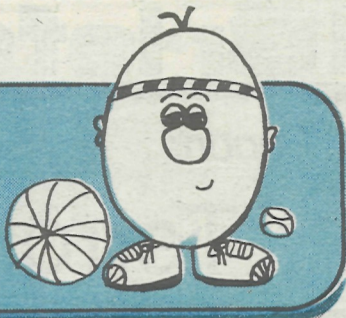


Youth

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THE VOICE

Catholic educators meet — Pg.3

Vol. XXXII No. 8 Catholic Archdiocese of Miami Price 25¢ APRIL 19, 1985

Young, single and adrift

They've fallen away but Church is now going out after them

By Ana Rodriguez-Soto
Voice News Editor

Singles bars, singles fun, singles pleasure, shout the ads. But above all, Connie Popp remembers the loneliness.

Like a storm cloud, it envelops all her other memories of those restless years when she played the singles games: Film-like images of bars and drinking and driving home at midnight and crashing into bed and getting up to do it all over again.

'We know that by the year 2000 we'll have half as many priests. How many people will we have in the pews?'

—Michael Galligan-Stierle
Young Adult Ministry

Thousands like her are still living those years of "desperation," as she puts it. "You are looking for something deep and meaningful but if someone pays attention to you it feels so good — that you'll do whatever

you need to do to keep getting it."

At 30 Popp finally stopped pursuing "the Bronze dream" of perfect bodies and empty souls. She struck a bargain with God.

"I would say yes to everything that came along, because I was really lost ... But (He) had to do the rest," she remembers pledging.

So she took the first step and returned to the Catholic Church, the faith of her childhood and school-days, the buoy she had let go of at 18.

Within two years, the bargain had netted her a fulltime position as young adult minister at a Milwaukee parish. Now 37, Connie Popp is in Miami, a fulltime student and part-time worker at the Archdiocese's newly-established Office of Young Adult Ministry.

She lives convinced that her mission in life is to help others pull themselves out of the singles whirlpool of drinking and loneliness in which she almost drowned. She wants to call them to find real love and a home in the Church.

"I remember how lost I felt and how alone and how important it was to get approval, to play the games, to wear the mask," she says. "If I could be part of creating places for young



adults to just be themselves instead of playing the games, that would make me feel good."

In essence, that's the task of Young Adult Ministry: Reaching out to the estimated 200,000 single Catholics between the ages of 18 and 35 who live in South Florida and telling them "that's not all there is."

Every day the mission grows more urgent, for this future generation is largely lost to the Church. Nationwide, about half of them go to Mass only once a year, and only 13 percent receive Communion every week.

South Florida young adults are no different, according to Michael Galligan-Stierle, director of Young Adult Ministry.

He estimates that only 10-15 percent of local young adults attend Mass regularly. That means

170-180,000 are not being touched by the Church.

Galligan-Stierle looks at those figures with grim foreboding. "We know that by the year 2000 we'll have half as many priests," he says. "How many people will we have in the pews?"

The phenomenon is a recent one, although rebelling against the Church has been a part of growing up for many years. Traditionally, young people stop practicing their faith sometime during high school and return only after they decide to "settle down" — get married and raise a family.

This "rebound" effect, as it is known, will be minimal in the future, however, for one simple reason: Young people today are getting mar-

Continued on page 14

REMINDS MEDIA OF CONSTITUTIONAL RIGHTS

Bishop: Church won't shut up

WASHINGTON (NC) — Religious freedom cannot be obtained when religious voices are kept quiet, Bishop James W. Malone, president of the National Conference of Catholic Bishops, told journalists April 12.

"We do not purchase religious freedom at the price of silencing religious voices," said the bishop, addressing members of the American Society of Newspaper Editors, holding their annual meeting in Washington.

"Separation of church and state should not mean separating the church from the life of society, for that would be to silence the public voice of religion, and to do that

would be entirely unacceptable," he said.

Bishop Malone said critics often cite separation of church and state as the basis for their views that the bishops should not speak out on such issues as abortion, U.S. nuclear policy, or the economy. But he said the critics' real motivation is disagreement with the bishops' conclusions on those questions.

"To be blunt about it, I don't believe these selective critics of ours deserve serious consideration," the bishop said. However, he added, the churchmen should take seriously the criticism of Catholics and others "who have a sense of the uniqueness

of the American experiment in religious pluralism and a principled concern for keeping the lines of the delicate relationship between church and state clear."

Bishop Malone said the issue of religion and politics has taken on new urgency because of the moral aspects of the questions — everything from in vitro fertilization to nuclear war.

He told editors of the linkage the bishops find between abortion and nuclear war as threats to life and explained that the bishops' "conditional moral acceptance" of nuclear deterrence "requires that we remain involved" in the debate over nuclear weapons.

He also reiterated the bishops' rejection of a military solution to the conflict in Central America and their belief "that longstanding injustice and human rights problems" are the primary cause of unrest in that region.

On the domestic scene, the bishops are focusing on economic justice because "the poor are with us," despite overall economic improvements, Bishop Malone said.

"A syndicated columnist recently wrote that anyone who wished to make pronouncements on the U.S. economy should spend a month in Youngstown, Ohio, my town," he

Continued on page 5



FEED THE NEEDY — Father Thomas Harvey, executive director of the National Conference of Catholic Charities, joins Rep. Mickey Leland, D-Texas, as the congressman introduces legislation to bolster federal food assistance programs. Leland said modest cuts in the Pentagon budget would cover costs of the \$1 billion plan. (NC photo from UPI)

USCC backs refugee bill

WASHINGTON (NC) — The U.S. Catholic Conference has joined other religious groups and congressmen in backing proposed legislation to halt deportation of Salvadoran refugees from the United States. The USCC and other church groups have supported granting of extended voluntary departure status in the past, but the Reagan administration has refused, regarding the Salvadorans as seekers of economic gain rather than political freedom or safety.

Carmelite sister sues order

AZTEC, N.M. (NC) — A Carmelite nun has filed a \$2 million civil suit against several of the sisters in her former community, charging them with "negligence, defamation and illegal detention of property." Sister Mary Grace Goodwin, formerly a member of the Monastery of the Sacred Hearts, an order of Discalced Carmelites in Cedar Hill, N.M., said she was severely beaten by a fellow sister who told her "the devil made her do it," and was thrown out of her monastery residence by the defendants, leaving her "homeless, jobless and penniless on the street, suffering a concussion."

Congress restores aid to abortion group

WASHINGTON (NC) — Key congressional foreign policy panels have voted to restore funds to the International Planned Parenthood Federation, overturning a Reagan administration decision to withhold allocations from the group because of its abortion policies. Cardinal Joseph Bernardin of Chicago, chairman of the Bishops' Committee for Pro-Life Activities, had urged members of the House Foreign Affairs Committee to reject aid going to groups linked to abortion, such as Planned Parenthood and the U.N. Fund for Population Activities.

Vatican opts for wage reforms

VATICAN CITY (NC) — The Vatican has decided to implement a package of wage reforms which raises the pay of its lay employees by 4 percent to 25 percent on a new 10-level scale, the Vatican said April 4. The changes also make wage scales uniform for the first time among the Vatican's four main administrative organizations.

'God is using Karen,' mom says

MORRIS PLAINS, N.J. (NC) — God is using Karen Ann Quinlan to spread a message of respect for life, Julie Quinlan said in an interview shortly before the 10th anniversary of her daughter's lapse into a coma, the result of ingesting an apparent combination of alcohol and a tranquilizer. The condition of Miss Quinlan, now 31, set off a legal battle and a national debate over the issue of when life-support systems may be removed. Nine years ago her family won a court battle to have "extraordinary means" of life support turned off. After she was removed from the respirator, her vital functions continued, but she has remained comatose.

Priest who defied bishop is reassigned

DETROIT (NC) — Father Robert Williams, the Detroit archdiocesan priest whose parish assignment was terminated because he was a delegate to the 1984 Democratic National Convention in defiance of his archbishop, has been assigned temporarily to a new parish. Father Williams was named associate pastor of St. Rene Goupil Church, Sterling Heights, Mich., effective April 10. The announcement came nearly nine months after Archbishop Edmund C. Szoka of Detroit dismissed Father Williams as associate pastor of St. Lawrence Parish, Utica, and suspended his priestly faculties.

Report:

Terror increases in El Salvador

By Barb Frazee

WASHINGTON (NC) — The Salvadoran army is using terror tactics on civilians to force them out of areas where they might be of help to guerrillas, according to a new human rights report.

Civilians in El Salvador have been subject to "bombings, strafings, shellings and, occasionally, massacres," according to "Draining the Sea..." issued by Americas Watch, an agency which monitors human rights in the Western Hemisphere.

The report, issued in March, uses extensive documentation by Tutela Legal, the human rights monitoring agency of the Archdiocese of San Salvador, El Salvador. It also addresses death squad killings, disappearances, forced displacement, the Duarte government and human rights violations by guerrillas.

"The Salvadoran armed forces are draining the sea in order to deny the

fish sustenance," said the report. "The sea is the civilian population in guerrilla-controlled zones; the fish are the guerrillas.

"We believe that a government may justifiably force citizens to relocate because of military necessity and that, in the circumstances of El Salvador it may be reasonable for the government to determine that forcible relocation is required by military necessity," said the report.

However, it said the Salvadoran government could be charged with committing war crimes because using terror tactics against civilians violates the 1949 Geneva Conventions and Protocol II of 1977, both of which the government signed and ratified.

Because of the terrorism, approximately one-fourth of all Salvadorans have fled their homes, the report said.

The government of Salvadoran President Jose Napoleon Duarte has not changed the terror tactics.

Economy pastoral gets review

NEW YORK (NC) — Participants in an interfaith conference on the U.S. economy urged the U.S. Catholic bishops to make their pastoral on the economy more radical than the first draft issued last fall. "The draft document does not challenge the assumptions of capitalism," said Rabbi Balfour Brickner of the Stephen Wise Synagogue of Reform Judaism in New York. "I miss the radicalism of a bishops' pastoral such as we saw in the pastoral on peace," he added, referring to the bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response." Auxiliary Bishop Joseph Sullivan of Brooklyn and Rabbi Brickner were leaders of a workshop on the pastoral.

'Open communion' forbidden says Cdl.

ROME (NC) — Catholics cannot participate in joint Communion with Anglican and Protestant churches because a common faith still is lacking, said Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. "Celebration of the Eucharist represents a tangible confession of the church's faith. It is the most profound and intense expression of faith and church communion," the cardinal said during a speech at an ecumenical center in Rome. "The practice of so-called 'open Communion,' which is regarded in some confessions as a 'small step,' represents an exceptionally great step as far as Catholics are concerned," he said.

Franciscans pledge to help refugees

(Undated) (NC) — Quoting from the Gospel of St. Matthew, "I was a stranger and you welcomed me," more than 300 Franciscans pledged to offer sanctuary to Central American refugees. Quoting the same passage, Archbishop John R. Quinn of San Francisco took another position, urging temporary legal asylum for the Central Americans "until that day when they can return to their homelands in peace and in safety." Archbishop Quinn and other church officials, including Bishop Rene H. Gracida of Corpus Christi, Texas, U.S. Maryknoll sisters, brothers, priests and lay missionaries, and the Commission on Social Justice of the San Francisco Archdiocese urged that Central Americans be granted extended voluntary departure status.

Slain Abp. Romero called 'martyr'

SAN SALVADOR, El Salvador (NC) — Archbishop Arturo Rivera Damas of San Salvador, joined by thousands March 24 in commemorating the fifth anniversary of the assassination of his predecessor, Archbishop Oscar Romero, urged the government to investigate the slaying and punish the guilty. During a memorial Mass in San Salvador's cathedral, Archbishop Rivera Damas called the slain clergyman a "martyr" and said "his death must be clarified and those guilty must be punished." Archbishop Romero was killed by a single bullet on March 24, 1980, as he celebrated Mass in the chapel of a hospital for cancer patients.

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Catholic teachers told: Bring world's needs into classroom

ST. LOUIS (NC) — Education in the classroom must reflect the needs and problems of today's world, speakers told teachers and administrators at the National Catholic Educational Association convention April 8-11 in St. Louis.

U.N. Assistant Secretary-General Robert Muller urged the educators to design a "daring" curriculum which could be taught in all Catholic schools on the planet.

He said the Catholic school is the ideal place to devise such a cur-

U.N. Assistant Secretary-General Robert Muller urged Catholic educators, whatever their particular subject areas, to integrate spirituality into their courses.

riculum because the church is universal and already has a "global perspective."

Muller's remarks on global education highlighted the convention's theme, "Gateway to Global Understanding."

Archbishop Rembert G. Weakland of Milwaukee spoke on the bishops' proposed pastoral on the economy and on justice for the poor, while astronomer Carl Sagan warned against the dangers of nuclear war that threaten the entire world.

U.S. Secretary of Education William J. Bennett addressed the 82nd annual convention on the right of parents to choose where they will send their children to school.

Form 'free consciences,' Pope urges

VATICAN CITY (NC) — Catholic schools should seek to form "free consciences" and responsible individuals, according to Pope John Paul II.

"A Catholic school must hold as the aim of its educational mission the formation of free consciences," the pope told a group of Italian Benedictine sisters celebrating the 50th anniversary of one of their schools. He stressed the obligation of Catholic school teachers to form individuals "capable of living their choices responsibly and truthfully."

The pope also said that an atmosphere of community should mark Catholic schools in order to "teach children from when they are small to live together with others, and to collaborate with and to respect their neighbors."

The Catholic school community, the pope added, "should help youths to understand the value of the gift of themselves, as Jesus Christ has taught them."

The pope also underscored the school's task to plant "in minds and hearts of children the beginning of intellectual formation and the first convictions about values which form the basis for personality growth and development."

In a press conference before his April 8 speech, Muller noted that in his 37 years as a U.N. official he has come to the conclusion that the spiritual aspect of education must be emphasized. He encouraged the educators, whatever their particular subject areas, to integrate spirituality in their courses.

"We have tried intelligence, we have tried science and negotiations, but all our efforts at peace and understanding have shown that something is missing," Muller said. "Without that spiritual dimension it is not very likely that we are going to make it."

In his address April 11 Archbishop Weakland said the care of the needy "is a matter of justice... not one of charity."

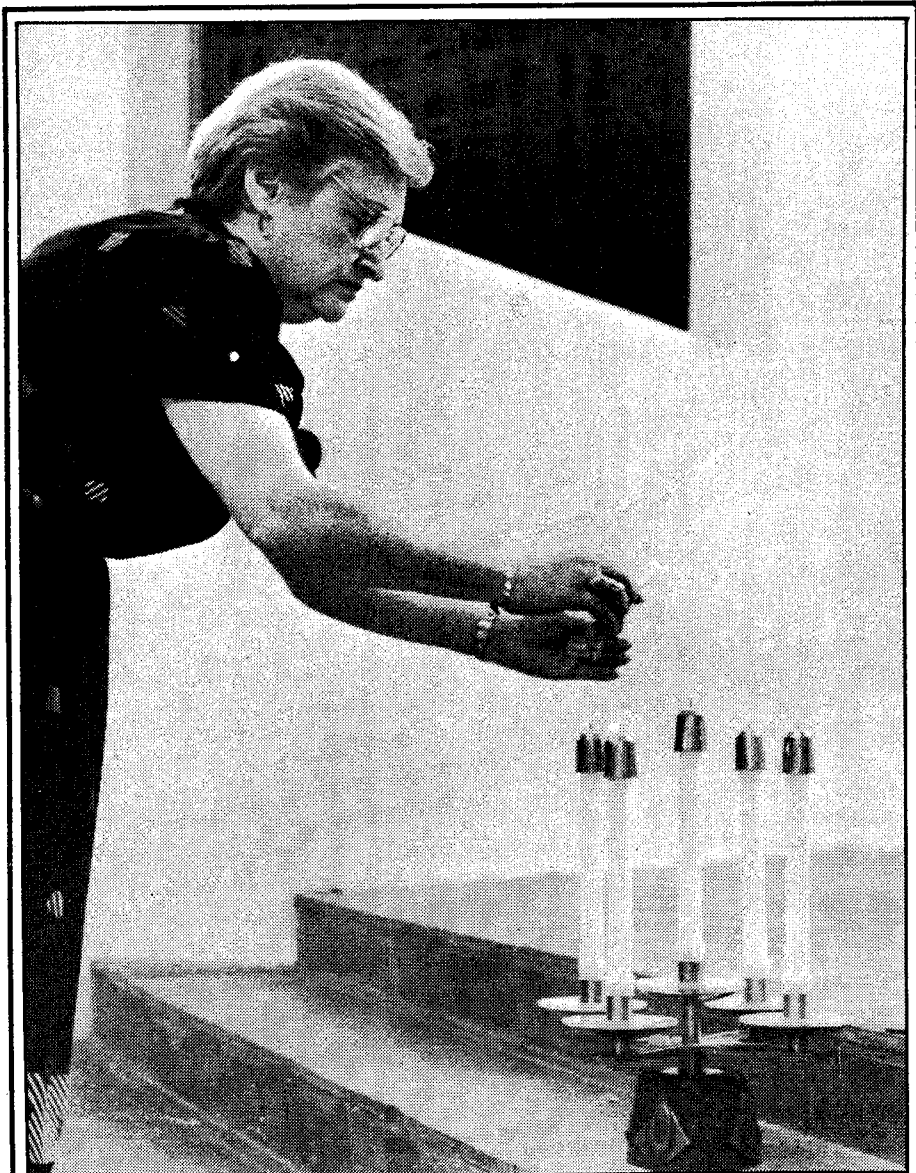
The archbishop, who heads the committee drafting the pastoral on the economy, said he received many letters from people who view the poor as objects of voluntary charity and protest against forcing taxpayers to pay for the needs of the poor.

