

Church in 2001

Campus ministers preview future

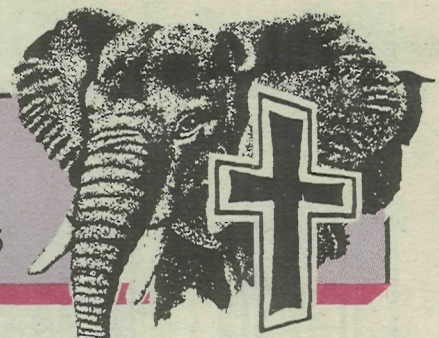
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Taking over

Religious right wants the GOP

Opinion/Features, Pg. 15



THE VOICE

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Pro-lifers deplore bombings

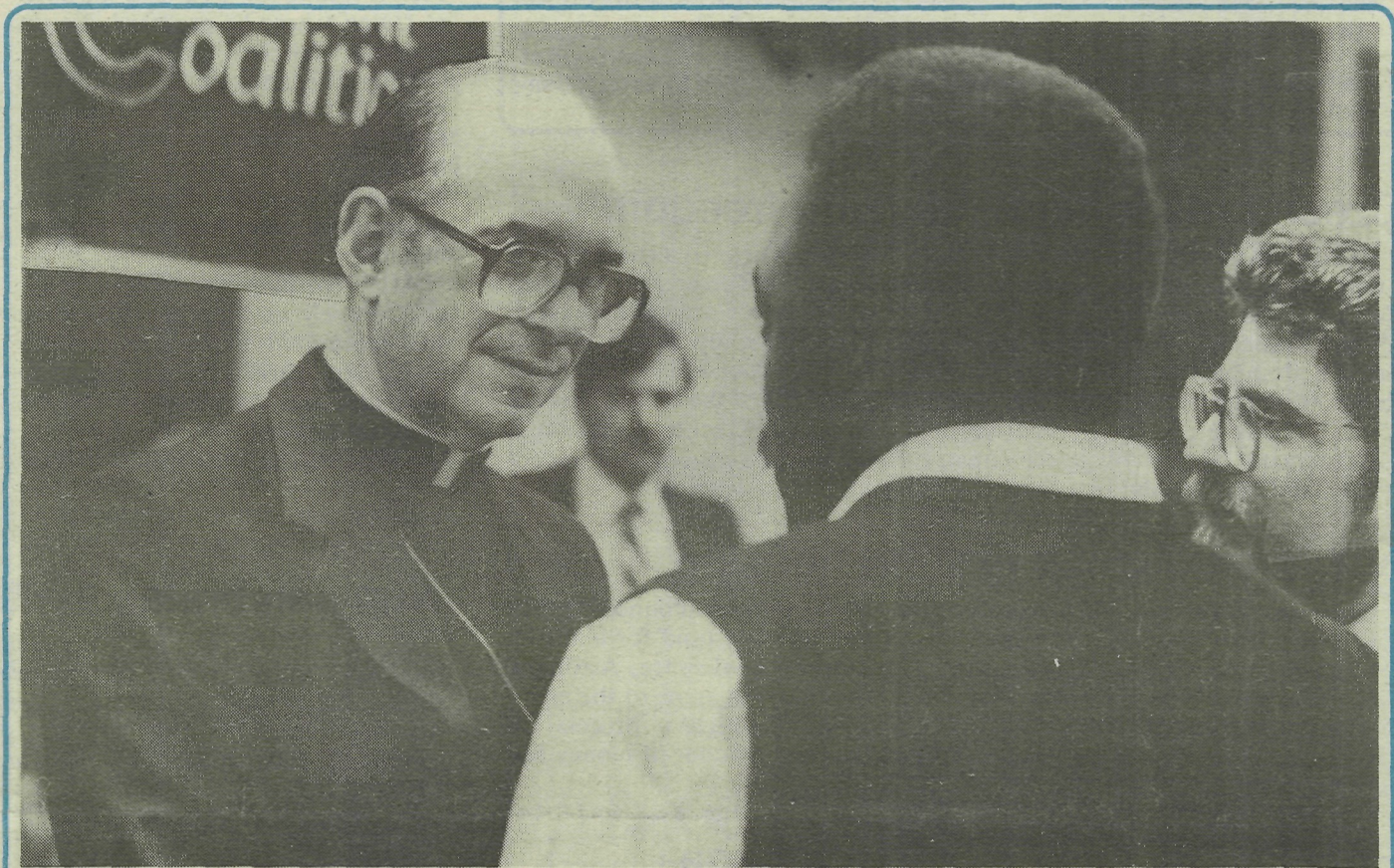
By Ana Rodriguez-Soto
Voice News Editor

Calling them "acts of violence which threaten the sanctity of human life," local pro-life leaders have joined their counterparts across the nation in "condemning unreservedly" the recent bombings of abortion clinics.

The pro-lifers' words were echoed by Catholic bishops in Pensacola and Washington, D.C., sites of the most recent bombings, as well as by President Reagan.

"We condemn unreservedly, at every opportunity, all such violent acts," said a statement issued last week by the South Florida Coalition for Life, a Dade County-based umbrella organization whose members include all of the local pro-life groups, including the Archdiocese of Miami's Respect Life Apostolate.

"We would report to the authorities any information available to us which might assist them in preventing or apprehending those responsible," the statement continued. "We solicit for our membership those individuals who are radical only in their capacity



Cardinal talks to students here

Two students at St. Thomas University, Miami, chat with Cardinal Joseph Bernardin of Chicago after he addressed a student convention and challenged them not to be a generation of "bored Yuppies." Story on page 11. (Voice photo/Prent Browning).

to love, and who therefore have something positive to contribute to life."

Citing the belief that "all human life is sacred" as the basic principle of the pro-life movement, the statement added that "no action which

threatens that principle is endorsed by any legitimate pro-life group. Firebombings and other acts of violence threaten the sanctity of human life which we work so hard to preserve and protect."

In addition to the Respect Life

Apostolate, the statement was signed by Birthright of Miami; Celebrate Life; Christians for Life; Miami Right to Life; Concerned Parents, Inc.; Episcopalians for Life; Christ for Life; Pro-Life Nurses Associa-

(Continued on page 9)

ABCD faces big new challenge

By Prent Browning
Voice Staff Writer

In this, the ArchBishop's Charities and Development's 25th year of providing services and raising funds, the Archdiocese is facing a challenge it has never faced before — a sudden drop in the Catholic population from which to raise funds.

The level of service need is greater than ever but because of the split of the Archdiocese last year only 99 of the 140 parishes remain in this diocese for fund-raising activities.

But the drive will officially begin

this Sunday with a traditional ABCD dinner at the Omni International Hotel in Miami, first of a series of area dinners.

Because the Archdiocese will be losing 27 percent of its base of support, said Archbishop Edward McCarthy, "we must depend on an expanded ABCD with an increased number of contributors."

Inaugurated 25 years ago by the late Archbishop Coleman F. Carroll, first bishop of Miami, the annual campaign with a goal this year of \$4 million will be conducted in the South

Florida counties of Broward, Dade and Monroe.

This year's general chairman is renowned local television newscaster and commentator Ralph Renick, Vice President in charge of news at WTVJ Channel 4.

Coordinating Renick's efforts as general chairman are Father James Connaughton, St. Ambrose parish, Deerfield Beach, and Father Jose Nickse, Archdiocese of Miami Radio and Television Director, and pastor of St. Brendan Church in Miami.

Some 700 guests are expected to at-

tend the first dinner which Archbishop McCarthy will host at the Omni.

In Broward County a kick-off dinner will be served on Jan. 18 at the Hilton Inn, Lauderdale. Other dinners are scheduled at Marriott's Beach Hotel in Ft. Lauderdale on Jan. 23 and at Crystal Lake Country Club in Pompano Beach on Jan. 24.

Keys residents will be guests at a dinner on Jan. 21 in St. Peter parish in Big Pine Key.

Assistance is provided through the (Continued on page 3)



3 Faces of tragedy

A bullfighter, a missionary, a nurse, all from three different countries, encounter tragedy... And their families unite in faith here.

—See Centerfold, pages 12-13



DUO DEMONSTRATE — Detroit Archbishop Edmund Szoka and Detroit Mayor Coleman Young walk a picket line against South African apartheid at the Federal Building in downtown Detroit. The rally attended by several hundred people was called TransAfrica. (NC photo by Jim West).

Soviets arrest priest

By John Thavis

VATICAN CITY (NC) — After years of harassment by authorities, a 47-year-old Catholic priest has been arrested in the Soviet Union and sent to an unknown detention center, Vatican Radio reported.

FATHER JOZEF Swidnicki was arrested a few days before Christmas near Novosibirsk in the center of the country, where he had previously been allowed to conduct his pastoral activity, the radio report said. He was charged with organizing an illegal meeting.

Father Swidnicki has several times been forced to leave parts of the Soviet Union where he preached, taught and built churches, the radio said.

After preparing in secret for the priesthood in the Republic of Latvia, for five consecutive years Father Swidnicki was refused state permission to be ordained. Finally, he was ordained in secret without state permission.

After working for several years clandestinely as a priest, in 1975 he was recognized by state authorities and given a parish. He was forced to leave after one year, however, by the same authorities.

THE PRIEST then lived for eight

years in a republic near Afghanistan, working with German refugees who were deported there during the rule of Joseph Stalin. After building three churches in the region and ministering to thousands of Catholics, he was forced to leave by state authorities.

Since 1983, he has worked near Novosibirsk in a community of 250 Polish, German and Lithuanian Catholics, the radio story reported.

News of the priest's arrest was published the same day the Soviet news agency Tass criticized the recent post-synodal document on reconciliation and penance, written by Pope John Paul II.

The Tass report said the document "can only be interpreted as an attempt to block the development of the class struggle, the protest against monopolies and labor demonstrations in which even many Catholics participate."

IN THE document, the pope said that "the class struggle, whoever the person who leads it or on occasion seeks to give it a theoretical justification, is a social evil." The pope made the statement in listing various kinds of "social sin" or evil relationships between human communities.

Czech pres. offers 'religious freedom'

ROME (NC) — The president of Czechoslovakia has offered a guarantee of "freedom of religion" in a letter to Cardinal Frantisek Tomasek of Prague, Vatican Radio reported. The exchange of letters between Cardinal Tomasek, 85, and President Gustav Husak, Communist Party leader in Czechoslovakia, was the first such reciprocal Christmas wish in that country, said Vatican Radio. But Franciscan Father Louis Brennan, a member of the order's general council, noting the recent arrest of seven Franciscans in Czechoslovakia, said the experience of religious in the country shows that the government understands religious freedom in a "narrow" context.

N.Y. archdiocese to fund housing

NEW YORK (NC) — The Archdiocese of New York has announced that it was committing \$1 million to establish a housing leverage fund for loans to low-income, cooperative housing projects. At a press conference, Auxiliary Bishop Joseph O'Keefe, vicar general, said the money had come to the archdiocese in a bequest for use at its discretion. Through a process of "leveraging," the fund is expected to generate a larger amount of money for housing loans.

Scholars discuss mixed marriage

JAMAICA, N.Y. (NC) — Catholic and Orthodox scholars discussed pastoral practice for mixed marriages and other interfaith issues during a meeting of the Oriental Orthodox-Roman Catholic Consultation (USA), held at Bishop Molloy Seminary. The National Conference of Catholic Bishops and the hierarchies of the Armenian, Coptic, Ethiopian and Syrian churches co-sponsored the dialogue. Papers on "Roman Catholic and Oriental Orthodox Marriages" and "Mixed Marriages: Oriental Orthodox Pastoral Practice" were discussed.

CRS donations top \$20 million

(Undated) (NC) — In seven weeks before Christmas, Americans donated more than \$20 million to Catholic Relief Services, one of the international aid agencies to feed the estimated 10 million Ethiopians in immediate danger of starving to death. CRS is the overseas aid agency of the U.S. bishops and has been working in Africa for 25 years. According to CRS, contributions came from a variety of sources, many from individuals who said they were sending donations instead of buying Christmas presents for friends.

U.N. maps a peaceful world

UNITED NATIONS (NC) — Religious tolerance is a key to creating a peaceful world, according to the conclusions of a U.N. seminar on religious intolerance. The two-week, mid-December seminar held in Geneva, Switzerland, by the U.N. Commission on Human Rights also found that freedom of thought, conscience, religion or belief represents "a fundamental right to be guaranteed to all without discrimination." The seminar was chaired by Poland's minister of religious affairs, Adam Lopatka. It included representatives from several dozen nations, including the Soviet Union, and observers from the Vatican.

Nun celebrates 100th birthday

FLOURTOWN, Pa. (NC) Residents of the Sisters of St. Joseph Villa in Flourtown had something extra to celebrate during the holiday season. Amid the normal preparations for Christmas, friends of Sister Oliveta Hall took time out to mark her 100th birthday, which was on Christmas Eve. Sister Hall entered the convent Sept. 10, 1910, and began a 55-year teaching vocation in 1912.

Actress gives \$50,000 to college

NOTRE DAME, Ind. (NC) — Actress Helen Hayes has presented St. Mary's College a \$50,000 endowed scholarship in the name of Holy Cross Sister Madeleva Wolff, president of the college from 1936 to 1961. The two women became close friends in 1955, when Miss Hayes, at Sister Wolff's invitation, was guest of honor at the dedication of O'Laughlin Auditorium and Moreau Fine Arts Building.

Men fined for disrupting Mass

NORFOLK, Va. (NC) — Two men were fined \$100, the maximum punishment, for shouting anti-Catholic slogans at worshippers at Holy Trinity Catholic Church in Norfolk. Ronnie McRae, pastor of Bible Anabaptist Church, and Timothy Schuller, one of his followers, had been arrested on a complaint by Father Joseph Slattery, pastor of Holy Trinity. The priest testified that the men stood across the street from the church and yelled violently anti-Catholic slogans at parishioners as they arrived for Mass.

Scottish bishops protest nukes

STIRLING, Scotland (NC) — Scotland's Catholic bishops have called for a freeze on the production, testing and deployment of nuclear weapons. "No one doubts the difficulty of achieving a rapid elimination of nuclear weapons," the bishops said in a message for the New Year. But a nuclear freeze "is an interim measure which a natural prudence dictates." In their statement, the bishops said that the apparent inability of the Western and Eastern blocs to reach a freeze, coupled with the deployment of a new generation of nuclear weapons in Europe, prompted their reflection on threats to world peace.

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South America awaits Pope

Upcoming trip will take pontiff from Andes Mountains to Amazon Jungle

VATICAN CITY (NC) — Pope John Paul II plans to perform the first beatifications in Latin America, lunch with steelworkers, visit the ancient Inca capital of Cuzco in Peru, and tour poor shantytowns during a 15,000-mile trip to four countries Jan. 26-Feb. 6.

The papal itinerary lists stops in 17 cities in Venezuela, Ecuador, Peru and the island-state of Trinidad and Tobago. It includes trips to seaports, mountain villages and one Amazon jungle town.

The vigorous schedule also will require the pope to travel several times by plane from sea level to altitudes of up to 10,000 feet in the Andes mountains and return to sea level.

Such travel is physically exhausting because air pressure is more dense at sea level and the body needs time to adjust to such quick altitude changes. The schedule, however, provides little time for rest as the pope has planned public events as soon as he arrives at each stop.

The quick altitude changes can cause dizziness, nausea and damage to internal organs requiring hospitalization.

The schedule also includes quick changes in climate as the pope plans to shift back and forth from hot tropical temperatures to the cool, fall-like weather of the Andes Mountains.

Vatican officials involved in planning the trip said the 64-year-old pope is aware of the health hazards involved in the series of quick altitude and climate changes but, for pastoral reasons, he wanted to visit representative portions of each country.

On Feb. 1 the pope is scheduled to beatify Ecuadorian Mother Mercedes de Jesus Molina, who lived from 1828 to 1883. The ceremony is planned for Guayaquil. On the following day, the pope plans to beatify 17th-century Peruvian Sister Ana de los Angeles in the Andean city of Arequipa, Peru.

The papal itinerary also calls for meetings with bishops, priests and religious, youths, ecumenical leaders, Polish communities and diplomats.

In oil-rich Venezuela the pope plans to lunch Jan. 29 with iron and steelworkers in the tropical town of Ciudad Guayana.

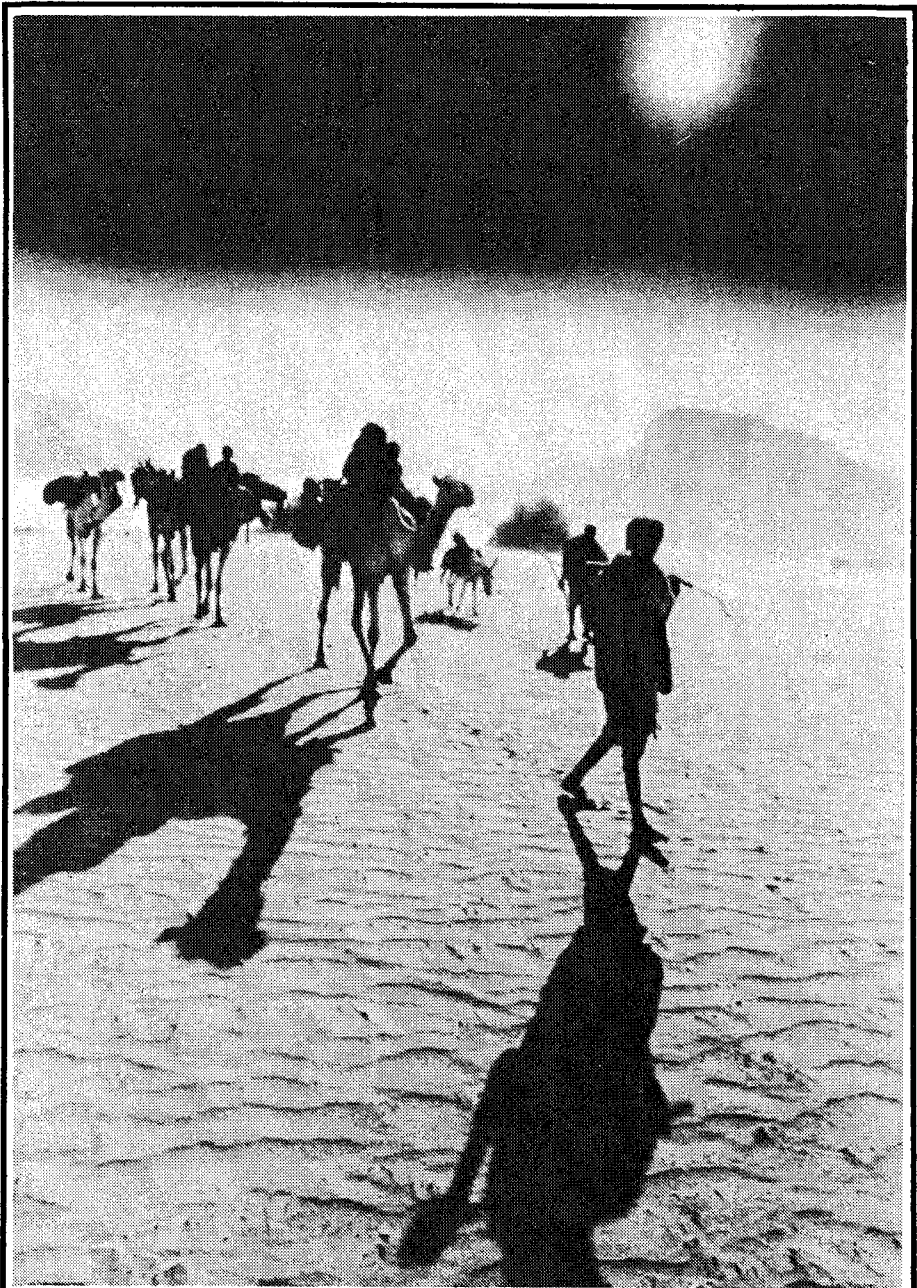
In Ecuador and Peru the pope plans several meetings with descendants of the Incas, whose empire ruled most of the Andes region before they were conquered by the Spanish in the 16th century.

One of the meetings is set for the ancient Inca capital of Cuzco, at Sacahuaman, an Inca fortress which was captured by the Spaniards in a key battle leading to the Spanish takeover of the city.

The schedule also calls for a one-hour stop in Ayacucho, Peru, where there has been much fighting between security forces and Shining Path, a guerrilla movement which has its base in the Ayacucho region.

The pope also plans to end his visit to Peru with a one-hour stopover in Iquitos, a jungle town along the Amazon river, for a meeting with Indian tribes.

The final stop on the trip is a six-hour visit to Port-of-Spain, capital of the Caribbean nation of Trinidad and Tobago, where the pope is scheduled to celebrate Mass.



Deceiving beauty

In a scene of light and shadow reminiscent of a Magi caravan, a group of refugees make their way from Ethiopia to the Sudan seeking a different kind of salvation — an escape from starvation that threatens millions in North Africa. (NC/UPI photo, copyright Boston Globe)

U.S. bishops on Nicaragua:

Church there being harassed but U.S. policies are wrong

WASHINGTON (NC) — The U.S. bishops support the Catholic Church in Nicaragua against government harassment there, but they do not back "counterproductive" U.S. policies in Central America, said Archbishop John R. Roach of St. Paul-Minneapolis.

In a 70-word statement released in Washington by the National Conference of Catholic Bishops, the former NCCB president reported on his visit to Nicaragua last August. He went there as an NCCB representative at the request of the conference's current president, Bishop James Malone of Youngstown, Ohio.

Archbishop Roach specifically criticized the Nicaraguan government's labor union policies, actions against church officials, and "patterns of (Marxist) indoctrination" in the educational system.

At the same time he warned, as other spokesmen for the U.S. bishops have, that criticism of the Nicaraguan government is not an endorsement of U.S. policy in the region.

"We also continue," he said, "to criticize those aspects of U.S. policy which we have found and continue to find counterproductive as a means of protecting human rights in Nicaragua and fostering a climate of justice and

peace in Central America."

He said that his Aug. 19-22 visit, coming shortly after the expulsion of 10 foreign missionaries by Nicaragua's leftist Sandinista government, was "a clear statement" that the U.S. bishops have "an abiding concern" over anti-church actions in Nicaragua. The expulsions were "part of a larger pattern of harassment of the church," he said.

Archbishop Roach said that in Nicaragua he met with representatives of the Nicaraguan bishops' conference, with U.S. missionaries working there, with priests, religious and laity of the Managua Archdiocese, with labor leaders, with diplomatic officials, and with Daniel Ortega, who in November was elected president of the country.

