of misery they never expected or intended. It's an old story, if you play with fire, sooner or later you'll get burnt. Another way of saying it is: God forgives, man forgives, but nature does not forgive.

The following quotes are taken from real-life situations, and they speak volumes.

Famous last words: "All I really wanted was a little peace of mind; everyone in the whole world seemed blessed with it, except me. So I took some drugs after I had already



BY FR. JOHN CATOIR

taken a few glasses of scotch. I am now in a hospital and I can't move my arms and legs. I can't believe this happened to me."

Famous last words: "I never thought anyone could get pregnant the first time, but I did. I didn't want a baby, so I guess I just presumed it would never happen to me. I can't believe I'm in this situation."

Famous last words: "My friend found his father's pistol in the drawer. We were playing Russian roulette. We would put one bullet in it and spin the chamber and fire it at the wall. But it never went off. Then he put it to his head and pulled the trigger. It went off. I can't believe it hap-

Famous last words: "This girl in the office was really

cute. She played up to me and I liked it. We began seeing each other, a lot. I fell in love with her. For two years it was hell trying to balance two lives. I finally realized I couldn't live without her. I left my wife and three children. Things are not going as well as I had hoped. I'm very con-

fused, and in pain. I can't believe this happened to me." Wisdom: God forgives, man forgives, but nature does not forgive.

Most people are lured into behavior that seems reasonable enough at the time but once they act, the inexorable force of nature determines the outcome with absolute finality.

Fear is the beginning of wisdom. Human beings can either bring glory to God and thereby gain peace of mind, or they can dishonor God and in the process risk losing their self-respect.

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



world of elderly

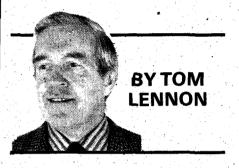
O. What is it like to grow old? When you're old do you just sit around thinking how things used to be? (Oklahoma)

A. Many old people frequentty say to young people various things that begin, "When I was your age"..."

So let's start off that way.

When I was your age, there were quite a few old people in the neighborhood where I lived.

I used to talk to them quite a bit and today, when the number of elderly in America is increasing, it is important that the young and the elderly converse and grow in understanding of each other.



From the old people I talked to when I was younger, I learned not only a lot about living but also a lot about what it's like to grow old.

Many old people (but not all) find they are taking more pills and naps, eating less, having trouble remembering what happened yesterday, finding that many old friends have died. Some old people are mildly confused by such things as money machines and telephones without cords.

Some old people sort of give up on the world and don't take part in life much. But many others go back to school, travel a great deal, seek new interests, make new friends, join clubs and have an extremely rewarding old age.

I suspect that just about all old people spend some of their waking hours thinking about "the way things used to be."

Some yearn for the good old days. Other say that now are the good days.

An 82-year-old man who lives in the house behind me is looking forward a great deal to the future. Although he is not ill, he is preparing for his passage through death to eter-

But he doesn't do this in a morbid wav. He tries to live each day and night as the Lord would have him live. And since he doesn't work, he has more time to pray and to think about what life in Christ should be.

He told me one day that he ponders more and more frequently what it will be like to see God in all his glory in heaven and to meet at last the divine person who gave life in the first place.

As this old man talked. I sensed a sort of eager anticipation of the rich happiness of heaven. He thinks a great deal, not about how things used to be, but about how things will be.

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

PAGE 16 / Miami, Florida / THE VOICE / Friday, March 2, 1984

Family Life

Helping a child take responsibility

Dear Dr. Kenny: What can you do to get a child to admit a wrong? My 12-year-old son always blames another. He never acknowledges his action. (Pennsylvania)

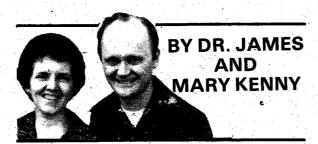
Your son, like most human beings of all ages, would like to get "off the hook." How many times have you heard an accident explained with the excuse, "The car skidded," instead of, "I was driving too fast." Or a broken dinner plate is explained, "It fell," rather than "I carelessly knocked it off the table."

Comedian Flip Wilson entertained us all by projecting the blame onto forces from the other world. Every time his characters misbehaved, they would dodge culpability with a grin and announce, "The devil made me do it."

How quick we are to sidestep responsibility. The tendency to "blame the other guy" is a normal defensive reaction, designed to protect our egos. Not only is blaming normal, but it is still more common in children, whose understanding

of other people's feelings is less developed than an adult's understanding.

What is it you want of your son, self-blame? That is a lot to expect of a 12-year-old. Even our legal system does not require that we incriminate ourselves. Further, self-blame may have the opposite effect from what you intend. Your son may



accept the fact that he is a bad boy and decide to behave like one.

Probably you want your son to avoid blaming others. However, blaming others has its own consequences and will generally evoke its own discipline. The others who get blamed will have their own defensive reactions and will straighten out the story.

Most likely you want your son to learn from his mistakes and to behave better in the future. Good! Focus on this. There is no evidence that verbal acceptance of responsibility in young children results in their behaving better.

The problem is that many of us parents spend long verbal monologues pinning the blame on our child, requiring that he admit he is wrong. The child learns to defend himself with increasing cleverness. We end up spending entirely too much attention on bad behavior, behavior that does not deserve so much time, behavior that needs to be eliminated rather than argued about.

Realize that your child is programmed to "stay out of trouble." His tendency to point in the other direction when parents or teachers are searching for the culprit should not be surprising.

Then you as a parent should assign responsibility as you see it. Be brief and direct and follow your declaration with the consequence.

"The car may have skidded, but you were driving too fast for conditions. From now on, you must pay for your own auto insurance." No argument. Do not fuss about whose fault it is. Move right to the outcome.

"You dropped the plate. Now clean it up."

"You did it, not the devil. In any case, it's you that must come home earlier from now on."

Finally, parents teach best by setting an example of responsible behavior. Father apologizes for losing his temper. Mother accepts responsibility for her overeating and overweight.

If parents can comfortably accept their own responsibility for mistakes, their children will eventually follow the same mature path.

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

Novel parish ideas

Last year when I wrote about running into my son's car and the ensuing wonderful summer that took him and his friends off the streets and put them in our driveway repairing it, I somewhat whimsically suggested that parishes might do well in furnishing a garage instead of a youth center to attract youths. Later, I met a youth minister who said he'd love to do it but his parish would never buy the idea because it was so unique.

That's our first reaction whenever a new idea comes up. It feeds into those Seven Last Words of the Church: "We've never done it that way before." Fix-it-yourself garages aren't, or shouldn't be, a part of a church, the typical thinking goes, because nobody has ever done it. Frankly, I don't know of any parish that has a tinkering place for youths so I don't know if it would work. The idea, as I said, was only half serious.

Yet, I do find parishes with interesting ideas that have given new life and community to parishioners. I'd like to share a few here. Probably the most novel idea is St. Thomas More parish in suburban Denver that runs a commercial restaurant, The Padre, on its premises. It's into its eighth year now and has made the parish one of the most unique in the area. It sprang from the fertile mind of its founding pastor, Rev. Fred McCallin, who studied human behavior while planning the parish.

BY DOLORES CURRAN



He noted that most community revolves around food and drink in our culture so he designed a place right on the grounds, attached to the church, where families can get a nice meal for reasonable prices. People meet at The Padre for the hundreds of committee meetings that are part of parish life. Wedding rehearsal dinners and receptions are held there. Bridge-playing seniors spend the afternoon there.

The purpose is not to make money but to make community and as such it's immensely successful. Business people from the area come for lunch so it brings outsiders in as well. It is managed by a professional restauranteur who hires staff. (Note: this is not another volunteer job for the women of the parish.)

Fr. McCallin or his assistant try to walk through and greet people during the dinner hour, a situation that brought smiles when a visiting tourist explained back home, "They even have a guy dressed like a priest who comes through and says hello."

Other interesting and novel parish ideas include one who has its offices in a shopping mall right next to the supermarket. People run in and out for classes, meetings, books and information when they run for milk. It makes sense. Today's mall is yesterday's town square where the church was a physical part of community life.

I know a parish that turned its unused school classrooms into a day care center, a senior citizens' room with facilities for playing cards and other activities, and a family resource room where parents can wait for children while meeting other parents, browsing among parenting books, or studying scripture with friends.

I also know a Catholic bookstore owner who is presently considering franchise outlets in parishes to give parishioners an opportunity to find books and religious articles they used to have to go downtown to buy. I've written earlier about parish communal gardens and parish Mothers Days Out where moms can drop their kids off once weekly and have a day to themselves.

All these cause consternation at first but when they work, parishioners are supportive and proud of them. As Mark Twain said, "Everyone with a new idea is considered a crank—until it succeeds."

(Alt Publishing Co.)

By Terry and Mimi Reilly

Opening prayer

Most Heavenly Father, tonight we gather in your name for our first lenten Family Night. Be with us this evening, dear Lord, and help us prepare our hearts through sacrifice, penance and good works during these forty days of Lent. We pray for your families throughout our nation and we especially remember your families who are suffering and in pain. Bless this evening, O Lord, and each of us present. Amen.

Young Family

Materials: flower pot, dirt, 3 flower bulbs, or seeds, old newspapers. Planting bulbs, or seeds, to bloom for Easter is so exciting for small children. Watching them grow from week to week is a golden opportunity for us to compare the bulbs or seeds to us and our lives. As we respond in love to God's light we grow. We are watered by study and sharing

and continue to grow. The bulbs or seeds can be passed around and studied and be compared to our sinfulness; but as they grow, as we do through water and light, they look very different from their original form. The family can share about ways each can grown in Lent through good deeds and little sacrifices each can make for God. If desired, a list may be made of ideas. (Next week: find one large jar or can with cover.)