"Justice is not based in the biblical sense on my tax-deductible contributions, but on the needs of others that have to be met," the archbishop said. While charity makes people "feel good, justice often frightens us and asks uncomfortable questions about the values of society and how we might have to change our lifestyle to meet the needs of others."

In answer to criticism that the pastoral on the economy is "naive" the archbishop said, "I will admit we do not discuss adequately in the second half what you might call the economic trade-off to the solutions that we have picked. We do need some kind of economic conclusion to the letter, not just a religious conclusion."

Sagan told educators April 9 that no religious or political belief is worth the extinction of the human race. He warned that the threat of nuclear war between the United States and the Soviet Union increases as the number of nuclear weapons increase.

In his talk April 10 Bennett called parental choice "the key that will open the door to a better education



Holocaust memorial

Pastoral Center employees joined a Jewish cantor and a Holocaust survivor this week for a Yom Hashoa Service, a remembrance of those who died in Hitler's concentration camps during World War II. Above, Holocaust survivor Rita Hofreichter lights six candles in memory of the six million Jewish victims of "Nazi inhumanity."

(Voice/Prent Browning)

for all our children" and said parents should be able to choose "environments that affirm their own best principles, schools where their own values will be extended instead of lost."

Two of the most promising in-

struments of choice are vouchers and tuition tax credits, Bennett said, outlining the Reagan administration's support for giving parents vouchers to be used for educational expenses or tax credits for part of the tuition they pay to private schools.

Alarming trend

Educator says abortion may be increasing among Catholic students

ST. LOUIS (NC) — The minimal increase in pregnancies reported among Catholic high school students may indicate a growing number are seeking abortions, a panelist told a counseling workshop April 10 at the National Catholic Educational Association convention in St. Louis.

"Our heads are in the sand if we think that (abortion is) not happening in our schools, even grade schools," said Patricia Tierney, coordinator for Catholic schools in St. Augustine, Fla.

Despite data showing the number of sexually active teens had increased by 67 percent in the United States since 1975 and that about two-thirds of those do not use contraceptives, Tierney said diocesan officials she had surveyed reported slight increases in pregnancies of students.

"I think we can find the answer in abortion," she said. "Many girls are petrified to tell their parents and see

abortion as the only way out. Once again the school is put into a position of providing education in an area that should be the realm of the parents but is not being treated by them."

(This) is an area that should be the realm of the parents but is not being treated by them.

Programs in human sexuality, peer counseling and consciousness-raising on sexism and women's rights are being used by some dioceses in response to the problem, she noted.

Such courses should work toward dispelling "some of the myths that teen-agers have picked up along the

way," Tierney said. "They are naive and ignorant even though they seem streetwise."

But such programs offer only a "Band-Aid approach if we don't consciously try to put the philosophy of Catholic education into practice and give our young people a sense that they are loved and worthwhile" from kindergarten on, she pointed out.

According to Tierney, Catholic high school policies regarding teen-age pregnancies are pro-life and generally allow the students to continue their educations with support from parents, counselors, administrators and church agencies.

She reported that in a survey of 40 dioceses, only three had policies of automatic expulsion in cases of pregnancy of an unwed girl or boy.

"All others reponded that while we must uphold the church's teaching, we must also reach out to the girl or boy involved," she said.

U.S. nuns 'hard to explain' to Rome

NEW YORK (NC) — "I don't recommend being an American man trying to interpret American women to Roman men," Archbishop Thomas Kelly of Louisville, Ky., said April 14 at St. James Cathedral in Brooklyn.

A participant in the cathedral's annual Shepherds Speak series, which brings bishops from across the country to speak on topics of current interest, Archbishop Kelly made the remark in discussing the work of the commission set up at Vatican direction to study religious life in the United States.

When a nun suggested a need for finding ways American women could speak for themselves in Rome, Archbishop Kelly replied, "Oh, yes. Believe me, I long for that."

He said that Vatican agencies intended to serve the religious have themselves become "instruments of contention," and that tensions have arisen between the religious and the Holy See "such as we have not known for a long time." He said he was working to reduce the tensions and thought it could be done.

Initially, some religious expressed

fears that the Quinn commission was meant to be a repressive force, curbing the freedom of religious orders and returning them to more conservative patterns of the past.

But Archbishop Kelly, himself a

member of the Dominican order, said in his speech and in an interview afterward that the commission's purpose is positive — to help bishops serve religious better.

Archbishop Kelly said some think

the problems in religious orders stem from excessive freedom and experimentation allowed in the wake of the Second Vatican Council in the 1960s. But he said that the real problem was a cleavage between bishops and religious which predated Vatican II and which the council tried to overcome.

Many bishops, he said, had not given much thought to their responsibility for pastoral ministry to religious and had not been trained in the seminary to understand the religious life. Despite the work Vatican II and several subsequent Vatican documents, he said, a separation continues and the purpose of the Quinn commission is to help the bishops render the needed pastoral service.

Archbishop Kelly acknowledged that "obedience and structures of authority" were among the areas of concern. But he said that since the religious life was "not of divine origin," in the sense that Christ did not establish religious congregations as such, some freedom in making changes could be exercised.

More women chancellors

By NC News Service

Two nuns have been named chancellors in the Dioceses of Corpus Christi, Texas, and Stockton, Calif. and a third nun has been named vice chancellor in the Diocese of Paterson, N.J.

The three, all appointed in late March or early April, are:

- Immaculate Heart of Mary Sister Arlene Jekielek, named chancellor in Corpus Christi by Bishop Rene H. Gracida.
- Dominican Sister Lorraine Pagendarm, appointed chancellor in Stockton by Bishop Roger M. Mahony.
- Sister of St. Joseph Margaret Mary Lawler, named vice chancellor in Paterson by Bishop Frank J. Rodimer.

All three nuns replace priests.

Bishops Mahony and Rodimer noted that the new Code of Canon Law allows nuns and lay persons to be chancellors.

According to canon law, a chancellor's duties include ensuring that official documents of the church are disseminated and functioning as official archivist of the diocese. Other responsibilities can vary from diocese to diocese.

Only a handful of other dioceses have women chancellors or women in similar high posts.

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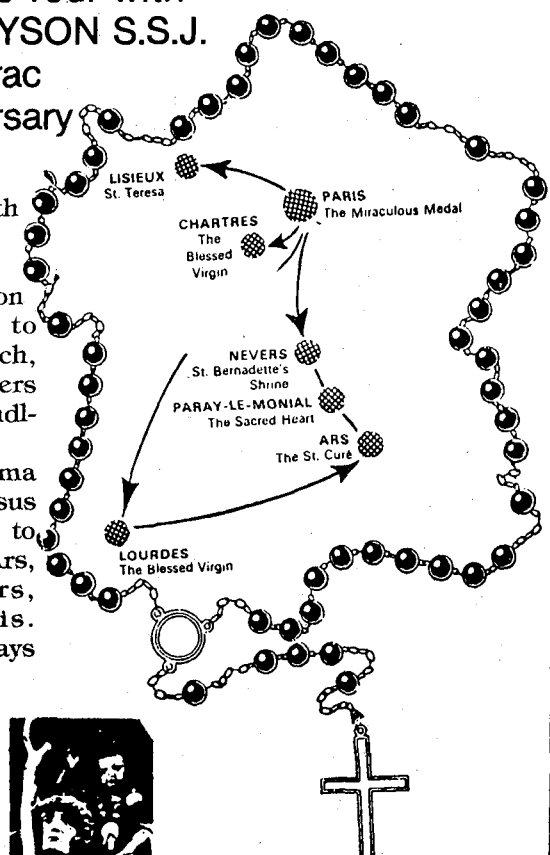
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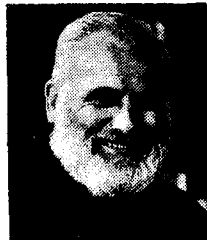


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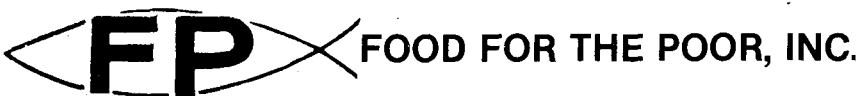


Lecture on PRAYER

By Father M. Basil Pennington, OCSO, Trappist monk and famed lecturer and author of numerous articles on Centering Prayer and Christian spirituality. His books include "Daily We Touch Him" and "O Holy Mountain! Journal of a Retreat On Mount Athos." Father Pennington resides at St. Joseph's Abbey in Spencer, Mass.



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Death, taxes, clergy measures advance

Death, taxes and the seal of the confessional were dealt with by the Florida Legislature this week.

The Health and Economic Services Subcommittee approved a bill to permit the withdrawal of intravenous feeding and fluids from terminally ill patients. The existing law adopted just last year allowed withdrawal of extraordinary life prolonging procedures, but excluded the withdrawal of sustenance.

The sub-committee acted over the vehement objections of Thomas A. Horkan Jr., director of the Florida Catholic Conference, who argued that food and water are not medical treatment, but are basic necessities of life, the withdrawal of which inevitably causes death.

When medical procedures are withdrawn, the disease process may or may not result in death, but when nourishment is withdrawn there is no way for the patient to live.

If the bill were to be adopted, Florida would be the only state to expressly provide for the withdrawal of

nourishment by law. The bill will now be considered by the full committee of Health and Rehabilitative Services.

organizations, hospitals, medical bills, food and medicines. The legislation takes effect on July 1, 1986, giv-

those exemptions.

Horkan said, "It is always an appropriate thing for the legislature to study the tax law, including provisions for exemptions. However, this so-called sunset approach is a threat to parochial and private schools, charitable institutions and other institutions which provide basic necessary services to people all over Florida, especially the poor. I would urge people involved in all of those ministries to contact their senators and representatives and object to this approach to religious, educational and charitable exemptions."

The House of Representatives on Monday, passed a measure by Rep. Fred Lippman which reinstates the clergy confidentiality provisions in the child abuse and adult abuse sections of the law. These were inadvertently stricken from the law in 1976 and are being reinstated now, according to Lippman, "In order to preserve the freedom of religion and uphold the First Amendment to the U.S. Constitution."

Jews promote peace pastoral

WASHINGTON (NC) — The Union of American Hebrew Congregations has joined with the National Conference of Catholic Bishops to promote the bishops' 1983 pastoral letter on war and peace.

At an April 15 news conference in Washington, representatives of the two organizations announced plans for a nationwide program of "action and dialogue" to broaden support for the pastoral.

The war and peace pastoral, "The Challenge of Peace: God's Promise and Our Response," has touched off a number of interfaith projects, but Jewish leaders at the news conference said they believe this is the first time a Jewish group has promoted a publication of the bishops' conference.

Eugene Fisher, executive director of the NCCB Secretariat for Catholic-Jewish Relations, said the two organizations are working together because "peace is too important to be left in the hands of bishops alone or technicians."

"This is the burning issue of our time," he said of nuclear disarmament. "Otherwise we'll all burn."

The Senate Finance and Tax Committee approved a bill repealing all tax exemptions including churches, parochial schools, all charitable

ing the legislature the time to re-enact such tax exemptions as it wishes.

This is a so-called sunset law, but represents a serious threat to all of

Bishop: Catholic Church will continue to speak out

Continued from page 1

said. "Having spent more than a month there, I can testify that the pain is real, in spite of our national recovery." The bishop heads the Youngstown Diocese.

He was later questioned by the editors on such topics as whether the

church's "preferential option for the poor" is contradicted by its positions regarding family planning, and whether Catholics who voted for President Reagan will back the economics pastoral.

"The Catholic Church recognizes the need for family planning" and en-

dorses natural family planning, Bishop Malone answered. What the church opposes is forced family planning that violates a person's cultural traditions or religious beliefs, he added.

He acknowledged that many Catholics were staunch Reagan supporters in the 1984 election and that "we may be facing an unsympathetic reception to our views" on the economy.

IRS restrictions criticized

WASHINGTON (NC) — Attorneys for the National Conference of Catholic Bishops-U.S. Catholic Conference have criticized as an infringement on free speech the Internal Revenue Service restrictions on church political activity.

Under the IRS regulations, non-profit, tax-exempt groups such as churches and other organizations must refrain from interviewing for or against a candidate in a political campaign or risk losing their tax exemptions.



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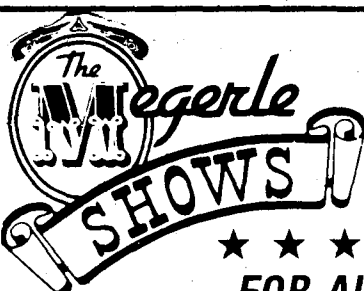
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Peace pastoral had big impact — study

KANSAS CITY, Mo. (NC) — The U.S. bishops' 1983 peace pastoral brought an "astonishing" shift against defense spending among Catholics, said sociologist Fr. Andrew Greeley.

The pastoral "appears to be the most successful intervention to change attitudes ever measured by social science," the priest wrote in the April 12 issue of the National Catholic Reporter, an independent Catholic weekly published in Kansas City.

Fr. Greeley said the pastoral seems to be the only factor that could account for a 22 percent shift between 1983 and 1984 in Catholic views on arms spending. Protestant views on the subject remained unchanged in that period, he said.

In 1983, before the pastoral was issued, the National Opinion Research Center's "General Social Survey" found 32 percent of Americans — Catholic and Protestant alike — saying they thought too much money was being spent on weapons, Fr. Greeley said.

"A year later, the percentage was still 32 percent for Protestants but 54 percent for Catholics; a change in attitude by perhaps 10 million Catholics," he wrote.

He noted that, according to the data, the degree of change in Catholic attitudes on arms spending was virtually the same for men and for women, for all age groups, for those who go to church and those who do not, and without regard for whether people agreed or disagreed with church teaching on other issues, such as sexual morality.

The major correlations for the change were not primarily religious but political, he said. They came mainly among three groups "which overlap considerably," he said, "Democrats, liberals and those who did not vote in 1980 for Ronald Reagan."

Fr. Greeley said he checked the social survey data because "I thought of it as a way to prove that pastoral letters have no impact." He was surprised to find that his hypothesis was wrong in this case, he said.

WASHINGTON (RNS) — Leading economists have endorsed a recent draft statement on the economy by the nation's Catholic bishops, calling it sound framework for realistic solutions to problems of unemployment and poverty.

The economists, including two Nobel laureates, gave testimony on the bishops' letter at a hearing of the House of Representatives Subcommittee on Economic Stabilization.

Although the values expressed in the draft "are presented as derived from Catholic theology, I, a non-Catholic and indeed an unrepentant secular humanist, find them of universal appeal, striking responsive chords among persons of all religious faiths and of none," said Dr. James Tobin, Nobel laureate economist at Yale University.