He said that during a "cordial, substantive and useful" meeting with Ortega, the expulsion of missionaries and the issue of visas for foreign church personnel in Nicaragua were among the issues he raised.

In meetings with clergy, religious and laity of the Managua Archdiocese, he said, "I received reports on a variety of themes.

"Their concerns were particularly focused on the educational system and patterns of indoctrination, often

using Marxist-oriented materials which they see permeating the educational system."

The U.S. bishops have opposed U.S. assistance to guerrillas seeking to overthrow the Sandinista govern-

ment. They have urged U.S. economic assistance to Nicaragua, based on human rights criteria, and support for diplomatic efforts by Latin American countries to resolve Central American conflicts.

ABCD faces challenge

(Continued from page 1)

annual campaign to senior citizens, the deaf and handicapped, agricultural farm workers, unwed mothers, the mentally retarded, dependent children, alcoholic and drug addicts, inner city parishes, Haitian immigrants, youth, respect life ministry, and evangelization programs.

Renick, as a lay Catholic, says he hopes to communicate to the laity the needs of the Archdiocese and the idea that they are not just giving to the Church but are really "supporting each other."

"It's Christians helping each other," he said.

Archdiocese Development Director Charles Starrs is optimistic that

parishioners will meet the needs of a smaller Archdiocese.

But he says, "the number of donors we're losing is a factor.

"The percentage of participation (based on past research) is relatively small."

"The potential for expansion is enormous. Sixty percent of our people are not yet contributors," said Archbishop McCarthy.

"In our complex world many of the needs of others can be met only by joining hands through an organized effort," he said.

"That is ABCD — all of us of the Archdiocese are working together to offer the love of Christ where none of us could do so alone."

Scholars critique bishops' letter

NEW YORK (NC) — The first draft of the U.S. bishops' pastoral letter on the economy is more socialist than Catholic, Father Andrew M. Greeley wrote in a special issue of *America* magazine devoted to critiques of the pastoral.

In another comment, Joseph A. Califano, a Catholic and leading official in two Democratic administrations, said the pastoral draft "hit 10" on a 10-point scale in its Catholic principles, but stepped considerably out of line when applying those principles to specific issues.

America, a national Catholic weekly magazine, featured Father Greeley, nationally known priest-sociologist, and Califano, among its commentators in its Jan. 5-12 issue.

Califano complained that the draft document, released in mid-November, sounded in many places "more like one of the Great Society legislative messages I helped draft for Lyndon Johnson than a group of clerics calling attention to the moral, religious and ethical dimensions of the society they are trying to reshape."

Political

Father Greeley shared in that complaint. He said that when the document went into specific policy issues, its judgments were political rather than moral in nature.

Father Greeley's biggest complaint with the pastoral draft, however, was that he felt it did not do enough to condemn bigness.

The pastoral, he argued, seeks to centralize more power in the state and fails to attack centralized corporate power.

But the Catholic social principle of subsidiarity, he said, is like anarchism in opposing bigness, whether it be capitalism's centralization of power in corporations or socialism's centralization of power in the state.

Others are rediscovering the virtues of decentralization and smallness in the Catholic social teaching tradition, Father Greeley said, but the pastoral on the economy proves "Greeley's first law again: When others discover a Catholic insight, Catholics have just abandoned it."

The biggest problem in the American economy, Father Greeley suggested, is "concentration of power in ever more incompetent and unresponsive corporate bureaucracies, business, educational and governmental."

Califano dismissed much of the

criticism directed at the controversial pastoral so far as "the talk of people taking a stand on where they sit, or would like to sit."

But the bishops invite much of the criticism by getting too far into specific policy issues, he said.

This "subverts their powerful and desperately needed basic message," he said.

The letter is 'more like one of the Great Society legislative messages I helped draft for Lyndon Johnson than a group of clerics calling attention to the moral, religious and ethical dimensions of the society they are trying to reshape.'

— Joseph Califano, former HEW secretary

'Stick to basics'

"It is precisely because I believe in that message, and in the responsibility of the bishops to speak out, that I hope the next draft of the pastoral let-

ter will stick to basics," Califano commented. He was a special assistant to the president in the Lyndon Johnson administration and a secretary of Health, Education and Welfare in the Jimmy Carter White House.

In other articles in the special issue of *America*, corporate executives Edward L. Hennessy of Allied Corpora-

tion and Peter M. Flanigan of Dillon, Read and Co. sharply criticized the reliance the pastoral places on government policies or programs to solve problems of poverty and unemployment.

New York Gov. Mario Cuomo said the draft document has some weaknesses. He specifically questioned the advisability of national eligibility standards for welfare, national minimum benefit levels and the emphasis on the public sector in the pastoral's treatment of employment and job creation.

"But overall," Cuomo said, "I believe that Catholics and non-Catholics will recognize in it (the pastoral) much that is appropriate, intelligent, timely and properly provocative."

Rounding out the *America* articles was a brief theological defense of the bishops' engagement in economic questions, written by Maryknoll Father Robert Imbelli.

Father Imbelli focused on the central place of the Eucharist in the Catholic understanding of Christian life. He argued that it is precisely their role as eucharistic leaders which "justifies and even demands" the involvement of the bishops in key social issues affecting the daily life of that community which they lead.

Porn riddance

Chain store owner doesn't regret rejecting sex magazines

MANGO, Fla. (NC) — The hundreds of fan letters Robert Jaed received last summer only reinforced a decision he made on his own, without pressure or encouragement from anyone: to remove \$250,000 worth of sex magazines from his 440 "Stop and Go" convenience stores in Florida and south Georgia.

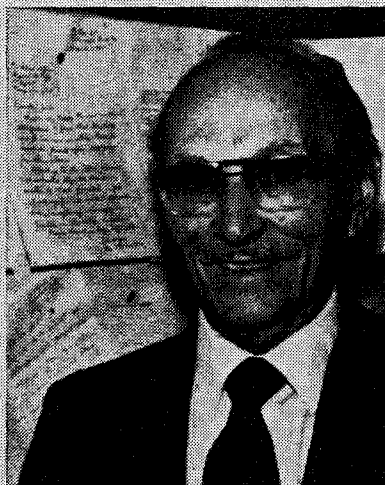
"It was something that bothered me," said Jaed, a member of the Lakeland Assembly of God Church. "It's against our beliefs. It's junk, it's bad, so I threw them out."

In the 24 years that Jaed built his enterprise from a single roadside stand, he whittled the number of sexually-oriented magazines he sold down to the three "least obnoxious" ones.

The three magazines accounted for half of his yearly magazine revenue, but he never looked at them.

Last spring when a publisher sent him a copy of "Playboy," Jaed decided the magazine had degenerated so in June, he "threw them out."

Within weeks, letters of thanks and



Robert Jaed received hundreds of letters in support of his decision to stop selling sex magazines in his chain of Stop and Go stores. (NC photo)

congratulations started pouring in from anti-pornography groups, churches, customers — even his own employees, who had been embarrassed to sell the publications.

Twenty to 30 letters came per day at one point. When Jaed filled the bulletin board with them, he then covered the walls.

He said he has read all of the letters and most appreciates ones from his customers. The only negative response came from a distributor who threatened to remove all print material from Stop and Go if Jaed pulled the magazines. When Jaed didn't back down, the distributor did.

"I've always thought the greatest virtue was self-discipline," he said. "When something's hurting you, you have to know where to draw the line."

He said he is not proud of the fact that his stores ever sold the magazines, but now that he has drawn the line, there will be no turning back.

Jaed said other businesses have made similar decisions since he stopped selling sex magazines. "I think Christians have a responsibility as businessmen," he said. If all a man wants is to make profits, he added, "you might as well sell drugs."

Diocese opens commercial TV station

TUCSON, Ariz. (NC) — The first commercial television station in the United States to be owned and operated by a Catholic diocese is on the air in the Diocese of Tucson.

The television station, KDTU, was established by the diocese to offer "attractive alternative television" suitable for the family.

"We wanted to create a station viewers would enjoy and feel com-

fortable turning on, one where regardless of what program came on, parents wouldn't have to worry that it might be something their children shouldn't see," program manager Fred Allison said.

KDTU's program schedule includes classic movies; popular syndicated television series such as "The Mary Tyler Moore Show," "Eight is Enough," and "I Love Lucy";

children's shows such as "Fat Albert and the Cosby Kids"; religious programs; Spanish-language programs; and live broadcasts of some Notre Dame, Marquette and DePaul University basketball games.

The station also produces a live, community-oriented talk show and a Spanish-language religious program.

KDTU is on the air 16 hours each week-day, 15 hours on Saturday and

12 hours on Sunday. Its signal, the strongest in Arizona, can be viewed within a 45- to 60-mile radius of Tucson.

The station's facilities, located in the diocese's new Communications Center, include a 1,200-square-foot main studio, a 460-square-foot conference room/studio and a landscaped patio wired as an exterior studio.

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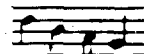
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In God they trusted

Invoking name of God is a tradition at presidential inaugurations

By Henry F. Unger
NC News Service

On Jan. 21, Ronald Reagan will swear, "so help me God," to "faithfully execute the office of the president of the United States."

In doing so, he will follow a string of presidents who during their inaugurations placed the guidance and care of the nation into God's hands.

In the first inaugural address in 1789 in New York, George Washington set the precedent by offering "fervent supplications to that Almighty Being who rules the universe."

He also noted that "no people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

Eight years later, John Adams spoke of God as he acknowledged his succession to Washington in an inaugural speech in Philadelphia: "And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and Protector in all ages of the world of virtuous liberty, continue his blessing upon this nation and its government and give it all possible success and duration consistent with the ends of his providence."

Adams, annoyed that he was not re-elected, refused to appear at the

1801 inauguration which installed Thomas Jefferson as the third president. In that speech Jefferson concluded, "and may that Infinite Power which rules the destinies of the universe lead our councils to what is best."

Legislature votes to end ban on private school aid

BOSTON (NC) — The Massachusetts Senate and House of Representatives, in a special constitutional convention, voted 108-79 to repeal a century-old amendment to the state constitution that prohibits aid to private school students.

The "anti-aid amendment" was attached to the state constitution in 1855 by the anti-Catholic Know-Nothing Party. The prohibition, one of the stiffest in the nation, has prevented any assistance to non-public school students, such as loaning textbooks.

Before the state can allocate aid to private and parochial school students, both houses of the Massachusetts Legislature must vote on the new amendment again in the 1985-86 session. If it succeeds in the

In many cases the prayerful plea spoken during an inaugural address reflected the tone of a historical era.

On March 4, 1865, while the United States was still engaged in the Civil War, Abraham Lincoln was protected by a heavy militia guard as

he delivered his second inaugural address.

"With malice toward none, with charity for all; with firmness in the right, as God give us to see the right; let us strive on to finish the work we are in; to bind up the nation's wounds..." Lincoln said.

Other inaugural addresses followed personal tragedy for newly elected presidents.

Only two months before Franklin Pierce was to deliver his inaugural address in 1853, his only surviving child died in a train wreck.

In his speech, delivered from memory, Pierce said, "It must be felt that there is no national security but in the nation's humble acknowledged dependence upon God."

Andrew Jackson's wife died around Christmas 1828, just three months before his inauguration which was then in March. In his presidential address he said that it encouraged him "to offer up my ardent supplications that he will continue to make our beloved country the object of his divine care and gracious benediction."

And on Jan. 20, 1961, the country's only Catholic president, John F. Kennedy, stood in front of the U.S. Capitol and said, "let us go forth to lead the land we love, asking his blessing and his help but knowing that here on earth God's work must truly be our own."

Legislature the amendment will be submitted to voters in a statewide referendum in November 1986.

The pro-aid amendment reached the referendum stage in 1982 but was defeated by a vote of 1,160,130 to 708,034.

The Massachusetts Catholic Conference declared it "a matter of justice and equity to support this proposal."

State Sen. William Bulger, speaker of the Senate, presided at the session and branded the existing anti-aid amendment "demeaning to Catholics."

The effort to amend the state constitution has been opposed by Citizens for Public Schools, a coalition of 15 groups including the Civil Liberties Union of Massachusetts and the Massachusetts chapter of the League of Women Voters.

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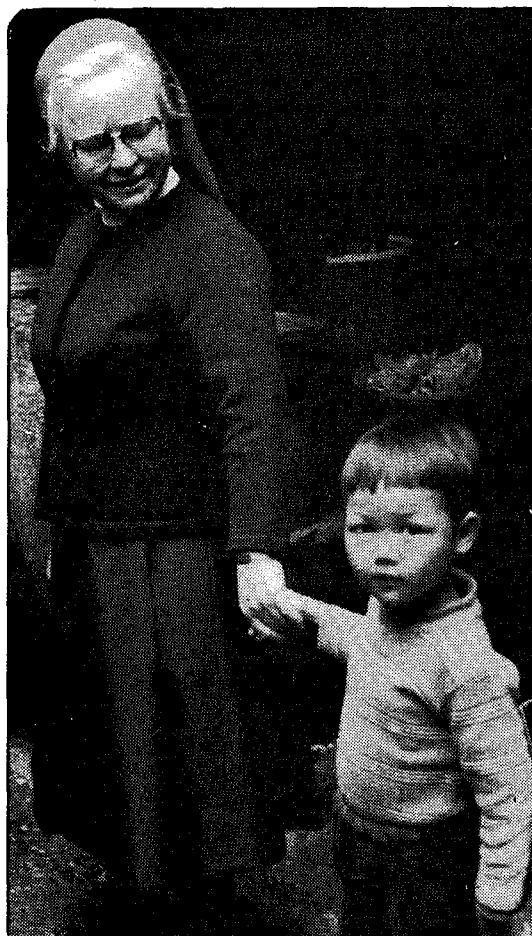
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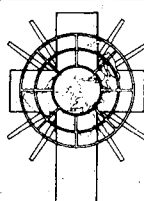
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CRS: Ethiopia to get 'unprecedented' aid

NEW YORK (NC) — Catholic Relief Services plans to distribute \$140 million in relief aid to Ethiopia in 1985, said Msgr. Robert Coll, CRS Ethiopia director, during a brief visit to the United States.

The U.S. Catholic aid agency is joining with other non-governmental relief agencies in an "unprecedented" \$200 million cooperative program, the priest said in an interview Jan. 4.

Msgr. Coll also praised international media efforts for making people aware of the millions suffering famine in Ethiopia.

He said that the U.S. and Ethiopian governments had quit letting political differences interfere with famine relief and were now cooperating "responsibly" in getting aid to the starving.

To avoid duplication among the various church and other voluntary agencies, many of which lack the operational structure CRS has

developed through many years of work in Ethiopia, CRS has moved to establish "partnership" arrangements, Msgr. Coll said.

One cooperative relief program, with Churches Drought Action Africa, formed by various church organizations in 1983, he said, will have a value of more than \$200 million, including commodities, distribution costs, medical services and other aid.

"This is by far the largest program ever mounted by non-governmental organizations in one place," he said. "In all the history of CRS, never have we assumed such a responsibility. It is absolutely unprecedented."

Inside Ethiopia, Msgr. Coll said, CRS cooperates with numerous other voluntary agencies, including those of national churches. He said that the Ethiopian Catholic Church, with a membership of only 250,000 was playing a role far greater than its size

would indicate.

Of Ethiopia's estimated 42 million population, six to 10 million are said to be threatened with starvation.

Msgr. Coll said the group effort he coordinates is currently aiding 1.6 million and hopes to increase the number to 2 million in the coming months. He said with programs of governments, the United Nations, the Red Cross and others, perhaps 70 percent of those in danger of starvation are being reached. "We can't save everybody," he said.

He said the emergency feeding program involves giving 104 pounds of processed flour, dried milk and vegetable oil per month to families with children under five years of age. He said the program is intended to give each recipient some 1,400 calories per day and is considered

"supplemental," though it is recognized that in many cases the people will get nothing else.

Msgr. Coll said the goal of the emergency effort, called a "food security program," is to ensure that people in the villages will get food there on a monthly basis so they will not migrate to the towns. They will also be given seed and small tools to help them raise a spring crop if any rain comes, he said.

On a more long-range basis, Msgr. Coll said, the plan calls for development projects such as water management and reforestation, which he said could begin in 1985.

Plans are also being developed to carry out similar programs in other famine-stricken countries of Africa.



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Ad 'threatens' Salvador prelate

SAN SALVADOR, El Salvador (NC) — Salvadoran church officials have called for government action and have threatened a lawsuit in the case of a local newspaper ad which San Salvador's archbishop said was a "veiled threat" against him.

Church officials have also demanded that the sponsors of the full-page ad, which ran in the form of an open letter, provide proof of assertions they made against Archbishop Arturo Rivera Damas. The ad's sponsor was identified as the Catholic Traditional Movement. The archbishop has said he has no knowledge of the organization or its members.

The ad also told the archbishop "it should suffice for you to remember your predecessor." Archbishop Rivera Damas' predecessor was Archbishop Oscar Romero who was assassinated in March 1980.

Tutela Legal, the legal aid office of the San Salvador Archdiocese, demanded that El Salvador's attorney general question the sponsors of the ad because the reference to Archbishop Romero made it "obvious" that "they know who is responsible for the murder of Romero."

The legal aid office also said that it would reserve the right to charge the ad sponsors with defamation. The ad

had accused Archbishop Rivera Damas of spreading "class hatred," supporting "Catholic-communist progressivism" and acting "in the same diabolical way as the communists."

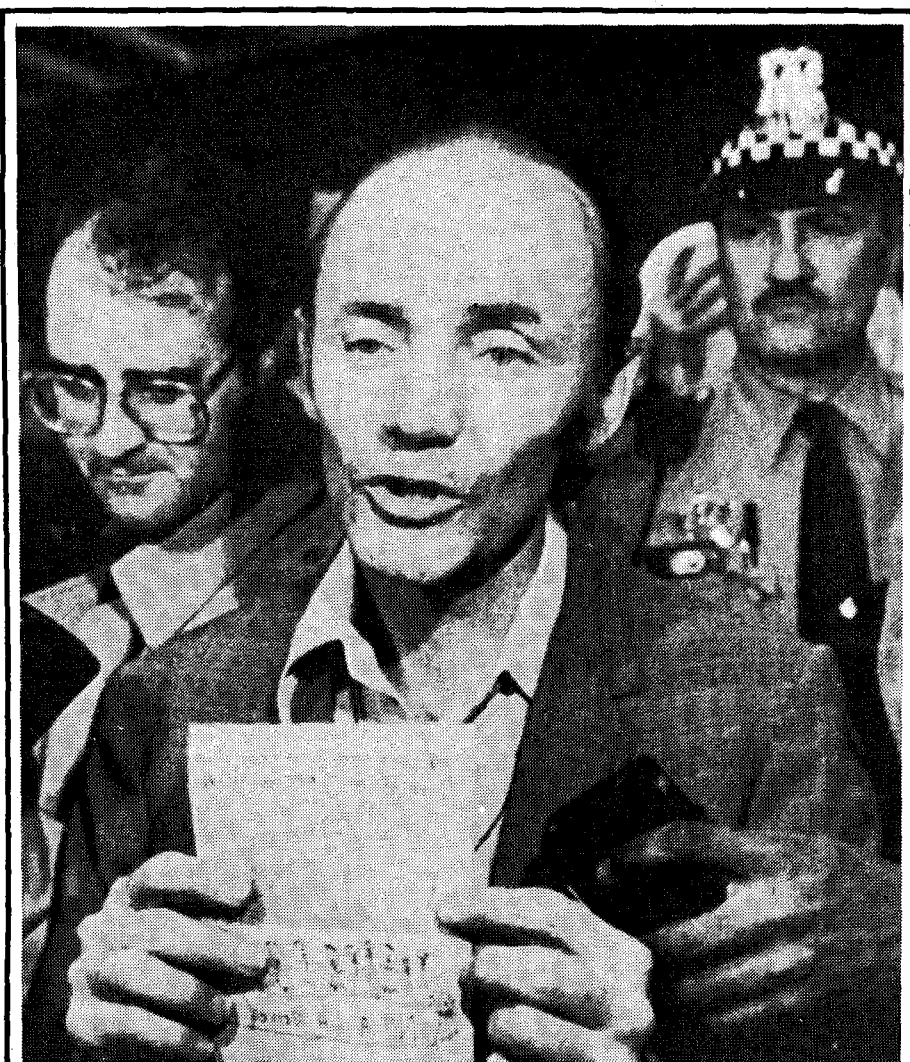
The archdiocesan social communications office issued a statement declaring that the sponsors of the ad should have furnished evidence to back up their charges. "But of course, it was impossible to present such evidence because it doesn't exist," the statement said.

"It is not difficult to recognize the voices of some politicians who believe that ... peace will come only when every last guerrilla has been killed," the communications office said.

The ad criticized talks between the government and rebel groups as a "communist farce" and told Archbishop Rivera Damas to "get out of politics as the pope has ordered." The archbishop has played a key role in mediating the negotiations.

In other action, Tutela Legal said deaths due to El Salvador's political violence have dropped considerably since 1983, but the killings still took more than 3,400 lives in 1984.

The rights monitoring agency said there were 6,096 politically related violent deaths in 1983.



TORTURE CARD — Father Dennis O'Mara in Chicago shows a sketch of greeting cards he had passed out in Chile calling for a "New Year without torture" which resulted in his arrest in a Santiago church Christmas Eve, three days in jail and his expulsion from Chile. (NC photo)

Vatican official hits 'mini-priests'

VATICAN CITY (NC) — Catholic lay people should be more politically and culturally involved and should not be groomed as "mini-priests" for church work, said Bishop Paul Cordes, vice president of the Vatican Council for the Laity.

The 1986 synod of bishops will focus on a more "open and wide vision of the mission of the laity" so that it can help the church become a "corrective and catalytic force" in society, Bishop Cordes said in an interview published in *L'Osservatore Romano*, the Vatican newspaper.

The German-born bishop said lay people are "rediscovering the necessity to work in areas outside the church, such as politics, labor unions, the mass media and professional life."

Through a more active role in politics and culture, he said, lay people serve a "vital need" to oppose "a secularism that kills every living particle of religion."

"It is indispensable that lay people clearly understand the influence of politics — and even civil legislation — on the formation of consciences," he said.

"It is true that non-believers cannot be forced to practice a Christian style of life — being obliged, for example, to have their children baptized," Bishop Cordes said. But

Christian values must be defended in the political life of the society.

"Let's not forget that in the road toward God, neutrality is not possible: 'He who is not with me is against

me,'" Bishop Cordes said, referring to the words of Christ in the Gospel of St. Matthew.

Bishop Cordes criticized overemphasizing a church role for the laity,

which he said has no justification in the documents of the Second Vatican Council.

