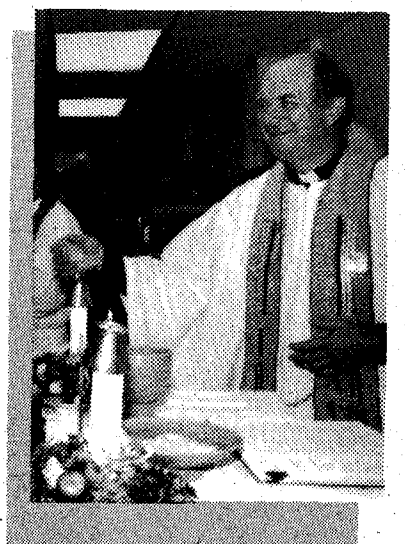
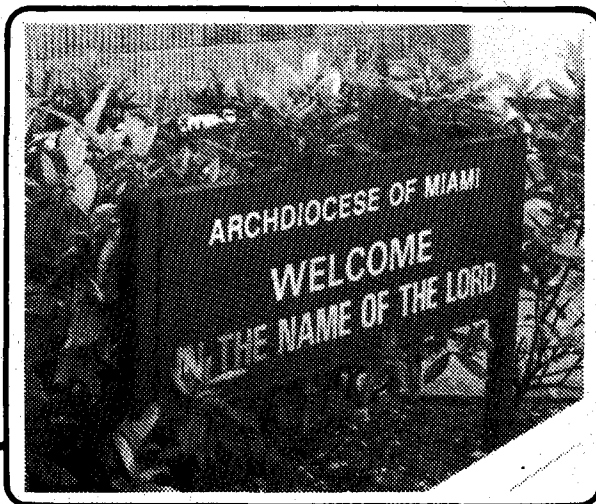
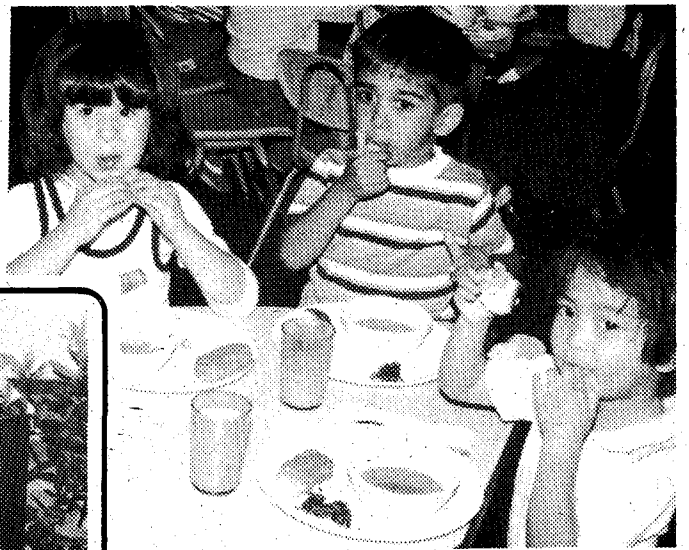
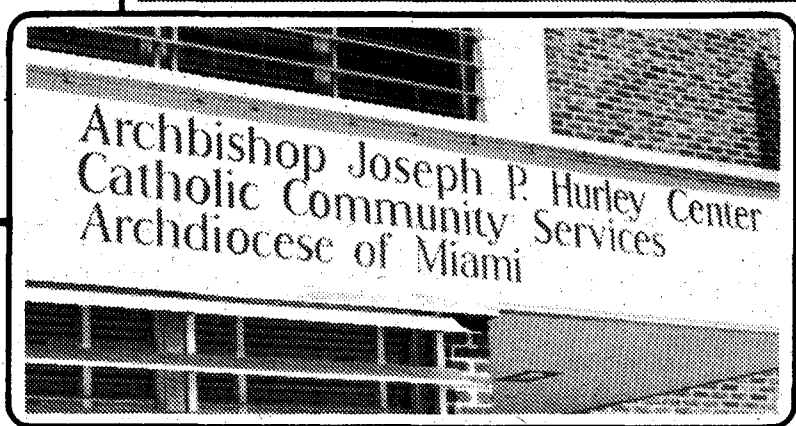
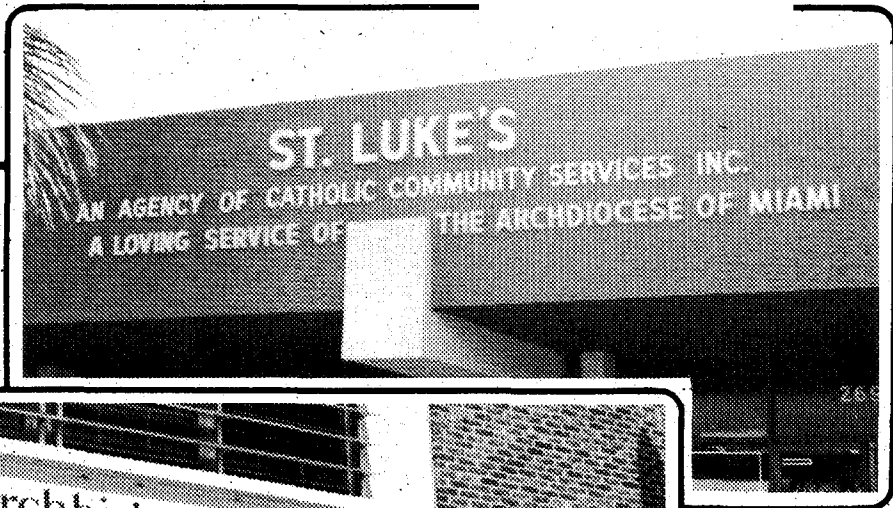
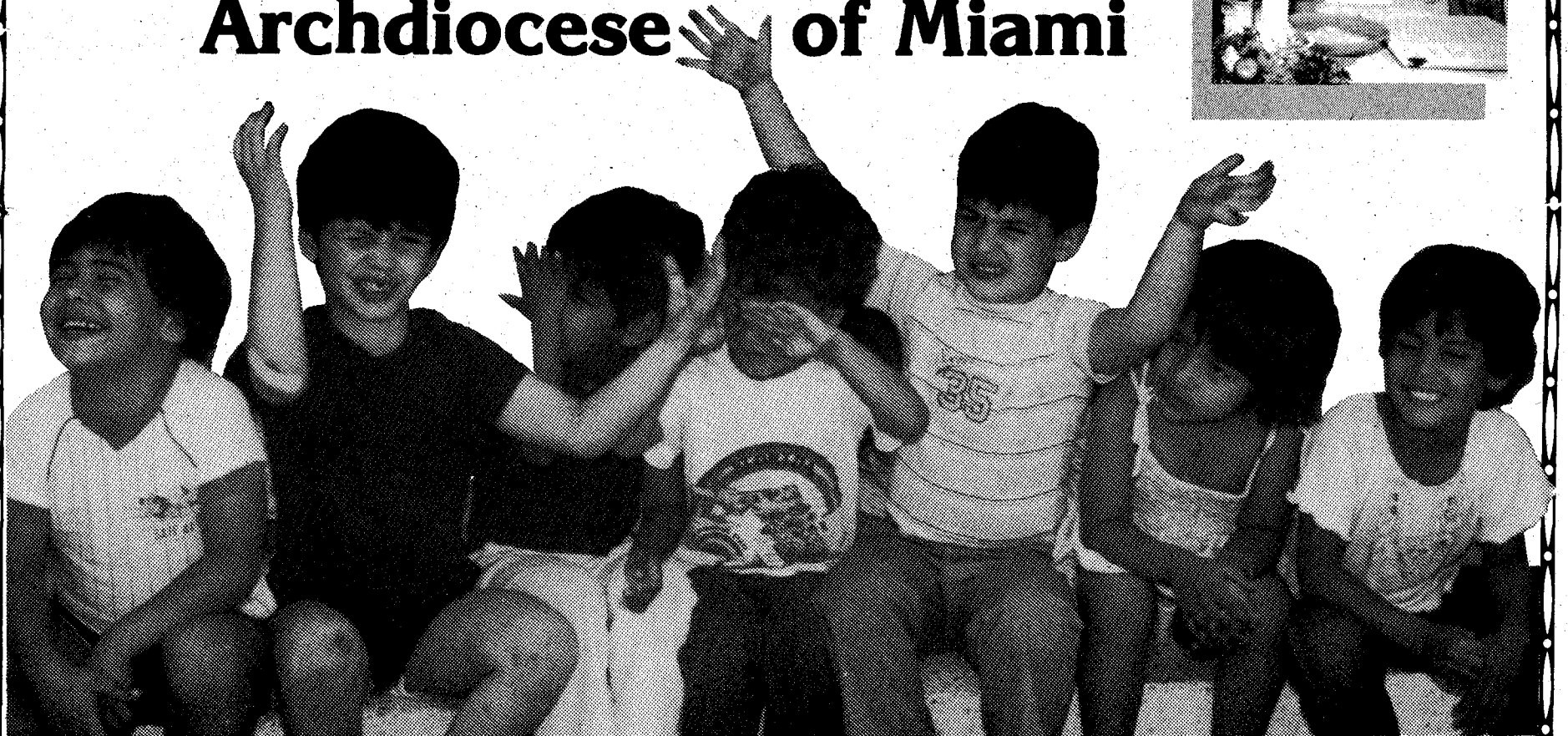


Annual Report

Catholic Community Services



53rd Year
Loving Services of the
Archdiocese of Miami



Archbishop salutes CCS workers

Dear friends of Catholic Community Services:

May I take this opportunity to greet you, to salute you and to offer heartfelt thanks to you for your constant selfless giving, and for making the presence of Christ's love felt among us.

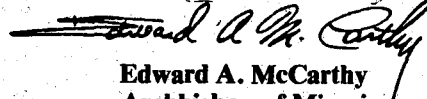
In the Archdiocese we are celebrating the Year of Prayer within the efforts of evangelization. This year, as well, we are trying to recommit ourselves to living genuinely and sharing the Gospel of Jesus Christ Our Lord. As the Holy Father, Pope Paul VI said in his message on evangelization, "The one single thing that constitutes our service... the one thing that gives profound unity to the infinity of works that the Church is involved in... is to announce the Gospel of God."

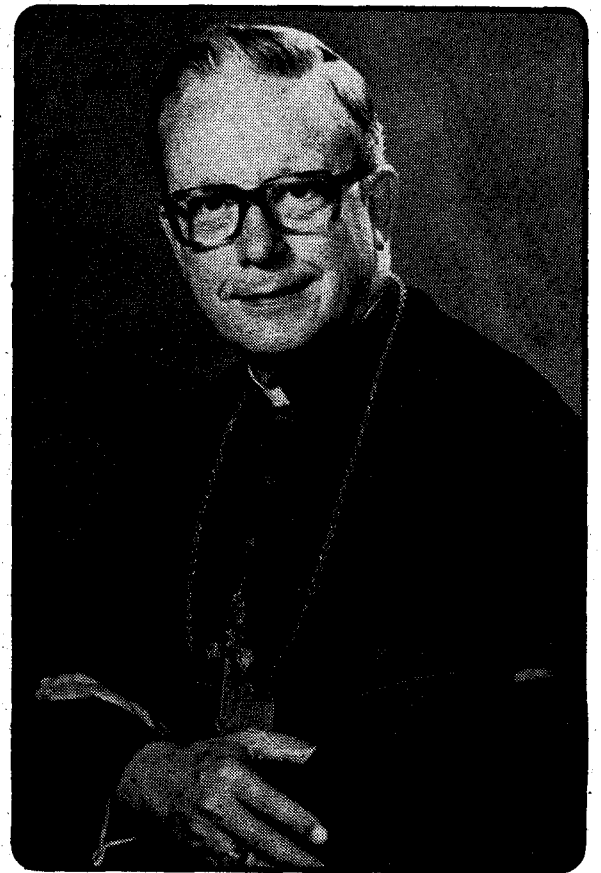
I want to continue to encourage you to live

out your primary career, that of being a people of faith, bearers of the Good News, disciples of Christ. Jesus Christ calls us each day of our lives to make this commitment anew. I want to encourage you to continue to say "Thy will be done."

I thank God for your ministry which is a very special call to give witness to the community of the love and compassion of Our Lord and Master. I pray God may continue to bless you as you undertake the delicate and important task of seeing to the least of His brethren.

Devotedly yours in Christ,


Edward A. McCarthy
Archbishop of Miami



...Dedication of the staff...



Another year of impressive service demonstrates the dedication of the staff of Catholic Community Services. With the continuing pressure of decreasing Government funds for programs for needy families and especially for children, the General Board of Catholic Community Services has worked with staff to husband funds available for all the programs.

Both the Board and staff have risen to the challenge and have once again managed to provide quality service throughout the five Florida counties of the Archdiocese.

As Chairman, I must offer my appreciation and congratulations to all staff and volunteers who regularly give their energies to CCS and the people of God in need.

ARTHUR W. KANE
CHAIRMAN
General Board of Directors
Catholic Community Services

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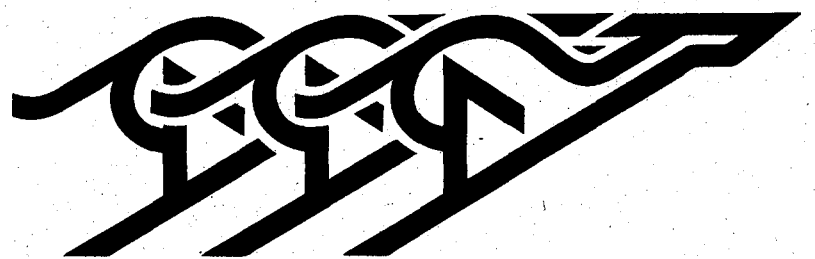
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Pannell Kerr Forster, certified public accountants and management consultants, provides clients in a variety of industries with dependable and responsive accounting, auditing, management advisory, data processing, and tax planning services.

For more information, contact Partners Michael C. Burgio, Jr. or William F. Wernersback.

We congratulate the employees and management of Catholic Community Services on their Awards Banquet.

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754-3484 (DADE) 524-0747 (BROWARD) (Sorry no minors)

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national
and
inter-
national**



Dear Friends of Catholic Community Services:

This has been another year of growth and development in the Programs of Catholic Community Services. The increasing community recognition earned by the Agency is most gratifying and encouraging to Board members and staff.

As this report goes to press, we are looking forward to hosting the 1984 Annual Meeting of the National Conference of Catholic Charities in Bal Harbour, September 27 to October 2.

The presence of his Eminence Alexandre, Cardinal Do Nascimento, Archbishop of Lubango, Angola, and President of Caritas Internationales, will be a reminder that we are part of an international, as well as a national movement. It will be a special time to deepen our faith and strengthen our witness. We would like to see you all there.

With every good wish, I am

Sincerely yours in Christ

Bryan O. Walsh
Monsignor Bryan O. Walsh
President

Agencies of Catholic Community Services

9401 Biscayne Boulevard Miami Shores, FL 33138 (305) 754-2444

CENTRAL OFFICE

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President

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Executive Assistant
Ms. Lloydine McGuinn
Secretary for Board Affairs
Edward F. McHale
Director of Community Relations
Sister Mary Anthony
Social Advocacy Education

BUDGET AND MANAGEMENT

Jesus Gonzalez-Pita
Director

ADMINISTRATION

Ronald A. Hassell
Director

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Rev. Thomas Goggin, V.P.

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Executive Director
Alicia G. Abreu
Director of Day Care Neighborhood
Centers Division
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Director of Substance Abuse
Sister Lucia Ceccotti, S.S.J.C.
Administrator
Marian Center
Morris Atkinson
Project Director
South Florida Young Adult Program
Raymond McGraw
Director
Division of Services To The Elderly
Barbara A. Cruse
Director
Child Welfare Division

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Executive Director

PALM BEACH REGION

Catholic Community Services

Michael Dougher
Executive Director

COLLIER REGION

Catholic Social Services

Arthur G. Granzier
Executive Director

REGIONAL OFFICES

Catholic Family Children's Services

Ms. Mercedes Campano, Executive Director
9990 NE 2nd Avenue
Miami Shores, FL 33138

Little Havana Outreach Office

Mrs. Bertha Morales, Co-ordinator
970 SW 1st Street
Miami, FL 33130

Catholic Social Services

Fr. John O'Leary, Program Director
1010 Windsor Lane
Key West, FL 33040

Catholic Family Services/Broward Region

Dr. Thomas G. Honold, Executive Director
1300 South Andrews Avenue
Fort Lauderdale, FL 33316

Catholic Family Services/Community Care For The Elderly

Mr. Thomas Findlay, Project Director
1300 South Andrews Avenue
Fort Lauderdale, FL 33316

Catholic Family Services/South

Mr. Nicholas J. Caputo, Family Counselor
Nativity
5220 Johnson Street
Hollywood, FL 33021

Catholic Family Services/North

Mrs. Julie S. Hampton, Family Counselor
St. Ambrose
353 Southeast 12 Avenue
Deerfield Beach, FL 33441

Catholic Family Services/Palm Beach Region

Mr. Michael Dougher, Executive Director
900 - 54 Street
West Palm Beach, FL 33407

Catholic Family Services/Collier Region

Mr. James O'Donoghue, Executive Director
3190 Davis Boulevard
Naples, FL 33401

Catholic Family Services/Martin County

Ms. Pamela Black
1850 Palm Beach Road
Stuart, FL 33494

NEIGHBORHOOD CENTERS DAY CARE FOR CHILDREN

Centro Hispano Catolico Day Care

Sister Praxedes Suarez, Director
141 NW 27 Avenue
Miami, FL 33125

Catholic Community Services Family Day Care

Ms. Katheryn Semple, Administrator
17027 South Dixie Highway
Perrine, FL 33157

Little Havana Child Care Program

Ms. Lourdes Garcia, Program Director
970 SW 1st Street
Miami, FL 33130

San Juan De Puerto Rico Day Care Program

Sister Ania Luisa Borja, Administrator
144 NW 26th Street
Miami, FL 33127

Centro Mater Day Care Recreation Program

Ms. Miriam Roman, Administrator
418 SW 4th Avenue
Miami, FL 33130

Overtown Day Care Center

Mr. Andre Bony, Administrator
1401 N. Miami Avenue
Miami, FL 33136

Good Shepherd Day Care Center

Ms. Luisa Calderin, Administrator
18601 SW 97th Avenue
Perine, FL 33157

St. Luke's Day Care Center

Ms. Silvia Quintana, Administrator
3290 NW 7 Street
Miami, FL 33125

Glades Day Care Center

P.O. Box 8246
West Palm Beach, FL 33407

Delray Child Development Center

Ms. Mary Maldonado, Administrator
9500 W. Atlantic Avenue
Delray Beach, FL 33444

Fremd Village Child Development Center

Ms. Gwen Napier, Director
401 Shirley
Pahokee, FL 33760

Okeechobee Child Development Center

Ms. Inez Bell, Director
20 Carver Street
Belle Glade, FL 33430

CHILD WELFARE

Boystown of Florida

Mr. John L. Perrotti, Administrator
11400 SW 137th Avenue
Miami, FL 33186

Catholic Home for Children

Ms. Deborah Brown
18601 SW 97th Avenue
Miami, FL 33157

St. Vincent Hall

Mr. Fintan M. Muldoon, Administrator
3675 South Miami Avenue
Miami, FL 33145

St. Vincent Outreach Program

Mr. Fintan M. Muldoon, Administrator
3675 South Miami Avenue
Miami, FL 33145

Miami Bridge

Mr. Richard A. Moran, Administrator
1145 NW 11th Street
Miami, FL 33136

MATERNITY SERVICES

Maurawood Residence

Ms. Ginny Scott
900 - 54th Street
West Palm Beach, FL 33407

SERVICES TO THE AGING

Centro Hispano Catolico Senior Center

Sister Suzanne Simo, Administrator
600 NE 1st Avenue
Miami, FL 33132

Centro Hispano Catolico Senior Day Care

Sister Suzanne Simo, Administrator
600 NE 1st Avenue
Miami, FL 33132

Catholic Community Services Senior Centers

Mr. Peter O'Connor, Administrator
9990 NE 2nd Avenue
Miami, FL 33161

Catholic Family Services/Community Care For The Elderly

St. Elizabeth Senior Day Care Center
Ms. Ana Mandiola, Program Coordinator
801 Northeast 33 Street
Pompano Beach, FL 33064

Catholic Family Services/Community Care For The Elderly

Central West Senior Day Care Center
Ms. Theresa Carracino, Program Coordinator
6205 N. University Drive
Tamarac, FL 33321

Catholic Family Services/Community Care For the Elderly

Emergency Alert Response System (EARS)
Mrs. Joan Doyle, Program Coordinator
1300 South Andrews Avenue
Fort Lauderdale, FL 33316

Catholic Family Services/Community Care For The Elderly

Home Services
Mrs. Norene K. Gluschko, Home Service Supervisor
1300 South Andrews Avenue
Fort Lauderdale, FL 33316

Catholic Family Services/Community Care For The Elderly

Case Management Unit
Ms. Carol Wolf, Case Managers Supervisor
3520 W. Broward Boulevard
Suite 112
Fort Lauderdale, FL 33312

Catholic Family Services/Community Care For The Elderly Of Broward County

Mr. Thomas Honold, Administrator
1300 South Andrews Avenue
Fort Lauderdale, FL 33316

Division of Services To The Elderly

Mr. Raymond McGraw, Division Director
9900 NE 2nd Avenue
Miami, FL 33138

(Continued on page 6A)

Auditor's Report

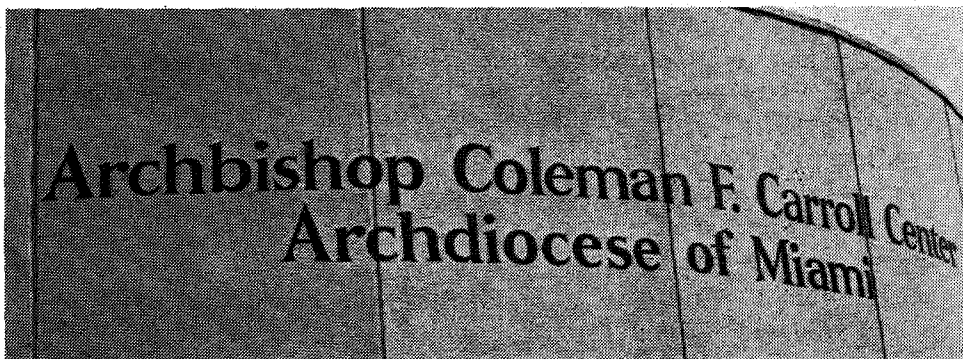
Board of Directors
Catholic Community Services, Inc.
Miami, Florida

We have examined the balance sheet of Catholic Community Services, Inc. as of September 30, 1983, and the related statements of public support, revenue, expenses and changes in fund balance and functional expenses for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

Except for computer and telecommunications equipment in the central office, furniture and equipment acquisitions are charged to expense rather than capitalized and depreciated over their estimated useful lives. The furniture and equipment and related accumulated depreciation should be included in the balance sheet and depreciation expense should be included in the statements of public support, revenue, expenses and changes in fund balance and functional expenses. The effect of this treatment cannot be reasonably determined.