Dr. Lawrence R. Klein, Nobel laureate economist at the University of Pennsylvania, said the bishops have "put the present economic debate on a new plane" by drawing attention to "many problems that have been glossed over in the debate."

The hearing by a Congressional panel on a not-yet-completed statement by a



'It's wrong'

Archbishop John O'Connor of New York tells a congressional panel it is hard to justify 'enormous amounts of money going into weapons expenditures... when there is this desperate need for public housing, and I'd have to say it's wrong.' (NC/UPI photo)

Nobel winners laud bishops

religious denomination was highly unusual, if not unprecedented, said aides to the committee. It illustrated the enormous attention which the draft has received since its release last November.

Rep. John J. LaFalce (D-N.Y.), chairman of the economics panel, said he called the hearings in response to the attacks on the draft statement by business leaders, conservative columnists, and well-to-do Catholic lay people. He cited criticism that the bishops were "out of their depth" in addressing economic issues, and "unrealistic" in calling for full employment, with unemployment set at a rate of around four percent.

LaFalce, a Catholic, said in a prepared opening statement that the draft has "touched a raw nerve because it insists upon intruding into this make-believe world of political sloganeering and trickle-down economics with the stark reality of 35 million Americans living below the poverty line (with another eight million just above); eight million people unemployed (and several million others underemployed); the increasing concentration of income in the hands of the already wealthy; and record numbers

of small business bankruptcies and failures of family farms."

Dr. Nancy S. Barret, professor of economics at The American University, said the most "important contribution of the bishops' letter is that it moves the economics debate away from the important, but secondary, question of deficit reduction to the more fundamental full employment issue."

She added, "Any discussion of government's role in achieving full employment that does not proceed from the ethical proposition of the right to a job is bound to be polarized along traditional political lines... The bishops have posed the fundamental moral issue. In this context, the question becomes not whether the legislative targets (of low unemployment) should be met, but how, and how soon?"

Dr. Tobin, who won his Nobel Prize in 1981, said the bishops are "not making specific policy" recommendations, but "setting an agenda of priorities and values." He added, however, that reducing unemployment to four percent or lower will "require structural policies to diminish and limit the inflationary risks."

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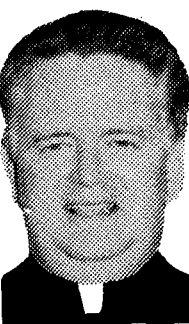
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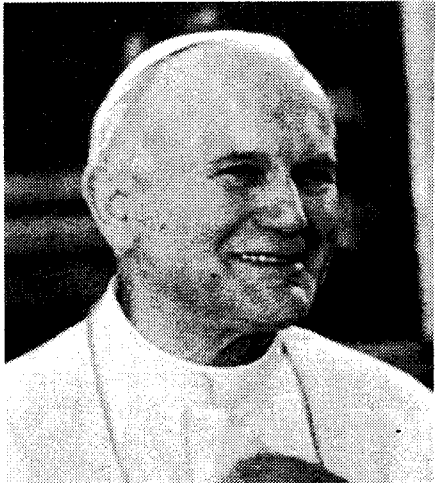
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Pope John Paul II: Exhorting youth.

ON DAY OF PRAYER FOR VOCATIONS:

Take 'front line' as priests, religious, Pope tells youth

WASHINGTON (NC) — Pope John Paul II has urged young people to "put yourselves in the front line" as priests, religious and missionaries.

The pontiff issued a four-page letter on vocations to mark the 22nd World Day of Prayer for Vocations this April 28. The letter, distributed

to bishops' conferences around the world earlier this year, was released in Washington by the National Conference of Catholic Bishops.

Pope John Paul said his world travels have made him sharply aware of the "sad disproportion" between the billions who have not heard the Gospel and the few answering the call to preach it.

He asked young people, "Will you remain indifferent, hearing the cry which rises from humanity?"

Noting that the United Nations has proclaimed 1985 International Youth Year, the pope focused particularly on young people in this year's vocation message.

He said the Gospel message of Christ's love for each person "cannot but fill you with amazement" and is a call which "provokes you to love."

"Young men, young women, Christ is calling you," he said.

"Perhaps you think these calls concern others and cannot be addressed to you personally?" he asked.

He told youths that "the Divine Redeemer wants many of you, more numerous than you may think" to serve as "priests, deacons, religious, sisters, consecrated laity, missionaries who heroically, before humanity, witness to Christ dead and risen."

Bishop Lawrence Welsh of Spokane, Wash., chairman of the U.S. bishops' Committee on Vocations, sent copies of the pope's letter to the nation's bishops and the National Catholic Vocations Council with a request that it be used as a "source of inspiration and guidance" in fostering vocations.

Bishop: Christianity suffers in Islam nations

COCHIN, India (NC) — Christians in the Islamic countries of Saudi Arabia, Kuwait and Iran are "living in terrible tensions" because of the strict Islamic nature of those nations, said the former apostolic vicar of Kuwait.

Bishop Victor San Miguel, 80, told National Catholic News Service in an interview that the situation of the church in those countries was worse than in communist nations. "There may be even more restrictions," said the clergyman, who resigned from the vicariate in 1981.

Bishop San Miguel said there is "absolute prohibition" on the propagation of non-Moslem religion in the countries he was familiar with. Not only are conversions banned, but Moslem-Christian dialogue is prohibited.

The situation of the Church in Saudi Arabia, Kuwait and Iran may be worse than in Communist nations, said the former apostolic vicar of Kuwait.

In Kuwait, a constitutional monarchy in which Islam is the official religion, the sale of Christian religious literature is restricted to secular shops, mostly run by Moslems, and churches, the bishop said.

He said that foreign missionaries must be careful of their actions. He told of an Anglican minister who was deported for recommending a Moslem's daughter for admission to an English university.

The bishop said Christians are barred from studying catechism in schools, although there are periods set aside for Moslem students to receive religious instruction.

Once when the Kuwaiti government was asked to grant Catholics the right to hold Christian instruction, the government replied that would be "interference in the internal affairs" of the country, he said.

The government also denied a request for the right of Christian children to pray in schoolrooms set apart for the purpose in schools run by nuns.

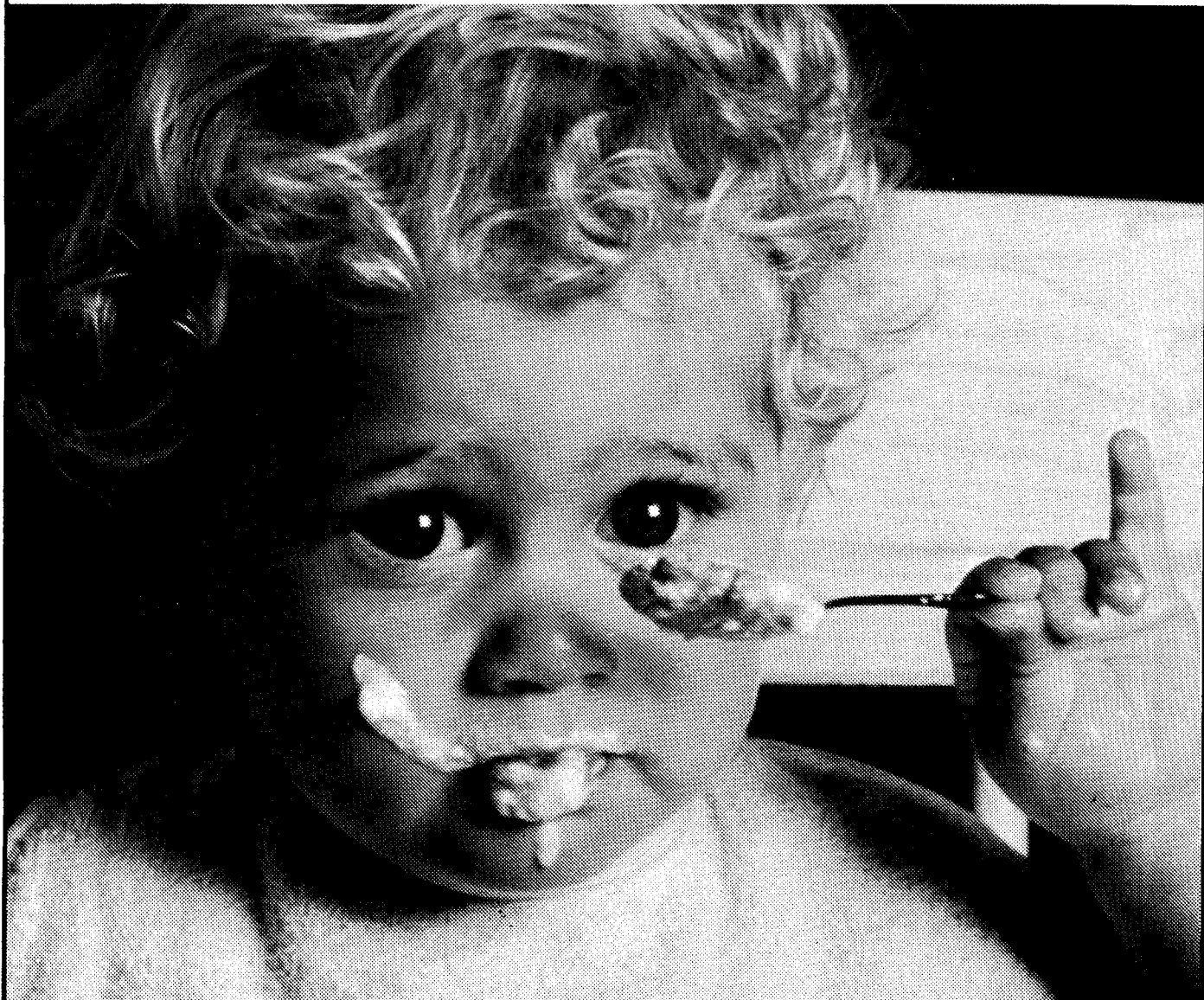
However, the sisters are required to provide small, mosque-like prayer rooms for their Moslem students.

On the plus side, the bishop said that while he was in Kuwait he was able to establish a Missionary Charity Fund to which the crown prince of Kuwait donated a "princely sum." He said the fund helped to build a village hospital, handicraft industry and home for the destitute in his southern Indian parish.

He said that there are approximately 50,000 Catholics in Kuwait, nearly

all of them workers from other countries. Approximately 60 percent of the Catholics are Indian, and another 25 percent are Arabs from other Middle Eastern countries. The bishop said there are also 3,000 Filipino Catholics working in Kuwait.

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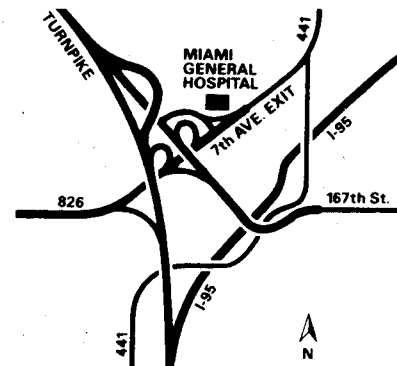


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Work, pray for vocations — Abp.

My beloved in Christ:

One day Jesus and His Apostles were walking through the wheat fields. He beheld acres of ripe grain waving in the breeze before Him. This vast field of ripened wheat reminded Jesus of the great number of souls ready to be saved. Concern for these souls caused Jesus to cry out: "The harvest is rich, but the laborers are few. Pray therefore, that the harvest master send laborers into his harvest."

In more recent times, with world populations increasing and the number of Church vocations decreasing, Pope Paul VI designated the Fourth Sunday of Easter as The World Day of Prayer for Vocations, a tradition which has been carried on since then.

In keeping with this tradition, Pope John Paul II has proclaimed Sunday, April 28, Good Shepherd Sunday, as the World Day of Prayer for Vocations.

In response to this proclamation I urge all of the Faithful to read the letter of the Holy Father (see page 7), and to take his message personally to heart by doing everything possible to promote vocations to the priesthood, religious life and lay ministry. I urge our priests to support this important work by preaching, counseling and through parish organizations and activities.

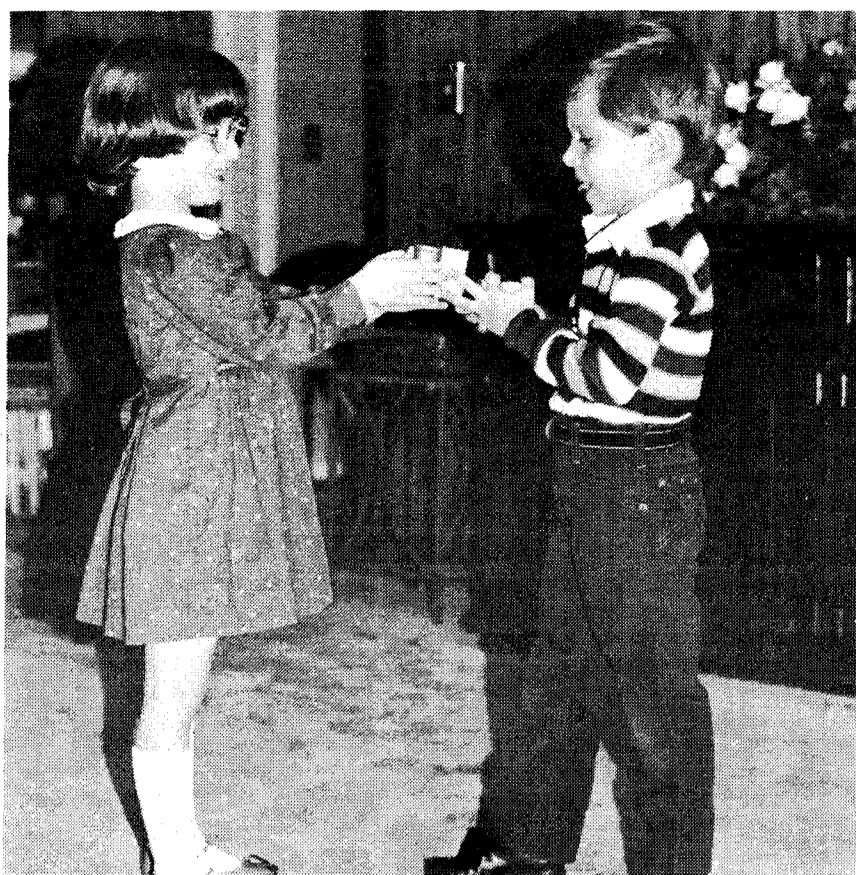
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Although there is a grave shortage of Church vocations throughout the world, as well as here in South Florida, there are also positive signs that vocations are on the rise. Saint John Vianney Seminary is full, Saint Vincent de Paul Seminary is filling up, some young women are entering the religious life and an increasing number of inquiries are being received by the Vocations Office.

This heightened interest in vocations, I am convinced, is due to prayer. Pastors have distributed vocations prayer cards and urged their parishioners to pray for an increase in vocations. I commend the Serra Club, the Knights of Columbus, the Council of Catholic Women, Liga Orange Vocacional and all who pray and offer up their good works for an increase of vocations.

Prayer for vocations should be offered privately by individuals and families, but also publicly in votive Masses and by Holy Hours, recitation of the Rosary, knowing that as Jesus has promised, "Where two or three gather in my name, I am with them," and "Whatever you ask in My Name, believing, it will be granted."

Good Shepherd Sunday is an appropriate time to turn our attention to prayer and concern for Church vocations, for as Jesus, the Good Shepherd tells us, "The sheep hear his voice, as he calls his own by name." Let us join together in prayer, that as Jesus calls many young men and women to follow Him, they will recognize His voice, and have the courage to respond generously to the call so that the final



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Twins Alexia and Paul Greenberg, 6-year-olds from St. Boniface Parish in Pembroke Pines, were determined to help out with the 1985 Archbishop's Charities and Development drive. So they broke open their piggybanks and donated the entire contents — \$2.42. To ensure that their money reached those who needed it, the twins sent it to their pastor, Fr. Michael Eivers, with specific instructions that their donation be mailed directly to "the boss" Archbishop Edward A. McCarthy. Fr. Eivers quickly complied.

command of Jesus, "Go teach all nations...baptize them...and teach them all that I have commanded you" can be fulfilled.