Middle Years Family

Materials: Bible. One member of the family read Romans: chapter 5, verse 12, verses 17-19. Describe what differences there are in thoughts, feelings and actions between saying "Im sorry" and being sorry from our hearts. Each might share one example of both of the above moments from his own experience. Read Mt 4:1-11 (Jesus' temptation).

-Name some ways we can each be tempted.

—Share some ideas on what to do when we feel we're being tempted.

Adult Family

Materials: Bible. Read aloud Gn 2:7-9 and 3:1-7 (pause, each share thoughts) next, Romans 5:12-19 (again, a sharing of thoughts) and then Mt 4:1-11. Each person may share a moment from the past when he or she was really deeply sorry for some deed and describe what that moment was like and then what did he or she do to make amends.

Snack

Take turns having a different family member in charge each week.

Entertainment

Favorite family game or activity the whole family can enjoy.

Family Night eas on what to do Sharing

This can be a very special time for the family. It's a time to listen closely to one another and experience some empathy. Encourage one another especially to share his feelings. The whole family can taste precious moments of intimacy and unity together during this sharing time.

Closing prayer

- —Group spontaneous prayer.
- —Scripture.
- -Lord's Prayer and Hail Mary.

—Suggested prayer — Dearest Father, thank you for allowing us to share together in our Family Night. Forgive us for our many offenses and help us to really grow as a loving family this season of Lent. Bless each of us and allow us to carry your spirit of renewal within and to spread reconcilation through love to all we meet this coming week. We love you, Father. Amen.

Scriptural Insights

Sin is the source of turmoil

During the next five weeks of Lent, The Voice will publish a series of weekly reflections on the Sunday readings developed by Father Felipe Estevez, rector of St. Vincent de Paul Regional Seminary in Boynton Beach. The reflections tie the Scripture passages to the Year of Prayer currently being celebrated in the Archdiocese as part of the five-year plan of evangelization.

The purpose of these reflections on the Lenten readings is to awaken a sense of sin in our own

The period of Lent is a time of spiritual awakening and growth

'Unless we overcome our self-righteousness, we will not experience the joy of God's mercy...'

for the disciples of Jesus. This is the Holy Year when we celebrate redemption from sin and reconcilation with the Lord. It is, as part of our evangelization effort, a Year of Prayer and can be a rich period for developing our prayer life of reconciliation, our acts of contrition, of renouncing sin.

We are living in an age of secularism, when a grave threat to growth in holiness is that sin is ignored, if not denied. Yet, sin is the deadly opposite of the life of love of God, of holiness to which we are called. Sin is betrayal of the Good News of the Gospel. Sin alienates us from the Father. It enervates our spiritual lives. It is frequently that source of the suffering, turmoil and crime that plague us with misery today.

We dwell on the infection of sin that we might regain the healthy wholeness and joy and peace of those who are committed to living and sharing the Good News of the Gospel.

Lent is a time for repentance in anticipation of the Easter joy of redemption. But this is not really Good News for Christians who do not see themselves as sinners. Unless we recognize our sinful condition, there is no sorrow or desire for penance and, therefore, no healing. Unless we overcome our self-righteousness, we will not experinece the joy of God's mercy obtained for us by Christ's sacri-

The five main aspects of sinfulness have been chosen to match the five readings: original sin, social injustices, sense of sinfulness, morality/legality, and mortal sin.

How can converts help their kids?

Q. How are convert parents to help their children through a Catholic grade school when they themselves are still learning? I took instructions more than 10 years ago. What I learn then was not all retained, and I can't remember being taught such things as May Crowning or first confession and first Communion (child

I feel that to be better Catholic parents we need to be better educated. Our priest is old-school in his ideas. I know from retreats I've been on that there are different ways of be-



BY FR. JOHN DIETZEN

lieving. My fear is not to know enough about my religion to answer my children's questions. If you can understand my feeling on this matter enough to make a question out of it, I would be grateful. (Kentucky)

A. You ask some good questions which obviously express the concern of thousands of other Catholic parents as well.

In all our classes and programs for people preparing to enter the Catholic faith, we attempt to prepare them for the very frustrations you feel. Even most lifelong Catholics don't realize how the "feel" for numerous practices, devotions, feasts and customs has become part of their bones through the years.

An inquiry class cannot possibly cover all these points. To be perfectly honest, they must be lived through,

APOSTLESHIP OF PRAYER INTENTIONS FOR MARCH

MISSION INTENTION

Justice and Evangelization in Africa



To evangelize means to pring the Gospel to those who have not yet heard it. But our Holy Father, in speaking of the Church's mission of evangelization, means much more. He says that it means that all of us must live the Gospel teachings more deeply, accept Christ's call to conversion and accept the demands which following Christ entails. It means that a community of believers should be united in prayer, should radiate concern for the poor and the sick, and should show to all those who need help that the love of Christ is with

The Bishops of Africa have very special problems in their attempts to evangelize their countries. Many of the governments are corrupt, riddled with graft, suppress free speech and religious freedom, violate human rights and do little to alleviate the grinding poverty of the masses.

One of the main themes of Jesus' teaching was peace, based on justice and love, for every child of God. If all Christians in Africa could reflect this message in their own lives and transmit it to their fellow-Africans, it would go a long toward solving the serious problems most African countries face. The Holy Father asks your prayers for this intention this month.

perhaps several times, and not just learned about, if one is to really understand them.

Several remedies are available to you. The first, and perhaps most important, is to give yourself the opportunity to experience as many as possible of the things you hear about in your parish or elsewhere that will acquaint you with the daily lifestyle of being a Catholic.

This doesn't mean you must accept, or even like, everything you see. Ours is a big church with a long, rich and profusely varied tradition. All of the tradition is good, but everything cannot be for everyone.

The Eucharist, the sacraments, fidelity to the Christ who reveals himself in the Gospel — these are the essentials. Ways of prayer, preferences in liturgical celebrations, customs which bring the great themes of our faith into our home, these will vary from one person to another, one home to another, and for that matter,

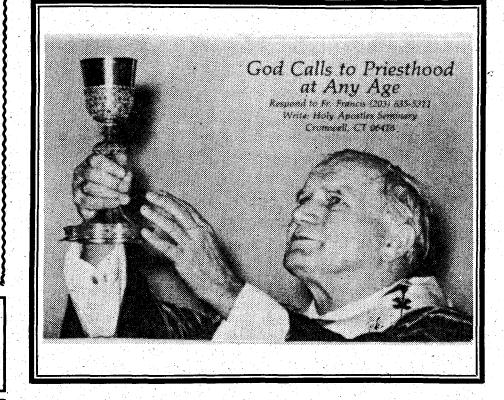
from one parish or diocese to an-

So be patient, but give yourself a chance.

Another help, for "born" Catholics as well as converts, is to have a good Catholic dictionary in your home. Some excellent ones are on the market, briefly explaining most points of Catholic history, belief and practice you could ever want to know

Also, take advantage of every opportunity your parish gives you to cue in on what is happening to your children. Every good parish and school has numerous sessions for parents, especially at times like first confession, first Communion and confirma-

The church is not a museum but a community of living believers who face in each generation the responsibility to reapply the Gospel and the tradition of the church to new experiences and new demands.



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Entertainment

USCC explains film ratings

Keys to the box office

By Michael Gallagher

NEW YORK (NC)—Periodically it is good to go over the principles that we, the staff of the Department of Communication of the U.S. Catholic Conference, bring to bear when we evaluate and classify movies.

The classifications themselves are: A-general patronage; A-IIadolescents and adults; A-IIIadults; A-IV-adults, with reservations (the comma is very important since it obviates the little joke about phoning the box office ahead of time and thus being able to attend a racy movie with a clear conscience); and O-morally offensive.

The classifications are essentially

'An A-I by no means should be taken as an indication that you're sure to find a movie entertaining.

negative in nature. An A-I, for example, merely indicates that a movie has nothing at all that could cause a problem for any viewer regardless of age. It says nothing positive about the movie and by no means should be taken as an indication that you're sure to find it entertaining.

Since 1980, however, there has been at least one positive element to the system, the designation "recommended" immediately after the

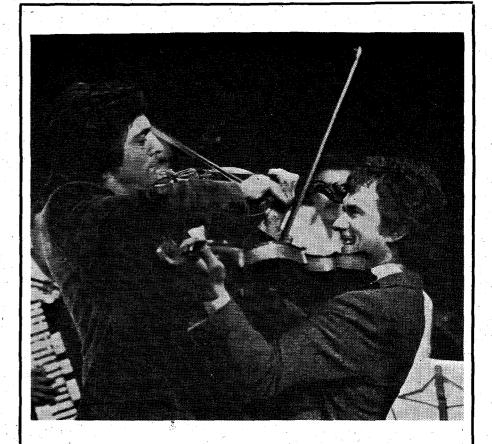
classification. But given the quality of movies these days, we get few chances to use this. The most recent occasion was "Tender Mercies," which came out early last year. ("Chariots of Fire" and "Gandhi" were earlier recipients.)

The reviews that we write size up the movie in both aesthetic and moral terms. We never classify a movie without reviewing it. These classifications should be taken as a substitute for a review only if you have no other

Our review will not only explain why a movie was given a particular classfication but where within the particular category the movie stands. Is a particular A-III—adults, for example, closer to being an O-morally offensive, or an A-II-adolescents and adults? Only a review will tell

Let's take some specific examples. A-I has become the rarest of classifications, limited mostly to cartoon features—though we've been obliged in recent years to give even some cartoon features, "Fire and Ice," for example, well-merited O classifications.