"In some local churches the impression is given of wanting to turn the lay person into a 'mini-priest,' " measuring their effectiveness on the basis of church activity he said. One of the synod's tasks will be to ensure that the laity's role is not reduced or obscured, he said.

A more politically active Catholic lay person, said Bishop Cordes, should be ready to take on a variety of problems in today's society, such as:

- The "anti-values" which threaten ethics and Christian principles.
 - Problems of young people living in a world divided "between violence and resignation."
 - The "abuses in applying genetic technology in the service of 'the happiness of man.'"
 - The "false concepts" of social and economic development.
 - The "formation and deformation of man" through modern media.
- Above all, lay people should fight the contemporary secularization of society, he said.

"Someone has said that our age is so tranquilly atheist that there's no need to negate God," Bishop Cordes said. "This is a climate that weighs heavily on Christians."

Rent-a-womb criticized

VATICAN CITY (NC) — A Vatican theologian has criticized surrogate motherhood as against Catholic doctrine and said that payment for such services represents "the depths of self-contempt."

A woman having a baby for another couple is "the complete corruption of true love," said Msgr. Carlo Caffarra, head of the Pontifical Institute for Studies on Marriage and the Family, in an article in the Vatican newspaper *L'Osservatore Romano* Jan. 8.

Msgr. Caffarra said his remarks were prompted by press coverage of a recent case of surrogate motherhood in London.

If a woman considers her ability to reproduce a "remunerable service," then she will consider her sexuality as merchandise, Msgr. Caffarra said. "The person no longer recognizes herself or himself as 'someone' but merely as 'something,' and thus reaches the depths of self-contempt," he said.

"Thus, a woman can rent her uterus, just as a proprietor rents a house" and "a man can give his seed to any woman," Msgr. Caffarra said. "The only concern is that the result be obtained, and that the procedure be technically effective."

Msgr. Caffarra, who has several times briefed reporters on Pope John Paul II's talks about married love, said surrogate motherhood was the "inevitable outcome" of the separation of procreation from conjugal love.

The current society has not understood these teachings, he said, and even some theologians have opposed them.

"One would hope that, seeing the logical results brought by a pseudo-culture that has not known how to accept (these teachings), even those Catholic theologians and philosophers who have contested and still contest that teaching will reflect seriously on their dissent," he said.

Soviets: CIA coached Agca on papal plot

TURIN, Italy (NC) — A Soviet magazine has accused the Central Intelligence Agency of "instructing" convicted papal assailant Mehmet Ali Agca in his description of an assassination conspiracy linked to Bulgaria and the Soviet Union.

The article in the weekly *Novoye Vremya* (*New Times*) also said the assassination of Pope John Paul II would have helped opponents of Poland's government by making him a "martyr" for the nation's Catholics. The article was quoted in the Turin newspaper *La Stampa*.

Each step in the shooting of the

pope and its aftermath has been carefully planned, the magazine article said. The timing of the shooting, on May 13, 1981, when the labor situation was tense in Poland, was part of this "extraordinary timeliness," it said.

"The assassination of the pope would have strengthened the opposition in Poland and the first Polish pope would have become a martyr in the eyes of believers and Solidarity activists," it said.

In December 1981, the article continued, a state of martial law was pro-

claimed in Poland following further labor unrest.

"The right needed a strong shot of propaganda that, in fact, arrived punctually: on Dec. 29, Agca, instructed by the men of the CIA and the Italian secret services, broke his silence," it said.

Italian investigators have ruled out that Agca could have been "guided" in his testimony, which came several months after his sentence to life imprisonment.

They have acknowledged one visit to Agca's prison cell by two Italian

secret service agents in mid-1981, but said the purpose of the visit was to find out more about Agca's terrorist activities.

Agca had no other visitors during the period, investigators said.

On the basis of Agca's testimony, three Bulgarians and five Turks have been indicted on charges of plotting to kill the pope. The indictment stopped short of accusing the Bulgarian and Soviet secret police of involvement in the plot, as Agca himself has done. The eight are expected to be tried later this year.

Official Abortion 'sickness' deplored in Florida bishops' statement

Statement of Catholic Bishops of Florida on the 12th Anniversary of Supreme Court's Abortion Decision

We regretfully commemorate January 22 as the 12th anniversary of the United States Supreme Court decision in *Roe v. Wade*, which imposed upon this nation abortion on demand as the fundamental law of the land. Many wonder why the Catholic bishops have taken such a visible and vocal stand on abortion. We simply have no choice. We cannot be passive when 1.5 million unborn die without anyone to speak on their behalf and without legal recourse.

The law is an eloquent teacher. For 12 years, American society has been taught that unborn life is not worthy of protection. Today the debate has moved to the worth of handicapped newborns and of the terminally ill, the comatose and incompetent.

However, hope does exist in this dismal situation. The proposition that the unborn child does not exist, is not alive, or is unworthy of our protection conflicts with developing knowledge and our very instinct as a people for survival. A society that destroys its own young is sick, and our society recognizes its sickness more and more as time goes on.

We take some consolation in the record of the Catholic Church in Florida on behalf of the unborn. Since the establishment of the Florida Catholic Conference in 1969, the right to life of the unborn child has been one of its primary concerns. Each diocese has a pro-life or respect life committee, dedicated to changing the attitudes and public policy concerning the unborn in our society and in alleviating the conditions which cause pregnant women, their families, friends and loved ones to resort to this dire solution to their problems. Among the first appointments of the bishops of the two new dioceses in Florida has been pro-life directors.

However, the right to life of the unborn child is not a Catholic issue. We are encouraged by the many interfaith activities and non-sectarian activities which have been undertaken to help women with problem pregnancies and to change public attitudes and public policy concerning abortion. Many of these initiatives have been started or continued with help from the Catholic

Church, many others developed independently of our help.

Ours is a consistent ethic of life, an ethic that exalts unborn life, perfect or imperfect; the life of the newborn child, handicapped or not; the life of the sick and the dying, of the frozen embryos in Australia and of the convicted criminal on death row in the Florida State Prison. The nuclear arms race, hunger and poverty in our own country and in foreign lands offend this ethic. Abortion is not just one of these issues, it is the central issue in this consistent ethic of life.

Abortion violates two central tenets of the Christian moral vision. It is a direct attack on innocent life. It is also a failure to observe the command

'The law is an eloquent teacher. For 12 years, American society has been taught that unborn life is not worthy of protection. Today the debate has moved to the worth of handicapped newborns and of the terminally ill, the comatose and incompetent.'

that we love those who are the least among us. In the words of Pope John Paul II, abortion strikes "at the whole moral order." Protecting innocent life from direct attack is a fundamental human and moral imperative, not an exclusively Catholic one.

It is difficult to deal morally with the nuclear arms race, capital punishment, poverty, euthanasia or any of the other attacks on human life as long as we deliberately and routinely destroy our youngest and most helpless brothers and sisters.

We thus renew our commitment to the right to life of the unborn child. We call on all Catholics, all institutions of the church and all people of goodwill to join with us in this effort to restore and develop a consistent ethic of life, one that supports the life of the unborn and of all who are vulnerable in our society.

Edward A. McCarthy
Archbishop of Miami

Thomas J. Grady
Bishop of Orlando

W. Thomas Larkin
Bishop of St. Petersburg

John J. Snyder
Bishop of St. Augustine

J. Keith Symons
Bishop of Pensacola-Tallahassee

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John J. Nevins
Bishop of Venice

Agustin A. Roman
Auxiliary Bishop of Miami

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Archdiocese of Miami

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

The Reverend Thomas Wisniewski — to Archdiocesan Chaplain, Catholic Committee on Scouting, effective December 28, 1984.

The Reverend Robert Christman — to Associate Pastor, Holy Family Church, North Miami, effective January 9, 1985.

The Reverend Luis Rivera — to Associate Pastor, Sacred Heart Church, Homestead, effective January 9, 1985.

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Bombings condemned

Pro-life leaders term them counterproductive, anti-life

(Continued from page 1)

tion; Lawyers for Life; Miami Archdiocesan Council of Catholic Women; Rabbi Phineas Weberman, Orthodox Rabbinical Council of South Florida; Women Exploited by Abortion; Christian Action Council, Miami; and Comite Pro-Vida International.

Bishop J. Keith Symons of Pensacola-Tallahassee was also vigorous in condemning the anti-abortion violence.

"Certainly, the wrong of willful bombing cannot right the horror of abortion," he said. "We cannot in any way condone willful destruction of property as any sign of disapproval of abortion."

Pensacola was the site of the Christmas Day bombings of one abortion clinic and the offices of two doctors who performed the procedure. Four people have been arrested in connection with these bombings, as well as another one that took place June 25.

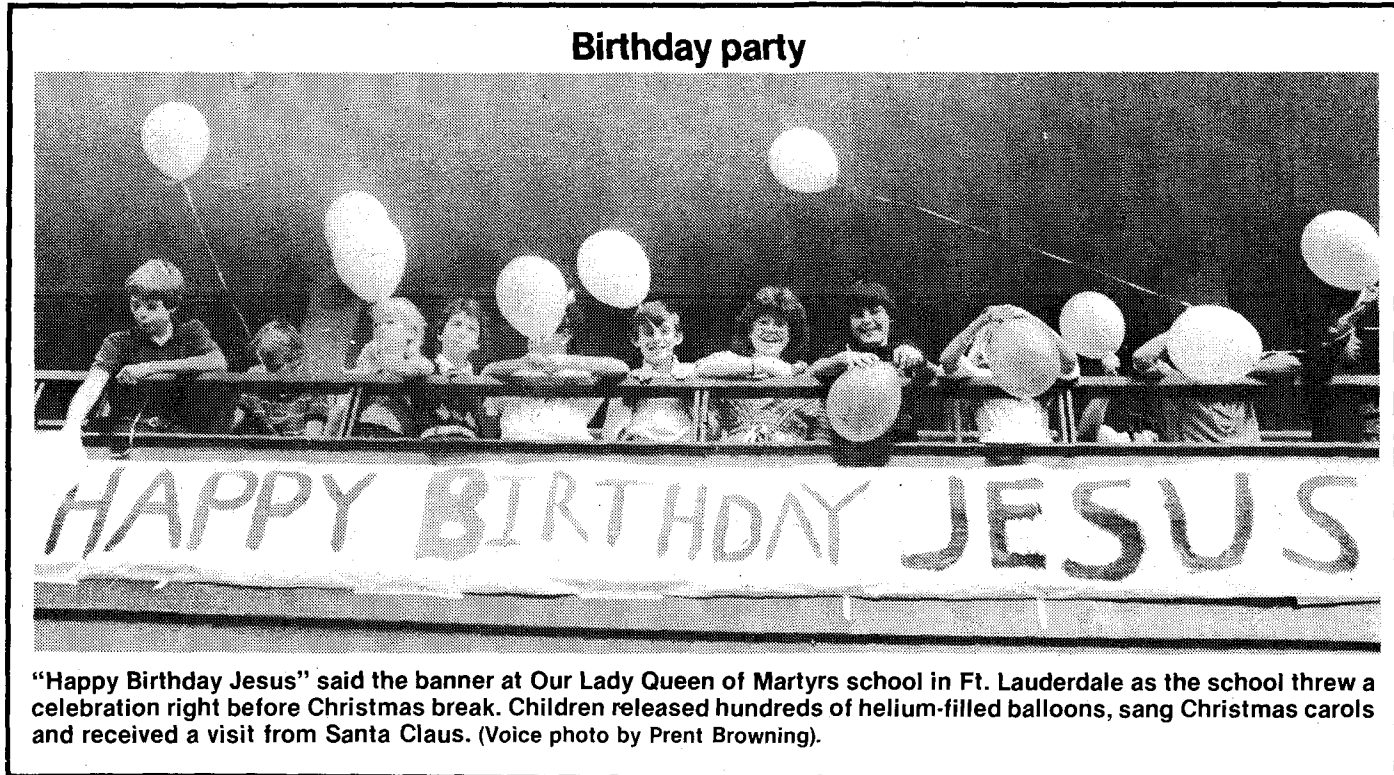
"These acts are harmful because they shift public attention and concern away from the violence against the unborn, to the violence against abortion clinics," said Archbishop James Hickey of Washington, D.C., where an abortion clinic was bombed on New Year's Day.

"The commitment to defend human life, human dignity and human rights requires us to both condemn these bombings and to continue our peaceful, lawful and neverending struggle to stop the violence of abortion which destroys our unborn brothers and sisters," added Archbishop Hickey.

The National Right to Life Committee, Inc., led by Dr. John C. Willke, also condemned the anti-abortion violence as "counterproductive."

"If we were to adopt the evil tactics of those who promote abortion by using violence ourselves, we would destroy the very ethic that is the foundation of our pro-life movement," the National Right to Life statement said.

It pointed out that although the political process to pass pro-life legislation may seem slow and frustrating, "those who are active in pro-life organizations know that we are saving babies, that we are making progress. We are optimistic about future pro-life victories."



"Happy Birthday Jesus" said the banner at Our Lady Queen of Martyrs school in Ft. Lauderdale as the school threw a celebration right before Christmas break. Children released hundreds of helium-filled balloons, sang Christmas carols and received a visit from Santa Claus. (Voice photo by Prent Browning).

President Reagan said Jan. 3 that the bombings are "violent, anarchist activities" and "as President of the United States, I will do all in my power to assure that the guilty are brought to justice."

Attorney General William French Smith said the Federal Bureau of Investigations would provide all the necessary help to the Bureau of

'We would report to the authorities any information available to us which might assist them in preventing or apprehending those responsible' for bombings.

Alcohol, Tobacco and Firearms (BATF), which is investigating the bombings nationwide. However, he reiterated a previous statement that the FBI would not take charge of the investigation because it could not find evidence that the bombings were a coordinated terrorist activity.

In the last three years, including the New Year's Day bombing in

Washington, 30 abortion-related attacks have been counted by the BATF. Charges have been filed in eight cases, including the four bombings in Pensacola.

There, two young men, the wife of one and the fiancée of the other, are in jail awaiting trial. Both men said they acted alone after feeling "called by God."

"I don't think we should just write them off as 'lunies,'" said David Carvin, founder of the South Florida Coalition for Life. "If they'd had spiritual guidance, they could have joined a group that could channel their energies to constructive actions."

"That's the second tragedy," Carvin added, referring to a sentence of 30 years that was recently imposed on a man convicted of attacks on abortion clinics in the Washington, D.C. area. "The 30 years (those arrested in Pensacola) are going to spend in jail, they each could have been saving two babies a week on the outside."

Carvin found it ironic that while the media gives front-page coverage to isolated violence against abortion clinics, the positive and more widespread work of the pro-life movement, supporting both financially and emotionally the women who want to keep their babies, is seldom if ever reported.

"The pro-life movement is the most non-violent civil rights movement that this country's ever seen," Carvin said.

He added that the media "could put an end to the anti-abortion violence if they quoted mainline profilers who condemn it," instead of seeking the responses of extremists who say they disagree with the bombers' means but are glad the clinics were forced to shut down anyway.

In fact, the South Florida Coalition's unambiguous condemnation of the recent bombings was not included in any of a number of prominent stories on the violence which have appeared in local papers in the past two weeks.

(The Miami Herald did print in its Sunday Viewpoint "Speakout" column an article by Carvin on the pro-life movement's opposition to the bombings. At The Miami News, he said, a staff member told him the paper wanted to run the Coalition statement but "in another form," perhaps as a letter to the editor. Carvin refused to re-write it.)

"It's so simple and obvious that (the violence) hurts the pro-life movement," Carvin said. "It doesn't help."

Abortion ruling anniversary remembered

"Walks for Life," an Interfaith Memorial Service and a rally and motorcade are among the activities being planned by South Florida pro-life groups to mark the 12th anniversary of the Supreme Court's Jan. 22, 1973 decision legalizing abortion.

In addition, the eight bishops of Florida issued a statement renewing their commitment to the cause of unborn children and relating right-to-life to other human rights issues.

"Ours is a consistent ethic of life, an ethic that exalts unborn life, perfect or imperfect; the life of the newborn child, handicapped or not; the life of the sick and the dying, of the frozen embryos in Australia and of the convicted criminal on death row in the Florida State Prison," the

bishops wrote in their statement, which is reprinted on page 8 of *The Voice*.

The bishops also noted that "the right to life of the unborn child is not a Catholic issue," but one that embraces people of all faiths.

That fact will be evidenced locally by the Interfaith Memorial Service scheduled for Jan. 22 at noon at Woodlawn Memorial Park chapel, 3260 SW 8 Street.

Leaders from the Jewish, Catholic and Protestant faiths will pray for the unborn children who have died and ask God's help in stopping "this slaughter," said the Miami Right-to-Life announcement.

The organization also will sponsor a rally and motorcade on Saturday,

Jan. 19 as a prelude to the memorial. The rally will begin at 11 a.m. at Southwest Community Church, 8951 SW 44 Street.

Also on January 19, three Catholic churches in Dade and Broward will host "Walks for Life" sponsored by nearby Respect Life Offices.

In addition to showing opposition to the Supreme Court decision, the walks will raise funds for the emergency pregnancy services offered by the Archdiocesan Respect Life offices.

The Hialeah Office, 883-2229, will sponsor the walk at Our Lady of the Lakes Church in Miami Lakes, 15801 NW 67 Avenue, beginning at 9 a.m. and ending at 1 p.m.

The Coral Springs Respect Life Of-

fice, 753-0770, will sponsor the walk at St. Bernard Church, 8279 Sunset Strip in Sunrise, from 9 a.m. to noon.

Meanwhile, the Hollywood Respect Life Office, originator of the "Walk for Life" idea, will sponsor its third annual walk on the grounds of St. Stephen Church, 6044 SW 19 Street in Miramar, from 9 a.m. to noon. The Hollywood Office number is 963-2229.

Walkers, sponsors and others who can help out during the event are encouraged to call any of these offices.

Also in Broward, the Life Education Center will sponsor a Candlelight Prayer Memorial Vigil at the Galt Ocean Mile Hotel, 3200 Galt Ocean Drive in Fort Lauderdale, on Monday

(Continued on page 14)

Priest: Church should dialogue, not confront

Speaks at campus ministers' meet

By Ana Rodriguez-Soto
Voice News Editor

The ideal Church would not issue ultimatums to priests and religious, even those who publicly proclaim that "a diversity of opinion," exists regarding abortion.

So says Father Timothy O'Connell, a moral theologian from Loyola University in Chicago. In Fr. O'Connell's view, the Church hierarchy should legitimately challenge such pronouncements. But instead of putting "everybody's back against the wall," it should establish a dialogue with the signers.

"The way it's being done is fundamentally offensive," said the priest. "We should be outraged at the way it's being done, but not at the fact that limits have to be set."

Thirty-five signers of a New York newspaper ad which said that Catholic views on abortion were diverse were ordered by the Vatican to recant their statement or face expulsion.

The controversy seemed topical in that Fr. O'Connell was describing his vision of the future Church to nearly 300 campus ministers gathered at Barry University for their annual study week, Jan. 2-6.

This year, the meeting of the Catholic Campus Ministry Association was marked by joint sessions with the Lutheran Campus Ministry Association, including the celebration of Eucharistic liturgies in both the Lutheran and Catholic traditions. John Vannorsdall, chaplain of Yale University, served as homilist.

In his talk, Fr. O'Connell listed 10 characteristics which should mark the future Church as a true Christian community: Voluntary, egalitarian, tolerant, honest and intimate in order to respect the dignity of the individual; bounded, presbyteral, prophetic, counter-cultural and

moderate in order to respect the dignity of the group.

That's "happening now" in the U.S. Church, Fr. O'Connell said. But the Vatican's ultimatum to the priests and religious who signed that advertisement during the presidential elec-

'The way (the religious signers of the advertisement are being confronted) is fundamentally offensive. We should be outraged at the way it's being done but not at the fact that limits have to be set.'

—Fr. Timothy O'Connell

tion campaign is a "sad" setback for that process.

Still, he said, "the future of the Church is in the western Hemisphere," no longer in Europe, and what the U.S. bishops are doing with their pastoral letter on war and peace and the first draft of the economics pastoral is "terribly historical" in that regard.

The open way in which both have been debated and drafted, with the participation of lay people from all walks of life and varied political persuasions is "in the best Catholic tradition," Fr. O'Connell said.

And the example of the national body of bishops is being followed at the local level, he noted, with diocesan leaders listening and responding to the requests of their people. The laity, in turn, are increasingly taking up the

slack caused by the shortage of priests, moving closer to the lay-centered Church he envisions in the future.

Fr. O'Connell said such a Church would not be "anti-clerical" but it would be "anti-hierarchical."

Two other speakers at the study week were not as optimistic, however, about the future of the worldwide Christian church in general.

Dr. Elizabeth Bettenhausen, a Lutheran feminist theologian, said too much preoccupation with "otherworldly" matters and not enough attention to more pressing justice issues are stunting the prophetic development of most U.S. churches.

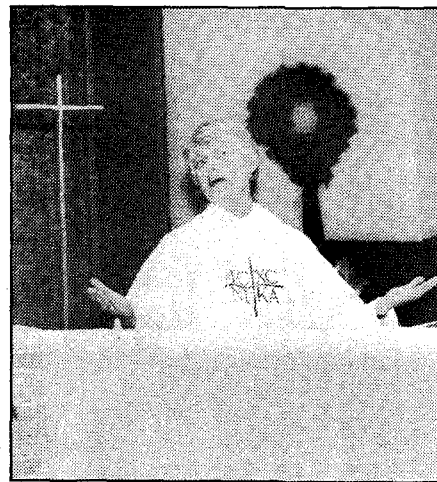
"This life is where redemption must take place. Redemption is not only to do with what happens after we're dead," she said. But such a viewpoint, embodied most clearly in the liberation theology which has characterized Latin America's Church, "won't become the dominant religion in the U.S.," she predicted, because "being Christian (here) doesn't involve any risk."

And while the U.S. bishops in particular are "certainly moving in that direction" in their statements on the economy and war and peace, "The question is how to get people in many parishes acting on... such theology."

On issues of sexuality, however, "the people are ahead of the bishops," Dr. Bettenhausen said.

Both she and Jacquelyn Grant, a black feminist theologian from the African Methodist Episcopal tradition, said the mainline churches are hampered by sexism, racism and classism within their walls.

Dr. Bettenhausen attributed this to a theology that subjugates the body to the spirit. "Sexuality is a vehicle of worship rather than a drag on worship," she said. "It means that the ra-



A highlight of the campus ministers' meeting was a Eucharistic celebration in the Lutheran tradition presided by a woman priest.

tionales for not ordaining women just fall apart."

Grant's concern is more practical. Churches, she said, must "move from just talking about (racism, sexism and classism) to actually engaging in the process of eliminating them from society and the Church."