In our opinion, except for the treatment of furniture and equipment and related depreciation as noted in the preceding paragraph, the aforementioned financial statements present fairly the financial position of Catholic Community Services, Inc. as of September 30, 1983, and the results of its operations and changes in fund balance for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Pannell, Kerr, Forster
Certified Public Accounts



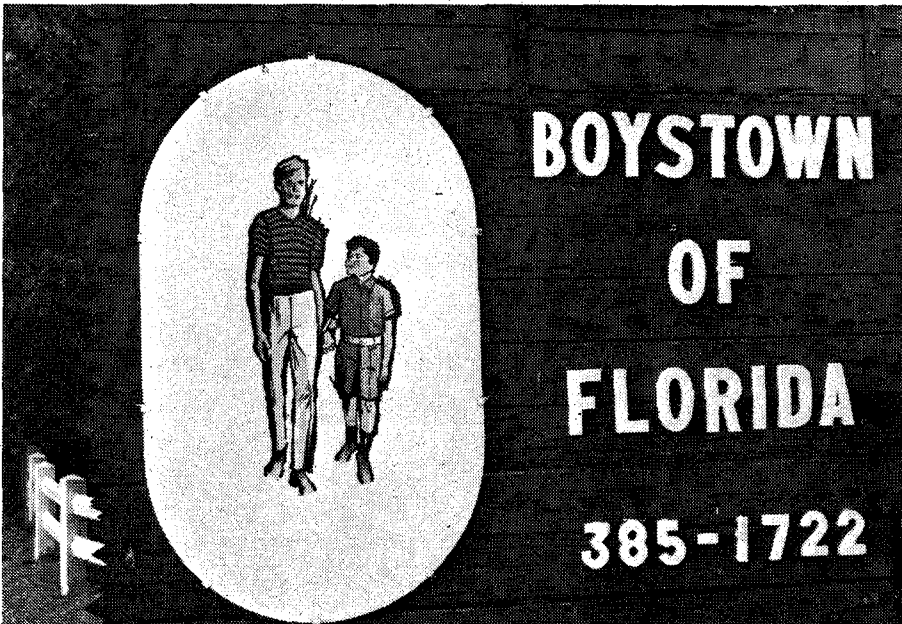
STATEMENT OF FUN

Program Services

FOR THE YEAR ENDED

Family Services

	Counseling	Immediate Intake Services	Pregnancy and Adoption	Elderly	Refugees	Other Services
Expenses						
Salaries	\$232,712	\$135,507	\$143,218	\$34,757	\$328,187	\$59,200
Pension and health insurance benefits (Note 2)	31,234	23,591	21,685	4,328	34,376	7,100
Payroll taxes	15,854	10,437	10,893	2,672	25,501	2,600
Subtotal personnel expenses	279,800	169,535	175,796	41,757	388,064	69,100
Specific Assistance						
Food and clothing	12,702	-	27,651	-	148,223	-
Medical and dental	6,549	3	80,107	-	-	4,800
Other assistance	1,065	11,362	3,736	244	373,286	-
Conference, meetings, dues	4,208	1,732	5,245	1,127	2,418	2,300
Depreciation (Note 1)	-	-	-	-	-	-
Insurance	390	419	965	-	394	11,000
Interest	-	-	-	-	-	-
Other expenses	106	109	1,361	85	280	5,000
Professional fees	5,418	4,523	5,614	1,000	3,194	1,400
Rent and utilities (Note 5)	25,608	14,200	20,838	4,023	21,636	5,600
Repairs and maintenance	2,031	503	1,310	394	10,417	420
Reimbursed Program Services	-	-	-	-	-	-
Supplies	3,181	2,094	3,720	871	8,027	1,100
Telephone	13,268	6,211	10,983	3,286	18,866	2,600
Travel	4,625	1,369	7,598	1,444	22,596	1,600
Accounting and management services	38,476	23,246	32,388	5,165	56,451	9,500
Total expenses	\$397,427	\$235,306	\$377,312	\$59,396	\$1,053,852	\$99,700



Catholic Community Services Balance Sheet

SEPTEMBER 30, 1983

ASSETS

Cash (Including certificates of deposit of \$437,528)	\$ 668,208
Accounts receivable	
Operating fees and charges	127,570
Government grants	568,494
United Way allocations	3,128
Archdiocese of Miami	69,053
Advances to housing projects	222,120
Computer and telecommunications equipment, at cost (Net of accumulated depreciation of \$82,115)	68,058
Other assets	67,765
Total assets	\$1,794,396

LIABILITIES AND FUND BALANCE

Bank overdraft	\$ 328,271
Notes payable	371,100
Accounts payable	263,413
Deferred support and revenue	197,607
Total liabilities	1,160,391
Commitments and Contingencies	
Unrestricted fund balance	634,005
Total liabilities and fund balance	\$1,794,396

FUNCTIONAL EXPENSES

ENDED SEPTEMBER 30, 1983

Other Services	Support Services	Total Family Services	Institutions	Elderly Programs	Child Day Care	Retarded and Handicapped	Substance Abuse	Other Programs	Total Program Services	Support Services	Total
9,289	\$219,275	\$1,152,945	\$716,148	\$1,077,442	\$1,369,000	\$385,889	\$459,733	\$72,301	\$5,233,458	\$708,100	\$5,941,558
7,169	36,629	159,012	107,784	159,696	241,042	57,391	56,952	9,073	790,950	88,339	879,289
2,682	16,932	84,971	48,604	78,557	94,001	23,463	34,351	2,713	366,660	46,144	412,804
9,140	272,836	1,396,928	872,536	1,315,695	1,704,043	466,743	551,036	84,087	6,391,068	842,583	7,233,651
		188,576	120,488	270,097	436,812	17,400	36,173	47,348	1,116,894	-	1,116,894
4,853	2,065	93,577	210,779	217	1,040	132	239,742	-	545,487	-	545,487
	972	390,665	40,367	248,390	55,253	47,418	4,629	130,638	917,360	-	917,360
2,682	10,813	28,094	8,550	4,389	8,779	5,505	9,093	2,544	66,954	35,371	102,325
										25,876	25,876
110	2,327	4,605	21,634	6,941	15,595	20,271	2,184	653	71,883	1,958	73,841
										17,638	17,638
547	1,759	4,247	1,996	22,912	11,817	1,364	2,219	-	44,555	27,440	71,995
1,481	5,802	27,032	21,327	30,600	26,586	5,500	6,400	949	118,394	58,432	176,826
5,612	21,450	113,367	114,669	110,136	109,618	40,718	79,368	2,034	569,940	29,274	599,214
428	17,043	32,126	70,340	63,722	132,339	94,858	65,677	-	459,062	8,257	467,319
				153,525	-	-	-	-	153,525	-	153,525
1,145	4,903	23,941	28,675	26,134	25,362	3,909	33,092	3,465	144,578	29,031	173,609
2,675	13,135	68,424	35,116	34,424	21,553	7,107	36,055	2,683	205,362	13,228	218,590
1,673	3,929	43,234	24,189	75,513	41,822	21,747	9,292	2,492	218,289	9,135	227,424
1,523	29,807	195,056	173,302	191,361	297,019	73,742	119,003	11,913	1,061,396	(1,061,396)	-
1,738	386,841	\$2,609,872	\$1,743,998	\$2,554,056	\$2,887,638	\$806,414	\$1,193,963	\$288,806	\$12,084,747	\$36,827	\$12,121,574

Program of CCS 1982-1983 Statistics

Services To Families And Children

Total number of individuals served	26,427
Total number of families served	14,799
PERSONS SERVED	
Counseling (individual, group or family)	8,881
Adoption Services	961
Institutional Care	133
Socialization Activities	133
Access Services - Information & Referral, Outreach	11,189
Emergency Assistance-Financial or In-Kind	4,795
Client Advocacy	752
Medical	663

Services To Youth

Total number of youth served	2,634
Counseling (individual, group or family)	810
Foster Family Care	153
Institutional Care	75
Day Care	1,411
Socialization Activities	458
Emergency Shelter-Runaway Youth	582

Services To the Aging

Total number of aged served	9,728
Counseling (individual, group, or family)	4,107
Homemaker Services	800
Day Care	390
Meal Services	450
Transportation Services (Escort)	665
Socialization Activities	1,593
Access Services - Information & Referral, Outreach	948
Emergency Alert Response System	225
Guardianship	20
Personal & Respite	550

Services To Unmarried Parents

Total number of Unmarried Parents served	1,314
Counseling for unmarried mothers	926
Counseling for unmarried fathers	388
Adoption Services (Completed Adoptions)	106
Institutional Care	133
Socialization Activities	133
Access Services - Information & Referral, Outreach	471

Services to Mentally Retarded

Total number of mentally retarded persons served	150
Group Home Care	11
Institutional Care	11
Day Care	150
Socialization Activities	150

Services to Persons With a Chemical Dependency

Total number of alcoholics and drug abusers served	1,238
Counseling (individual, family or group)	1,238
Institutional Care	304
Medically Related Treatment	934
Socialization Activities	304

Services to Refugees and other Immigrants

	CUBAN	S.E. ASIAN	EUROPEAN	WESTERN HEMISPHERE	HAITIAN	TOTAL
Counseling	995	10		12	640	1,657
Access Services - Information & Referral, Outreach	2,850	27		37	1,646	4,550
Emergency Assistance	1,421	11		20	727	2,179
Client Advocacy	278	7			458	743
Immigration Services	965	10	28	383	28	1,414
Total Number Served	6,499	65	28	452	3,499	10,543

Agencies

(Continued from page 3A)

PEOPLE ON THE MOVE
Office of Migration Refugee Services
Ms. Clara Cordero, Administrator
130 NE 62nd Street
Miami, FL 33134

Refugee Resettlement Office
Ms. Margarita Seixas, Co-ordinator
130 NE 62nd Street
Miami, FL 33134

SUBSTANCE ABUSE
Bethesda Manor
Mr. Martin Greene, Administrator
401 NE 26th Terrace
Miami, FL 33137

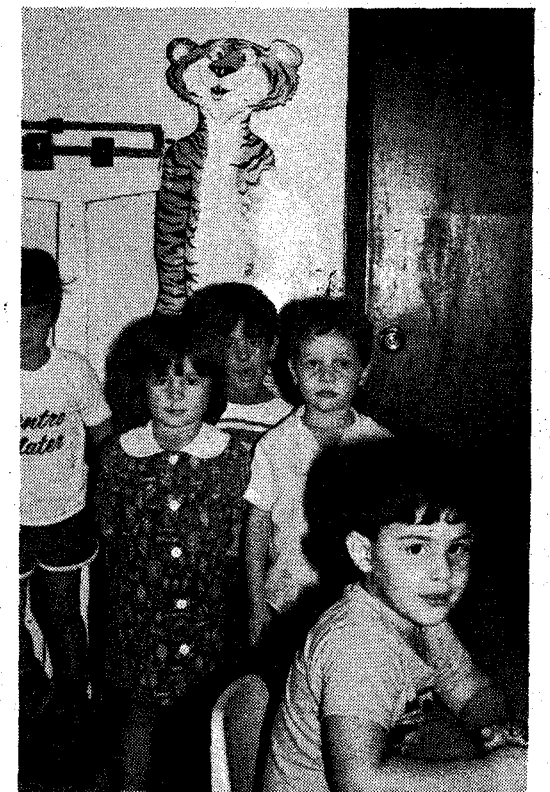
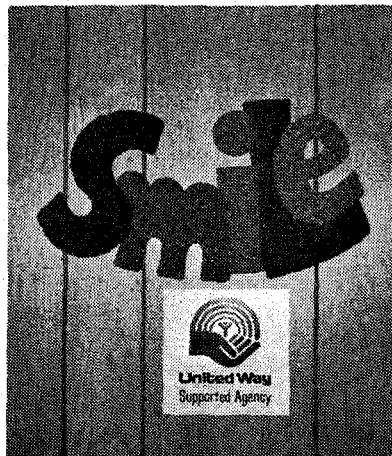
St. Lukes Center
Mr. Martin Greene, Administrator
3290 NW 7th Street
Miami, FL 33125

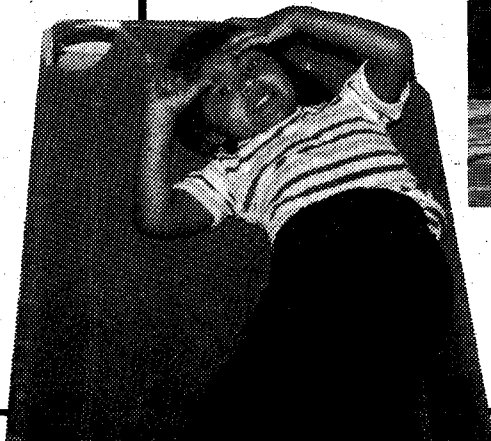
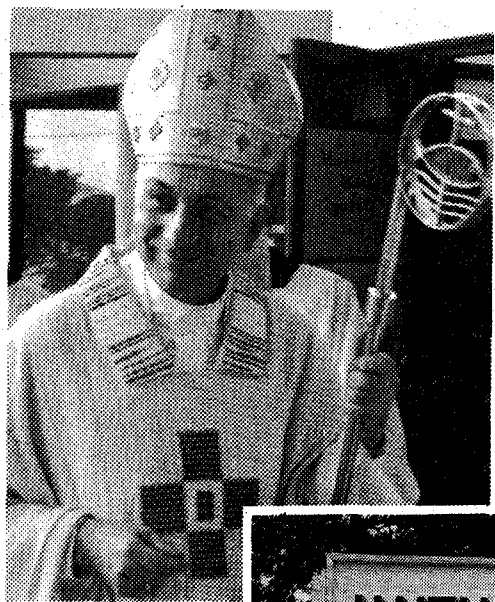
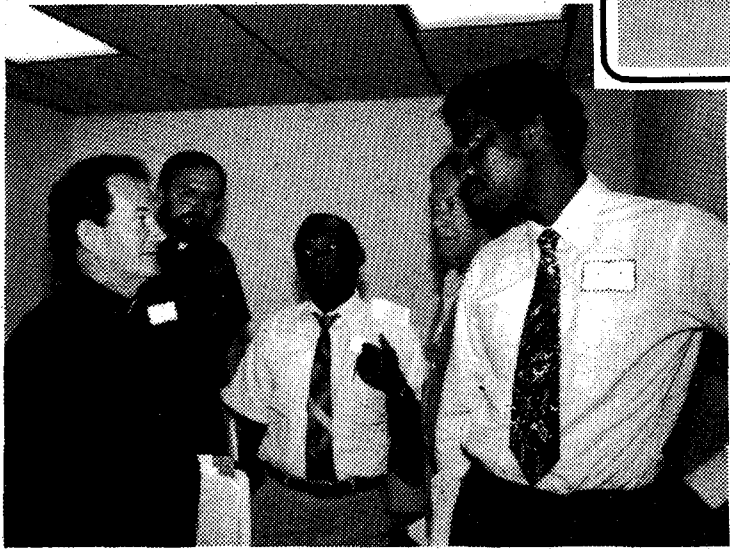
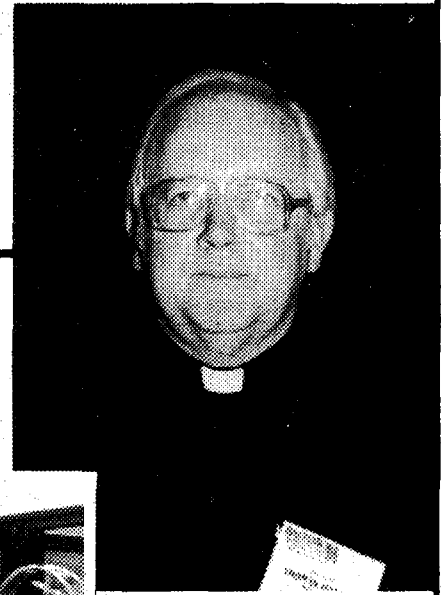
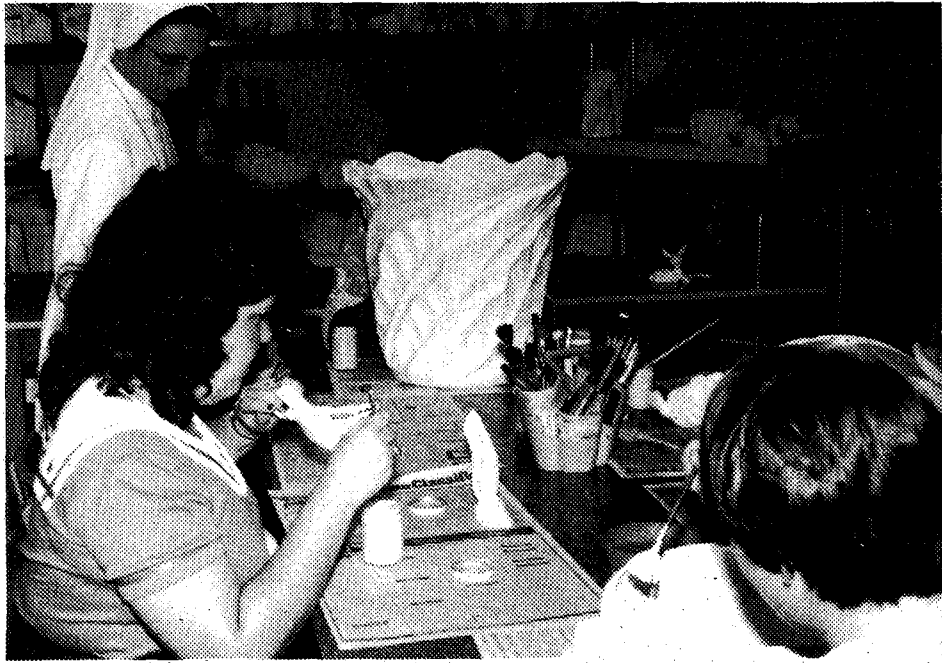
D.A.R.E. (Drug/Alcohol/Rehabilitation/Education)
Ms. Annette Faraglia, Project Director
2693 Biscayne Boulevard
Miami, FL 33137

SOUTH FLORIDA YOUNG ADULT PROGRAM
Mr. Morris Atkinson, Project Director
1901 SW 1st Street
Miami, FL 33135

SPECIAL EDUCATION
Marian Center
Sister Lucia Ceccotti, SSJC Administrator
15701 NW 37th Avenue
Opa Locka, FL 33054

OFFICE OF HOUSING MANAGEMENT
Ms. Jane Capman, Director
9990 NE 2nd Avenue
Miami Shores, FL 33138





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to have a friend
is to be one.”**

— Emerson.

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We also apply our resources to protecting the interests of Catholics age 50 and over. CGA is a member of the National Council on Aging and co-sponsors regional conferences of the Council. CGA is also committed to research, education and training projects being conducted by the Catholic University's Center for the Study of Pre-Retirement and Aging.

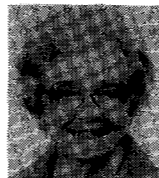
By telling your family and friends about the spiritual and financial benefits of CGA membership you are giving them the opportunity to share with you in an organization dedicated to your needs. As you help CGA grow, you are also helping to ensure that your membership benefits will grow.

If you know fellow Catholics who would enjoy membership in CGA, just fill in their names and addresses on the form next to your membership application. We will send them an information kit describing in detail the advantages of our Free CGA Membership Offer.

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PRESIDENT**

"Catholic Golden Age provides Catholic men and women with the means to lead self-fulfilling lives and stresses that the true interests of senior Catholics are best served when their endeavors and activities complement their religious faith."



**REV. MONSIGNOR GEORGE BILLY,
MEMBER, BOARD OF DIRECTORS**

"CGA offers you so many chances to celebrate the dignity of getting older in years. And the Spiritual Benefits of membership are invaluable!"



**MOTHER M. BERNADETTE
DE LOURDES,
MEMBER, BOARD OF DIRECTORS**

"Catholic Golden Age allows you to share so much with people your own age. It puts you in touch with the "CGA spirit" of caring and sharing... and giving to your parish and community the benefit of your love, talent and valuable experience."



**JANE WYATT, HONORARY
MEMBER, BOARD OF DIRECTORS**

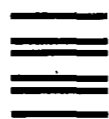
"Everyone—especially the mature person—needs to pursue an active life and spiritual fulfillment. I believe that membership in Catholic Golden Age offers mature Catholics the rare opportunity to experience both. That's why I personally invite all Catholics 50 and over to join Catholic Golden Age."



Join the more than three-quarters of a million members who have enrolled and who know how valuable CGA membership can be!

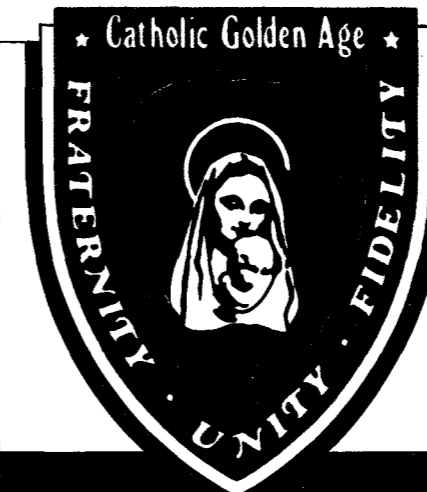
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PLUS much, much more! Look inside to see all that Catholic Golden Age membership offers you. Then complete the membership application form and mail it today for six months membership in CGA absolutely FREE!

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'YOU LOVE JESUS!'

Energetic Pope takes Gospel to largely non-Christian Far East

See pages 4-6

THE VOICE

Vol. XXXI No. 62

Catholic Archdiocese of Miami

Price 25¢

Friday, May 18, 1984

AT CATHEDRAL

3 New priests are ordained in joyful rites

By Prent Browning
Voice Staff Writer

To a chorus of "Crown Him with Many Crowns" and the blasting of trumpets, three candidates for the priesthood led a procession of priests into St. Mary's Cathedral during their ordination ceremony this Saturday.