The only film currently on our list with an A-I is "Joni," an extremely well-done inspirational film made by Billy Graham's organization. "Chariots of Fire," three years ago, also got an A-I classification, and here we were more tolerant than the Motion Picture Association of America which withheld its G,



DUELING VIOLINS — Venting jealousy through his music, Claude Eastman (Dudley Moore) duels violins with another musician played by Armand Assante in "Unfaithfully Yours," Because of one bedroom sequence the USCC has rated the film "O," offensive.

general patronage, and gave it a PG, parental guidance, on account of a few Cockney vulgarities used by station porters in an early scene.

A-II movies are also rare, but they do occur. "Betrayal," a film about

The reviews that we write size up the movie in both aesthetic and moral terms.

adultery based upon a play by Harold Pinter, which had quite a successful run in what Variety calls the "art house circuit," received an A-II despite its subject matter, something

that might raise a few eyebrows. We gave "Betrayal" an A-II, movie (even if shallow in execution). and, as you might guess from the title, it did not take a benign view of adultery even though it was far from viewing adultery in the context of Catholic moral theology. Finally, there was no nudity or graphic sex in

"The Big Chill," "Educating Rita," "Reuben, Reuben," "Terms of Endearment," "Uncommon Valor," "Under Fire," and "Yentl" are all A-III movies. You would, however, have to read our reviews to find out their relative place within the A-III category and our estimate of their aesthetic quality.

Our reviews, for example, had grave reservations about both "The Big Chill" and "Terms of Endearment." We judged that both were superficial and had flawed moral outlooks, but we also felt that they would present no problems to mature

"Reuben, Reuben," "Educating Rita" and "Under Fire," though better films and more humane, nonetheless dealt with moral issues (and in the case of "Under Fire" political issues as well) in such a way as to rule out younger viewers. The issues with "Yentl" and "Uncommon Valor," as different as they are from each other, are more simple and straightforward.

"Uncommon Valor," a sleeper success at the box office which our review called "a run-of-the-mill action picture raised a notch or two by because it was a seriously intended . an intelligent script and the presence of Gene Hackman,' got an simply because of its violence. "Yentl," a pleasant and entertaining movie, has no violence or graphic sex nor is there any difficulties with its moral outlook. It got an A-III simply because of the complications that arise when its heroine dresses up as a

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

Insights on Irish women

ERIN'S DAUGHTERS IN AMERICA: IRISH IMMI-GRANT WOMEN IN THE 19TH CENTURY, by Hasia R. Diner. Johns Hopkins University Press (Baltimore, 1983). 192 pp.; paper, \$9.95; cloth, \$20.

Reviewed by Nancy L. Roberts **NC News Serice**

For years historians have claimed it is impossible to write a fullscale book on everyday women from the ranks of the so-called "inarticulate." But Hasia R. Diner proves otherwise. Using a wide array of sources - federal, state, municipal and Catholic Church documents - she offers a richly detailed characterization of Irish immigrant women.

Ms. Diner follows them from Ireland's Great Famine in the 1840s to their news homes in America. She examines their family life, their work and education, and their struggles agains proverty and other problems.

Her findings devastate the popular stereotype of "Bridget, the servant girl, ...not very bright

or dependable... a horrendous cook and fanatically bound to her priests at the local St. Patrick's." Rather, in terms of educational acheivement, work, marriage and different from - and more successful than - their counterparts from other countries.

In Ireland, they had long viewed themselves as self-counterparts from other countries.

In Ireland, they had long viewed themselves as self-sufficient, and were ecomically enterprising. This did not change in the New World.

Ms. Diner spices up first-rate scholarship with quotations and anecdotes that make these women come alive. Her book would be well worth reading for the delightfully detailed narrative alone. More important, it offers insights about an inexplicably overlooked group that made significant contributions to American life.

Ms. Robert is on the faculty of the School of Journalism and Mass Communication at the University

Coution. O'Sheas' can be habit Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DR. ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH SUNDAY BRUNCH, COCKTAILS, LITE DINNER FULL DINNER OVERLOOKING MARCO BAY, 394-7531.



Commission on marriage preparation begins meetings

On January 31, the first general session of the Archbishop's Ad Hoc Commission on Marriage Preparation was held at the Family Enrichment Center.

The purpose of this commission is to review and study existing Marriage Preparation Guidelines and Archdiocesan programs and to make recommendations to the Archbishop.

Fact-finding groups and specific task sub-committees are working on various related issues and current instructional programs between sessions and report their findings to the general commission membership at its monthly meetings.

It is expected as a result of this undertaking that more definitive instructional resources and improved total care of engaged couples will be developed.

The Chairman of the Ad Hoc Commission is Msgr. Noel Fogarty, V.G. Executive Directors are John and Lynda DiPrima. Membership includes the following personnel:

Mrs. and Mrs. Julio Alvarez Father Andrew L. Anderson Father Robert Christman Mr. and Mrs. Roberto De La

Deacon Rafael De Los Reyes Mr. and Mrs. Oscar De Varona Father Seamus Doyle Mr. and Mrs. Jim Fegan Mr. and Mrs. Paul Gore Sister Agnes Gott, O.P. Father Jorge Garcia

Morality in Media to hold awards luncheon

Senator Phillip D. Lewis will be an honored guest and speaker at a Morality in Media of Palm Beach County awards luncheon March 24 at the Palm Beach Hilton which will honor some of those who have worked hard to control the wide dissemination of obscene materials.

Luncheon will be served at twelve o'clock. Donation — \$12.00 per person. Cocktails will be available in the Monte Carlo Room preceding the luncheon at 11:30 a.m.

Reservations are limited, so please call 588-1870, 585-6978 or 583-0194 to make definite reservations for the luncheon by March 11, or tickets may be sold out.

Reservations will be held at the door upon receipt of your check made out to Morality in Media of Palm Beach County, P.O., Box 4227, Lantana, Fla. 33462.

For more information, please call 588-1870, 585-6978 or 582-0194.

Seeking prayer petitions

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

The employees of the Archdiocese of Miami Pastoral center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily

prayers each week as well as during their special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami FL 33138.

Father Gerald Grace Dr. Frank Hildner Mrs. Mercedes Iannone Father Pat McDonnell Dr. Henry McGinnis Deacon George Mickwee Father Jose Nickse Father Jorge Rivero Father Brendan Shannon Mr. and Mrs. Lloyd Syfert Dr. and Mrs. Richard Venezia Father Mario B. Vizcaino, S.P. Bishop Agustin A. Roman is Chairman Emeritus.

"Man of Destiny" to be presented

The "Man of Destiny" is once again being presented. It is a powerful musical drama, based upon the earthly ministry of Jesus. It tells of His undying love for us, forgiveness, compassion, and His rightful anger in the Temple.

It will be presented at: St. Rita's Church, 13939 Ishmala Circle, Wellington, Sat. March 10, at 8:00 p.m.; St. John Fisher Church, 4001 North Shore Drive, West Palm Beach, Sunday, April 1, at 7:00 p.m.; St. Juliana Church, 4500 So. Dixie Highway, West Palm Beach, Friday, April 20, at 6:30 p.m.

Admission free.

Office of Worship holds workshops

ARCHDIOCESAN LECTOR WORKSHOPS: Not compulsory, but strongly encouraged. RES-**ERVATIONS NECESSARY. Fee:** \$5.00 per person payable in advance or at the door. Please reserve no later than the Wednesday prior to the workshop being attended. ALL WORKSHOPS ON SATUR-DAYS. March 10, 10 a.m.-3 p.m., Litle Flower, Hollywood; March 31, 10 a.m.-3 p.m., St. Louis,

TRAINING DAYS FOR SPE-CIAL MINISTERS OF THE EU-CHARIST: Requirements for comissioning: 1) Candidates must be recommended in writing to the Office of Worship and Spiritual Life by their Pastors... or if institutions, their Chaplains or Spiritual Directors; 2) Candidates MUST ATTEND ONE FULL ARCHDIOCESAN TRAINING DAY... 5-hour, presentation. Fee: \$5.00 epr person, payable in advance. RESERVATIONS NECES-SARY! Procedure: Letter of recommendation should include the following: 1) Names of all those candidates being recommended from a given parish or institution; 2) Check to cover their ex-

penses (includes lunch), payable to the Office of Worship and Spiritual Life; and 3) Specification of which Training Day your candidates will be attending. Deadline for reservations is Wednesday prior to specified Training days. ALL TRAINING DAYS ON SAT-URDAYS. March 3, 10 a.m.-3 p.m., St. Joseph, Stuart; March 17, 10 a.m.-3 p.m., Corpus Christi, Miami (Spanish); March 24, 10 a.m.-3 p.m., Sacred Heart, Homestead.

EVENINGS OF REFLECTION FOR SPECIAL MINISTERS OF THE EUCHARIST: Not compulsory, but strongly encouraged. RESERVATIONS REQUESTED. No fee. ALL EVENINGS OF RE-FLECTION ON TUESDAYS. March 13, 7-10 p.m., St. Dominic, Miami (Spanish); April 10, 7-10 p.m., Holy Spirit, Lantana.

PERTINENT INFORMA-TION: Office of Worship and Spiritual Life, Archdiocese of Miami. P.O. Box 2382000, Miami, FL 33238-2000, Dade Co. line, 757-6241, Ext. 351; Broward, 522-5776, Ext. 351; Palm Beach, 833-1951, Ext. 351.

It's a Date

Spiritual Renewal

The Dominican Retreat House will hold an Ash Wednesday program given by Rev. William Sheehan, OMI, on the theme of "Lent: A Time of Conversion through Prayer," on March 7, from 9 a.m. to 1:45 p.m. and from 7:30 to 9:30 p.m. Registration (prepaid) for the day program is \$10 and \$5 for evening program. For further information, contact Sr. Elizabeth Ann at 238-2711. There will be a Lenten weekend for women on March 30 and April I, at the retreat house. Registra tion confirmed by a \$10 non-refundable deposit paid in advance by March 23. Rev. Sheehan and the Domican Sisters will conduct the retreat. For further information contact Sr. Ruth at 238-2711.