"A church that does not deal with the everyday pains of people is in fact not a church," she said. "We need to move beyond the rhetoric of the '70s and '80s to some actualizations..."

"I understand it's not going to be eliminated tomorrow," Grant added. But eradicating the structures within the churches that perpetuate those "oppressive conditions" is a big first step.

"It's a question of justice within the Church so that we can be credible when we speak to the world," added Dr. Bettenhausen.

Other topics discussed in workshops during the campus ministers' meeting included the situations in Nicaragua and El Salvador, the writings of theologian Father Karl Rahner, Christian feminist theology, and what chaplains and students can do to stop "nuclear madness."

In addition, the campus ministers joined the more than 150 members of the newly-formed National Catholic Student Association, meeting across the way at St. Thomas University, to hear Cardinal Joseph Bernardin of Chicago speak on the "social imperative" of the Church.

Local churches to mark Christian unity

The week of prayer for church unity will be celebrated with an ecumenical worship at 4 p.m. on Jan. 27 at Trinity Episcopal Cathedral. Anyone interested in obtaining information for sponsoring or participating in the week of prayer should contact Rev. Charles Eastman, General Chairman, at 374-6016. The theme for 1985 is "From Death to Life with Christ."

The following is a partial schedule of

local events:

- | Time | Event |
|--------------------|--|
| Jan. 13
9:30 AM | Pulpit Exchange (1 hr. duration); Pinecrest United Presbyterian Church, 10400 SW 57 Ave., and St. Louis Catholic Church, 7270 SW 120 St. |
| Jan. 18
Noon | Ministers' Prayer Service (1 hr. duration); Emmanuel Lutheran Church, 1770 Brickell Ave. |
| Jan. 19
8:00 AM | West Dade Ministers' Breakfast (1 hr. duration); Denny's |

- | | |
|---------------------|--|
| 9:30 AM | Restaurant, Bird Road at SW 87 Ave.
Celebration of Women in Ministry (3 hr. duration), St. Thomas University, Continuing Education Center, 16400 NW 32 Ave. |
| Jan. 20
10:00 AM | Pulpit Exchange (1 hr. duration), Christ Congregational Church (10 AM), 14920 SW 67 Ave, and St. Louis Catholic Church (11 AM), 7270 SW 120 St. |
| Jan. 23
Noon | Coral Gables Ministers' Luncheon (1 hr. duration), Country Club of Coral Gables, 997 N. |

- | | |
|--------------------|--|
| Jan. 24
Noon | Greenway Drive, C.G.
InterVarsity Bible Study, Miami-Dade Community College, North Campus, Bldg. 4000, 11380 NW 27 Ave. |
| Jan. 27
4:00 PM | Ecumenical Worship Service (1 hr. duration), Trinity Episcopal Cathedral, 1545 North Bayshore Drive, (N.E. 16 St. and Biscayne, Bay, behind the OMNI). |

The worldwide observance of the week of Prayer for Christian Unity began in an Episcopal Church during 1908 at Graymoor, New York across the Hudson River from West Point.

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Cardinal: Don't be bored yuppies

By Prent Browning
Voice Staff Writer

"Are you destined or determined to become the next Yuppies?"

That is what Cardinal Joseph Bernardin, Archbishop of Chicago, asked several hundred campus ministers, student leaders, and campus ministry representatives that gathered for a conference at St. Thomas Villanova University last week.

The six-day conference involved almost 200 students from 26 states and 90 colleges and universities. The students were part of a new organization named the National Catholic Student Coalition that has replaced three former national Catholic student organizations.

Cardinal Bernardin, who has served as President of the National Conference of Catholic Bishops, and is a leader in the Church's pro-life movement, spoke of the sacredness of life and the dignity of each individual.

He referred to an article in *Newsweek* magazine that declared 1984 "The Year of the Yuppie" (a word standing for young urban professionals).

"The young urban professionals, we are told, are 'making lots of money and spending it conspicuously,'" the Cardinal said.

Those who live a life without a social conscience, centered only on a "career, condos, and physical fitness," are not only rejecting the social message of the Church but are also, according to *Newsweek* interviewers, easily bored, he said.

"Is that to be your fate?" he challenged his young audience gathered in the St. Thomas library.

The alternative at this critical time during the ending of one century and the beginning of another, he said, is to explore the church's social teaching and its implications.

The Cardinal spoke of the overpopulation of cities in the Third World countries that lack adequate sanitary systems, housing, and food production. In Mexico City alone, he said, about 1 million teenagers enter the job market with little hope for employment.

"If you are aware of what is happening in our world you can scarcely afford to be bored!"

In addition to the needs of Third World countries it will take people of moral vision, he said, to properly control the world's growing technology, most notably the awesome power of nuclear weapons.

"The central moral and political truth of the nuclear age is this: If nuclear weapons are used, we will all



Cardinal Bernardin addressed almost 400 Catholic students and campus ministers at St. Thomas University. (Voice photo/Prent Browning)

lose. There will be no victors, only the vanquished."

Although war and aggression have always been issues the Church has dealt with, because of modern technology the moral issue is "qualitatively" different than was faced at the beginning of the century. In medicine, advances in technology save lives, he said, but also threaten lives by perfecting "new ways to terminate pregnancy or hasten the death of the elderly or disabled."

"If you are aware of what is happening in our world you can scarcely afford to be bored!"

— Cardinal Bernardin

Understanding the proper moral use of technology, he said, creates the need for a "consistent ethic of life."

With a consistent ethic of life you can relate any specific issue where life is threatened to a broader attitude of respect for life.

Although not all issues have the same priority, the Cardinal said, "When human life under any circumstances is not held as sacred in a society, all human life in that society is threatened."

Each of us cannot engage in every issue, but the Church as a whole must cultivate a connection between the various respect life issues.

Each of us can do something to

help out on any particular issue, he told the students.

People can help both by serving their neighbors and contributing to public opinion.

It is very important that we don't rely solely on government for moral direction since developing and applying a moral vision is a job for everybody, he said.

He told the students that they have the responsibility to "develop and articulate your system of Christian values," based on access to the long tradition of Catholic social teaching.

In spite of the problems he looks to the future with hope.

"The fundamental reason for such deep hope is that God is close to the world... He is not indifferent to what happens to us."

The Cardinal spoke of how he was encouraged after a visit to a house of prayer in which various religious discussed ways they were helping the poor and elderly.

"Our leadership would be dry bones without the flesh and blood provided by the many people who silently and without fanfare continue the Lord's work in season and out of season."

He closed his speech by saying he preferred to think of this year as International Youth Year, proclaimed by the United Nations, rather than the "Year of the Yuppie."

"I'm not suggesting that you shun excellence in your careers or that you avoid making money. I'm offering an alternative to being bored, an option to being merely trendy."

"The producers of Michelob Light beer suggest that 'you can have it

all!' I assert that *who* you are is far more important to you and your neighbor than what you have — unless what you have is care for your brothers and sisters, an attitude of generosity and service, and the willingness to help develop and implement a moral vision for the human family."

After his speech Cardinal Bernardin stayed for a question and answer session with the students.

One of the first questions he was asked regarded what can be done to help Central American refugees.

Cardinal Bernardin said that the refugees have to be dealt with on two levels: those that come here must be treated "humanely and justly," and the root causes, economic and political, must be examined.

He was also asked what he thought of the controversy surrounding New York Archbishop John O'Connor and his statements that he didn't think Catholics could vote for any candidate that doesn't oppose abortion.

Cardinal Bernardin said that they have worked together on many committees and although they may approach issues differently are "in total agreement with the system of the ethics of life."

Responding to another question regarding the relationship of religion to politics he said the Catholic bishops are not "into partisan politics."

"It's not my responsibility as a Catholic bishop to support one party over another," he said, citing the Pope's ban on clergy holding elected office.



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Children's tragedies, shared faith

By Betsy Kennedy
Voice Staff Writer

You read about it in the newspaper or hear about it happening to a friend of a friend. Sudden tragedy — an illness, an injury, an act of violence, has struck down a young person who seemed to have everything to live for. You pray that it will never happen to your son or daughter. Each day you live believing that it won't.

"It always seems like it happens to other people. You never dream it will happen to someone you love. Then suddenly it does, and you must summon up every reserve of your faith and strength," said John Mullins, whose 24-year-old daughter is one of three young people who suffered

severe spinal injuries just a few weeks before Christmas and are being treated at Jackson Memorial Hospital in Miami.

The three families — all of them Catholic — found themselves suddenly bonded together by their common tragedy and their faith. John and Eileen Heaphy of Long Island, N.Y., and Oscar and Consuelo Munera of La Pais, Columbia, joined the Mullins in the lonely vigil, in the silent but nonetheless heroic battles fought inside antiseptic hospital walls and in cramped waiting rooms.

Together the parents fought the helplessness of seeing their children who once controlled machines now dependent on them. They learned to accept the unacceptable. And through the spirit and tenacity of their children, they found God even in tragedy. They agreed to share their stories with *Voice* readers during a very traumatic time.

Dennis Heaphy had recently graduated from Boston University and at age 22 was doing what he found most satisfying in life — helping others. As a volunteer with the Jesuit's international youth volunteer group he was working with the poor in Belize. One afternoon the sunny weather lured him to his favorite swimming spot. A submerged log became an insidious weapon when Dennis dove into the water and struck his head on it. Instantly paralyzed from the neck down, he directed his co-workers in the rescue operations. Doctors are not certain if he will ever walk again and today he remains on a respirator.

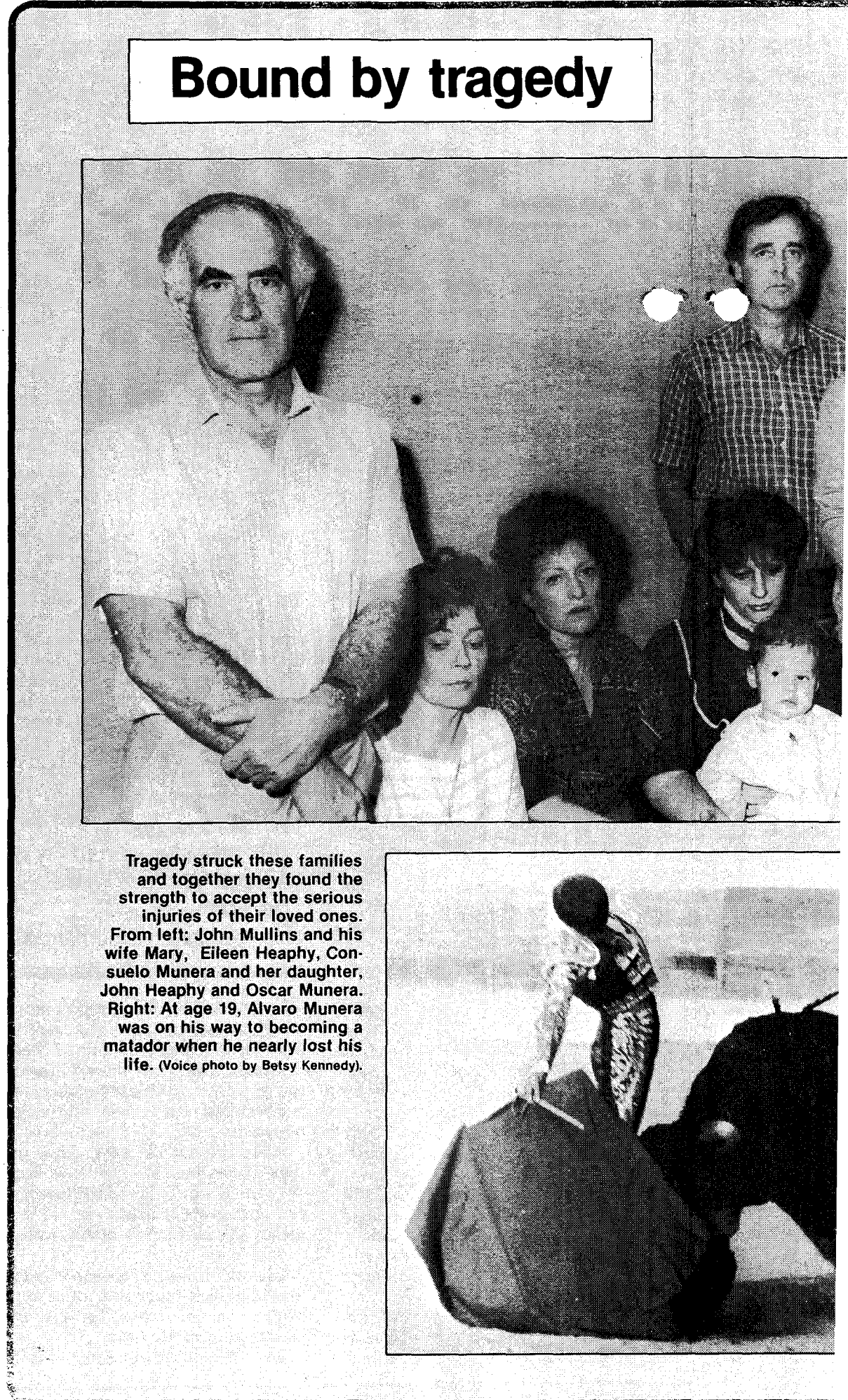
Alvaro Munera, age 19, was fulfilling a lifelong "passion" to be a great matador when he made a mistake in judgment and stepped too high during a performance in the ring. A frenzied bull gored his knees and threw him into the air. When he landed, five vertebrae in his neck were broken and the medula was damaged. His prognosis is guarded but hopeful — with courage and months of rehabilitation he may walk again.

A vivacious and energetic nurse, 24 year-old Christine Mullins was on the last leg of an adventurous holiday in South America with her best friend, Sarah Belshaw. At the mouth of an isolated desert cave in Peru, the pair were confronted by a bandit. With characteristic spunk, Christine stood up to her assailant and he shot her in the neck, severing her spinal cord. Paralyzed and gasping for breath, Mullins clung to life as Belshaw administered mouth to mouth resuscitation. Later in a hospital in Trujillo, Mullins told her father that listening to her friend's loud prayers was what helped her fight to survive.

Coping

In the sparsely furnished, tiny waiting room at the neurosurgery wing of Jackson Memorial Hospital, the parents of these young people waited to hear how their lives would be changed forever. There was no need for the usual formalities or pretenses between strangers. The parents were already inextricably linked to one another. They shared prayers, encouragement, tears and humor. They boasted about their children's accomplishments, confided their fears and shared the memories of happier past holidays. Perhaps most importantly, they helped each other to cope.

Oscar Munera cannot speak English but he can write it. On a shorthand book, he wrote continuously and rapid-fire, as if it would as-



Bound by tragedy

Tragedy struck these families and together they found the strength to accept the serious injuries of their loved ones. From left: John Mullins and his wife Mary, Eileen Heaphy, Consuelo Munera and her daughter, John Heaphy and Oscar Munera. Right: At age 19, Alvaro Munera was on his way to becoming a matador when he nearly lost his life. (Voice photo by Betsy Kennedy).

sure him of catharsis from his son's accident or appease his own frustration at being unable to talk to other fathers. John Mullins and John Heaphy understood. Their frequent handshakes, bear hugs and smiles told Munera all he needed to know.

John Mullins, articulate and distinguished, found that his best way of coping was to talk to others about his daughter.

"I don't hold any hatred in my heart for what happened to her, but I'd rest a lot easier knowing that the man who did it will never be able to do it to anyone else. Nothing can bring Christine back to me."

His message to other parents who are fearful when their children go out on adventurous journeys is to try and not worry.

"I was anxious about Christine going, but when your son or daughter is over 21, you can't tell them what to do."

In a sad twist of fate, Mullins had survived the ordeal in the desert only to come to a modern hospital where a respirator tube failed to function for 8 minutes, causing her to lapse into a perhaps permanent coma and irreversible brain damage.

Her step-mother Mary handled her grief in an intensely personal fashion, praying silently and spending time alone.

"I'll never stop looking for a reason why. It is difficult to accept His Will but I'm really trying and someday, in time, I will accept it."

John Heaphy is a fireman who has never been seriously injured after more than 15 years doing his dangerous job. His son merely went for a swim and the worst happened...

Heaphy feels that sharing in the shattered lives of the other families has given him strength to get through each day. He also finds that he

Help needed

By Betsy Kennedy
Voice Staff Writer

Local Catholics opened their hearts when they heard of the plight of three severely injured young people being treated at Jackson Memorial Hospital in Miami.

Fr. Sean O'Sullivan, director of the substance abuse program for the Archdiocese of Miami, heard about the violent shooting of nurse Christine Mullins through a fellow priest in Trujillo. He immediately contacted several good samaritans in the community to rally around the Mullins family. Mary Ann Buffone was one of those good samaritans. She quickly befriended the grieving parents and gave up her time to transport them places, answer their questions and spend hours on the phone making arrangements for the complicated return flight to London for the family.

Hospital costs for the Mullins were harrowing. The daily hospital bill is \$1,500, the cost for the air transport from Lima to Miami was \$29,750 and the ambulance ride from the airport was \$143. Although the Mullins have now returned to London with their daughter, contributions can still be sent to: **County National Bank, Bay Point Office, 4770 Biscayne Blvd. Miami, Florida 33137.**

If it wasn't for Odilia Herrera, a Cuban living in Miami, the Muneras might never have heard about the famous Dr. Barth Green, the neurosurgeon at Jackson Memorial who is treating their son. Herrera read about Alvaro's accident in a magazine from Spain and she felt compelled to do something. She contacted the parents and helped them make plans to bring the injured young man to Miami.

The Heaphys are grateful to Fr. Thomas Griffin, S.J., the chaplain at Jackson who has given them strong support during their ordeal. He assisted them with both spiritual guidance and practical advice.

But more help is needed. Both the Muneras and Heaphys face escalating bills that surpass their insurance policies. The Jesuits, whose insurance policy is a modest one, have paid \$6,500 to transport Dennis from Belize to Miami and need funds to defray other medical expenses. Both families are burdened with the \$1,500 a day charge for the neurosurgery intensive care maintenance, not to mention bills for operations which have been performed on their children.

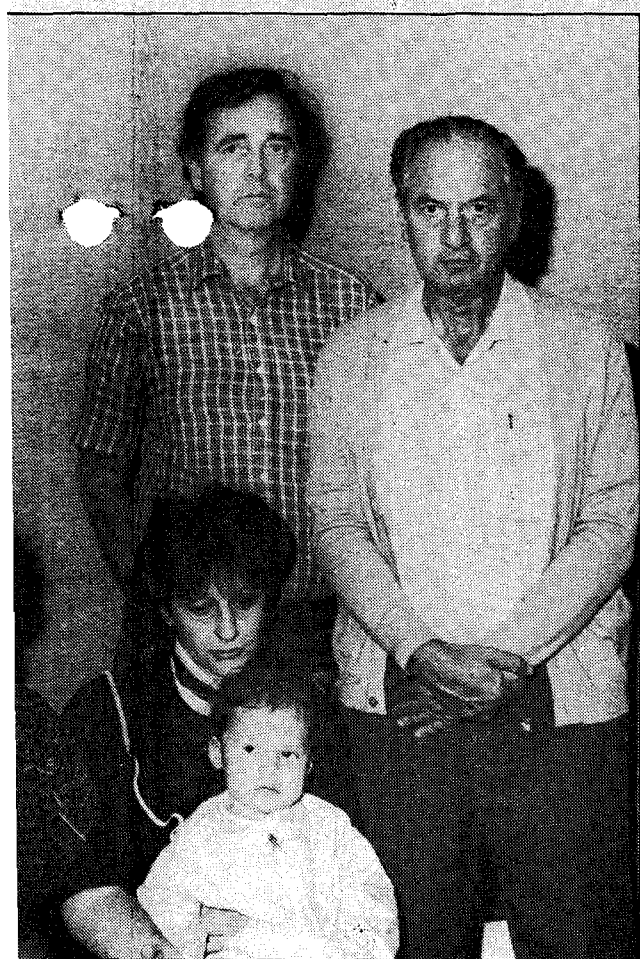
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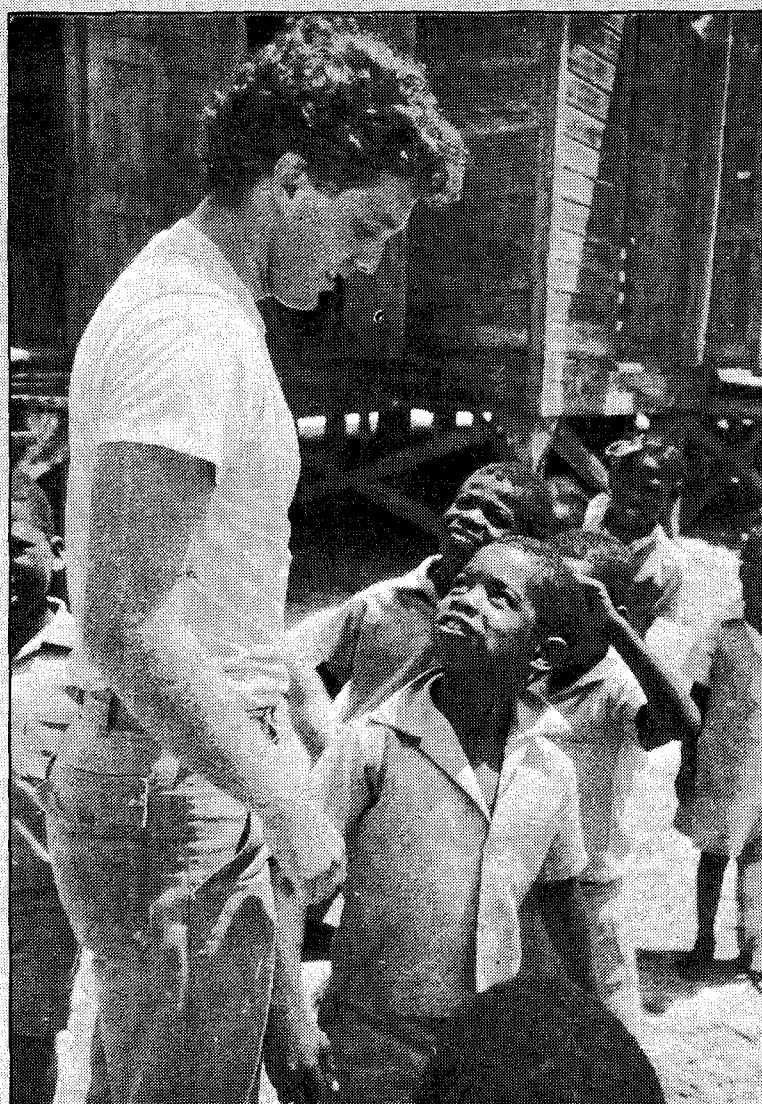
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1 faith bring 3 families together



Just four months ago, pretty Christine Mullins was celebrating the wedding of her father and stepmother in Sussex, England. Today she is in a coma after being shot by a gunman in Peru.



