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POPE:

Poor are rich and rich are poor...

By NC News Service

Pope John Paul II challenged Latin Americans to improve their spiritual and socio-economic lives during an 11-day trip to four nations.

Traveling to Venezuela, Ecuador, Peru and Trinidad Jan. 26-Feb. 5, the pope warned religious to adhere to church teachings and told lay persons to unite to solve their problems.

He defended workers' rights and Indian rights and beatified two women religious. He also repeatedly called for a deepening of the understanding and practice of the faith so that Christians could effectively influence society and solve some of its key problems.

Wherever he went, Pope John Paul received enthusiastic welcomes from the people of Latin America, which has almost half of the world's Catholics. However, many of them do not practice their faith.

At the end of his first day in Venezuela, the pope urged that country's bishops to develop "new and effective pastoral initiatives" to improve family life, increase vocations and help solve social problems.

However, he warned the bishops not to deviate from church teachings in seeking innovative solutions to those problems.

"There is also no lack of those who disfigure the Gospel message, using it as an instrument in the service of ideologies and political strategies, in



'Sharing the visions'

Students dressed in the typical costumes of the different nationalities represented at Immaculate Conception School in Hialeah greet Archbishop Edward McCarthy after a Mass at the parish church which kicked off a week-long celebration of Catholic schools. Other schools and parishes throughout the Archdiocese also marked Catholic Schools Week, Feb. 3-9, with various activities including poster displays, essay contests and balloon-throwing extravaganzas. The theme of this year's Catholic Schools celebration was "Sharing the Vision, Teaching the Values." (Voice photo Ana Rodriguez-Soto)

search of an illusory earthly liberation, which is not that of the church nor that of the true good of man," the pope told the bishops.

Although he steered away from directly addressing liberation

theology, which sometimes combines Marxist sociological concepts and Christian principles, Pope John Paul told the Peruvian bishops that it is "the social teachings of the church, elaborated over a long period of ec-

clesial experience, which illuminate the problems of the world."

The church's preferential option for the poor includes the spiritually poor, even if they are materially

(Continued on page 5)

Archbishop in South America:

Pope recognized me from Miami

By Archbishop
Edward A. McCarthy

My dearly beloved:

I am on a Pan Am 747 airliner returning to Miami from Caracas, Venezuela.

I went there at the invitation of the Venezuelan Bishops to join with them in welcoming our Holy Father in his visit to that nation. I was also invited to attend a conference sponsored by the Latin American Bishops and the Latin American Confederation of Workers (CLAT) on the Catholic Church's social teachings and the working world in Latin America of the 80's.

emotional experience. I shared that emotion with the Bishops, dignitaries and people of Venezuela as we stood at the airport watching his plane appear in the distance escorted by an air patrol. The air patrol was as excited as the people and, when the Holy Father's plane had landed, they engaged in fly-over maneuvers that reminded me of playful children.

After the speeches of welcome by the President of the nation and the response of His Holiness, our Holy Father greeted many of the civil dignitaries present as well as each of us Bishops. I was pleased that he recognized me as being from Miami



Pope John Paul greets crowd at Caracas, then later met Abp. McCarthy and others.

not in English.

Caracas lies up in the mountains some distance from the airport

rapidly growing city of some five million people. It seemed that each one of them was excited about the Pope's visit. There were banners and billboards everywhere welcoming the Holy Father. The newspapers and radio stations were devoting themselves almost exclusively to his visit.

I was fortunate in being invited to stay at a convent of the Teresian Sisters who conduct an academy for girls in Caracas. These Teresian Sisters also are stationed at St. Patrick's School, Miami Beach.

On Sunday, I left the convent at 5:30 a.m. to be present at the Holy Father's Mass which was scheduled for 10:00 a.m. We were first taken

Ireland's Catholics oppose birth control bill

DUBLIN, Ireland (NC) — Ireland's Catholic Church is gearing up for a legislative battle over a proposed law which would make non-medical contraceptives available to persons over age 18.

Currently, contraceptives can be obtained legally only by marriage persons, with a doctor's prescription at a pharmacy. However, Prime Minister Garret FitzGerald's coalition government is about to introduce a new family planning bill in Parliament.

"The path to moral decline is a one-way street; once permissive legislation is passed, it is almost impossible to undo it," said Archbishop Kevin McNamara of Dublin.

The "choice lies clearly between opting for education in self-control and encouraging self-indulgence in our young people."

The government has a six-seat majority in Parliament and expects the bill to pass.



ROCK BAND AID — Mother Teresa of Calcutta chats with British rock star Bob Geldof in Addis Ababa, Ethiopia. Geldof was in Ethiopia to supervise distribution of \$7 million raised from the sale of the record, "Do They Know It's Christmas," which he authored. (NC photo by Wide World).

Abortion clinics kept from opening

ALBANY, N.Y. (NC) — A New York judge extended a temporary restraining order obtained by Bishop Howard J. Hubbard of Albany to prevent the opening of abortion facilities at Planned Parenthood clinics in Albany and Hudson. Justice Harold Hughes of the state Supreme Court said that to overturn the restraining order would make largely "academic" the legal dispute between the Diocese of Albany and the state, whose health department issued permission for the abortion centers to open. The Albany Diocese challenged the need for the abortion facilities and the state's procedures in approving their opening.

Tapes used to curb radical priests

TORUN, Poland (NC) — A suspended Interior Ministry official said Jan. 22 that Communist authorities used tape recordings and other evidence to persuade Polish church officials to help curb the activities of radical priests like Father Jerry Popieluszko. Testifying at the trial of four secret policemen accused in Father Popieluszko's abduction and murder, Gen. Zenon Platek said police documentation played a key role in the effort. Platek also told the court that Archbishop Bronislaw Dabrowski, an auxiliary in the Warsaw Archdiocese, told him in early October that the church had decided to send Father Popieluszko to study in Rome, where he would be less troublesome to the government.

Chileans clash with police at Mass

SANTIAGO, Chile (NC) — Police used water cannons and clubs to disperse thousands of Chileans after some shouted slogans against military rule during a Mass at a Santiago cathedral. About 2,000 Chileans filled the cathedral, and about 1,000 stood outside during the liturgy. Toward the end of the Mass, as the shouting started, police fired on the crowd outside with two water cannons mounted on police trucks. Many trying to leave the cathedral were forced back inside until two priests arranged a truce with a police official. Police moved away from the church, but continued attacking people on nearby streets. Since November, Chile has been under a state of siege which strictly limited Chileans' rights.

Romania's Jesuits nearly extinct

ROME (NC) — Harsh government policies have pushed Romania's small Jesuit community to near-extinction, an official Jesuit publication has said. The society's bleak assessment of its chances for survival in the communist nation came even after recent improvements in Romanian-Vatican relations, which included the nomination of a Romanian archbishop.

Naked Mary film ruled 'not porno'

PARIS (NC) — A Paris court ruled that a film depicting the Blessed Virgin Mary naked with Joseph was not "pornographic or particularly obscene." Citing the "fundamental right to artistic freedom," the judge dismissed a case by two lay Catholic groups asking to have the film banned across France. Some religious groups have said the movie is "deeply blasphemous," but a French Catholic Church spokesman said it should not be banned. The film, "Hail Mary," opened late in January and portrays Mary as the teen-age daughter of a gas station manager. Joseph is a cabbie, and Archangel Gabriel is a foul-mouthed, sometimes violent drifter in the picture.

Pope asks Lebanon leaders to talk

VATICAN CITY (NC) — Pope John Paul II has expressed concern over obstacles to peace in Lebanon and urged that country's leaders to use dialogue "to build a country free of all foreign interference." The pope made his appeal to all of Lebanon's citizens "without distinction of community or religious membership" in a letter to Cardinal Antoine Pierre Khoraiiche, the Maronite patriarch of Antioch. The pope's letter was written the day after Israel and Lebanon broke off talks to coordinate the withdrawal of Israeli troops from southern Lebanon.

Pray, don't fight — Reagan

WASHINGTON (NC) — President Reagan declared that world leaders, once enemies, can replace war with a new weapon for solving hostilities. It's called prayer, he said. Addressing the bipartisan, annual national Prayer Breakfast in Washington, Reagan said that spiritual fellowship that began among members of Congress during World War II sparked a spiritual movement which spread to unnamed heads of state from many nations, including leaders who were once bitter adversaries. He said presidential involvement with the prayer breakfast began with President Dwight Eisenhower.

Scientist deplors 'Star Wars'

VATICAN CITY (NC) — The president of the Pontifical Academy of Sciences said that he personally disapproves of President Reagan's proposed space-based weapons system. The so-called "Star Wars" defense system, which would use satellites to intercept and destroy missiles, is another step in the "weaponization of space," said Carlos Chagas at a Vatican press conference. Another argument against such systems is their high cost "in a world of suffering," said the academy president, who is a Brazilian biophysicist.

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'Help in a crisis is ABCD goal, thousands told

By Prent Browning
Voice Staff Writer

"For some it is help in a crisis."
"For others it is their very subsistence."

This was the meaning for some 35,000 South Floridians who received ABCD help last year, Archdiocese officials told over 1,000 Catholics from 23 Broward parishes who attended one of the ABCD dinners held at the Marriott Harbor Beach Resort in Ft. Lauderdale.

Meanwhile, letters signed by Archbishop Edward McCarthy and mailed to parishioners throughout the Archdiocese are urging generosity to meet the financial difficulties of the Archdiocese created by its division last fall.

In a taped message to parishioners Archbishop Edward McCarthy says, "We can come through with flying colors if: first, our contributors are even more generous this year than last — perhaps 10 or even 20 percent more; and secondly, if we have more contributors, if you encourage more people to rally to this extraordinary annual outpouring of faith and love in South Florida."

Seven dinners were held altogether in January and February in Dade, Broward, and Monroe counties on this the 25th anniversary of the Arch-

bishop's Charities and Development drive.

Ralph Renick, General ABCD Chairman and Channel 4 Vice President in charge of news, was master of ceremonies at the Broward event which was the hotel's largest dinner ever.

Parishioners dining in the giant banquet room listened to after — dinner remarks by Fr. David Russell, homiletics professor, at St. Vincent dePaul Regional Seminary, Msgr. Bryan O. Walsh, director of Catholic Community services, and Fr. James Connaughton, ABCD coordinator.

Msgr. Walsh emphasized the value of every dollar donated to the Archbishop's Charity Drive.

More than 35,000 persons from every parish in the archdiocese were aided last year through Catholic services, he said.

"For some it's just a help in a crisis for others it meant their very subsistence for 365 days a year."

Msgr. Walsh stated that every dollar received in ABCD is multiplied 10 times in matching funds from charities and government.

"Statistics show that the number of poor people in the Southeastern United States has increased steadily, so we're back up to where we were 25 years ago," he said.

Did you know...

the ABCD slogan in 1970 was:

"WIPE AWAY THE TEARS"



"THE TEARS I SEE and tell you of are real ones, said Archbishop Coleman F. Carroll at a fund raising dinner in 1970. 'They come from the eyes of little children who have no family or are impoverished... They are tears of young people confused or on drugs... How can we ignore the elderly who are alone or increasingly poor?..."

ABCD funds in their 25 year history have provided for the elderly, for dependent youth, for poor children in day care, unaccompanied children fleeing communist Cuba, for impoverished migrants, for unwed mothers, for the terminally ill, for the addicted, for the retarded — countless thousands helped by Catholics.

This year's slogan is: 'Let Your Heart Show God's Love'...

Fr. Russell emphasized the fact that ABCD dollars multiply in value not only financially by bringing in government funds but in the important work that they accomplish in meeting many people's basic needs.

Speaking dramatically about a farmer he met who told him that they never economize on the seed in their corn crop because "for every bushel of seed they put into the ground they get 30 bushels back in harvest."

"So I say to you, if you're ever go-

ing to be cheap don't be cheap tonight. This is the best seed, the best investment you're ever going to make."

The archbishop talked of how Christ says that what you do for the least of his brethren you do for Him.

"He's going to say when you were looking after the elderly you were looking after me. When you were looking after kids in a day care center you were looking after me."

Devotedly Yours

Capitalism not trusted

(Continued from page 1)

to a Cursillo Center where all of the some thirty Bishops were gathered. We were served breakfast there and then taken by bus to the large area where an altar had been erected for the Mass of which I was privileged to be a concelebrant. Some one million people were present for the Mass. Some had been waiting all night in order to have a good position.

Sunday evening the Holy Father went to another Venezuelan city for Mass. I watched on Venezuelan television. At one point during his homily he smiled and asked the people not to applaud so long because he was tired. At that they all laughed and applauded even longer!

The next evening, the Holy Father met again in Caracas with a group of lay leaders. Among them were the members of the conference which I was attending. Again, for many blocks around people were gathered in the hopes of just getting a glimpse of the Pope.

The visit of the Holy Father, the father of Christendom, is truly an exciting faith experience. I look forward to the day when he will visit Miami. I am now told by people around the Pope that it will likely be in 1986 or, at the latest, 1987.

I was speaking to one Bishop who is part of the Vatican staff and gave me some delightful personal insights on the Holy Father. He said that on

one trip to Africa His Holiness passed the room where short-wave radio equipment was in communication with the Vatican. He was intrigued and inquired whether it was possible to speak with anyone at the Vatican. When assured that it was, he asked for a connection with the Sisters who are in charge of his household and then, for a half hour, he chatted gleefully with them, describing his experiences on that particular trip.

The same Bishop mentioned that he had occasion to visit with the Holy Father on the day after his election. In leaving he said that he asked and received the blessing of the Holy Father and then the Holy Father fell on his knees and asked for his blessing. The Bishop said he was so overwhelmed that he was unable to think of the formula for the blessing.

Attendance at the conference on the working world in Latin America was a very interesting experience for me. There were Bishops there from twenty-two nations, including four of us from the United States. CLAT, the organization of Latin American workers, is a unique federation of unions which are committed to Catholic social principles.

I found these laymen to be very knowledgeable on papal teaching on social questions and very committed to Catholic teaching. We met at a large building high in the mountains which is a conference center of CLAT where labor leaders come

from all parts of Latin America to be formed in Christian principles and in union strategies.

Latin America is experiencing an economic crisis with inflation and high interest rates and the adverse effect of some activities of the United States and on the international level. It was pointed out that a 1% rise in interest rates in the United States has a devastating effect on the economy in Latin America. There is an awareness of the danger of Communists taking over the labor movement at this time of crisis, and there is an urgent effort to create a new Christian philosophy of unions and of labor and management relationships.

I was invited to address the conference at its conclusion. I mentioned how impressed I was by the experience. Latin America seems to be at the leading edge of creative, committed efforts to adapt Catholic social teachings to the needs of the times. Not only the Bishops but the laymen as well demonstrated great respect for the social teachings of the Popes. There was a good dialogue among the Bishops and the lay leaders. The earnest efforts of the participants revealed a deep faith.

Evangelization, the bringing of Gospel values into all areas of life, including labor relations, seemed to lie at the basis of the discussion. A mind-blowing vision of love and reconciliation as being the key motivation of labor leaders provided

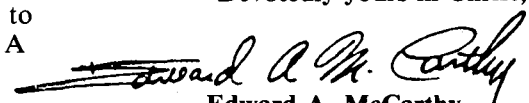
an exciting new approach to labor activities.

There was concern for developing a clear philosophy of the movement. This is obviously important in order to provide an alternative to Marxism.

It occurred to me that this Christian philosophy of labor, its importance, its dignity, the priority of people over things or over money, needs further development in the United States. The Christian labor leaders in Latin America are suspicious both of Russia and of the United States. They fear the United States is too materialistic and they seem to wrongly identify capitalism in the United States with the extremely imperialistic capitalism of Latin America, where a very few families seem to control the wealth and the lives of the working men.

I came away conscious that there is much to learn about the life of the Church in Latin America, much to admire, and that we in the United States need reflect whether some of our policies are so impacting on Latin America that they may be contributing either to dictatorships or to Marxism among a desperate people.

Devotedly yours in Christ,


Edward A. McCarthy
Archbishop of Miami



Pope, bishops say:

Synod won't be step backward

By NC News Service

Pope John Paul II said he is not stepping back from reforms sparked by the Second Vatican Council in his surprise announcement of an extraordinary world Synod of Bishops this fall to discuss application of the historic 1962-65 council.

And while many church leaders were still trying to assess the impact the special bishops' synod could have on the church, Cardinal Joseph L. Bernardin of Chicago called the synod a "moment for renewal."

Pope John Paul made the unexpected announcement Jan. 25 at the end of a Mass at the Basilica of St. Paul-Outside-the-Walls in Rome concluding the annual Week of Prayer for Christian Unity. It was at the same place exactly 26 years earlier, on Jan. 25, 1959, that Pope John XXIII announced plans for Vatican II.

The synod, scheduled for Nov. 25 to Dec. 8, would end 20 years after the Dec. 8, 1965, close of the council.

The pope, meeting with journalists the day after his announcement, said the two-week synod is an effort to "maintain the path of the church as oriented" by Vatican II. He added that he expected Christian unity to be a key topic of the meeting.

The Second Vatican Council resulted in major reforms of the liturgy, strongly promoted dialogue with other Christian churches, and emphasized collegiality in relations between the bishops and the pope.

Bishop James A. Malone of

Youngstown, Ohio, president of the National Conference of Catholic Bishops, said in a prepared statement that "the announcement means that the bishops of the entire world will have an opportunity to collaborate with the Holy Father in a special way

in seeking to make Vatican II even more pastorally effective in the life and mission of the church."

Since presidents of national bishops' conferences would be the primary participants in the extraordinary synod, Bishop Malone would be the U.S. hierarchy's representative at the meeting.

Cardinal Silvio Oddi, prefect of the Vatican Congregation for the Clergy, characterized the synod as a means of correcting "abuses" since Vatican II.

"The pope wants to know how these reforms have been applied in practice," Cardinal Oddi said. "If there have been abuses, naturally they should be corrected. If there are teachings that have not been applied, perhaps now they should be."

He added that "there are many abuses in the celebration of the Mass today" that ought to receive attention at the synod. "Some changes that looked useful 20 years ago perhaps do not (look useful) today," he said.

Cardinal Oddi said the clergy congregation would be meeting before the synod to discuss areas of concern. One such area, he added, is "the external conduct and behavior of priests" as it has developed since the council.

An article Jan. 27 in the Vatican newspaper, *L'Osservatore Romano*, said the synod was necessary to review "a situation that evidently requires clarifications."

But the article also noted Pope John Paul's support for the reforms of Vatican II and said his pontificate has been inspired by the council.

Father Thomas Herron, an official at the Vatican Congregation for the Doctrine of the Faith, acknowledged concerns that the pope might make changes but said that the pope "doesn't need a synod to change things."

Vatican plans study of sexist language

WASHINGTON (NC) — The Vatican has decided to form an international commission to study the question of "inclusive language" in liturgical texts, an issue of persistent concern to bishops in the United States and Canada.

Inclusive language avoids use of masculine nouns or pronouns to refer to groups of people that include women. Since 1980 the U.S. bishops have been trying to get Vatican approval for a series of inclusive language changes in the eucharistic prayers of the Mass.

Of the 1980 requests, the only change that the Vatican has accepted

so far was dropping the word "men" in the phrase "for all men" at the end of the Consecration.

Msgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops in Washington, said the Vatican's announcement confirmed the results of a December meeting of top NCCB officials with top officials of the Vatican Congregation for Divine Worship.

"The tone of that meeting was quite positive and hopeful," he said. "It appears that the question of exclusive language is now seen as a much broader concern than just in the U.S."

Ordaining women called 'obstacle'

By NC News Service

Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, has said that the ordination of women priests by Anglican churches is a serious obstacle to ecumenism.

But the cardinal said that dialogue between Catholics and Anglicans should continue despite the ordinations.

Cardinal Willebrands was speaking at an ecumenical conference at Drogheda, Ireland, 30 miles north of Dublin. Leading representatives of the Roman Catholic and mainline Protestant churches of Northern Ireland and the Republic of Ireland participated.

The cardinal noted that the ordination of women was also an obstacle for Orthodox Christian churches in-

involved in ecumenical discussions. The Orthodox Church, which has held regular unity discussions with the Catholic Church, also bars women from ordination.

In 1977, the Vatican Congregation for the Doctrine of the Faith said women cannot become priests. A central point in the congregation's explanation was that "Christ is a man" and that has symbolic meaning which precludes women priests.

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Wearing special vestments embroidered by local residents, Pope John Paul II blesses the crowd at Miraflores Park Mass in Cuenca, Ecuador. (NC/UPI-Reuter)

'Poor' includes the rich, Pope says

LIMA, Peru (NC) — Pope John Paul II, addressing bishops, religious, youths and others Feb. 1-2, set guidelines for Peru's socially active church but did not directly confront a controversial current of liberation theology spawned in that South American country.

The church's preferential option for the poor includes the spiritually poor, even if they are materially wealthy, the pope said.

He urged Peruvians to adhere to Catholic social teachings. A popular influence on pastoral programs in the country is the controversial liberation theology of Father Gustavo Gutierrez. Father Gutierrez melds Marxist sociological concepts with Christian principles.

The pope strongly encouraged church social action. However, by the end of the first two days of his five-day visit, he had warned priests and religious against "any intent to secularize your religious life" and "to direct it toward socio-economic projects which should be alien to you."

In a nation where the annual per capita income is \$655, the pope said that the church's preferential option for the poor should not be interpreted as siding with one class. It is "neither exclusive nor excluding," he said to the young people.