The Cenacle Retreat House in Lantana will hold a retreat on discipleship on Tuesdays March 6, 13, 20 and 27, from 10 a.m. to noon or 7:30 to 9:30 p.m. Donation \$2. Telephone reservations required. Presentation will be given by Sr. Judith Oterburg.

The St. Louis Church's parish mission will be held from March 10-15. Fr. Gerry Dye will be speaking at all the Masses on March 10 and 11. The first of four nights of renewal begins March 12 at 8 p.m. For further information, contact 253-3101.

The Dominican Tertiaries of the Thomas Aquinas Chapter is having their annual Day of Recollection on March 4, at Barry U. Registration at Thompson Hall at 9:30 to 10 a.m. Bring lunch for those unable to fast.

The Womens' Club of Ascension Church, Boca Raton will have a Day of Reflection on March 6, from 10 a.m. to 3 p.m. in the Parish Hall. Moderator is Msgr. Helbduser of St. Vincents' Seminary. Tickets are \$3.50 which includes lunch. Please call 392-0644 for reser-

Sacred Heart Catholic Church, 106 S.E. 2nd Road, Homestead, will hold a Weekend Faith Experience for Single Adults on March 9, 10 and 11, on the Parish grounds. The weekend is open to all single Catholic adults, ages 18 to 35. For further information, call Sacred Heart Rectory at 247-4405.

Meetings

The South Dade Deanery, Miami Archdiocesan Council of Catholic Women, will hold their semi-annual meeting and luncheon on March 13, at Good Shepherd Catholic Church beginning at 9 a.m. registration. Lunch at Kendall Lakes Country Club. For more information and reservations, contact Rosemarie Ortiz, 1731 S.W. 140th Ave., Miami, Fla. 33182.

Lay Carmelites meet on March 3 at Vilia Maria Nursing Home, 1050 N.E. 125th St. North Miami at 2 p.m. Visitors welcome or phone 621-0967

The Father Solanus Guild meeting will be held on Sunday, March 11, at 2 p.m. at the Blessed Sacrament Parish Hall at 1701 E. Oakland Park Blvd., Ft. Lauderdale. Refreshments will be served. Please come and bring a friend.

Singles/Divorced/ Widowed

The Widow and Widowers Club of Broward County will have a social gathering on March 4, from 2 to 5 p.m. and every 1st and 3rd Sunday, at the Wilton Manors Recreation Hall, 509 N.E. 22nd Drive, in Wilton Manors. For more information, call 473-8913 or 564-1180. No meeting on March 18.

The North Dade Catholic Singles Club will hold a home Mass at Kirk's at 7:30 p.m. March 2, and there will be guest speakers from Ocala at Kirk's from 3 to 6 p.m. on March 4. For more information, call Paulette at 895-4734 or Carol at 895-5848.

St. Anthony's Divorced and Separated

Ministry will hold its regular monthly meeting on March 14, at 7:30 at St. Anthony's, 901 N.E. 2nd Street, Ft. Luaderdale. The guest speaker will be Joan Carroll, Psychologist, and her topic will be "Stress - Anger - Resentment." For more information, call George, 735-5048 or Millie, 773-7771.

The South West Broward Separated & Divorced Ministry invites you to hear Sr. Agnes Gott, O.P. of the Family Enrichment Center speak on "Surviving, Healing & Growing through Divorce," on March 6, at St. Stephen's (Trailer), 2000 State Rd. 7, Miramar. Time: 7:30 to 9 p.m.

Bazaars

St. Vincent Ferrer Church will hold a St. Patrick's Day bazaar on March 11, at the parish hall in Delray Beach. There will be corned beef and cabbage dinners, Irish soda bread, bake sale and handmade items. The hours are from 8:30 a.m. to 5 p.m. They are located 1 block East of U.S. 1 on N.E. 8th St.

St. Boniface Women's Club will sponsor a Rummage Sale March 18 and 19, at West Hollywood Citizens' League, 805 Glenn Park-

Festivals

St. John Fisher Church will hold a spring fiesta on March 4, from 11 a.m. to 5 p.m. at St. John Fisher Church, 4001 North Shore Drive in West Palm Beach. Handcraft, international food, pony rides.

St. Clement will hold their family festival on March 2-4. Highlights will include reggae music on Friday at 6:30 p.m. with square dancing at 8:30 p.m., a martial arts demo on Saturday at 1 p.m., a parade at 2:30 p.m. on Saturday, a symphonic accordian orchestra at 3:30 p.m. on Sunday followed by a barbershop quartet and other entertainment at 6 p.m. There will also be many rides for the children. St. Clement is located at 2975 N. Andrew Ave., . in Ft. Lauderdale.

Our Lady of the Lakes Catholic Church will

present its Tenth Annual Spring Festival March 8 through 11, on the grounds of the church at 15801 N.W. 67th Street, Miami Lakes. The public is invited to enjoy the rides, amusements, games, international foods, and entertainment. Hours are March 8, 6 to 10 p.m.; March 9, from 5 to 11 p.m.; March 10 from noon to 11 p.m.; and March 11, from 1 to 10 p.m. All proceeds will go toward the construction of the new church.

The Belen Jesuit Prep. School is holding its annual festival on March 2-4, which features rides, games, bazaars, Latin and American food and entertainment to raise money for its Belen Scholarship Fund. Hours are: Friday, 5:30 to midnight; Saturday, 5 p.m. until midnight and Sunday, 1 to 11 p.m. Admission is free. For information, contact Fr. Dorta-Duque, S.J., phone 642-0433.

Potpourri

The Christopher Columbus High School and Booster Club will host their annual dinnerdance on March 24, in the Hyatt Regency Hotel. For more information call 552-0401 or

The Daughters of Isabella, Our Lady Queen of Heaven Circle 1263, will hold a benefit card party at 12:30 p.m. Friday, March 16, in St. Vincent Ferrer Parish Hall, 740 Palm Trail, Delray Beach.

The Christian Mothers and Women of St. Jude Church, Tequesta, will be sponsoring a series of 6 Lenten programs, beginning Ash Wednesday, March 7. Following the 8:30 Mass, a buffet breakfast will be served. The program will be the "Afternoon of your life." Conference and discussion for all those 55 and over. Father Timothy, Moderator. Chairperson is Mary Helen Hellmuth. For information, call 746-7556.

PAGE 20 / Miami, Florida / THE VOICE / Friday, March 2, 1984

VOICE

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Thanks to St. Jude for prayers answered. E.H.

Thanks to St. Jude, St. Joseph Holy Spirit, Sacred Heart, for answered my prayers. C.H.H.

Thanks to St. Jude & St. Theresa Little Flower, for prayers ans. Publication promised. M.K.E.

Thanks to St. Jude for prayers answered. Publication promised. M.V.K.

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

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

Thanks to the Holy Spirit for prayers answered. Publication promised. M.A.P.

> PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want o be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three con secutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. M.K.E.

> 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 Hall 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 ny request granted. Publication promised. Glori.

THANKSGIVING NOVENA TO ST. JUDE.

Oh, holy St. Jude, Apostle and mar tyr, 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. W.A.C.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never wan to be separated from You, no matter how great material desires may be. wish to be with You in eternal glory Amen. Thank You for Your love towards me and my loved ones. Per son must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Gloria

> PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. wish to be with You in eternal glory Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. I.C.

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The legacy of Virgil Michel

By Lee A. Hanley NC News Service

"The liturgy is the best evidence of the church's understanding of human nature." those were Father Virgil Michel's words 60 years ago. He was convinced that the liturgy—the church's worship—speaks to the deepest human needs.

Father Michel was a Benedictine monk and philosopher at St. John's Abbey in central Minnesota. He played a large role in laying foundations in the United States for renewal of the Church's liturgy.

Interestingly, he saw a real connection between worship and action to build up a just world.

'Above all, he thought it important to pursue liturgical renewal from within the church. His expectations were tempered by realism ... that the fruits of (his) efforts would likely await reaping by another generation weeping.'

Father Michel journeyed to Europe in 1922 to study philosophy. He was in his early 30s then. In Europe, he became excited by what he observed in some centers that were encouraging fuller involvement by the people in liturgy.

HE WOULD go on to stress the reality of the Mystical Body, viewing Christians as branches of the one vine of Christ. Father Michel felt this image could lead to understanding of the responsibility of all Christians as Christ's members.

For Father Michel's liturgy could even be a model for such social action as the founding of credit unions.

In light of his experiences in Europe, Father Michel began sending recommendations about the liturgy to the abbot of St. John's. He proposed the launching of a liturgical library and a new magazine on the liturgy.

He warned his abbot that the work proposed would mean "what every big things means — work and manpower." But as his excitement built, Father Michel received neither encouragement nor discouragement.

When Abbot Alcuin Deutsch finally gave his approval, Father Michel wrote that it "kept me awake for the greater part of two nights," and caused him to oversleep the third — Good Friday.

RETURNING home in the autumn of 1925, Father Michel went about his work with rare energy. He founded the magazine *Orate Fratres*, now called *Worship*.

He assembled a corps of collaborators from within and beyond the abbey, founded the Liturgical Press, tations were tempered by reality. gave retreats, wrote extensively and edited many publications.

Above all, he thought it important to pursue liturgical renewal from within the church. His expectations were tempered by realish. Father Michel expected change to be slow — even slight — and cautioned his collaborators that the fruits of their efforts would likely await reaping by another generation.