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'Saints and heroes'

Wedding jubilarians are honored at cathedral

By Betsy Kennedy
Voice Staff Writer

Memories of long-ago weddings bubbled to the surface like champagne and made their hearts light. Some of them gazed intensely into each other's eyes. Others held hands or talked and laughed. Many of the oldest couples sat quietly, enjoying the silent communication born of years of kinship.

*'You are the saints —
the modern day heroes
of today'*

— Fr. Bob Tywoniak

These Catholic married couples who have passed the test of time and reached their silver and gold wedding anniversaries re-affirmed their vows and were honored by the Archdiocese of Miami and the Family Enrichment Center at a bi-lingual Mass at St. Mary Cathedral on April 15.

A marriage jubilee Mass for Broward couples was held at St. John the Baptist in Fort Lauderdale on March 30.

With hundreds of white Easter lilies

in bloom on the altar, Archbishop Edward A. McCarthy, Fr. Froilan Dominguez, the archbishop's secretary, Fr. Juan Sosa and Fr. Bob Tywoniak of St. Mary's, concelebrated the Mass.

"You are the saints — the modern day heroes of today," Fr. Tywoniak told the couples in his homily.

Their example inspires not only young married couples who are fearful of the world tearing apart their marriage, but the priests such as himself, who must also make a sacred commitment, he said.

His own parents had a strong marriage and that strengthened him to keep his vow of celibacy, said Fr. Tywoniak.

He promised to always be faithful to the families of the archdiocese and to his vows "as a sign of God's love."

He encouraged the jubilarians to remain constant and giving to each other, even when the bloom of romance or infatuation has faded.

The Archbishop thanked the couples for providing the archdiocese with an example of strong individual family life. Each couple was given a certificate of appreciation by the Archbishop.

In vows written just for the day's



Antonio and Hortensia Comas give a little hug for their 62 years of marriage. (Voice photo by Betsy Kennedy)

ceremony they pledged:

"May our wills be so knit together in God's will and our spirits in His

Spirit, that we may grow in love and peace with God and with one another all the days of our life."

'One of us always gives in, and he always comes over and gives me a kiss'

Long time lovers: married 62 years

By Betsy Kennedy
Voice Staff Writer

Antonio and Hortensia Comas don't profess to have any magic formula for success to offer young married couples. But they must be doing something right. They've been married 62 years. They have a son, Jose who has been married for 37 years. And their daughter, Hortensia, has been married 38 years. That adds up to a lot of love.

With their arms wrapped around each other's waists, the couple left the Mass honoring jubilarians at St. Mary's Cathedral on April 15. Both in their 80s, they look like a couple of youngsters in their 50s.

"We have patience, communication and understanding," says Hortensia.

"We're honest with each other too," adds Antonio.

They feel these qualities are important but what has really bound their love for so many years is their mutual practice of their faith, they both agree.

"We practice the sacraments, go to Mass and believe in God together," explains Antonio.

The couple keep very active. He plays dominoes and plays maracas in a band. They both socialize at the Marco Rose senior citizen's center near their home.

Hortensia shyly admits they have never been apart—except for one week when she went alone to her son's wedding in New York. They phoned each other faithfully every night.

Antonio says firmly that he never goes anywhere without his wife.

"If I have only one ticket I don't go and that's that," he says.

But surely, they must get angry at one another from time to time?

"She doesn't say much, she pouts," says Antonio.

"One of us always gives in. And he always comes over and gives me a kiss," says Hortensia.

Marriage cooling off?

By Lynda DiPrima
Family Enrichment Center

When Joe and Debbie were engaged they were given much attention by the Church for several months prior to their wedding. Meeting with the priest, several evenings with a Pre-Marital Inventory Sponsor Couple, and participation at an Engaged Encounter were all part of their Marriage Preparation process.

Hopefully, during this period, Joe and Debbie got the message that marriage is serious business and the Church is concerned for the future of its married couples. Issues such as communication, expectations, sexuality, commitment, spirituality and others were raised and discussed.

For all practical purposes, Joe and Debbie considered themselves well "prepared" for the journey ahead of them. After all, they had known each other for quite a while and had talked lovingly together 'til the wee hours of the night during their courtship.

During the early months and years

of their marriage, little by little, they each began to experience disenchantment and disillusionment in varying degrees. Perhaps the forgotten signs of affection, the mundane day to day chores, the difficulty in making the paychecks stretch, the feeling that he or she "is not quite what I thought they were..." "He doesn't talk to me anymore," or "She doesn't seem at all interested in my work," etc., etc., etc.

Nagging feelings of loneliness and "is that all there is" begin to prick the illusionary bubble of that "fuzzy," warm, romantic love which had propelled them into marriage.

Joe and Debbie are discovering each other in a realistic, "as is" fashion, as ordinary mortals. They can choose to remain in their disillusionment or choose to love again. They are awakening to the fact that loving someone over the years is a very different matter from being "in love." Falling in love is something

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that happens to a person; loving someone in a mature relationship is something a person chooses to do or not to do, and makes this choice daily.

Joe and Debbie would probably find much needed support in meeting with other young couples who are going through similar highs and lows in a very normal marriage relationship. Living and growing in intimacy with someone, even someone we love dearly, is sometimes difficult and requires emotional energy, commitment, and a sense of humor... not necessarily in that order.

How can we in our local faith communities enable the young married couple to grow and develop their relationship to its fullest potential? How can these young couples experience, again, the care and concern of the Church at a time when perhaps they need it the most?

The Ministry of Marriage Enrichment at the Family Enrichment Center will provide training and

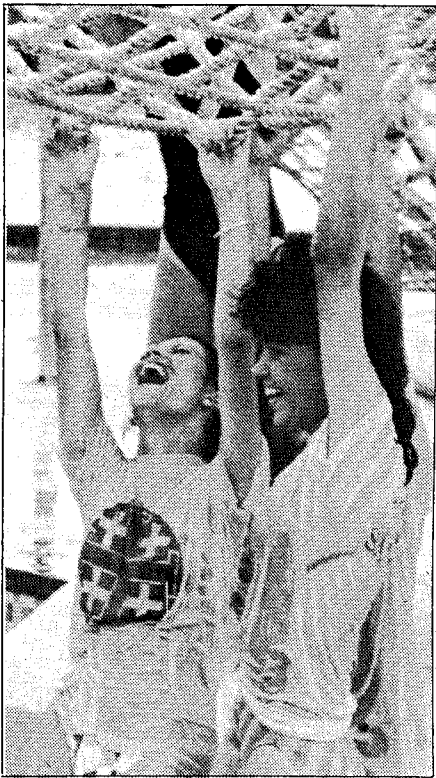
development for married couples in parishes interested in planning an outreach ministry to young marrieds. This program is based on the book and video cassette, "The First Two Years of Marriage" (although couples could be married somewhat longer), by Thomas and Kathleen Fischer Hart and would take place on four evenings in a home or parish facility. Issues and subject areas commonly experienced in the early years of marriage are discussed in a warm and accepting "environment."

Interested parishes should call the Family Enrichment Center, 651-0280, for further details or to arrange training.

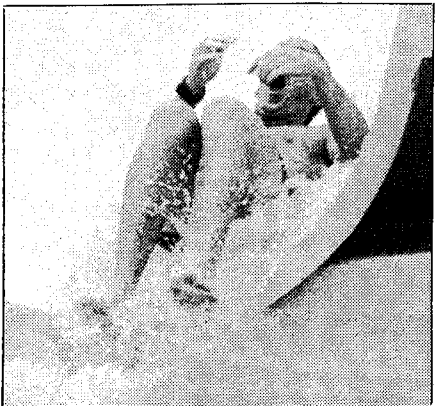
If you are a young married couple who, perhaps, has other subject areas, needs or experiences you would like to share with us, please give us a call here at the Center. Please know that the Church, which is you, me, and our brothers and sisters in the Lord, does care.

Catholic youth make waves

'I never said to my best friend in the whole world, Bill I love you.'



Madelaine Darowiche and Dorren Ruiz (above) hang on to a rope walk while seminarian Ted Scalia slides away.



Youth ministry director Fr. Jose Menendez chats with members of Corpus Christi parish wearing the International Year of Youth t-shirts. (Voice photos by Prent Browning)

**By Prent Browning
Voice Staff Writer**

There was more sliding than sunning last Saturday at a Catholic Youth Day held at a water theme park in Hollywood, but no one seemed to let that get in the way of having a good time.

Catholic youth groups from Dade and Broward counties participated in the event held at an overcast Six Flags Atlantis in celebration of the United Nations-proclaimed International Year of Youth.

The day, which included afternoon performances by Christian rock groups, was a chance for various parish groups throughout the Archdiocese to get to know each other and enjoy the "tidal wave," the longest slide in Florida, and many aquatic pleasures at the 65-acre park.

It was also a time for some spiritual reflection led by the associate director of admissions at St. Thomas of Villanova University, Joseph Ruperto.

"The theme of today is 'making waves,'" he said between musical performances.

"We've got to keep the story (of Christ) going. We've got to share a part of ourselves with other people."

"Too often," he said, "we have a tendency to treat people like machines. We put a dollar in and don't even say thank you."

Ruperto told a moving personal story of a college friendship that continued when his friend was drafted and sent to Vietnam.



Youth groups put on a modern day version of the creation story with actors depicting different aspects of creation.

The letters his friend sent detailed the horrors of war and with the passage of time came less and less frequently.

When the news reached him that his friend was killed in battle he locked himself up in his room for weeks, lost in anger.

With the help of a priest he finally realized that he was angry at himself.

"I never said to my best friend in the

whole world 'Bill I love you,'" he said.

"When was the last time you told your parents 'I love you?'" he asked.

The youth groups showed they were capable of some sharing of their own.

Gathered together from various areas of the park they joined hands and enthusiastically sang the U.S.A. for Africa anthem, "We are the World," led by Ruperto.

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Hispanics raise 'prophetic voice'

Miami delegates attend Third Regional Encuentro

By Araceli Cantero
Executive Editor, La Voz

A Catholic school in Atlanta was transformed into a cathedral and its gymnasium became a giant pulpit recently as Hispanic Catholics of the Southeastern U.S. made their "prophetic voice" heard through the III Regional Encuentro.

"We are not here to build a Hispanic movement or to promote our culture or to create a 'clique,'" Fr. Mario Vizcaino told the nearly 300 delegates from 23 dioceses in the Southeast, including 27 from the Archdiocese of Miami.

"We are building the Kingdom of God," Fr. Vizcaino, who is director of the South East Regional Office for Hispanics, based in Miami, insisted as participants broke into applause.

For four days they debated, discussed, synthesized and prayed over

'We're not here to build a Hispanic movement... We're here to build the Kingdom of God.'

—Fr. Mario Vizcaino, SEPI

Hispanics," he added

His words echoed the experience of Fortunato Florez, a migrant worker from the Diocese of Venice. For him the Encuentro process had been an opportunity to reach out to others and to experience himself as "someone who counts and has something to say about the Church."

Theologian Father Jose Marins put it in terms of "an experience of baptism". He said it is when the common

Fr. Marins said, "eventually their eyes are opened to other horizons and the people start becoming more Catholic, more universal."

That experience was certainly true for the 253 participants at the Encuentro, who represented 23 dioceses and almost 20 cultures or points of origin — from Cubans, Mexicans and 'Texans' to Nicaraguans, Peruvians, Argentinians, Colombians, Germans, Panamanians, Puerto Ricans, Hon-

about at the grass roots level.

Parish and diocesan meetings followed and representatives were chosen to attend the Atlanta meeting. There, they called on the U.S. Church to officially recognize and support the "sanctuary" movement which shelters people who have illegally entered this country for fear of the violence in their homelands.

(The U.S. bishops have asked that refugees from Central America be allowed temporary shelter in the United States until it is safe for them to return to their homelands, but the body of bishops has not supported the sanctuary movement.)

Atlanta delegates also expressed support for the U.S. Bishops' pastoral letter on war and peace and the proposed pastoral on the economy. They backed Catholic schools and called for bilingual education and a national youth office.

And as they worked on the recommendations and celebrated their faith, the delegates also recalled the evangelizing challenge given by Pope John Paul II on his recent visit to Santo Domingo, when he commemorated 500 years of the presence of the Gospel in the New Continent. The challenge lies at the root of the Encuentro process and the elaboration of recommendations.

But more than the content of the proposals, what leaders of the Encuentro find prophetic is the process being lived by the people and the style and model of participation in the Church that is taking place — from the bottom up.

To Sr. Carole Charonne of Belize, on the facilitators team, the important thing is to help participants be critical about what they say. She believes that just speaking up does not make Hispanics a prophetic voice. "We have to be able to question what we say and especially to assume responsibility," she said.

Fr. Marins sees the process as one of growth. He believes that Hispanics in the U.S., because they live in the midst of a different culture, must first affirm their own identity and value.

He sees a second step necessary: one where they can contribute who they are and are allowed to assume responsibility, witnessing thus to the catholicity of the Church and its liberating role in this continent.

Hispanics in the U.S. want "to be seen as part of the Church and not as a problem" added Fr. Juan Romero, national coordinator for the Encuentro process. "Hispanics want integration without losing identity. That's the trick."



The cross presented to Hispanic Catholics by Pope John Paul II during his visit to the Dominican Republic, in commemoration of the 500th anniversary of the arrival of Christianity in the New World, presided at the celebrations of the regional Encuentro in Atlanta. At left, Archbishop Edward McCarthy and Fr. Juan Romero, coordinator of the Third Encuentro. (La Voz Photo/Araceli Cantero)

hundreds of proposals in five different areas: evangelization, education, social justice, youth and leadership training.

The meeting was part of a process among Hispanics which will culminate in Washington, D.C., Aug. 15-18 at the III National Encuentro (Encounter). The conclusions of groups at the parish, diocesan and regional levels will then be considered in preparing a National Pastoral Plan for Hispanics to be approved by the U.S. bishops.

Apart from a series of recommendations elaborated through teamwork at the regional meeting, what was experienced in Atlanta was a way of being "Church" as the Second Vatican Council defined it.

"This is Vatican II made flesh in us," seminarian Frank Vega from Miami said as he reported the work of his group to the assembly of delegates.

"What's happening here is dynamite," exclaimed Archbishop Edward A. McCarthy, who along with Auxiliary Bishop Agustin Roman attended most of the Encuentro. "You are creating a new sense of mission and a new model of Church which is valid not only for

people can participate in theological reflection that one realizes that "the poor are speaking and that they are announcing the Gospel."

Fr. Marins, a Brazilian who with his team travels the world facilitating processes such as that of the Third Encuentro, believes that for too long the Church has been very clerical, "with the bishops and the clergy deciding on everything."

To him such a Church is "a Body of Christ that is only head, and one where the body is paralyzed." The priest, who also helped facilitate the process of the Latin American Bishops meeting held in Puebla, Mexico, believes what is prophetic about the Third Encuentro is that the simple people have the opportunity to 'feel' Church and to speak about Her with other members of the body. "And they can do it on their own level and with their own sense of commitment."

"Even though they begin by speaking about their problems and needs,"

durans, Guatemalans, Venezuelans, Bolivians, Chileans, Irish and natives of the Dominican Republic.

Among the delegates, 46 were under 25 and 48 were farmworkers. There were priests, deacons, sisters and a seminarian, although the vast majority were lay Catholics.

In addition, about 50 people from the Atlanta area helped cook dozens of meals for the participants, and families from the city opened their homes to the delegates, eliminating the expense of hotel rooms.

The whole Encuentro process began with a national pastoral letter from the U.S. bishops. Issued in 1983, they urged Hispanic Catholics to "once again raise your prophetic voice."

And they did. As Hispanics began to reach out to the unchurched in every diocese the same question was asked: "Tell us what your needs are. The church is interested."

From the answers, five areas of reflection were developed and talked

Catholic women convene in Broward

FORT LAUDERDALE — More than 600 Catholic women from the counties of Palm Beach, Broward, Dade and Monroe are expected to participate in the 27th annual convention of the Miami Archdiocesan Council of Catholic Women, April 28-30 at Pier 66.

"Called to Share in the Work of the Lord" is the theme of the three-day meeting of the council, which has more than 8,000 members in South Florida and is an affiliate of the National Council of Catholic Women.