"We must project this to the real poor, taking into account all classes and forms of poverty which exist in our world and also looking at so many rich people who are terribly poor," the pope added.

Pope to Latin Americans: Work for justice

(Continued from page 1)

wealthy, he said.

In the jungle boom town of Ciudad Guayana in northeastern Venezuela, the pope defended workers' rights and spoke of the need to keep technology within the moral bounds that defend human dignity.

"Technology can become — and already has become — alienating and manipulatory to the point that we must morally reject the presence of a certain technological ideology because it has imposed... things over people and technology over morality," the pope said.

He also urged dignity for Ecuador's Indians, who have been oppressed throughout their country's history. About 250,000 Indians from Ecuador's mountains and jungles lined the Latacunga airport runway to greet the pope with cheers, songs, dances and pleas for continued church support in their efforts to improve their lives.

Pope John Paul told them although Ecuador's farm reform was "laudable," the Indians also should be provided with technical advice, economic aid, better economic return to the producers and better marketing systems.

In separate speeches to workers and to academics, professionals and artists, the pope cited the "intolerable abyss" between the rich minority and the poor majority and "the enormous weight of a foreign debt which threatens your development."

The underdeveloped world needs fairer economic relations with developed countries, the pope said in Peru.

Developed countries "have to apply just measures in the relations, above all economic, with countries on the way to development," Pope John Paul said.

A lack of fair agreements can cause "desperate situations which bring conflicts" in underdeveloped countries, he said in the Andean mountain town of Ayacucho, Peru.

The area surrounding the town is a base of operations for a Maoist guerrilla group trying to spark a rural revolution, and the pope called on the guerrillas to give up armed struggle because "evil never is the road to

good."

In Arequipa, Peru, Feb. 2, the pope beatified Sister Ana de Los

Angeles Monteagudo, a 17th-century prioress of the town's convent of St. Catherine of Siena.

Miami nuns see beatification

Members of a Hispanic religious community from Miami, the "Marianitas," travelled to Guayaquil, Ecuador to witness the beatification of their foundress, Sister Mercedes de Jesus Molina, by Pope John Paul II. "In her the preferential option for the poor clearly shines," the pope said

of the 19th century foundress of the Sisters of Mariana of Jesus, who dedicated her life to working with poor and homeless children.

The "Marianitas" in Miami work at the San Juan de Puerto Rico Day Care center near Corpus Christi parish.

Shantytown dweller hopes Pope 'moves hearts to help us'

GUAYAQUIL, Ecuador (NC) — Nancy Prado wanted to see Pope John Paul II when he came to visit her shantytown of Guasmo.

"But I can't because I have to watch my children," said the 30-year-old mother of five.

As she spoke she leaned on the bamboo railing in front of her house.

"The children are small and I'm afraid they will get hurt in the crowd," she said. Inside the doorway, two children, 2 and 3 years old, were sleeping under mosquito nets on mattresses without sheets.

The Prado house is made completely of bamboo as are most of the houses in Guasmo, one of the many sprawling shantytowns that have sprung up in Latin America in the past 25 years around the major urban centers. Although only six years old, Guasmo already has a population of 350,000.

The residents are mostly rural peasants coming to the city in search of a better life and city dwellers who can no longer afford the rising cost of regular urban housing.

They move in on unused land and overnight put up lean-to dwellings, built largely of hollowed-out stalks of sugar cane.

The land is free to them as squatters and they can hope to gain

legal title some day, through a lengthy, bureaucratic process.

The Prado house is one big room, about 12 feet by 15 feet, built on bamboo stilts because of



A woman waits patiently for Pope John Paul II along the route to the Metropolitan Cathedral in Quito, Ecuador. (NC/UPI-Reuter)

the heavy flooding during the January-April rainy season. The main pieces of furniture are a platform double bed for her and her husband and a double mattress on the floor alongside for their five children, all under the age of 10.

A mosquito net covers each mattress as protection against numerous flies which breed in the

puddles of water in Guasmo. Most of the remainder of the floor space is taken up by a table which holds a gas burner for cooking. The heat and smoke leaves her shanty through an opening between the walls and ceiling.

Mrs. Prado's husband is a carpenter but he does not have a steady job.

As she talked, Mrs. Prado listened to the music that blared from the loudspeakers about a half-mile away at the outdoor site of the papal ceremony.

Like most of the people of Guasmo, the Prados don't have a television to watch the live broadcast of the papal visit.

"I hope he moves the hearts of public officials to help us," said Mrs. Prado.

The pope arrived in a helicopter which circled over the area to give him an aerial view of Guasmo.

"I wish to make a pressing call to the conscience of governors and people with social responsibility, especially every Catholic, particularly those with influence, to procure a better social balance," the pope said.

"May no one feel satisfied while... there is a child without a school, a family without housing, a worker without labor and a sick or old person without adequate attention," the pope said.

Unity of churches

Talks are advanced but not practice — Vatican

VATICAN CITY (NC) — Ecumenical dialogues have steadily advanced over the past 20 years, but putting talk into practice will take much longer, a Vatican official said in a pamphlet published in January.

Getting "the results of the dialogues on the level of the churches and the ecclesial communities" are an "important and serious problem," said Jesuit Father Stefan Schmidt, archivist at the Vatican Secretariat for Promoting Christian Unity, in the pamphlet titled, "Twenty Years of Ecumenical Dialogue."

"Nearly everything has still to be done" to achieve that, said Father Schmidt.

His pamphlet was published by the Jesuit biweekly magazine *Civiltà Cattolica*.

Father Schmidt summarized the state of talks between the Catholic Church and several other Christian churches:

- Dialogue with the Oriental Orthodox churches — the Armenian Apostolic Church, the Syrian Orthodox Church, the Coptic Church in Egypt and the Ethiopian Orthodox Church — has clarified a fundamental disagreement on Christ's human nature. The Oriental churches had argued the Roman belief split Christ's nature into divine and human, while they believed in a unified nature.

The churches have decided their disagreement was a misunderstanding over the meaning of the terms "per-

'Results of the dialogues... are an important problem. Nearly everything has still to be done'



sons" and "nature."

Pope Paul VI said in 1975 that the view of Christ's nature was no longer a cause for separation.

- Discussion with the Byzantine Orthodox churches began only recently.

But during a 1975 visit by the ecumenical patriarch of the Byzantine Orthodox Church, a "memorable liturgy took place in the Sistine Chapel at the end of which Pope Paul VI knelt down and kissed the feet" of the Byzantine ecumenical patriarch as a sign that he considered the papacy "a humble service."

- Catholic and Anglican discussions focus on three points: the Eucharist, the ministry and authority in the church.

In 1971 a document on the Eucharist was published in which the two churches expressed "substantial agreement" on the doctrine of the Eucharist.

In 1973, another document was published expressing "substantial agreement" on ministry and ordination, he said.

In 1977, "the document on the most difficult point appeared: authority in the church," he said, adding that this document reflected "a significant convergence with far-reaching consequences."

The Anglican-Catholic dialogue includes interfaith groups at the local church level who pray together, study the joint documents "and dedicate themselves to collaboration in social

affairs and works of charity."

- Dialogue with the World Lutheran Federation has shown Lutheran and Catholic belief closest on "the doctrine on justification by faith and on the relationship between Scripture and tradition."

The churches issued a common document on the Eucharist in 1978.

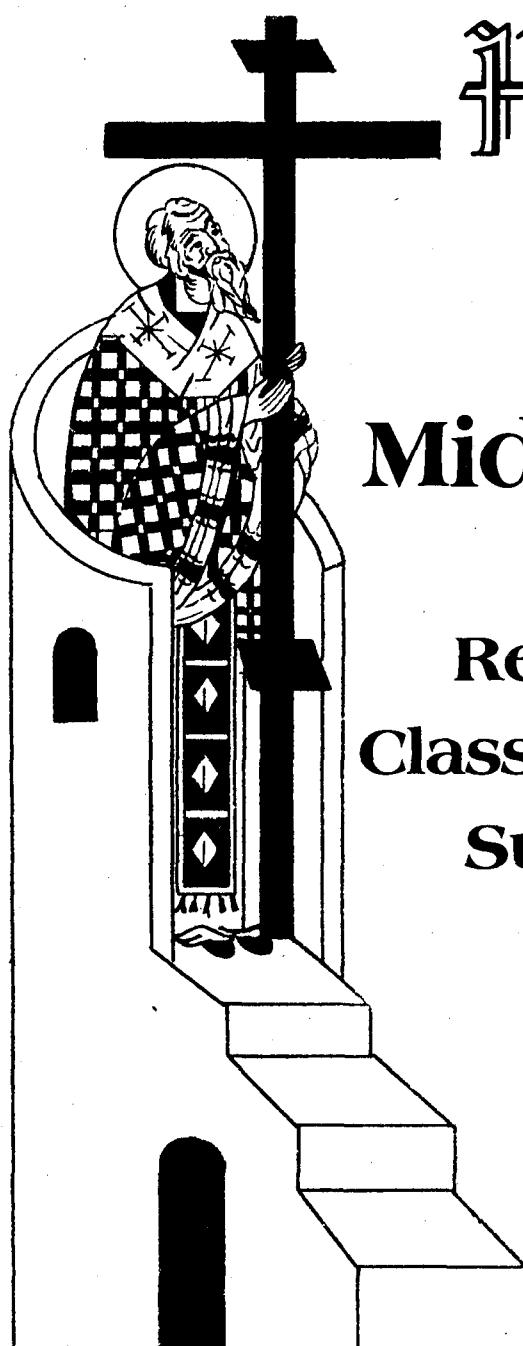
- In discussions with the World Alliance of Reformed Churches "considerable convergences were found with regard to the presence of Christ in the world and with regard to the Eucharist." But progress "is much less satisfactory with regard to the ministry and the teaching authority of the church."

The dialogue between Catholics and Methodists began in the mid-1960s with talks about issues such as spirituality, the family, the Eucharist and the ministry.

In 1983, he said, the Catholic-Methodist commission began to study "the essence and the mystery of the church." The commission's 1984 meeting dealt with the problem of papal primacy.

Catholics and Methodists are involved in "a true search for full ecclesial communion in the faith, in the mission and in the sacramental life."

- Dialogue was opened last July with the World Baptist Alliance, aimed at establishing "reciprocal knowledge: similarities and differences in the field of doctrine, in the life of the church, in pastoral activity and in mission."



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Study: Churches No.1 in charity

WASHINGTON (NC) — Giving by the Catholic Church and other Christian, Jewish and interreligious groups exceeds that of corporate and foundation philanthropy combined, a study by the Council on Foundations reported.

Not only are religious organizations receiving contributions from members of their congregations, but they provide money as well through charitable and social justice activity, playing a "very important and largely untold role... in meeting society's needs," the council study concluded.

The study determined that the religious sector contributed some \$7.5 billion in 1983, compared to the \$3.1 billion provided by corporate givers and \$3.4 from secular foundations. Moreover, the \$7.5 billion figure does not include the value of volunteer time provided by church members to charitable activity of all types, the study said.

However, the report cautioned against too direct a comparison between religious generosity and that of corporations and secular foundations because many religious groups — such as Catholic Charities and Lutheran Social Services — themselves receive funds from government and secular foundations and groups, such as the United Way.

The study was compiled from the results of surveys sent to religious organizations.

Among other findings, the report noted that social justice work and

other programs for "redeeming society" — including self-help programs

to attack causes of poverty and disenfranchisement — have become almost

as prevalent as more traditional charitable work, such as feeding the hungry or providing shelter to the homeless.

The report cited Catholic activities in several areas:

- Catholic religious orders of men and women responded in equal proportion to the survey. Yet, women's religious orders are more oriented to social justice advocacy projects than their male counterparts.

- "Lutheran Social Services, Catholic Charities, Jewish federations, and the interreligious groups... had the most organizations providing services traditionally associated with religious compassion."

- Catholics and other religious groups are cooperating in providing assistance.

Apology (sort of) made to Catholic hospitals

WASHINGTON (NC) — Outgoing Treasury Secretary Donald Regan has apologized for a disparaging remark about Catholic nuns that he thinks he did not make, said a Treasury Department spokesman.

But the Catholic Health Association, which had demanded the apology, said it was not satisfied because it wanted Regan's apology to be a public one.

Regan, a Catholic, has incurred the

wrath of the Catholic Health Association and nuns around the nation for allegedly describing religious who run hospitals as not having their heads "screwed on tight."

Regan never said such a thing, said Roger Bolton, Treasury Department deputy assistant secretary for public affairs. But even if he had said anything possibly perceived as derogatory to Catholic nuns, Regan has apologized, Bolton added.

Book tells priests how to recruit

CHICAGO (NC) — A new booklet funded by Serra International offers priests practical suggestions on how to invite young men to follow in their footsteps.

First Steps: A Guide to Encourage Young Men Toward the Catholic Priesthood, written by Father John C. Cusick of Niles College, Chicago, was designed to help parishes develop programs for recruiting men for full-time ministry.

Printing and distribution of 40,000

copies of *First Steps* was funded by a \$25,000 grant from Serra International.

Despite declining vocations, surveys show that 18- to 30-year-olds are interested in full-time ministry, according to Serra's executive director, John A. Donahue.

He said that "studies indicate that priests are not encouraging vocations as they have in the past. They may preach sermons about the priesthood, but they are not inviting specific young men to consider it."

The Serrans believe *First Steps* could help. "The book is a compilation of lots of good ideas that have

really worked," said Donahue.

Father Cusick said that although priests feel sympathetic toward promoting vocations, they also see it as a difficult task.

In the 44-page booklet, Father Cusick encourages recruiting at the parish level, including having young men spend a day with a priest, visiting local seminars, inviting guest speakers and holding parish vocations nights.

(Copies of *First Steps* may be obtained at \$2 each from the ACTA Foundation (the booklet's printer) 4848 N. Clark St., Chicago, Ill, 60640.)



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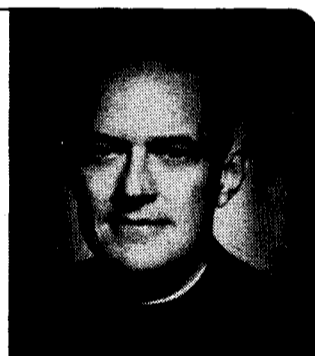
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'Rice Bowl' fights world hunger

During Lent, parishes in the Archdiocese of Miami will participate in Catholic Relief Services' 1985 Operation Rice Bowl hunger awareness campaign.

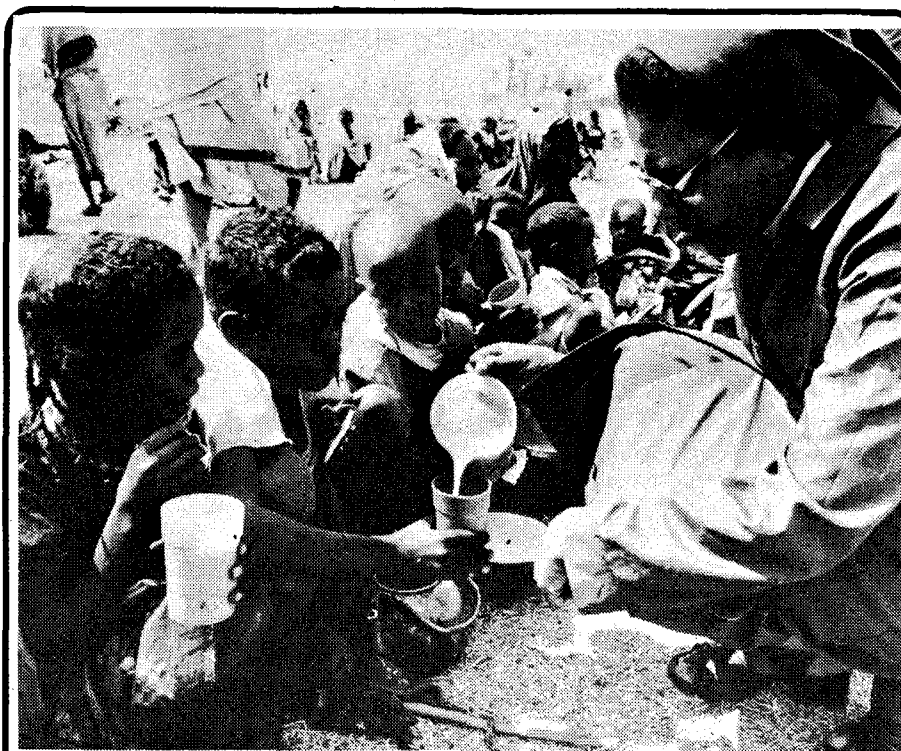
The theme of this year's campaign, "Shaping a Peaceful World Together," is taken from the Bishops' 1983 pastoral letter on war and peace. Father Laurence Olszewski, Coordinator of Diocesan Affairs for Catholic Relief Services in New York points out, "this theme is particularly suited to the Rice Bowl campaign as it is a call to all Christians to take an active role in the shaping of their world."

"This idea of development," he said, "also stems from Pope John Paul II's words 'the development of peoples is a question of greatest importance and social and international responsibility especially since this 'development' or 'progress' is a new name for peace.'"

Although much attention is focused on Catholic Relief Services' relief efforts, such as its current program in Ethiopia, development work continues to be a main thrust of CRS activities.

CRS sponsors hundreds of projects which foster community development and individual self-reliance in over 70 countries throughout the world.

Some of the more than 100 projects funded last year through Rice Bowl include a rural supply water system in



HELP FROM MIAMI — Catholics in the Archdiocese of Miami have sent \$63,868 to the Ethiopia Fund through the Catholic Relief Services office here which has helped provide at least milk and one cookie a day distributed by a CRS Sister (above) to hold off starvation. CRS funds also aid projects to prevent hunger in the first place. Gifts may be sent to CRS, 9401 Biscayne Blvd., 33138.

Cameroon, a housing and water supply project in Peru which will care for 800 people, a family garden project in Chile which will help feed 160 families — including 150 children, and a food and nutrition training

course in Indonesia. The remaining 25% of Rice Bowl donations may be used at the local level to fund anti-hunger and poverty programs.

According to Monsignor Bryan O. Walsh, Archdiocesan Director for Catholic Relief Services, "the Rice Bowl program has four components: prayer, fasting, almsgiving and awareness."

"Families who participate in Operation Rice Bowl are encouraged to pray and reflect on those around the world who suffer the injustice of poverty and hunger," Monsignor Walsh continued, "fast or eat a reduced meal at least once a week during Lent, place the savings that would have been spent on a regular meal into their rice bowl and heighten their own and other's awareness of the causes and extent of poverty and hunger in the world."

If you would like more information, or promotional ideas, please contact either Monsignor Bryan O. Walsh, 9401 Biscayne Boulevard, Miami, 33138, (754-2444), or CRS/Operation Rice Bowl, 1011 First Avenue, New York, NY 10022.

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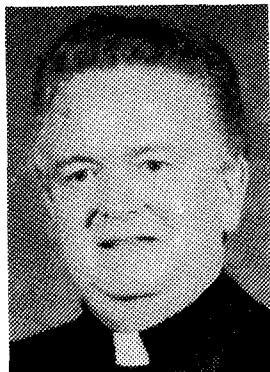
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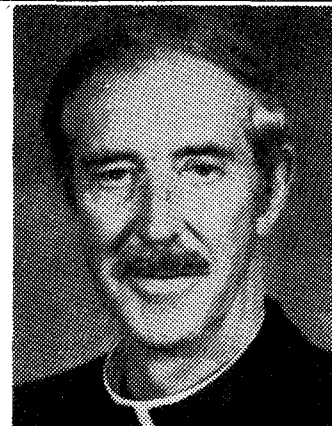
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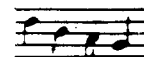
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Twenty-seven men and women from the Archdiocese of Miami celebrated the diamond, golden and silver anniversaries of their lives as religious with a concelebrated Mass at St. Martha Church recently. (Voice photo/Ana Rodriguez-Soto)

Good work, sisters, brothers

Jubilarians celebrate 1,160 years of service

By Ana Rodriguez-Soto
Voice News Editor

The number is mind-boggling, but it's the most accurate way of portraying the depth and breadth of their commitment. Eleven hundred and sixty. Years.

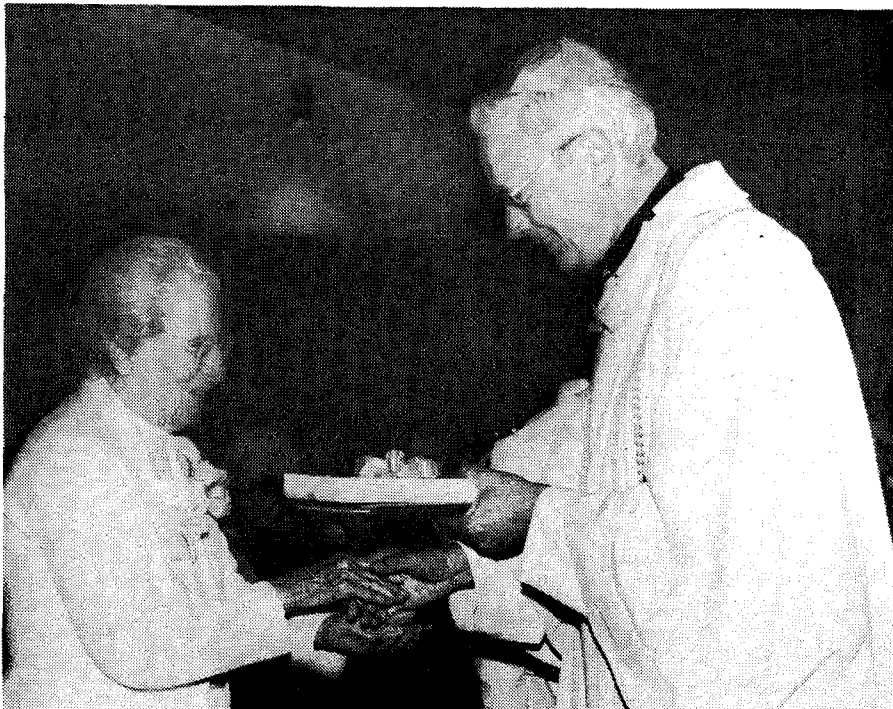
That's how long a group of 27 women and men religious combined have been serving the Church. One woman alone, Sr. Rose Craigie, OP, accounts for 70 of those years. She entered the convent in 1915, and she's not finished yet.