Since he was a small boy, Dennis Heaphy has yearned to help those less fortunate than himself. In Belize, he was fulfilling that dream until a swimming accident left him paralyzed.



manages best, "when I'm doing things, keeping active." He has helped other members of the group get things done when life in a strange country and a bustling hospital becomes too perplexing to deal with.

Breaking bread

His wife Eileen found comfort when she least expected it. Christmas day was also her birthday. Although the family didn't feel up to celebrating, her brother-in-law brought her a large cake to cheer her up. At the Ronald McDonald House, a low-cost residence for the families of seriously ill children, Heaphy realized that she wasn't the only one who could use some holiday cheer. So she dedicated her cake and her birthday festivities to the other grieving families.

The cake symbolized the breaking of bread between families from Curacao, Aruba, Cuba and other far-flung places.

"It was the most meaningful birthday I've ever had. It brought us comfort and it brought them comfort. I'll never forget it," said Heaphy.

When Christmas morning dawned, the parents found themselves feeling depressed and even more isolated from home. Fr. Leo Weber, a Jesuit priest who had flown in from Washington to provide support to the Heaphy family, conducted Mass at the hospital chapel. The three families gathered around the nativity scene.

"You have traveled a long distance just as Mary and Joseph did and you will find solace among each other," the priest told them.

From that special sharing in the Eucharist, the families all agreed they found peace. Unanimously, they spoke of their desire to accept God's hand in what had happened to their children and they vowed not to be bitter.

"We're not angry for what happened," said the Muneras.

"Our son has a strong will and he is helping us fight this. When science has done all that it can do, God will continue His work to make our son well. Ours is a family that makes God the center."

Revelations

In the long hours of waiting to hear about the progress of the young people, several of the parents said there were revelations.

"Everything starts falling together like bits and pieces. I knew my daughter had lots of good qualities but during this time I remembered so many of them that I wasn't so aware of or took for granted," said John Mullins.

"Christine was always fun-loving, but she also was deeply disturbed about the poverty in Third World countries."

Secretly, Christine had set aside part of her regular paycheck each week to be sent to a hunger relief organization.

"She is no holy joe, but she is a good Catholic girl who attended Mass regularly and believes in Christianity," said her Father.

While Christine had been at the Belen Hospital in Trujillo, Mullins also saw examples of his daughter's fighting spirit and good humor, he said. She was visited by an Anglican bishop who reassured her that what had happened had a reason because "God has a reason for everything."

"Well, I guess he must have a good one for something like this then," she responded.

Although she could only speak by forming the words with her lips, Mullins said his daughter managed to joke about having handsome doctors. She even tried to console him after the shooting.

"It could happen to anyone anywhere, daddy," she told him.

Eileen Heaphy's revelations concerned some forgotten conversations, which suddenly became as treasured to her as family heirlooms.

"I can't reveal the nature of the talks we had because they were very personal, but it concerns what my son wants to do with his life. He has always helped other people ever since he was a little boy," said Mrs. Heaphy, whose own concern for others was evidenced when she kept worrying because she was sitting and a visitor was standing.

Just before Dennis Heaphy was wheeled into surgery to repair two of his damaged vertebrae, although groggy from medication, his last thought was of his roommate, an 87-year-old man who had been pistol-whipped on Christmas Eve.

Going on

"Please look after Sam for me," Dennis whispered to the nurse.

Many whose lives were touched by Dennis now want to return the favor. Members of Sigma Alpha Epsilon fraternity, of which he was once a member, are flying in from all parts of the country to be by his side.

For the young, paralyzed patients, there is a constant struggle to comprehend that life will never be the same. Walks through a park, hugging a loved one, or even scratching a nose without assistance will never be taken for granted.

But life does go on.

"I am very sad," Alvaro Munera told his mother before accepting the Eucharist at Christmas. "But I will fight the bulls again. I am not afraid and I have no intention of giving up my dream to be a matador."

"The Jesuits will be praying for both our sons and for Christine Mullins too," John Heaphy told Oscar Munera.

Before leaving to take his daughter to a facility for patients with serious spinal cord injuries, John Mullins struggled to sum up the important things he had discovered during the terrible ordeal.

"I've learned a lot about the meaning and value of family. I always felt they were important but this just reinforces it. It helps me through. I couldn't have made it without my wife."

And I guess, when it comes to a time like this it's your faith that gives you the raw strength you need."

Added Eileen Heaphy, "Dennis has always loved Our Lady. I just tell him to wrap her mantle around him and everything will be all right."

Mass for Msgr. Walsh's mother

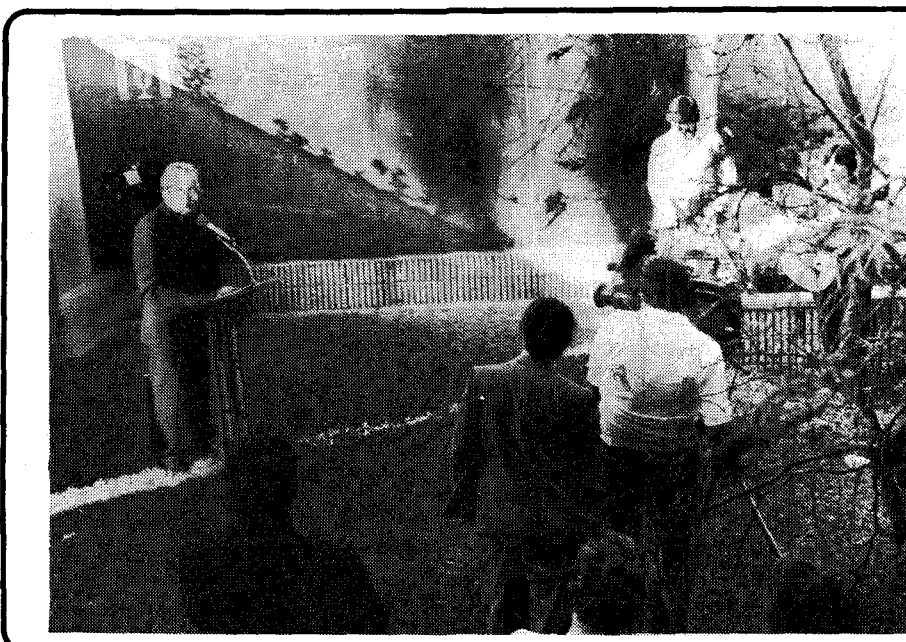
Pontifical Memorial Mass was celebrated Monday in St. Martha Church for Mrs. Catherine Walsh, whose son, Msgr. Bryan O. Walsh, is Archdiocesan Director of Catholic Community Services.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass. Also concelebrating were Archbishop Pio Laghi, papal pronuncio to the U.S., Miami's Auxiliary Bishop Agustin Roman, and Msgr. Walsh, as well as more than 25 priests of the Archdiocese.

Mrs. Walsh died on Dec. 28 in her native Ireland of pneumonia at the age of 87. Msgr. Walsh and other members of the family were at her bedside. Her funeral Mass was celebrated on Dec. 31 in St. Joseph Church, Limerick, where Msgr. Walsh was the principal celebrant.

Describing Mrs. Walsh as a "dynamic, beloved Irish woman of faith" to the congregation of several hundred persons, including priests from the Dioceses of Palm Beach and Venice, Archbishop McCarthy pointed out that "The end of a good life is not one solely of grieving. It is a time of praising God and giving thanks for and with the pilgrimage of life and light that had been given her by God's grace. If the light of her candle has been extinguished, it is now renewed among us by the brilliant light of faith," he said.

In addition to her priest-son, Mrs. Walsh is also survived by two daughters, Mrs. Rose Marie O'Brien, New York; and Mrs. Aileen Harrington, Ireland, and another son, Anthony, also in Ireland, as well as a large number of grandchildren.



For the priests

A memorial to the priests of the Archdiocese who have died was dedicated recently at the Pastoral Center by Archbishop Edward McCarthy. With nearly 100 employees and priests in attendance, the Archbishop took the opportunity to praise and thank all those who today are giving their lives to make Catholicism flourish in South Florida. (Voice photo by Ana Rodriguez-Soto)

Abortion ruling remembered

(Continued from page 9)
evening, Jan. 21 beginning at 7:30 p.m.

Among the speakers will be former state representative Tom Bush and the mayor and councilwoman from Oakland Park, Glen Dufek and Mary Laveratt, who are leaders of the Life Education Center. Representatives of the Jewish and Catholic faiths will also participate.

Palm Beach County Right to Life will sponsor its own five-mile walk-athon, beginning at 9 a.m. on Jan. 19 on the grounds of the First Baptist

Church, at Flagler Drive and Okeechobee Boulevard. All profits will go to the Neo-Natal Intensive Care Unit at St. Mary's Hospital. Those who wish to participate should call Sally at 965-1240 or Sharon at 848-8485 to pre-register.

In the national commemoration, tens of thousands of pro-lifers from across the United States will gather in Washington, D.C. Jan. 2, for their 12th annual march against abortion.

The marchers will gather at the Ellipse, between the White House and the Washington Monument, to hear

pro-life speeches and prayers, then parade to the Capitol and Supreme Court building.

The night before the march, a prayer vigil will be held at the National Shrine of the Immaculate Conception in Washington, and the third annual Rose Dinner will follow the march.

Also, the fifth annual Pro-Life Teen Rally will be held Jan. 19 in Silver Spring, Md., a suburb of Washington. The event will include speeches, films and a youth Mass.

Catholic-Jewish dialogue at St. Ignatius

A priest and a rabbi will discuss issues of importance to both Jews and Catholics during a first-ever Catholic-Jewish dialogue to be held in the Palm Beach area on Jan. 16 at 7:30 p.m.

The Cathedral of St. Ignatius Loyola, 9999 North Military Trail, Palm Beach Gardens, will be the scene of the dialogue between Father John T. Pawlikowski,

professor of Social Ethics at the Catholic Theological Union in Chicago, and Rabbi James Rudin, director of the Inter-religious Affairs Department of the American Jewish Committee. Admission is free.

The dialogue is co-sponsored by the Catholic Committee for Peace and Justice and the Jewish Federation. It will be

followed on Jan. 17 by a series of workshops at Temple Emanu-El, 190 North County Road, Palm Beach. The workshops will begin at 8:30 a.m. and end at noon.

For information and registration, write to Jewish Catholic Dialogue, 9999 N. Military Trail, Palm Beach Gardens, FL 33410.

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Religious Right wants the GOP

'If we get organized, we could very well determine the next (presidential) nominee .. we certainly believe that.'

By William Bole
Religious News Service

WASHINGTON (RNS) — During the recent election contests, a coalition of fundamentalist Christians in Texas — many of them new to politics — staged a virtual takeover of the state's Republican Party.

Now, leaders of the religious New Right say they plan to "export" this Texas effort as a model for fundamentalist political activity throughout the country.

The "Texas Plan," as it is called, is one element of a highly ambitious post-election agenda being undertaken by the religious right. This conservative religious/political coalition, which emerged five years ago and has gained renewed strength, has openly voiced its intention to take over the Republican Party, and to name appointments to high-level posts in the Reagan administration.

"If we get organized, we could very well determine the next (presidential) nominee of the Republican Party. We certainly believe that," said Gary Jarmin, legislative director of the fundamentalist lobby Christian Voice, and national field director of the American Coalition for Traditional Values (ACTV), a recently-formed umbrella group of evangelical and fundamentalist leaders.

In marked contrast to their lack of activity and admitted complacency following President Reagan's election in 1980, leaders of the religious right have wasted little time this year in setting out an agenda and pursuing their goals. Ten days after the November elections, the executive board of ACTV, which started out simply as an effort to register new Christian voters during the 1984 campaign, gathered in Washington. At that meeting, members agreed to become an ongoing umbrella group for the religious right.

Meeting behind closed doors, the coalition also decided to press for the appointment of supporters of the religious right's conservative agenda to "at least two" U.S. cabinet positions, said Colonel Doner, a board member who attended the meeting. He said they are seeking this in return for the help given by religious right forces to Mr. Reagan in the recent election.

"This is patronage. Let's face it," said Mr. Jarmin. The White House has apparently felt the

pressure from the religious right. In a highly unusual procedure, the administration recently sent the two top contenders for the post of education secretary to be interviewed at a weekly gathering of 45 representatives of religious right and conservative groups in Washington.

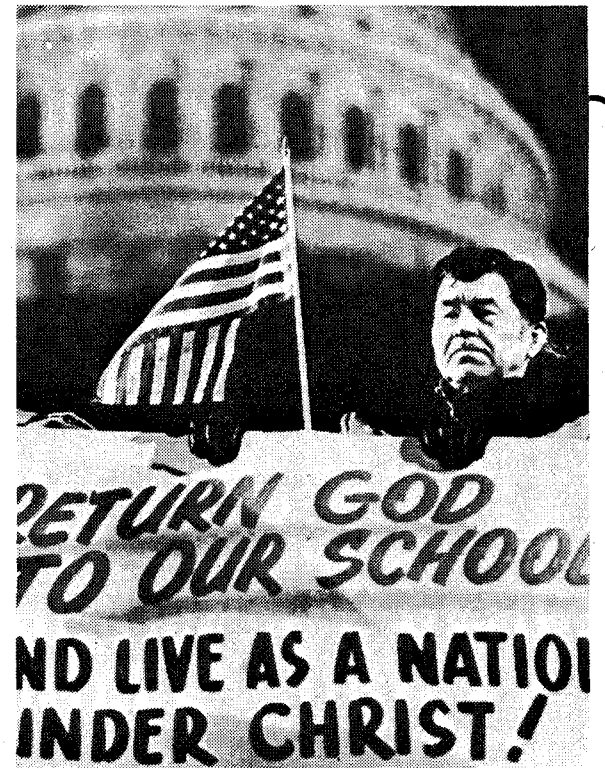
That the administration would go to such lengths to consider their opinions in such matters is a reflection of the gains made by religious right groups during the past year. The movement first surfaced in the late 1970s, when conservative political operatives in Washington made contact with then-unknown television preachers and helped form key religious right groups, including the Rev. Jerry Falwell's Moral Majority.

While claiming credit for the defeats of several liberal Democratic Senators in 1980, leaders of the movement acknowledge now that they had only a marginal overall impact on the elections then, and did not have many supporters in the grass roots. The main focus of the religious right has been the so-called social issues, such as prayer in public schools, abortion, and opposition to homosexual rights.

Last summer, however, the leading role of television preachers at the Republican National Convention provided one of the first clear indications of a new political status for the religious right. During the 1984 campaign, by most accounts, the movement was much more effective than before in registering voters, mobilizing volunteers, and influencing the Republican Party at both local and national levels.

The formation of the ACTV (pronounced "Active"), the largest umbrella group to appear on the religious right, has also given the movement some degree of unity which it lacked in the past. Its executive board reads like a who's who of electronic church personalities — including Rev. Falwell, James Robison, Jimmy Swaggart, Pat Robertson, and Rex Humbard. It includes, as well, leaders of the Southern Baptist Convention and Assemblies of God. They represent constituencies long at odds with one another over theological doctrine, and the television preachers have also bitterly competed with each other for television viewers.

A key priority for the group in the coming year



will be the formation of more than 300 chapters across the country to do lobbying on local and national issues and gear up for voter registration, said Mr. Doner, of the ACTV board, and executive director of Christian Voice. ACTV reports that it registered "more than a million" new Christian voters during the election season (even though it had initially set 2.5 million as a goal), and that 35,000 "Bible-believing churches" took part in the effort.

In the post-election activity, Christian Voice, which is known primarily for its distribution of millions of "moral report cards" of candidates for public office, says one of its priorities will be to help local conservative Christian coalitions gain control of Republican Party organizations.

This is not the first time that conservative Christian activists have set their sights on such a goal. The tactic began, in a less organized fashion, in the 1980 Alaska primaries. At that time, the Alaska chapter of the Moral Majority, expressing fear that "our country is rapidly turning into a 20th century Sodom and Gomorrah," staged an aggressive takeover of the Alaska Republican Party. Moral Majority leaders swamped district caucuses in February of that year, and elected a majority of the delegates to the state Republican convention.

During the recent campaign year, in Democratic presidential nominee Walter Mondale's home state, a loose coalition of conservative Christian activists took over about half of Minnesota's Independent-Republican Party. Some of the activists then proceeded to telephone other delegates to the state convention and ask if they had "taken Jesus into their hearts." However, other religious right party activists deplored the telephone calls, and said they were not reflective of the broader Christian effort.

Religious press on religion and politics

By Darrell Turner
Religious News Service

Nineteen-eighty-four will go down in election history as the year when theologians, moralists and bishops pushed onto the political stage — front and center — alongside foreign policy experts, economists and political strategists.

Religion and politics, the subject of a free-swinging debate that began in earnest on the public stump when Democratic vice-presidential candidate Geraldine Ferraro questioned President Reagan's Christianity, has refused to relinquish the limelight for very long.

In the intervening weeks, the debate has ranged over such familiar topics as abortion, nuclear arms, and prayer in the schools. More recently, it drew front-page attention to a new area when a group of religious leaders represented by a Jew, an Evangelical and a Catholic bishop, asked President Reagan to disavow his spoken views of an impending Armageddon. In doing so, the religious leaders found themselves in an unexpected face-to-face clash with leaders of the Moral Majority and the New Right.

Has the debate merely raised a lot of dust, or has it given a clearer vision of religion's proper role in secular politics?

An informal RNS survey of a variety of religious publications shows that one thread of agreement runs clearly through the thinking of most of the publications' editorial writers: religion does have a place in politics.

Sampling of editorials in church-related and in-

dependent religious newspapers and magazines finds that virtually all have agreed that religious perspectives and values are legitimate in the political arena. Some felt that particular issues — like abortion or nuclear weapons — should be given paramount importance, while others said a wide spectrum of issues should be considered by voters.

Several periodicals asserted that the religious beliefs of the candidates do not seem to bear a direct relation to their positions on the issues, and some suggested that a person's competence to govern is more important than his or her religious commitment.

"Religion in campaigns has more to do with political agendas than with religious convictions," asserted an editorial in the Sept. 26 issue of *The Christian Century*, the ecumenical weekly published in Chicago.

Editor James M. Wall wrote that "the alliance of the New Religious Right with conservative Republicans has much more to do with domestic economic policies and anti-Soviet foreign diplomacy than it does with personal piety. But before we become too self-righteous on this point, recall that the liberal church's enthusiasm for Democratic candidates in the 1960s reflected a bias for civil rights and support for the poor."

Mr. Wall, a United Methodist minister, also stressed that "single issues are dangerous in elections." He noted that "public officials make policy on many subjects; the character and values they bring to their decision-making encompass a wide

range of convictions and beliefs. A vote for an incompetent pro-lifer is as narrow, selective and irresponsible as a vote for an incompetent pro-integrationist."

America, the Jesuit weekly, made a similar point in an editorial in its Sept. 15 issue. It commented that "the rightness or wrongness of a policy or program depends upon much more than its compatibility with a particular religious vision." The editorial suggested that "when American voters go to the polls... they ought to be concerned at least as much about a candidate's skill in governing wisely as well as about a candidate's theology."

America also said that in this year's campaign, "the inevitable religious factor may become too pronounced, too strident." It warned that "if the candidates continue to use words like 'Christian' and 'un-Christian' to describe their own (or their opponents') policies, they run the risk of politicizing religion to a degree incompatible with the basic commitment of the nation to religious peace."

The *Christian Index*, newsweekly of the Georgia Baptist Convention, noted that not all Christians agree on particular political issues. Editor Jack U. Harwell wrote in the Sept. 13 issue that "many 'good Christians' differ widely on the issue of abortion. Others stand poles apart on the question of prayer in public schools. And what is the 'good Christian' position on tuition tax credits, creationism, military budgets, nuclear disarmament, or the Panama Canal treaty?"

Editorial Page

Another 'scandal' making headlines

Once again there flares up a public "scandal" in the Catholic Church.

A group of Catholic religious signed an ad in the New York Times Oct. 7 saying that there is a diversity of views in the Church on the morality of abortion and that many Catholic theologians find abortion acceptable some of the time.

After a couple of months the Vatican said the signers must recant that view or leave their religious orders.

There is always an unpleasant air about any large institution coming down on a few individuals, and there is the usual muttering about stifling "freedom of speech" and such.

Well, there are two broad aspects to such cases, as we see it.

One is the institutional, the other the individual.

As an institution, the Church's most basic role is to guide and teach religious and moral values. The teaching is that abortion is

Voice Editorial

the taking of human life and that problem pregnancies should be dealt with through love, counseling and support, not killing.

The Church does not attempt to stifle discussion by theologians or others in appropriate forums about the theology of abortion or other areas. In fact, the group Catholics for a Free Choice issued the same pro-choice statement earlier and drew no reaction from the Vatican. But when they deliberately took out an ad in a national publication stating, or implying, something which is contrary to official Catholic teaching, for all the masses of people to read, then the institution was provoked into responding. Otherwise, it would appear that the Church does, in fact, allow killing of preborn infants.

The Vatican's response was that, because you do have freedom of speech, you can say anything you want. But if what you say is contrary to Catholic teaching, you cannot represent yourself as a spokesman of the Church as long as you continue to say it in a large public forum. The institution, in other words, has the right to protect its integrity, and its members have the right to be protected from confusion. The religious would not be kicked out of the Church but out of their orders so they no longer have the appearance of representing the Church.

The other side of the coin is the individual ad signer. Presumably they are sincere people and, hopefully, motivated not by politics but by genuine social concerns. Therefore, we would question whether it would be better for the Vatican to have the appropriate religious superiors counsel the religious involved and suggest that the religious orders issue a public statement reaffirming the Church's teaching and pointing out that the ad signers are being counseled in an atmosphere of love.

It may be that the Vatican wanted to make a point about public



provocation in the area of sanctity of life, so as to remove confusion among the people.

But a more gentle approach also has its merits, and with the secular media ready to pounce on any sensation, a quiet in-house handling of such situations can prevent polarization and even further provocations and hurt within the fold.

Letters

Birth Control rule is divine law

To the Editor:

The letter from Mrs. Susan Harris, "Artificial Birth Control" published in the November 2 issue of the *Voice* requires an answer.