The three men, Anthony J. Massi, Michael G. Tschudi, and Luis Rivera, took their places in the first pews of the Cathedral alongside their families as the ceremony began.

A standing-room-only crowd of well-wishers and relatives and several hundred priests filled the Cathedral to capacity for the event.

THE ORDINATION ceremony, which dates in its current form to the 10th Century, always begins with the presentation of the candidates to the bishop and a formal endorsement of their worthiness. Afterwards, the congregation gives its support by applauding.

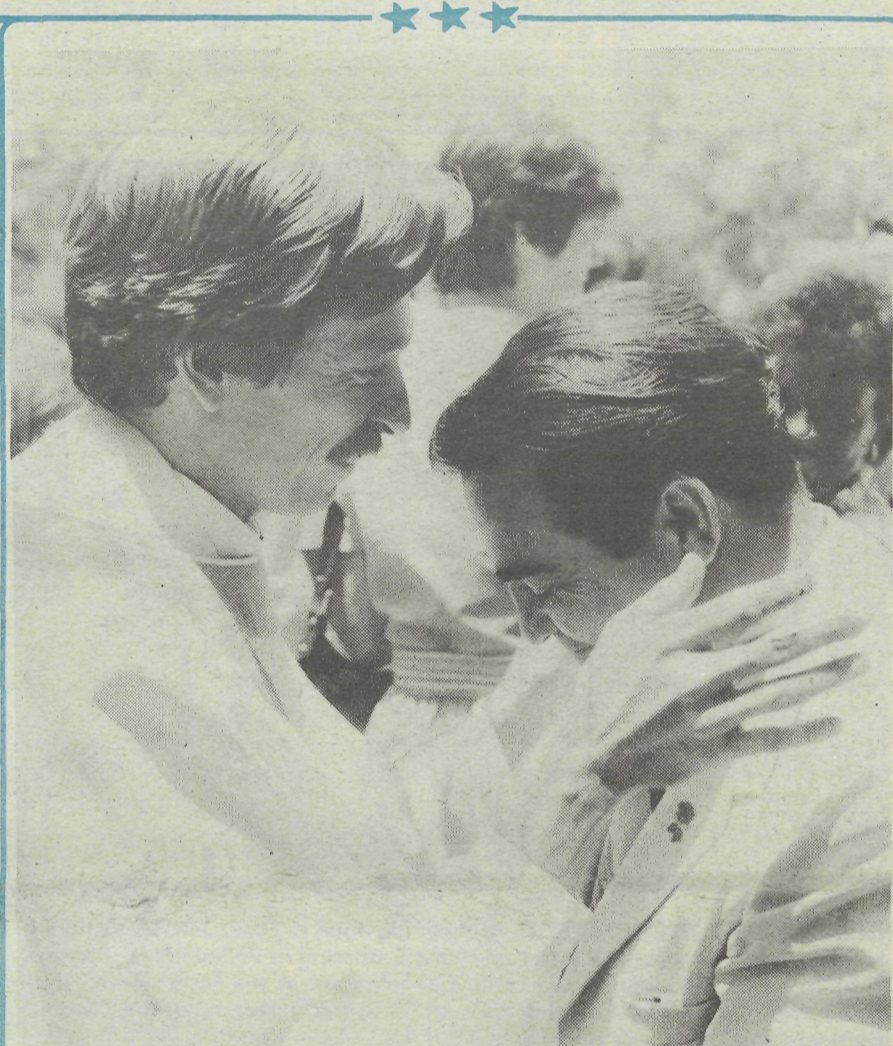
Archbishop Edward A. McCarthy then addressed the people and the candidates, requesting continuing prayers to alleviate the shortage of priests in the Archdiocese.

"Our brothers here have seriously considered this step and are now to be ordained to the priesthood. They are to serve Christ the Teacher, Christ the Priest, Christ the Shepherd, in this ministry which is to make its own body, the Church, grow into the people of God," the Archbishop said.

AFTER THE ARCHBISHOP briefly questioned each candidate concerning his willingness to accept the priesthood, the three men prostrated themselves before the Archbishop, symbolizing obedience to the Church.

Then came the central part of the ceremony, dating all the way back to the earliest Church — the laying on of hands.

Silently, each candidate came forth and the Archbishop ordained each



Minutes after becoming a priest, Father Michael Tschudi gives one of his first blessings to a well-wisher outside the Cathedral. (Voice photo by Prent Browning).

one by placing his hands on each man's head. Immediately following, all the priests present filed up and joined in the laying on of hands on each of the three new priests.

THE THREE men then were vested with the priestly garments, the Chasuble and Stole, and were embraced by the Archbishop and the
(Continued on page 3)

Mission: to transmit the Gospel

Archdiocese has own cable channel

By Betsy Kennedy
Voice Staff Writer

With a flip of a switch they send the power of the Holy Spirit surging into thousands of living rooms in South Florida. To many of the elderly, ill and shut-ins, they represent the only link to the Church community. To the unchurched, they are miraculous video evangelists.

Who are they? The Radio and TV staff of the Archdiocese of Miami, a small but dedicated group of individuals who spread the Gospel via satellite. Their medium is not prime-time TV, but several radio stations and the newly-born Catholic cable Channel 9, seen for the first time on March 5, 1984.

The department operates on a stringent budget, yet the staff manages to produce nationally-award winning programming. And they are dependent on the generosity of the community they serve.

"Unlike TV evangelists we don't see ourselves as an end to a means—those who are interested in

the Catholic faith are going to join us on a parish level. We can't expect to replace personal contact. Yet we bring people programs that are interesting and inspirational. We try to help them answer the basic questions of life," said Fr. Jose Nickse, director of the Radio and TV Center since 1976.

Through Fr. Nickse's efforts, the center is aiming for both a larger audience and a larger potential for technical excellence. The cable channel will achieve both aims and open up new horizons in religious programming.

"The channel was created when Miami Cablevision got its franchise—one cable was earmarked for us," said Sr. Estelle Scully, associate director of Radio and TV and a 36-year veteran in journalism and communications.

Builds human spirit

Barry University and SEPI (South East Pastoral Institute, which trains
(Continued on page 12)



TV producer Carol Gallagher readies camera. (Voice photo by Betsy Kennedy).

Petition never existed...

O'Hair rumor still causes FCC trouble

By Cindy Liebhart

A decade-old rumor that atheist Madalyn Murray O'Hair wants to ban religious broadcasting in the United States was circulated — but immediately retracted — by Catholic Golden Age, a 350,000-member national organization based in Scranton, Pa.

IN AN APRIL 30 letter to its local chapter presidents and members, Catholic Golden Age called for "1 million signed letters" to the Federal Communications Commission protesting the alleged petition to ban religious broadcasting.

The organization retracted its appeal May 1 when it discovered the petition never existed.

A Catholic Golden Age spokeswoman said the April 30 letter was

prompted by a notice in a Scranton parish bulletin which said Mrs. O'Hair had been granted a hearing by the FCC "on the subject of religion and the airwaves."

The Catholic Golden Age letter warned that if Mrs. O'Hair's petition "is successful, all Sunday worship services being broadcast either by radio or television will stop."

THE LETTER ALSO noted that "many elderly people and shut-ins, as well as those recuperating from hospitalization or illness, depend on radio and television to fulfill their workshop needs."

"One million signed letters" to the FCC "should defeat Mrs. O'Hair and show that there are still many Christians alive and well in our country," the letter said.

The CGA spokeswoman said several chapter presidents called as soon as they received the letter to inform the organization the petition did not exist. CGA issued an immediate retraction, she said.

According to FCC spokeswoman Maureen Periteno, the rumor has sparked more than 15 million letters of protest between 1976 and 1983. More than 500,000 have been received by the FCC so far in 1984.

THE RUMOR APPARENTLY began in 1974 when Jeremy D. Lansman and Lorenzo W. Milam of Los Gatos, Calif. — not Mrs. O'Hair — petitioned the FCC to deny to religious groups broadcast channels which were reserved for educational

programming. They maintained religious broadcasters were presenting religious propaganda, not educational material, and thus should not be granted the privileges of an education license.

The petition did not urge an outright ban on religious programming.

In 1975, their petition was rejected by the FCC, which said examining religious broadcasters would be a violation of the separation of church and state.

But somehow the FCC's case number on the petition, RM 2493, and Mrs. O'Hair's name became linked, and the rumor has continued to circulate. The Catholic Golden Age letter included the RM 2493 case number that has continued to be part of the rumor.



COMMUNICATOR ORDAINED — Archbishop John R. Foley, left, bows during his ordination Mass at SS. Peter and Paul Cathedral in Philadelphia. Cardinal Krol, right, of Philadelphia, was principal celebrant at the Mass. Archbishop Foley, former editor of Philadelphia's archdiocesan newspaper, the Catholic Standard and Times, will become head of the Vatican's pontifical Commission for Social Communication. (NC photo from UPI).

Cdl. Manning examines 'human rights'

LOS ANGELES (NC) — Proposed immigration legislation must take into consideration the human rights issues involved, Cardinal Timothy Manning of Los Angeles said in a letter to two congressmen. Cardinal Manning wrote to House Speaker Thomas P. O'Neill, Jr., D-Mass., and to Rep. Claude Pepper, D-Fla., chairman of the House Rules Committee, saying that "our thoughts on the subject of immigration legislation are rooted in two fundamental principles revolving around our right to provide for ourselves and our families." Cardinal Manning said the first principle to consider is the right of nations to regulate migration across their borders. The second principle, he said, was enunciated by Pope John Paul II in his 1981 encyclical "Laborem Exercens" ("On Human Work"), in which the pope said people have a right to emigrate from one country to another to seek employment.

Catholics fight wave of bigotry

(Undated) (NC) — A magazine parody of Holy Week, an editorial cartoon in a Cleveland newspaper, and the opening of a satirical play in South Carolina have been criticized by a bishop and two Catholic newspapers. Bishop Anthony J. Bevilacqua of Pittsburg condemned the May issue of Hustler magazine for its 23-page pictorial of nude women parodying Holy Week. The bishop termed the display "pornographic blight..." The Catholic Universe Bulletin, newspaper of the Cleveland Diocese, asked the daily Cleveland Plain Dealer to publicly apologize after the Plain Dealer printed an editorial cartoon which tied the symbol of Christ's cross to the financial recovery of the Chrysler Corp. And in South Carolina, the Catholic Banner, newspaper of the Charleston Diocese expressed concern about a Columbia, S.C., production of the play, "Sister Mary Ignatius Explains It All For You." The paper called the play a "vile diatribe against all things Catholic."

News at a Glance

Nun may become gov't. witness

(Undated) (NC) — A Catholic nun arrested near McAllen, Texas, in February and charged with transporting illegal Salvadoran aliens has been granted a "pre-trial diversion" which placed her on probation in preparation for charges being dropped. Sister Dianne M. Muhlenkamp, a member of the Poor Handmaids of Jesus Christ, arrested by U.S. Border Patrol officers, "may or may not" be required to be a government witness in exchange for the pre-trial diversion, said Sister Mary Baird, the order's communications director. The diversion was granted because of Sister Muhlenkamp's "lack of involvement" in working with the aliens, Sister Baird said in a telephone interview from the order's motherhouse in Donaldson, Ind.

Marian apparition study underway

ROME (NC) — A commission of church experts and medical doctors has begun an inquiry into the reported Marian apparitions at Medjugorje, Yugoslavia, but results of their study may not be known for several months, a Franciscan priest from the town said. The commission was formed by Bishop Pavao Zanic of Mostar, whose diocese includes Medjugorje, said Franciscan Father Tomislav Vlastic. The visions were first reported in 1981 by six young people in Medjugorje.

Kidnapped clergy released unhurt

ROME (NC) — Five nuns, two priests and a Brother, kidnapped by guerrillas in Angola have been released unharmed, announced their Religious superiors. They were released with about 80 others held at a jungle encampment. The five women Religious, all members of the Franciscan Missionaries of Mary, returned to their community's headquarters in Rome April 30. The men released are all members of the Divine Word missionaries. All eight were kidnapped from their mission in Cacolo, Angola, by members of UNITA, a guerrilla group opposed to the Marxist government. UNITA, after the Portuguese initials for National Union for the Total Independence of Angola, has been fighting the government since 1975.

Catholic schools: 'a sobering picture'

BOSTON (NC) — Catholic schools are maintaining their commitment to values but are facing new problems of money and organization, two researchers told Catholic educators. Anthony S. Bryk, an associate professor at Harvard University, and Peter B. Holland, a Harvard research associate, presented their report on "A Study of Effective Catholic Schools: Implications for the Future" at the National Catholic Educational Association convention in Boston April 23-26. Holland presented what he called a "sobering picture" of financial needs that could double the cost of tuition in many schools by the end of the decade unless they find other means of income.

Bp. Imesch leads pastoral letter on women

WASHINGTON (NC) — Bishop Joseph L. Imesch of Joliet, Ill., will head the committee of U.S. bishops drafting a national pastoral letter on women. The formation of the committee was announced by Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops. Besides Bishop Imesch, who called for the pastoral letter last November as chairman of the NCCB's Ad Hoc Committee on Women in Society and the Church, the drafting committee will include Bishop Matthew H. Clark of Rochester, N.Y.; Bishop Thomas J. Grady of Orlando, Fla.; Auxiliary Bishop Alfred C. Hughes of Boston; Auxiliary Bishop William Levada of Los Angeles; and Auxiliary Bishop Amedee J. Proulx of Portland, Maine.

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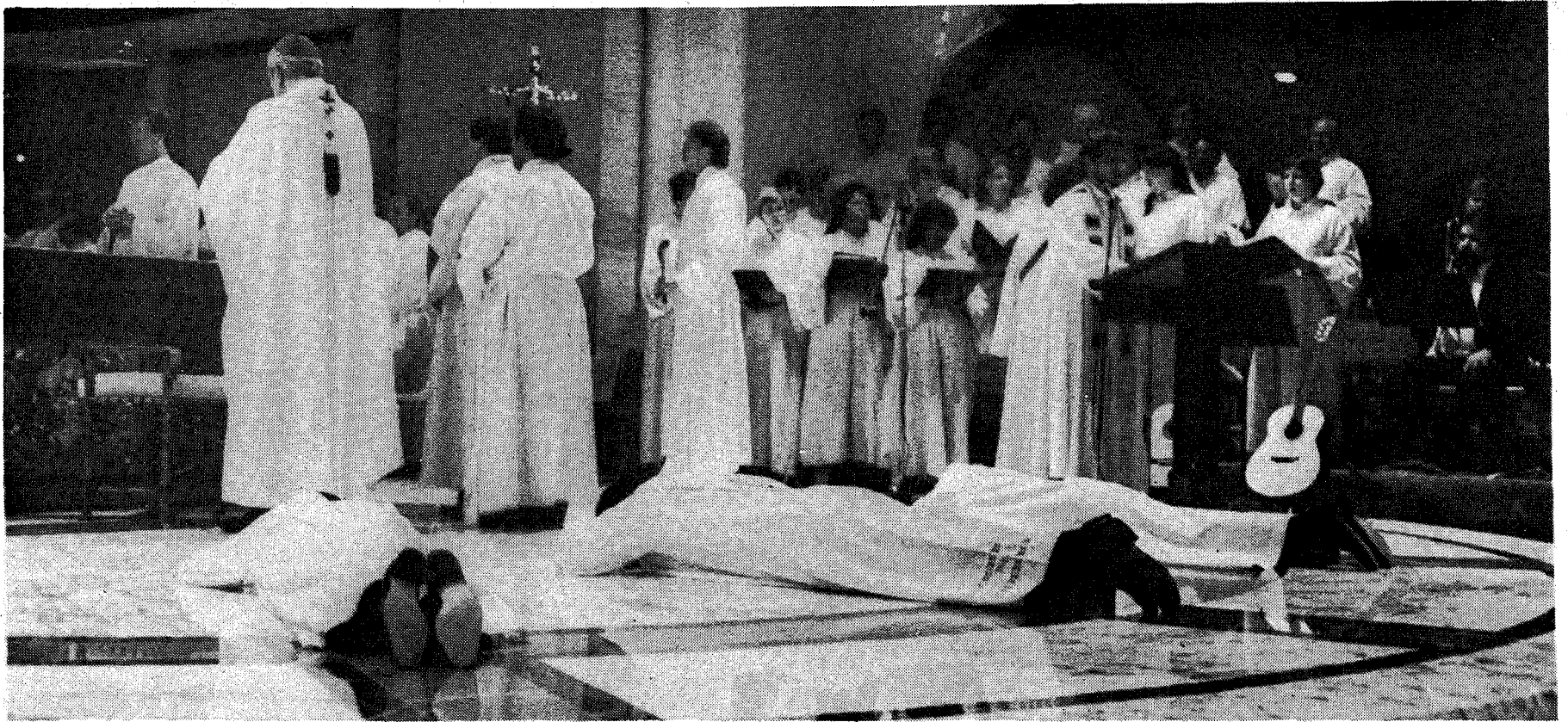
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A day like no other for 3 men



Michael Tschudi, Anthony Massi and Luis Rivera prostrate themselves as a sign of submission to the Church.

3 Ordained

(Continued from page 1)

other priests as a symbol of unity in the priesthood.

Then, for the first time, the new priests took part in consecrating their first Eucharist, together with the Archbishop and fellow priests.

Following a closing song of praise and alleluia, the three new priests walked in procession to the outside of the Cathedral where they were met by a circle of priests and Archbishop McCarthy, who broke into applause.

Hundreds of friends and relatives gathered around them, to share an emotional hug and receive the first blessing from the new priests.

The new priests and several other priests were given new assignments in the Archdiocese (see page 11).

(PHOTOS BY PRENT BROWNING)



Rev. Mr. Rivera enters Cathedral.



Fr. Gerard LaCerra, Chancellor, greets Fr. Massi before the ceremony.



Greeting the public are Aux. Bishop Roman, Fr. Tschudi, Fr. Rivera, Abp. McCarthy, Fr. Massi and Aux. Bishop Nevins.

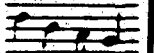
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Papal visit takes Christ's Gospel...



A highland tribesman receives Communion from Pope John Paul II during a Mass in Mount Hagen, Papua New Guinea. (NC/UPI photo)

By Father Kenneth J. Doyle
NC News Service

Pope John Paul II has flown around the world and across several punishing changes of climate to preach the Gospel in the Far East.

In the process, he met U.S. President Reagan in Alaska's freezing weather and bare-footed native warriors in the South Pacific's tropical heat.

From May 2-12, the pope flew 24,000 miles to read Christ's message in South Korea, Papua New Guinea, the Solomon Islands and Thailand.

It was, by the consensus of Vatican officials who accompanied him, the most grueling of the 21 trips outside Italy which the pope has taken during the five-and-a-half years of his pontificate.

The voyage took him to Mount Hagen in the western highlands of Papua New Guinea, where a Stone Age culture was unknown to the rest of the world until 1934, when three gold prospectors from Australia found a population of 1 million people isolated by mountains.

On May 8, the pope celebrated Mass at Mount Hagen, surrounded by an honor guard of warriors with painted faces holding spears and arrows, warriors who sometimes use those weapons to battle neighboring tribes and each other over land, pigs or women.

And the pope was speaking to those people in simple words of the pidgin language they speak, telling them that the love of Christ unites them all in one community which should be marked by love.

To strengthen faith

At the beginning of his trip, the pontiff said that he was going to strengthen the faith and sanctify the

lives of the Catholics visited.

In Papua New Guinea and the Solomon Islands, he praised the development of Christianity in so short a time. Only a century ago in the Solomons, missionaries were often eaten by cannibals.

In South Korea, he placed his stamp of approval on a church which, from the earliest days, has had lay people playing a vital role, and he honored one of Catholicism's fastest growing populations by making saints of 103 martyrs at the first canonization to take place outside of Rome in the church's modern history.

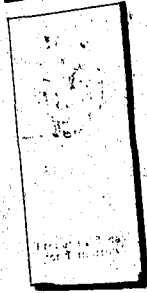
In Thailand, he urged Catholics to regular sacramental practice in a land where they make up less than 0.5 percent of the 48 million population and where becoming a Catholic takes a courageous decision which places a person outside the mainstream of Thai life.

But the pope also acts knowing that he is influencing others besides Catholics. According to the priest in South Korea who was the promoter of the martyrs' cause, one of the reasons the pope canonized them locally was so that non-Catholic Koreans could become more aware of the faith of Catholics.

South Korean newspapers obliged. In a nation where 4 percent of the 38.7 million people are Catholic and half the people profess no religion, newspapers were filled for days with accounts of the lives of the new saints, of their faith and heroism.

Similarly, in Thailand, where Catholics constitute such a small minority, the pope's presence brought a new respectability to Catholicism in an overwhelmingly Buddhist society. On the morning after the pope's arrival in the capital of Bangkok, a newspaper ran a giant front-page headline:

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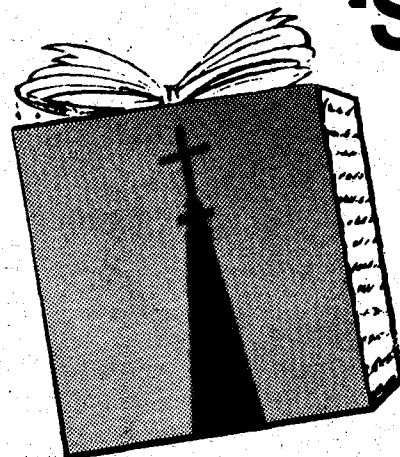
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...to isolated tribes, tense Korea

"Pope Wins Thai Hearts."

Moral stands

An additional benefit of such a trip is the effect it can have on Catholics throughout the world. How can one calculate what it means for a U.S. Catholic's understanding of the universality of the church to see the pope giving Communion to a black Papuan whose face is painted red and yellow and who wears a feathered headdress?

The pope understands also that he is more than the chief shepherd of the world's 700 million Catholics. He is a world moral leader and he uses that prominence to call attention to pressing moral problems.

In South Korea, gross violations of human rights go on, with the government saying they are a necessary vigilance against communist infiltration from North Korea.

Those who back the right of workers to organize independently or of students to speak out live with the constant awareness that the government is monitoring their activities and even their telephone conversations.