Four others were celebrating 60 years each of religious life, 14 have been called "brother" or "sister" for 50 years, and eight more are going strong at 25.

During a Mass in their honor at St. Martha Church in Miami Shores recently, Archbishop Edward McCarthy called the 21 sisters and six brother jubilarians "the hardcore pros" of religious life in the Archdiocese of Miami.

He didn't induct them into a Hall of Fame, exactly, but the Archbishop did thank them profusely for their dedication, their perseverance and their faith.

As a small token of the immeasurable gratitude of the people of the Archdiocese, he gave them each a crucifix bearing the image of Our



Sr. Rose Craigie has spent the past 70 years as a religious of the Adrian Dominican order. After receiving a crucifix and certificate from Archbishop McCarthy, she made clear her years of service haven't come to an end yet. (Voice photo/Ana Rodriguez-Soto)

Lord rising from the cross, and a certificate that basically said "thanks." "This is the day when we should have balloons and we should have fireworks," the Archbishop said. "It's a great day. Today... we pause to show our esteem, to show our ap-

preciation, to show our admiration to those we sometimes take too much for granted."

Among them, the religious represent 15 different congregations and equally varied ministries, from teaching to working with the poor to

ministering to the sick and elderly to training young people for the religious life to serving as administrators in parishes and Church institutions.

One of the golden jubilarians was the Archbishop's sister, Sr. Catherine McCarthy. She got a little something extra from him — a kiss.

In the meantime, Sr. Rose Craigie was congratulated by one of her former music students, Sr. Mary Tindel, who now directs the St. Mary Cathedral choir.

"She gave me the chance to be a musician," Sr. Tindel said. Until a few years ago, she didn't know that Sr. Craigie had never charged her parents for the music lessons she had received as a child.

Sr. Tindel's family couldn't afford them. Sr. Craigie said that was no excuse for letting God-given talent go to waste.

"Now I do oil paintings," Sr. Craigie said of her active "retirement" from teaching. And the cane that helps her walk these days is not due to old age.

It's due to trying to lift a television set. "Can you believe how stupid?" she says laughing.

So what's she going to do to celebrate her 70 years as a Sister? "Oh, listen, a little bit of everything."

Lay ministry celebration set for March 2

Finding Jesus in others and loving Him will be the theme of the 5th annual Celebration of Lay Ministry, scheduled for March 2 at Nativity Church in Hollywood.

The all-day event this year parallels the Archdiocese of Miami's current emphasis in its Evangelization program: Love and Witness.

Laitly from every corner of the Archdiocese are invited to attend.

Catholic missionary evangelizer Marilynn Kramar will be the keynote speaker, and Archbishop Ed-

ward McCarthy will concelebrate the mid-day liturgy. He also will share his vision of how this Year of Love and Witness should be marked by Catholics in the Archdiocese.

All the workshops and the keynote addresses will be presented in both English and Spanish. Topics to be discussed include:

- Dealing with anger in a Christian way;
- Doing social ministry at the parish level;
- The "nuts and bolts" of ministry;

- Finding a "happy medium" in juggling the demands of everyday life;

- Forming Christian community;
- Being alone in prayer with God;

- Responding to Fundamentalist religious challenges;

- Making the handicapped feel at home;

- Practicing a Christian lifestyle in the 80s;

- Caring for the poor and refugees; and

- Living as compassionate Chris-

tians.

The day will begin with registration at 8:45 a.m. and conclude with the Archbishop's "sending forth" remarks at 4:15 p.m. Cost of registration is \$15 per person. Box lunch is included.

Nativity Parish is located at 5220 Johnson Street in Hollywood. For information and registration, call the Office of Lay Ministry at 757-6241, Ext. 371, or write: Office of Lay Ministry, 9401 Biscayne Boulevard, Miami, FL 33138.

Mass honors Black History Month

By Prent Browning
Voice Staff Writer

If it wasn't for Pope Victor I, Mass might have been celebrated in Greek instead of Latin and Easter observed on a weekday.

Victor I, along with two other early popes, was believed to be black. He was also instrumental in influencing the Church away from early Greek dominance.

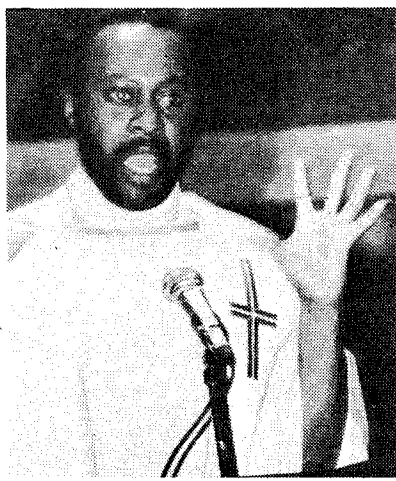
These are little slices of history that background the annual Mass at St. Mary Cathedral in observance of Black History Month.

"The voices of past ages speak out to us," said Fr. George Stallings, pastor of St. Theresa parish in Washington, D.C., last Sunday.

Fr. Stallings gave a rousing homily at the Mass, attended by over 100

Where are those men and women who are willing to remain true to those Baptismal promises...?

—Fr. George Stallings



black Catholics, challenging them to be prophets of the church.

"Where are our modern day prophets?" he said:

"Where are those men and women who are willing to remain true to those baptismal vows they made when they died to sin?"

"You should hear the voice of the Lord just as clearly as Jeremiah heard it."

After Fr. Stallings spoke, children dressed up as historic figures such as Harriet Tubman, slave emancipator, and civil rights leaders Dr. Martin Luther King and paraded down the aisle to take seats in front.

Archbishop Edward McCarthy told the audience of a recent conference he had with lay workers in Venezuela.

"They didn't say that our basic motivation has to be justice. They went beyond that and said that our basic motivation has to be love."

"We must be moved by love. We also need to be committed to work together as bridgebuilders," he said.

Prayer group is 'gasoline' for vocations

By Ligia Guillen
Special to The Voice

At their 9th anniversary Mass, Auxiliary Bishop Agustin Roman called them "the gasoline of the Archdiocese."

Who are they?

The nearly 3,000 members of the Liga Orante Vocacional (Vocational Prayer League), who spend hours on the phone with each other praying for Archdiocesan vocations to the priesthood and religious life.

Hundreds of them gathered at St.

Brendan Church on a recent Saturday to celebrate the ninth year of their unique group's existence. Present for the occasion were Archbishop Edward McCarthy, St. Brendan pastor Fr. Jose Nickse and Father Neil Doherty, director of Vocations for the Archdiocese.

In his remarks to the congregation, Bishop Roman used the analogy of cars and gasoline to stress the importance of the Liga's role in the life of the Church in South Florida.

"If we have a new car, but we

don't have gasoline for it, we can't go anywhere," he said. "The Liga Orante Vocacional is the gasoline of the Archdiocese."

He added that Liga members don't pray for "material things, but instead ask the Lord to send workers for his vineyard."

"It's one of the most beautiful works of my life," commented Delia Berta Gonzalez, the local Catholic who singlehandedly founded the group in 1976 and continues to serve as its director.

The Liga now has expanded to include English-speaking Catholics (under the direction of Connie Smith), and a youth division which organizes reflection groups for young people who may be considering a religious vocation. Recently, a rosary crusade also was begun, uniting 100 couples in prayer.

Anyone interested in membership can call Gonzalez at 552-7363; Siomara Venet at 551-3793 or the Vocations Office at 757-6241, Ext. 270.

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Protestant-Catholic unity

Study shows great areas of agreement

By Janelle Scott
Voice Correspondent

A document 50 years in the making may now be Christianity's best hope for unity, if churches are willing to study and respond to it.

So says an ecumenical scholar who helped draft the "Lima Document" on Baptism, Eucharist and Ministry issued by the World Council of Churches in 1982.

Fr. Jerome Vereb, now vicar-general of the new Diocese of Venice, Fla., strongly believes that Catholics should be aware of this major agreement reached by Catholic, Protestant and Orthodox denominations on these three critical issues, and make an effort to study it and embrace it as part of their common tradition.

"We need to realize that our Church is working on an intellectual level for Christian unity, and to see ourselves as part of a consensus on these issues," he said.

Father Vereb took his message to St. Vincent de Paul Regional Seminary in Boynton Beach, Fla., during Christian Unity Week in a panel discussion on the document.

The Lima document is brief, but filled with detailed statements of agreement. In its preface, its authors remark, "That theologians of such widely different traditions should be able to speak so harmoniously about



For Christian unity

Protestants and Catholics gathered recently to witness for Christian Unity at Trinity Episcopal Church in Miami. Rev. Calvin Schofield, Episcopal Bishop, exhorted the congregation to "not let divisions clog the filters of God's calling." Rev. Charles Eastman, executive director of the United Protestant Appeal, above, was among the religious leaders offering intercessions at the service. (Voice photo/Prent Browning)

baptism, eucharist and ministry is unprecedented in the modern ecumenical movement."

"It is meant to provoke reaction on the theological level," Father Vereb explains. "Not just to produce good

feelings, but to make Christian unity a reality."

"Many points in this document had never before been agreed upon," he said, including the meaning of the eucharist and confirmation and min-

istry as sacraments.

Concerning the eucharist, for example, the document reads, in part, "The eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit. Every Christian receives this gift of salvation through communion in the body and blood of Christ. In the eucharistic meal, in the eating and drinking of the bread and wine, Christ grants communion with himself."

The document had its roots in 1927 at the first conference of the Faith and Order Commission, the forerunner of the World Council of Churches. In the late 1960s, the Commission zeroed in on baptism and the eucharist in search of a Christian consensus. Later it found it could not discuss these subjects without including ministry and also confirmation, and ultimately the whole concept of sacraments.

The material was revised at three major conferences in 1974 in Accra, 1978 in Bangalore and in Lima in 1982. Father Vereb was a representative of the Vatican Secretariat of Christian Unity to the working committees which met in between conferences. He helped draft the wording and served as a consultant to those who ultimately approved the final product.

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St. Luke's Center: A ray...

By Betsy Kennedy
Voice Staff Writer

He is obviously out of control. He screams, "Isn't this a Catholic place? You're supposed to help me. I'm going to call the police!"

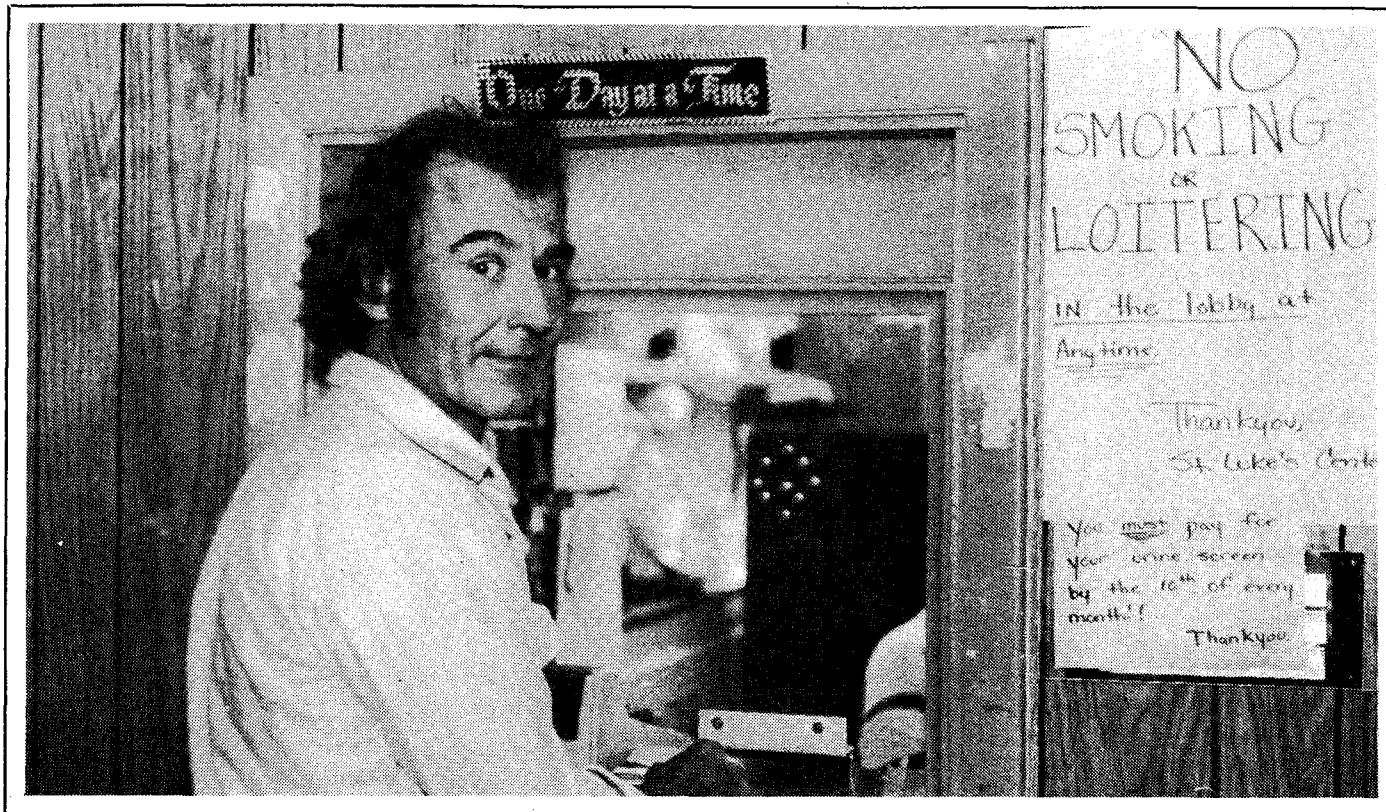
Counselors forcibly evict him from the St. Luke's Center, a drug rehabilitation facility under the auspices of the Catholic Community Services of the Archdiocese of Miami. The staff says this hard-core addict has had an attitude problem for a long time and they have tried everything to help him. He is demanding seven bottles of methadone (a heroin substitute) to take with him on his out-of-town honeymoon. State regulations stipulate that he is allowed only six at one time. He refuses to accept the ruling.

As he leaves, he is white-faced and shaking and completely at the mercy of his own rage.

Later, a girl with a stony face and her hair in a bandana demands that the counselor give her some bus tickets. She pouts and struts around the lobby like a hen wanting to peck someone.

Another woman, carrying a baby about 14 months old under her arm like a laundry sack, bursts into tears because her urine test shows positive for the presence of cocaine. She denies it, runs out and later comes back apologetically, now holding the baby tenderly on her shoulder.

These people are among the 200 hard-core heroin addicts who desperately need what St. Luke's Center has to offer — daily doses of methadone to keep them off heroin, caring



"I've finally accepted Christ into my life," says "Starvin' Marvin," a heroin addict who has been undergoing methadone treatment at St. Luke's Clinic for many years. Gradually, he has been weaned from methadone and will soon be completely drug-free. (Voice photo/Betsy Kennedy)

guidance from counselors and medical treatment from doctors and nurses.

Small vial

Most of the addicts, ranging in age from 13 to 76, who come in the door of the aging building at 3290 N.W. 7th Street every day, are well-behaved, polite and grateful for the

small vial of a life-saving drug.

The methadone they receive is a "class A," synthetic narcotic used to dehabituate the hard-core heroin user. Unlike heroin, which remains in the body for 3-4 hours, methadone lasts 24-36 hours. The user can lead a fairly normal life, hold a job, get involved in the family and his community. It enables the user to func-

tion, to exist without the debilitating, mind-deadening effects of opiates. Currently, 69 percent of those on methadone maintenance at St. Luke's are employed full time.

Treatment with methadone has been controversial since its inception here by the late Dr. Ben Sheppard, who founded St. Luke's Center in 1970 aided by the support of the late

Eleanor's secret

She's lived in drug hell for 40 years

By Betsy Kennedy
Voice Staff Writer

Eleanor is as huggable as a cabbage patch doll. A silver-haired, well-dressed grandma, she has raised a son, now age 56, and a daughter, now age 48. She dotes on her grandchildren and her one great-grandson.

She fits like a glove into the Mom and apple-pie image of a woman. It is easy to picture her with arms outstretched greeting little ones after school, doctoring colds or creating culinary delights in a fragrant kitchen. For 42 years, she was a dedicated wife until her husband died in 1968. A generous provider, he had always given Eleanor the best things money could buy.

But despite her blessings, Eleanor spent most of her life suffering and hiding what she felt was a shameful secret: she is a drug addict.

The Pandora's box was opened many years ago, in the early 1940s, when Eleanor lost a loved one. The death upset her and she sought help from the family doctor. He had just the "cure." He shot Eleanor full of morphine. To the unsuspecting housewife, it was medicine that made her feel better, eased her nerves, assuaged her horrible migraine headaches. It felt so good that she came back for another shot, and another. As her need for the drug became insatiable, so did the doctor's need for the high sums of money she paid him.

"I was terrified someone would find out when I realized what had happened to me. I couldn't stop. I

was so ashamed."

When her husband did find out, "he almost took my head off, but he stuck by me," recalled Eleanor.

Hiding her secret, Eleanor had to arrange everything else in her life around getting the morphine. When one doctor would get tired of supplying her she would frantically search for another.

In those days, Eleanor was labeled a "dope fiend," "a junkie." Today psychologists and drug counselors know that like al-

'I lived in terror that someone would find out. I always had to make excuses ...'

coholism, chemical dependency is an illness. "When my sister-in-law found out she told me to jump in the river. She said, 'If I was a waste like you, I'd do away with myself,'" said Eleanor.

In 1947, Eleanor desperately wanted to find help and a way to break free from her endless trips to doctor's offices and the needle she was enslaved to.

But there was no one to help. There were no drug therapists or counselors. And no doctor seemed to understand. Eleanor turned to the narcotic law enforcement officials. "Put me in the hospital," she begged.

"There are no beds available for your problem," they told her. Then

they threatened to put her in jail for committing a crime.

Eleanor tried to get help at the local hospital, and reluctantly, they admitted her. She detoxified, "which is the worst hell in the world." After that experience, she stayed away from morphine, but her body's mysterious craving for chemicals had been set into motion. She began using paragoric, a strong medication used for stomach cramps. She returned to her life of hiding the secret, scrounging up all the money she could and visiting doctor after doctor.

Six years ago, she met Dr. Ben Sheppard, who helped found the St. Luke's methadone clinic. He put her on the methadone program. Today she has gradually reduced her dose, until she is nearly free of it. But she suffers from so many physical ailments at age 76, she is still dependent on other prescriptions. She takes valium (a tranquilizer) because after so many years of drug use, her limbs shake all over. Her nervous system has deteriorated.

Other calling cards left by the drugs: She has kidney trouble — and sometimes a furry blanket of confusion seems to descend on her mind so she can't keep track of conversations.

She warns young people not to try drugs, not to take even that first pill or smoke or shot.

"You'll regret it. I know, I've been through 40 years of this hell."

She has watched many addicts destroy themselves or be destroyed by their lifestyle. She remembers a

pretty girl with long blonde hair who was coming for methadone treatment at St. Luke's. Eleanor used to give her a ride there every day.

"She was quiet and polite. She was trying hard to go straight."

Suddenly, the young girl didn't call Eleanor for rides anymore. She disappeared from her clinic appointments. Eleanor asked around and found out what had happened.

The girl's husband had killed her with a gun. He blew her head off, and three children were left motherless.

Eleanor says, "I can't seem to get over what happened."

She knows she's lucky to be alive, to be a survivor. She's glad there is more understanding of addiction today so that kids who are drug dependent don't have to suffer the guilt and misery she did.

"I lived in terror that someone would find out. I always had to make excuses. I'd go on and off the drugs. I'd feel nausea and fatigue nearly all the time. And now, my energy is gone for good. I can hardly get out of bed in the morning."

Still, Eleanor tries to "live a Christian life." She goes to church every Sunday and is active in her church group, as she has been for many years.

Eleanor says she is grateful to God for giving her the strength to get off morphine. But sometimes late at night, in her nightmares, she dreams of thousands of sharp, painful needles penetrating her body.

...of hope for drug addicts

Archbishop Coleman F. Carroll. However, the drug scene has changed since the 1960s, when Sheppard began his work and opiates and hallucinogens were widely used.

"The need for methadone has dropped in Miami today because cocaine is the drug of the moment. We are here to meet the needs of the community and thus we are constantly evaluating and re-evaluating such programs. Nothing is carved in bronze, but you don't abandon people," said Monsignor Bryan Walsh, the Archdiocesan director of Catholic Community Services.