The National Council is a federation of more than 10,000 organiza-

tions throughout the U.S. which unites Catholic women across the country, assists them in developing leadership potential and acting on current issues in the Church and in society. The NCCW also provides a medium through which Catholic women may speak and act on matters of common interest.

Although the Diocese of Palm Beach, established less than a year ago, has organized a Council of

Catholic Women in the new diocese, several hundred women from that area will participate in the upcoming convention here, according to Mrs. Georgia Ulseth, West Palm Beach, first president of the Palm Beach Council and a past president of the Miami ACCW and the Florida Provincial Council of Catholic Women.

Mrs. Rita Clifford of Fort Lauderdale, president of the Miami ACCW, will preside at sessions of the convention which opens at a 3 p.m.

business meeting on Sunday, April 28. Registration will be taken on Sunday and at 8 a.m., Monday.

Bishop Thomas Daily, first Bishop of Palm Beach, will be the banquet speaker at 7:30 p.m. Tuesday at the formal closing of the convention.

During an awards luncheon April 29 at 12:30 p.m., Catholic parish affiliations of the Council will be recognized for outstanding services in various areas.

At 3 p.m., during a community affairs workshop, Barbara Gray, executive director of Miami's Hospice, Inc., will discuss "A Woman's Place in the Hospice."



Ulseth



Clifford

ABCD final results: Over \$4.5 million

A total of \$4,512,099 has been pledged toward this year's Archbishop's Charities and Development drive, surpassing the goal of \$4 million. Development Director Charles Starrs especially praised the 74 parishes who surpassed their collection goals.

Following are the figures collected by county and parish:

Summary of 1985 ABCD Totals

Dade County Parishes	\$2,355,839
Broward County Parishes	1,973,957
Monroe County Parishes	129,724
Chancery Contributions	52,579
TOTAL	\$4,512,099

Church	Pastor	Goal	Pledged by 3/31/85	Parish Chairperson
All Saints	Fr. Anthony Mulderry	9,200	10,545	
Annunciation	Fr. Michael Quilligan	10,000	14,813	M/M John B. Probst
Assumption	Msgr. Rowan Rastatter	74,750	82,122	M/M Richard Riegler
Blessed Sacrament	Fr. Jerome Martin	26,500	27,663	
Blessed Trinity	Fr. Joseph Carney	28,750	31,561	Mr. James Kidd
Christ the King	Fr. James O'Shaughnessy	20,700	26,010	M/M Ian Mohammed
Corpus Christi	Fr. Jose Paniagua	10,000	13,550	
Epiphanay	Msgr. Jude O'Doherty	92,000	119,636	M/M Don Livingstone
Gesu	Fr. Donald Pearce	15,000	12,119	
Good Shepherd	Fr. Thomas O'Dwyer	16,100	60,000	M/M John Kenney
Holy Family	Msgr. John Delaney	46,000	48,685	Mr. Al Yurt
Holy Redeemer	Fr. Meldon Elwood	4,600	5,240	
Immaculate Conception	Fr. Xavier Morris	78,200	80,200	M/M Robert Henninger
Little Flower, C.G.	Msgr. John Glorie	103,500	119,033	Mr. Jose Riera
Little Flower, Hwd.	Fr. Vincent Cashman	51,750	55,907	Mr. Harry Mattingly
Mother of Christ	Fr. Robert Palmer	5,750	8,315	Mrs. Vincent Romano
Nativity	Fr. James E. Quinn	94,300	102,017	Mrs. Sally Means
Notre Dame D'Haiti	Fr. Thomas Wenski	1,725	2,000	Mrs. Madlen Kienzle
O.L. of Divine Providence	Fr. Ernesto Garcia Rubio	23,000	23,674	
O.L. of Holy Rosary	Fr. Ronald Brohamer	46,000	43,967	
O.L. of the Lakes	Fr. Edmond Whyte	57,500	75,572	Mr. James Kiley
O.L. of Mercy	Fr. Anthony Reilly	11,500	11,868	
O.L. of Perpetual Help	Fr. George Phillips	5,000	3,793	M/M Clodoaldo Gonzalez
O.L. Queen of Heaven	Fr. Gerald Morris	28,750	26,617	M/M Joseph Ferraro
O.L. Queen of Martyrs	Fr. Joseph Angelini	36,800	39,734	M/M Havey Conrey
Resurrection	Fr. Joseph O'Connor	20,700	21,408	
Sacred Heart	Fr. Daniel Dorrity	32,200	24,670	M/M John P. Jones
San Isidro	Fr. Ricardo Castellanos	1,725	1,771	Mr. Hernando Cardova
San Lazaro	Fr. Pedro Luis Perez	7,500	2,128	
San Pablo	Fr. Charles Clements	20,700	24,248	M/M John Murphy

San Pedro	Fr. John McGrath	20,700	22,611	
St. Agatha	Fr. Armando Balado	31,050	31,050	Mr. Gilberto Hernandez
St. Agnes	Msgr. William McKeever	34,500	43,112	M/M James McCaughan
St. Ambrose	Fr. James Connaughton	103,500	203,100	Mrs. Angela Naelon
St. Andrew	Fr. Brendan Grogan	57,500	112,181	
St. Ann, Naranja	Fr. Balbino Torres	2,070	5,983	
St. Anthony	Fr. Timothy Hannon	46,000	49,610	
St. Augustine	Fr. Ronald Pusak	48,300	56,000	Mr. Joseph Porsiri
St. Bartholomew	Fr. Dominick O'Dwyer	34,500	30,287	
St. Bede	Fr. Thomas Mullane	16,100	19,545	
St. Benedict	Fr. Jose Hernandez	23,000	30,976	Mr. Fred Morro
St. Bernadette	Fr. James A. Quinn	34,500	38,615	M/M Jerry Losness
St. Bernard	Fr. Michael Hourigan	51,750	71,903	Mr. John Spain
St. Boniface	Fr. Michael Eivers	29,900	41,550	
St. Brendan	Fr. Jose Nickse	92,000	101,523	
St. Catherine of Siena	Fr. Cyril Hudak	74,750	121,921	Mr. U. Joseph Terranova
St. Cecilia	Fr. Emiliano Ordax	19,550	18,397	
St. Charles Borromeo	Fr. Paul Saghy	23,000	21,550	Mr. Cornelius Marnane
St. Clement	Fr. Patrick McDonnell	57,500	58,864	Mrs. Louis Hyzy
St. Coleman	Msgr. Dominic Barry	69,000	66,045	Mr. John D. O'Connell
St. David	Fr. Gabriel O'Reilly	29,900	54,877	
St. Dominic	Fr. Restituto Perez	39,100	58,812	Ms. Louise Mercurio
St. Elizabeth	Fr. Seamus Doyle	34,500	42,541	M/M John O'Connell
St. Francis de Sales	Fr. Alvaro Guichard	12,650	6,435	Mr. Armand Dabierre
St. Francis Xavier	Fr. William Mason	1,725	3,640	
St. Gabriel	Fr. Francis Fazzalario	80,500	81,000	
St. George	Fr. Edward Lowney	23,000	22,297	
St. Gregory	Fr. Martin Cassidy	63,250	76,553	M/M Charles Dolci
St. Helen	Fr. Patrick Murnane	46,000	49,812	Mr. Emiliano Bonet
St. Henry	Fr. James Reynolds	27,600	29,822	Mr. John Allman
St. Hugh	Fr. John Vaughan	29,900	53,071	
St. James	Fr. Michael Kelly	48,300	49,387	
St. Jerome	Fr. Patrick Slevin	20,000	15,222	
St. Joachim	Fr. Emilio Martin	9,200	9,750	
St. John Apostle	Fr. Paul Vuturo	32,200	34,119	Deacon Roger Shaw
St. John Baptist	Fr. Vincent Kelly	74,750	74,750	Mrs. Janet Molchan
St. John Bosco	Fr. Emilio Vallina	25,300	22,784	Mr. Emiliano Bonet
St. John Neuman	Fr. Michael Hickey	18,400	31,570	Mr. Ron Fathauer
St. Joseph	Fr. Noel Bennett	86,250	93,871	
St. Justin Martyr	Fr. Jan Januszewski	23,000	24,760	M/M Dominic Cianciolo
St. Kevin	Fr. Ignacio Morris	28,000	21,847	Mr. Bob McDaniel
St. Kieran	Fr. Vincent Duffy	20,700	23,102	M/M Jesus Lastra
St. Lawrence	Fr. Roger Holoubek	28,750	30,607	Mr. George Barket
St. Louis	Fr. James Fetscher	112,700	202,793	Mr. Thomas Flood
St. Malachy	Msgr. John Donnelly	46,000	48,947	M/M James Loretta
St. Martha	Fr. John McLaughlin	32,200	42,175	M/M James McGahan
St. Mary Cathedral	Fr. Gerard LaCerra	28,750	37,085	Mrs. Judy Clay
St. Mary Magdalen	Fr. Laurence Conway	34,500	32,316	Mr. Dominik LaBella
St. Mary Star of the Sea	Fr. John O'Leary	23,000	18,693	Mr. Anthony Azzato
St. Matthew	Fr. Leonard Pucis	40,250	40,543	Mrs. Frances Lovett
St. Maurice	Fr. Sean Mulcahy	54,050	50,914	M/M Frank McGarry
St. Maximilian Kolbe	Fr. Harry Ringenberger	10,000	12,264	
St. Michael the Archangel	Fr. Jose Paz	34,500	43,698	
St. Monica	Fr. Martin McMahon	11,500	18,354	M/M Fred Thompson
St. Patrick	Fr. James Murphy	46,000	56,144	
St. Paul the Apostle	Fr. Frederick Brice	74,750	84,384	M/M Frank J. McDonough
St. Peter, Big Pine Key	Fr. Eugene Quinlan	17,250	19,867	Mrs. Hilda Kemp
Sts. Peter & Paul	Fr. Gilberto Fernandez	32,000	32,000	
St. Philip	Fr. Neil Doherty	1,725	3,000	
St. Pius X	Msgr. David Bushey	69,000	73,146	M/M Joe Balko
St. Raymond	Fr. Juan Lopez	36,800	39,835	M/M Manuel Zarate
St. Richard	Fr. Bryan Dalton	36,800	52,417	Mr. Charles Cangro
St. Robert Bellarmine	Fr. Nelson Fernandez	16,100	19,170	Mrs. Fortuna Abraham
St. Rose of Lima	Msgr. Noel Fogarty	66,500	75,457	
St. Sebastian	Fr. Robert Hostler	48,300	38,838	
St. Stephen	Fr. Joseph Milford	36,800	41,646	Mrs. Margaret W. Winch
St. Thomas the Apostle	Fr. Thomas Engbers	46,000	44,938	Miss Kathleen McIsaac
St. Timothy	Fr. Gustavo Miyares	32,200	66,968	Miss Julie Cozine
St. Vincent	Fr. William Gunther	43,700	48,227	M/M Arthur J. Sullivan
St. Vincent de Paul	Fr. John Kennedy	5,000	1,681	
Visitation	Fr. Brendan Dalton	34,500	39,698	Mr. Art Denunzio

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Rosarian grad 'egg-spresses' herself

By Betsy Kennedy
Voice Staff Writer

You might say that Lori Lee Crouch had an egg-ceptional start in life. At age 18, the graduate of Rosarian Academy in West Palm Beach is one of the youngest cartoonists in the country, and her whimsical, egg-shaped family of "Eggers" characters may someday become as much of a household word as "Peanuts," the cartoon strip by Charles Schultz.



Lori Lee in her office.

The young artist's concept (under the pen name Lori Lee Landi) appears every Sunday in the *Palm Beach Post*, delighting and egg-citing readers of all ages. Her family of eggheads includes "Eggs-abelle," "Fettucini Eggfredo" and "Perf-egg-tion" (complete with angel wings and halo.)

Readers are invited to participate in the creative fun by sending in their "Eggers." Lori Lee publishes a winning entry each week beside her own cartoon. Contributions have included "Ronald R-egg-an," Michael J-egg-son," and "R-egg-ety Ann."

When it boils down to the reasons for Lori Lee's early success, her mother believes that the good and wise teachers at Rosarian Academy made it all possible. In fact, they "egged" her on, every step of the way.

"They gave so much of themselves to my daughter. They helped bring out her creative talents. They helped her grow and become responsible. And they gave her the time and attention I couldn't give because I had to work," said Lori Lee's mother and biggest fan, Elissa Paparone.

Lori Lee was just seven months old when her parents got divorced. By the time she has reached eighth grade, her mother had a prosperous business as a real estate agent. This also presented a working mother's dilemma: the job required extensive travel and long hours.

Paparone wanted to make certain that her daughters Lori Lee and Vicki had the best possible environment. She moved the family from Ft. Lauderdale to West Palm Beach. Rosarian seemed the perfect place for Lori Lee.

"She was the last one they let in the class. And from that moment on she was part of their family," said Paparone.

Very shy

When Lori Lee entered the all-girls boarding school, she was too young to be accepted as a boarder, so one of the teachers, Gloria Ahearn, agreed to let Lori Lee live with her.

"I love her as if she was my own little girl. She is a gutsy girl who came a long way," said the teacher.

At first the attractive teen was shy and introverted.

"She couldn't even look people in the eyes," Ahearn said.

But gradually all that changed. Lori Lee broke free of the shyness that seemed to imprison her. She began to "find herself."

At Rosarian, explained Ahearn, "we take a personal interest in each student. We treat them as individuals. That is what made Lori Lee bloom, that is what she needed."

Through the school's highly structured environment, Lori Lee was able to explore her potential. She took voice, ballet and drama lessons. She excelled in drama and had the leading role in several plays. From being unable to meet the gaze of others, she went to commanding attention in center stage.

Lori Lee herself is grateful for Rosarian's role in her life.

"I really liked the Academy. They taught me discipline and good study habits. They made me a stronger person."

Also, the ceremonies and services "brought me closer to God than I had ever been before. I knew God was on my side," she said.

Devotion

She now feels especially close to her mother and her stepfather, Domenick.

"I can talk to my parents about anything, I can really trust them."

It was Rosarian, mused Lori Lee, that helped her appreciate her family, yet it was the Blessed Mother who made her believe in miracles.

"Once during a crisis in my mother's life, she turned to the Blessed Mother in prayer. Things turned around immediately."

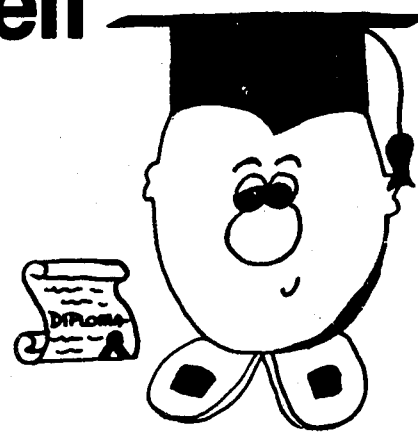
Since that difficult period was surmounted, both Lori Lee and her mother share a special devotion to the Blessed Mother. Lori Lee keeps an icon close beside her bed in her parents' elegant North Palm Beach home.

The idea for "Eggers" broke when Lori Lee was in math class one day at Rosarian. Although she does well in math, Lori Lee found herself doodling egg shapes during a lecture. She later transferred the idea to Easter eggs at home. She began to add comic touches — a bow tie here, a lick of curly hair there.

"I laughed the first time I saw one. Those little characters made me happy, so I encouraged her to keep on going with it," said Paparone.

Mother and daughter put their heads together and began to egg-press themselves. Soon they were on their way to New York to try and sell the cartoon idea to a major newspaper syndicate. Ensuing rejection from an editor did little to "spoil" their enthusiasm for the "Eggers" family.

After returning home they contacted a young and innovative editor at the *Palm Beach Post* who agreed to give the strip a trial run. The response to the strip has been so great that the newspaper is thrilled with Lori Lee and her "Eggers."



Class of Eggy-Four

Fan mail comes in stacks to Lori Lee's office at her stepfather's beautiful housing development in Palm Beach Gardens. They receive anywhere from 50 to 75 letters a week, reports her mother. Children age 11 and up are especially enthusiastic.

Future plans

Elissa Paparone is in the process of introducing the "Eggers" family to the rest of the world. In addition to helping organize the office for Lori Lee, she obtains copyrights and schedules appointments and interviews, plans campaigns to interest syndicators and counts eggs instead of sheep each night at bedtime.