Archbishop McCarthy's "negative view of artificial contraception" is not simply his own personal opinion. That artificial birth control is intrinsically wrong, has consistently been the teaching of the Church's highest authority. Virtually all of the popes of the current century have issued stern condemnations of this unnatural practice. In recent months, the Holy Father has delivered a series of talks explaining and reiterating the Church's official teachings. If the Archbishop is "negative" on contraception, he is simply carrying out his magisterial role.

Occasionally we encounter Catholics who feel that Vatican II authorized a more liberal approach to the use of contraceptives. This is wrong, both in fact and in principle. Neither pope, nor council, granted such a relaxation. They did not, and they could not. Catholic teaching on birth control is not a man made law like the Sunday Mass obligation or Friday abstinence — it is a statement of the God-given natural law. Openness to procreation is a necessary aspect of physical marital love as it was designed by Almighty God.

Mrs. Harris is, of course, quite correct that there are difficulties in observing the divine law. But even

grave difficulties are not a valid reason for ignoring the law. Certainly, there are temptations to violate chastity in most any marriage. Contraception is but one of the unnatural vices to which a married couple may be tempted. For this reason, the Church urges couples to seek competent spiritual formation before marriage, and continuing spiritual direction during married life. (Especially if they feel that they must practice one of the natural methods of family planning.) Marriage is **not** an escape for those who refuse to exercise their will power and maintain chastity. We would do well to call our Lord's words (Mt. 19) to mind, and realize that it is not expedient for everyone to marry.

—Fr. Charles T. Bruxca
Boca Raton

Politics and morality

To the Editor:

As a Catholic American, I must say that I am concerned as I note public reaction to the national elections.

It is time for us as Catholics concerned about life in all its phases to begin asking ourselves some hard tactical questions about the pro-life agenda.

Do we even have an agenda that extends beyond the Constitutional Amendment proposal? Has this strategy of the pro-life movement subtly become an ultimate goal? Do

we believe that a Constitutional Amendment prohibiting abortion will ipso facto result in an increase of respect for life in our society? What are we doing to influence society's values and not just its laws? Are the issues open to discussion or must we simply buffalo and intimidate the opposition, even if it comes from fellow Catholics? Are we interested in screaming incoherently or do we hope to be heard? Do we wish to be credible in the values we profess?

What does a desire for credibility say to the consistency of our pro-life agenda in the universe of life-impacting issues, including the rights of those victimized by war and poverty as well as the rights of the unborn? How consciously have we developed alliance with fundamentalist religious forces which, while they may be opposed to abortion, also happen to be opposed to most of what the Catholic Church believes and teaches?

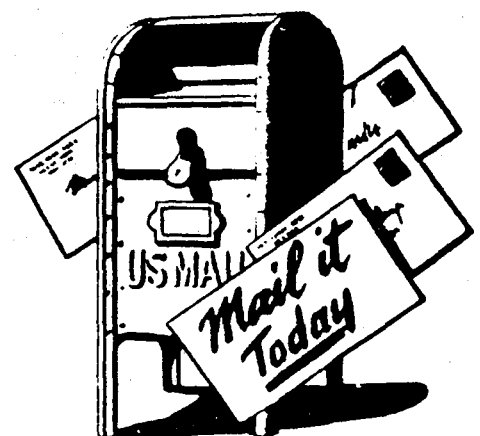
I would respectfully submit that Catholics have a moral responsibility to decide for themselves (and not by edict or fiat) which candidates on balance, given all the issues, are most consistent in their views with the value that Catholics place upon life.

Catholics are being asked to grow up in our worldview and realize that nothing is simple anymore, though plenty is simplistic. We are being asked to lay aside our security blankets of total assurance, of pastors who will tell us how to vote, of focus on single

issues because "the rest of it" is too complex and overwhelming.

In this world, there is no such thing as a candidate in whom resides the best of all possible positions. Some trade-offs are inevitable, at least in the initial vote. And while it is true that the Church is unalterably opposed to abortion, it is also unalterably opposed to nuclear war and the denial of care for the poor and elderly. As Catholics, we need to decide which candidates are more open to life in its broadest and profoundest sense, factoring in as we do so which candidates are capable of changing their minds on specific issues. I would submit that the decision a Catholic "must make" in this process is by no means a foregone conclusion.

Sr. Peggy Whiteneck
North Miami



Results of Renew

Every Wednesday morning at 10:15 for six weeks last fall I sat down in a different person's home with the same eight lay people for an hour and a half of prayer, bible reading, scriptural commentary and faith sharing.

It was a diverse group — young and old, all married, except for one recently widowed woman — and they had not known each other prior to this gathering. They assembled because of the Renew process which brought them together to experience as a small group the first season's message, "The Lord's Call."

I was amazed at the depth of sharing and caring which developed almost immediately. While participants agreed to keep matters discussed within the circle of their own Renew small group, they approved my communicating the following incidents which illustrate the dynamics and effects of this process.

AT THE second session, the leader mentioned that one member could not participate that day because of some unidentified, but serious family problems at home. As that morning's discussion drew to a close and reached the action section of the meeting, a participant suggested we send sup-

sonally delivered card on the very day of her difficulty. To be the recipient of such love from people who barely knew her touched the lady deeply and forged an instantly close bond with each member of the entire group.

Another participant recalled at a later session her experience the previous Sunday walking in the



BY FR. JOSEPH
M. CHAMPLIN

downtown streets after Mass at the Cathedral. A line of men — "street people" — were standing in line waiting for the noon meal at an ecumenical soup kitchen. Following advice given at one time in this lady's life, she sought to make eye contact with at least a few of the homeless men. The sadness of their plight, communicated through

'He finished his witness talk by adding, "I am 25 years old and have been away from the church for 7 years, getting into drugs and other things I am not proud of. I am back home with God now and while Renew is not the only reason for my return, it certainly has helped.''

portive cards to the absent person. All agreed and one person even hand-delivered a note that afternoon.

The next week the troubled woman came to our small group session. During this meeting she testified with tears just how much those reassuring notes overwhelmed her, especially the per-

sonally delivered card on the very day of her difficulty.

Her sharing of that unsettling event prompted the group to start their own mini-food resources center. The following week a wicker basket in the center of the participants contained canned goods and other food stuffs, all brought by each member to the host house and destined for the center city

soup kitchen.

An older gentleman, retired for some years as a high school administrator, stopped me before Sunday Mass to comment on how much he enjoyed the Renew small group, different from ours, of which he was a participant.

DURING ONE of their starting periods, he mentioned his frustration about not being able to catch the Sunday homily because of deteriorated hearing. A member of the group suggested that he try the crying room at the back of the church which has a particularly strong speaker system in it. He did so, is pleased beyond expression with the results and doesn't appear to mind sitting there with young couples and squirming children.

David Russell also found his small group participation productive and hopeful. Moreover, it empowered him to give a testimony at our Sunday Masses about the value of Renew after the season concluded. He finished his witness talk by adding, "I am 25 years old and have been away from the Church for seven years, getting into drugs and other things I am not proud of. I am back home with God now and while Renew is not the only reason for my return, it certainly has helped."

Here are a few written comments from other parishioners who participated in the Renew small group experience: "As a result of this program I bought a new Bible. I have not had one in almost 20 years and I have been reading scripture and thinking and praying more times a week."

"OUR SMALL GROUP, many of whom were strangers, prayed, meditated, shared and cared together."

"My reason for participating was to strengthen a weak, questioning faith."

"Each meeting fostered new thoughts, feelings and emotions."

"Spiritual Renewal is an awesome, profound experience."

"I am richer because of it."

"Renew has increased my faith by realizing other people have similar problems and that prayer and the love of God can help us at time of need."

Not what it seems to be

What seems to be happening often isn't really what is happening. There's a good example right now.

During the presidential campaign, when leaders of the Church reaffirmed the Church's absolute opposition to abortion, there were those who thought this gave an advantage to President Reagan, openly opposed to abortion, over Walter Mondale, committed to the pro-choice position.

So on October 7th, in a full-page advertisement in the New York Times, a group, called a Catholic Committee on Pluralism and Abortion, claimed that the impression that opposition to abortion was the only legitimate Catholic position was false. Catholics, the 97 signers of the statement said, held divergent views on the question of abortion.

The statement had virtually no effect on the election campaign. The position of the Catholic Church on abortion is so clear that the Times advertisement convinced no one. There were, however, among the signers of that statement 24 religious, one a brother, the others nuns.

RELIGIOUS ARE committed to upholding the magisterium of the Church. In this case, they publicly committed themselves to a position in direct opposition to the teaching of the Church. The Vatican's Sacred Congregation for Religious has asked them to recant the false teaching. The first response of the nuns involved is to refuse to do so.

One of the sisters involved said it is the teaching of the Church that an individual must be true to his or her own conscience. That is true, but it really isn't relevant. What the Congregation has said is simply that if a religious is not willing to teach what the Church teaches, then that person is no longer qualified to be a religious in the Church.



BY
DALE FRANCIS

That should be obvious. Those who cannot commit themselves to the official teachings of the Church quite naturally cannot commit themselves to the defense and proclamation of those teachings.

And here it is that what seems to be happening is not really what is happening. It seems to be an instance in which religious have openly opposed the official teaching of the Church and now openly defy the authority of the Church. But that's only

what it seems to be. If you listen carefully to what is being said, it is something more pernicious, more dangerous, than this.

What they are really saying is that the Pope and the bishops, and even the constant teaching of the Church, are not enough, that the teaching of the Church is not really established until there is consensus. In their statement of response, they said that the Vatican seeks to "give the appearance of consensus when none exists."

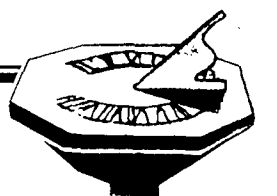
CONSIDER THE implications of this. What they are saying is that the constant teaching of the Church that abortion is always wrong doesn't matter. What the Pope says, what the bishops say on this important moral question doesn't matter. So long as there are those who do not accept this, there is not consensus and without consensus, there is no Catholic teaching.

And this is what it is all about, whether the faithful are committed to the truths of the Church as proclaimed by the successor of Peter and the Apostles or whether the teachings of the Church are to be determined by a consensus of the faithful. And the irony is the advocates of consensus justify their position by speaking of the theological principle, *sensus fidelium*. It means quite the opposite for it rests on what Catholics have believed through the centuries, not as they apparently think, on a poll of current opinion.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



A cross lion

Pope John XXIII, shortly after his accession, was asked to examine the preliminary design for his papal coat of arms. With great fanfare, a large scroll of paper was rolled out on his desk. Pope John studied it and then said gently, "Please don't make my lion look so cross."

Not long after George End bought his farm near

Arcadia, Florida he became pretty discouraged. The land was so wretched, that he could neither grow fruit nor raise pigs. Nothing survived there but scrub oaks and rattlesnakes. Then he turned his liability into an asset when on January 9, 1931, he served a rattlesnake dinner to American Legionnaires in a Tampa hotel.

The dinner received nationwide publicity and soon tourists were pouring into his rattlesnake

farm at the rate of 20,000 a year. End then shipped the poison from the rattlers to laboratories to make anti-venom toxin and sold the rattlesnake skins at high prices to make women's shoes and handbags. He also canned rattlesnake meat which he sent to customers all over the world from the local post office which has been re-christened, "Rattlesnake, Florida," in honor of the man who turned a poison lemon into sweet lemonade.

Teen drinking

The effects of the drug culture on youth over the past 20 years have represented an American tragedy of the first order. But what's become a real irony is that the fear of parents that their children would become drug addicts mitigated fear of another, very prevalent drug — alcohol.

Many a time I heard parents excuse the fact that their kid "took a few drinks" by adding confidently, "That's better than taking drugs."

In labeling alcohol "acceptable," the adults denied that it too is a drug.

THE Pervasiveness of the teen alcohol problem hit home recently: I read a report of a study conducted for the state of New York's Alcoholism and Alcohol Abuse division on how widespread drinking is among high school and junior high school students.



BY
ANTOINETTE
BOSCO

One of every 10 students described themselves as "hooked" on alcohol and some said they had even been drunk in school. They get started on beer, the youths said.

Those who described themselves as heavy drinkers received lower grades than non-drinking students.

The statistics reported in the survey were scary.

The report estimated that 53 percent of the state's 1.5 million secondary school students had been drunk at least once in the last year. One in 10 got drunk at least once a week and 13 percent said they had attended classes while "drunk, stoned or high" on alcohol.

Overall, 83 percent of pupils in grades seven through 12 said they had tried alcohol. The figure was higher — 92 percent — for those in grades 10 through 12.

WHAT'S VERY sad is that few of these young people, or their parents for that matter, realize how they're hurting their health. Much is written on the social consequences of alcohol abuse, particularly the tragic fatalities due to drunk driving.

But in a country where approximately 2.8 gallons of pure alcohol are consumed per person per year, who asks, "How much alcohol is safe?"

Alcohol beats a quick path through the body. Excessive drinking shows up quickly in the body's disposal system

and the stress of this overwork is felt very quickly by the liver, with inflammation and destruction of its cells.

Alcohol also abuses the brain, leading to immediate social consequences, including aggressiveness, mental deterioration and poor judgment.

A report in the Harvard Medical School Health Letter a few years back said studies suggested that heavy drinking among younger persons can lead to permanent brain damage, even before irreversible liver damage occurs.

CHRONIC DRINKING also leads to increased risk of cancer and lung diseases. And recently pregnant women were advised to totally abstain from alcohol because of the serious effect drinking, even in moderate amounts, may have on the baby's birth weight.

Maybe we should all try to reverse the unbelievable promotion given to alcohol today.

What a shame that our youth in alarming numbers are being seduced by alcohol, potentially wrecking their health and future.

(NC News Service)



When to get married

Q. How do you know when it is the right time to get married? (Florida)

A. This question can be answered easily — in a book of about 400 pages. In this short column, I can only try to steer you in the right direction.

Let's begin with part of a sentence and then look at quite a few endings to that sentence. Think about these sentence endings and then discuss them with your date sometime, or talk about them at a meeting of your parish youth club or in religion class.

Here's the first part of the sentence: "Now is the right time for you to get married..."



BY TOM
LENNON

And here are some endings to that sentence:

1. "... if you are very much in love with a member of the opposite sex."

2. "... if you and your partner know each other well, good points and bad."

3. "... if you understand and accept the fact that love involves the willingness to make hard and difficult sacrifices."

4. "... if you see clearly that a Christian marriage lasts until one partner dies."

5. "... if you have prayed a great deal about this all-important decision." Remember, this decision will affect not only you but the person you marry and perhaps a number of children not yet born.

6. "... if you and your partner are able to support a family in reasonable comfort." You don't have to have "enough" money; only rich people have that much. But there must be a stable source of income.

7. "... if you do not think that marriage is a 50-50 proposition." It is more often an 80-20 proposition for both partners.

8. "... if you are skilled at the art of forgiving."

9. "... if you like children and can get down to their level without being condescending." Can you cultivate the art of playing with little children?

10. "... if you can give up a lot of your independence and freedom."

11. "... if you believe that it is better to give than to receive."

12. "... if you can conquer any fear you may have of an unknown future."

13. "... if you believe that the Lord, in the sacrament of matrimony, will give you all the strength and help you will need in the joyous yet difficult way of life we call marriage."

All of the above endings to the sentence we started with are important. You cannot isolate one to the exclusion of the others. All need to be considered.

And can you and your friends think of any other endings that I might have overlooked?

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

New Year prayer

At the beginning of the year it's always wise to take a long, objective look at the state of the world and our place in it. This is a growing, changing world and hopefully we are growing with it in wisdom, age and grace. Our whole life is a gift to be offered and integrated into the complex world of contemporary civilization. This is a prayer I highly recommend:



BY FR.
JOHN CATOIR

"Grant that I may give You, Lord Jesus, my whole being, tree and fruit alike, the finished work as well as the harnessed power." (Teilhard de Chardin)

Teilhard de Chardin was a prophet of hope. Though often misunderstood, his theological vision of creation and evolution helped many to understand contemporary science in a new light. God created the universe and all that is in it, but the human family has been evolving for centuries upon centuries.

IN THIS CONTEXT, Teilhard sees the cross of Christ as a symbol of all the suffering and hard work we humans have ever done. This includes the whole process of our personal lives, growing up, all the study and schooling, all the physical labor, all the play and the sacrifices. On the cross, Jesus offers all human progress with all its pain; not merely what has been done but "all the harnessed power" of our lives. Nothing is wasted, nothing is fruitless.

Returning all to God requires more than a self-interested spirituality. As Americans we are only a small part of this evolving planet. Consider these statistics:

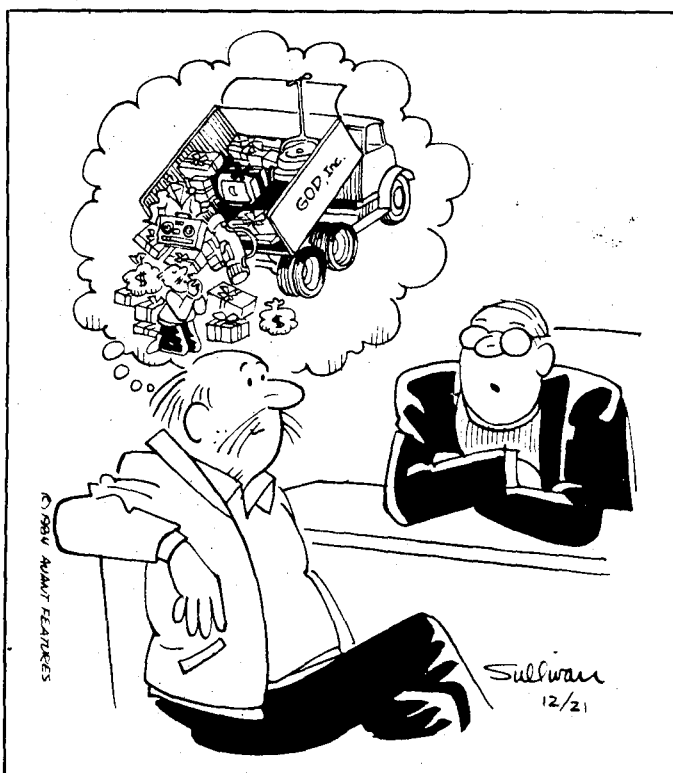
If the world were a global village of 100 people, six of them would be Americans. These six would have over a third of the wealth and the other 94 would subsist on the rest. Of the 100 people, 94 would also say they believe in God, 69 would claim membership in some church or synagogue, and 40 would attend religious services with some

regularity.

OF THE 100 PEOPLE, one third would be rich or of moderate income, two thirds would be poor. Of the 66 poor people, about 35 would be suffering from hunger and malnutrition; at least 50 of them would be living in substandard housing or homeless, about half would be able to read, and only one would have a college education.

In 1985, try to be more mindful of the poor in whatever way God gives you the light, and be thankful for who you are and what you have.

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



"LET'S TALK A LITTLE ABOUT YOUR CONCEPT OF PRAYER, MR. BRADSHAW..."

Remarriage disrupts a family

Dear Mary: My sister's husband died eight years ago and she remarried. She is in her middle 50s and he is retired. They do everything together and it seems as though she has forgotten her own family. She has six children and five grandchildren. He has three children and three grandchildren. We feel, in trying to please him, she does all for his grandchildren and nothing for her own.

My sister's children are really upset over her complete turnabout. I think maybe she doesn't realize what she is doing. My husband thinks she is afraid of losing him.

My niece was in a very serious accident. Would you believe my sister did not go there? She said she was afraid to ask her husband for the money.

These children and grandchildren love their mom and have asked her many times to go places and come for dinner, but she is always too busy. I hope you can help. (Indiana)

Thank you for describing an increasingly common family problem. More than half the people in our society will have more than one spouse during their lives. With the change in spouse comes a change in family structure, changes in the various roles and some changes in behavior.

Each family member has a different explanation for your sister's behavior. Your explanations are interesting but do not address the problem. We cannot tell another person how to fulfill responsibilities. No one is likely to change your sister's



BY
DR. JAMES
AND MARY
KENNY

behavior by giving her advice.

Nor can I give your sister any suggestions. She has not asked for my advice, nor yours.

What we can address is what you might do. Since her children apparently confide in you, we might explore the things they can do.

Take your sister's place for a time. Take an interest in her children, your nieces and nephews. When they have serious troubles, such as your niece's accident, drop what you are doing and go yourself. This accomplishes several things.

1. It does what families are supposed to do — help and support members.
2. It demonstrates more eloquently than any words that her children need and want family connections.

On your part, this role requires great generosity. You must show concern and compassion where,

strictly speaking, it is not your job. My guess, however, is that like nothing else you could do it would demonstrate to your sister that she is not supporting her children when she is needed. You might wake her up and get her to resume her rightful role.

Her children seem to be doing the appropriate thing under the circumstances. They continue to invite her although they are refused. Such action takes maturity on their part. In addition, they might invite you and your family to their gatherings, and occasionally you might invite them.

Again, you would be taking your sister's role. Besides being a support for your sister's children, you would dramatize her absence in the family structure.

Changes in marriage relationships bring changes in family structure, frequently causing upheaval and hurt. In your sister's case her inattention might be temporary.

After three years, she might still be adjusting to her new marriage. If so, your action of taking over her role should help her recognize a problem and achieve a balance between her new family and her original family.

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

(NC News Service)

If you were writing this column

Every so often I hear from a reader asking for a column on a specific topic and I truly appreciate these letters, not because I need topics — I have a notebook full of ideas — but because they keep me in touch with readers' interests and needs.

So I was more than ordinarily pleased to get the following letter from the Editorial Content Committee of the Cleveland Catholic Universe Bulletin which is made up of people from diocesan offices, the business community, and ordinary parish life as well as representative high school and college students.

"Our subcommittee on editorial matters is concerned with increasing reader interest in our publication. As part of that effort, we have developed a number of topics and are submitting them as suggestions to various UB columnists.

We think the following may fit in well with the content and style of your column and we offer them to you for your consideration:

- Chocolate bars and raffle tickets. How many can the family with kids in school (especially Catholic school) activities sell? Are there alternative fund-raising tactics?
- What about serious problems — excessive dieting, alcohol and drug abuse, sexual hangups? Are Catholic parents, who may for example rely on the confessional too much, more inclined to be blind to them?
- How do you help a child who already tends to take things too seriously deal with the 'be perfect' admonition of Christianity?



BY
DOLORES
CURRAN

• How much do you encourage a child to aspire to the religious life or to pursue any vocation to which he or she seems suited?

• Do you let your child associate with a 'bad' youngster even in a 'good' activity (i.e. play baseball with a child who is suspected of shoplifting in neighborhood stores)? Do you remove the possibility of 'good' influencing 'bad' to avoid the possible opposite effect?

"We would be interested to know if this letter is of any assistance to you..."