He stressed that "methadone is no cure-all. But it enables people to function in society."

Fr. Sean O'Sullivan, director of the substance abuse division, feels that the methadone program should be phased out within the next five years.

"Methadone treatment was necessary in the 1960s when there were so many opiate addicts. This is not the case today, when people are taking a pharmacopoeia of drugs. We should be more involved in prevention programs, such as D.A.R.E. (Drug/Alcohol/Rehabilitation/Education), a program of the Archdiocese and in helping younger teens."

Fr. O'Sullivan feels that although St. Luke's is a worthwhile program aimed at people of all faiths, "we should better serve our own constituency. Very few of the referrals for the center come from parishes ... and we need to serve them as best we can."

Hugs

At St. Luke's Center, the methadone is only part of the rehabilitation process, which includes a careful evaluation of the patient's needs and a treatment plan determined by consultations with counselors and medical staff. Methadone dosage is regulated on a strictly individual basis, although no user is allowed more than a 100 mg. dose.

Counselors use not a punitive approach but an aggressive, trusting one. "Hugs, not drugs," reads one poster in an office.

A complete psycho-social assessment of an addict explores his religious background, social patterns of peer groups, leisure activities and even military service background, in an attempt to gain useful insights.

For people who have been addicted less than one year, the clinic provides a 21-day detoxification program. Once addicts are successfully weaned off methadone, they are eligible for the drug-free outpatient counseling at the St. Luke's division on Biscayne Boulevard. However, it often takes years to be methadone free. Some addicts have been coming to St. Luke's for years.

While addicts depend on St. Luke's for survival, the center itself is dependent on many resources to stay alive. Funding comes from the state department of Health and Rehabilitative Services, the Archdiocese of Miami, ABCD contributions and client fees.

Those under treatment at St. Luke's clinic pay \$4 a day for their dose of methadone and \$6.50 a month for 3 to 4 urine tests.

The budget calls for \$600,000 annually for methadone, \$100,000 for outpatient care and \$200,000 for day care. Seventy-five percent of the funding comes from the state and approximately 25 percent from the Archdiocese, according to Martin Greene, program director for St. Luke's Center.

In the building adjacent to the clinic, exuberant giggles and hand-clapping can be heard beginning at 7:30 a.m. Children ranging in age from 6 weeks to 5 years, the children of addicts, come here every day as part of the center's services. Parents are charged on a sliding scale fee basis. Child care workers say that child abuse is no more common among the children of addicts than any other segment of the population.

The ravages of their parents' disease don't even seem to be visibly affecting the children, although it is difficult to know what may be lurking inside growing minds. Someday they will know that their parents do battle with monsters of their own.

Wayne Sears, a clinician, counselor and the head of the St. Luke's clinic, is dedicated to helping addicts win the battle.

He calls himself "a social worker at heart. I like being at St. Luke's because we carry a humanistic approach to treating people."

Prior to joining St. Luke's, Sears

worked for 9 years at the University of Miami's comprehensive Sickle Cell program, until federal funding cut-backs forced him out of his job.

It is obvious that he gets very involved in the lives of his clients. When the Spanish-speaking addict was told to leave earlier in the day, Sears looked sympathetic and distressed. He explains that if someone does not fit into the St. Luke's treatment, they are never turned back into the streets, but instead are referred to one of the 44 other drug programs in Dade County.

He and the other counselors treat drug addiction as a disease, one that can be controlled through hard work, but never completely cured.

Higher power

In treating addiction many secular programs focus only on the physical and emotional problems of the patient, points out Fr. O'Sullivan. This is where Archdiocesan programs such as St. Luke's differ.

"We don't try to bring on emotional stability through psychotherapy alone. We are sensitive to and answer to the third

dimension of addiction, which is the spiritual need. The Catholic Church has all the resources necessary to promote spiritual healing."

In the coming year, Fr. O'Sullivan plans to renew and intensify the emphasis on spiritual healing, by permeating his staff with more spiritual awareness.

Once a week, staff members and clients at St. Luke's clinic meet to share a scripture reading, reflections and prayer. Led by Hugh Clear, director of D.A.R.E. (Drug/Alcohol/Rehabilitation/Education) addicts learn to channel their hopes for healing to God. Both Narcotics Anonymous and Alcoholics Anonymous, highly successful drug treatment programs, operate on the basic tenet of belief in a higher power.

Addicts share similar personality profiles, points out Sears. One of the most important steps is for them to admit they are out of control with their use of drugs.

Secondly, they must cut themselves off from destructive peer groups, whose entire lives revolve around get-

(Continued on page 16)

Young athlete almost blew his whole life

By Betsy Kennedy
Voice Staff Writer

Looking at him, you'd never guess he was once an athlete who could kick a soccer ball as high as a stadium wall, or beat the best of the pros at cricket.

Tony is 24 years old now and his body is going on 50.

His arms and legs are almost concentration camp thin. His handsome features are still evident, but have somehow faded, like a rare but aging postage stamp. His skin looks pasty and sallow as a result of chemical pollution.

"I wouldn't listen to anyone about how bad I was getting on drugs. I was wasting away. I lost interest in everything except getting cocaine. I couldn't pay my rent and I got fired from my job. I finally wanted to commit suicide. But I decided to try and get straight one last time..."

Tony leans nonchalantly against a car outside of Bethesda Manor, the Archdiocesan drug/alcohol detoxification facility (administered along with St. Luke's drug clinic by Catholic Community Services.) In all probability, the 28 days he spent there saved him from death.

Back home in Trinidad, where Tony was born, his family was good to him. And it was cool to party, even at age 12. Pot and booze were simply pastimes a guy shared with his buddies. The first time he used pot was when he went to the Hindu temple, 'to pray,' he told his parents, and then snuck out the back door to the playground, to light up a joint.

By the time he was in college, life was one long party. He quit six months before graduation because the partying suddenly seemed more important than a future.

Because he was still strong and filled with the vigor of youth, Tony

was a star on the cricket field. An international match brought him to the United States, where it seemed a druggie's lifestyle was even more acceptable. At age 15, Tony left Trinidad permanently and traveled to New York City. From there, he became increasingly more erratic and restless, induced by his chemical devils to drift from city to city and one shabby, roach-infested apartment to another. He finally ended up, he is not quite certain how, on

'I wouldn't listen to anyone about how bad I was getting on drugs. I couldn't pay my rent and I got fired from my job. I finally wanted to commit suicide, but I decided to try and get straight one last time...'

Biscayne Boulevard in Miami, walking and living among prostitutes, criminals, pimps, runaways and other frightened drug addicts like himself.

He landed a job making pizza where he learned to be "the fastest pizza man in town."

But he was unreliable on the job. His desire for cocaine grew until he was doing 3½ grams a day. That meant spending every cent of his salary to keep his supply up. He ate when he could spare a few dollars.

And the "snow" kept falling. He became so irritable and unpredictable that his live-in lady couldn't tolerate him anymore.

"I hurt people that I loved but it was because of the drugs. I was a bad person. I thought low of myself and I acted low..."

To Tony, Bethesda's deteriorating

building on Northeast fourth avenue was a doorway to sanity and a respite from the gnawing, compulsive pursuit of drugs and money to buy drugs.

There, in group sessions with others who had experienced similar problems, he found out about some of the inner torments that had triggered his drug dependency. He discovered the little boy inside him, who had been distorted and nearly burned out for good. That little boy was struggling to be a man, to lose his selfishness and save his sensitivity, intelligence and sense of humor.

"I took the cotton out of my ears and stuffed it in my mouth. I listened to the counselors. I learned that one drug is too many and a thousand is not enough, because I have a disease..."

"This program helps you to get to know yourself. It helps you to learn to weather life's storms on your own, without drugs."

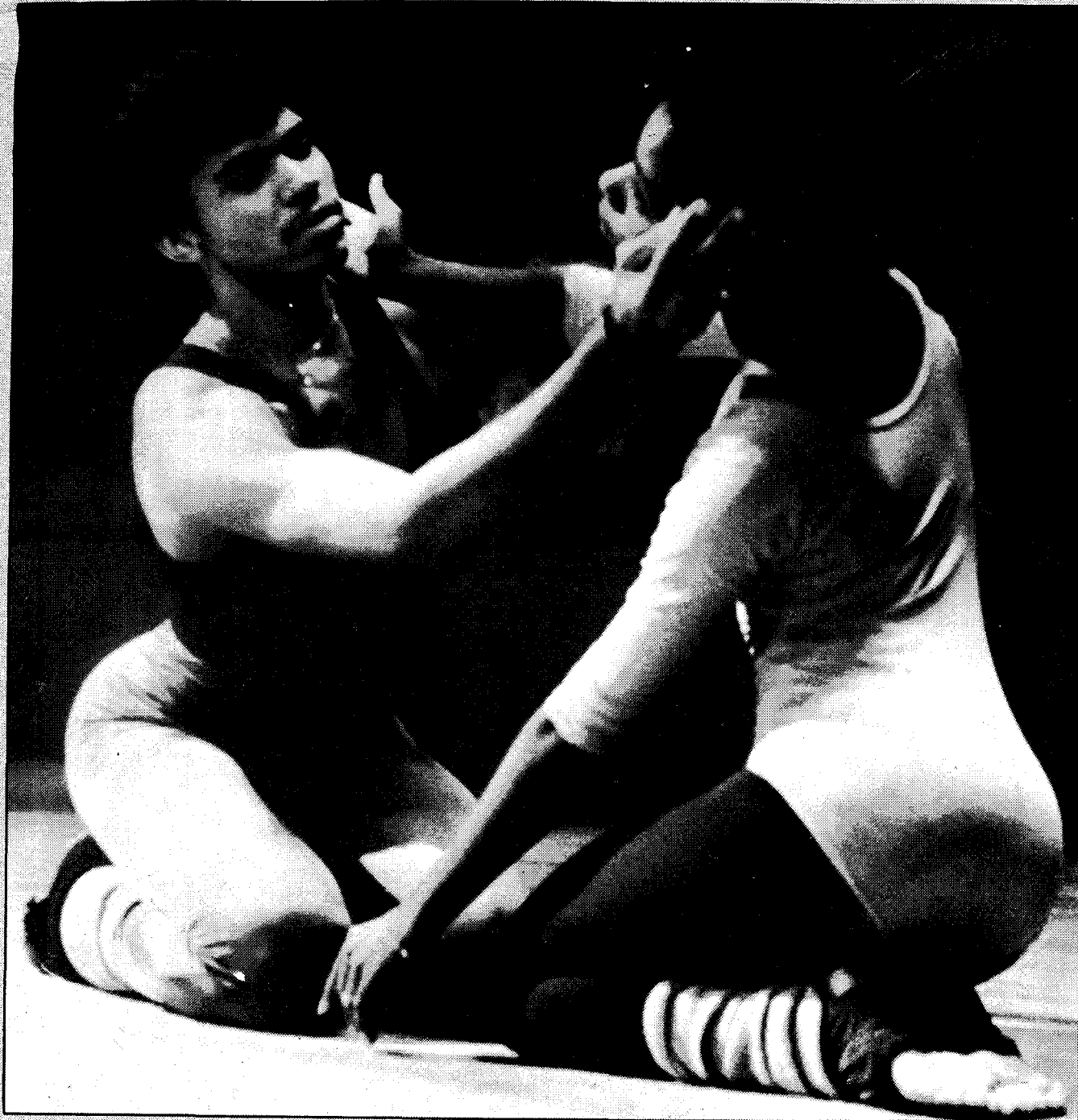
Tony feels that two things are important to an addict's recovery. First, he advises, you must get a sponsor from Narcotics Anonymous, a person who will stick by you day and night and 'rap' with you and be supportive during the withdrawal and adjustment process. Second, you must be prepared to give up all of your friends who are still involved with drugs.

Tony admits that his best friend smokes a 'little pot.' Tony still visits him, but otherwise, he has abandoned all of the street friends he once hung around with.

"I've been straight for 42 days now and I don't even want to do cocaine," he says with pride. He pauses, and with trembling hands, lights his fourth cigarette in a row.

"I honestly can't say I'll never do drugs again, but I'm going to try and stay away from them." Fear flashes in his eyes like lightning for a few seconds — and then he smiles.

'Keep



By Prent Browning
Voice Staff Writer

"I have a dream," the narrator intones.

"I have a dream that some day on the red hills of Georgia former slaves and former slave owners' children can sit down together at the table of brotherhood."

Carlos Malcolm and Alice Johnson had a dream: to musically keep alive the story and message of peaceful cooperation of Dr. Martin Luther King Jr.

Not only did they want to keep his name alive among those who are old enough to remember the great civil rights leader but also among a new generation of children and teenagers who were born after his death.

Recently, in commemoration of King's birthday the dream was realized at several successful performances of "Keepers of the Dream," a musical based on Dr. King's life that was written by the two devout black Catholics.

Hundreds of school children, filling the Joseph E. Caleb Auditorium in Liberty City, clapped and gleefully laughed at the rollicking gospel lyrics introducing the musical.

They watched attentively as an actor playing the civil rights leader's father explained in a song with strong African rhythms to several children no older than themselves, the family's African heritage.

The musical is the latest collaboration between writer and Christ the King parishioner Johnson and musician and former Christ the King parishioner Malcolm.

Malcolm, who had once been an orchestra leader and recording artist (he wrote part of the score for the classic James Bond movie "Dr. No") met Johnson, a former teacher and author of several novels, at a symposium in the late 70's in Miami on the subject of Alex Haley's book "Roots."

Johnson, a facilitator at the symposium, would read poetry daily about different characters in "Roots."

"In her poetry I could hear the rhythm and the promise of music," says Malcolm.

It wasn't long before they were collaborating and creating songs based on the blockbuster novel. They found that their personalities and their talents were amazingly compatible.

In rapid time they completed a whole musical based on "Roots."

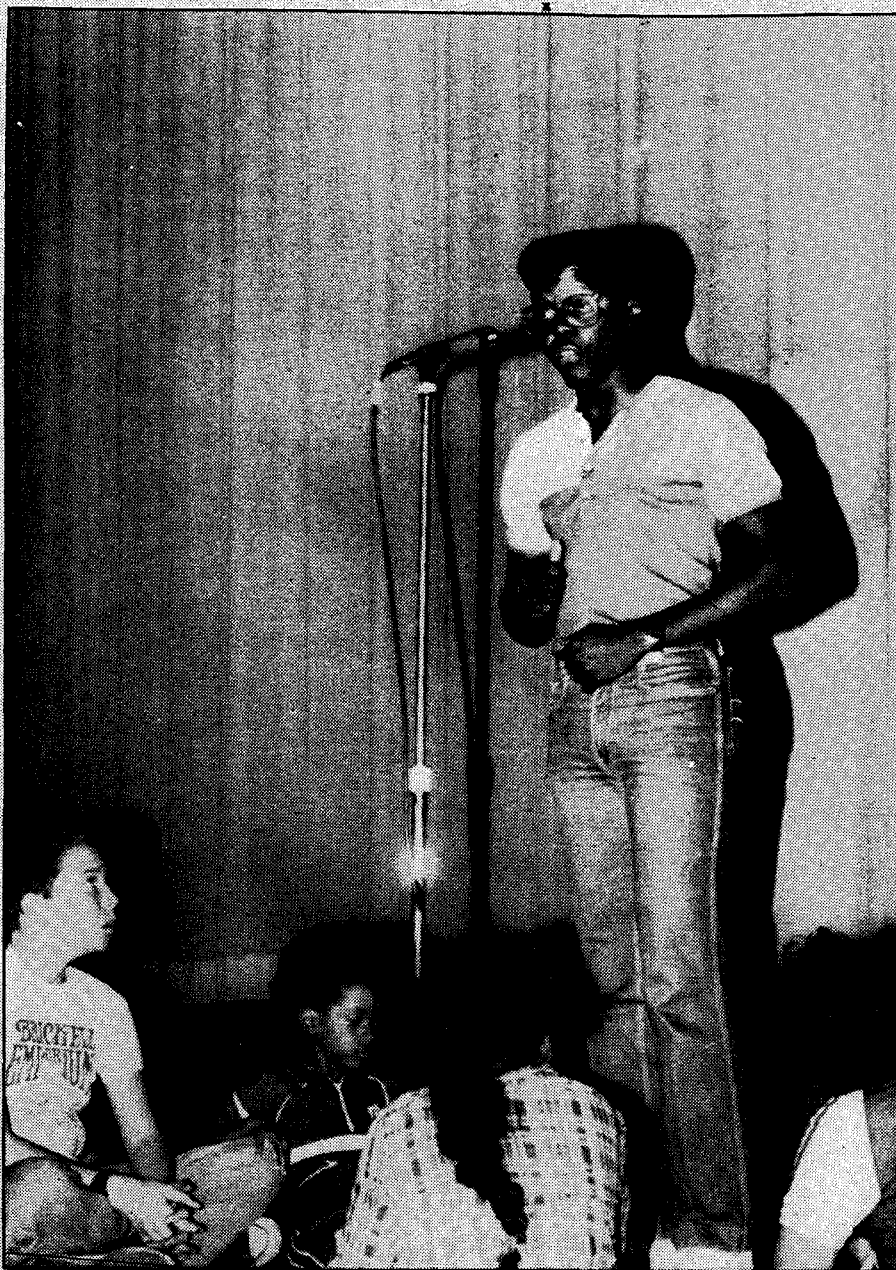
But the big money interests surrounding Haley and the blockbuster "Roots" movie, says Malcolm, moved in the direction of shelving the project. Although individual songs have been recorded, to this day the musical hasn't been performed.

Instead, the pair went on to write and produce a musical about the famous slave emancipator Harriet Tubman which was performed last year.

Meanwhile, the two had found that their collaboration was not strictly limited to the artistic level.

A young Martin Luther King watches sanitary workers lifting garbage cans. One of the workers challenges King, "so you're the one who belted

*'Let us in honor
sing of Martin
Luther King. His
life uplifted hu-
manity and now
his life's a monu-
ment, a monu-
ment in history.
We are keepers of
the dream.'*



Top: Creative dancers from Miami-Dade Community College express the joy and hope of Martin Luther King's vision. Below: Florida Memorial College senior Jerome Battle plays Dr. King's father and explains to his children in song their African heritage. (Voice photos/Prent Browning)

Keepers of the Dream'

Two black Catholics produce musical to keep Martin Luther King's message alive

Children from local elementary schools packed the Joseph Caleb Auditorium for the premiere performance of "Keepers of the Dream." (Voice photo/Prent Browning)



out that song in church yesterday about King Jesus set you free. You call this free?"

"This freedom isn't free," the worker sings, "because too many doors are locked, and justice is but a pocketbook, the poor a laughing stock!"

Both shared a deep spirituality and Malcolm sponsored the acceptance of Johnson, at that time a Baptist, into his parish of Christ the King Church in Perrine.

"All my life I wanted to be Catholic," Johnson says, "but my parents were Baptists."

At her baptism in the Catholic faith, Johnson said, "I cried. They thought I was crying for the reconciliation of my sins but they were tears of joy. I was filled with happiness."

Both enjoy and feel they are at their best writing about people who

'We are concerned with the waning significance of what he (Dr. King) did in the young minds of 9, 10, 11 year-olds.'

were themselves inspired by a profound spirituality.

Johnson says that she feels sometimes that a "higher source is speaking to me and giving me support to write things of quality."

"When I write fiction if I leave out religious themes it seems like a lot of junk."

It is only their ability to tap into each other's thoughts, and the values that they share in common, that has made possible their latest cooperative venture, since they are no longer living in the same city. Malcolm is now living in Los Angeles where he is working in the field of advertising.

Johnson mailed her script and song lyrics to Malcolm who in turn wrote the music, revising during many long distance phone conversations.

"Alice and I have parallel thoughts and distance doesn't matter," Malcolm says.

They worked until the end to have the musical ready by Dr. King's

birthday, adding final revisions to the script only a few days before the performances.

A black lady in Montgomery, Alabama, explains the narrator, refused to give up her bus seat to a white man, and upon her arrest Dr. King led the black community in a non-violent protest.

"A year later the laws were changed. Black people were allowed to sit anywhere on the bus. From that day forward, Dr. King became the leader of an awakened people."

In the background a choir sings the anthem of the civil rights movement, "We shall overcome."

As it stands now, the work is a collection of songs illustrating different events in the life of Dr. King. The musical is held together by a narration reviewing the important civil rights struggles and victories of the times. Highlights include a sung version of Dr. King's historic "I have a dream" speech given during the 1963 march on Washington, and a duet between Dr. King and his wife Coretta after the civil rights leader was jailed during a peaceful demonstration.

To elementary school students who attended one of three performances of the musical it was an education on the details of civil rights progress in the 1960's and the personal life of its great leader.

"First of all we are concerned with the waning significance of what he (Dr. King) did in the young minds of a lot of 9, 10, 11-year olds," says Malcolm. He adds that the stage can rekindle an interest in a way that textbooks along may not be able to do.

In fact, because of the interest in the musical among Dade County schools, Johnson says that they had a waiting list for the performance of over 20,000 students.

But funding for performances, provided by the Metro Dade County Park and Recreation Department, is limited and those involved took time out from other activities to contribute their efforts.

Local talent for the musical was drawn from repertoire groups and opera companies. Dancing students from Miami-Dade Community college and a choir from Florida Memorial College were involved in the presentations.