Once "Eggers" is able to acquire a national syndicator the cartoon can be distributed throughout the country. The process isn't easy, but notes Lori Lee, "I have a lot of patience."

In the meantime, local egghead devotees adorn themselves with "Eggers" T-shirts sporting such slogans as "Class of Eggy Four," or wear "Eggers" buttons or bumper stickers on their cars (or Mom and Dad's car).

And what has all of this attention done to the once-shy Lori Lee? She is still soft-spoken and "the humility that she learned from the nuns at Rosarian will always be with her," said Paparone.

While fame and fortune may lie somewhere ahead, she keeps busy with classes at Palm Beach Community College where she majors in graphic art and advertising. In her free time she goes horseback riding, plays golf and tennis and dates.

She and her parents attend Mass at St. Paul of the Cross Church in West Palm Beach.

At 18, Lori Lee realizes that if she suddenly becomes famous, the pressures and responsibilities in her life would also be tremendous.

Yet she's confident she won't get caught with egg on her face.

"I can accept whatever happens. I'm going to be the same person. I won't let success change me."

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These young adults reach

By Ana Rodriguez-Soto
Voice News Editor

They're not exactly "The Mod Squad" of TV fame, but the resemblance exists: Three young people, two women and one man, working to reach their peers, other single young adults.

One is a 37-year-old veteran of the "singles games." Another is a 24-year-old "professional church volunteer" whose mother regards Miami as "Sodom and Gomorrah put together." The third is a former Lipton Tea salesman from upstate New York who decided in his mid-20s that "there had to be more to life than just going out and having a real good time."

Despite mother's fears, they're all living and working in Miami now, lured to the Archdiocese by a unique internship program that prepares them academically and through hands-on experience for ministry to young adults.

The internship is the brainchild of Michael Galligan-Stierle, director of Young Adult Ministry in the Archdiocese, and it is the only program of its kind in the country.

Through an arrangement with Barry and St. Thomas Universities, participants take two years to complete a Master's degree in Pastoral Ministry with a specialization in young adult ministry. (Those who have not completed their undergraduate work add a third year to the program.)

While studying, they also work part-time in young adult ministry, either at the Archdiocesan office or in a local parish. In return, the Archdiocese pays their room, board and tuition and a \$125-a-week stipend.

"As a Church, we need to seriously educate our lay people for ministry in the future," explains Galligan-Stierle. "We're talking here about theological knowledge and pastoral skills. We can no longer build a Church (only) on faith-filled leadership."

He hopes to place 10 interns next year in 10 parishes throughout the Archdiocese, half of them Anglo and half Hispanic. "We've made it

reasonable for a middle-income parish to hire a young adult minister," he says. "And (parishes must) build that faith community because the young adult will be the central structure of that church tomorrow."

All three of the current interns plan to make fulltime Church ministry

their career, with young adults their special target.

"I know people down here who are aching to give their lives, to have the Church be a focus of their lives," says Mary Beth Conlee, the vivacious 24-year-old from Missouri whose mother "lives in fear" of Miami.

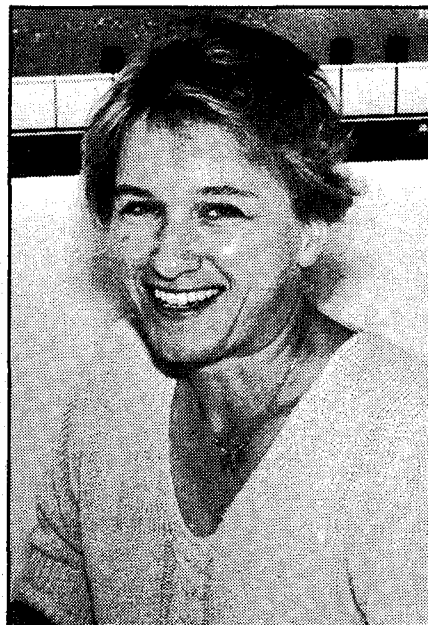
But many times, young adults

looking for answers and deeper commitments feel shut out of the Church. "After you're confirmed and before you try and get married, there's a sacramental gap," Conlee says. "It's like no man's land. Young adulthood isn't recognized."

"What I needed was to come in contact with other young adults who

'I said to myself, my life may be half over and if this is as good as I'm going to feel, something's wrong, something's missing.'

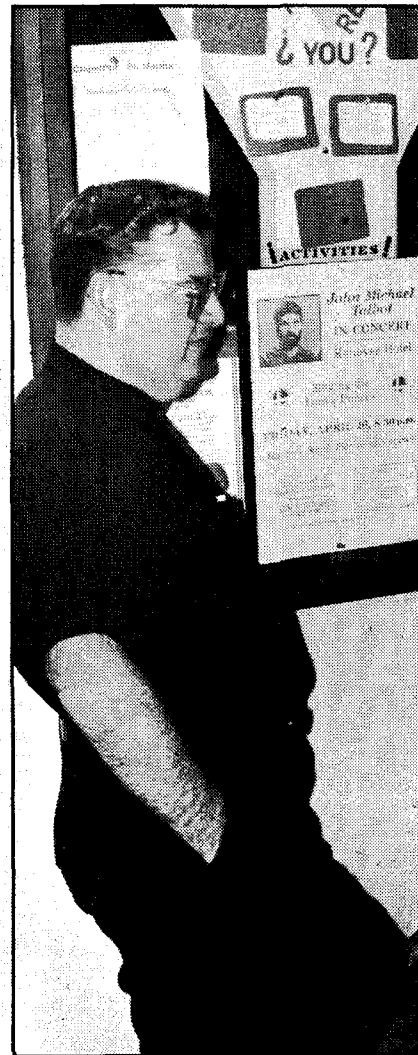
—Connie Popp,
Young Adult Minister



Connie Popp: Wants to help others "touch God"



Mary Beth Conlee: Church must bridge the "sacramental gap" of young adulthood.



Vince Sobol: Internship means work group at St. Martha Church in Miami. McLaughlin, left, is pastor.

Young adult ministry strives to get

(Continued from page 1)
ried later and later.

"Twenty-six to twenty-eight is the national average," Galligan-Stierle says "so now you have people leaving Church when they're 16 and not coming back until they're 32, which

means (they) have been away from the Church for half their lives."

(The problem is not as acute among Hispanics, whose marrying age is still 22-24. But Galligan-Stierle, working with Hispanic Youth Ministry, is planning to reach out to these young

adults as well.

"In 10 years, the Hispanic community will be in the same place the Anglo is," he explains. "(We want) to get in front of it before we have to (play) catch-up like we're doing with the Anglos.")

To make matters worse, the young adult years are the time when people make the three most important decisions of their lives: choosing a career, choosing a spouse and putting together a moral code.

"The Church is not a part of these people's decisions," Galligan-Stierle says. So chances are that even if they do return to the practice of their faith, they won't be the most committed of Catholics.

"If they're not personally invited to be part of the Church now, while they're choosing spouse, job and moral code, then they're not going to be there 15-20 years from now to support our Church financially," he says.

Singles groups

In an effort to prevent that, more and more U.S. dioceses, about 60 percent by some estimates, have established young adult ministries in recent years, separate from the traditional youth and campus ministries.

The Archdiocese of Miami's office will be a year old this August and Galligan-Stierle, a veteran of 15 years

Singles weekend scheduled

Single Catholics between the ages of 18 and 40 are invited to gather April 26-28 at the Konover Hotel on Miami Beach for a weekend of dancing, dining, prayer and workshops tailored exclusively to fit their needs.

The "What's Love Got To Do With It?" conference marks the first time in South Florida that single young adults will gather to discuss, in the light of Christian principles, issues crucial to their lives: sexuality, relationships, life choices, putting love into action and finding room for God.

Highlighting the weekend will be a banquet with Archbishop Edward A. McCarthy and a concert by renowned Christian musician John Michael Talbot, formerly a member of the 60s rock-and-roll group, "Mason Proffit."

As part of the weekend, Talbot also will conduct a workshop for music ministers, April 27 from 10 a.m. to 3 p.m.

Registration for the conference, which includes the concert, banquet and music workshop, is \$60, or \$100 including two nights' stay at the

Konover, 5445 Collins Ave., Miami Beach.

Tickets to the concert alone, April 26 at 8:30 p.m. at the Konover, are \$6 in advance, \$8 at the door. Registration for only the music ministry workshop is \$20.

For information, call the Young Adult Ministry Office, 757-6241, Ext. 196, or make checks payable to Young Adult Council, Office of Campus and Young Adult Ministry, Archdiocese of Miami, 9401 Biscayne Boulevard, Miami, FL 33138.

out to peers

had those same spiritual desires that I had," says Vince Sobol, the red-haired and blue-eyed 29-year-old who now sells the ministry more enthusiastically than he ever sold Lipton products.

He is the only one of the interns who does not work at the Young Adult Ministry Office. His part-time

job is setting up a young adult ministry at St. Martha Parish in Miami Shores.

"The pressure in dating situations was if you went out with somebody you're expected to come on to the woman sexually," Sobol remembers. "(I was) trying to understand what it means to be a sexual human being and (remain) a Christian."

After working with a young adult group in the Syracuse, NY, area and attending a national conference, he saw the light. "We (have to) minister to one another. This (can't be) in the hands of someone else... We have to go out and educate and proclaim the 'good news' that there is a place and specific programs for young adults."

Connie Popp took a little longer to find her way back to the Church she had left at 18. Throughout her 20s, while pursuing a career, a social life and nearly everything else that glittered in the secular world, "I felt that God was very far away. I found it hard integrating Christian values into the real world."

At 30, she forced herself to face facts. "I said to myself, my life may be half over and if this is as good as I'm going to feel, something's wrong, something's missing."

Today, she says, "a lot of people know that something's missing. But you can run away from it for so long..."

Sobol calls it a duty to help young adults find their way back. "A lot of them are stuck. If we don't get out there and let people know that there's a place for them, we're neglecting a responsibility we have to our fellow Catholics."

His vision of young adult ministry: "It's practical, it's real, it's every day. It's what goes on inside of me and inside of other young adults... We've taken responsibility for what our needs are and we're doing something about it."

Popp puts it another way. "(I want) to touch them because of who I am and my experiences," she says. "And in touching them (I want) to help them touch God."

Catholics marry later, study finds

NOTRE DAME, Ind. (NC) — Catholics form "a disproportionate number of the young singles in America," said a new report by the Notre Dame Study of Catholic Parish Life.

In a reversal of traditional images, young adult Catholics are now marrying later and having fewer children than their Protestant counterparts, the report said.

The report was the second in a bimonthly series aimed at giving an in-depth picture of Catholic parish life.

"While 41 percent of Protestants under age 30 have not yet married, 57 percent of Catholics under age 30 have not yet married," it said. Among all Catholic adults, it said, legally single persons are "somewhere between 31 percent and 44 percent, depending on whether divorced persons have remarried."

The report called effective ministry for singles one of "the most crucial problems American parishes face in the 1980s."

Looking at patterns of family size, it said that if Hispanics are excluded, the rest of Catholics who have ever married average 2.44 children, compared with 2.40 children for the average Protestant who has ever married.

Within those general numbers there are cycles, however. The report said that Catholics who are now in their 70s or 80s had more children than their Protestant counterparts, while "Protestants in their 60s had somewhat more children than Catholics."

Among people now in their 50s or 40s, Catholics "had considerably larger families than Protestants," the study said, but among people now in their 20s and 30s, Catholics have fewer children than Protestants.

"Thus, hidden behind the near parity in family size is a 20-year cycle where Catholics and Protestants alternate in having larger

families," the report commented.

Despite the traditional image of the suburbs as WASP (White Anglo-Saxon Protestant), Catholics are now more suburbanized than Protestants, the report said.

Among Catholics, it said, 29 percent live in cities of 50,000 or more and another 29 percent live in suburbs of those cities, while 42 percent live in smaller cities, towns or rural areas. Among Protestants, only 20 percent live in the suburbs, it said.

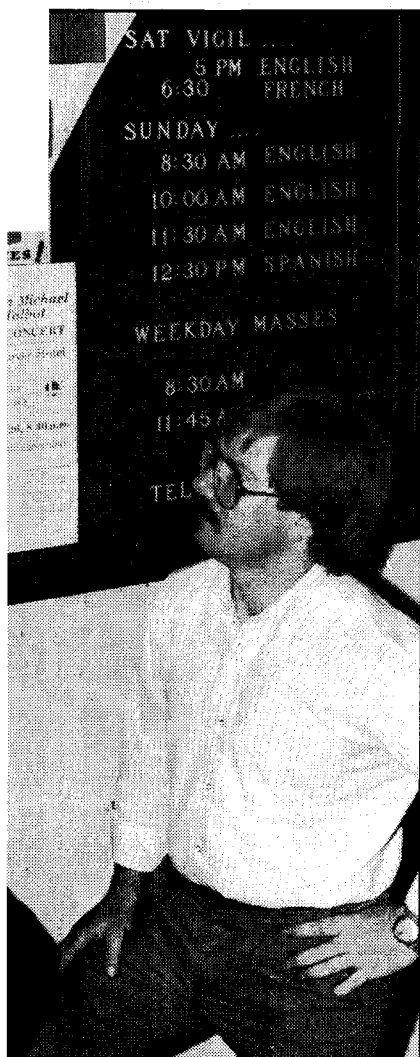
The report drew its analysis from a scientific sampling of nearly 4,400 Americans over three years, 1982-84, in the General Social Survey conducted by the University of Chicago's National Opinion Research Center.

Another notable change in Catholic life that the report cited was a rise in interfaith marriages. It said that only 14 percent of Catholics over age 50 have a Protestant spouse, but "as one moves downward to couples now in their 40s, 30s or 20s, the presence of a Protestant spouse rises to 16 percent, 21 percent and 28 percent respectively."

The report also drew extensively on a series of historical studies of parish life in different parts of the United States, commissioned by the Notre Dame study project, to analyze current directions in Catholic parishes across the country.

Lay involvement in parish leadership is one of the most notable areas of change since the Second Vatican Council, the study said.

Other major trends it noted included increasing liturgical and devotional pluralism within parishes, declines in parochial schools, declines in vocations to priesthood and religious life, and an increasing focus on adult religious education.



is working to establish young adult in Miami Shores, where Fr. John

Voice photos /Ana Rodriguez-Soto

et singles involved in the Church

in the campus and young adult fields, is the moving force behind its creation.

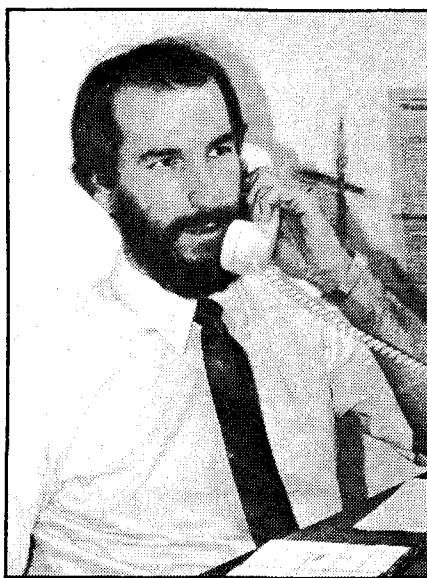
"The point of young adult ministry is to get young adults involved in their Church," he says. "We're trying to increase the number (and) deepen the commitment of those 10-15 percent who are coming, so that they see as part of their religious conviction that they need to invite others to come."

One way to reach large numbers of young adults is through the singles groups which already exist in the Archdiocese (some are open to married young adults as well, although these are a minority). About 13 parish-based groups and seven area-wide organizations involve nearly 3,000 South Florida young adults in their activities.

According to Galligan-Stierle, about half the groups are strictly social in nature, while the other half meet mainly for spiritual support. One function of Young Adult Ministry is to help the groups become "more than just a place where two people find one another and get mar-

ried."

The groups should be a place "where people can discover them-



Michael Galligan-Stierle: Young adults are the Church of the future. If we don't reach them, "they're not going to be there 15-20 years from now."

selves, come closer to God and find other people, possibly a spouse," Galligan-Stierle says. "We facilitate within the groups an added dimension."

The Archbishop's Young Adult Council, which was established only last fall, brings representatives of all the groups together for monthly planning and information meetings.