Assistance and pleasure. What a good idea for a diocesan paper to engage reader interest and involve them in content decisions. I'm wondering if other papers and readers realize that columnists are open to their ideas and needs. And I wonder how you react to the topics suggested by the Cleveland readers.

I think they are excellent and hope to cover some of them in the upcoming year. I have covered

a couple of them in the past, particularly the chocolate bar and raffle ticket issue that plagues parents everywhere, but in reading the list I realized that many topics require repeating and updating.

Periodically, papers survey readers on features and columns but these by necessity are general. People will always write that they want more on family life, for example, but rarely on specific family topics. Readers are a diverse group. Many have young children but more have grown children, so your interests have changed as your life has changed. Singles read my column, also. What topics do you prefer?

This is a dual invitation. First, I invite editors to ask their readers what topics they would like addressed and send them on to me. Or, I encourage individuals to write me in care of their paper and ask the editor to bundle these letters into a pack and send them on to me. (Send to P.O. Box 400, Green Bay, WI 54305).

Be as specific as you like. What topics do you wish a columnist like me would address? Do you want more humor or less? More parish-related or family-related? More on toilet training, young adults, or living alone?

In other words, if you were writing this column what would be your first ten topics? If you send them on to me, I'll write a followup column on what you and other readers want. (And thanks, folks, at the Universe Bulletin for some fine ideas.)

(Alt Publishing Co.)

Family Nights

Opening prayer

Sweet Child Jesus, where are you? Help us to learn to listen when you call. Through listening we will hear your voice in nature; listening, we will hear your whisper in the wind; listening, we will hear you in the laughter of children. Oh, yes, Jesus, help us to learn to listen; help us to learn to hear when you speak. Amen.

Lesson

Young Family

Materials: NONE. All go outside in the backyard or a nearby park and sit together silently for five minutes, listening to all the sounds. Then share all the different kinds of noises each person heard. Then finish these sentences:

1. It is most difficult for me to listen when ...
2. It is very easy for me to listen when ...

3. My favorite time of listening is ...
4. When I know someone is listening to me I feel ...

Middle Years Family

Materials: paper, pencils. Gather in a circle to play "pass the message." One person makes up a short message and whispers it to the next person until it completes the circle. The last person repeats it out loud. How has the message changed? Give three examples, in the family, of how this has happened. Each write out five times when it is hard for him to listen. Each person list five ways he can improve his listening abilities. Share lists. Choose two for the whole family to work at during the week, write them in big letter, and put them on the refrigerator door.

Adult Family

Materials: pencil, paper. Each person recalls someone he knew who was a good listener. List why; try to write at least four reasons. Share on

paper the written efforts. Each person names the single greatest reason that it is hard for him to listen at a particular time. Write a paragraph about why it is more difficult to listen than to talk. Read aloud and share.

Snack

Homemade popsicles; listen to how different people eat theirs.

Entertainment

Take a walk around the block. Listen to all the different types of noises.

Sharing

1. Share a time one felt listened to during the past week.
2. Share a moment when someone felt close to God.
3. Share a favorite experience.

Closing prayer

Sweet Child Jesus, help our family

to become better listeners to one another. Jesus, keep our telephone a servant to us; let us not be slaves to it. Help us to have quiet times so we may listen to your soft voice and, thus, be able to share your message with others. Amen.

For Mom and Dad and Anybody Else

Listening to our children demands restraint on our part from:

1. Interrupting
 2. Over-reacting
 3. Criticizing
- Listening to our children teaches them to listen to others.

Listening to our children gives them a sense of self-worth, and it teaches them to be able to express themselves.

To listen well demands:

1. Practice!!!
2. Concentration!!!!
3. Love!!!!!!

Feast of the Lord's Baptism

Readings: Isaiah 42:1-6, 6-7; Acts 10:34-38; Mark 1:7-21.

Servant from heaven

By Father Owen F. Campion
TENNESSEE REGISTER Editor

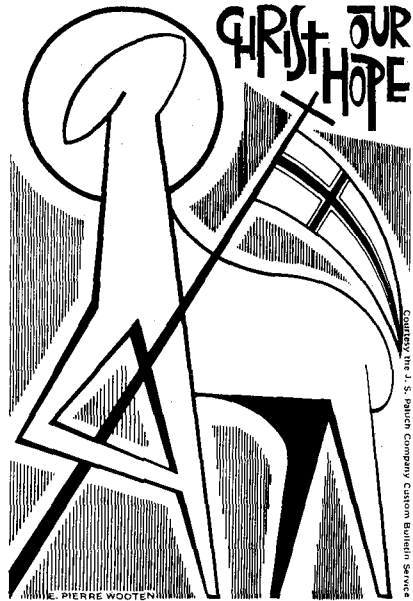
BACKGROUND:

This Sunday's first reading is from one of the four graceful "Servant Songs" of Deutero-Isaiah. In each, the Lord poetically speaks of a dear, forever loyal, and most worthy servant. Ancient listeners to this passage probably saw Israel as the servant. Christians always have associated it with Jesus.

'Christmas gifts are nice memories... our greatest gift is the Lord himself...'

The second reading is from the Acts of the Apostles. It is one of the relatively few times in which Acts supplies a liturgical reading.

Acts is a supplement to the Gospel. It traces the path of the young church from the Lord's ascension



until St. Paul's encounter with the civil law in Rome. It concentrates almost exclusively upon Peter and Paul and their efforts in setting up the first Christian communities.

The emphasis in Acts is upon the church, mysteriously fixed by

God as his agent in human history.

Of the four gospels, Mark is the least involved in its literary presentation. Yet it is not without its eloquence. Its message that Jesus is the Christ (the "anointed," or chosen, of God), and the Son of God is powerfully delivered.

BACKGROUND:

The church's liturgy is its great teaching device. Although as an institution it has sponsored countless schools, books, lectures, periodicals, and classes over the years, and now electronic media, its chief teacher is still its liturgy of the Word — the readings in Holy Mass.

Today's "lesson" is the last of three. All carry the same theme. At Christmas, Epiphany, and in this feast, the church tells us Jesus was born as a human, lived as one of us, for us, and is with us still.

And the lesson goes into more detail. Jesus is no ordinary person, not simply a prophet or leader, not

identified with one race although his identification with God's own people was ancient and firm.

Rather, Jesus is the Son of Man, the savior, the light of the world, the Son of God. Each of those terms is rich in meaning.

As human, Jesus became not another individual — but identified himself with each of us, and all of us. As savior, his mission was, and is, to rescue each of us from sin, unhappiness, and pain. As light of the world, he is the example of all cultures and of each person. As Son of God, he is not simply a messenger from God, or even God's premier messenger, he lives with the very nature and soul of God. He is God.

Probably, on January 13, Christmas gifts are nice memories. In this feast, following as it does the two others, the church joyfully and pointedly tells us: our greatest gift is the Lord himself, the savior, our very light, the Son of God made human as we are.

Suicide is not the answer

Dear Readers:

A few subjects I deal with occasionally in this column are always certain to bring a large response in the mail. One of them — fortunately or unfortunately, I'm not sure which — is suicide.

Several months ago I published and discussed a letter from an Indiana reader who had seriously and for a long time considered suicide. That column brought many responses, thanking me for printing it, offering suggestions and almost always relating personal experiences of contemplated or attempted suicide.



BY FR. JOHN DIETZEN

Clearly, the problem is far more common than we realize or would like to think. I believe the following letter should be passed on to you. This Massachusetts woman repeats much of what others said, but she puts together well some things for all of us to remember. I have thanked her for writing.

Dear Father Dietzen:

I want to say I admire the woman's courage to speak about her experience so she could help others with the same problems. I want to tell you my own experience with suicide.

'The myth that someone who threatens suicide will not do so just is not true. Because of this myth, I have been afraid to tell anyone of my suicidal intentions.'

I am 20 years old and in school. Since the age of 17 I have attempted suicide 10 times. My reasons were

lack of friendships, lack of family relationships and a great deal of loneliness.

My local parish got a new priest in 1983. Since I hardly knew him I felt comfortable confessing my suicidal intentions with him. He has helped me a great deal.

I bring this up because last night I was present at a ninth grade CCD class in which this priest spoke. He said if any kids felt suicidal they could call the Samaritans, or call him and he would talk to them about it. It made me feel good hearing that and knowing that he cared.

I would like to say to all: Listen when people threaten to kill themselves.

The myth that someone who threatens suicide will not do so is just not true. Because of this, I have been afraid to tell anyone of my suicidal intentions because I think they will not listen. I'm sure others who have tried it know what I mean.

And to all suicidal people, before you try anything that could hurt you and those around you, talk to someone. Talk to the Samaritans, talk to your family, counselor, close friend or parish priest. My priest helped me; maybe your priest can help you.

I hope that with God's help I can work out my problems and will never think of suicide again. I am a person who is very happy to be alive.

(The Samaritans are a religiously oriented, general counseling service established in some states. Nearly every larger city, however, has at least one center for the kind of assistance our reader suggests. They're usually listed in the Yellow Pages under Suicide Prevention or Crisis Intervention. —Father Dietzen)

Q. I have a question we discussed recently. Are sex and intercourse permitted after the child-bearing possibility is eliminated because of age? (New Jersey)

A. I'm amazed how often this question is asked. The answer is yes. The inability to have children is of itself in no way a moral or spiritual obstacle to sexual relations.

Many couples (I would hope most of them) find their sexual relationship full and enriching well into their older

years. Not only is there nothing wrong with it; this is the way it should be and what they should attempt to be for each other if possible at any age.

Q. I have a question but I don't feel comfortable asking our parish priest.

I was born and raised a Catholic and still practice my faith. For 10 years I was married to a man (not a Catholic) out of the church. He was divorced and my priest would not marry us. We were married in the Methodist Church by a minister.

Apostleship of prayer Intentions for January GENERAL INTENTION

The Jewish People

As Christians, we owe much to the Jewish people. They were the people chosen by God to communicate His word to all the nations of the earth; from them we inherited the Old Testament and the basic concepts of our Faith. Jesus Christ, Mary and Joseph, the Apostles and all the first Christians were all children of Abraham. During the Church Unity Octave this month, our Holy Father asks us to remember, in a special way, the Jewish people.

In view of the close bond between Christians and Jews, there should be no place in our lives for persecutions, prejudices or anti-Semitism. Rather we should do whatever we can to build mutual understanding and appreciation of each other's faith and customs. "It is through Christ that all of us, Jews and Gentiles, are able to come in the one Spirit into the presence of the Father," St. Paul tells us. We should, in no way, attempt to block this union.

Jesus loved His homeland, His people, their customs and traditions and the temple of Jerusalem where they worshipped and prayed to His Father. He certainly expects us, His followers, to love them as He does and to pray for their peace, prosperity and spiritual progress.

I have gone to church as always but cannot go to confession or Communion. My husband passed away in August. I want to go back to church and be a real Catholic, but I was told by a friend I would have to go to confession.

I cannot go to confession and tell the priest I'm sorry I married my husband and that I lived in sin for 10 years, because I don't feel this way about it.

I know I was not married in the Catholic Church but I was married in a church by an ordained minister. (Texas)

A. Whatever the objective sinfulness of any action may have been, we are guilty before God only insofar as we believed with a sincere and well-formed conscience that what we were doing was really sinful. In other words, some things may be sinful in themselves but the circumstances of our life at one time or another may diminish our guilt.

These circumstances may include fear, a feeling that there is "no way out," or even an unawareness of or inability to understand certain church laws.

There is nothing new about this; it is traditional Catholic doctrine about sin, guilt and forgiveness. I am sure you have heard the recommendation from spiritual writers that one confess sins by including words such as, "I am sorry for these sins as I am guilty before God."

It is a serious violation of God's law to attempt a marriage with someone who (in spite of any civil divorce) may still be married before God. It is also a serious violation of the law of the church for a Catholic to attempt marriage with someone outside the church, that is, by ignoring those ways in which the church spiritually regulates and guides the lives of its members.

How much you realized and intentionally acted sinfully against these laws only God, and perhaps you yourself, know.

Please go to confession and receive the sacrament of penance. The priest will understand.

The secret behind MTV

By Michael Gallagher

NEW YORK (NC) — I live, heaven help me, in a relentlessly upwardly mobile suburb. It's the kind of place where young matrons wear gold chains with their velveteen running suits when they pick up their mop-pets at nursery schools.

The 9-year-old daughter of friends of ours — Catholics like us — was invited to a birthday party by one of her classmates. The mother of the birthday girl, our shocked friends later discovered, had hit upon the perfect way of entertaining her daughter's guests.

Can I prove it? No. But only because it's much easier to demonstrate tooth decay than mind decay.

NOT FOR HER presiding over charades and bobbing for apples. Instead she put a video cassette in the old VCR and went back to studying for her realtor's exam.

And what did she select? "Flashdance."

Old fuddy-duddy that I am, I felt perturbed when I heard about this. But now, after looking through some of the fare available all hours of the day as part of the regular cable television package, I guess I was too hasty in my moral indignation.

"Flashdance" has some nasty language and some explicit nudity — but in all essentials, it's exactly the kind of thing many of these kids had already been watching on their home screens.

"Flashdance," with its blaring score, its mindlessness and its sexual suggestiveness, was nothing more than an MTV segment stretched to feature film length.

MTV, or Music Television, began in 1981 and became the salvation of the depressed record industry. Each segment is a dramatization of a song — sometimes with a kind of story, some-

times wholly impressionistic.

WHAT DISTURBS almost everybody about MTV, except the busy entrepreneurs cashing in, is the faddish sex and violence that permeate it.

A male singer, for example, sits by the edge of an empty pool at the bottom of which a band plays. He is flicking a knife, and as he flicks the knife, we get glimpses of a beautiful young woman changing into a swimsuit. The implication of menace is obvious.

Sometimes the violence is not overtly sexual but directed against authority. In a number by Twisted Sister, a domineering teacher succumbs to the righteous force of rock, suffering the same kind of punishment dealt out to Wyle E. Coyote in the Road Runner cartoons.

Nor will our old friends, the Nazis, die as long as MTV lives. For Nazi garb and paraphernalia are big, especially in the not infrequent numbers where the sex is placed with sadomasochism.

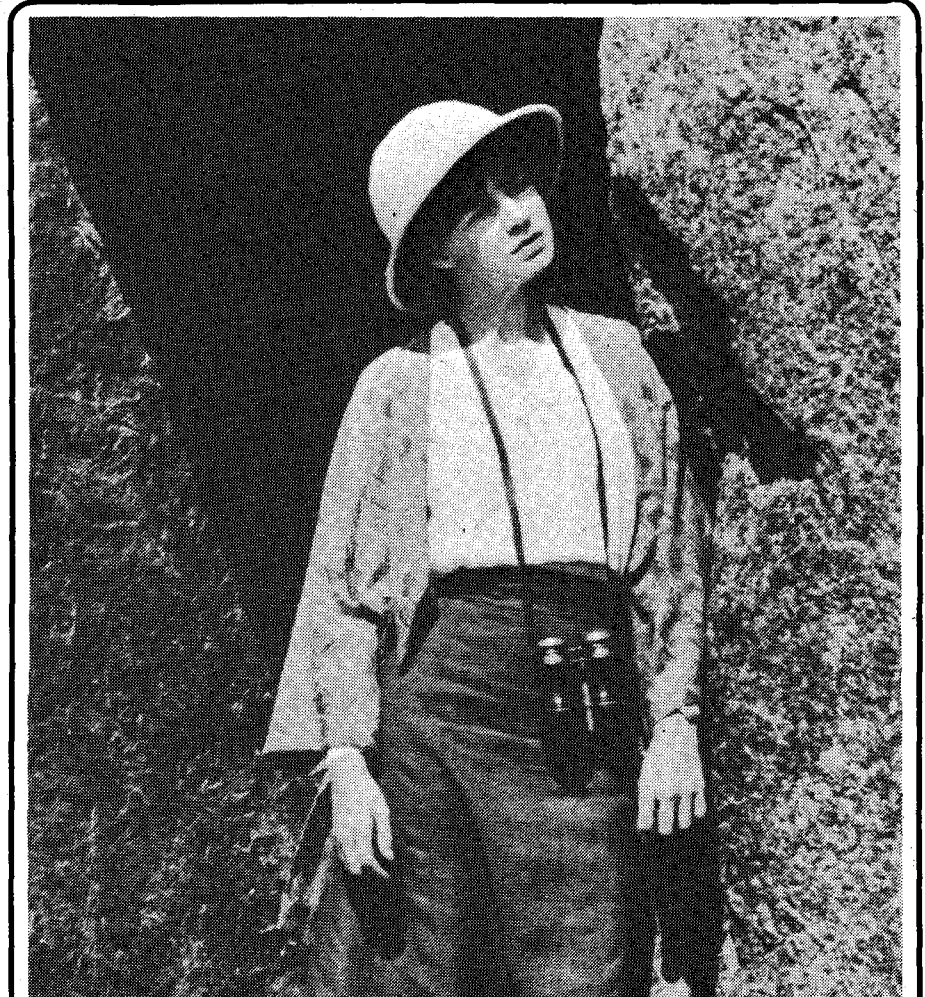
The concept behind the selling of MTV is as disturbing as the content. The concept is "narrowcasting" — as opposed to broadcasting. The folks behind MTV aren't interested in everybody. Unlike network TV, they write off most of us. They're aiming at the 12-to-34 age group.

AND THE DIRTY little secret behind MTV is not sex and violence — that's no secret, everybody knows about that. The secret is money. The MTV segments function as commercials. They sell records and video cassettes and all those extravagant clothes and artifacts.

All these are pushed on your children as relentlessly as the Saturday morning cartoons push sugary cereals. And the effect on your children's intellectual and moral development is just about the same.

Can I prove it? No. But only because it's much easier to demonstrate tooth decay than mind decay.

Anne Frank at 11 in World War II in The Netherlands could put her thoughts down on paper with grace and force. She could read Charles Dickens in English. How many of our MTV devotees even have heard of Dickens? How many, for all their ver-



INDIA IN 1928 — Actress Judy Davis stars as Adela Quested "a sensitive young woman of immense intellectual curiosity" in "A Passage to India." The USCC calls it, "a film well worth seeing."

bal glibness, can write coherently?

What's to be done?

MTV and rock music in general hold such sway over many of our young people simply because nature abhors a vacuum.

And how about ourselves? Is our own religious faith neatly compartmentalized — or does it extend to all phases of our lives? Do we ourselves, for example, go in for questionable entertainment on the score that it's just entertainment and has nothing to do with our beliefs?

IF WE DO and if that is the example

we give our children, we shouldn't be too shocked if they do the same.

I'd like to express my apologies to Norman Lear for wrongfully attributing a made-for-television movie called "Not in Front of the Children" to his organization in a recent column. Lear's group had nothing to do with this production, and I sincerely regret the error.

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

Use 'Passage' to see India

The Flamingo Kid O, PG

This is a slick little coming-of-age movie which stars Matt Dillon as a Brooklyn plumber's son who in the summer of '63 comes close to being seduced by flamboyant materialism at a beach club for the nouveau riche of Long Island.

Dillon is good as the young hero and so are Hector Elizondo as his hard-working father and Richard Crenna as the wealthy, vulgar auto dealer who for a brief time becomes the boy's idol and almost persuades him to give up college and come to work for him.

Director Garry Marshall and screen-

writer Neal Marshall like to make things perfectly clear, however, and so Crenna's character, first depicted as having some decent instincts, has to become a full-blown heavy.

Finally, our decent young hero, presented as admirable in every respect

widow played by Karen Allen. A very entertaining film, with the exception of some violence and a restrained bedroom scene.

Dune A-III, PG-13

This two and one-half hour screen ver-

Cotton Club A-III, R

This big, splashy celebration of the famous white-owned, black talent nightclub that flourished in Harlem in the 1920s and '30s has some entertaining moments, but it lacks emotional power and fails to mesh its two diverse elements: gangsters and show biz folks. Contains some graphic violence and two restrained bedroom sequences.

Protocol A-II, PG

Goldie Hawn does her version of a "Mr. Smith Goes to Washington" — style populist hero.

This is a moderately entertaining comedy tailored to Miss Hawn's talents. Buck Henry's script has some good lines as well as a couple of tasteless, less inspired ones, and director Herbert Ross never allows things to drag too much — though the standard wild party scene goes on much too long.

One offensive note is the movie's depiction of the Arabs throughout as oversexed buffoons.

Ratings Key

These are the USCC symbols and their meanings: A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations (an A-IV classification designates certain films that, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions); O — morally offensive.

Capsule Reviews

even if he's not too bright, carries on a casual summer-long affair with a college girl, behavior that the movie depicts as perfectly all right. Not having to worry about sexual gratification, the boy is presumably freer to make the big choice between False Values and Real Values. That your sexual behavior has a vital relation to your values is something beyond the ken of "The Flamingo Kid" and its creators.

Runaway A-III, PG-13

Set in the not-too-distant future, when machines handle mundane chores, this adventure story features Tom Selleck as a member of the runaway squad, a branch of police force assigned to corralling robots that have run amok. Selleck fans will be entertained; action fans may also find it worth the admission. Some brief nudity and some violence.

Starman A-II, PG

The human version of E.T. comes to earth and falls in love with a young

sion of the popular trilogy about four factions struggling for control of a desert planet and its wondrous spice has been turned into a dark, quirky saga. Much of it is incomprehensible. Some graphic violence and gross scenes.

2010 A-1, PG

A Soviet-American expedition journeys to Jupiter to investigate the mysterious events that surrounded the failure of the original expedition depicted in "2001." An entertaining film, marked by good acting and good special effects. Another plus: It is suitable for the entire family.

A Passage to India A-II, PG

This is David Lean's screen version of the E.M. Forster novel about the attempts of two diverse cultures to find common meeting ground in the British-ruled India of 60 years ago. The fine acting and pageantry of the film compensate for its inability to come to grips with the mysticism at the heart of the novel.

TV HIGHLIGHT

"30 Minutes with Fr. Michael Manning" can be seen on EWTN on Sundays at 8:30 p.m. and Thursdays at 11 p.m. Using a scriptural approach, Fr. Manning explores relationships and events in the life of Jesus that inspire us with hope. The week of Jan. 13 features "I'm a bad boy." In this segment, Fr. Manning discusses the life of Matthew, a well-educated, rich Publican who was disliked by the other apostles. Eventually, Matthew is accepted by them, symbolizing that there is hope for the 'misfits' of any society.



CHRISTMAS DINNER. Key club and student council members at St. Thomas Aquinas High School recently delivered 67 cartons of food and clothing to Camillus House, a shelter for the homeless on the last day of school. The students, who thought the project up themselves, stayed to serve dinner.