His accomplishments in just five years were overwhelming, but overwhelming for him physically as well.

Father Virgil Michel (inset) who died in 1938 was a Benedictine monk and philosopher at St. John's Abbey in central Minnesota. He played a large role in laying foundations in the United States for renewal of the church's liturgy. He founded the magazine *Otate Fratres*, now called *Worship*, founded the Liturgical Press, taught philosophy, lectured and gave retreats, wrote extensively and edited many publications. Long after his death at age 48, Vatican Council II incorporated many of Father Michel's dreams into its liturgical reforms. (NC Photos)

By 1930 he was exhasted. He suffered terrible headaches; his eyesight failed so he could neither celebrate Mass nor read his breviary.

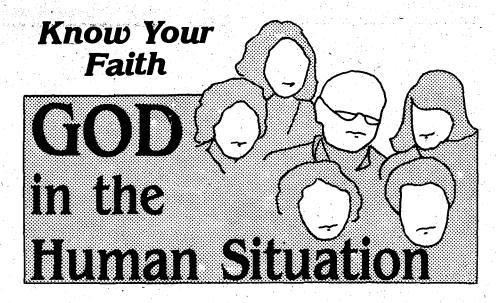
After a year of enforced recupera-

tion, he was assigned to work in one of the abbey's missions where he showed skill as a pastor — and, incidentally, as a deer hunter.

IN 1933 he returned as dean to St. John's University. But by 1938 he once again had worked himself to exhaustion. He developed pneumonia, further infection set in and he died at age 48.

The decisions of Vatican Council II 20 years ago realized Father Michel's dream for the liturgy. Had he lived, he would have rejoiced. But it's not likely he would have ceased work.

The liturgy, he would argue, is dynamic. And he would have seen more that could be done to encourage the people's participation in worship and to develop understanding of its potential for all of life and for the world.



Disconnected in Corinth

By Father John J. Castelot NC News Service

There is a fascinating scripture story about St. Paul and the people in the Greek city of Corinth. It illustrates how important it was for early Christians to recognize that the bonds among them as a people made a real difference.

The Mass expresses our unity as God's people and makes us a community. But it is not magic in this sense. This is where the problem St. Paul had to face in Corinth comes in.

As was the custom in those days, the Eucharist was celebrated in a home in the context of a meal. All the people were supposed to contribute to the meal. All were to share in it, too.

But, it seems, the wealthier community members would arrive early, not having had to work. They brought gourmet foods and vintage wines. These people would proceed to glut themselves and get drunk.

WHEN THE POORER people finally arrived with their day-old bread and common wine, they were embarrassed and hurt to find their sup-

posed brothers and sisters already well-fed and all too well-drunk. The meal which was supposed to express their unity became an occasion for ill-will and division.

Paul takes them to task. The reason is that they are doing all this "without recognizing the body" (1 Corinthians 11:29). The body he refers to is the community.

During the Mass today, the priest says, "Pray my brothers and sisters, that our sacrifice may be acceptable to God the almighty Father." This terminology reflects an understanding found in Scripture.

The liturgy is the highest form of worship. But it is not merely the worship of individuals who happen to be in the same place at the same time. It is the worship of a community.

That is why Luke summarized the life of the first disciples in these words: "They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers... They went to the temple area together every day, while in their homes they broke bread" (Acts 2:42, 46). The disciples were a

community.

THE SCRIPTURE accounts of the Eucharist's origins also suggest the importance of the community. "This is my blood, the blood of the covenant, to be poured out on behalf of many" (Mark 14:24).

The accounts speak of the offering of Christ's blood in connection with his sacrifice on the cross and the establishing of a (new) covenant—the forming of a new community, a new people of God (see also Matthew 26:28; 1 Corinthians 11:25).

It is reminiscent of what happened at Sinai, when God entered into a relationship with the Israelites that made them in a special way his own people.

The scripture background is a reason why the Second Vatican Council could say of the liturgy: "The goal is that all who are made children of God by faith and baptism should come together to praise God in the midst of his church, to take part in the sacrifice and to eat the Lord's Supper."

GOD in the Human Situation

'Go and serve the world'

The liturgy and social justice go hand in hand

By Katharine Bird NC News Service

Early one dawn, the missionary was driving down a mountain road in Guatemala when he caught sight of a dignified elderly Indian woman. She was walking along, a bowl balanced on her head.

Then the woman stumbled and dropped the bowl, and the corn scattered over the roadside. The woman, crying, bent down to gather up the corn, kernel by kernel, into her apron.

'A woman far away, weeping over the spilled corn she so badly needed, was a reminder of the Eucharist... Is the Mass also a reminder for Christians of that woman and of others like her?'

For her, the corn represented life—it was all she had to eat for the next two weeks.

The priest stopped and helped the woman collect the grains. Then he continued on to the airport where he eaught a plane home. Many hours later he arrived at his home in western Minnesota.

This was at the time of the grain harvest and the harvest was plentiful—130 bushels to every acre. Driving along, the priest was struck by the sight of the grain elevators, higher than his head and full to the brim.

THE CONTRAST between the two scenes — both experienced the same day — was staggering, the missionary reported.

Bishop Raymond Lucker of New Ulm, Minn., told that story during a seminar in Washington, D.C. The woman is symbolic of all those in the world who have so many things going against them, he said.

The woman was elderly, and Indian and poor in a nation where a minority of the people owns all the productive land and where Indians are oppressed.

The story flashed into my mind as I prepared to write this article. For me, its symbols of corn and grain — food for life — were reminders of the Eucharist.

"I am the bread of life," Jesus

had said. To me, that always had meant that the Eucharist is a very special form of nourishment.

A woman far away, weeping over the spilled corn she so badly needed, was a reminder of the Eucharist. But, I wondered, can that thought be turned around? Is the Mass also a reminder for Christians of that woman and of others like her whose needs are so profound?

I decided to put that question to Bishop Lucker. he paused, then responded: There is a sense in which that woman and people like us are united in the Eucharist, in the death and resurrection of Jesus.

And, the bishop indicated, this is not a nebulous sort of unity. It unites the reality of the Guatemalan woman's life — her pain and frustration, perhaps her anger — and the reality or our own lives.

Bishop Lucker cautioned, however, that "people need to be open to the power of the Eucharist." For the story doesn't end simply with receiving Jesus in the Eucharist. Christians also receive a message "to bring him into our lives."

EXPLAINING what that implies, Bishop Lucker recalled that, at the end of each Mass, the priest turns to the congregation and says: "Go in peace to serve the world."

For the bishop and people in the Diocese of New Ulm, the instruction to go and serve the world takes form in the assistance they provide to 7,000 poor people in San Lucas Toliman, a village in the Guatemalan highlands.

Bishop Lucker told how, 20 years ago, aware of the overwhelming needs of the poor, people in New Ulm made this task their personal responsibility.

In some instances, the bishop said a new Ulm family "adopts" a village family in a financial way by contributing \$700 a year. The people of the diocese also have helped villagers build three schools, train catechists and learn new techniques



The missionary saw the Indian walking along a Guatemala road balancing a bowl on her head. She stumbled, dropping the bowl, and corn scattered over the road-side. Crying, the woman bent down to gather the corn, kernel by kernel, into her apron. To her the corn represented life — for it was all she had to eat for the next two weeks. (NC Photo)

Egan spoke of this in a recent address. Long known for his work in the field of social action, Msgr. Egan is now director of the archdi-

created to be mutually dependent, to enhance one another's existence." This is a vision of unity and of responsibility, he indicated. It reaches beyond those who are gathered for a particular Mass in a particular place.

Isn't it because of this vision that the Mass can be said to point toward the woman who wept over the kernels of corn she had lost? This is part of the mystery of the Eucharist: The woman's hunger and the nourishment offered in the Eucharist are linked.

'The woman's hunger and the nourishment offered in the Eucharist are linked.'

of farming, the bishop said.

These images and reflections suggest that the Eucharist holds a vision for the world. Msgr. John

ocesan Office of Human Relations and Ecumenism in Chicago.

In the liturgy, he said, there is a basic realization "that we are

A Jesuit Galileo

Priest gazes at the heavens

TUCSON, Ariz. (NC)-When puzzled strangers ask Jesuit Father George Coyne how the Catholic Church can support his research as an astronomer, he assures them there is a long tradition of Jesuits watching the heavens.

THE QUESTIONERS MAY be remembering Galileo Galilei, the Italian astronomer censured by the Roman Inquisition in 1633 for teaching that the sun was the center of the universe and the Earth revolved around the sun. That teaching, then a barely demonstrated scientific thesis, was thought to contradict a liberal Scripture interpretation that the sun moved around the Earth and the theological belief in the centrality of man as redeemed by Christ.

Father Coyne, 51, one of seven Jesuit astronomers in the world, points out that the history of the church's support for scientific research goes back at least to 1582, when Pope Gregory XIII, who was, "the only one who could reform the calendar.'' convened Jesuit astronomers and asked them to do it.

"The Jesuits continued the tradition of carrying on research and 300 five nights a month" observing the years later, in 1892, Pope Leo XIII made the Vatican Observatory official," Father Coyne said. In doing He also has taught Astronomy 100, so, Pope Leo "wanted to an introductory course, at the Univerdemonstrate there is no conflict between science and faith," he added.

HOWEVER, EVENTUALLY

atmospheric' conditions around the Italian capital.

As a result, Castelgandolfo still remains the observatory's administrative center, but the seven Jesuit astronomers, plus one engineer and one support person, roam the world gathering data about the stars and spend much of their time at the Vatican Observatory's research institute in Tucson.