In addition, representatives from the ministry visit young adult groups as they learn of their existence, offering help and support. "We are the ministers to the ministers," Galligan-Stierle says. "We want to assist the leaders to have a successful group."

The office also plans diocesan-wide activities to reach out to young adults who may not be involved in the groups. The first and most important of these activities is the singles conference being planned for April 26-28 at the Konover Hotel on Miami Beach. (See box).

A long-range goal of Young Adult Ministry is getting every parish to establish "something specific" for young adults. Galligan-Stierle envi-

sions a ministry, a parish group, a special liturgy or regular Bible sharing designed with their specific needs in mind.

"This experience that young adults don't like religion I think is foolish," he says. "The trick is presenting it in a way that speaks to young adults."

Connie Popp agrees. Remembering her own recent past, she says "young adults feel the Church has little relevance in their lives." Quite often, "they get lost because the Church typically has been so family oriented."

So despite the proliferation of special ministries in the post-Vatican II Church, she views reaching out to this age group as one of the most vital tasks of the Church today.

"It's a myth, I think, that young adults will just come back on their own," she says. "I think a lot of them will stay away totally or they will be very superficial Catholics. (The problem) is serious."



Renewed commitment

About 500 members of the Legion of Mary from almost every parish in the Archdiocese gathered at St. Brendan's recently for their annual ACIES celebration. Auxiliary Bishop Agustin Roman presided at the concelebrated liturgy, where members renewed their promises of fidelity to the Virgin Mary and the Legion by going up to the vexillum, the symbolic standard of the organization. (Photo/Gregory Martin)

OBITUARIES

Two So. Florida priests die

Two priests of the Archdiocese of Miami who had also served in the Diocese of St. Augustine died during the Easter season.

Msgr. Michael J. Fogarty, 77, was pastor emeritus of St. Coleman Church, Pompano Beach.

Father Gerard Manning, S.T.L., 63, former pastor of St. Matthew Church, Hallandale; St. Ann Church, Naples; St. Mark Church, Boynton Beach; and St. Lucie Church, Port St. Lucie, had been on sick leave since 1975.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass of Christian Burial for Msgr. Fogarty on April 8 in St. Coleman Church. Concelebrating with the Archbishop were priests of the Archdiocese.

Father Michael Woodcock was the principal celebrant of the funeral Mass for Father Manning in St. Anastasia Church, Fort Pierce, where the priest served as an associate pastor in 1964. Msgr. Irvine Nugent, V.G., and Father James Murtagh, chancellor of the Diocese of Palm Beach, also concelebrated the Mass with priests from the Archdiocese of Miami and other Florida dioceses.

A native of Capetown, South Africa, Msgr. Fogarty was ordained in 1933 in Ireland for the Diocese of St. Augustine. His first parochial assignment was at St. James Church, Orlando where he served for four years before being named associate pastor of St. Paul Church, St. Petersburg. Named pastor of St. Edward Church, Starke, in 1943, he was reassigned

ed two years later as pastor of St. Catherine Church, Sebring.

In 1950 he was appointed pastor of St. Francis Xavier Church, Fort Myers, where he directed the completion of the first parish Church of St. Ann in Naples. One year later he became pastor of Assumption parish, Pompano Beach, where he supervised the building of the present parish church. Coincident with that assignment he was dean of the Broward Deanery, a position he held until 1973.

As founding pastor of St. Coleman parish in 1959 he directed the construction of the present parish church, school, a convent, and was elevated to the rank of a papal chamberlain in 1965.

He also served as a member of the regional board of the Catholic Welfare Bureau, Fort Lauderdale; a member of the Archdiocese of Miami Cemeteries Board; State Chaplain for Catholic Daughters of America, and a member of the advisory board of St. Vincent de Paul Seminary, Boynton Beach. When he retired from active ministry in 1974 he was named pastor emeritus of St. Coleman Church.

Father Manning was born in Brooklyn, N.Y., and was ordained there in 1948, after completing studies for the priesthood at Mt. St. Mary College, and Catholic University of America, which awarded him a Licentiate in Sacred Theology.

His first parochial assignment was as

(Continued on page 21)

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Father Bruce Ritter

A BURNING LOVE

Because we generally choose it so, there is little of passion and fire in our lives. The mores of our civilized world cause us to look askance at strongly held convictions, gently rebuke zeal, and repudiate burning commitments to anything or anyone as somehow unbalanced, smacking of deviance -- at the very least, sorely immature. A banker, after all, would hardly prefer to hire a person consumed with a burning love for Jesus Christ. And would we really want a Francis of Assisi to teach our children; or even to preach to us in our churches?

"There is little of passion and fire in our lives."

The Church (our holy Church, our passionless, anciently wise, prudent and careful Church) thrusts upon us the events and passions of Holy Week with its zealotries and hatreds and convictions, the relentless loves and rivalries, the soaring worship of the man from Nazareth and the grimy hopeless betrayals, sin stands forth present, ugly, naked. Forgiveness on a cosmic and timeless scale reaches out and is rebuffed by niggling jealousies and an insensate pride, rejected most of all by the merciless indifference of the uncaring.

We have been overtaken again by an Event that (would we but wish it so) could transform our lives. As so often before, we are not ready. Lent has slipped away from us one more time. We remember that parable: the five virgins

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

who missed the marriage feast because they weren't ready and we tremble. We hasten to remind the Lord that His apostles weren't ready either, or His friends, or Pilate or Herod or Judas. And we too, like most of that Passover throng, are unready strangers in Jerusalem. We meant to be ready. We had taken note of our past derelictions (we were *not* going to fall asleep in the garden again). But we did and now we must make the best of it. Sorry Lord, again. At least I think I'm sorry. I would feel better about it, Lord, if I could feel passionately about my sins, at least a little.

Urban slums and middle class suburbs have little in common with a grove of olive trees in a garden called Gethsemane, where the life of a man named Jesus fulfilled its cosmic purpose with a passion and fire and totality that we simply call "The Passion". We don't understand the infinite passion with which the love of God has pursued us. We don't understand how our quiet feckless lives could induce such a passionate response from the Father, Son and Holy Spirit. We would almost regret, if we could or dared, that God became so passionately physical about loving us. Or that Jesus could so passionately love us, the passionless. We are not ready to face the passionate question: Are we really worth that much to Him? Can we really mean that much to Him, to them? What can He really see in us except a vast desire and need to be loved that much?

"Are we really worth that much to Him?"

Holy Week is upon us, again. The passionate love of the Father and the Holy Spirit for us, expressed through the passion of the Son Jesus assails the tepid spaces of our own pallid lives to bring passion, as a gift, back to us.

None of this right now, makes much sense to our kids. They've had their own share of personal Good Fridays and

precious few Easters. Yet in some way the mystery of their salvation and redemption is inextricably conjoined to our own. Thank you for caring about them and loving them. I pray that you and I are overtaken with the gift of passion this Easter: would anyone choose to celebrate the Resurrection with anything less than passionate joy? Peace.

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LIFE ON THE STREET IS A DEAD END

Clergy stress

The 'unmentionable truth'

PITTSBURGH (RNS) — The Rev. Roy Oswald believes the stress the average priest or minister has to bear would bring many people to their knees.

"I would guess at least one in four clergy is burned out," he said recently. He is a behavioral scientist who has studied the subject and is now manager of the Alban Institute in Washington, D.C., a resource center for clergy.

Said the Rev. Andrew Purves: "I don't know of any minister that isn't overloaded. Ring any clergyman's doorbell and they will have a story to tell of real pain. This (stress and burnout among clergy) is one of the unmentionable truths."

It frequently hits clergymen who care the most and try the hardest, Purves said. He is a professor at Pittsburgh Theological Seminary in Pennsylvania.

"Doctors or lawyers can refuse clients," said the Rev. John Sanford of San Diego, Calif. "But a clergyman has to deal with the people of his parish whether he likes them or not." Sanford's book, "Ministry Burnout," was published in 1982.

Report: Shortage may affect priests' health

WASHINGTON (NC) — The diminishing number of priests in the United States could have an adverse effect on their overall health, according to a recently completed report by a committee of the National Conference of Catholic Bishops.

"The Health of American Catholic Priests," the first in-depth study on the health of U.S. priests, surveyed 4,600 priests in 21 dioceses over about 15 months in 1983 and 1984.

The report said that in the first 15 years after the Second Vatican Council, a significant number of priests left active ministry through retirement and resignation, the number of diocesan priests available for full-time assignment declined, and the diocesan seminarian population decreased by more than 50 percent.

It also said that although there are now more than 57,000 priests in the United States, by the year 2000 there could be only 17,000.

"The trends indicate... a smaller but older clergy population faced with greater responsibilities," the report said. "Unless there are some dramatic shifts in the immediate future, there is a good reason to be concerned about the health of American priests."

The study, a follow-up to the 1982 study "Priests and Stress," was conducted by Jesuit Father Joseph Fichter and the sociology department of Loyola University in New Orleans. The report, based on the study, was written by the NCCB Committee on Priestly Life and Ministry.

The study showed that U.S. priests succumb to heart disease, cancer and strokes in about the same proportion as other American men, and are subject to the same ailments that afflict the rest of the population. They also work longer hours and have fewer sick days, but tend to live longer and work beyond the customary retirement age.

The report said the health of a priest is intrinsically linked with the quality of his spiritual life. "A priest's health must be seen as more than freedom from sickness and disease; it includes a deep faith sustained by prayer," the report said. The committee said the first 25 years of the priesthood are the most stressful and that a state of serenity emerges among older clergy.

An overwhelming majority, 83.6 percent, of priests called their health excellent or good, but 39.6 percent reported "severe personal, behavioral or mental problems" in the previous 12 months.

The committee pointed out that like other males, priests tend to minimize their needs, failings and weaknesses, and overestimate their personal well-being. The report said these factors must be kept in mind when viewing the survey results.

Two years ago, Oswald was asked by Ministers Life Insurance Company to write a brochure on clergy stress and burnout. It was offered to clergy in religious publications. The response, an official at Ministers Life said, was "astonishing." More than 100,000 clergymen asked for copies.

A Gallup survey taken last year indicated that 29 percent of clergy in the country have "often" or "occasionally" considered quitting the ministry because of frustrations or disappointments in it.

In 1977, the National Institute for Occupational Safety and Health (NIOSH) published a study of 9,000 persons admitted to mental health centers in Tennessee. There were 130 professions represented, and clergy were 36th. In comparison, policemen were 70th, physicians 106th, editors 46th and teachers 47th.

In 1981, the Presbyterian Senate of the Catholic Archdiocese of Chicago published a two-year study of its priests. The study concluded that the 2,600 priests of the archdiocese often felt over-

worked and underappreciated, and that many experienced emotional stress and burnout. "There seem to be few really happy homes. The priests and deacons feel they are mere pawns in a process," the study said.

Representing love

That the clergy might have it tough is news to many laypeople. But that may relate to what one minister said at Pittsburgh Theological Seminary: "Ninety percent of what a pastor does is unseen by 90 percent of the people 90 percent of the time."

The Rev. Neil Paylor, who has an office in Pittsburgh, has been counseling clergy for nearly 25 years. "The major stress for clergy comes from the fact that they are representatives of love. Whoever has tried to represent love knows how hard that is," he said.

That means clergy downplay self-interests and find it hard to deal with anger and conflict. "Clergy do not care for themselves very well. They tend not to look at their own needs. It's a very dangerous course," Paylor said.

One minister, a Presbyterian, graduated from Pittsburgh Theological Seminary in the mid-1960s, during the height of the civil rights movement. His heroes were the activist clergy who marched and demonstrated.

"What I really knew was hell-raising. I was not prepared to serve a church. I didn't know what a minister did." He found out that what church members really wanted was a minister good at weddings, funerals, raising money and making people feel good.

"They didn't like challenging sermons," he said. They wanted "warm, fuzzy sermons about sweet Jesus, not about putting yourself on the cross."

During his nearly 20 years in the ministry, he never made more than \$19,000 annually, he said, and that included the housing and car allowance. With three children, he only survived because his wife had a good job.

He was fired last year, and he said he'll never go back into pastoring unless he's paid \$70,000 a year. "That's what the job is worth. Most people don't believe it, but to do a good job you have to put in at least 60 hours a week."

Not all bad

But stress is not the villain all by itself. Manageable stress makes life interesting and exciting. George E. Vailant, a professor of psychiatry at Harvard Medical School, was involved in a 40-year study of 95 originally healthy young men. "I was impressed at how little effect stress per se had upon their lives. What was important was how they responded to stress," Vailant said.

He gave an example of two men devastated by death. One spent the night tearfully writing a widely appreciated poem about his best friend. The other, a physician whose mother had died, went on an alcoholic binge until he had to be hospitalized.

Another result of the study, Vailant said, was to show the benefits of suppression — tolerating frustration, counting to ten, choosing to look at the bright side. "Rather than fostering ulcers and high blood pressure, suppression has emerged as the dominant defense in the lives of men who have aged most youthfully," Vailant said.

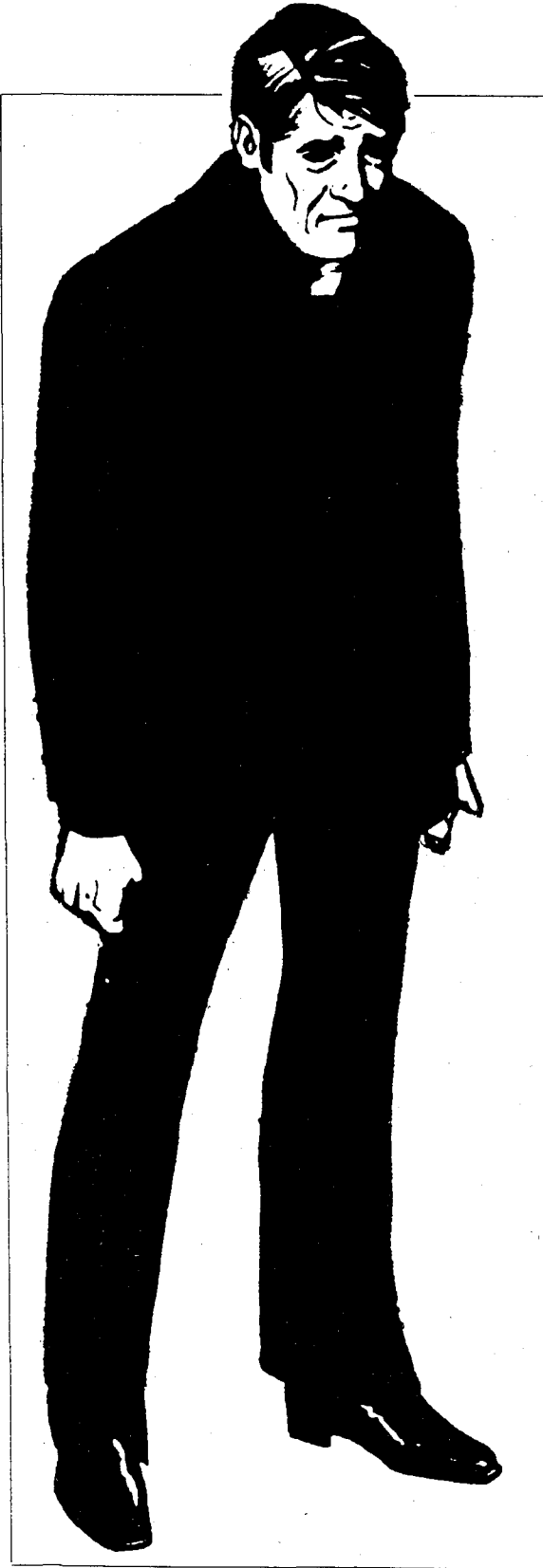
This fall, Pittsburgh Pastoral Institute started an individualized stress-management program. Participants were extensively tested on their values, abilities and personality and the results fed into a computer. The computer will produce a stress-management book of 80 pages for each individual. It will deal with job, family and personal life.

Fr. Edward Strelinski, 49, pastor of St. Aloysius Church in Wilmerding, is in charge of this program. As a young priest, he had the misfortune to be assigned to assist a bitter, angry priest who had given up on life. After a few years of this, Fr. Strelinski quit the active priesthood and stayed away for a dozen years, earning two graduate degrees along the way.