The pope commented on the situation, although avoiding direct accusations. In the presence of South Korean President Chun Doo-hwan, the pope voiced hope for "a more human society of true justice and peace, where all life is upheld as sacrosanct, where to live is to work for the good of others, where to govern is to serve, where no one is used as a tool, no one left out and no one downtrodden."

He also voiced hope for the reunification of North and South Korea.

In South Korea, industrial workers put in long hours for low salaries, because the government says this is needed to compete in the world (Continued on page 6)



Pope John Paul II blesses a leper at the Korean National Leprosy Hospital in Sorokdo Island, South Korea. (NC/UPI photo)

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Pope: Find answers in Gospel

(Continued from page 5)

market. To maintain the status quo, the government controls what few labor unions exist.

The pontiff told 200,000 Korean workers that they should work together to achieve just wages.

In a dramatic event in Thailand, the pope paid an early morning visit to an Indochinese refugee camp, taking international attention with him as he focused on the plight of several hundred thousand refugees displaced from their homelands by the communist takeovers in Laos, Cambodia and Vietnam.

The pope also urged diplomats to settle differences among nations so that these refugees can return to their homeland. He told the diplomats that "there is something repugnant and abnormal for hundreds of thousands of human beings to have to leave their own countries because of their race, ethnic origin, political convictions or religion."

Few specifics

Though the pope is a powerful moral leader, he does not claim to have specific solutions for every situation.

In South Korea, in what was billed as a colloquy between young people and the pope, students proposed specific questions.

"Whenever we assert what we think to be true, some of us are taken to prison, some are forced to enlist in the military and some are driven more to leftism," said a university student.

A young worker said, "The news media does not accurately inform

people of our real situation and, without labor unions free to present our desires, the lives of workers remain deeply hidden in the shadows of prosperity... In these circumstances, how should we announce the Gospel to our fellow workers?"

The pope did not give specific

When asked if he would like to visit the Soviet Union, the Pope answered, 'Of course, of course... The people of Russia are my brothers... They are a Slav people and I understand their language.'

answers. Instead, he told them to bear witness to the truth as Jesus had some done and to carry out the ideals of the Gospel, aided by the strength of Christ.

On the plane flight returning to Rome, the pope was asked by NC News Service to discuss why he had not given specific answers to the Korean students and if the pope meant that to read the Gospels, to pray and to try always to act as Christ would act was the answer to every problem.

The pope responded: "That is the basis for the answer to everything. I am aware that there was a distance between their questions and my answers. But it is a necessary distance. They should reflect. I should give

them from the Gospel some principles from which they should find the complete answers to their questions."

Throughout the 11-day trip, the pope was conscious of an ever-present danger: that he, and not his message, would become the focus of his visit.

The pontiff wants to be the one who points the way to Jesus, as did John the Baptist. In Papua New Guinea, at the end of a papal Mass, a crowd of 40,000 began to chant, "Pope John Paul, we love you."

Stepping back to the microphone, the pope answered: "No, no, it is not true. You love Jesus."

More trips soon

After 21 foreign trips, the pope still seems convinced that they are worthwhile and that he is transparent enough so that the huge crowds he draws will see Christ. The pope told journalists that he was "very happy" with the trip.

His journeys may now become even more frequent. His good health was obvious at the end of the May 2-12 journey. The pope's color was good, his energy level high. And he had clearly outpaced many of the Vatican staff members and the journalists who had accompanied him.

Papal journeys in recent months have been limited because the pope wanted to stay at the Vatican to greet visitors during the holy year which concluded on Easter. The May trip was the first one outside Italy since a visit to Austria in September 1983.

Canada and Switzerland already are on the pope's agenda for 1984 and the pope's desire to travel is strong.

Journalists inquired on the plane whether the pope would like to go to



During a dramatic visit to the Phanat Nihom refugee camp in Thailand, the Pope picks up a young refugee girl. (NC/UPI photo)

the Soviet Union.

"Of course, of course," he answered. "The people of Russia are my brothers... They are a Slav people, and I understand their language."

The pope's trip began with a May 2 technical stop in Fairbanks, Alaska, where he was greeted by President Reagan. Before holding a 30-minute private meeting, the two men exchanged public greetings. Both pledged to work for work peace and human rights.

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New meaning of 'imprimatur'

By NC News Service

Vatican actions to remove imprimaturs from two American books in April indicated a possible shift from past church practice. Now, it seems, only books which completely agree with church teaching and are suitable to use as texts for religious

'Now that the imprimatur is not required for all books' the congregation is 'being stricter' with those books which carry it.

and moral instruction should carry an imprimatur.

The imprimatur — Latin for "let it be printed" — is the official church approval given by a bishop for a book to be published.

Only 10 years ago the church demanded an imprimatur for any book by a Catholic that treated matters of faith or morals.

IN 1975 the Vatican issued new imprimatur rules, now incorporated in the new Code of Canon Law, which recommend that authors seek the imprimatur for books that deal with faith or morals.

But the norms do not require an imprimatur for such works unless they are to be used as texts for

catechetics or Catholic courses in theology and related church subjects.

The decisions on the two U.S. books indicated that the Vatican now wishes to eliminate entirely the use of the imprimatur for any books that are not suitable for use as instruction texts or in complete agreement with all levels of church teaching.

The imprimatur is also required for liturgical works, prayer books and versions of Scripture, but these were not at issue in the recent cases.

THE WITHDRAWAL of the imprimatur affected two books published by Paulist Press in the United States: "Sexual Morality" by Sulpician Father Philip S. Keane and "Christ Among Us" by Anthony J. Wilhelm.

At the request of the Vatican Congregation for the Doctrine of the Faith, Wilhelm's book, which was published specifically as a catechetical work, was withdrawn from circulation.

Father Keane's work may continue to be published, but without the imprimatur. Not written specifically as a textbook but used as one in some places, it is the more relevant case for discerning the apparent change in Vatican interpretation of the imprimatur norms, even though it was the least known of the two books.

Father Thomas Herron, an American staff member of the doctrinal congregation, told NC News that the

imprimatur on "Sexual Morality" could be taken to mean "that the book could be used for catechetical programs and that it represented official Catholic teaching faithfully."

FATHER HERRON said that any book receiving an imprimatur should be able to be used as a textbook. "If a bishop is not sure that a specific book meets church teachings, he should not give his approval," he said.

Even if "Sexual Morality" were not a textbook, Father Herron said, "its contents are not within the

ty," said the Vatican actions indicate a "gradual shift" in the interpretation of the imprimatur.

The nihil obstat — Latin for "nothing stands in the way" — is a judgment by a church-appointed censor that the book contains no doctrinal or moral errors.

Father Chirico also said, however, that the Vatican actions do not support "the notion that Rome is out to ferret out dissent."

"Now that the imprimatur is not required for all books," he said, the

Educators seek dialogue on books

KANSAS CITY, Mo. (NC) — The National Conference of Diocesan Directors of Religious Education has asked for dialogue with the Vatican, U.S. bishops and other catechetical leaders on the process and criteria for determining which books should have church imprimaturs.

The request for the dialogue, made at an April 29-May 3 meeting of the religious educators' organization in Kansas City, followed decisions by the Vatican's doctrinal congregation to request removal of imprimaturs from two books which had been used for religious education in the United States.

teachings of the church."

Father Herron declined to explain the specific objections the congregation had to the book, saying the congregation "is not interested in participating in a dissection of the book."

SULPICIAN Father Peter Chirico, one of Seattle Archbishop Raymond Hunthausen's official book appraisers and the one whose "nihil obstat" appears on "Sexual Morali-

congregation "is being stricter" with those books which carry it.

At least one American theologian welcomed the stricter interpretation.

Father Richard McBrien, author of "Catholicism," published by Winston Press, said that the pressure on authors to receive an imprimatur comes mainly from publishing companies. "The concern is marketing," he said. "The publisher wants to say, 'Look, it has official approval.'"

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Father Bruce Ritter

OUR SAD, YOUNG MADONNAS

As I stepped off the elevator, my left knee suddenly buckled beneath me. A two-foot tiny terror had locked my leg in a vise-like grip that would have made any wrestling coach

proud. He smiled mischievously and tugged on my trousers. I smiled back. My cry for rescue to Chris, one of our counselors, could scarcely be heard above the laughing and crying babies, banging xylophones, and one very loud toy drum. Little Jesse, my lilliputian captor, was led away, giggling with delight.

Babies? What are babies doing at Covenant House?

Well, you see, many of the children here have children of their own. They come to us with their babies because they have absolutely no place else to go. Young mothers, thrown out of their homes, abandoned by their husbands, have been coming to us for a long time now. In 1981 we decided that they needed a special place of their own, so we set aside a floor for them. That's how our Mother/Child Program was, er, born. The mother/child floor has been bulging with kids—from 16-, 17-, 18-year-old mothers on down to their three-day-old babies—ever since.

The mother/child floor is a lot like Bedlam.

I poked my head into the nursery. Babies were everywhere. The only thing I noticed more than the noise was the, oh shall we say, aroma of dirty diapers and baby powder.

Hi, Bruce, said a voice from behind me.

I turned and saw Allison with two-year-old Tommy in tow.

Hi, I said. How's it going?

Allison is 16. She's pregnant with her second.

Her mother was a prostitute who spent lots of time getting high, lots of time seeking out the company of some very depraved men—and very little time being a mother to Allison. Through her mother, Allison met 30- and 40-year-old "boyfriends". One of them got her pregnant. She was 14. She kept the baby.

Together they were placed in a foster home. But Allison, still yearning for her mother's love and approval, kept running away from her foster home. Once again, her mother introduced her to another "boyfriend"

And once again pregnant, she arrived as most do—scared, hurting, worried about where to live, and whether or not she would be allowed to keep her kids. Things no 16-year-old should have to worry about.

Bruce, Ramona left last night, Allison said. She moved in with some friends.

Ramona is a sweet, meek kid, mother of six-month-old Hector, a really beautiful baby. Before she wandered in,

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

Ramona had been abandoned by her mother and left to exist with her infant in a squalid apartment with a broken toilet. After three weeks, they fled the bugs and the smell for the relative cleanliness of the streets. In desperate need, scared, almost in shock, Ramona came to us, 18 and illiterate.

I have a feeling she'll be back, I said. She really does want the best for Hector.

There's a lot at stake for these kids. We look at the mothers and the incredible sadness and pain in their lives. And we look at their innocent babies—and recall all those tired old saws about parents and children... the sins of the fathers... history repeats itself... the apple doesn't fall far from the tree...

These babies don't have to become—they must not become—the next victims in an already too long chain. We know their mothers don't want that for them. They are good mothers! They really love their kids just like you love yours, and they have great dreams for them. We've seen them put their unspeakably ugly childhoods behind and with a little, or a lot, of help, blossom into responsible, loving parents.

But first they need to know that they themselves are loved. And they need that practical help, too: Classes in mothering skills and nutrition. Help in finding adequate housing. Medical care. Guidance in budgeting and housekeeping. Legal help with landlords and battering husbands. Tips on how to find a job, or the skills to get one with vocational training. Family counseling and follow-up when they leave us.

"The mother/child floor is a lot like Bedlam."

Our young mothers get all these things, as well as the support and comfort of a tremendous staff. They know that these girls are just kids themselves, gingerly walking a tightrope between coping and falling apart.

It's hard for a child to love her child when her own deposit of love is so shrunken and precarious. So we love them a lot. In doing that they learn to love their own children. In many cases, the results are almost miraculous.

Allison is finally beginning to come to terms with her mother's rejection. We hope that her children will never know that same pain. Soon, they will be placed together in foster care.

As I left the nursery, I watched a couple of our kids walking toward me down the corridor, pushing strollers that held two of the most peaceful-looking babies I think I've ever seen. I walked over to one young mother.

I didn't have to ask her age. She was no more than 17. I didn't have to ask her story. Her eyes told the whole of it.

What's your baby's name? I asked.

Aurora, she said.

(Lots of our girls give their babies exotic, wistful, wishful, dreamy names... somehow that seems to give

children a stake in beauty and faraway things that are no part of their mothers' lives.)

Aurora. Beautiful name, I said. Why did you choose it?

I used to work at a day care center, she said. One of the other girls, who I really liked a lot, had a baby named Aurora. She named her after some town somewhere—in Nebraska, I think.

Do you like it here? I asked. Do you like the staff?

Her face changed and her forehead relaxed and her eyes got very big and warm all of a sudden.

Oh... yes, she said. The girl standing next to her chimed in her agreement.

They're real nice, Aurora's mother said. They remind me of people I met once from California and Colorado. You know, people who are really different and nice, who don't come from around here. She didn't have to explain what she meant.

I could spend a lot of time on the mother/child floor. It's hard not to get caught up in the stories of the young madonnas. Hard not to say a thankful prayer for the hope that the Auroras represent.

I think of all the names we give to the mother of Jesus. Immaculate Mary, Most Blessed Virgin, Queen of Heaven, Hope of Sinners. But when we ask her intercession for these girls, only one title seems fitting: Mother of Sorrows.

We have a whole floor full of Allisons and Ramonas. Our own sad, young madonnas. Please pray for all of them and their babies. Thank you for helping us baby them a little.

Hundreds of teenage mothers and their infants come to us each year from the cruel streets. More and more keep coming.

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The street is NO PLACE FOR A CHILD

Priest shortage gives rise to parish...

Second of three parts

By Jerry Filteau
NC News Service

"Part of the thing with the shortage of priests is that people become the church, they become involved," said Sister Kay Fernholz.

There is a shortage, it's true. But in the long run it has caused our lay people to be more involved in the running of the parish. I think that's great," said Father Carmen Petrone.

Sister Fernholz, a School Sister of Notre Dame for 25 years, is pastoral administrator of St. Mathias Parish in Wanda, a tiny Minnesota town 60 miles south of New Ulm.

Father Petrone, ordained 10 years ago, is pastor of four parishes, in four different counties, in rural southeastern Indiana.

Amid predictions of drastic declines in the number of U.S. priests, people like Father Petrone and Sister Fernholz see the situation as not just a problem but an opportunity.

"It's made us involve deacons, religious and lay people more, and that's



Dr. Lewis Barbato: First permanent deacon to become parish administrator in Denver Archdiocese

very good," said Father Philip Behan, chancellor of pastoral affairs in the Diocese of San Bernardino, Calif.

Different solutions

More and more dioceses across the

country are being challenged by the problem-opportunity of the priest shortage, and they are approaching it in a variety of ways.

Especially in vast parts of the South, Midwest and West — "town and country" America where parishes are small and usually served by only one priest — the shortage has begun to mean parishes without a resident pastor.

Between 1978 and 1983, the number of such parishes jumped 34 percent across the nation, from 687 to 919. The trend is expected to continue, if not accelerate, as dioceses lose more priests.

It is forcing bishops to find new ways to run parishes.

• Dr. Lewis Barbato, a psychiatrist who has been a permanent deacon since 1978, last year became the first permanent deacon to be named administrator of a parish in the Denver Archdiocese.

• In Portland, Ore., last year, Archbishop Cornelius Power sent instructions to his priests on selecting and training lay leaders to celebrate a Liturgy of the Word and Communion

service for Sundays when no priest would be available to celebrate Mass.

• The Diocese of Wheeling-Charleston, W. Va., started a formal program in 1981 "to train lay persons and religious to do full-time pastoral ministry."

Undoubtedly, the decreasing number of priests has helped precipitate the growth in many such ministries. Yet a good number of them would have grown anyway if there were no priest shortage, for the theology of lay ministry now is rooted in the documents of the Second Vatican Council, which preceded the decline of priests.

James Murray of the Chicago Archdiocesan Office for Divine Worship summarized it succinctly when he said, "Ministry flows from the parish community. We shouldn't think of lay ministers as taking chips off the ministry of the priest."

Using the non-ordained

The Indianapolis Archdiocese, where Father Petrone lives, last year established a five-year plan to deal with an expected loss of 26 priests



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..clusters, laity as administrators

over that period.

It projected that the average priest in the archdiocese would be serving nearly 1,600 Catholics by 1987, almost 25 percent more than in 1983.

Among key provisions in the plan were parish clustering and the possibility of placing a non-ordained "pastoral minister" in some parishes without resident priests.

The Diocese of New Ulm, where Sister Fernholz works, has five parishes headed by nuns. A priest, usually from a neighboring parish, is canonical pastor.

The priest comes in each weekend and possibly once during the week for Mass and other sacramental needs, but the resident pastoral administrator is in charge of the parish council and committees, finances, religious education, bringing Communion to the sick, and other tasks of ministry and leadership usually given to a pastor.

Bishop Michael McAuliffe of Jefferson City, Mo., has two nuns in their second year as pastoral administrators of parishes.

Another two parishes in his diocese without resident priests have or have had lay persons as pastoral ministers, he said. The difference is that a pastoral administrator is in charge of the parish, while a pastoral minister is an assistant to the pastor.

The priest shortage in his diocese is not yet so severe that people do not have a priest for Mass on Sunday, although "we'll see that down the road for sure," said Bishop McAuliffe.

"But it's not just a Sunday situation, it's (a question of what happens) when people are left without leadership."

Clustering

"Parish clustering" or "area min-

istry" seems to be an increasingly popular way of going from three priests to two or from four to three in larger towns.

Bishop Thomas Murphy of Great Falls-Billings, Mont., announced such plans this year for both the large towns in his diocese.

In the Great Falls area, he said the 15 parishes and one campus ministry

will be combined into three "clusters" which will share their pastoral resources.

In the Billings area, the 11 parishes will continue to exist but will be grouped into four "pastoral communities" which work together to share resources and plan together to meet expected growth in the area.

Bishop George A. Hammes of the

diocese of Superior Wis. announced a clustering plan this year that will affect some 80 communities and 30 to 50 priests in his diocese. Already 45 pastors serve more than one parish in the diocese, he said.

But he warned that clustering is "very difficult" and requires "priests and staff who can be very tolerant of a lot of differences."

Lay ministries booming

By Jerry Filteau
NC News Service

The growing shortage of priests in the United States has been accompanied by a real boom in lay persons engaged in pastoral ministries.

- Permanent deacons, non-existent 15 years ago, now number more than 6,000, or one for every three parishes in the country. On average they spend 14 hours a week in diaconal ministry. Though ordained and part of the church's clergy, they exercise a kind of ministry quite distinct from that of priests.

- There are now more than 5,000 full-time, professional parish religious education coordinators, less than 1 percent of them priests.

- The lay director of youth ministry, often as a full-time, salaried parish position, is a relatively new but rapidly growing phenomenon.

- The number of lay professionals in central diocesan offices has been growing rapidly.

- More and more laypersons are replacing priests and nuns as administrators of Catholic schools and hospitals.

- The number of lay teachers in Catholic schools and increased more than 40 percent, from 90,000 in 1968-69 to 127,000 in 1983-84. While many are replacing nuns, the reason is not only the decline in the number of women religious in the country; many nuns who have left teaching posts have done so to take up parish ministries or other special pastoral ministries. In church terms, the ministries of nuns, who are not ordained, are lay ministries.

- Through parish councils and committees, parish members have taken up many planning, coordinating

and administrative tasks that were normally handled by priests in the past.

- No one knows how many lay ministers of the Eucharist are active across the country, but it may well run into the hundreds of thousands. The Chicago Archdiocese alone has 12,000 ministers of the Eucharist, thousands, 4,000 of them specially trained to minister to the ill, the elderly and shut-ins. The Boston Archdiocese has about 10,000, a liturgist there estimated.

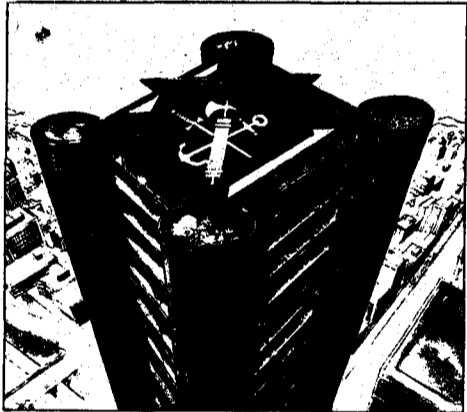
EUCCHARISTIC MINISTERS at Mass and other lay contributors to the liturgical celebration — musicians, singers, song leaders, readers, bearers of the offertory gifts — do not reduce the need for priests or the work of the priest as such, but they make the liturgical celebration far richer than the priest-celebrant could by himself.

In addition, eucharistic ministers trained to work with the sick and elderly not only make Communion available to those people but greatly expand the church's ministry of personal pastoral care to them.

Parish renewal programs going on in many dioceses are credited with intensifying lay involvement in everything from liturgical participation to evangelization to ministries of care for the sick, elderly, poor, homeless, hungry and imprisoned.

For marriage preparation and marriage and family life ministry, diocesan and parish programs draw extensively on lay professional and volunteer services. A number of dioceses have instituted or are developing couple-to-couple programs in which experienced couples provide a ministry of counsel and support to new couples.

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No. Ireland peace through economics

By Prent Browning
Voice staff Writer

Its reason for existence is no small ambition: peace in Northern Ireland.

The group's totally non-political approach to the issue is unique. A relatively new organization of businessmen from both Northern Ireland and Ireland, Co-operation North believes that cooperation between the economics of the two regions can have a strong positive impact on the tensions in that area.

Representatives of Co-operation North were in Miami last week meeting with a small group of prominent

area businessmen and attorneys primarily with Irish backgrounds to explain the goals of the group and to solicit support.

SINCE IT was set up five years ago Co-operation North has initiated 30 joint projects between the Catholic communities of the South and the Protestant communities of the North in the areas of trade, social services, sport and cultural development.

The group is currently involved in enlisting American support for a non-sectarian approach to the violence in Northern Ireland.

"There is a feeling in Ireland that

people are sick and tired of the violence," said executive director Jack Keough to the small group of businessmen which included former Florida Gov. Claude Kirk.

THE GROUP has managed to obtain enough credibility to gain matching grants from the British government and European economic communities, Keough said.

Keough spoke for Co-operation North's president Dr. Brendan O'Regan, currently a resident of West Palm Beach, who was unable to attend the luncheon.

O'Regan, a Catholic Dubliner who

was formerly a Chairman of Ireland's Tourist Board, believes that "American involvement in Ireland in the late 50's had so much to do with its economic development," said the executive director.

Keough said that they hoped to form a steering committee out of Friday's luncheon and to plan future conference and seminars.