Separated and divorced conference Jan. 12

Separation, divorce and regrowth of those involved will be the subject of the sixth annual Archdiocese of Miami Conference for separated and/or divorced couples on Saturday, Jan. 12 at St. Louis parish, 7270 SW 120 St., Kendall.

Sponsored by the Archdiocesan Family Enrichment Center in St. Louis parish education center, the conference has as its theme, "Divorcing, Believing, Belonging. The Rev. James Young, C.S.P., inter-

nationally known speaker, author, and chaplain of the North American Conference of Separated and Divorced Catholics, will be the keynote speaker for the program which begins with 9:30 a.m. registration and coffee. Workshops which follow Father Young's address at 10:30 a.m. will feature discussions on Growth Through Grief, Asserting One's Self Actualization, Stress Management. Discussion leaders include Ann Cordray, Rebecca Koch, Madeline Veissi and the

Rev. Greg Comella, CSP. Afternoon workshops will focus on Effects of Divorce on Children, Forgiveness, Vales in Human Relationships and Building Leadership. Participating will be pediatrician, Dr. Jose Ramon Azaret, psychologist, Rev. Michael Flanagan, S.P.; William Siegmann, Adult Ed, Barry University and Father Young.

Reservations may be made by contacting Sister Agnes at 651-0208 for additional information.

Play to honor King's life

"Keepers of the Dream," a dramatic-musical, will be presented in recognition of "a man for all seasons," the late Dr. Martin Luther King Jr., one who embraced the principles of peace, brotherhood and dignity for all mankind.

Local playwrights Drs. Alice and John Johnson, along with lyricist Carlos Malcolm, meshed creative energies to develop a biographical account of King's life works.

This production will come to life on stage at the Joseph Caleb Auditorium on Friday, Jan. 11 at 8 p.m. Tickets are \$3 for adults and \$1 for children under 12.

A special group of talents was approached to perform this historical production, namely Florida Memorial College's Ambassador Chorale, Mr. Roosevelt Williams, director; The Player's Guild, Mrs. Patricia Warren, director; The Coconut Grove Children's Theater, Miss Cornelia Dozier, director; Miami-Dade Community College, North Campus, The New Vue Dance Theater, Miss Karen Stewart, director.

Another performance is planned for Florida Memorial College. For further information, contact, the Office of Public Affairs at 625-4141.

Copies available

Readers who want the first draft of the U.S. bishops' pastoral letter on the American economy may obtain it from Origins, NC Documentary Service for \$3.50 prepaid. The price includes postage and handling. Payment must accompany order. Write: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available, telephone 202-659-6742.

Senior Connections

Over 60 and homebound? Please share the ways you've made your life productive, comfortable and interesting with other seniors. Ideas and articles will be considered for "Connections: For the Elderly at Home," a free newsletter. Contact the editors: Dr. Estelle Witzling Moskowitz and Audrey Honig Ryan, c/o Miami Dade Library 65-Plus Club, 1 Biscayne Blvd., Miami, FL 33132 or call 579-5233.

REMEMBER THEM IN YOUR PRAYERS

Priests who died in January
 Msgr. Thomas Comber Jan. 12, 1960.
 Rev. Robert F. Brush Jan. 19, 1970.

Correction

The correct address of the "Jesus Loves You" Catholic Tape Ministry, which announced new cassettes from Fr. Richard Rohr in a past issue of *The Voice*, is P.O. Box 55-8146, Miami, FL 33155-8146.

Catechist certification courses scheduled

The following is a list of Catechist Certification Courses offered:

South Dade and Hialeah: "Introduction to the Old Testament," (Spanish), St. Raymond Parish, Feb. 20 - 27; March 6 - 13 - 20, 7:00-10:00 p.m. Rev. George Garcia, "Living, Loving and Celebrating Liturgy" (English), St. Kevin Parish, Jan. 14 - 21 - 28; Feb. 4 - 11, 7:00-10:00 p.m. Sister Doreen Lynch. "Teaching Religion in the '80s" — Part 1 (English), St. Timothy Parish, Jan. 21 - 28; Feb. 4 - 11 - 18, 7:00-10:00 p.m.

Sister Rosa Monique Pena. "Teaching Religion in the '80s" — Part 1, (Spanish), St. Joachim Parish, Jan. 10 - 17 - 24 - 31; Feb. 7, 7:00-10:00 p.m. Sister Rosa Monique Pena. "Introduction to the Sacraments," (English), Immaculate Conception Parish, Feb. 26; March 5 - 12 - 19 - 26, 3:00-6:00 p.m. Rev. George Garcia.

North Dade: "Teaching Religion in the '80s" — Part 1 (English), St. Patrick Parish, Jan. 9 - 16 - 23 - 30; Feb. 6., 7:00-10:00 p.m. Sister Rosa Monique Pena.

"Teaching Religion in the '80s" — Part II, (Spanish) Corpus Christi Parish, Jan. 12 - 19 - 26; Feb. 2 - 9 - 16 - 23; Mar. 2, 12:00-2:00 p.m. Sister Carmen Alvarez.

South Broward:

"Introduction to the Old Testament," (English), Nativity Parish, Jan. 8 - 15 - 22; Feb. 12 - 19, 7:00-10:00 p.m. Rev. George Garcia. "Teaching Religion in the '80s" — Part 1 (English), St. David Parish, Feb. 21 - 28; March 7 - 14 - 21., 7:00-10:00 p.m.

Sister Rosa Monique Pena.

Lake Worth:

"Teaching Religion in the '80s" — Part 1, (English), St. Luke Parish, Feb. 12 - 19 - 26; March 5 - 12., 7:00-10:00 p.m. Sister Rosa Monique Pena.

Naples:

"Teaching Religion in the '80s" — Part II, (English), St. Ann Parish, March 4 - 11 - 18 - 25; April 1, 7:00-10:00 p.m. Sister Kathleen Winkelman.

It's a Date

Meetings

Shamrock Irish American Club 428 So. "H" St., Lake Worth, will meet every Friday evening at 8 p.m. for music and dancing and on Sundays from 2 to 8 p.m. Fish Fry on Fridays from 5 to 8 p.m. For more information, call 582-4147.

Holy Spirit Women's Guild meeting will take place after the 9 a.m. Mass on Jan. 15 in the east social hall of the church, 1000 Lantana Rd., Lantana.

St. Mark's Council of Catholic Women announces there will be a Marian Day at St. Mark's Church in Boynton Beach on Jan. 21. Cost of luncheon is \$5. Make checks payable to: Holy Spirit Women's Guild and mail to Josie Boggie, 2872 Floral Rd., Lantana, 33462. Call Ms. Boggie at 964-4081.

Father Salanus group will meet from 2 to 4 p.m. Jan. 12 at the Blessed Sacrament parish hall, 101 E. Oakland Park Blvd., Ft. Lauderdale. Our winter friends are also invited.

Dominican Laity, St. Thomas Aquinas chapter will hold their monthly meeting on Jan. 12 at Barry University. The rosary starts at 11:45 a.m. at Cor Jesu chapel and Mass is at 12 noon, followed by the office.

St. Rose of Lima Women's Guild will hold a luncheon on Jan. 19 at 11 a.m. in the Holiday Inn at 1119 Biscayne Blvd. Tickets \$11, call 758-2310 or 754-8850.

Spiritual renewal

Cenacle Retreat Center in Lantana will also sponsor a third Tuesday study prayer day from continues on the third Monday of each month

10 a.m. to 3 p.m. Jan. 15. Offering \$10. Conducted by Fr. Greg Comella and Sr. Madeline Cavanagh.

Women of Light monthly bible breakfast will be held at the Holiday Inn (North), 4900 Powerline Rd., Ft. Lauderdale from 9 a.m. to 11:30 a.m. Jan. 19. The cost is \$7. Call Nancy 752-3008 or Lila, 758-753-2037 or Sharon 721-8486.

St. Catherine of Siena will present 13 films on the Gospel of Luke. The series will run every Wednesday through Jan. 30. It resumes again on Feb. 27 and runs through Mar. 20. The program will take place at 7:30 p.m. in the church hall, 9200 SW 107th Ave. For further information, contact Irene Tomonto, 274-9262. (Director of adult education).

Single/Divorced/widowed

The Widow and Widowers Club of Borward County will have a social gathering from 2 to 5 p.m. Jan. 20 at Wilton Manors Recreation Hall, 509 N.E. 22 Dr., Wilton Manors. For information, call 735-8363 or 564-1180.

Cenacle Separated and Divorced group will hold a retreat Jan. 25-27, open to men and women. Offering: \$65. Call or write, Cenacle, 1400 S. Dixie Highway, Lantana, 33462, tel: 582-2534.

Dade Catholic Singles Club will host a Super Bowl party at Ana Maria's. Time will be one hour before kick off. Call Mike Naya and Ana Maria Alvarez to make reservations, at 226-4274 and 446-6851.

North Dade Catholic Widow and Widowers Club will hold a meeting special with guest speaker Eric Solomon and Lawrence Van Buskirk at 7:30 p.m. on Jan. 25. at Visitation

Church social hall, 191 St. & North Miami Ave. All faiths welcome. 653-2849 or 653-2689.

Valentine's Day dance will be presented by the Archbishop's Council for young adult ministry at 8 p.m. Feb. 2 at St. James Church Hall at 540 N.W. 132 St., North Miami. All singles invited. D.J. and lots of fun. Advance tickets \$5. Call Margaret at 653-6116, or Paulette at 895-4734 or the young adult office at 757-6241, ext. 196.

St. Juliana Separated and Divorced group will hold its intermediate group meeting at 7:15 p.m. Jan. 17 in the school band room. This meeting is for anyone who is separated, divorced or widowed for one year and is past the initial grief. Call Ron Patriani at 737-1406.

Potpourri

St. David's Women's Club will sponsor a three-day flea market on the church grounds, 3900 S. University Dr., Davie starting at 9 a.m. on Jan. 25, 26 and 27.

The Catholic Educators Guild will host an "Evening on the Bay" with a mass and dinner at Our Lady of Charity Shrine (next to Mercy Hospital) on Jan. 12. Bishop Agustin A. Roman will celebrate the Mass. Dinner is \$5 per person. Make checks payable to Catholic Educators Guild, c/o Janice A. Martin, 2525 N.W. 90 St., Miami, 33147. Phone reservations to: Ruth Barbick, 893-5462 or Marguerite Miller, 635-8885.

Archbishop Curley-Notre Dame High School invites students, families and friends to an open house at 1 p.m. Jan. 27. A presentation on curriculum will be made in the library, followed by guided tours of the facilities. For

information about entrance examination at the school, call 751-8367.

Catholic Daughters of the Americas will sponsor a dessert card party at 12 noon on Jan. 26 at St. Elizabeth's Gardens, Pompano Beach. Donation: \$1.50. Refreshments served. Proceeds to charity. Call 941-5546 for information.

Women's Brunch will be held during the Octave of Prayer for Christian Unity from 9:30 a.m. to noon on Jan. 19 at St. Thomas University, continuing education building, 16400 N.W. 31 Ave. Donation suggested: \$5. Contact Mary Carter Warren, 625-6000, ext. 141 to pre-register.

Cardinal Gibbons High School band will sponsor a pancake breakfast from 8 a.m. until noon on Jan. 20 at the high school cafeteria, 4601 Bayview Dr., Ft. Lauderdale. For more information, call Sharon Hope at 491-0934, days or 785-7356.

Catholic Daughters of the Americas, Court Holy Spirit, #1912, Pompano Beach, will hold their monthly business meeting at 2 p.m. Jan. 11 at St. Elizabeth's Gardens, Pompano Beach. For transfers or membership, call 941-5546.

The Smulovitz Jewish Christian lecture series continues on the third Monday of each Month at 7:30 p.m. at Barry University in the red room — Thompson Hall. On Jan. 21 the topic will be "Messianic Concept in Judaism and Christianity." The speakers will be Dr. Yehuda Shamir, adjunct professor, Barry Univ. and Father Gerald Grace, Ph.D., assoc. professor, religious studies, St. Vincent de Paul Seminary.



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5A-NOVENAS

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

Thanks to St. Jude, Our Mother of
Perpetual Help for prayers an-
swered. E.C.

Thanks to St. Jude for prayers
answered. Publication promised.
C.L.G.

Thanks to St. Jude who made the
impossible, possible by answer-
ing my prayers. B.P.G.

Thanks to the Holy Spirit & St.
Jude for prayers answered.
Publication promised. C.A.

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

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see every-
thing and who show me the way to reach
my ideal. You who given me the divine gift
to forgive and forget the wrong that is
done to me, and You who are in all in-
stances 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. Person must pray this prayer
three consecutive days without asking
your wish. Then promise to publish this
dialogue as soon as you favor has been
granted. N.L.C.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor 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 peti-
tion. In return, I promise to make your
name known and cause you to be in-
voked. 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.T.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
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tercessor of all who invoke your special
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This novena has never been known to fail. I have
had my request granted. Publication promised.
Thanks for miracle. A.N.

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see every-
thing and who show me the way to reach
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done to me, and You who are in all in-
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and confirm once more that I never want
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PRAYER TO THE HOLY SPIRIT

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three consecutive days without asking
your wish. Then promise to publish this
dialogue as soon as you favor has been
granted. H.N.

Thanks to Holy Spirit & St.
Jude for prayers Answered.
Publication promised. S.D.

Thanks You St. Jude for a needed
miracle.
B.C.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see every-
thing and who show me the way to reach
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loved ones. Person must pray this prayer
three consecutive days without asking
your wish. Then promise to publish this
dialogue as soon as you favor has been
granted. Marcia

Thanks to Holy Spirit, Jesus,
Blessed Mother for prayers
answered. Charles Trouy

Thanks to St. Teresa, St. Jude,
for prayers answered.
H.A.A.

Thanks to Holy Spirit, Virgin
Mary for favor granted.
Phyllis & David Roberts

PRAYER TO THE HOLY SPIRIT

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granted. M.A.W.

PRAYER TO THE HOLY SPIRIT

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thing and who show me the way to reach
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your wish. Then promise to publish this
dialogue as soon as your favor has been
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Mom of 12 helps feed the hungry

PETALUMA, CALIF. (NC) — Having 12 children and a hard-working husband to cook for can certainly qualify you as experienced in the field of hunger.

So Carolyn Maloney, a perky, attractive housewife decided she should share her cooking skills to help other families less fortunate than hers. As an unofficial coordinator for The Kitchen, an ecumenical project operated by the St. Vincent de Paul Society in Petaluma, she solicits food and acknowledges gifts from stores and individuals. She has also been responsible for collecting food donations for holiday meals. And she has offered her very experienced culinary hands to help out in The Kitchen.

Project Manager Dennis Mahoney recalled: "One day our cook and most of the helpers called in to say they couldn't work — illness, or pressing family business. So I called Carolyn Maloney. In a short time, she was on hand, cooking and preparing salads. She brought along her newest child, Stephen, who was only a couple weeks old. And she brought one of her other youngsters to sort of watch out for the baby."

In her spare time, Mrs. Maloney continues to help out at The Kitchen, which serves hot noon-time meals six days a week and sandwiches and salad on Sunday. The volunteers of all faiths serve up to 100 people daily and more than 20,000 meals a year.



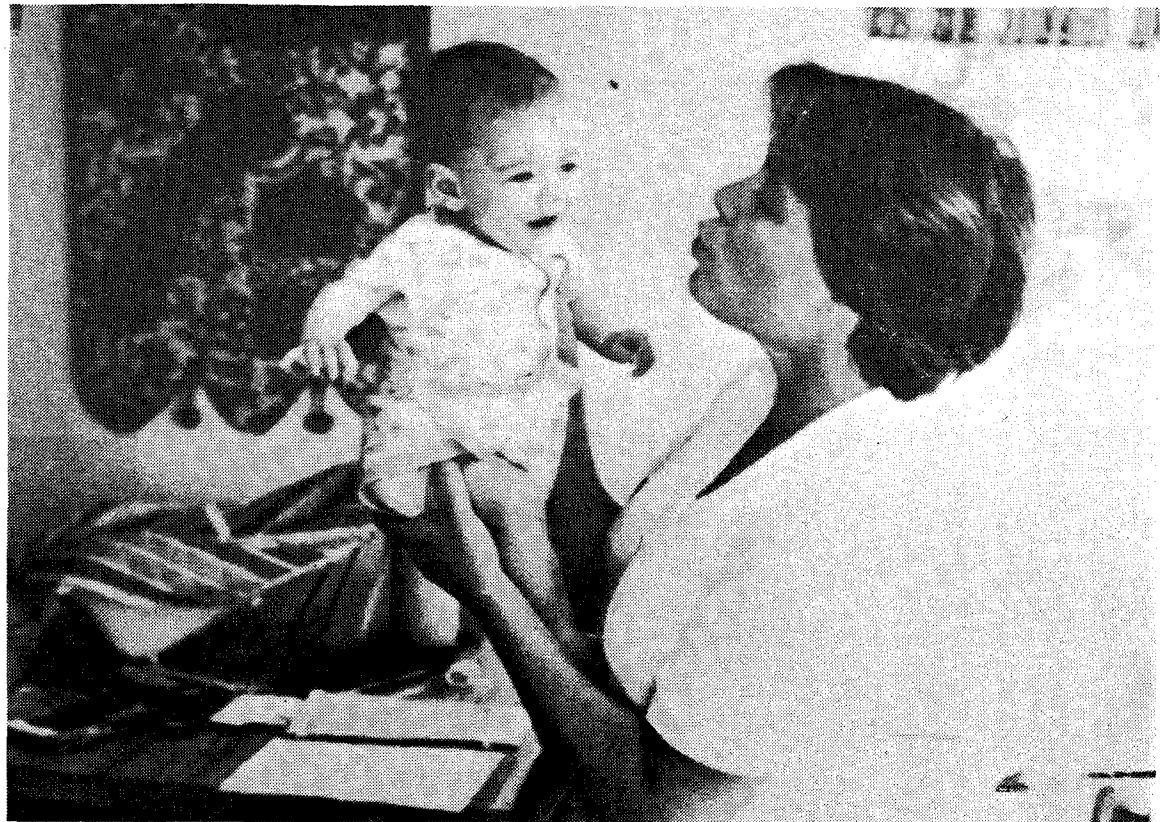
Mrs. Carolyn Maloney's home duties don't stop her from helping at 'the kitchen' which serves 100 hungry a day. (NC photos)

'The volunteers of all faiths serve up to 100 people daily and more than 20,000 meals a year.'

Four churches have lent their kitchen facilities for the preparation of the meals until The Kitchen can install its own equipment at the city-owned site, the Elwood Community Center.

The Petaluma Ministerial Association has assisted the project since its beginning. The Sonoma County district of the St. Vincent De Paul Society took over The Kitchen, and its debts, in 1983. The Kitchen received contributions of \$8,072 during the six-month period ending March 30, 1984, but during that same time, expenses were \$13,977.

Mrs. Maloney and her husband, Thomas, a doctor of internal medicine, live in a house marked "Maloneyville" by a large sign in the yard. A druggist friend gave the sign to the family and periodically he's had to change the number of inhabitants living there. Now it reads "14."



the Saints *by Luke*

ELIZABETH ANN BAYLEY SETON WAS BORN IN NEW YORK CITY AUG. 28, 1774, TWO YEARS BEFORE THE DECLARATION OF INDEPENDENCE. SHE IS ONE OF THE KEYSTONES OF THE AMERICAN CATHOLIC CHURCH. HER MOTHER DIED WHEN SHE WAS 3 AND HER BABY SISTER DIED A YEAR LATER. SHE WAS REARED AS AN EPISCOPALIAN BY HER FATHER AND STEPMOTHER. AT 19 SHE MARRIED THE WEALTHY YOUNG MERCHANT, WILLIAM SETON, AND THEY HAD FIVE CHILDREN.

WILLIAM'S BUSINESS AND HEALTH COLLAPSED AND ELIZABETH WAS LEFT A WIDOW AT 30. SHE SPENT SOME TIME IN THE CATHOLIC HOME OF HER FRIENDS, IN ITALY. SHE CAME TO APPRECIATE THE CATHOLIC FAITH AND UPON HER RETURN TO NEW YORK SHE WAS RECEIVED INTO THE CATHOLIC CHURCH. MANY OF HER FAMILY AND FRIENDS ABANDONED HER, DEPRIVING HER OF EVEN THE BARE NECESSITIES TO LIVE.

SHE WAS INVITED TO BALTIMORE TO START A SCHOOL FOR GIRLS OBSERVING THE WAYS OF A RELIGIOUS COMMUNITY. TWO YEARS LATER MOTHER SETON MOVED TO EMMITSBURG, MD., WHERE SHE TRAINED TEACHERS AND PREPARED BOOKS, LAYING THE FOUNDATION FOR THE AMERICAN PAROCHIAL SCHOOL SYSTEM.

SHE FOUNDED THE U.S. SISTERS OF CHARITY, THE FIRST NATIVE AMERICAN RELIGIOUS COMMUNITY FOR WOMEN. SHE ALSO OPENED THE FIRST AMERICAN CATHOLIC ORPHANAGE. SHE DIED JAN. 4, 1821, AND WAS THE FIRST AMERICAN BORN CITIZEN TO BECOME A SAINT, CANONIZED SEPT. 14, 1975, BY POPE PAUL VI. HER FEAST IS JAN. 4.

ST. ELIZABETH ANN SETON



Resolutions

By Hilda Young
NC News Service

I have always found it easier to make New Year's resolutions for other people than for myself, but this year I thought I would compromise — some for me, some for others. Tacked on my refrigerator is this resolutions list for 1985:

1) That I suggest to my pastor he read an Erma Bombeck book before writing his next homily;

2) That I tell my pastor thank you for being on-call nearly 24 hours a day, seven days a week and for serving almost unsung the people of our parish in their moments of need — from marital friction to death of a family member or friend;

3) That I read at least one book on world hunger and become more informed on hunger in the United States;

4) That my spouse surprise me with flowers or a movie for no reason;

5) That I arrange to have the kids taken care of for a whole Saturday and Sunday so my husband

and I can just do what we want to when we want and do it together;

6) That my sons for an entire week pick up socks, shorts, shoes and other items from their bedroom floor without having to be asked to do so;

7) That I thank my sons more often for the kind things they do without being asked and for the good things they do for others that go unrecognized;

8) That my daughter take her shift at the dishes one month without grumbling the whole time, leaving pans to soak so long they rust, and "forgetting" to wipe down the counter top;

9) That one month I chauffeur my daughter to her myriad appointments without reminding her what a martyr I am and with the thought in mind she'll too soon be grown and gone and I won't have my "little girl" around to taxi at all;

10) That I specifically thank God at least once a day for all he has done for our family.