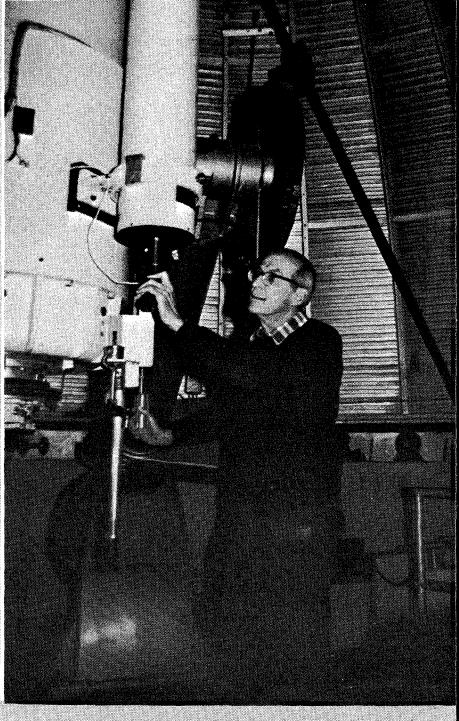
Currently most of the Jesuits are in Chile and Colombia doing research and only Father Coyne is in Tucson.

"We go where the telescopes are, as all astronomers do," he explained. "Telescope are enormously sophisticated and expensive."

The Jesuit astronomers range in age from 40 to 65 and are from the United States, Spain and Great Britain. Money for research is approved by the Vatican each year, Father Coyne said, and Pope John Paul II "strongly encourages and supports our activities."

FATHER COYNE'S RESEARCH work takes most of his time and although he is up all night "four or stars, most of an astronomer's time is spent studying and analyzing data. sity of Arizona for about 10 years.

The center in Castelgandolfo has "excellent computer and library work at the Vatican Observatory, in facilities," he said and the Jesuit Castelgandolfo 15 miles from Rome, astronomers can analyze and study became almost impossible because of their data there. Father Coyne said



EYES THE HEAVENS — Jesuit Father George Coyne looks through a telescope at Steward Observatory in Tucson, Ariz. Fr. Coyne is one of seven Jesuit. astronomers studying the stars from telescopes all over the world. (NC photo by Eldonna Fisher).

Tucson is still a good site for starstudying but the Tucson sky "gets brighter as the population grows' in the burgeoning desert city.

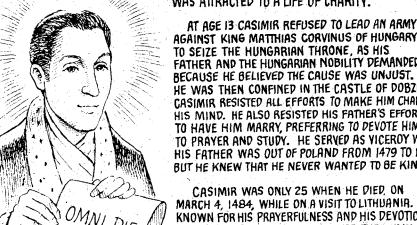
Computers have changed the study of astronomy, according to Father Coyne. For example, Mount Hopkins near Tucson has a multiplemirror telecope with six mirrors Father Coyne said.

"which can talk to each other through computers. For example, they can say, 'turn to the left,' and so

While the Jesuit astronomers have no specific pastoral assignments, most do counseling, celebrate Mass and do parish work on weekends,

the Saints by whe

ST. CASIMIR CASIMIR WAS BORN OCT 5, 1458, AT THE ROYAL PALACE IN CRACOW, POLAND, THE THIRD OF 13 CHILDREN OF KING CASIMIR IV OF POLAND AND LABETH OF AUSTRIA. HE WAS TAUGHT BY FATHER JOHN DLUGOSZ AND FROM CHILDHOOD WAS ATTRACTED TO A LIFE OF CHARITY.



AGAINST KING MATTHIAS CORVINUS OF HUNGARY TO SEIZE THE HUNGARIAN THRONE, AS HIS FATHER AND THE HUNGARIAN NOBILITY DEMANDED RECAUSE HE BELIEVED THE CAUSE WAS UNJUST. HE WAS THEN CONFINED IN THE CASTLE OF DOBZKI. CASIMIR RESISTED ALL EFFORTS TO MAKE HIM CHANGE HIS MIND. HE ALSO RESISTED HIS FATHER'S EFFORTS TO HAVE HIM MARRY, PREFERRING TO DEVOTE HIMSELF TO PRAYER AND STUDY. HE SERVED AS VICEROY WHILE HIS FATHER WAS OUT OF POLAND FROM 1479 TO 1483, BUT HE KNEW THAT HE NEVER WANTED TO BE KING.

CASIMIR WAS ONLY 25 WHEN HE DIED, ON MARCH 4, 1484, WHILE ON A VISIT TO LITHUANIA. KNOWN FOR HIS PRAYERFULNESS AND HIS DEVOTION TO THE BLESSED MOTHER, HE LOVED THE HYMN, "OMNI DIE DIC MARIAE", WHICH CAME TO BE KNOWN AS "DAILY, DAILY SING TO MARY." THIS HYMN IS CALLED THE HYMN OF ST. CASIMIR BECAUSE HE WANTED TO HAVE A COPY OF IT BURIED WITH HIM. HE WAS CANONIZED BY POPE ADRIAN VI IN 1522. HE IS THE PATRON OF POLAND AND LITHUANIA. HIS FEAST DAY IS MARCH 4.

Oh, those questions

By Hilda Young **NC News Service**

I just figured out what bothers me most about 11-years-olds. They are smart enough to ask you difficult questions but too young too accept that you really mean it when you say "I don't know."

BY CONTRAST, 12-year-olds are usually well into the developmental stage in which they squint their eyes at you if you tell them the world is round.

That's why I wasn't sure how to handle this one: "If Adam and Eve had two sons, Cain and Abel, and Cain killed Abel and then went to another land and met a woman and married her, where did she come from? How can that be if Adam and Eve had only boys? Where'd this other woman come from?"

"Ask your father," I said instinc-

"It's one of 'those' questions, huh?' our 11-year-old replied, emphasis on the word "those."

"NO, IT'S NOT one of 'those' question," I said. "I just don't

"Do you think God had another

Eden going on someplace else?" she asked.

"I don't know," I said.

"Maybe Adam and Eve had other kids and the Bible just doesn't mention it any they moved away and had children too or something."

I thought about it for a minute. "No. I don't think that would work out right."

She was quiet for a second. "Does that mean Cain is actually the great-great grandfather of everyone in the whole world?"

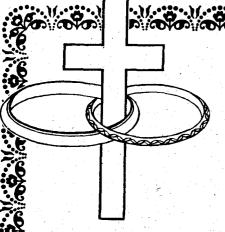
"That's a good question for Father O'Neill," I offered, hoping she'd take the hint that I didn't have a clue.

"Didn't you study the Bible when you were in CCD?' she asked.

'Well, some," I said, trying to remember.

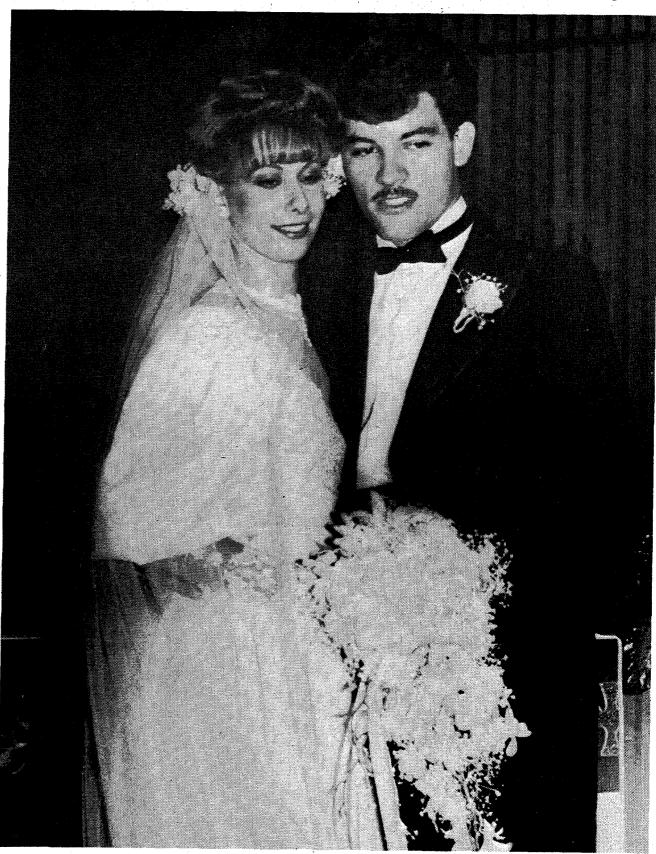
"LET ME KNOW the answer if you remember, then," she said as she left.

I asked spouse when he came home what he knew about Cain's marital status. "Is that one of "those' questions?' he smiled, emphasis on "those."



Bride and Groom

Special supplement, March 2, 1984



Voice photo by Ana Rodriguez-Soto

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The Premarital Inventory

An open letter to the engaged from a PMI sponsor couple

Dear Engaged Couple.

In the very initial stages of your marriage preparation, you are going to meet with us to do your Premarital inventory or PMI. As there has been some confusing information about the PMI, we would like to take this opportunity to explain the process to you and tell you why we are involved in this important part of your life.

The PMI is one of the tools used to help you evaluate your decision to be married before God in the Sacrament of Matrimony. The PMI consists of 143 statements intended to explore your attitudes concerning various areas of married life, such as finances, communication, sexuality, and in-läws.

After you have contacted our rectory and filled out some forms, we will call you to invite you into our home. The first night we will take some time to try to get to know you, and for you to get to know us.

This will hopefully calm any anxieties you may have and calm our nerves too. Yes, we also get nervous on the first evening. We wonder what you'll be like, and whether you will be open to our love and concern for your marriage.

You will then respond to the 143 statements individually by answering "agree," "disagree," or "unsure" on the answer sheet. At the end of the first night, we will schedule some subsequent evenings for follow-up discussions.