Calling the violence in Northern Ireland "a scab on the face of Christianity, Keough spoke about efforts of Co-operation North to get young people involved in cross-cultural activities such as an essay contest and a bicycle race. Half of the population of Ireland is under 25 years of age, he said.

Archbishop McCarthy who introduced the idea of establishing a Peace Academy during the bishops conference on peace last year concluded the luncheon with his own personal plea for more involvement in "waging peace."

"If we put a little energy into waging peace," he said, "instead of spending billions on war this world would be a better place."

GRAHAM APPOINTMENT

Priest heads state drug panel

Gov. Bob Graham has appointed Father Michael Hogan, O.S.A., chairperson of a statewide interfaith task force on the growing problem of alcohol and other drug abuse in Florida.

Father Hogan, of St. Thomas of Villanova University, works in substance abuse ministry in the Archdiocese of Miami.

"The Governor hopes to establish statewide policy regarding drug and alcohol prevention and intervention services," Fr. Hogan said.

The clergy task force will develop strategies to assist the interfaith community in responding to chemical use problems, he added. The interfaith task force will work in concert with other disciplines in a comprehensive

effort.

"I believe that the most effective means of educating people is from the pulpit," said Fr. Hogan. Most weekends he goes to the different parishes in the archdiocese and speaks at all the Masses on alcohol and drugs. "Everyone who comes to church that weekend is reached," he said. "We list the local resources in the parish bulletin." To find out for example, that alcoholism is a disease and that there is help available for the addict and the family members is 'good news' to many people.

"The fallout in terms of telephone calls, letters, referrals and counseling sessions is unbelievable," he said. Father Hogan has spoken at all the weekend Masses at 23 parishes since

September.

'Parenting For Prevention' is a pet concept of Father Hogan. "More than any other factor, I believe that the influence of parents is the critical element in teen use and abuse of alcohol and other drugs."

Father Hogan established the prevention Program through St. Thomas of Villanova in the fall of 1982. Each month the program is run at a different location in the archdiocese. Participants received 10 hours of professional training and Continuing Education Units from the university.

The program is geared to parents, elementary and high school personnel and anyone working with or interested in youth. Since its inception a year and a half ago about 350 people in Dade, Broward and Palm Beach counties have completed the program and received certificates as Substance Abuse Ministers.

Memorial Day cemetery Masses

The Annual Memorial Day Masses will be offered at 10 a.m. Monday, May 28, at each of our three Catholic Cemeteries:

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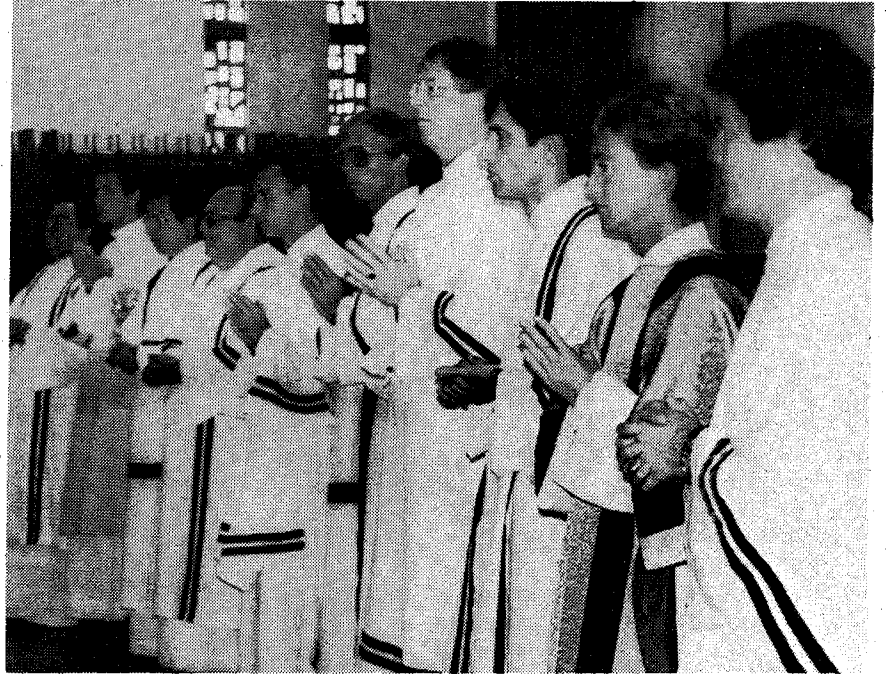
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New deacons



IN SEPARATE CEREMONIES in Boynton Beach and Rome, 11 men took the final step before becoming priests when they were ordained deacons earlier this month. Seven of them will serve in the Archdiocese of Miami. In Rome, Christopher Repp of Miami Lakes was ordained to the diaconate by Cardinal William Baum, prefect of the Sacred Congregation for Catholic Education, pictured here along with Rev. Mr. Repp's parents, Richard and Marion. At St. Vincent de Paul Regional Seminary in Boynton Beach, the



order of deacon was conferred on 10 men by Auxiliary Bishop Agustin Roman. The new deacons are: Peter J. Rau, of the Archdiocese of Atlanta; Thomas A. Reciniello and Ted J. Costello of St. Petersburg; Wayne W. Price of St. Augustine; and Raul Angulo, Alfred Cioffi, Patrick Ryan, Guy E. Brown, Robert J. Gargiulo and Juan L. Sanchez, all of the Archdiocese of Miami.

11 Permanent deacons to be ordained

Eleven men will be ordained to the permanent diaconate of the Catholic Archdiocese of Miami during rites at 11 a.m., Saturday, May 19, in St. Mary Cathedral, 7525 N.W. Second Avenue.

Archbishop Edward A. McCarthy will confer the Holy Order of Deacon on Armando Fernandez and Pedro Lopez, both of St. John the Apostle Church, Hialeah; Jose Martinez, and Billy Lannon, Jr., St. Brendan Church; Terrence Knox, Sacred

Heart Church, Homestead; Manuel Perez, St. Monica Church; Julio Zayas and Michael Plummer, Good Shepherd Church; and James White, St. Philip Church; Darrel Diem, St. Gregory Church, Plantation; and Perry Vitale, St. Boniface Church, Pembroke Pines.

Deacons, after ordination, are ministers of baptisms and witnesses to matrimony. They perform ministerial functions at Mass and distribute Holy Communion. Their other

ministerial functions include preaching, conducting wake services and funeral rites at the graveside as well as other parish or diocesan administrative duties as assigned them by their pastors. They do not celebrate Mass.

They are ordained after two years of study and also participate in an extensive program of field education for experience.

Married men are permitted to become deacons with the full consent

of their wives, must be self-supporting, e.g., established in an occupation, and must be recommended by their pastors. They work within the jurisdiction of the parishes to which they are assigned, and are ordained for life.

Once widowed, deacons are not permitted to remarry.

The Rev. Edward Brown is coordinator of the Permanent Diaconate program.

Christian-Jewish conference hits anti-Catholic tracts

"Vicious, blatant, anti-Catholic propaganda" attacking the Pope and the Church, widely circulated in Dade County during the last of April, was condemned by the NCCJ.

The circulation and bigoted material, supplied by the Susan and Tony Alamo Foundation was roundly condemned today by the Florida Region of the National Conference of Christians and Jews, an interfaith and interracial organization founded in 1928 to combat bigotry and prejudice.

The NCCJ stated that it was appalled that in this area of so-called sophistication such cheap diatribes and unfounded statements could still

be circulated in cosmopolitan weekly publications and by other means.

Such off-the-wall, primitive material, said NCCJ, is a throwback to anti-Catholic literature of the 18th century that created a climate of fear and intolerance that led to killings of American Catholics and the burning of convents, schools and churches.

NCCJ appealed to all religious persuasions in the Greater Miami Community to loudly, and with clarity, repudiate these bigoted statements. NCCJ calls for the rededication of all people of good will to the brotherhood and sisterhood of all people under the Fatherhood of God.

Please help expand Catholic Communication

My dear brothers and sisters:

Each day we become more aware of the impact that radio and television have in our community. The electronic media can unite or divide, build hope or lead into despair, influence political decisions and even affect our life-styles.

Our Archdiocese is committed to communicating the Gospel of Jesus Christ in every possible way, including the airwaves and cable systems. Amid the many sounds that surround us, we want to be a voice of Faith, Hope and Love.

This year is a historical year since it marks the birth of the CATHOLIC CHANNEL in Miami Cablevision. With the help of God and your generous support, we plan to expand this service into other areas of the Archdiocese. At the same time, we continue to produce Radio and Television programs for our local stations.

Your contributions to the Catholic Communications Campaign will help me in reaching out to share the Good News of Our Lord.

God Bless you!

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami

OFFICIAL

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

THE REVEREND JOSE BARDINO - to Associate Pastor, St. Brendan Church, Miami, effective June 13, 1984.

THE REVEREND MICHAEL QUILLIGAN - to Pastor, Annunciation Church, West Hollywood, effective July 2, 1984.

THE REVEREND DANIEL BARRETT - to Associate Pastor, St. Joseph Church, Stuart, effective July 2, 1984.

THE REVEREND DANIEL FAGAN - to Associate Pastor, Holy

Family Church, North Miami, effective June 6, 1984.

THE REVEREND EDWARD BROWN - to reside in St. Timothy Rectory, Miami, effective July 2, 1984.

THE REVEREND SERGIO CABRERA - to Associate Pastor, St. Timothy Church, Miami, effective July 2, 1984.

THE REVEREND PABLO NAVARRO - to pursue higher studies, effective July 2, 1984.

THE REVEREND FROILAN DOMINGUEZ - to priest-secretary of the Archbishop, effective July 2, 1984.

THE REVEREND ARNALDO

BAZAN - to Associate Pastor, St. Michael the Archangel Church, Miami, effective June 13, 1984.

THE REVEREND FRANCISCO G. DIAZ - to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 13, 1984.

THE REVEREND ANTHONY MASSI (newly ordained) - to Associate Pastor, Annunciation Church, West Hollywood, effective July 2, 1984.

THE REVEREND LUIS RIVERA (newly ordained) - to Associate Rector, St. Mary's Cathedral, Miami, effective June 13, 1984.

THE REVEREND MICHAEL TS-

CHUDI (newly ordained) - to Associate Pastor, St. Rita Church, West Palm Beach, effective June 13, 1984.

THE REVEREND JOSE BIAIN, O.F.M. - to full-time staff of the Metropolitan Marriage Tribunal, effective July 2, 1984.

THE REVEREND HERNANDO VILLEGAS, C.M.F. - to Associate Pastor, Immaculate Conception Church, Hialeah, effective June 13, 1984.

THE REVEREND RONALD NOGUERA, O.S.B. - to the faculty of Archbishop Curley-Notre Dame High School, Miami, effective June 13, 1984.

Their mission: Put Gospel 'on

(Continued from page 1)

Hispanic pastoral ministers) have joined the Archdiocese in a consortium to use the new channel. To date, 12 parishes, 3 schools and 1 hospital (Mercy) are within the cable's geographical area.

Both Fr. Nickse and Sr. Scully agree that the channel will not be limited to a religious format.

"We hope to reach most of Dade County. Anything that builds the human spirit is of value... and we want everyone to benefit from our programming," said Fr. Nickse.

"The thrust is to keep the faith and the matters of the faith before people as well as we can. We don't just search for categories of people, but it is people-oriented programming. It has an enrichment approach with a broad range of interests," added Sr. Scully.

It will also serve as a communications bridge in a tri-lingual community. The first fifteen minutes of programming are done in Creole, Spanish and English when the channel goes on the air at 4:45 p.m. daily. The Haitian Center in Miami recently received a grant to create Creole programming "and we will do anything we can to help," said Fr. Nickse.

Approximately 14,744 viewers are wired for the Catholic cable channel to date. It is estimated that 70 per cent of the programming originates via satellite and 30 per cent from local tapes. The Catholic Telecommunication Network of America (CTNA) feeds religious programs to WESTAR IV satellite and these in turn are taped at Miami Cablevision by the Radio & TV Center staff. The Archdiocesan program director then selects the material and times slots to be used. The tapes are then sent up from the Miami Cablevision facility through cable to homes.

Positive feedback

As time goes on and the staff gets a foothold in this uncharted yet promising electronic territory, further expansion will take place, and the present daily schedule from 4:45 p.m. to 8 p.m. will be extended.

The regular programming is followed by the Mother Angelica Eternal Word Television Network (EWTN) a nationally syndicated popular talk and information series.

It is too early to survey the community's reception of the Catholic channel, "but every day the industry is growing and we are grateful to Miami Cablevision for the opportunity," said Fr. Nickse.

In the first months since the incep-

'Imagine, a sermon in the church will reach 200 people. We can reach 30,000 people.'

Sr. Bertha Penabad, executive assistant, Radio/TV Dept.

tion of Channel 9, Sr. Scully has heard positive feedback. "People say good things about it, but they say they want more..."

Because the radio programs produced by the Archdiocese have been broadcast in South Florida for many years, both triumphs and defeats can be more visibly measured.

On a recent Sunday, Fr. Nickse's program, "The Living Word," which airs to WIOD (610 A.M.) radio, was heard by 10,000 listeners, according to the station. It consists of a bible



Sr. Estelle Scully, associate director of the Radio and TV Center, is in charge of "problem-solving." She sees to it that the department runs smoothly and the needs of her creative team are met. (Voice photo/Betsy Kennedy)



Frank Donohue, respected for his quiet dedication and professionalism, spends painstaking hours researching fascinating facts for one of his radio programs "The World of Religion Today." (Voice photo/Betsy Kennedy)



Sr. Bertha Penabad, S.M.R., executive assistant at the Radio and TV Center, helps bring a diversified community together through her Spanish radio programs. (Voice photo/Betsy Kennedy)

reading, a homily and music. "We get appreciative letters all the time, thanking us for the joy that is brought into their homes and for the value of the message they receive. One woman even wrote in and said she likes my jokes, that it brought her

the good news in a cheerful way," said Fr. Nickse.

Frank Donohue, a 5-year member of the Radio & TV team and former editor of the Savannah Southern Cross newspaper in Savannah, Ga., for 17 years prior to coming to the

Archdiocese of Miami, has watched radio air time for religion whittled away by stations eager to sharpen profits from paying sponsors.

'People say good things about (the cable channel programming), but they say they want more...'

**Sr. Estelle Scully
Associate Director,
Radio/TV Dept.**

"We just can't get much public service time. And most radio stations no longer give us free time."

Radio was de-regulated by the FCC in 1979 in order to remove many of the restrictions that had bound radio broadcasting, said Donohue, and radio evangelists are willing to ask for money at the end of their broadcasts to pay for more air time, whereas Catholics will not.

Cost skyrockets

The cost for religious programming varies from city to city but in Miami, a prime marketplace, it skyrockets.

He notes that it would be nearly impossible for the Archdiocese to purchase air time not only because of the cost but the burden of salaries, equipment and repairs.

Donohue is in charge of a five-minute TV program on religious symbolism which airs on Channel 9 on Sundays and Tuesdays, as well as a lively, 15-minute news magazine, "The World of Religion Today," which airs on WKAT-FM at 7:30 a.m. on Sunday and WIRK-FM and WPCK-AM in Palm Beach at 8:15 a.m. on Sunday. He also produces an English-language Mass for Dade County which airs on Sundays on Channel 10 in Miami at 8 a.m.

To present "The World of Religion Today," Donohue writes and produces part of the show and also coordinates material sent from Ecumedia in New York. Despite his limited broadcast time, he makes every minute count. In a brisk, entertaining but informative fashion, he narrates leads for the news and sometimes ends the presentation with "an editorial comment geared to evangelization in the Archdiocese."

Sr. Bertha Penabad, who was recently elected President of the Catholic Conference of Hispanic Communicators (and board member of UNDA, the International Association of Catholic Communicators) has watched with excitement as South Florida's Spanish-speaking radio audience has mushroomed.

"Imagine, a sermon in the Church will reach 200 people. We can reach 30,000 people."

She is in charge of two Spanish-language productions, "Panorama Catolico" and "Huellas," outreach programs with interesting commentaries.

"We concentrate on scripture, folkloric music, helpful hints in exercise. We help the Hispanic indoctrinate himself in American culture."

In conjunction with a Spanish Mass on Channel 23 at 10 a.m. on Sundays, Sr. Bertha distributes 5,000 missalettes so people can participate from home. Despite the time-consuming detail work involved in this project, Sr. Bertha feels, "communications is the heart of the church in Miami... no matter how humble the task we are building up the kingdom."

in the air'

The effects of Spanish radio shows on the community are obvious to Sr. Bertha—her phone rarely stops ringing.

Setting the stage

But despite this kind of vocalized encouragement from the public, the Radio and TV department must work within a limited budget.

The department is understaffed and sometimes depends on the help of student interns from St. Thomas of Villanova University to help on shooting assignments in exchange for academic credit.

The department has only one producer, Carol Gallagher, for its award-winning "Real to Reel" newsmagazine, modeled after the highly successful, fast-paced P.M. Magazine seen on prime-time stations.

"People are accustomed to prime-time viewing. They are bombarded with sophisticated techniques, such as graphics, dissolves and wipes. We need a time-based corrector in order to produce such special effects," said Gallagher.

She also reported that the department has "electronic field production equipment (a portable camera and recorder) but it is not state of the art.

"We need to be able to bring the video back to the office, edit it, add music and voice overs (narration.)

The crew also has only one camera, when three are actually needed. The one in use is "old and not technically a broadcast camera."

Despite these disadvantages, Gallagher, along with videographers (camera and sound engineers) Keith Weiss and Mike Sobeck, have pro-



'We can't expect to replace personal contact. Yet we bring people programs that are interesting and inspirational. We try to help them answer the basic questions of life.'

**Fr. Jose Nickse
Director,
Radio/TV Dept.**

duced award-winning programs on "Real to Reel."

Three features earned the prestigious Proclaim Award by the U.S. Catholic Conference depart-

ment of communications in the 1982. That same year, a segment won the Wilbur Award from the Religious Public Relations Council.

In 1983, a second Proclaim Award was garnered for a feature on Camillus House in Miami. And this year, "A New Frontier" an affirmation of the priesthood, was eligible for a Wilbur.

Fr. John Geaney, C.S.P., president of UNDA, the sponsoring organization of Real to Reel, said, "Real to Reel in Miami has successfully married the national product to the local one... and their challenge is increased here by their opportunity to influence the tri-lingual community."

Groundswell coming

Gallagher envisions more achievements by the department if they are able to become a full-fledged studio facility, a dream which is almost a reality.

"We could work with Catholic Community Services to produce a series of programs for shut-ins and elderly... we could work with the religious education department and the parishes..."

A recent survey sent to pastors in the Miami area revealed that 8 out of 8 were in favor of adult religious education programming, she said.

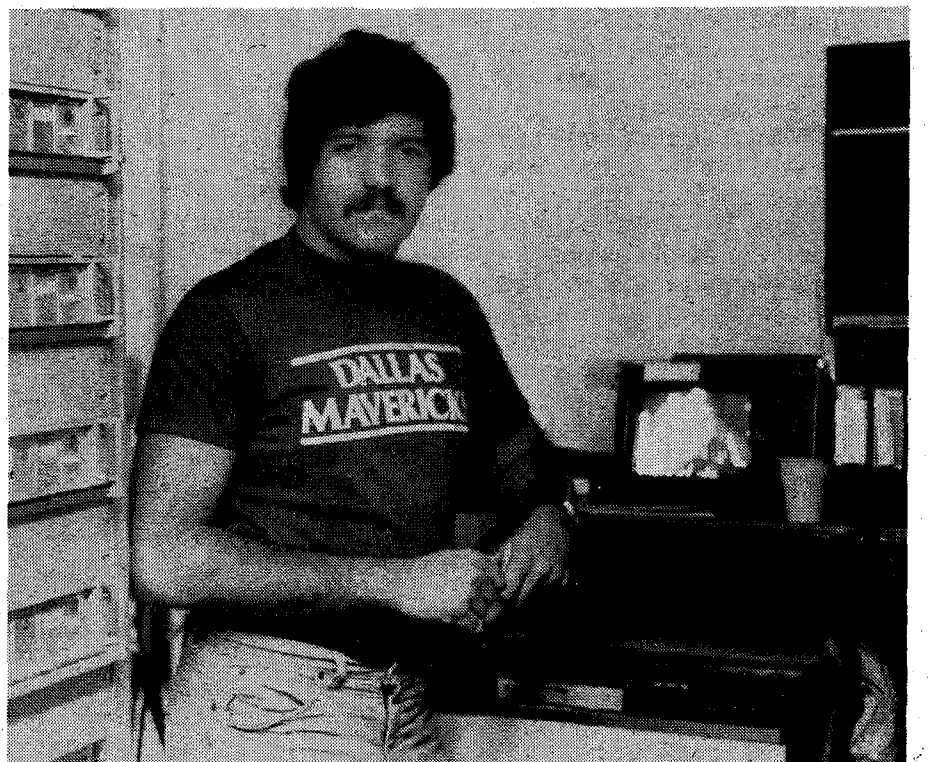
Fr. Nickse is hopeful that the upcoming Catholic Communications Campaign drive, scheduled for this Sunday, May 20, will provide added funding to expand the department. Currently, 50 per cent of the collection will go to the Archdiocese of Miami Radio & TV, department and the rest will be channeled to the national campaign to fund programs such as one on the life of the famous monk, Thomas Merton, scheduled to run nationwide on PBS, Channel 2, on July 6.

"The groundswell is coming... priests approach us and say they need more radio and TV programming... groups are asking to become members of the consortium.

"Given the equipment and personnel, Fr. Nickse would make our radio-TV department into a model for every archdiocese in the nation," said Sr. Scully.



One of the satellite dishes at Miami Cablevision, where the new Channel 9 of the Archdiocese of Miami broadcasts. The facility is located at 1306 NW 7 Avenue. (Voice photo/Betsy Kennedy)



Mike Sobeck, videographer, has been with the Archdiocese for one year. He oversees the taping and cablecast of scheduled programs, sometimes putting in 60-hour weeks. (Voice photo/Betsy Kennedy)



Keith Weiss, videographer, after only 14 months on staff, has been lauded for his quality work. (Voice photo/Betsy Kennedy)

Matter of Opinion

Must Vatican again prove its innocence?

It seems that every few weeks or months the question of the Vatican and the Holocaust arises anew.

The whole thing becomes tiresome—not the subject of the Holocaust itself, but the continuing nagging at the Vatican based on an apparent assumption of guilt, thus demanding the Vatican prove itself innocent repeatedly.