The musical is being filmed by cable station WLRN, and a non-cable channel that originally lost interest when they learned that only local talent would be used is now reconsidering the decision due to the quality of the production.

The future for the musical is uncertain although its subject is surely a timeless one. Malcolm currently has plans to perform it at a college in Los Angeles and Johnson is hoping that a film of the musical could be made and shown in schools.

Says Malcolm, "we want to get it into as many colleges and high schools as we can."

The lights are fading, a choir softly sings, the narrator concludes: "Let us in honor sing of Martin Luther King. His life uplifted humanity and now his life's a monument, a monument in history. We're keepers of the dream."

'I have a dream. I have a dream that some day on the red hills of Georgia former slaves and former slave owners' children can sit down together at the table of brotherhood.'



Opera singers Noel Heron and Mattye Jones ad Dr. and Mrs. King sing a love duet after Dr. King is released from jail following a protest march. (Voice photo/Prent Browning).

St. Luke's Center: A ray of hope

(Continued from page 13)

ting and using drugs. They must learn to stand up as individuals and break free from unhealthy ties.

"This is an enormous task, because most addicts will do anything to be accepted and wanted."

Those who come to St. Luke's clinic are not permitted to socialize in the lobby. Counselors try to discourage the addicts from exchanging addresses or leaving together.

But the staff is not as successful as they want to be in keeping the addicts away from drug use. Because multiple chemical abuse is so prevalent today, unannounced urine tests are performed on people in the program. On one recent afternoon, 15 screening reports were stacked on Sears' desk with positive readings for the presence of cocaine. A few also denoted valium use, a tranquilizer which is popular with opiate addicts. Too many of these positive test results are grounds for dismissal from the program.

"Cocaine is quickly replacing all other drugs in popularity and is in epidemic use in Miami," said Greene. Once the drug of choice for "yuppies" (young upwardly mobile professionals) cocaine has dropped 30 percent in cost and is now available to the average person.

Most snort it, but they also free-base (heat the drug until its various chemical properties burn away, leaving it in a purified state) and then smoke it, usually with marijuana.

Cocaine makes frightening changes in the personality, a Jekyll and Hyde

Here's help for addicts

Prevention and treatment are the basic weapons in the Archdiocese of Miami's fight against drug abuse.

With a combined budget of \$1.3 million, the four programs administered by Catholic Community Services focus on raising consciousness, especially among parents and teenagers, about the evils of drug and alcohol abuse and on helping addicts become and stay drug free.

"The drug programs are at the service of the parishes of the Archdiocese of Miami," said Fr. Sean O'Sullivan, director of CCS' Substance Abuse and Criminal Justice Division. "They are resources available to all the pastors and to the principals of all the schools. We make sure that these people get special care, special attention at minimal cost."

Funding comes from the Archdiocese of Miami's ABCD collection, the Department of Health and Rehabilitative Services of the State of Florida and the United Way. DARE receives a grant from the ACTION agency of the federal government.

Following is a list of the programs and the persons to contact:

- **DARE**, 2693 Biscayne Boulevard, Miami, FL, 33137. Director: Hugh Clear, M.A.; 573-1259.
- **Bethesda Manor**, 401 NE 26 Terrace, Miami, FL, 33137. Director: Silvia Quintana, M.S.; 573-1259.
- **Outpatient Counseling**, 2693 Biscayne Boulevard, Miami, FL, 33137; Director: Mercedes deCubas, Ph.D.; 573-1259.
- **St. Luke's Methodone Treatment Center**, 3290 NW 7 Street, Miami, FL, 33125. Director: Wayne Sears, M.S.W.; 643-4040.

kind of effect on behavior, explained Greene.

"Recently two white, young middle class girls came to us for help in getting off the drug. Their legs were infected and almost rotting from injections of it," he said.

When he drove another woman to a drug facility one day for detoxifica-

tion, she was "hyperactive, giggling and behaving in a frantic manner."

Dorothy Luytjes, one of the counselors at the Biscayne Boulevard office which treats 80 outpatients, agrees that cocaine should be cause for great concern by parents.

"There is so much pressure on young people today. They are besieged by doubts, fears and uncertainties."

Sears has a message he wants to communicate to parents: "Study and know your children well. Analyze their mood swings .. be just as educated as you can be on drugs. And keep that vital line of communication open..."

Greene says that progress, although agonizingly slow, is being made in understanding the drug ad-

diction disease. Counseling methods have improved. But more physicians must realize that they inadvertently turn many patients down the destructive path of addiction. An addict's life often begins with a few scribbles on a prescription pad.

Experts in drug abuse no longer believe that addicts go sour because of environment, or "moral weakness," said Greene.

He is excited about a new drug on the market called Naltrexone, which works like an abuse, the drug taken by alcoholics to stifle their craving for alcohol and makes them sick if they do drink. Naltrexone is reportedly an improvement over methadone, with fewer addictive properties and an ability to completely block the craving for opiates.

It remains an enigma as to why one person gets hooked on drugs and another doesn't. And cure rate statistics are grim and often discouraging to idealistic counselors. Greene said there is a 65 percent cure rate for graduates of the St. Luke's programs. But he concedes that leaves many who never complete the program or slide back into addiction and end up destroying themselves despite all efforts.

Still, St. Luke's is a hand to hold onto in the darkness, a refuge from the dangerous streets and a respite from that terrible craving for a fix. With an alternative of death, it represents life.

"We can help them. It takes time, the patience of Job and a group of caring people working together with faith," said Luytjes.

Official

Archdiocese of Miami

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

THE REVEREND FREDERICK BRICE - to Chairman, Archdiocesan Real Estate Commission, effective January 18, 1985.

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Seeing government 'Close-Up'

Local Catholic students travel to D.C.

By Ana Rodriguez-Soto
Voice News Editor

Bad weather cheated them out of witnessing the Presidential inauguration, but nearly 200 students from local Catholic high schools did manage recently to meet some of the powerbrokers and bureaucrats who shape this nation's government.

As part of the Close Up program, the 182 juniors and seniors from Belen, Columbus, St. Brendan and Lourdes high schools joined hundreds of their peers from across the nation in spending inauguration week in Washington, D.C., getting a firsthand look at the behind-the-scenes moving-and-shaking that gets laws passed and foreign policy set.

In between seminars and workshops, however, there was time for sightseeing — visits to the Lincoln, Washington and Jefferson Memorials, Arlington Cemetery and the Smithsonian, along with the National Shrine of the Immaculate Conception and Georgetown University.

"You don't often have the oppor-

tunity to ask an advisor in foreign affairs what he thinks of the alternatives to involvement in El Salvador," said one of the students, Xavier Briggs, a senior at Belen Jesuit Preparatory School in South Dade.

"Certain things struck me," he added. Foremost among them was the bureaucracy of government.

"You can't feel Jefferson and the 'inalienable rights' in the everyday experience of just walking around (Congress)," Briggs said. "You can connect them intellectually but not emotionally... The whole thing (government) is so complicated and large."

Nevertheless, he said he came away with a favorable impression of the hard work being done and the dedication exhibited by those on Capitol Hill. The program included meetings with Florida congressmen William Lehman, Dante Fascell and Larry Smith.

"You have to feel that there's a lot at stake here (in the nation's capital) and that you have to keep up with

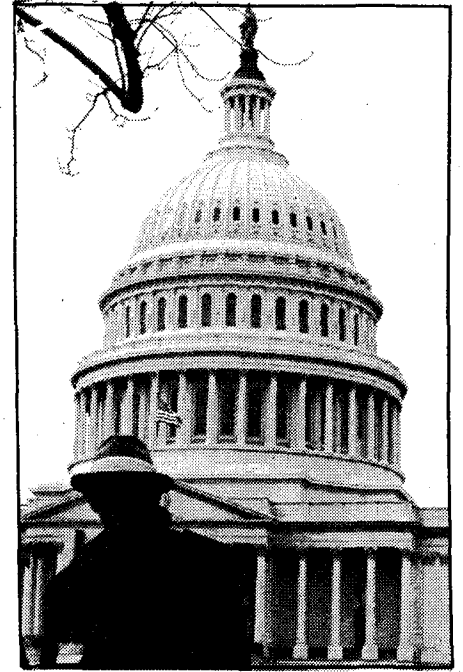
some of it," Briggs said.

The Close Up Foundation is a non-profit, non-partisan organization whose aim is to involve students in the democratic process. Each year, since 1971, it arranges a number of week-long trips to Washington, D.C., for students in the 10th through 12th grades. Each school chooses one date a year on which to send its students.

Although students must pay their own way, (this year, about \$700, including air fare), some schools hold fundraising drives to pay all or part of the total cost of the trip. Other students solicit help from individuals or corporations. All contributions are tax deductible.

The Close Up Foundation does sponsor one student in each school who otherwise would not be able to afford the trip, along with a teacher from each school to accompany the group, said Patrick Collins, a teacher of government at Belen Jesuit who serves as Close Up coordinator for Dade County.

He stressed that there is no limit to



Benny Dignon, a junior at Belen Jesuit, poses in front of the Capitol building during recent Close Up trip.

the number of students who can go on a Close Up trip, pointing out that in recent years, Lourdes Academy has been "breaking records" in this area. The school sent 90 students on the January trip.

Most of the local Catholic high schools participate in the program, Collins said, adding that he sees Close Up as almost an educational necessity. "If our government class is compared to a cooking class, going to Washington is like going into the kitchen."

For information on the Close Up program locally, Collins can be reached at 223-8600. Anyone interested can also write to: Close Up Foundation, 1235 Jefferson Davis Highway, Arlington, VA 22202.

Encuentro III diocesan assembly set

The process of preparing for the III National Encuentro on Hispanic Ministry is continuing in South Florida, with an Archdiocese-wide assembly slated for Feb. 23 at St. John Vianney College Seminary, 2900 SW 87 Avenue in Miami.

At the meeting, representatives from 22 parishes will be selecting delegates to represent them at the

regional assembly scheduled for Atlanta March 21-24.

Participants at the Archdiocesan assembly also will evaluate the proposals that will be presented at the Atlanta meeting.

The process toward Encuentro III began last year with the U.S. bishops' pastoral letter on Hispanics and will culminate with a national meeting of

diocesan representatives scheduled for August in Washington, D.C.

The object of Encuentro III is to draw up a national pastoral plan that will enable the Church to meet the needs of Hispanic Catholics in the United States. Another goal is for local dioceses to develop a similar plan for reaching Hispanics in their particular area of the country.



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Come Into His Presence



Editorial Page

Central America: how to solve nada

Central America is a muddle that is almost as hard to unravel as is the Middle East.

Many of us are concerned and not always certain about what is the best course to follow there: More arms? Less arms? Dialogue? Support contras in one country and the government in another?

Certain incidents not only point up the difficulty of that area but also only make matters worse.

For instance: A priest, Father Dennis O'Mara, was recently thrown out of Chile for criticizing the right-wing government which has been documented as using torture widely. Instead of being applauded when he passed through the Miami airport he was cursed and called a communist by some Hispanics gathered there. This is more than just an isolated incident as it represents a mentality of many Americans that if you support social change or land reform (as does the Pope) you must be a communist.

Voice editorial

Valiant men who have been tortured and served the best years of their lives in Castro's jails have been villified and called communists after their release simply for suggesting dialogue as a way of improving the situation in Cuba and attaining human rights for others still in jail. Indeed, there are those who have their freedom here who would deny freedom of speech to others here who have paid dearly for it.

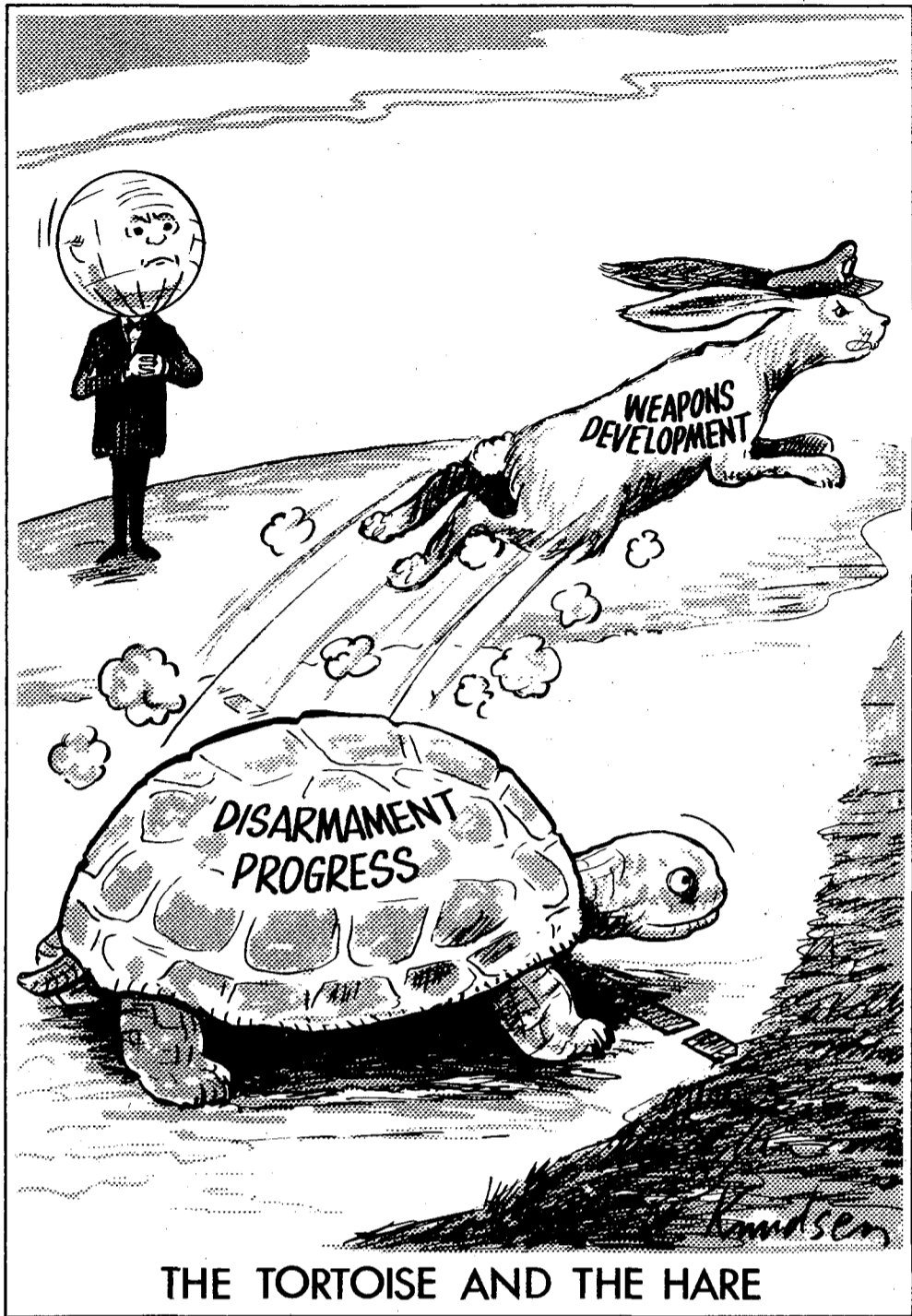
Then there is the White House Digest we received the other day which quotes Catholic bishops of Central America about that area. The quotes all appear to support arms shipments or other Reagan policies in Central America.

However, Archbishop Rivera Damas of San Salvador has written a letter of protest about his quotes being taken out of context. "It is absolutely clear that we oppose both the war and the provision of arms from whatever source and that our principal position is that we favor the dialogue as the solution to our problems."

Rivera Damas, ironically, has been called a communist by some of those type of people mentioned in the airport incident.

Thomas Quigley, the U.S. Catholic Conference Latin Affairs advisor, said the document is "dishonest and one sided."

The situation in Central America is difficult enough without the government bending the truth to gain the citizens' support and local zealots blocking even the consideration of possible alternative solutions to the various situations in Cuba,



THE TORTOISE AND THE HARE

Nicaragua and other Latin nations.

If we, as a people, do not uphold truth and the right of everyone to be heard fairly, then how can we expect to solve problems with guns or hatred anywhere in the world?

Letters

Deplores cursing of priest

To the Editor:

The absence of comment on the reception given to Father Dennis O'Mara on his arrival at Miami International Airport after his expulsion from Chile was disappointing. I think the behavior of the crowd that insulted him and told him to leave his own country — using the very language he had learned in order to work with the poor of Santiago (Spanish) — was reprehensible. In my opinion it warranted a repudiation by local officials as well as the media.

Such a disavowal was not forthcoming. I awaited the arrival of my copy of *The Voice* feeling sure there would be some expression of disapproval of this un-Christian and un-American display. There was only a news photo of Father O'Mara in Chicago displaying the card that provoked his expulsion — a card wishing his parishioners a new year without torture.

For that he was met by "a mostly Hispanic crowd" awaiting other flights, who began cursing O'Mara and shouting "Communist": and no one expressed outrage!

The juxtaposition of the picture and the NC release describing the threatening ad in the Salvadoran newspaper accusing Archbishop Rivera Damas of spreading "class hatred," "Catholic Communist progressivism" and "acting in the same diabolical way as the Communists" made a comparison of the two incidents unavoidable. The diatribes were similar in their virulence. Father O'Mara is in good company — his ac-

cusers pay the Communists an undeserved compliment when they label him and Archbishop Damas Communist.

Cardinal Silva, Archbishop of Santiago, was quoted in the Columbian Mission magazine: Archbishop Camara of Brazil once said "When the Church was closely associated with the rich and the government, no one accused us of being political. Now that we preach and work for the poor, they say we are subversive and Communists." The same way he said of Chile.

I found it difficult to believe that the behavior of the crowd at Miami International Airport was a spontaneous outburst. All of these protests against the Church seem to bespeak a dangerous anti-clerical sentiment disguised as pure anti-communist zeal. It should be carefully monitored, as the work of the Church is closely scrutinized by reactionary governments and their sympathizers in America.

Anne B. McNally
Pompano Beach

(See *Voice* editorial above. —Ed.)

Lay down law to teen students

To the Editor:

I am appalled by the cavalier attitude of those responding to the *teen survey* (Nov. 16-Dec. 14) with regard to the spiritual welfare of Catholic

youth. No one has any recommendations or guidelines for those who are behaving contrary to the teaching of the Catholic Church. It is my duty to tell them and also tell those (age 7 or older) who have received the sacraments of Penance and Holy Communion.

1. Keep holy the Sabbath day, which means attend Mass on Sunday and Holy Days of obligation. You are called by God to be in the presence of Jesus Christ on the altar. The actual presence of Jesus Christ in the appearance of bread and wine. To refuse to attend and assist at Mass is a serious (mortal) sin.

2. That sexual intercourse outside of marriage is wrong.

3. The use of contraceptive devices to prevent the natural function of procreation is wrong.

4. To abuse our bodies with gluttony of anything (alcohol, medicine, drugs, etc.) is wrong.

5. To kill the baby in the womb of a woman is wrong.

6. To live the life of a homosexual is wrong.

Most people who discuss these things use the word, choice. The "choice" — is to accept the teaching of the Catholic Church or to reject it. A Catholic cannot pick and choose what they would like to accept. To reject the Church founded by Christ is to be "persona non grata," a person without grace. These things that are wrong are sins. Sins are serious offenses against God. By your voluntary rejection (serious offense — sufficient reflection — full consent of your will) of these teachings you remove yourself from God's favor. If you live in this manner day by day you live

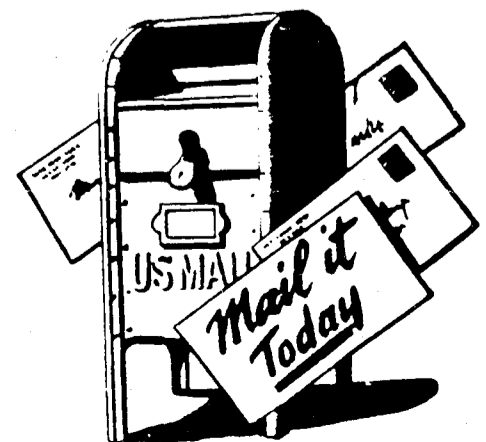
separated from God.

You *must* change your life.

Make an individual confession of your sins to a Catholic priest. Be truly sorry. Promise to amend your life and receive absolution. Then and only then when you are free of sin (without sin) you should approach the altar and receive the Body and Blood of Jesus Christ in the Holy Eucharist. Those who receive the Body and Blood of Jesus Christ and are *not* in the state of grace (free from serious sin) eats and drinks his own condemnation. How can we live up to the teachings of the Catholic Church? By frequent attendance at the Holy Sacrifice of the Mass and be a recipient of all the graces the Mass offers. Receive the Sacrament of Holy Communion often. Pray, yes frequent prayer.

Don't let words "peer pressure" be a cop-out for you.

Roberts E. James
Boca Raton



Making the powerless powerful

Several years ago I was riding on a mid-western interstate highway with my host, a local resident and his wife.

There were few cars on the road as we moved along at a pace slightly below the 55 m.p.h. speed limit. Towards the end of our journey, we pulled up behind a policeman's automobile. The officer had a companion with him and seemed to be carrying on a friendly, relaxed conversation as he poked ahead at 40-45 miles an hour.

We slowed for awhile and then pulled out to pass. The officer motioned us back in our place behind him and continued at his leisurely rate without explanation and without any apparent reason. We were forced to follow in this fashion for perhaps 30 minutes until reaching our exit which proved also to be the trooper's point of departure.