WE ENCOURAGE you to discuss the PMI with each other privately after you leave our home. We find that usually a few of the statements strike home with the couples and they own experiences, if we feel it will be

Since we are not qualified to make any judgments or recommendations as to your marriage, we simply pass is there with us. We are Church.

disagree

Secondly, your love for each other becomes a witness of God's love to our three small children who are always anxious to meet you.

'Agreeing to disagree is better than not discussing areas of possible conflict. We wouldn't expect you to be in agreement in every area — you are not clones.'

is			
<i>1</i> 3		1,25	
S-	1	44. It is impor	rtant to both
		liturgy.	

- 44. It is important to both of us that our wedding guests take an active part in our wedding liturgy.
- 145. My future spouse and I agree that the love we have for each other naturally leads to greater love for and responsibility toward other persons.
- 146. I am not comfortable asking my future spouse to pray with me.
- 147. I think that there has to be a relationship between getting married in the Church and being a practising Catholic.
- 148. My future spouse and I agree on the meaning and value of permanent commitment in our

are anxious to talk to each other about how each of them responded.

By the time we meet with you the second time, we will all feel more at ease with each other. On these evenings we will focus on statements where you and your future spouse differed.

The important part of this process is for you to talk about these areas with each other. Agreeing to disagree is better than not discussing areas of possible conflict. We wouldn't expect you to be in agreement in every areayou are not clones.

As your PMI sponsor couple, our primary function is to facilitate your discussion and to share some of our your PMI to the priest or deacon who will use it as a guide on how best to continue your marriage preparation.

NOW THAT we have explained the PMI process, you are entitled to know why we do this with you.

First, we are motivated by our understanding of Church.

Vatican II said that people are Church. Therefore, for us to experience Church, we must be an active part of a faith community of people.

So, when you and your future spouse come to our home, the four of us are gathered in His Name, and He Lastly, for us to talk to you about marriage requires us to look deep within our own relationship.

So, that's the PMI. We have found the evenings very enjoyable, and we have a special fondness in our hearts for you. We make a special note of your wedding day, and pray together as a family for you.

> Love, Jim and Linda Fegan

Jim and Linda Fegan are a Pre-Marital Inventory sponsor couple at Holy Family Parish in North Miami.

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Preparing for married life

Engaged Encounter weekend is learning tool for good marriages

By Basil and Janis Jeffers THE FAMILY ENRICHMENT CENTER

under the auspices of the ARCHDIOCESE OF MIAMI cordially invites you BRIDE AND GROOM-TO-BE to attend the ENGAGED ENCOUNTER DAY

at your parish.

What is Engaged Encounter? Why should we (an engaged couple) plan to attend?

These are questions that every engaged couple has after reading the above invitation.

To those of us who work with the program, Engaged Encounter is a "gift" exchanged between two engaged persons. This gift can best be described as an intangible, premarital experience, which both partners give to each other freely and lovingly.

What could be more precious than to share another dimension of

one's self with the one you cherish enough to spend your life with... "for better or for worse..."?

ENGAGED Encounter can mean many things to different people because it is a uniquely personal happening for every couple. It is a "work day"—your relationship will benefit according to how much you, as a couple, share honestly with each other.

What is one day spent on marriage preparation going to mean to you after your wedding day? In life there are very few simple answers. However, there is one thing that most of us can agree on, and that is, our society prepares us for every career imagineable except for how to be a loving husband and wife.

Engaged Encounter can be the first step in assisting couples to explore what the priorities in marriage ought to be. Guideposts throughout the Engaged Encounter Day are usually three married couples, a priest, and a physician.

THE ENGAGED Encounter team members are not professional marriage counselors. They are people who believe in the sanctity of marriage and feel strongly that they have a stake in your future as a married couple.

They share their personal experiences with the engaged couples with the hope that each couple will take the time to smell the roses white being aware of the thorns that protrude from their stems.

Engaged Encounter affords each couple the opportunity to look at

themselves as individuals before focusing on their love relationship, and ultimately looking at each other as a couple with the Lord.

For additional information regarding the Engaged Encounter Day, contact your parish priest at least four months prior to your wedding day and/or call the Family Enrichment Center in Miami, 651-0280.

Basil and Janis Jeffers are a "team couple" for Engaged Encounters in the Archdiocese of Miami.

Copies available

Parishes or groups may order extra copies of this Bride and Groom section by calling The Voice Circulation Dept., 758-0543 in Miami.

Engaged Encounter schedule

SOUTH DADE

Little Flower, Coral Gables, Jan. 21, July 21

Christ the King, Perrine, Feb. 18,

May 19 St. Louis, Kendall, March 18, June 10, Sept. 16, Nov. 18

St. Brendan, Miami, April 14, Sacred Heart, Homestead, Aug. 18,

Oct. 20 **NORTH DADE**

St. Rose of Lima, Miami Shores,

St. Mary, Star of the Sea, Key West, March 3

St. Lawrence, North Miami Beach, April 14

Our Lady of the Lakes, Miami Lakes, May 5

St. James, Miami, June 16 Immaculate Conception, Hialeah, Aug. 18

Holy Family, North Miami, Oct. 20 Visitation, Miami, Dec. 1

Continued on page 4A



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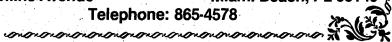
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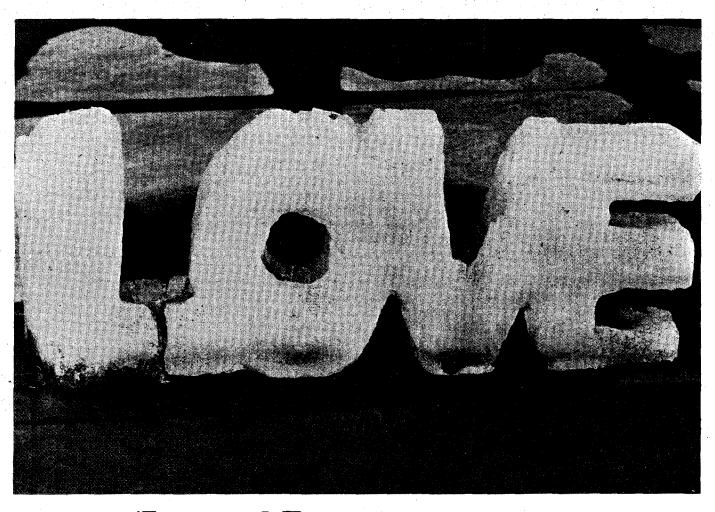
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How to get and why fou

By Lynda DiPrima
Director of Marriage Preparation
Archdiocese of Miami

The day has arrived... you are engaged. You have found that special someone with whom you will be uniting in the Sacrament of Matrimony.

You want to make the most of the engagement period to prepare yourselves for marriage and need to know how best to go about this within the Archdiocese of Miami.

There are certain guidelines, recommendations which the Church developed several years ago, which provide the engaged couple with the time and instruction necessary for preparing well for marriage.

These guidelines came about as a result of an alarmingly high divorce

Engaged Encounter

Continued from page 3A SOUTH BROWARD

Resurrection, Dania, Feb. 18 St. Gregory, Plantation, March 10

St. Bernadette, Hollywood, July 14
St. Stephen, Miramar, Sept. 15

St. Stephen, Miramar, Sept. 15 St. Maurice, Fort Lauderdale, Nov. 17

NORTH BROWARD

St. Henry, Pompano Beach, Jan. 14

St. Malachy, Tamarac, Feb. 4

St. Bernard, Sunrise, March 18 St. Pius X. Fort Lauderdale, April

18

St. John the Baptist, Fort Lauder-dale, May 5

St. Vincent, Margate, June 2
Our Lady queen of Heaven, North
Luaderdale, June 23

St. Clement, Fort Lauderdale, Sept.

St. Helen, Fort Lauderdale, Nov. 4

BOCA RATON
St. Joan of Arc, April 1 and Nov. 4

CENTRAL PALM BEACH Holy Name of Jesus, West Palm Beach, Jan. 29, Oct. 14 St. Luke, Lake Worth, March 10

Sacred Heart, Lake Worth, April 7

NORTH PALM BEACH St. Paul of the Cross, North Palm Beach, Jan. 8, March 25, Dec. 16 St. Jude, Tequesta, May 5 and June 16

St. Clare, North Palm Beach, Aug.

Mary Immaculate, West Palm Beach, Sept. 16 St. John Fisher, West Palm Beach, Nov. 11

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ps to the Altar

narried in the Catholic Church — r-months preparation period is necessary

rate and as a sign of the concern and care which the Church community has for the future of marriage and family life.

They were not developed to create obstacles, or to make it difficult to marry in the Catholic Church, but rather to help couples realize the seriousness and sacred nature of the Sacrament of Matrimony, thus enabling them to develop a beautiful and permanent relationship.

The Church rejoices with you and affirms the goodness of the love you share together. You will become a "little church" yourselves after your marriage, where the love and grace of God will abide and flourish in spite of difficulties and normal daily frustrations.

YOUR PRIESTS and specially trained married couples within your parish want to assist you during this time of preparation to deepen and enrich your relationsip by focusing on different aspects of what married life entails.

In order to have ample time prior to your wedding day for an unhurried, reflective period in which to prepare for a lifetime together, it is important that you contact the priest or deacon who will witness your marriage at least four months prior to the anticipated wedding date.

After this initial interview, he will tell you about the next step—taking the Pre-marital Inventory, or PMI. Perhaps you have heard of this and

wonder why in the world it is necessary to "take a test" in order to get married.

The PMI is not a test. You do not pass it or fail it. Rather, it is an inventory, a list of 143 statements to which you answer, "agree, disagree, or unsure." This is taken either with the priest or at a married couple's home.