And the charges always follow a similar pattern: Some organization or author comes up with a few documents or statements showing a Vatican priest of forty years ago to have had contact with or proximity to some Nazi who after the war managed to go free. A few threads of evidence, a letter here, a document there, and behold a conspiracy within the Vatican to help Nazi murderers escape on a massive scale.

EDITORIAL

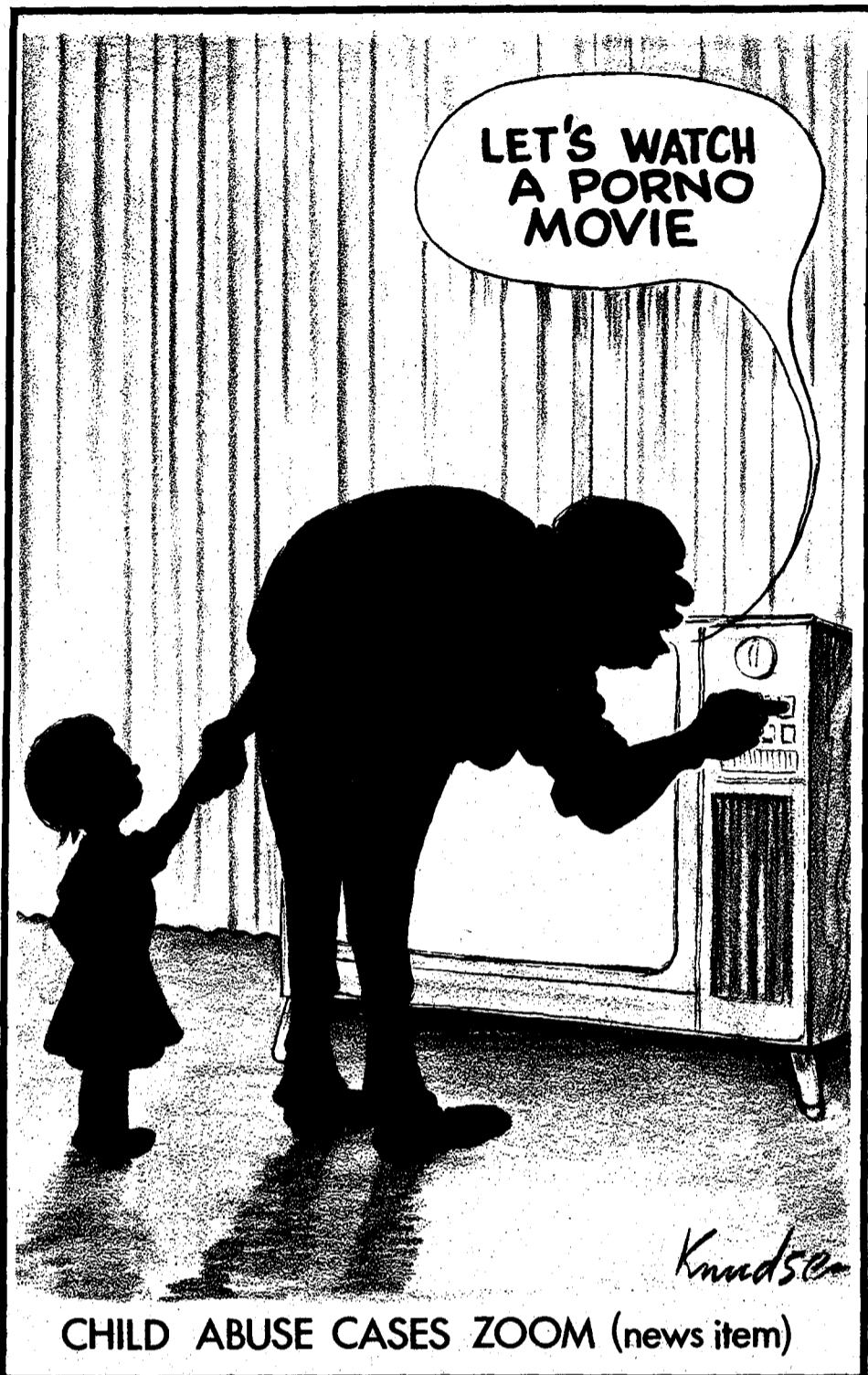
The latest example is of a Msgr. Giuseppe Bicchierai who supposedly helped Nazi butcher Walter Rauff escape. In 1944 it was the priest's job to act as liaison for Milan's cardinal, to the Nazis, the Allies and the anti-Fascists. His mission, he said, was to "save the people, save Milan and save the situation" in the midst of war. So he had polite diplomatic contact with Nazi Rauff, negotiating prisoner exchanges and such.

It is also suggested that Msgr. Bicchierai avoided being arrested due to Rauff's intervention as a "friend." The priest says in fact he avoided arrest by invoking his diplomatic immunity. And so on.

By the time Rauff escaped three years later, the war was long over and the monsignor had had no contact with any of the parties for years. But Rauff had apparently been housed in a convent in Rome before escaping—another common thread in these various charges—and thus the Vatican is accused of aiding and abetting.

As WWII historian Father Robert Graham pointed out, in those post-war days the convents were filled with refugees, including Jews, as in boarding houses, under chaotic conditions. If a few Nazis managed to slip through some convent it is hardly evidence of high Vatican complicity. And there is plenty of documented evidence, on the contrary, of help given fleeing Jews in the convents of Rome and elsewhere.

It is conceivable, of course, that a misguided individual here or there might have knowingly helped a Nazi escape. But in the absence of convincing evidence that there was large-scale or systematic aid given to the Nazis—and the continuing speculative accusations are simply not convincing—there is not much reason for the Vatican or some commission to



CHILD ABUSE CASES ZOOM (news item)

launch into a massive search of Vatican archives to prove what should be presumed: that the Vatican would have no possible reason to help a conquering force that had invaded most of Europe and killed millions of Catholics and Jews.

Letters

Capitalism and Latin America

To the Editor:

I was delighted to find spelled out in the pages of *The Voice* (March 30) exactly what I have been claiming since I first came to live in Latin America 20 years ago, namely that it is a great mistake to apply the word capitalism to economic life in most regions of this area.

In actual fact what we have here is a kind of literate, premodern feudalism. The notion that most Latin American societies are capitalist but undemocratic is a false notion.

A true capitalist acknowledges his responsibilities to the society by intelligent investing, by creating sources of employment, and by seeing to the life-needs of the worker.

The wealthy in Latin America do none of these. Instead, they behave like medieval overlords, exploiting the workforce and keeping the poor in conditions that closely resemble slavery.

Latin American wealth cannot be invested so as to improve these conditions because most of it is sitting in U.S. banks yielding tax free interest.

The average U.S. citizen (as taxpayer) will be forced to take an in-

terest in these matters in the near future when his tax dollars will be used to bail out defaulting governments in Africa, Asia, and Eastern Europe.

When that happens, the Latin American rich will lose nothing — but the American taxpayer will lose plenty.

If simple compassion and a sense of humanity do not bring about a change of heart and mind on the part of the American people with regard to what is happening in this area, maybe the threat of economic loss will.

John Blake More
Yucatan, Mexico

Birth control, fewer aliens here

To the Editor:

Churches seem to be taking an increasingly active roll in forming political policy for the U.S., with several actively involved in smuggling illegals into the U.S. and counseling them on how best to evade the law.

For instance, a network of four churches in Arizona is reported now to be attempting to operate an "underground railroad" to bring Central Americans into the U.S., stating that "We will break the law because the laws are immoral."

Bishop Anthony Bevilacqua of the National Conference of Catholic Bishops was reported as saying that even if Congress were to legalize the status of most aliens now in the U.S. illegally, his Church would still counsel those who did not qualify for amnesty on how to avoid the Immigration and Naturalization Service.

He admitted that he helps illegals evade our laws, but says he is an advocate for federal legislation and just enforcement of the law (evidently, only the law he agrees with).

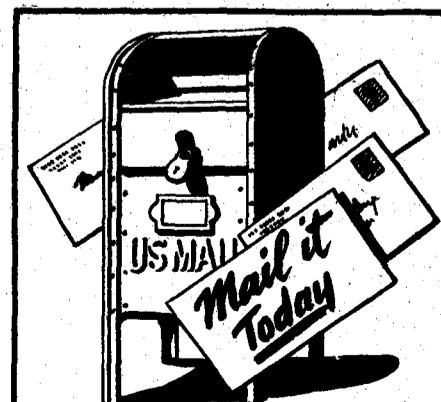
A statement issued by the United Presbyterian Church in the U.S.A. said that the border between the U.S. and Mexico is artificial and "foolish", and that the U.S. should offer Mexicans any social, political or economic rights they might desire.

Many church-backed organizations are provided free air time to request money from U.S. citizens for food for the world's hungry children, showing in detail the plight of the poor masses of people around the world.

Why don't they make in their presentations the logical connection between the masses of hungry people and the ever-increasing population issue — which today sees world population at 4.7 billion with 7 billion predicted by the year 2000 (just 16 years from now)?

Why are the words "family planning" and "birth control" never a positive part of these church leaders' and organizations' use of their good (and tax-free) offices so that they would at least be addressing one of the true problems that drive people to U.S. shores at the same time they encourage the breaking of our immigration laws and support policy that rewards the lawbreakers?

Tom Tomlinson
President,
Fla. Zero Population Growth
Palm City



The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, *The Voice*, P.O. Box 38-1059, Miami, FL 33238-1059.

Oil and hands

"Bishop, now that you are approaching retirement, would you do it all over again?"

A participant at Notre Dame's excellent clergy renewal institute posed that question to Bishop William McManus of the Fort Wayne - South Bend diocese at the conclusion of an informal evening exchange.

It made the bishop pause for a moment, but he then broke into a smile, nodded and added affirmatively, "Oh definitely. What a privilege and a joy it has been, despite the difficult moments."

Bishop McManus went on to describe two particularly joyous occasions for him, both involving oil and the laying on of hands.

THE FIRST, a repeated inspirational event, was presiding at priesthood ordination ceremonies.

Laying hands upon men eager to begin their priestly ministry, spreading the oil of chrism over palms which would touch so many people in

BY FR. JOSEPH
M. CHAMPLIN



gery and a needed major bypass.

Just prior to the operation, Bishop McManus joined the priests of the diocese at the Notre Dame campus for their annual retreat. During the course of those days, he received the anointing of the sick in the presence of all the clergy. As the ceremony unfolded each priest at the appropriate time came forward and one by one laid hands upon the ailing man. He wept as they did so and most of the clergy as well walked away with tears streaming down their cheeks.

unity.

Those incidents involving consecrated oil and a ritual laying on of hands were certainly dramatic. Nevertheless, similar ones occur frequently in the life of every priest, every parish and every Catholic.

Babies at baptism have oil traced in the form of a cross on their breasts and heads; confirmation candidates feel the bishop spread chrism over their brows; those seriously ill see and sense the priest's thumb applying the oil of the sick to their foreheads and the palms of their hands.

The meaning of that very ancient gesture is basically the same: the bestowal of strength, power, grace, healing and consecration. We are better able to bear our burdens and carry out our duties because of the sacrament received. Even those in poor health come to understand that they, too, have a ministry necessary for building up the Church. The anointing not only sustains them in discouragement, forgives their sins, brings interior healing and sometimes even physical cures; it also calls them to offer their suffering with Christ for the sake of others, for the bringing about of God's Kingdom here and hereafter.

EVERY SACRAMENT likewise has today some form of the laying on of hands. Obvious in ordination and anointing of the sick, this also ancient rite can be seen, for example, in the outstretched hands of a bishop at confirmation and the priest presider's extended arms over the gifts at Mass.

A message and effect similar to those conveyed by the oils is given here: the imparting of the Holy Spirit, a setting aside for special tasks and the bestowal of graces required for our days ahead.

Bishop McManus in unique circumstances generously gave and richly received through the laying on of hands and anointing with oil. But we just as generously can give and as richly receive using both rituals, even if perhaps under more ordinary circumstances.

'Every sacrament likewise has today some form of the laying on of hands. Obvious in ordination and anointing of the sick, this also ancient rite can be seen, for example, in the outstretched hands of a bishop at Confirmation and the priest presider's extended arms over the gifts at Mass.'

blessed ways, and seeing enacted before his eyes the perennially youthful, regenerating nature of the Church always has been a thrill for Bishop McManus.

The second, a more sober, but equally moving experience, was his anointment with the sacrament for the sick by the priests of the diocese.

SYMPTOMS OF deteriorating health and a doctor's examination revealed recently that the bishop's heart had serious deficiencies, with arteries badly clogged and the prognosis not good at all. The physicians recommended open heart sur-

Bishop McManus had through his hands communicated to many of those men their priestly life. Now, in return, they were praying that through their own hands the Lord would grant this dedicated shepherd needed courage, inner healing and new life.

OVER THE years the Fort Wayne - South Bend bishop, like every shepherd, has had some disagreements and misunderstandings with his clergy. But any distance or hostility which might have been present on that day simply melted away before the warm outpouring of love, concern and

The church and the election

There is a bishops' pastoral on the nation's economic system under preparation. What the content will be no one knows. There will be a first draft, much in it may be moderated or further developed. Before it becomes the pastoral of the bishops there will be much discussion, other drafts.

The first draft could have come out by now. But the bishops, wisely I believe, decided to delay publication of it until after the election. Because it will deal with the economy, what is said in that first draft might be used to support the campaign of one candidate or the other. This would not be wrong because it would be the intervention of the Church in the political campaign but because the first draft of the pastoral is not a statement of the bishops, is only the beginning of the process that will bring about the pastoral.

The bishops will be meeting in November, after the presidential election, and important to their purpose is a discussion of the first draft of the pastoral. They must have time to study it before their meeting. Therefore, the text of the first draft will be sent to the bishops early in October. The individual bishops will be charged with the responsibility of preserving the confidentiality of the first draft.

Two newspapermen of national reputation told me that if the draft is sent out on Oct. 5 to the bishops then it will be in the hands of the *New York Times* and the *National Catholic Reporter* on Oct. 6 and become a campaign factor in the last



BY
DALE FRANCIS

weeks before the election. My own opinion, based perhaps in great part on hope, is that the bishops will keep it confidential. We'll know who is right next fall.

The statement on political responsibility issued by the Administrative Board of the U.S. Catholic Conference was a reasoned and reasonable statement. The bishops called for discussion and study of important issues. They said, "We seek to promote a greater understanding of the important link between faith and politics and to express our belief that our nation is enriched when its citizens and social groups approach public affairs from positions grounded in moral conviction and religious belief."

The vital issues cited by the bishops are carried under 14 headings and are, alphabetically: abortion, arms control and disarmament, capital punishment, civil rights, the economy, education, energy, family life, food and agricultural policy, health, housing, human rights, mass media and regional conflict in the world. The entire statement

is available for \$3 from Origins, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. Certainly every parish should have copies available.

The bishops made clear they had no wish to form a religious voting bloc or to instruct persons on how they should vote by endorsing candidates. They emphasized it is the laity that is primarily responsible for activity in political affairs but that the bishops have a role in providing norms for the formation of the conscience of the faithful and by support of efforts to gain greater peace and justice.

In many ways, there are unique moral and religious elements in this election. Surely abortion and arms control and disarmament are recognized as vital moral issues. Then there is a unique situation among the candidates.

There are presently three candidates for the Democratic nomination. One is a Baptist minister; another, although he presently claims no particular religious affiliation, would be the first major candidate to hold a Divinity degree, and the third speaks often of his formation as a Methodist minister's son. And they will oppose President Reagan, who has spoken often of God and the need for prayer. Some say a President who talks about God and prayer but doesn't go to Church shouldn't be taken seriously. But then that was something decided long ago about another president — I refer to Abraham Lincoln, of course.

(Dale Francis is a nationally syndicated columnist)

Time capsules

Finis Maginnis

About 200 B.C., Pergamum, a city now in Turkey, had a library that threatened to be better than the one at Alexandria, Egypt. The jealous Egyptians cut off their supply of papyrus which forced the Pergamum people to develop parchment which were thin layers of animal skins.

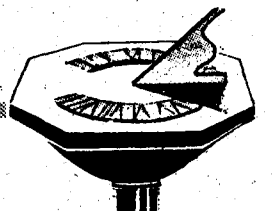
But parchment sheets could not be rolled into scrolls. So the librarians of Pergamum folded sev-

eral sheets down the middle and sewed them together through the fold. This practice established the form that books have taken ever since.

By the time the Roman Empire ended in 476 A.D., parchment had largely replaced papyrus in Europe.

Richard Dodd returned a medical text to the University of Cincinnati Medical Library in 1968. His great-grandfather had failed to return the book after borrowing it some 145 years earlier.

by Frank M... ..



The \$22,646 fine was waived.

The three shortest epitaphs ever found on tombstones are:

Thorpe's	Haine	Finis
Corpe	Haint	Maginnis

The license plate of a Hartford, Connecticut funeral home has on it - U-2.

A pope in touch

A new book titled "Be Not Afraid," and subtitled "Pope John Paul II Speaks Out on His Life, His Beliefs and His Inspiring Vision for Humanity," (St. Martin's Press) was written by Andre Frossard, a French journalist and convert to the church.

The book reinforces something I have been saying for a long time! This man was sent by God to be the pope of these times that are so complicated by modern technology and threats of nuclear war.

For one thing, Pope John Paul II understands the com-

quest for an answer to why there is so much human suffering in the world.

Only recently the Pope released a document titled "The Christian Meaning of Suffering." He finds fresh meaning in the suffering that is a real part of life. "Suffering must serve for conversion, that is, the rebuilding of goodness," he writes.

ONE OF the most admirable characteristics of this pope has been his determination to be in touch with the world — another reason why he does not spurn the communications media. He has traveled to so many countries, has spoken clearly on the horror of nuclear war, has expressed the evil of unlawful imprisonment, publicly shown opposition to

The Pope is wise enough to know that in a technological age, you use the materials at hand to get the message of the Gospels across.

the death penalty and has not hesitated to speak out openly on what human sexuality means for Christians.

To my surprise, I found words of the Pope printed in a late February copy of the Journal of the American Medical Association. He had addressed representatives of the World Medical Association on "The Physician and the Rights of Mankind."

Frossard thinks that the Pope's "presence at the head of the Church" remains the basis for optimism in the world. That is, of course, who the Vicar of Christ on earth should be — the optimistic reminder of the Father's truths, and bearer of the message of hope and love.

Pope John Paul is that person, and thanks to his ability to use the communications media well, the world is getting the message.

(NC News Service)

Were the good old days so good?

Q. Why does teen-age life seem so difficult if it is the best time of life? It doesn't seem that way. (North Dakota)

A. The other night, when all was quiet, I lay down on the sofa, shut my eyes and tried to remember some of the worst things about my teen years, supposedly the best time of my life.



BY TOM LENNON

I recalled the weekend when I had to spend many hours writing 500 times, "It is easier to be clever than wise." A goofy teacher was punishing the whole class for a prank one unknown person had played. It was grossly unjust.

There was the summer I was not allowed to go swimming at all because of a throat operation and swimming was what I liked best about summer.

THERE WAS the year mother had our telephone taken out because family finances were very, very bad.

There was the time when I desperately wanted to win first place in a speech contest and my best friend came out on top. The judges didn't even mention me.

There also was the time a wonderful girl asked me to go to her school's senior prom and I had to say "no" because there was no way I could arrange transportation.

And so on and on. Lots of bad stuff.

Why is it then that most of the time those years seem in retrospect so wonderful, pleasant, calm and happy?

Some would say I'm wearing memory's rose-colored glasses. Maybe so. But I have another theory.

IT SEEMS to me that most of us are so built that as time goes by we forget the bad things that happened in the past and tend to remember the happy times. Call it a gift from Mother Nature.

Perhaps 15 or 20 years from now when the responsibilities of your life seem much heavier, you too will look back on your teen years as a time of comparative happiness.

But what, really, is the "best time of life?" After all, even a little baby howls out his or her unhappiness at times.

Maybe all the phases of our lives are a mixture of good times and bad, of laughter and tears, of pain and pleasure and of Good Fridays followed by Easters.

(NC News Service)



BY ANTOINETTE BOSCO

munications media. I heard him criticized once as hungry for publicity, but the truth is somewhat different.

THE POPE is wise enough to know that in a technological age, you use the materials at hand to get the message of the Gospels across. He uses the communications media prudently, doing public relations for the Gospel.

After watching the televised story of his life on Easter, it is no mystery to me why this pope is the man and leader that he is. He learned his faith from his father, was human enough to want to be an actor, interpreting life and lives both to entertain and to stimulate reflection about how people relate to each other and to their world.

He saw his country torn first by the Nazis and then by the Soviets. The TV program brought out the underground work he did to help Jews escape their fate from the murdering Nazis. Unquestionably, he had to pursue a

Coping with humiliations

Have you ever been humiliated by someone? An occasional experience of rudeness or disrespect is one thing, but some people endure humiliation as a permanent part of life. They are abused and debased on an on-going basis, and they don't know what to do about it.

There are two important things to know in that kind of situation. The first is that humiliation is always a two-way street. The humiliator is powerless in the presence of one who doesn't play into his or her hands. If the recipient of abuse is by choice immune to humiliation, then the one inflicting the humiliation is impotent; the humiliation is devoid of substance and it has to evaporate.



BY FR. JOHN CATOIR

The second thing is to remember that ordinary vexations are passing annoyances but they do not trample upon one's dignity or interior freedom. You can learn to brush them off. However, humiliations, if accepted, can produce a persecution complex, a loss of self-respect and, worse, a hateful spirit. If you allow yourself to be oppressed by your own hatred and resentment, you've given the other party the sweetest "victory" possible. Acquiescence in humiliation can be a serious problem.

In the diaries of Etty Hillsum entitled, "An Interrupted Life," we have the beautiful insights of a young Jewish woman in Holland who lost her life in the Holocaust. But she never lost her love of life or her great dignity. She writes: "They can harass us, rob us of our material goods, of our freedom of movement, but we ourselves forfeit our greatest assets by our misguided compliance. By our feelings of being persecuted, humiliated and oppressed. By our own hatred... our greatest injury is the one we inflict on ourselves... true peace will come only when every individual finds peace within himself, when we have all vanquished and transformed our hatred..."

How very true.