LORD ACTON once said "Power corrupts and absolute power corrupts absolutely." This seemingly inexcusable abuse of authority annoyed, but likewise frustrated us. What could we do? Force him to stop and explain his action? Get his plate number and complain to superiors? Neither possibility nor any other alternative looked possible or even promising of results.



BY FR. JOSEPH M. CHAMPLIN

rent a reasonably expensive apartment in a multi-building complex. The doorbell-buzzer to their and the other dozen units in the section where they reside has been out of commission for nearly a year. Someone hand printed this note and fastened it above the bell button. "Buzzer out of order since 1/10/83; reported then to the owner."

WHY HAS it not been repaired? What could the tenants do about this lack of responsiveness?

My reading of the situation is that the non-functioning bell inconveniences and infuriates the tenants, but they likewise feel powerless to effect any change.

There have been no disasters as yet caused by

23-year-old Harvard graduate who came to New York City this fall to study acting was forced at knifepoint to the roof of her Upper West Side apartment building early yesterday and stabbed to death when she resisted being raped, the police said."

Later the article described what could well have been the ultimate reason why this needless loss of life occurred. "An old gray-brick structure with a limestone base and 20 apartments on its seven floors, has an unusual facade of bay windows and faded bas-relief ornamentation. But there is a run-down aspect to the place, and, like many small New York apartment buildings, it has little security beyond a front-door lock and buzzer system.

"Sometimes the front-door lock works and sometimes it doesn't," said Diane Blomquist, a singer who lives in the building. "The tenants have written to the management about the lock, but it never does any good. With a hard enough push, anybody can get in. I'm sure that's the way the killer got in."

I WONDER now if the management has finally repaired the lock or if the residents have become sufficiently aroused to take some concerted action to get a response from the landlord.

One of the tasks for parish human development committees is to help powerless persons organize to obtain from powerful people what belongs in justice to them.

That means first identifying what are the needs of hurting people, helping them come to a consensus that something should be done to right the wrong or correct the condition and then facilitating the steps they could follow to achieve their goal.

It may have taken a murder to motivate owners to fix the lock in a New York apartment building. I think that a little organized action in Syracuse by a dozen tenants would soon enough get the doorbell-buzzer repaired. It would also simplify their lives, enhance their self-esteem and show them that powerless people can be powerful.

'One of the tasks for parish human development committees is to help powerless persons organize to obtain from powerful people what belongs in justice to them.'

We felt powerless before a powerful person.

In our intricate, often impersonal society in which people of power frequently are protected by the unapproachability and often anonymity of complicated organizational structures, others certainly have felt in similar circumstances the pain of powerlessness.

For example, some friends of mine in Syracuse

the inoperative bell-buzzer. On the other hand, residents of a large apartment building in New York City can unfortunately at least partially blame the horrible murder of a young woman upon a similar lack of response by a distant, anonymous and protected landlord.

The *New York Times* carried the story. Its opening paragraph summarized the tragic event: "A

Justice depends on order

The problem I had with the movie "Death Wish," both when I saw it a few years ago and a few weeks ago when I saw it again, was that I found myself enjoying it and identifying sympathetically with the character played by Charles Bronson. I didn't like that.

For those unfamiliar with the film, an architect in New York City finds his life totally devastated one day when hoodlums break into the family apartment, rape his wife and daughter, leave his wife dead and his daughter forever in the darkness of shock. The police tell him there is little chance of finding the men who committed the crime.

He goes on assignment to a project in Arizona for a year. While he is there, he spends all of his free time in programs of training in martial skills and marksmanship. When he returns to New York, he resumes his professional career but late at night he would go out to place himself in areas where he risked attacks by muggers. When they came at him with knives or guns, he killed them.

AS HE continued his vigilante campaign, each of his executions sensationalized by the news media, other people began to stand up against hoodlums and the crime rate began to fall drastically — something the police didn't dare to report.

When he is finally wounded, police discover his identity. But the public prosecutor wants nothing to do with bringing him to trial. So his identity is not made public and he is released with the provi-



BY DALE FRANCIS

sion he leave the city. He is taken to Chicago. On his arrival there, he sees a gang of hoodlums harass a young woman. He rushes to her defense and the hoodlums run away, shouting back warnings at him. He raises his finger and aims at them as if he had a gun. You get the idea that he will continue as a vigilante.

The emotion I felt in watching it was, I'm sure, an emotion most would experience. There is a satisfaction in seeing those who act criminally and sadistically against others receive instant retribution. In a time in which crime has accelerated and there is fear — and reason for fear — on the streets, the quick, uncomplicated solutions have a special appeal.

When a subway rider in New York City responded to four young men who were threatening him and demanding money, he pulled a gun and shot all four. Even before it was known that the

man has been mugged and injured by a hoodlum gang a few months before, there was public sympathy for him. A beleaguered people were saying by their sympathy that they too had reached an end of patience, that it was time to stand up against the terrorism of criminals.

IT IS UNDERSTANDABLE but it is wrong. Justice is dependent on order. There is no doubt that crime must be brought under control but a vigilante approach can only bring further disorder to society. In the last two years, there has been a decline in the number of major crimes in the nation. The police, who are charged with the responsibility for keeping order in our society, are fulfilling this task better than ever.

The police have often complained that those they arrest are often able to return to the streets immediately. There was for awhile such an over-emphasis on the rights of criminals that they fared better than their victims. But that is changing. Over-crowded dockets have given the judiciary great problems. The problems of criminal justice are being met.

There is no doubt that vigilante justice has an emotional appeal. That is understandable. But it is wrong. We must insist on rule of law and order, not just in its application to criminals but to those who oppose criminals. We can and must insist on its firm application but we cannot by-pass it. A just society cannot exist without it.

(Dale Francis is a nationally syndicated columnist)

Time capsules

A hitchhiking pope

Cardinal Karol Wojtyla was on his way to Rome on October 14, 1978 when his car broke down in the mountains. He hitched a ride on a passing bus and reached the Vatican just in time to join the conclave which elected him Pope John Paul II.

As the Americans and the British were heating up their animosities toward each other in the Revolutionary War, the monks of St. Hubert in France were developing a new strain of dog by

crossing the French bloodhound with the short legged white hound and producing the lovable Basset Hound.

Dwight D. Eisenhower served eight years as the 33rd President. He was also the Supreme Commander of the victorious Allied Forces in World War II; one of the few Americans ever to be promoted to the rank of five star general, and served as President of Columbia University. Yet he edited

his own biography in Who's Who in America down to a scant two inches.

The world's smallest army died in April, 1939, with the death of Andreas Klieber, 95, the last surviving member of the 58-man Liechtenstein Army that was sent to the aid of Austria against Germany in the war of 1866.

By Frank Morgan



A life and death matter

New York Gov. Mario Cuomo recently set up a commission to study some of the moral and ethical issues surfacing as technology gallops ahead into areas that have to do with life and death.

He is right to do so. As we become powerful enough to make decisions about how life will begin and how to sustain it artificially when the end approaches, we ought to know why we're making the choices we are.



BY
ANTOINETTE
BOSCO

Having sat in on many commissions and study groups, I have some sense of how the arguments will go. Points will be raised, tangents dismissed, sources quoted and probably some fine insights placed on the table.

This is a necessary and important process. But while the decision-making process goes on, so will the reality: People are near death and loved ones have to decide whether to keep them alive by machine; couples agonize over their inability to conceive a child and look to a laboratory for help.

PEOPLE WILL be in the here-and-now situation demanding that they act, that they make a decision which can at best be called "morally ambiguous."

As a nurse put in recently: "How do you deal with an order attached to an apparently dying patient's chart which says 'Do not resuscitate.'"

In some medical circles "do not resuscitate" is used so frequently that it is referred to by its acronym, DNR. Furthermore, in some cases, the patient has not given a clear consent to this order.

A recent MacNeil-Lerher TV newscast discussed this issue. A speaker, concerned with the escalation of DNR orders, made an important point: A patient after resuscitation may live only a few days or a week, but if that person wants that extra time of life, he or she has the right to have it.

This issue hits close to home for me. A few days after Christmas, my niece's boy friend's father suffered a heart attack. Bill and Joanne stayed all night at the hospital and it was Bill who was given the responsibility of making a

fateful decision — to pull or not to pull the plug of the machine keeping his father alive.

IN THAT hour of crisis all he had on his mind was — did this really happen? Did his vigorous, 70-year-old father, just back from a cruise, really have a heart attack? Was that him, in a coma, possibly dead, dependent on a machine?

He told me that it's fine in a theory to say you'd give permission to "pull the plug" if a loved one apparently was unable to live on his or her own. But when you're looking at a person you love, you're only praying for that life to continue.

Bill refused to have that plug pulled or to authorize any "do not resuscitate" orders. He held to the hope that his father was strong enough to come back on his own.

The most powerful issues we will ever deal with are life and death — and the love that makes sense of both. Technology is entering that arena, for good or ill, and that new ethics must be explored, not as an academic exercise, but as a very human one.

The discoveries of commissions like Gov. Cuomo's will be the support base for the Bills who are there facing the person, the plug and the dilemma.



One girl or many?

Q. Is it wrong to want to go out with just one girl? I don't think so but my parents hold a different opinion. Would it be best to go out just as friends with many girls or to go out with just one? (Florida)

A. Wrong? The use of this word sounds as though you might think it's a sin in and of itself to go steady with one girl. It's not.

Many adults, however, would say that going out with just one girl all the time is ill-advised for a person your age.

It's not a good idea for several reasons.



BY TOM
LENNON

As a sophomore in high school, you need to meet a variety of girls in order to grow in your understanding of the opposite sex. If you limit your dating to just one girl, both of you will limit your knowledge of life and people unnecessarily.

'Many adults would say that going out with one girl all the time is ill-advised for a person your age.'

YOU MAY LIKE the girl you are now dating very much but that's no guarantee you can't meet someone you like much, much more.

If you focus entirely on just one girl, it will be difficult to make any comparisons. Later on you may regret very much that you did not extend your social life to include a number of girls.

Your parents may be worrying that your present relationship with only one girl will become too intense. If the two of you see only one another, your yearnings for one another may grow very strong.

One or both of you may begin thinking of sexual activity or marriage. At your age, you are not ready for either of these profound and very adult experiences.

THIS IS a time when you are preparing for life, studying, trying out different hobbies, activities, and ideas, learning about the world you live in, talking with adults about adult experiences and, in general, learning to live well and wisely.

It is also a time of preparing for and considering the heavy responsibilities of married life. This is done partly by engaging in group conversations with adults and peers and partly by learning what different dating partners are like.

One other fact needs to be considered: You are much more likely to have a satisfying and entertaining social life if you include in it a goodly number of people of both sexes.

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

(NC News Service)

Confidence in prayer

An enjoyable letter came to me recently from a father who told this interesting tale.

"Our son called from college the other night. He was depressed. He is failing physics. He thinks he should quit his two jobs... He seems to be in conflict. He was on the Dean's List last term and now he is failing physics. He is very depressed. I yelled at him, of course. 'Don't be depressed,' I commanded. I turned the phone over to Mom.



BY FR.
JOHN CATOIR

"Mom listened as he poured out his problems. She listened, and she listened. And she listened. Finally, in desperation, Mom said, 'Pray!' 'Pray that you will pass physics.' 'Pray that you won't be depressed.' She said, 'I have always received everything I have ever prayed for. Prayer has never failed me.'

"Our son snapped back, 'I never received anything I ever prayed for.' You know, Mom, when I was little and I had all those pets, the lizards and the snakes, all I used to pray for was that they would live. And do you know what? They always died.' Mom replied, 'I prayed that they would die.' Our son laughed."

The letter came in response to our News Note entitled, "Confidence in Prayer." The writer liked the three points made in that issue. In case you missed it, here they are.

1. Prayer builds on human weakness. God allows us to remain weak to teach us how much we need Him. Never be discouraged. Many saints have been humiliated by their weakness, but they were among God's choicest instruments.

2. Prayer promotes self-respect. Prayer can help you to realize that you have dignity and worth. Even though you may feel unworthy, God is blessing you because God is Unchanging Love. His love never fails whether you feel it or not.

3. Prayer is joyful. The purpose of prayer is not to experience joy, but to praise God. The quality of your prayer does not depend on good feelings. Many people pray in darkness for a long time before they know real joy.

God, by His very nature, is pure happiness and the closer we come to Him, the more we participate in His eternal joy. Take the time to put yourself in His presence and enjoy His love. Getting favorable answers to our petitions is only one tiny part of prayer. I hope our student passes his physics exam; I also hope he learns to use prayer as the grand background of a joyful life.

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



"MOM! MAKE JASON STOP TRYING SO HARD TO BE GOOD!"

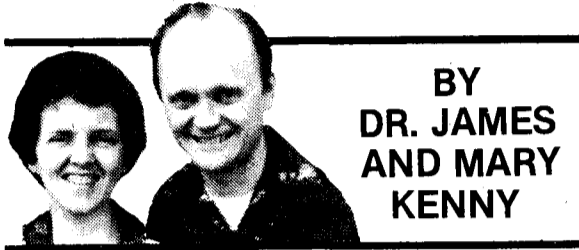
A domineering husband

Dear Mary: I am 45 years old. I have been married 25 years and have nine children between the ages of 24 and 10. I work and live on a dairy farm.

My husband is a true believer that the male is boss and doesn't seem to understand why anybody would feel differently.

He seems to have changed those feelings toward the children, but feels since I am in the same generation as he, I should understand how he feels and not go in for women's lib. He feels I should listen to him totally and refuses to discuss it to any extent.

I do not know how to deal with the situation. — Pennsylvania.



BY
DR. JAMES
AND MARY
KENNY

Wow! Part of the message of women's lib is that women are intelligent, capable people in their own right. You are raising nine children, holding a job, running a large household and helping run the farm. You do not need women's lib to tell you that you are a capable person.

Your husband's feelings about women disturb you. Also upsetting is the fact that he has a double standard, one attitude toward his children, another toward you. Your husband seems to want you to understand his feelings, but is unable or unwilling to try to understand yours.

What do you want from your husband? Try to put those wants into words. Do not say you want him to change his attitude. That approach has at least two drawbacks.

First, attitude change is interior. Only your husband can do it. His attitude change is outside your control. Trying to effect change in this area will only frustrate you.

Do you want recognition for the many tasks you are handling well? Do you want to be treated as an equal by other adults rather than as a second-class citizen?

If these are your goals, you might do better looking for recognition outside the family. The patterns and relationships within your family have been fixed for many years. They probably will not change unless you introduce change through an outside means.

Perhaps you find satisfaction and recognition through your job, your parish or a community organization. Perhaps you would like to work toward a promotion on the job. Perhaps you would like to hold an office in a parish or community organization or run a community event.

Taking such steps might take time away from your family and cause them to wonder "what's mother up to?" Now is your chance to tell your husband what your needs are and what you are doing to meet them.

You might say, "I really enjoy running the food pantry. I know it takes every Saturday morning. But this is an important need in the community. I work with other people who feel as I do and who appreciate my efforts. This gives me satisfaction which I do not feel within our family."

Avoid attacking him. Do not say, "Your ideas are all wrong. You are insensitive. You need to change."

Changing him is his business. Changing you is your business.

Whereas discussion fails to reach your husband, a change in your behavior might do so.

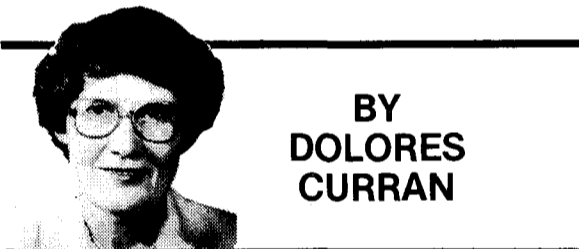
Defining your goals, then taking steps to reach them has two advantages. You will experience personal satisfaction you do not get from your family. And, as your husband sees you become happier and more fulfilled, he might change his attitudes. Good luck!

(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)

What's tough about parenting?

"What's the toughest part of being a parent?" a priest asked me. Why is it the simple questions are the hardest? I guess it depends on the parenting stage. With a newborn it might well be physical exhaustion while being a parent of an 18 year-old might be the wrench at letting him or her go.



BY
DOLORES
CURRAN

Besides stage differences, there are parent differences. What's difficult for one is pleasurable to another. Some parents cherish toddlers and endure teenagers while others do the reverse. Some enjoy children's inquisitiveness; others find it maddening.

For me, I guess the toughest times had to do with children's illnesses and the helplessness I felt over being unable to relieve pain and hurts. When a baby's fever soared and she looked at me with such pleading eyes, I crumbled inside.

When our four year-old was struck by a line drive at a professional baseball game and we waited in the hospital for x-rays to determine brain damage, I was filled with panic. God heard our frantic

prayers and our son came through it in fine shape. (He didn't mind the experience — they gave him the offending ball signed by the players.)

I wonder sometimes if a non-parent can experience the depth of feelings — fear, hope, despair, joy — that parents experience with children. Before I was a parent, I had no idea one could care so deeply. I'm thinking about the little daily experiences that plumb our emotions.

THERE ARE THE times a child is rejected or bullied, is deeply disappointed or humiliated, or feels like a failure. It hurts. Times like these are as rough on parents as on kids, maybe more so.

Then there are the joyous moments when a child feels pride, exhibits high esteem, overcomes obstacles, or verbalizes appreciation. These are the highs in parenting.

When I was autographing my *Traits of a Healthy Family* after a college lecture last fall, two undergrads came up with the book and asked me to sign it for their parents. "We want to send this to our parents and thank them for giving us this kind of family," they said. What parent wouldn't kill for a gesture like that?

A mother told me her toughest moment came when her daughter stood alone on a stage and, filled with fright, began to cry instead of sing. A father shared his pain at learning his son was alcohol-addicted at 15. "I loved him too much not to hurt," he said.

These are the tough moments of parenting. They call forth in us a dependency on a higher power because we know we can't handle these situations alone. They establish a special relationship between us and a loving parental God in a way we haven't experienced before children.

My toughest moment of parenthood in recent times came a year ago when I went to my first wrestling match and watched my 15 year-old wrestle. As his limbs were stretched and his body flung around, I died a little inside.

I SPENT A GOOD portion of my life taking care of that body and it was pure pain watching it tested. I wasn't much happier watching him inflict the same torture on another mother's son.

When my son was almost pinned, I prayed fervently, "Dear God, don't let him be pinned." When he began to pin his opponent, I prayed he would and when he did, I was as exuberant as any parent there. My emotions ran the whole gamut that day and wrung me out.

I love my son and am happy he likes wrestling but it was my last match. I told him there are some things too painful for parents and he said he understands. He's wrestling tonight and his dad will be watching him. I'll be there in spirit but not in person. And that's a tough part of parenting, too.

Alt Publishing Co.

Family Nights

Opening prayer

Father, be present as we come together to celebrate our *Family Night*. We thank you for the many resources that are at our disposal. Help us to use them wisely and generously, especially in service to others. Amen.

Something to think about

We hear a lot these days about limited natural resources, about saving and conserving, about using resources wisely. Family life can be viewed that way, too. We have "x" number of material things and there are a certain number of people who make up our family unit. Let us look at the goods that we have, the services that we render and how we use our resources.

Services are very important resources in many ways, even more important than material goods. Con-

sider the kinds of services we can render to each other and to others outside our family too.

Activity Time

Young Family

Find a bank (a box or jar will do) and draw pictures of the major family resources — house, cars, bikes, etc. Deposit in the bank and talk about the following points: How do we care for the things we have? What conservation tips can we share with one another?

Middle Years Family

Make a family service chart listing the jobs that need to be done around the house and ways in which we can be of service to some specific other people. Let each member sign up for the ones he will be responsible for. Erase periodically and sign up for different ones.

Write down one thing you will do to add to the Family Bank. Tell the family what it is while you deposit it in the bank. Chips can be used in place of

slips of paper to symbolize the services promised.

Adult Family

Each individual makes a list of the things he needs to get along. Go through the list a second time and put a * next to each item that you absolutely cannot get along without, thereby separating needs from wants. Have each person read his revised list of needs only. Rank your top three major needs by placing number "1" next to the most important, etc.

Everyone puts into the bank according to ability and receives according to his needs. When you are young you are mostly at the receiving end but as you grow older you have greater possibilities for giving. Read and discuss Acts of the Apostles 2:42-47. How is your family like the early Christian communities?

Snack

Even small children can help make no-bake cookies, for a cookies-and-milk or hot-cocoa treat.

Entertainment

Try pitching pennies into a milk carton decorated to look like your Family Bank. Back up a step each time to make the game more challenging.

Sharing

1. Share the greatest resource your family has, the one that is most important to you.
2. Share one way in which you can contribute to the family bank.
3. Share what you think would happen if everyone kept taking out but no one put anything in.

Closing Prayer

Build your prayer by each person completing one of the following:

God, our Father, we
Praise You for . . .
Thank You for . . .
Are Sorry for . . .
Ask You for . . .
Amen.

Scriptures

Sunday, February 10, 1984

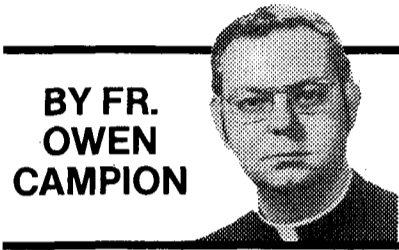
READINGS: Job 7:1-4, 6-7; Corinthians 9:16-19, 22-23 Mark 1:29-39

'Eucharistia:'

Worship with thanksgiving

BACKGROUND:

The Book of Job supplies the text for this Sunday's first reading. Written probably at some time between the seventh and fifth centuries before Christ, it is the poetic outcry of a person hardly as patient as legend has depicted him. Rather, he asserts his own faithfulness to God and the misery that he has endured. Is there no justice? Why do the good suffer? The Book of Job is the ancient Jewish study of those questions so familiar to readers of the old Greek tragedies.