This married couple is your "sponsor couple" and has been specially trained for working with you on the PMI. But the major qualification they possess is a genuine care and interest in you and a

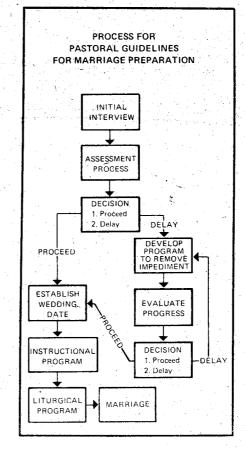
These guidelines came about as a result of an alarmingly high divorce rate and as a sign of the concern and care which the Church community has for the future of marriage and family life.'

high regard for Christian marriage. You will probably learn a great deal about each other's expectations and attitudes toward married life during the discussion following the PMI.

THE NEXT step for you will be attending some form of instructional program—either a series of Pre-Cana classes or an Engaged En-

counter, or perhaps both. Your priest will tell you about this and give you a schedule of dates from which you can choose a time that is convenient for you.

Some of the topics that will be covered at these programs include communication skills, areas for dialogue, human sexuality, finances



and the Sacrament of Marriage.

Spanish-speaking couples can plan to attend a two-day program called "Camino" which is usually held twice a month in the Archdiocese.

Once you have attended one of these programs you can meet with the priest to plan the wedding ceremony. You should take an active part in this planning process, since this is your day, and share in the decisions of Scripture readings, special symbols, musical selections, wedding vows, banners, etc.

IT IS important to be aware that there are special circumstances which could necessitate a delay in the marriage. You could require additional counseling/instruction, especially in cases of youthful marriages (under 19 years of age), interfaith marriages, or marriages where pregnancy exists. In these cases the priest will work with you to deal with the particular issue or area of difficult.

These "steps to the altar" may seem time—consuming and even unnecessary since "we know each other so well, and love each other so much." But as all married couples are very much aware, marriage is full of surprises.

Just when you think the two of you are in perfect harmony and understanding, something happens which creates a need for reaching out, dialoguing and deciding to love again.

It is certainly a case where outcome depends on input. The more a couple invests of themselves into a relationship, the more they will experience satisfaction, excitement and joy in their life together.

Our society places great emphasis on education and training for professional advancement in the world of work. It only seems fitting that as much or more preparation is needed for something as significant as the joining of one life with another in the Sacrament of Marriage.

Here at the Office of Marriage Preparation we want to be available to assist you in any way we can as you venture forth on this important journey. Please call us if you have any questions, at 651-0280.



-Camino - schedule

January 14-15; 28-29
February 11-12; 18-19; 25-26
March 10-11; 17-18; 24-25
April 7-8; 14-15; 28-29
May 19-20; 26-27
June 9-10; 23-24
July 7-8; 21-22; 28-29
August 11-12; 25-26
September 15-16; 22-23; 29-30
October 13-14; 20-21; 27-28
November 10-11; 17-18
December 1-2; 15-16

Natural birth control

Safe, effective method has Church approval

By Pat and Kathy Gent

"We want to take this opportunity to express our feelings on Natural Family Planning (NFP). We have never been happier! As newlyweds, we tried several methods of contraception and were unhappy with them all. Everyone thought we were crazy to use this method. But NFP has worked for us, and we feel God has meant for us to learn it. It has so many benefits and we know we are following the Church's teachings, too. We feel no other method can begin to compare."

Mr. & Mrs. Q. Phoenix, Ariz.

We are hearing this kind of sentiment more and more frequently from married couples all over South Florida in our work as lay ministers in the Natural Family Planning program for the Archdiocese of Miami.

Several years ago, we returned to the South Florida area after attending college in the midwest. While there, we learned the Sympto-Thermal (S-T) method of Natural Family Planning.

We have practiced NFP successfully now for ten years—using the method both to plan pregnancies and to avoid them.

During this time we have become certified instructors for the Couple-

'Most people, including most Catholics, are unaware of this method of Natural Family Planning which is so much more reliable than the old rhythm system.'

to-Couple League, which is the national organization responsible for the development of this method. We have been teaching classes here in the Archdiocese through the Family Enrichment Center for the past six years.

MOST PEOPLE, including most Catholics, are unaware of this

method of NFP which is so much more reliable than the old Rhythm system. In fact, when practiced properly, the Sympto-Thermal method boasts a 98-99 per cent effectiveness rating, which is similar to that of the pill and the IUD.

In addition, it doesn't cause physical problems or abortions. The S-T method is also very versatile and will work just as well with women whose cycles are regular or irregular.

When practicing the S-T method, the woman observes her body for three signs indicating fertility or infertility:

- Basal body temperature;
- Changes in the cervical mucus; and
- Changes in the cervix.

These signs are observed on a daily basis. We really encourage the husband to get involved. He can be just as active as his wife in chart interpretation and also in other daily tasks like temperature—taking. It's definitely a couple approach.

ALL SYSTEMS of NFP still involve some abstinence during the fertile time if the couple does not desire to achieve pregnancy. Usually, a period of seven to ten days of abstinence is all that is indicated.

There are some very positive aspects to this. For example, when we become one in the sexual embrace we have no guilt feelings, no physical side effects, and no annoying preparation to be concerned with. And, we have a special "honeymoon" time to look forward to each month.

In fact, the whole concept of NFP can result in an improved attitude toward marriage. We've found that the successful practice of NFP involves a high level of communication between both marriage partners

It encourages and develops joint decision-making about this important aspect of your married life. No partner is made to feel used or taken advantage of, nor is either partner an uninvolved spectator to the couple's family planning method.

We also feel that attendance at NFP classes can serve as a vehicle to help engaged couples discuss this aspect of their new life together. It leads each to a greater insight of the other's ideas and values concerning sex.

We had the opportunity to begin charting six months prior to our marriage, and it was most helpful. It offers a tremendous advantage in that we learned the techniques of symptom observation, charting, and interpretation before we were married, so that after the wedding we weren't taking any risks in achieving a pregnancy.

Pat and Kathy Gent are directors of Natural Family Planning for the Archdiocese of Miami.

Thanks...

The Voice wishes to thank Lynda DiPrima, the staff of the Family Enrichment Center and all those couples active in marriage preparation and after-marriage programs who have contributed to this special

section

Thanks also to Edward Garcia and Ana Mundet, who began their married life last Saturday, Feb. 25, and allowed a photograph of their wedding to appear in this section.

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After the wedding...

Marriage Encounter provides support for married couples

By Sarah and Tom Flood

I remember the homily delivered by the priest at our wedding. Among other points made, he requested that all of those who were present at the ceremony should provide comfort and support to us, as a couple, one year, five years, ten years later.

Recently, I had an opportunity to review our wedding album, and the message of the priest passed through my mind again. I thought of how seldom I see some of the faces who joined in our celebration and were requested to provide comfort and support

And, looking back, how we needed that support over the years.

After the wedding day, our married relationship, like others, became very private.

All of the dreams and plans that became an integral part of life before marriage now came face to face with the reality of life in a relationship that by its very nature requires sacrifice and struggle.

This stage of the relationship, although not desirable, serves to remind us that love truly exists. It matters less how much individuals love each other when they marry than how much that love grows during their life.

UNLIKE the preparation available for careers, education on the subject of love has generally been left to chance. The possibility

of being unprepared to handle the many problems of daily life in a married relationship is real.

retreat or a marriage counseling service, but rather a gift of time to each other, free from tensions and

'Retorno' is spiritual time for couples already married

Marriage Retorno is a weekend retreat experience for couples who take their spiritual relationship seriously enough to want to deepen it and grow in it.

There is a real need and urgency to help couples discover and encounter God in and through their marriage. Through reading God's word on a Retorno weekend, couples come to share the experience of God in their lives and examine how they are living out that experience as individuals and as a couple.

A weekend is scheduled for May 4, 5 and 6. For information and registration, contact Alex and Cecelia Losiewicz at 989-0499. Address correspondence to: 7150 SW 13 Street, Pembroke Pines, FL, 33023.

The Family Enrichment Center of the Archdiocese of Miami offers various programs for the support of Christian marriages. Included among these programs is a Marriage Encounter weekend.

Marriage Encounter weekends benefit all married couples who have a commitment to their relationship and who desire to better their marriage by deepening their relationship through better communication.

It is helpful for couples with good communication to deepen it and for those with poor communication to improve it.

Marriage Encounter is not a

interruption, during which expressing oneself and listening is stressed in a structured fashion.

WE MADE our Marriage Encounter weekend five years ago. The experience changed our personal lives and provided each of us with the skills to become a better partner in marriage.

Our growth as individuals and as a couple can be traced to that weekend experience we shared. Only one of us wanted to take that time together five years ago. The other was apprehensive and negative. Today we are both grateful we shared the weekend experience.

Sarah and Tom Flood are the assistant executive couple for Marriage Encounter of South Florida.

Marriage Encounter schedule

March 23 - Stuart

April 27 - Stuart

May 18 - Passionist Retreat House, North Palm Beach

June 8 - Stuart

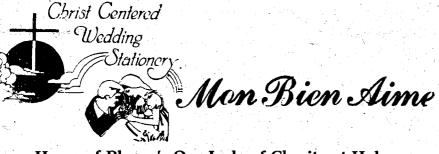
July 13 - St. Vincent de Paul Seminary, Boynton Beach

August 10 - Stuart

September 21 - St. Thomas of Villanova University, Miami October 19 - St. Thomas of Villanova University, Miami

November 9 - Stuart

November 23 - Passionist Retreat Houe, North Palm Beach Reservations may be made by contacting Robert and Pat McLaughlin, 746-8106



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