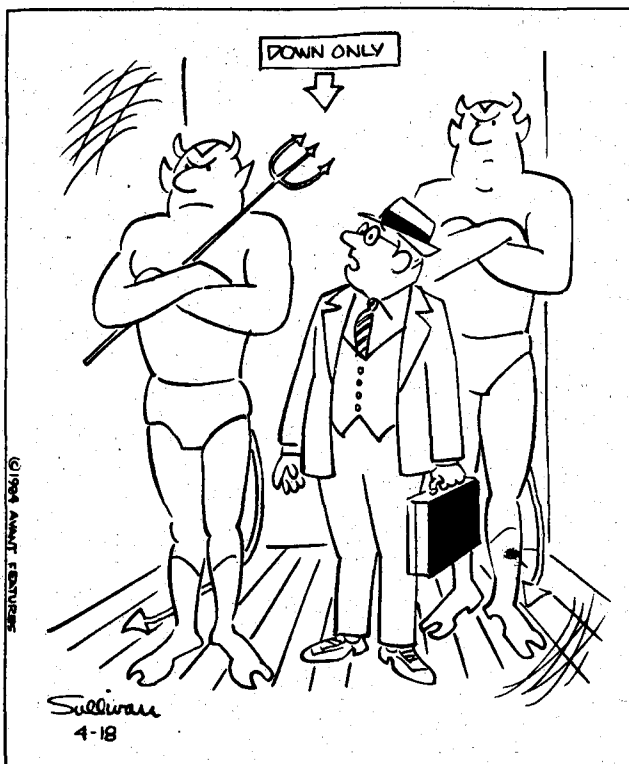
Once I suffered a serious humiliation. It was a deliberate insult. After seething for a long time I suddenly realized that my character was being put to test. Was I Christian enough to love my enemy and forgive my persecutor? When I saw my own reactions objectively the very predica-

'If the recipient of abuse is by choice immune to humiliation, then the one inflicting the humiliation is impotent...'

ment which tormented me became an exciting challenge. In place of the resentment I decided to show the Lord my good faith. I prayed for the one who caused me so much pain, and took joy in the fact that I was at least trying to love my enemy.

The painful memory was soon washed from my consciousness because I followed the teachings of Jesus. In terms of eternity, it became a trivial incident.

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



"NO KIDDING! WHEN I WOKE UP THIS MORNING THE FIRST THING I SAID WAS, 'THIS IS THE DAY I START WORKING ON MY SPIRITUAL VALUES.'"

Wife abuse

Dear Dr. Kenny: After five years of marriage, my husband slapped me for the first time. We have had heated arguments before, but it has never descended to physical violence. Most of our arguments lately are about money. He is unemployed, and I don't think he is trying hard enough to find a job. He simply lost his temper and hit me. My girlfriend tells me that this is the beginning of wife abuse and I should threaten to leave



BY DR. JAMES AND MARY KENNY

him unless he seeks counseling. What do you think? — Massachusetts.

Wife abuse is an unpleasant issue that has too long been ignored. Your husband has no right to strike you. Marriage is surely no license for violence.

Wife abuse is a problem. Is it your problem? And if it is, what are your options?

Who decides if you have a problem? The obvious answer: You do. However, the obvious answer may not always be correct.

Unfortunately, some women have been so indoctrinated in a subservient role that they accept abuse. These women may need the help of friends or family to realize they do not have to accept such treatment.

Others may insist that a single incident of abuse is reason to break up a marriage.

WHILE THESE represent the extreme positions, the final judgment must be made by the woman involved.

What is wife abuse? You will need to make some important distinctions. Are you to consider physical violence only? Does mental cruelty constitute wife abuse? Does one slap in the five-year period, as you girlfriend suggests, presage the onset of wife abuse?

The simplest definition is any physical violence that inflicts noticeable (a bruise or a cut) or lasting damage. However, you must say for yourself what you will and will not accept.

Next, what do you want? What are your priorities? Surely you should refuse to accept physical violence. Is stopping that violence your number one priority? Or are you more concerned with the marital relationship and your joint style of handling disagreements?

Finally, what are your options? If you say you are more concerned with your marriage, then be careful not to react to the first sign of violence in a way that irrevocably jeopardizes your marriage.

I WOULD SUGGEST the following steps.

First, as one reader of our column wisely wrote, "Call it what it is, violence. then refuse to tolerate it." Tell your husband directly, "No more hitting or slapping. I won't take that."

The second step is to seek counsel. Friends and family can be supportive, but are sometimes not too objective. Your priest may be helpful. A mental-health professional (psychologist or certified social worker) would be a good choice. If your husband won't go with you, then go alone. Use their help to clarify your thinking and choices.

The third step, if the violence continues and threatens your health, is to leave. You can stay temporarily with friends or family or in a shelter for abused wives. Whether the separation becomes permanent will depend on how well your husband can face the problem and provide assurances that it will not happen again.

You do not have to accept physical abuse. On the other hand, don't overreact. Define your priorities and what you will and will not accept. Do what you can to stop the hitting. And remain open to the possibility that this problem, honestly faced, may be an opportunity to improve your relationship.

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

NC News Service

Living on in others

When death takes a child, it is always sad but when death strikes suddenly as in an accident it is doubly tragic. The family isn't prepared for the wrenching loss and families who have experienced the sudden death of a child, in retrospect liken it to a suspended state of feeling. They may seem to operate rationally and respond predictably but their minds and psyches are numbered in a surrealistic limbo.

It is into this atmosphere that tiptoes a most desperate yet delicate intrusion: will they consider an organ donation from their suddenly-deceased child to help save the life of another dying child?

Many cannot even deal with such a suggestion at the time and wish later they had donated an organ. Others agree readily, perhaps too readily, out of a desire to make sense of a meaningless death, and later question the propriety of making the donation at a time that was so stressful for them.

It's a time that calls for days of rational and sensitive counseling at a time which demands a decision within hours, maybe even minutes. To illustrate the point, livers must be retrieved from donors and transplanted in recipients within an optimum period of ten hours.

THAT OFTEN includes a two-hour flight, a roundup of surgeons and all the coordination required to bring patient, organ, surgical team and hospital personnel together.

There are children — and adults, too — waiting all over America for transplant organs. These peo-

BY DOLORES CURRAN



ple are not vultures waiting for others to die. They are living under a death sentence with maybe a week or a month listed as the likely limit to the warranty of their liver or kidneys. They are dying. They know it and their loved ones know it.

At the same time, others with healthy organs have their lives snuffed out by auto accident, fire or drowning. Their deaths can save others' lives if — and it's an heroic if — their families are able to make a rational decision at the time.

A few years ago, a desperate young father went on television to make a poignant plea for an organ for his dying daughter. He had waited as long as they could and he realized time was running out for her. He shared his pain and his dramatic gesture brought national attention and an organ for his daughter.

She and a few others live today because of his desperation act. The response revealed that people were willing, even eager, to donate organs of their own loved ones but they didn't know there was such a crucial need. When a personal request was made, they responded.

I HAVE TALKED with many kinds of parents on this issue — parents who lost a child suddenly, parents who have a child dying slowly, and parents who have donated part of their child so that another may live.

Their message is universal — let others know how many dying children and adults there are out there waiting for a kidney or a liver and encourage families to talk about the what-if's on sudden loss and organ donation before a tragedy occurs so they have an idea of how the other members of the family feel.

Then put the agreed-upon donation in print — in a wallet, on a driver's license, with other family members and with the family doctor so that the trauma of a decision is removed at the time of shock and grief. For adults, there is a place on the driver's license to mark donation. For children, adults must make the decision.

I am not here to convince parents on the idea of giving up part of a dying child or feel forever guilty. Rather I want to alert readers to the desperate need for donations and the procedure to use should they desire donation, and to encourage them to consider the awful eventuality before sudden tragedy strikes their family.

Many are willing to give but they don't take any action. If they consider it coolly in non-traumatic times, it takes the pressure off them should tragedy strike.

(Alt Publishing Co.)

By Terry and Mimi Reilly

Family Night

Opening prayer

Oh wonderful Jesus, thank you for the magnificent beauty of springtime. Thank you for new life everywhere, fresh, lush and sweet smelling. Thank you for flowers and how they speak to us of you. Be with us this *Family Night*, dearest Jesus, and bless us as we gather in your name. Amen.

Something to think about

Flowers are such a genuine reflection of God's beauty and grace. Every flower is a masterpiece of color, shape and texture. They are delicate and each so individualistic if one looks closely. The beauty and fragrance of flowers prick our hearts to joy, to love and even prayer. Flowers

live fully today in total array and vulnerability. Flowers help God whisper to our souls, "Live fully, love totally, give completely."

Activity time

Young Family

Me, a flower? *Materials:* books or magazines with pictures of flowers; clever minds. Have each family member think of a flower he would choose to represent himself (example — a violet, shy and humble; a sunflower, vivacious and outgoing). Then choose a flower to represent each family member. Share together. Then pick or buy some fresh flowers to use as a centerpiece during the week.

Middle Years Family

Plant Nursery Visit. *Materials:* car and a wee bit of money. Take a trip to

a plant nursery and examine all the varieties of flowers for sale. Notice the colors and shapes, shape of leaves. Plan to bring home a few and then plant them in a window box or the yard.

Adult Family

Scripture Time. *Materials:* Bible. Read aloud Matthew 6:28-34. Share your thoughts. Share an experience from the past about a favorite flower garden.

Snack

Rainbow flavored sherbet ice cream sodas or fresh strawberry whipped cream pie (if strawberries are available).

Entertainment

Take an early evening walk as a

group and make a list of all the different signs of springtime the family sees.

Sharing

1. Each share his favorite flower and why.
2. Each share what he loves best about the month of May.
3. Someone share a moment he felt close to God recently.

Closing prayer

—Suggested Prayer: Oh Child Jesus, we praise you and ask that you teach us your ways of love and giving. Teach us your ways of openness and joy. We praise you little Child Jesus. Make us one in you. Amen.

Scriptural Insights

Fifth Sunday of Easter

**READINGS: Acts 6:17,
1 Peter 2:4-9, John 14:1-12**

Reflections on 'being chosen'

BACKGROUND:

The theme for the Fifth Sunday of Easter is that God has chosen us for his own special purpose.

THE FIRST reading from Acts describes a predicament in the early Church. The apostles didn't



BY
FR.
JAMES
BLACK

have enough time to minister to everyone's needs, so the community chose seven men to assist them. Over a long period of time, this eventually became the diaconate.

In the second reading, the author reminded his readers that they had been chosen by the Lord for



Salvation. Each of them had been called from darkness to light. Jesus chose twelve apostles to

continue his ministry. In the Gospel account, Jesus reminded those apostles that people could only come to the Father through him. The apostles were to share this

it. First, it gives a person a sense of security. It's nice to be wanted - you don't have to worry about whether or not you'll get to play in the game.

There is always some special magic about being chosen. But being chosen creates responsibility...

message with the whole world.

REFLECTION:

There's always some special magic about being "chosen". When I was in grade school many years ago, I remember how a lot of us would gather for a pick-up game of basketball during recess. One particular student was always chosen first, to the envy of the rest of us.

I DIDN'T REALIZE it then, but being chosen has two sides to

But second, being chosen creates a responsibility. The kid chosen first for the team had better produce, or he won't be chosen first much longer.

God has chosen each of us for many different reasons. We've been chosen by him for salvation. We've been chosen to continue the Lord's ministry.

That's all quite fine, as long as we remember the responsibility that "being chosen" entails.

Returning from the brink of suicide

Dear Readers:

As I go through letters from readers of this column, I often say to myself, "I wish I had written that."

The following, written after a column devoted to a young man who wanted to kill himself, is one of them. But it is too inspiring and encouraging — and could apply to so many people — to keep to myself.

My thanks, and the thanks of many others I'm sure, to the Indiana reader who sent it.

The reader writes:

Dear Father Dietzen:

I was moved to write because of your column about the young man who felt like "nothing" at age 22, and couldn't kill himself because his brother had already done so.

I felt the same way during high school, and I wanted to let you know, and anyone else if you could convey the message, how I changed and re-

ceived help.

I even considered suicide in high school, as I felt lonely, depressed, ugly, worthless. When I got to college I realized that I had to do something to change my life around.



BY FR.
JOHN
DIETZEN

I remember rejecting the Lord during high school, and how bad things were in the years afterward. So during my second year of college I made a weekend retreat, and told God I was ready to come back to him, however he wanted it.

The change had been very gradual. I had to work at many things I saw

wrong in myself. I started doing some volunteer work during college to get rid of that worthless feeling.

I had a lot to change. But it's been eminently worth it. Twelve or so years ago I saw my life as hopeless, going nowhere. I'm in my early 30s now. Since finding God again I've made good and lifelong friends, joined a prayer group, been in two different church music groups, graduated from college, married the best man in the world, have two fine children, found ways to give my time and

I even considered suicide in high school, as I felt lonely, depressed, ugly, worthless...

service and had several positions of authority in various activities.

I could go on and on, but your advice was sound: "Talk to someone who loves you and is concerned about you."

My friends (God-given friends, I'm sure) helped a lot, and so did God.

I don't want to paint too rosy a picture. I've had disappointments, failures, trials and I'm by no means perfect. But I know where I'm going, and I know who is with me.

I hope this brightens your day.

A. It has. Thank you.

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

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

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'Cagney/Lacey': a notch above TV cop shows

Guess what bandwagon just stopped to pick me up? The one labeled "Cagney and Lacey" Fan Club.

AND I'LL GET on board if the two episodes I watched recently were indicative of the quality of this series about two New York City policewomen.



BY
**JAMES
BREIG**

Of course, once aboard, I'll have to worry — along with the rest of the passengers — about this series being cancelled (again) by CBS. Maybe you're already a follower of "C&L;" if so, you know its history of rocky starts, slow acceptance, low ratings, cancellation, Emmy awards, loyal fan support and resurrection by the network.

During all that, I was off watching something else. For some reason, I was never attracted to the show, which stars Sharon Gless and Tyne Daly. When "C&L" was cancelled last season, I didn't care.

THEN, IN THE FALL, came the Emmy awards, an out-pouring of "save this show" letters from viewers and critics, and the network's eventual revivification of the series on Monday nights.

So, when it reappeared, when nothing conflicted and when I had the time, I flipped on the show to see what all the fuss was about.

Now I know. The fuss is about

original scripting, top acting, honest dialog, gritty realism and just plain fun in the relationship of the two leads.

Gless is Chris Cagney, single, vain about her appearance and her skills as a cop, committed to her work with a monomania which drives her partner wacky. The partner is Mary Beth Lacey, played by Daly. Lacey is married with children, homely, down-to-earth, able to leave her work in the squad room and accented like Ed Koch.

THE SERIES IS not afraid to take on tough issues and to leave the viewer with the right to decide which way to lean, rather than having the stars obviously point to the "right path." For instance, in one episode I watched, the topic was pornography. While the two women investigated the death of an actor in a porno movie, they debated the questions of victimless crimes, the societal merit or demerit of pornography, the effect of smut on a city, and the rights of the individual versus the rights of the community.

Both Cagney ("It's an individual's choice to decide") and Lacey ("It degrades women and society") got in their points.

The next week, the topic was bounty hunters who use an old Supreme Court decision to justify interfering in police work, to subdue suspects and to take them out of one jurisdiction into another where they will be rewarded for their efforts.

BUT THE DEBATE did not so much center on the question of bounty hunting; it revolved, under the surface, around vigilante justice, revenge and the crowded, inefficient justice system.



MASTER SPY — No one knew the truth about mysterious British agent Sidney Reilly. But writer sleuths have attempted to paint a portrait of the Jewish-born spy who spent most of his life in unscrupulous acts until he finally became committed to an ideal. Sam Neill stars in the mini-series which debuts on the Mobil-funded "Mystery!" on PBS Channel 2, May 21-24 from 8-11 p.m.

What I like most about the series is Lacey's home life. I've complained before that most characters on shows such as this have no relationships outside of the damsels they save and the crooks they collar. But

Lacey has a husband and two sons, who appear in the show regularly.

In the porno episode, for example, Lacey found that her excursion into the world of sleaze left her feeling used and she rejected her husband's advance. In the bounty hunter show, she discovered that her son had not learned to read. What followed was an indictment of the public school system, an argument with her husband over whether or not they could afford private education, and their decision to tutor their son themselves, even though it meant giving up their Saturdays and his giving up Little League.

I like all that. So I'm going to keep on watching.

REAL TO REEL

A unique restaurant which trains mentally handicapped adults for jobs in the food service industry and our Archdiocesan efforts to house the elderly and handicapped will be featured on "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

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LA PIETA

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

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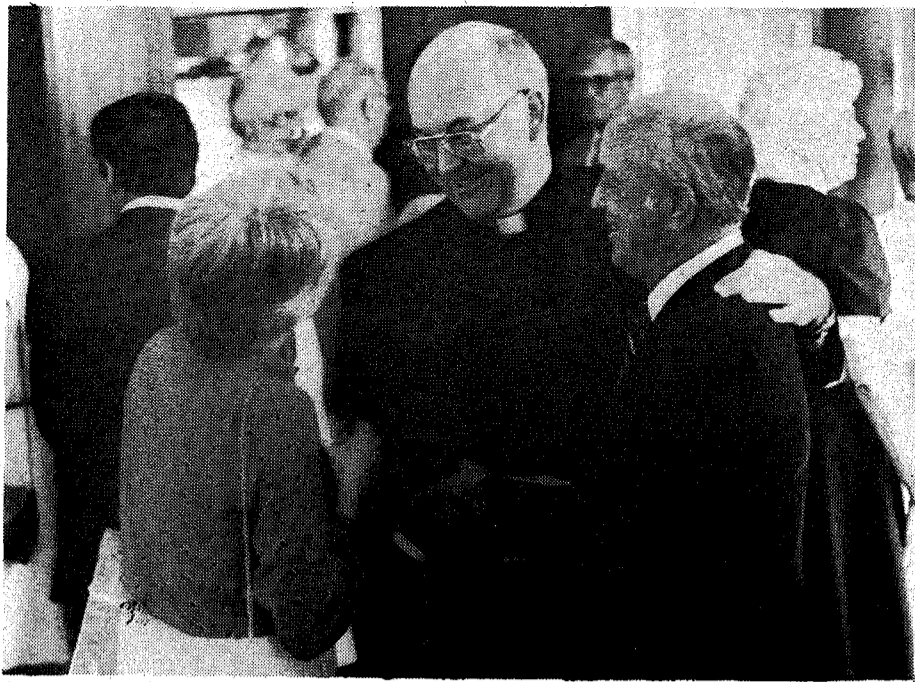
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HAPPY ANNIVERSARY! — Auxiliary Bishop John Nevins celebrated the 25th anniversary of his ordination to the priesthood recently with a concelebrated Mass at St. John Vianney College Seminary in Miami. At the reception which followed, the bishop greeted individually each of the almost 500 guests who attended. (Voice photo by Tori Stuart)

P.U.L.S.E. convention Saturday

P.U.L.S.E.'s third annual convention is set for May 19th from 9 a.m. until noon at the Greater New Bethel Missionary Baptist Church, 420 N.W. 40th St. in Miami.

In addition to the election of new officers, PULSE Convention Delegates will be considering several action resolutions. The delegates are expected to reaffirm the organization's commitment to fight for a fair share of jobs (17%) for Black people from major corporations in Dade County and to outline new strategies to achieve this goal.

Also, new plans will be laid to continue to press the fight to eliminate racial discrimination in jury selection. New issue resolutions which emerged from the area town meetings target for action several neighborhoods from Carol City to Homestead. Resolutions on problems such as drug pushers, abandoned cars, poor drainage and inadequate traffic lights are slated to be considered.

For more information contact the PULSE office at 576-7590/95.

Rosarian Academy session for adults

Adults as well as students are invited to attend Rosarian Academy's Summer Session.

Enrichment courses in personal typing and needlecrafts will be offered to both age groups.

The summer school runs from June 11 through July 6.

Fr. Charles Collins

HOLLYWOOD — Funeral services were held in Dayton, O. for Father Charles Collins, a Marianist priest, who died suddenly on May 9, at the age of 78.

A graduate of the University of Freiburg, who was ordained March 28, 1936, Father Collins came to the Archdiocese of Miami in 1975 and was part-time chaplain at Hollywood Memorial Hospital.

Following his ordination he served from 1937 to 1941 as chaplain at St. John's Home, Brooklyn. He was then administrator of the University of Dayton for 34 years until his retirement.

Remedial and tutorial courses are offered to boys and girls in mathematics and reading with attention to individual needs.

Rosarian's Little School will also be open this summer with its Montessori program for 2 1/2 to 5 year olds.

Further information may be received from the Director of Summer Session, 832-5131.

Seeking prayer petitions

"Call to me and I will answer you"

Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Villanova offers police training program

What do police from Metro/Dade, Broward and Hialeah have in common?

Officers will graduate from St. Thomas of Villanova University this Sunday as part of expanded graduate and undergraduate programs keyed to serving police needs.

Instead of taking their book of traffic tickets with them to the station house, many South Florida police officers bring their college text books. For the past several years, St. Thomas of Villanova University (formerly Biscayne College) has been teaching classes in the rollcall rooms of a number of Dade and Broward police departments.

Fr. Pat O'Neill, the President of St. Thomas of Villanova University says: "We are proud that we can continue to add new locations to the long list of sites where we are teaching police officers. We now have programs from Atlanta to Islamorada being offered at corporations headquarters, churches, hospitals as well as police squad rooms."

Fr. Pat feels that: "One very important aspect of our responsibility as a university in South Florida is to take our education out of the campus and into the community. Taking it into the squad room is one more demonstration of that commitment."

Priests participate in golf tournament

KISSIMMEE — Priests from all five dioceses of Florida participated in the annual Florida priests' golf tournament held April 24-25 at Poinciana Golf Club, Kissimmee.

The overall winner was Father William McEwan, a retired military chaplain from Columbus, Ohio who now serves at Our Lady of Fatima Parish, Inverness. He shot scores of 73 and 77. The runner-up was Father Ed Prendergast of the Miami archdiocese.

Fathers Dan Cody and Michael Larkin from St. Augustine were winners of the first and second flights, respectively, while Fathers Thomas Bergin and William Killion, Orlando, won the third and fourth flights,

respectively.

The Diocese of St. Petersburg won the diocesan competition with the foursome: Fathers McEwan, McEwan, Peters, James Larkin and Jerry Finnegan.

Other winners were Fathers John Skehan, Joseph Duggan, Edward Rooney, John Caulfield, Peter Quinn, Mortimer Danaher, Robert Fuchek, Tony Bluett and Daniel Logan, who also won the putting contest.