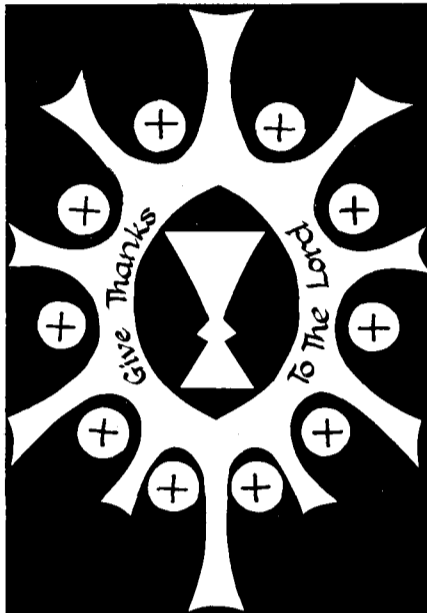


BY FR. OWEN CAMPION

In this Sunday's selection from the first epistle to the Corinthians, St. Paul insists that he is "compelled" to preach the gospel. God himself, who spoke to Paul in the voice of Jesus, who made himself present in Paul's life, and who called

Paul to carry on the Lord's work, "compells" the Apostle to preach.

This Sunday's gospel continues to recall Jesus' early ministry in Galilee. In this reading, the Lord cures Peter's mother-in-law so fully that she immediately rises from her sickbed to prepare a meal! Again, as in last Sunday's reading of the gospel, Jesus shows



authority over devils — and he goes away to pray privately.

REFLECTION:

For centuries, faithful Catholics each Sunday have gathered to celebrate Mass. The ancient Greek title for that celebration was *Eucharistia* — to give thanks to God.

It would be interesting to know if indeed thanksgiving dominates the prayers of most attending Masses

another reality completely transfigures the vicissitudes of life.

God has touched them — just as, in Christ, he touched Paul. Perhaps it was through parents, or other loved ones, in a home or a school, or in friendship, or even searching for him through any process, but God has touched each person who believes in him.

He is with them. His holy word, the love of others, and the hope of

'His holy word... and the hope of eternity make brighter any circumstance seen ugly in the eyes of the world.'

this Sunday.

If published Mass intentions, appeals for prayers, and petitions in public Prayers of the Faithful are indicative, the mood more often than not is to ask God for his help in this situation or that.

Most certainly, that aspect of prayer is in order and has its place.

But so does thanksgiving. To some extent or another, all human beings face the quandaries met by job. For Christians, however

eternity make brighter any circumstance seen ugly in the eyes of the world.

Unwelcomed experiences, such as those faced by Job, will enter every life. They always have. But, for those who have recognized God's presence with them, the consolation and warmth of that presence will also reduce all else to nothing.

That is the first reason to give thanks in Christian worship.

Will God forgive my abortion?

Q. I had an abortion in 1978. I feel terrible about this. After I had the abortion I went to confession. The priest I talked to told me I was forgiven; I felt very guilty and still do.



BY FR. JOHN DIETZEN

I learned only recently that someone who has had an abortion is automatically excommunicated. Is this true? I assumed that when I went to confession I was absolved of all sins. The priest never said otherwise.

Please advise me of what to do. I never would have considered abortion but the father of the baby said it was the only way. At that time I was so mixed up that I listened to him. I now

feel alienated from other Catholics and my faith. (Ohio).

A. You obviously recognize you did something that was very wrong. As hard as this is to do sometimes, it is the first big step to forgiveness and healing of our hearts.

When we have done something seriously wrong it is equally difficult sometimes to admit another truth, that God's power and willingness to forgive us is much larger than our sins. Because of the sorrow and obvious desire for reconciliation which you expressed in your letter, God surely has forgiven you. As you say, it is quite another thing to forgive yourself; that is where our faith comes in, and our trust in his goodness and re-creative love.

As for the excommunication which may be incurred for procuring an abortion (which requires, for example, that the individual is aware of the penalty of excommunication for the act), it is highly unlikely this happened in your situation. In any case, you can assume that if an excommunication did exist it was taken care of by the priest in the sacrament of penance.

Q. I am a Catholic married to a Catholic in the Catholic Church and later divorced. I then married a Protestant before a minister and divorced again. At this time, both previous husbands are remarried.

I remain single and would like to know what is necessary to receive the sacraments, or if this is possible. I go to church and will continue to go and consider myself a Catholic whatever your answer is. (Maine)

A. From what you have told me, nothing at all prevents you from receiving the sacraments of penance and the Eucharist right now.

Obviously much tragedy and hurt has been experienced in your own life and probably in the lives of others as well. You should, of course, repent and be forgiven of whatever sinfulness was involved on your part.

Assuming this, there is no obstacle to your full participation in Catholic life. No future marriage, of course, would be possible in the church without action by the tribunal of your diocese concerning your previous marriages.

Q. Your answer to a letter several months ago said the homily at Mass

is not the proper time to update people on various doctrines and that there are excellent, well-written books on almost any area of Catholic life.

Please suggest how those of us in rural communities of Iowa can find some of those books to examine, borrow or buy. (Iowa)

A. I suggest you start with one or two good Catholic periodicals, beginning with your own diocesan newspaper. Several excellent, well-balanced and highly interesting Catholic magazines are available, some dealing with specific areas, others of more general interest.

Two of the best in my opinion, which is shared by many others in the field, are St. Anthony Messenger (1615 Republic St., Cincinnati, Ohio 45210) and Liguorian (1 Liguori Dr., Liguori, Mo. 63057).

Both of these will be helpful in themselves, but also in acquainting you with some helpful books on Catholic life and doctrine.


I must congratulate you (and others who have written) on this kind of interest. Too many Catholics today feel they can get all they need from Sunday Mass and the church-news column in their local newspaper.

Q. If a baptized Catholic does not attend Sunday Mass for a year or more, can she still be married in the Catholic Church?


I was taught that deliberately missing Mass was a mortal sin. Can you explain what should happen in a situation like this? (New Jersey)

A. For anyone who calls himself or herself Catholic to neglect Mass habitually like this is surely objectively sinful, and reflects an impoverished understanding of where the Eucharist fits into our lives as Catholic Christians.

We could add, I think, that whatever sin may be there exists not only or mainly because of the church's laws, but because of the essential place the eucharistic liturgy holds in our development and daily life as members of the Catholic community.

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Catholic comic applauds his faith

If you've had enough of comedians who need vulgarities to get their yucks, pay attention to Tom Dreesen, a stand-up comic who has appeared on "The Tonight Show" dozens of times and who has been the opening act for Frank Sinatra when he hits the road:



By
James
Breig

"I'm not a prude. I was raised on the streets and I know every dirty joke there ever was. But I choose to work clean because my idols were Jack Benny and Bob Hope. I work alone on stage with no bag of tricks. Anybody can write blue jokes. It's the easiest thing for a comedian to do. It's harder to write 'character jokes.' It delights me that I can entertain the priests and nuns from my old parish. One of the nuns said, 'Thomas has always been naughty — not dirty.' That's the difference. Comedians must never grow up; they have to let the child in them come out. Hope is in his 80's, but, when he hits the stage, there's that glint in his eye."

Mr. Dreesen, a Catholic who not only plays Las Vegas but also

'I was an altar boy with a paper route who shined shoes so we could eat.'

teaches comedy writing to college students, wants to keep that glint for a lot of reasons. One of them is that it took him so long to get where he is after growing up in Harvey, Illinois, as one of nine children whose father was an alcoholic.

"We lived in a shack with five in one bed," he told me during a recent phone conversation. "I was an altar boy with a paper route who shined shoes so we could eat. We were raggedy, shanty-Irish poor who didn't fit in."

That alienation led him into street gangs and trouble with the law before opting to join the Navy instead of the ranks of the imprisoned. After getting a high school diploma in the service, Mr. Dreesen returned to his hometown to begin reaching for his dream. Along the way, he helped kids get out of the same trouble he had once been in.

"We had rap sessions and they knew I wasn't some guy from



MYSTERY HERO — Steve Vidler stars as "Lawrence of Arabia: The Master Illusionist," a PBS special chronicling the unusual life of the complex and mysterious hero airing Feb. 13 at 9 p.m. on PBS, Channel 2. (NC photos).

Omaha," he recalled. "I was from the streets. I discovered that most of the crimes were drug- or alcohol-related so I put together a program on drug abuse for schools" which rapidly became a widely-used information source for young people.

As part of the program, he teamed up with a black comedian named Tim Reid and the duo — Tim and Tom — started working in small nightspots. When they split up, the former went to Hollywood and starred in "WKRP in Cincinnati" and now "Simon and Simon."

As for Mr. Dreesen, he found himself sleeping in abandoned cars in Los Angeles, trying to break into show business.

"I attribute a great deal of my survival" during that period "to my Catholic background," he told me. "I'll always be thankful I went to Catholic school and learned to pray."

That same faith aided his marriage, he noted, which was troubled frequently because of the couple's youth and their mixed faiths.

"I got strength by going to Mass six days a week," he recalled. It must have paid off because the Dressens recently celebrated their silver anniversary with her first communion.

Mr. Dreesen can say he is not a prude when he declines to work dirty, but he also notes, "It's not my nature" to tell the jokes and say the words which have made Richard Pryor and Eddie Murphy famous.

"When I work a state fair or

Frank's shows, the audience is all ages," he noted. "How could I say something offcolor in that situation? If I was in the audience, I'd be embarrassed to have my child hear those words."

Generally dismayed by the quality of television comedy, Mr. Dreesen lauded Bill Cosby's new program. "He's one of the greatest comedians of all time and his show is working

because it's about real life. Too many writers listen to the laugh track and think they're funny. The problem is poor writing and poor comedy acting. I dare those writers to get out on stage alone with that material and no laugh track."

He is also upset at the drug humor used by such comics as John Belushi and Freddie Prinze. "They glamorized drugs on stage. I can't do that. I do anti-drug humor and show how ridiculous drugs are."

"I take pride in the phrase 'professional comedian.' That means I have a gift from the Creator to heal, to make people feel better psychologically and physically. Everyone has a gift and we should take it to the utmost. And if you have a gift to entertain and you get great sums of money and fame, you should take care of the less fortunate."

He follows his own advice by sponsoring a marathon for multiple sclerosis, the disease which afflicts one of his sisters.

"I realize how lucky I am," Mr. Dreesen said. "I had a show rejected by NBC; it was as good as anything on. I was complaining and moaning. Then I saw a little girl on crutches and it hit me hard. I was so stupid. I had to stop and say, 'Lord, I'm sorry I don't realize how much I have.'"

Comedians are a rarity and Mr. Dreesen figures they must be either "neurotic, love-starved nuts or hard-working, committed human beings" to be willing to go out on stage solo and make people laugh. From his comments, I think I know which he is.

A theologian leaves his farewell gift

PRAYERS FOR A LIFETIME by Fr. Karl Rahner, edited by Albert Raffelt. Crossroad (New York, 1984). 175 pp. \$12.50. Reviewed By Father Jay C. Haskin NC News Service

"Prayers For A Lifetime" appeared originally on the occasion of Father Rahner's 80th birthday, and his death shortly thereafter turned this birthday present into a farewell gift.

This work contains 44 prayers for all phases of Father Rahner's life and includes eight previously unpublished prayers including what is believed to be the final prayer he composed, "Prayer for the Reunion of All Christians."

As a collection of private prayers these prayers are entitled to be subjective, possibly rendering the

author vulnerable as they express human emotion, but they should rather be viewed as one man's journey as a Christian, Jesuit, retreat master, philosopher and theologian.

There is a special richness in the prayers concerning Christ's passion and the meditative prayers on the seven last words of Christ. While they are appropriate at any time their suitability for prayer on Good Friday is obvious.

Catholic priests will immediately identify in a very personal way with the "Prayer on the Eve of Ordination" and "Prayer for the Right Spirit of Christ's Priesthood," while also identifying with the more expansive challenge included in his final prayer for the reunion of all Christians.

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"Spirit filled" retreat at St. Agatha

A week's retreat celebrating the Baptism of Jesus was recently conducted by Father John Delclos, member of the Manresa Retreat Team from Baltimore, Md., at St. Agatha's Parish in Southwest Miami.

More than 400 faithful attended each night's celebration of the Eucharist and subsequent conference in which personal relationships with the Lord Jesus Christ; methods and importance of prayer;

Christ's word and reflection of His healing power — both spiritual and physical; the Sacrament of Reconciliation; and consideration of ways to maintain and increase our relationship with the Lord were all part of a truly spirit-filled week.

Fr. Delclos, whose ministry is exclusively that of a Retreat Master, emphasized that today's Roman Catholics must constantly turn to the mysteries of the Eucharist and eternal life — even if such devotion and prayer might be out of step

with much of the world's society today — if we are to grow in the Spirit and become more like Jesus in our daily lives.

Unique in the five day, bi-lingual retreat was the use of simultaneous translating equipment during each homily and conference.

A brief reception was held in the parish hall following the retreat during which Fr. Delclos met with many parishioners from St. Agatha's Church and other communities in the area.

San Isidro youth stage musical

A musical extravaganza tracing the roots of Hispanic culture will be presented by more than 150 young people from San Isidro Mission, Pompano, the weekend of Feb. 15-17 at the Fort Lauderdale High School Auditorium.

The two-and-a-half hour show, entitled "Bajo Mi Cielo Tropical" (Beneath the Tropical Sky), features almost 100 young people performing a series of song and dance numbers that recall the roots of Hispanic culture from colonial times to the present.

In costumes alone, said Fr. Willie Pena, associate at San Isidro, the performance would have cost \$6,000. Two factories,

however, have donated all the materials and labor.

About 60 young people are involved in the scenery and lighting aspects of the show, and the local musical group Soiree will perform as well. Among them, the performers and crew members represent about 14 different nationalities, including American.

The program is being staged in commemoration of the 500th anniversary of the arrival of Christianity to America and the International Year of Youth. San Isidro's purpose in presenting such a show is to "discover our roots and share them with people of other cultures," Fr. Pena

said.

He added that the show will convey a strong Christian message of evangelization.

The Feb. 15 and 16 performances will be at 8 p.m., and the Feb. 17 shows will be at 3 and 8 p.m. Fort Lauderdale High School is located at 1600 NE 4 Avenue in Fort Lauderdale. Admission is \$5 per person. For information call San Isidro at 971-8780 in Broward.

Hospice Inc. volunteer training program

A Volunteer Training Program is scheduled for Hospice, Inc., beginning the week of Jan. 7. Hospice is an alternative to hospital confinement for the terminally ill and is structured around the family, supported by a team of caring professionals and trained volunteers.

Volunteers are needed to assist the patient and the family, to become part of the Speakers Bureau, and also to help inaugurate a new Volunteer management unit designed to better coordinate all of Dade County.

For additional details please call 325-0245.

Roger and Paul present concerts

Roger & Paul will present a series of free Friday evening concerts. Friday February 15th at Margate 7:30 p.m. for information call 974-1908; Friday February 22 at 7:30 - Coral Springs for information call 755-4575; Friday March 8th at 7:30—St. Martha, Miami Shores for info. call 893-9553; Friday March 15th at 7:30 p.m. St. Ann's Naples for info. Call: (813) 774-1838.

25th Anniversary Mass for Sisters at Bon Secours

The Sisters of Bon Secours will celebrate the anniversary of their 25th year in Miami at a special Mass at 11 a.m. on Sunday, Feb. 17, at Bon Secours Hospital/Villa Maria Nursing Center, 1050 NE 125th St., North Miami. The Mass, led by Father Robert N. Lynch, will be held in the hospital's chapel. For more information, contact Sister Charles-Marie at 891-8850.

Smulovitz culture series

The Smulovitz Religion and Culture Series continues at Barry University on Monday, Feb. 18, with "Religious Themes in Literature." The speakers will be: Mrs. Phyllis Laszlo, Adj. Ass't. Professor in English at Barry and John Sause, Ph.D., Assoc. Prof. in Religious Studies also at Barry. Lectures begin at 7:30 p.m. in the Red Room, Thompson Hall.

Women's interfaith meeting Feb. 11

"Cornerstone of Faith" will be theme of a one-day interfaith meeting of Catholic, Jewish and Protestant women at 9:15 a.m., Monday, Feb. 11 at the Archdiocese of Miami Pastoral Center, 9401 Biscayne Blvd.

The annual program, inaugurated more than 20 years ago, is jointly sponsored by the Archdiocesan Council of Catholic Women, the Greater Miami Jewish Federation Women's Division and Church Women United.

Registration and coffee at 9:15 a.m. will be followed by a meeting in St. Martha Church followed by a tour of the Pastoral Center which houses the administrative offices of the Catholic Archdiocese.

Mrs. Sue Gomes, president of the South Dade district of the Council of Catholic Women, is in charge of arrangements. Further details may be obtained by contacting her at 596-2215.

Christ the King celebrates black history

Christ the King Catholic Community presents its 1985 "Black Heritage Program" the 17th through the 24th of February.

This year's special guests include Grayson Warren Brown, Black Catholic Recording Artist from New York City; Sr. Thea Bowman, nationally-known speaker; Alice Johnson, author of "Keepers of the Dream," a newly premiered musical in Miami on the life of Dr. Martin Luther King, Jr.

Sr. Thea Bowman will be guest speaker at an Ash Wednesday service on Feb. 20 at 7:30 p.m.

Organist featured at Cathedral

An organ recital sponsored by St. Mary Cathedral Arts Guild will feature Chuck Stanley Jr., at 2:30 p.m. Sunday, Feb. 10 at the Cathedral, NW Second Ave. and 75th St.

A Broward Countian who is annually featured on the concert series at Coral Ridge Presbyterian Church in Fort Lauderdale, he is a member of the Nova University Community Singers, the National Association of Pastoral Musicians and past dean of the Fort Lauderdale American Guild of Organists.

The concert, open to the public will present the works of Soler, J.S. Bach, Ward, Vierne and Durufle.

St. Louis holds festival

The 1985 Festival for the Poor to be held by the parishioners of St. Louis Church will be on February 15, 16, and Sunday the 17th. This event is a combined effort of the many ministries of St. Louis.

All proceeds from this event are donated to the hungry, the poor and the destitute. The Festival netted \$12,500 last year and the funds were distributed to the Daily Bread, Amor en Accion, Camillus House, Mother Teresa, The Lord's Place,

Eventide and to the poor and needy in the South Dade area, including the migrant camps.

The Festival will feature kiddies rides, elephant rides (Saturday only), games, prizes, bingo, ethnic foods, good ole American food, a petting zoo, arts and crafts, plants, cakes.

Hours are Friday: 4-11; Saturday: 1-11; Sunday: 11-10. Admission is free.

St. Ann's mission seeks food, clothing

Thanks to the good will of many people of Miami, St. Ann's Mission could reach out to 705 migrant families and more than 2,771 toys were distributed.

Those toys were a token of love and brought joy to many children. St. Ann's Mission gives thanks to all sponsors of that program.

The cool weather has frozen several crops — sweet potato, malanga, squash. There is expected a sharp increase in joblessness among the farm workers. Anyone willing to help through St. Ann's Mission with food or clothes in good condition, may call this number 258-3968.

Ministry of Worship presents 'Beginning the Journey of Lent'

The Ministry of Worship and Spiritual Life presents "Beginning the Journey of Lent: A Theological Orientation for All Liturgical Ministers" so that the leaders of worship may be prepared to guide their parish families on their Lenten journey.

English: Guest Speaker: Ms. Myrna Gallagher, February 11, 7:30 - 10:00 p.m., Barry University Chapel, 11300 NE Second Avenue, \$5.00 per person.

Spanish: Guest Speaker: Hno. Alfredo Morales, Saturday, February 9, 9:30 am -

3:00 p.m.; Ermita de La Caridad, 3609 South Miami Avenue, \$5.00 per person.

Remember them!

The following is a list of priests who died in the month of February:

Rev. John J. Kellaghan, Feb. 1, 1981.
Rev. Bernardo Martinez, O.S.A., Feb. 2, 1973.
Rev. Manuel Mendiola, Feb. 2, 1977.
Rev. Noah E. Brunner, Feb. 6, 1965.
Rev. Leo Kelly, Feb. 27, 1967.
Rev. Matthew Grehan, Feb. 29, 1976.

It's a Date

Spiritual Renewal

The Archdiocesan Pastoral Center is inviting all who are part of the Haitian ministry to celebrate National Migration Week in a day of spiritual reflection and sharing on Feb 11 from 10 a.m. to 3 p.m. at the Archdiocesan Pastoral Center in the Bishop Carroll Conference Room.

The Cenacle Spiritual Center in Lantana will host a retreat for couples on March 1-3 for married couples to increase spiritual awareness. For more info call 582-2534.

The First Catholic Healing Conference in the Florida Keys will be held March 2 from 9 a.m. to 5 p.m. at Marathon High School. For more information write to Dick Rossi, Rt. 3, Box 298 B, Big Pine Key, Fl. 33043. Phone: 872-3477.