Remember in your prayers

Priest who has died during the month of May:

May 15, 1964, Rev. Cornelius J. Murphy.

High school graduations 1984

May 18	Madonna Academy	8:00 p.m. Nativity Church
	Monsignor Pace	7:30 p.m. Dade County Auditorium
19	Chaminade	3:30 p.m. Nativity Church
	Cardinal Gibbons	9:30 a.m. War Memorial Auditorium
	Pope John Paul II	7:30 p.m. Florida Atlantic University
21	St. Brendan	8:00 p.m. Dade County Auditorium
22	St. Thomas Aquinas	8:00 p.m. War Memorial Auditorium
24	Christopher Columbus	8:00 p.m. Dade County Auditorium
	Mary Immaculate	8:00 p.m. Mary Immaculate Auditorium
25	Archbishop Curley-Notre Dame	7:30 p.m. Dade County Auditorium
26	Lourdes Academy	10:00 a.m. St. Mary Cathedral
30	St. John Neumann	8:00 p.m. Golden Gate Auditorium
June 1	Cardinal Newman	7:00 p.m. Cardinal Newman Auditorium
2	Belen Jesuit Prep	7:30 p.m. Gussman Hall
	La Salle	10:00 a.m. St. Mary Cathedral
	Rosarian Academy	10:30 a.m. Rosarian Campus
6	Carrollton-Convent S.H.	7:00 p.m. St. Hugh Church

It's a Date

St. John Vianney College will be the location of a Vocations Awareness Weekend for young women between 18 and 30 years old on May 19-20. For further information call 552-5689.

The **North-Dade Catholic Widowers Club** will hold a meeting-social on May 25, at 7:30 p.m. at Visitation Church social hall, 191 St. and North Miami Ave. All faiths welcome. Call 653-2849 or 653-2689.

St. Brendan's High School library will be the location of an all-day stress workshop to be held on June 2, at 9:30 a.m. to 4 p.m. For more information and reservations call 551-4201 or 253-4492.

Amor En Accion an organization dedicated to helping the poor in Haiti and the Dominican Republic are holding their first annual picnic at the Robert King High Park at 7025 W. Flagler St. from 10 a.m. to 7 p.m. on June 2. Donations \$2 includes sandwich and soda.

The **Widow and Widowers Club** of Broward County will have a social gathering on May 20, from 2 p.m. to 5 p.m. at the Wilton Manors Recreation Hall, 509 N.E. 22nd Dr. in Wilton Manors. For more info call 564-1180.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on May 20, from 8 a.m. 'til noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For \$2 you can have all the pancakes you can eat, eggs, sausage, orange juice, coffee/milk. \$1.50 for children under 12. For further information contact Sharon Hope, 491-0934 days, 785-7356 evenings."

The **Joyful Noise Ensemble** will perform **THE WITNESS** at 8 p.m. May 19, at St. Rita's R.C. Church, 13645 Paddock Drive, Wellington, Florida. The musical written by Jimmy and Carol Owens, is striking story in word and song of the life of Christ as seen by His witness, St. Peter. The performance will be a benefit for Food For The Poor, a Pompano Beach based organization that aids the poor of Haiti and Jamaica.

Ex-Alumnus Del Colegio La Inmaculada de Habana will celebrate the traditional Offering of Flowers to the Virgin Mary, on May 20, at 2 p.m. in the cafeteria of La Salle High School, near the Ermita de la Caridad. A merienda will be served after the Offering. For further information, please phone Celeste Perez Duany de Hurst at 442-9473; Zoila Galis-Menendez de Careaga at 251-4227, or, Antonia Poch de Borrero at 940-2198.

The **Greater Hollywood Catholic Widowers Club** will hold its catered Annual Dinner on Friday, June 1, at Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood, at 7 p.m. Entertainment and music for dancing. Contact 472-3170, or 431-1060 after 6 p.m. or 966-9413.

Our Lady of the Lakes Church will hold a Blood Drive on Thursday, May 24, from 4 to 8 p.m. The South Florida Blood Service will be at the Parish Center, 15801 N.W. 67th Avenue, Miami Lakes to take your contribution. Call the rectory, 558-2202 and make an appointment.

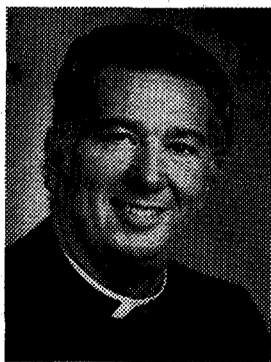
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5A-NOVENAS

Thanks to St. Jude for favors
received. Publication promised.
M.C.M.

Thanks to Blessed Mother, Mother
of us all. I place my complete trust in
you & know that my prayers are al-
ready answered, for you are our
hope. Love You, M.L.R.

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 want
to 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. Per-
son must pray this prayer three con-
secutive days without asking your
wish. Then promise to publish this
dialogue as soon as the favor has
been granted. J.A.E. Tampa

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

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

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. I
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towards me and my loved ones. Per-
son 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. D.A.

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.
Thanks for miracle. V.M.M.

5A-NOVENAS

Thanks to Holy Spirit & St. Jude.
Thanksgiving promised.
M.A.W.

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

Thanks to a loving God
& St. Jude for prayers answered.
Publication. E.S.G.

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

Thank You God, Infant Jesus
of Prague, Our Lady, St. Jude
& Holy Spirit for prayers
answered. Tina

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The baroness of Madonna House

By Mary Kenny
NC News Service



Individuality and community. Striking a balance between the two has been a favorite theme in the writings and life of Catherine de Hueck Doherty. She says personal solitude and life as part of a community complement each other. (NC photo)

If the life of Catherine de Hueck Doherty were presented as a movie no one would believe it. Born into a wealthy Russian rural family in 1900, she was married to a Russian baron at 15. She served actively in World War I as a nurse, only to be forced to flee Russia during the 1917 revolution.

The young woman settled in Canada. There she went from poverty to financial success by the age of 30. She had joined a lecture circuit bringing culture and entertainment to rural America. Her lecture topic: herself, the Russian Baroness, and her native land.

Actually, when she joined the circuit she was so poor she had nothing appropriate to wear. She made a gown from a black velvet funeral shroud.

DESPITE - or because of — her early experiences, she was a woman of prayer. At the height of her financial success, she describes the voice of God "laughing and saying, 'You can't escape me, Catherine, you can't.'" She tried to ignore it but couldn't.

She responded by selling what she owned and moving into Toronto's slums. She planned to lead an obscure life, praying and serving the poor.

But the lone mission she envisioned was not to last. Others came to join her. Their work expanded into the first Friendship House, a storefront apostolate to the poor in Toronto during the Depression.

Doherty went to New York City at the invitation of Jesuit Father John LaFarge. There she established a Friendship House in Harlem and spoke of racial justice — not a popular topic in some quarters, she recalls. Other Friendship Houses were opened in cities like Chicago and Portland, OR.

IT IS NOT surprising that poverty became a theme in her writing. For her life was strongly influenced by an ongoing concern for social justice. In her books one finds much on the meaning of spiritual poverty and detachment.

In 1947, after many years in social action, Doherty left the United States for Combermere, a Canadian village in central Ontario. As before, others came to join her. Madonna House was founded.

Doherty is a woman who speaks sincerely and simply, going directly to the heart of things. One gets the sense she would dress the same, speak

the same, whether meeting a prince or a pauper. She often has written of life's contrasts. And she knows her subject well.

- A wealthy woman, she embraced poverty.
- A social activist, she struggled with the need for silence and contemplation.

At Madonna House, the members form a community. They serve the many families and individuals who arrive there for spiritual direction, or on retreat, or to spend some quiet time away from hectic schedules. The community carries out charitable services to the poor, as well.

Doherty finds that forming a community is like forming a family. In both cases people try to create bonds of love.

TO DO SO PEOPLE must accept each other as they are, she believes. "You must develop the ability to see the positive in each other... to see each other's talents and to... be glad about them."

But problems and difficulties are part of family life, too. They can be viewed as causes of despair or as opportunities to grow, she believes.

To form a community, people need the courage to share their faults and weaknesses. Merely sharing a roof and meals does not create a community of love, she believes.

How to find the link between community life and personal solitude has been a favorite topic for Doherty. From her Russian heritage, she introduced to American what is known as the "poustinia" — a little hermitage to go to for reflection. Many Madonna House visitors spend some time in the little cabins set apart as "poustinias" there.

BUT WHAT of those who are necessarily immersed in the demands of the world and may never get to a Madonna House with its opportunities for solitude? In one of her observations — offered in her disarmingly simple and direct way — Doherty points to the moments of silence every person experiences, while getting dressed, or lingering over a cup of coffee, or jogging along a quiet road.

Such moments, she writes, can be used by the Christian. And used they must be! For the person needs the order and tranquility that can grow out of these quiet times.

Concrete and practical, Doherty speaks, not in theory, but from the experience of more than 80 years at trying to balance the ingredients of Christian life.

The prophetic pace

By Father John Castelot
NC News Service

Amos was a shepherd, putting in long, lonely, toilsome hours. He really was a busy man.

"I was no prophet nor have I belonged to a company of prophets," Amos exclaims in the Old Testament account of how God called him. "I was a shepherd and a dresser of sycamores. The Lord took me from following the flock and said to me, 'Go, prophesy to my people Israel.'" (Amos 7:14-15).

In effect, God called Amos while the prophet-to-be was at work.

SOMETHING similar happened with the prophet Isaiah. He was an aristocrat. What's more, he was deeply involved in state affairs. Still, he must have been sensitive to God's presence.

He was ready when the shattering experience that changed his life came — when he saw "the Lord seated on a high and lofty throne, with the train of his garment filling the temple." (Isaiah 6)

The prophet Jeremiah, too, was a busy man. He has even been called "a mystic in the market-

place."

Jesus was presumably a carpenter or an artisan of some sort before his public ministry began. This meant working long hours with relatively primitive tools and equipment.

And when his public ministry began it was not the beginning of a period of leisure, but one of intense activity. In fact, Jesus' ceaseless activity gave his family cause for grave concern, and we learn that it was difficult for him to

withdraw from the crowds.

YET, IN THE midst of his activity, we read that on one occasion, "rising early" in the morning, "he went off to a lonely place in the desert; there he was absorbed in prayer." (Luke 2:35) The Gospel of Luke is punctuated with references to Jesus' prayer in the midst of unremitting toil.

It would be hard to imagine anyone busier than St. Paul. Yet prayer was the very fabric of his life — and a hard life it was. Some

scholars estimate conservatively that Paul walked about 1,200 miles over difficult terrain to preach the good news.

Paul founded and instructed many new communities of Christians. It was demanding, time-consuming work. And all the while Paul insisted on supporting himself by manual labor.

Still, even a casual reading of Paul's letters reveals the extent to which prayer was a force in his work. At times his prayer even reached mystical heights, as we read in the 12th chapter of the second letter to the Corinthians: "I know a man in Christ who, 14 years ago, was snatched up to the third heaven... to hear words which cannot be uttered, words which no man may speak." Though Paul doesn't say so, the man he knew was surely himself.

What was true of the prophets, of Jesus and Paul, has been true of Christians in every age. A great many of the extraordinarily holy persons of history were extraordinarily busy people who maintained a consciousness of God's presence in their lives.

Know Your Faith

GOD
in the
Human Situation

GOD in the Human Situation

THEM AND ME

Community and the complex reality of personal life

By Katharine Bird
NC News Service

Adopted as a child, Philippa Palfrey for years harbors the comfortable fantasy that her biological parents were wealthy aristocrats. But when she obtains a copy of her birth certificate at the age of 18, her world turns upside down.

The young woman discovers that her father died in prison; her mother is about to be released from prison after serving time for killing a child. These discoveries occur in the

novel titled "Innocent Blood," by British author, P.D. James.

Just as I finished the absorbing novel, I coincidentally had an inter-

view with theologian Anthony Tambasco, a professor at Georgetown University in Washington, D.C., told about using the

novel on an individual's personal life. The novel and the interview were unrelated. Nonetheless, they became related in my mind.

'Most people have consuming individual or personal concerns. How does the community dimension of church life help here?'

view with theologian Anthony Tambasco. We were discussing how the church community tries to build

TAMBASCO, a professor at Georgetown University in Washington, D.C., told about using the

Gospel of Mark to lead students toward a better understanding of how Scripture and their personal histories relate.

A major theme in Mark's Gospel is the slowness of the disciples at recognizing Jesus as the Messiah. Jesus repeatedly warns people not to tell anyone what he has done to help them. Only after Jesus' death and Resurrection do the disciples recognize what kind of Messiah Jesus is.

Explaining why Mark hammers this home, Tambasco said he thinks Mark wants people to make a connection between the disciples and themselves — to enter into their own process of discovery. Mark pushes readers to see that by dealing with events in their own lives, they can come to discover who Jesus is and what he means.

Thinking this over, I was reminded again of "Innocent Blood." The unsettling events in Palfrey's life were a stark reminder that the personal events Mark urged people to deal with can be hard to handle, even overwhelming.

THE NOVEL'S final chapter takes place after evening services in a chapel. Palfrey's comments then indicate that she somehow has come to terms with events — including an encounter with her biological mother — that led to a crucial turning point for her.

Reflecting on her life, I began to realize just how much is sometimes implied when we speak of the church as a compassionate and supportive community that can contribute to our individual lives.

For Palfrey, an individual quest had become all-consuming and highly charged. On a less dramatic scale than that found in the novel, perhaps, most people have consuming individual or personal concerns.

How does the community dimension of church life help here?

"Being with other people" in the church can be very helpful Tambasco suggested. Listening to the readings or homilies during a liturgy, or sharing experiences with other Christians in small parish or family groups, helps people develop insights into their own experiences.

THINK ABOUT what the Bible is, he proposed. "Ultimately it deals with every kind of situation." Furthermore, particular biblical texts speak to people in different ways at different stages in their lives.

He noted that the Bible was developed in a community setting, to be read and shared with others.

"The faith experience builds on what we are as human beings," the professor observed. He drew a parallel between the way we grow as human beings and as believers. People learn what it is to be human by their association with others, not in isolation from each other.

Similarly, he continued, we become Christians and develop confidence in dealing with our personal history through seeing how other people have dealt — and are dealing — with similar situations.



Listening to the readings or homily during the liturgy helps individuals develop insights into their own experiences. (NC photo)

Mother stricken by cancer gives tips for helping sick people

By Wendy Bergen
condensed from:
"The Christian Herald"

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Shortly after Wendy Bergen became a mother for the third time, her doctor discovered that she had a malignant tumor. She underwent mastectomy, hysterectomy, and intensive radiation treatments. Chemotherapy produced every imaginable side effect and confined her to bed two weeks a month for over a year and a half. In one of her darkest moments, Wendy jotted down some practical suggestions for helping anyone who is severely ill.

Talk to me of the future. Next week, 10 or 20 years.

I am a young married woman struggling to beat cancer. My husband and I have three children: a baby, a preschooler, and a first-grader. Over the months, so many friends have asked, "What can I do to help?" Here are some ideas.

1. Cook a dinner for my family, but offer a choice of two courses. One week we got tuna noodle casserole four nights in a row! Also, bring the food in disposable containers or marked pots. If I can't return your casserole, I will cry at my powerlessness.

2. Bake cookies or brownies and bring them frozen so I can send off fresh goodies in a lunchbox the next morning. This will give me the fun of feeling like a mama.

3. Make your offer specific. Say, "I want to come over Monday at 3:00 to bake cookies, or clean your pantry shelf, or whatever." If you say, "Call me any time for anything," I won't know what you want to do, or when you are free, so I probably won't ask.

4. Offer to babysit, even if my husband and I stay home. This gives us the freedom of a private adult

life in a place my illness can cope with.

5. Help with holidays, birthdays, and anniversaries. Ask if there are any special gifts or cards or wrapping paper you could pick up for me. How many times I have wanted to give my husband a special thank-you card or put up a holiday decoration, but have been unable!

6. Help my children attend birthday parties by bringing some prewrapped children's birthday gifts for future use.

7. Call before you visit, but drop by for 20 minutes when you can. Don't assume sickness requires rest at the expense of communication. A spur-of-the-moment visit can be discussed without hurt feelings. But if I plan and look ahead to your visit for weeks and then you cancel, I will feel worse than before.

8. Ask me whom you know that I might like to see, and bring them by. My whole life consists of asking favors, and I may just be too tired to make social requests, too.

9. Take snapshots of my children over the months. This gives me a feeling that there are permanent records of the temporary happenings I must miss.

10. Offer to run two little errands a week for our family. The small stuff — hair ribbons, or cologne, or clean suits — fall by the wayside otherwise.

11. Allow me to feel sad or to prepare for the worst. One of the most difficult problems of serious illness is that everyone wants to encourage the patient. But sometimes, having a good cry with a friend who allows it will let the tension escape. I have one friend who lets me call her when I feel sad or lonely or ready to give up and by the time I finish dialing her number and hear her answer, "Hello," the fear is gone.

12. Even if the joke is terrible, tell it! Share your humor. It may not tickle my ribs today, but tomorrow I may relish it! Speak to the part of



You shouldn't "assume sickness requires rest at the expense of communication," says Wendy Bergen, a young mother who is fighting to beat cancer. She recommends spur-of-the-moment visits rather than long-range, planned visits that are eventually canceled.

me that is more alive than dead, for that is the real me.

13. Touch me. The isolation of an invalid makes the power of love sweeter.

14. Offer to watch TV with me some afternoon when an old movie is on. Bring a book or magazine in case I fall asleep. This gives me the satisfaction of providing enjoyable company without the responsibility of entertaining.

15. Say the word *cancer* around me and talk about the real life you are living. This helps me feel less like an untouchable and more involved with the normal world. One of the hardest things for me as an invalid is conversation with my husband. If you don't talk to me about life outside, I am left with only illness and TV to talk about with him, and this is hard.

16. Tell me how great I look considering what I'm going through. I know I look sick, but I still need to feel honestly attractive.

17. Encourage your husband to come over to visit my husband in the evenings. One of the greatest gifts I have is my husband; yet my

illness has eliminated many of his pleasures. How happy I am when I hear him laughing with a friend in his shop or cheering Monday night football and popping popcorn with a pal!

18. Talk to me of the future. Next week, next year, 10 or 20 years! Talk to me of my baby's high-school graduation, and I can get through the next week. Bring travel folders for my silver anniversary trip, or discuss possible hairstyles for when my hair grows back in. If you look ahead, I can too.

19. Pray for me and say you are doing so. Your faith gives me faith.

20. Remind me of the abundant life that awaits me. But also recall that there is comfort to be had here and now, in the midst of my illness. The Bible tells us that Christ is the healer, the comforter, the understanding fellow-sufferer. He brings cure and respite, not illness, and He holds me in the cup of His hand. Offer to be there with me now, as He is and will be with me forever. Your care in this moment tells me how much He cares for me in all moments.

the Saints *by Luke*

ST. BERNARDINE OF SIENA



BERNARDINE WAS BORN IN 1380 IN MASSA MARITTIMA, ITALY. HE WAS SON OF THE GOVERNOR THERE, BUT WAS ORPHANED AT AGE 7, AND WAS RAISED BY AN AUNT. AT 17 HE JOINED A CONFRATERNITY OF OUR LADY, RAN THE HOSPITAL AT SIENA DURING A PLAGUE IN 1400, JOINED THE FRANCISCANS, AND WAS PROFESSED IN THE NEARBY CONVENT OF COLOMBAIO IN 1403. HE WAS ORDAINED THE FOLLOWING YEAR AND THEN LIVED ALONE AT COLOMBAIO FOR THE NEXT 12 YEARS. IN 1417 HE BEGAN TO PREACH AT MILAN, AND SOON HIS ELOQUENCE AND FIERY SERMONS ATTRACTED ATTENTION. HE PREACHED MISSIONS ALL OVER ITALY AND DREW GREAT CROWDS. HE URGED DEVOTION TO THE BLESSED VIRGIN MARY AND THE HOLY NAME AND DENOUNCED THE EVILS OF HIS TIME.

HE DECLINED THE BISHOPRIC OF SIENA IN 1427 AND LATER DECLINED THE SEES OF FERRARA AND URBINO. HE WAS ELECTED VICAR GENERAL OF THE FRIARS OF THE STRICT OBSERVANCE IN 1430. HE REJUVENATED AND REFORMED THE ORDER, INCREASING ITS NUMBERS FROM 300 TO MORE THAN 4,000, AND WAS REALLY ITS SECOND FOUNDER. HE RESIGNED AS VICAR GENERAL IN 1442 TO RETURN TO PREACHING AND MISSIONS AND DIED AT AQUILA WHILE ON A MISSION TRIP ON MAY 20, 1444. BERNARDINE WAS CANONIZED IN 1450. HIS FEAST IS MAY 20.

Alcohol's Toll

By Hilda Young

I remember how funny Doug used to be at parties after a drink or two. Everyone liked Doug.

As a matter of fact, we couldn't understand why Doug's wife Maryann never laughed much with us. Just probably used to his antics we thought.

Yet gradually she seemed to stop even smiling and would nag Doug about his drinking when she thought none of us would hear.

"I was thinking about the ride home," she said. "I was thinking about how I'd plead with him to let me drive, about the times we'd been stopped by the police, about the scene we'd probably have with the baby sitter, about how he'd probably head right for the scotch the minute we set foot in the house. I'd be saying a 'Hail Mary' under my breath that the kids wouldn't wake up."

The kids did wake up. Often. "When they were tiny, they'd ask why daddy was acting so funny. Now they just say, 'Oh, he's that way again.'"

Couldn't she get him to slow it down? Didn't he see what he was doing to the kids, to her, to himself?

"His promises and contriteness

would have filled an ocean," she said with a touch of pain and bitterness.

She drew in a deep breath and her voice quivered. "But you know, they weren't really lies. He just needed them like he needed the alcohol."

Maryann said she'd empty the bottles in the sink. She'd threaten to leave him if he didn't get help. She'd be mean. Her worry and concern started to turn into anger and hate. She started going to a counselor to see what might be wrong with her.

"They keep telling me to stop rescuing him, to let him hit bottom. How do you do that? How do you decide to just stand aside and watch someone you love slowly kill themselves?"

But somehow she did find the courage to do what is hardest sometimes when people we love are in trouble — move aside.

"The disease was killing both of us — and infecting the kids. They had stopped bringing friends home. They were sullen. Their grades dropped. They shut us both out. God forgive me, we moved out."

Maryann doesn't know what the future holds. But she has hope.