Festivals

Blessed Trinity Catholic Church will hold its third annual festival on Feb. 23 on the grounds at 4020 Curtiss Parkway in Miami Springs; Auction, flea market, pony rides, Spanish dinner, ends at 10 p.m.

Holy Family will hold a Valentine Festival from Feb. 14-17, 1 p.m. 'til 11 p.m. Prizes, rides, food, Bingo.

St. Louis will hold its annual festival for the poor Feb. 15-17. Friday 4 p.m. to 11 p.m., Saturday 1 p.m. to 11 p.m. and Sunday 11 a.m. to 10 p.m. Kiddie rides, games, live music, calliope, Elephant rides, arts and crafts, ethnic dinners, concerts, Free admission. Proceeds help the hungry and poor.

Ascension Church on North Federal Highway in Boca Raton is having its 6th Annual Carnival Festival on Feb. 17 from 11 a.m. to 6 p.m. Games, boutique, garden booth.

Single/Divorced/widowed

Little Flower Parish in Coral Gables is starting a club for widows and widowers from 60 years and up. For more info call RoseMarie Caputo at 448-5463.

The North-Dade Catholic Support Group for the Separated and Divorced will have a social on Feb. 15 at 7:30 p.m. in the St. Rose of Lima Conference Room in Miami Shores.

The Dade Catholic Singles Club will hold a Sweetheart's Dance at St. Michael Church Hall at 8 p.m. on Feb. 23. \$3 door charge.

St. Rose of Lima will be the location of a

Valentine's Day Dance at 8 p.m. Feb. 16. Separated and Divorced support groups from throughout South Florida will participate. \$5 per person. For more info call 758-4136 or 754-6754.

Potpourri

The Madonna Guild of St. Thomas More Parish in Boynton Beach will hold the 10th annual Fashion Show at the PGA Sheraton Resort in Palm Garden on Feb. 14. Cocktails at 11:30 a.m. and luncheon at 12:30 p.m. For reservations call 737-3554 or 7521. Donations \$20.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on Feb. 17, 8 a.m. 'til noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For more information, contact Sharon Hope, 491-0934 days, 785-7356 evenings.

Morality in the Media meet Feb. 14 at Good Shepherd Methodist Church, 2341. So. Military Trail, at 7:30 p.m. (next to Clock Restaurant).

Catholic Daughters of the Americas, Court Holy Spirit #1912 are sponsoring a Dessert Card Party on Saturday, Feb. 23 at noon at St.



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- Thanks to the Virgin Mary for favors received. Publication promised. M.L.V.
- Thanks to St. Jude for prayers answered. Publication promised. J.M.R.
- Thanks to St. Jude, Holy Spirit and Blessed Mother for favors received. M.D.M.
- Thanks to Holy Spirit and Blessed Mother for prayers answered. Publication promised. J.J.D.
- Thanks to Sacred Heart, Padre Pio, St. Joseph for favors received. P.M.E.
- Thanks to St. Jude who made the impossible possible by answering my prayers. F.B.C.

5A-NOVENAS

Devotion to Mary
Offer to the Immaculate Conception, for the souls in purgatory, the novena of nine rosaries. Pray 3 complete rosaries with mysteries, 3 times a day for 9 days. Start the second Sunday of the month. Thank you Immaculate Conception for the miracle and for answering my prayers. Your daughter legionaire, Tina. Promise to publish this novena when prayer is granted.

Do you will to change your life?
Prayer of Faith
Dear Lord Jesus forgive me all my sins, wash me clean with Thy Blood. I renounce Satan or anything that has to do with him or the occult, witchcraft, horoscope, smoking & drinking. I love You Lord Jesus. Father, Son & Holy Spirit. Come into my heart, my Jesus & baptize me with Thy Holy Spirit & give me the gifts of tongue. Thank You Lord for miracle and answering my prayer. Amen
Legionaire Tina Maria.
Promise to published this prayer when prayer is answered.

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. 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. E.J.M.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. CARI

Favors received by St. Jude. Publication promised. Pray to St. Jude. A.W.

Thanks to the Holy Spirit & St. Anthony for prayers answered. Publication promised. M.O.

Thanks to St. Jude for a needed miracle. Publication promised. F.A.

Thanks to Holy Spirit & St. Jude for answer to prayer. Publication promised. F.A.S.

Thanks to St. Jude for a very special favor granted. C.H.H.

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

5A-NOVENAS

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PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy toward me and mine. The person must say this prayer for 3 consecutive days. This prayer must be published immediately after the favor is granted without mentioning the favor, only your initials should appear at the bottom. M.C.B.

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know your faith

Pat noticed that ever since her mother died, the solid family no longer seemed all that solid. Everyone missed the holiday gatherings and birthday celebrations, but no one wanted to take on the hard work of pulling them all together. Pat didn't want to step in either. But she saw what was happening to the family, especially her children.



Ordinary conversions

By Father David K. O'Rourke, OP
NC News Service

Conversions come about when people reach a point in life where they know that things just can't keep going the way they're going. Something has to give. They may not know which way they're going to turn, but one thing is certain. They can't keep going on the road they're on.

Let me illustrate.

My friend Pat is a wife and mother who recently went through what I see as a conversion. This conversion was not written in mystical terms. Some may not even consider it religious. It certainly wasn't dramatic. But I believe it is the kind of conversion that lies at the heart of a lived Christian faith.

This story is so ordinary it has probably been lived out thousands of times. Pat's family, like many

families, was held together by the personality of her mother. Her mother was a strong-willed and supportive woman. She was counselor and friend to her husband and children, the focal point for the celebration of holidays and family festivals, the glue that held it all together.

She also was a marvelous stage manager, able to turn family gatherings into celebrations that everyone remembers fondly. Her death a few years ago was a great loss.

Pat noticed that ever since then the solid family no longer seemed all that solid. With her mother gone, people began to go their own ways. Everyone missed the holiday gatherings and birthday celebrations, but no one wanted to take on the hard work of pulling them all together.

Pat didn't want to step in. She had her husband and children and her own life to live. And she valued their independence and privacy. Assuming her mother's public role and opening the doors of her house and her life to the whole family was something she had never bargained for.

But she saw what was happening to the family, especially her children. Her own faith was made concrete through images and memories connecting faith with religious holidays and family festivals. She wanted the same kind of faith for her children, but was convinced she was losing the battle. This need was brought home

forcefully to her when her 6-year-old announced that Sesame Street was more fun than Thanksgiving. Then he left the table in the middle of Thanksgiving dinner to watch television. That could never have happened at grandmother's.

After several weeks of reluctance and indecision, she and her husband invited the family to their home for Christmas dinner. She knew what that might mean, not just for this one festival but for all future crises and celebrations as well. As her mother had done 45 years previously, she was going public.

A simple family transition? I think it's much more. I see it as authentic religious conversion.

The one conversion we may all be familiar with is St. Paul's.

The conversion we may all be familiar with is St. Paul's. St. Paul was thrown to the ground, struck blind for a while and then went off to become the greatest missionary in the early church.

Most conversions, I suspect, are not so dramatic. Neither are conversions rare or exotic. Religious conversions are common, so common we often don't recognize them for what they are, which is a change of life.

For some people a conversion is a single and personal turning to God.

For others, like Pat, it is a turning to the Christ we find in the community he founded — others who are close to us.

In both situations, conversion is common part of our experience of faith.

How are you planning to spend this Lent?

An old friend calls you up one day, wants to talk. He's chosen an inconvenient time to reappear on the scene. And you approach the meeting with some trepidation, suspecting your friend's story won't be pretty.

But the friend wants a chance to tell his story — one that, indeed, proves to be a story of sadness, loneliness — a series of personal crises. Now the friend has sought help, is trying to change his life's course.

You listen to his story. You try to understand. You know that this friend doesn't seek much from you except your compassion and your hope.

And you wonder: Is this one of the people Pope John Paul II had in mind when he spoke recently of solidarity with the world's poor. "We affirm our solidarity with all the poor of the modern world, in the tragically concrete and daily reality of their sufferings," was the way he put it. And he went on, in what amounted to a considerable listing, to name the poor people of the modern world:

- "The unemployed waiting for work that will enable them to earn an honest living" and to contribute to society.
- "Those who, through sickness, old age or misfortune, are tasting the bitter cup of solitude and abandonment."

THINKING IT OVER

- "Those struggling to escape from the toils of drugs, violence, organizations."
- Those excluded by reason of their nationality or race from equal dignity" with others in their own land.
- "Refugees who find themselves, forcibly far from their homelands and... are very often living in conditions unworthy of human beings."
- "Families that are suffering from the moral upheaval introduced into them by the cynical society of consumerism."

And that is only part of the pope's list of those who suffer poverty in the broadest sense of the term. He named numerous others, victims of war and terrorism, for example, those deprived of human and religious freedoms, and "victims of those other forms of poverty which strike at the spiritual and social values of the individual."

How will you observe the season of Lent? Will you fast? Will you give alms?

The prophet Isaiah had something to say about fasting. He linked it directly to efforts that would release those bound unjustly, free and shelter the oppressed, feed the hungry. Fasting, in the prophet's words, means "not turning your back on your own."

Who is poor? What might you offer the poor this Lent?

By Father John J. Castellet
NC News Service

One day Jesus rose early in the morning. It was after a particularly busy day and he must have felt the need to get away and think things over (Mark 1:35).

His absence disturbed the disciples. They could not understand why he would go off like this at a time when the crowds were so enthusiastic about his healings.

So "Simon and his companions managed to track him down, and when they found him, they told him, 'Everybody is looking for you'" (Mark 1:36-37).

But Jesus was not trying to win a

Time out

Looking forward to Lent

It's more than ashes and sackcloth; it's also a time for doing positive things

By Katharine Bird
NC News Service

Ashes and sackcloth were at one time in the church the mark of an individual doing public penance for serious sin, explained Jesuit Father Lawrence Madden.

The director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington, D.C., he was discussing the origins of Ash Wednesday and Lenten customs.

The church once required a public penitent to don sackcloth and to be marked with ashes in a public ceremony at the beginning of Lent, Father Madden continued. Then the penitent was escorted to the door and expelled physically from the church for the duration of Lent.

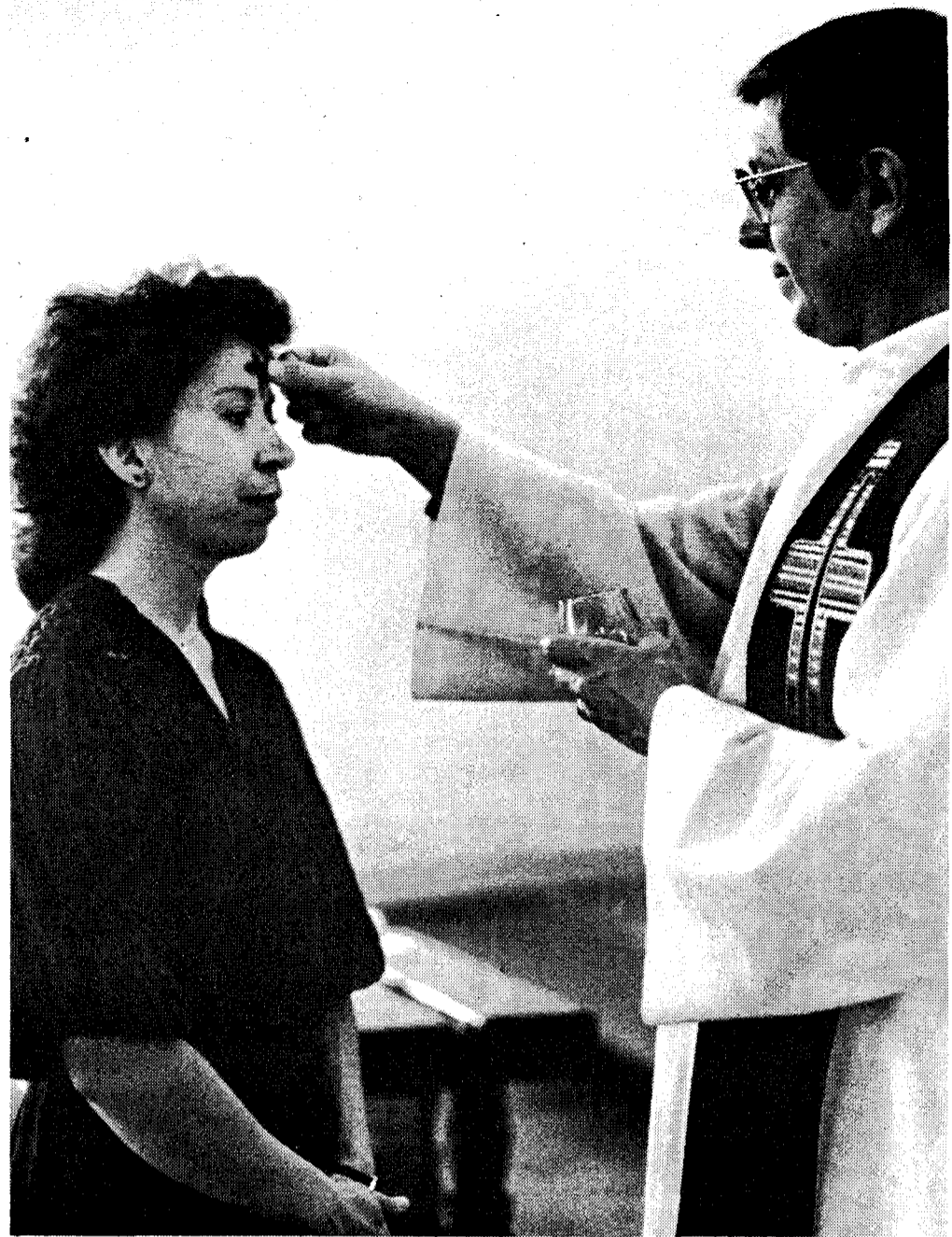
It was only at the Synod of Benevento in 1091 that Pope Urban II recommended that ashes be used by all Christians as a sign of penitence, Father Madden added. The pope suggested that

'Discipline is important, in the sense of doing something regularly during Lent. But the accent needn't be negative. Almsgiving, for example, can mean giving time as well as money.'

clerics and laymen have ashes sprinkled on their heads while women have a cross of ashes placed on their foreheads.

The custom lives on today in the church's Ash Wednesday celebration. Often the ashes come from burning palms blessed the previous year.

And judging by the numbers who regularly turn out for services on Ash Wednesday, the custom still holds powerful significance, observed Paul Covino, associate director of the Georgetown center. He and Father Madden are staff members at Holy Trinity Parish.



At one point in the history of the Church, public penitents were required to don sackcloth and be marked with ashes in a public ceremony at the beginning of Lent. The tradition of marking all Christians with ashes began after the Synod of Benevento in 1091, and lives on today in Ash Wednesday celebrations.

During Lent, the focus at Holy Trinity is on "making a retreat theme practical in people's lives," Covino said. "It's a time for quiet prayer and meditation."

Lent is a "time for serious reflection on the gift God gave us in Christ," Father Madden said. He added that this focus comes from a scripture reading for the first Sunday of Lent which portrays Jesus going off to the desert to meditate.

At Holy Trinity, Covino said, parish groups are encouraged "to cut down on public activities," to alter their frantic pace in order that Lent might be practiced more quietly at home and in church.

Each year the parish liturgy team puts together a Lenten booklet. It is an effort to help people "revisit aspects of (their) relationship with God, the community and with individuals."

To help parishioners get in the proper frame of mind for the season, the booklet contains historical background on Lent and a schedule of special Lenten services — for example, a retreat, a penance service for adults and another for families, Vespers and Morning Prayer services.

The booklet stresses "home-oriented activities" which can help individuals and families reflect on what conversion is all about, said Father Madden.

The message of the death and Resurrection of Jesus is a message of hope, the priest said. Both Father Madden and Covino look upon Lent as a "happy season." It celebrates the mystery of the

"reconciliation of the world with God," Covino said.

Asked what Lenten practices he recommends to people, Covino said he encourages them "to do something positive" for Lent. Discipline is important, he added, in the sense of doing something regularly during Lent. But the accent needn't be negative.

Almsgiving, for example, can mean giving

'The message of the death and Resurrection of Jesus is a message of hope. Thus, Lent is a "happy season." It celebrates the mystery of the reconciliation of the world with God.'

time as well as money, he noted. With that in mind, parish teen-agers may undertake a service project, giving time each week to help others — perhaps through serving at a soup kitchen for the poor.

Doing something positive might mean "giving five minutes a day to prayer," Father Madden suggested.

But it also might mean seeing "what can be done about improving family relationships."

popularity contest. He was intent on one thing: establishing God's reign, a victory over the forces of evil.

However, he probably found the acclaim of the people exciting. He needed to get away for a while to reflect prayerfully on his purpose.

Everyone has to get away from time to time and sort out the pieces of life. Lent is one of the times when there is an incentive for people to take time out and get their heads on straight.

Jesus realized the importance of this not only for himself but for his disciples too. Once he sent the disciples out on a trial mission to Galilee's villages. "They went off,

preaching the need of repentance. They expelled many demons, anointed the sick with oil and worked many cures" (Mark 6:12-13).

The disciples' success must have exhilarated them, made them eager to take on the whole world. But when they came back and reported to Jesus, he said: "Come by yourselves to an out-of-the-way place and rest a little" (Mark 6:31).

All activity successful or unsuccessful, has to be kept in proper perspective. Why are we doing it? How does it fit in with the overall purpose of our lives? To find answers to those all-important ques-

tions, quiet inactivity is needed — time and space for serious, prayerful thought.

This would seem to be a response to St. Paul's plea: "Be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect" (Romans 12:1-2).

But it is significant that Paul then points out some of the practical results of this "renewal of your mind." The results he cites all have to do with positive, mutual sharing. It reminds me of what a successor of the prophet Isaiah once said when the Jews had gone on a serious fast and God did not seem to

notice:

"Is this the manner of fasting that I wish, of keeping a day of penance, that a man should bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord?"

"This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke, setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own.

"Then your light shall break forth like the dawn" (Isaiah 58:5-8a)



David Copperfield, the man who made the Statue of Liberty disappear, teaches magic tricks to occupational therapists during a session at Miami's Mercy Hospital. (Voice photo/Prent Browning)

'Magic cures'

World-famous magician David Copperfield teaches tricks as therapy at Mercy Hospital

By Prent Browning
Voice Staff Writer

It looked like any medical conference.

Nearly 100 occupational therapists and medical professionals gathered on the sixth floor of Mercy Hospital, but the subject was not the latest development in orthopedic surgery or an advanced theory of paralysis.

Physical therapists from all over South Florida giggled as they were instructed in the proper method of performing the "Jumping Rubber Band Trick" or the "Disappearing Knot Hoax."

Their instructor was none other than the master illusionist David Copperfield, who is conducting seminars on how performing magic can help those with physical handicaps.

His real name he tells his audience is "Magic Johnson" but he had to change it "for professional reasons."

Actually he is David Cotkin, 28, a native of Metuchen, N.J., who first started performing professionally at the age of 12.

The internationally known magician starred in a musical called "The Magic man" at age 18 and won an Emmy award last year for his sixth television special.

A few years ago he was corresponding with another magician, he tells his seminar audiences, who he didn't realize was handicapped until the man sent him a press clipping which showed him performing in a wheelchair.

It made him wonder, he says, if magic tricks couldn't help recovering patients gain more self confidence.



Doing a rope trick can be fun, local occupational therapists find out. (Voice photo/Prent Browning)

In 1982 he brought the idea to Julie DeJean, an occupational therapist at the Daniel Freeman Memorial Hospital in Los Angeles.

The therapists there received the idea with enthusiasm and it wasn't long before "Project Magic" was born, a non-profit program that consists of professional magicians in hospitals throughout the country volunteering their time to teach occupational therapists magic tricks.

It was quickly discovered that this unusual program had some very practical results. DeJean, who conducted the workshop with Copperfield, says that not only was dexterity improved among many patients with

motor skill impairment but mental and emotional problems such as poor memory or perception and low self esteem were also helped.

Copperfield combed through magic books to find tricks that could be used by people with a variety of disabilities, including arthritis, learning disorders, and spinal cord injuries.

"Besides the actual physical things, your using planning, memory — all those various thought processes have to exist besides the movement," Copperfield says.

Playing straight woman to Copperfield's constant jokes, DeJean spoke of an actress she worked with

who at first was so frustrated at not being able to perform the tricks she threw tantrums. Now she has gone on talk shows with Copperfield performing tricks and visits nursing homes, teaching the residents what she knows.

"One woman (an occupational therapist) told me about a little boy who couldn't read or learn how to dress. When she brought in magic he was alert, responded, and actually learned a magic trick when he couldn't learn how to get dressed."

"Which is why we have so many naked magicians in the world," quipped Copperfield.

After a few hours of learning magic tricks some members of the audience were getting notably confident in their new abilities.

Mercy Hospital chaplain Fr. Richard Scherer, himself recovering from range of movement problems in one arm due to bursitis, got up at the end of the workshop and performed a disappearing dime trick.

Copperfield, who has made both the Statue of Liberty and World Trade Center disappear in performances on national TV, looked on with suitable professional respect but did not take notes.

The audience even learned a flashy little baton trick, where Copperfield held up a baton with the back of the hand to the viewer with the fingers splayed.

Then the master magician said goodbye, turning his palm to the audience with the baton still floating.

Now wait a minute. How did he do that? Don't go ... Oh, well.