According to psychological tests, Fr. Strelinski said, "Most clergy are not looking to be useful or competent. They are looking for meaning in life."

They test high in artistic, social and intuitive aspects of personality and lower on the practical. Their emotional sensitivity is a strength and also a cause of problems.

"Stress in large measure is self-induced," Fr. Strelinski said. Some ways participants are taught to deal with stress are: clarification of values, the importance of physical exercise, meditation, techniques of breathing and relaxation.



The committee recommended that priests take responsibility for their personal health, inform themselves on health benefits and develop habits to prevent disease, and that dioceses establish "holistic health boards" to include broader dimensions of priests' health.

Holistic refers to a theory that emphasizes the organic or functional relationship between parts and wholes.

It also advised that dioceses address questions of pastoral and personnel planning as a priority — especially in light of the diminishing number of priests and added demands made on priestly ministry.

Editorial Page

How the Church can keep young adults

Last November *The Voice* ran a series of articles on a survey of our teenagers and their values and experiences which generated some controversy.

The other day a television talk show host asked the *Voice* editor if the survey was a help or a hindrance. The reply was that the media can only provide information — it is up to the parents and educators as to whether the information is used or not.

We feel that there was a lot of information in the survey, and we bring it up now because it ties in with a lot of current problems.

In today's *Voice*, (page 1) is a feature story about today's young adults who are staying single longer than ever and who are drifting away from the Church in greater numbers for longer periods of time, many never coming back. Over half of young Catholics are not married by age 30! There has

Voice Editorial

always been a tendency for young adults to drift away from the Church briefly and then return when they get married and settle down. But now they are staying single so long many just never come back. So the Church is trying to reach them in special ways.

Now this is where the *Voice* survey comes in. We found a relatively low level of teen activity in the parishes. Yet 78 per cent said they would be more active if they were asked to be involved in such things as fund raising, youth groups, visiting the sick and elderly and such.

An article in *U.S. Parish* newsletter notes that most teens are willing to be involved in activities but want something more meaningful than stacking chairs. This concurs with previous *Voice* articles on teens who say they want to be considered part of the parish, not just cheap labor. The newsletter article said some parishes don't want to bother with teen programs. But those that do find a great source of energy and talent. One teen who was a lector said "It feels great to be involved ... now that I'm a Christian adult." And, of course, other teens see their peers in this or other responsible positions and the interest grows, once it is started.

The point is, there is a very real problem developing in the Church, with young adults leaving the Church after their teen years and never coming back. Therefore, why wait until they're gone to go after them? Our study shows that while we still have them at home and in the parish, teens are willing to become more a part of church life. And once they are a meaningful part of that giving and sharing and even decision-making, they are far more likely to stay in the Church when they are out on their own because they have become a part of the parish life, not just numbers in a pew. Many of our parishes do have vibrant youth programs and you can see the difference in those parishes.

Another thing to be learned from this information is that we parents and educators ought to sit down and talk with the kids about their religion and the importance of continuing its practice when they leave home, that it will



enrich their lives in contrast to the drifting meat-rack bar life and materialistic accumulation of goods.

This was just one part of the *Voice* survey. Was it a help? It depends on what we do with it.

Letters

'Mary Ignatius' called travesty

(The following letter was originally written to Archbishop McCarthy.)

To the Editor:

With great attention, I have read your appeal to our conscience distributed after Mass at St. Michael the Archangel Church. Personally, and as a Miami City Commissioner, I identify fully with your judgment justly condemning the play, "Sister Mary Ignatius Explains It All for You," recently exhibited at the James L. Knight Center.

This theatrical performance insults the Catholic Church, deserves censure by all religions, and is a gross attack on the fundamental principles of our civilization, our faith, and our Christian norms. With my vote, the Miami City Commission adopted a resolution which labeled the play a "religious travesty."

I hope, God willing, that we will some day be able to count on adequate legislation which will

democratically control these, supposedly, artistic expressions, works which are dedicated to damaging the moral values and ethics of our society.

Jose Marti, Apostle of the First Cuban Independence, proclaimed in a memorable sentence, "man can be divided into two groups, those who love and construct, and those who hate and destroy."

Those who love, believe, and construct, should conserve the eternal values of our civilization.

Those who hate and destroy belong to the category of those who practice evil. According to them, religion is the "opium of the people." They attack religion in order to establish Communist dictatorships and pretend with these so-called artistic expressions to tear down the concepts of Family, Country, Religion, and Liberty.

Demetrio Perez Jr.
City Commissioner, Miami

Raiford chaplain needs materials

To the Editor:

I am Father Joe Maniangat and among my many duties as a parish priest I am also the Catholic Chaplain at Florida's two largest prisons: Union Correctional Institution and Florida State Prison. The 3,000 plus inmates at these two institutions show a profound need for love and acceptance. We as Catholics are in a real position to show forth Christ to these men and give them the hope of the Gospel.

In my work in these prisons I am often at a loss to provide all the needs these men display. I do what I can and

then simply trust God for what I cannot do.

At the moment the most critical needs in the area of Catholic materials are: Catholic Bibles, Catholic books and pamphlets, and Rosaries. If you know of any person or organization willing to give us a helping hand, please have them mail materials to:

Father Joseph Maniangat,
Catholic Chaplain,
Union Correctional Institution,
P.O. Box 221, Raiford, FL 32083.
Father Joseph Maniangat
Raiford

Film makes 'fetus' human reality

To the Editor:

Mrs. Ellen Goodman in a recent article ruefully admits that the national debate over abortion has taken a decisive turn in a direction that she finds ominous. A stranger has been brought into the picture. The abortionists like to refer to this interloper as the "fetus."

In 1965, when the debate began, they denied there was a second party to the proceedings and in the next fifteen years were able to obfuscate any rational discussion by yelling "Catholic."

The communication's media, their loving deputies, were only too glad to tweak the Pope's nose every chance they could, and thus keep the public in the dark. In the darkness, however, in every hamlet of this country, a subversive fifth column has been at work undermining the stupid pro-abortion arguments.

You remember the arguments, "Is it really human?" "No one knows when life begins." "A woman's right to control her own body" - until at last we came to the insipid Pro-Choice position; a thoughtless evasion that is devoid of any moral content. The abortionists have been able to get about five years out of this non-argument, but whatever currency it has had is now shattered by a simple set of pictures, a sonogram of a baby being aborted.

The abortionist called the stranger a "fetus," a term they use like an ethnic slur or a racial epithet in their continued campaign to dehumanize a whole segment of the human family. But the medical profession, their former hand maiden, has betrayed them by showing the humanity of the unborn baby in the most graphic way -

its reaction to the threat and horror of death.

Can we as a nation continue to evade this reality? We must restore the integrity of the constitution by rejecting *Roe vs. Wade* - that license for wholesale violence. Abortion is the first violence - let us end it.

Bart T. Heffernan, M.D.
Ft. Lauderdale

Woman cardinal

To the Editor:

Just a brief note, for the sake of accuracy, to correct a statement made by Fr. Larry N. Lorenzoni, S.D.B., in his letter "Why not have a woman cardinal?" (*The Voice*, April 5, 1985, p. 18).

In his letter, Fr. Lorenzoni said that the last cardinal who was not a priest at the time of his elevation was Cardinal Giacomo Antonelli (1806-1876). It is true that Cardinal Antonelli, secretary of state of Pius IX, was not a priest when he was named to the College of Cardinals in 1847. And not only this, he remained a deacon all his life. But the last cardinal who was never ordained a priest was Teodulfo Mertel (1806-1899). He was created a cardinal in 1858 and like Antonelli, remained a deacon until his death.

Salvador Miranda
Gainesville

Let the kids give

To the Editor:

Congratulations to the school children who want to give to the poor. How heartening! I can only say to the adults, please allow them.

Veronica Catlett
Ft. Lauderdale

Mainstreaming the disabled

"Megatrends," that recent best seller which described ten new directions transforming our lives, was right: the news hole in a newspaper is a closed system.

The author, John Naisbitt, explains what he means by this statement with these words:

"For economic reasons, the amount of space devoted to news in a newspaper does not change significantly over time. So, when something new is introduced, something else or a combination of things must be omitted. You cannot add unless you subtract. It is the principle of forced choice in a closed system."

"In this forced-choice situation, societies add new preoccupations and forget old ones."

Two situations in Alexandria, Louisiana affecting disabled or impaired people brought that principle to my mind and confirmed its validity.

A half dozen years ago newspapers carried frequent accounts about efforts to help handicapped persons enter the mainstream of American life. Those stories described such events as an international year for the disabled, legislation making accessibility of buildings a requirement, protests by the impaired themselves or by activist friends over specific existing barriers to participation, a pastoral letter by the U.S. Catholic bishops on the subject and construction projects or civic programs addressing the current problems.

We even learned that the traditional term "handicapped" could be demeaning if one knew its origin (begging for help with one's cap in the hand) and that disabled or impaired were more appropriate words.



BY FR. JOSEPH M. CHAMPLIN

One seldom reads about such concerns over the disabled in newspapers these days. Instead, stories of another issue troubling our society seem to appear regularly and often in print: the tragedy of child abuse. In Naisbitt's words, we have added a new preoccupation and forgotten an old one.

This, of course, does not mean that all impaired people are now mainstreamed into contemporary life or that every obstacle or barrier for the disabled has been removed. It rather typifies our American problem-solving approach to the world around us. We tend to zero in on a concern, expend enormous energy, time, money and effort in an attempt to resolve the matter and then shift attention to something else.

While this phenomenon may today make the disabled feel abandoned or at least no longer the center of attention, in fact such a massive concentration on a particular challenge produces substantial changes and significant improvements.

My two Alexandria experiences illustrate that point.

- The Hilton chain completed this year a new hotel nestled behind the safety of the huge earthen levee which guards that sleepy southern city from the sometimes flooding waters of the Red River.

The elevators reflect our modern world, with their movements guided and the floors indicated by an obviously computerized system. They also, however, mirror that previous preoccupation with the disabled.

Floor selection buttons are placed at waist, rather than shoulder level, making it possible for wheel chair persons to reach them without assistance from others. Moreover, the number for each floor is printed in braille under every selection button.

- St. Francis Xavier Cathedral, across the street from this spanking new hotel/motel, likewise underscores the movement for mainstreaming the handicapped. An old, venerable structure with the typical multiple steps leading to each entrance door, this church features at one side a relatively new, involved concrete ramp making it accessible to those for whom even one small step is an insuperable barrier. Construction cost between \$5,000 - \$10,000, certainly an explicit testimony of current commitment by the parish and diocese to serving the disabled and impaired.

What has happened in that hotel and Cathedral of the south typify what has occurred already or should soon develop throughout this country. These may no longer be newsworthy events, but the basic thrust of mainstreaming the impaired appears to have found its way into the American approach toward life.

The source of unity

We must not forget the cause of Christian unity. It is not a choice but a responsibility. If we hear less talk today about ecumenism, it is no less an imperative and, if we talk less about it, we should live it more.

There was a time that there was a misunderstanding of how Christian unity could come about. It was perceived as something that could be achieved by the efforts of individuals. There were consultations between Catholics and representatives of other Churches. There was value in this and good things flowed from it. But unity could not come in this way.

The value was in growth of understanding. I was a member of the first meeting of Catholics and Southern Baptists at Daytona Beach, Florida, and I saw the good that flowed from that meeting. Near the end of the meeting, a gray haired Baptist preacher stood up and said, "I have talked about Catholics and the Catholic Church many times but here I have learned Catholics are my brothers." It was something the Catholics who were there for that pioneering meeting could say about their new understanding of Southern Baptists.

My interest in the cause for Christian unity goes back more than 45 years when I spoke of the necessity for unity to a conference of college students in Ohio — five years before I became a Catholic. Then, as now, I believed this unity could come about only through the Holy Spirit. But then, as now, I believed there is a real role that we must



BY DALE FRANCIS

play and that is one of creating an atmosphere in which the Holy Spirit can work among us all.

It is, in an example I've often used, to be compared to the task of the farmer who works the soil. When the soil is tamped hard, the farmer breaks the soil, so that when the rain comes it will not run off but be received into the soil, to provide the nourishment for growth.

The farmer does not bring the rains that fall upon his fields, over this he has no control, but he can by cultivation of the fields prepare for the rains when they come.

It is the work of the Holy Spirit that will bring about Christian unity. But we must prepare the way for the coming of the Holy Spirit. When there is a hardness in our hearts, when we turn our backs on others who love Jesus Christ, when there is no love between Christians, we have not prepared the way for the work of the Holy Spirit.

So what do we do? To know what to do, it is important to always remember we are not the ones who are going to bring about Christian unity. Some who forget this tend to believe they can help create unity by eliminating differences themselves. But that can only lead to false ecumenism. Catholics are most faithful to the cause of Christian unity when they are most faithful to their own beliefs.

But at the same time, we must have respect for those whose convictions are different than our own. As we wish them to respect our sincerity, so we must respect their sincerity. There is in this, neither for us nor for them, any compromise of conscientiously held beliefs but there is the exercise of Christian charity towards one another.

We must come to know each other and, as we do, come to appreciate each other as men and women who, although we have very real differences, share a love for Jesus Christ. We must be true to our own convictions. For Catholics, this means we must be as fully committed Catholics as we can be. But we must truly have love and respect for those who do not share our faith. And as we open our love and respect to others, so they — without compromising their convictions — will open their love to us.

And it is in the creation of this love and respect for one another that the Holy Spirit will come to work among us, to accomplish the unity for which we can prepare but only the Holy Spirit can bring.

Time capsules

Joseph Desa, the son of a poor shoemaker, was born in Cupertino, near Naples, on June 17, 1603. Because he wandered open-mouthed around his village, he was dubbed, "Boccaparta" or the gaper. At 17, he wanted to enter the Capuchin monastery, but he was refused because of his lack of intelligence. The Franciscans then put him to work as a stable boy. The friars soon noticed that he lived a life of penance, humility and obedience, and allowed him to study with the other seminarians to become a priest.

During the next 17 years at Grotella, over 70 occasions of Father Joseph's levitations are recorded. A levitation is the name given to a person's body being raised from the ground without any physical support. In Joseph's case, it was considered a mark of God's favor.

His flights were witnessed by hundreds of people. There was the time that he flew over the heads of the congregation from the church door to the altar. On another occasion, he flew up to a branch

of an olive tree and remained there for half-an-hour meditating. All that time the branch never sagged a bit.

During one Easter season, the friars decided to build a scene of Calvary. However, the middle cross, which was 36 feet high and so heavy that it took ten men to lift it, was too much to handle. Seeing the problem, Joseph flew from the door of the monastery to the cross, picked it up in his arms "as if it were a straw," and deposited it in its place.

Pope Urban VIII sent word that he would like to see Joseph. When Joseph saw the Vicar of Christ, he went into an ecstasy and floated from the floor. Afterwards, Pope Urban stated that if Joseph died before he did, he would give evidence of the miracle that had just occurred.

These supernatural occurrences brought publicity along with many tourists and pilgrims to the monastery at La Grotella. As a result the monastery's way of life was upset. It was decided

that Joseph should go to live in a monastery where he would not be as well known. So for the next 35 years, Joseph was given a private chapel where he could say Mass, but he was not permitted to sing in the choir, eat in the refectory, walk in a procession, or celebrate Mass in the church. Joseph understood why he could not do these things with the friars. The mere mention of the name of God, or a saint, or the sound of a church bell would often be enough to put him into an ecstasy.

Finally, toward the end of his life, Joseph was allowed to say Mass in a church at the monastery at Osino where his fellow monks once saw him fly eight feet into the air and kiss the statue of the Infant Jesus which hung over the altar. He celebrated his last Mass on the feast of the Assumption in 1663.

Because of his famous levitations, St. Joseph of Cupertino has recently been chosen as the patron saint of aviators.

By Frank Morgan



The flying friar

Pink inspirations

I'm old-fashioned enough to like happy stories and one I heard recently qualifies. A school nurse in a Catholic school in a small Connecticut town came up with an idea that brought a rosy glow to the whole school as they greeted the first day of spring.

To usher in the new season, the nurse suggested the children color their world pink. The entire student body of St. Thomas School in Thomaston — a total of 69 students — cooperated in a "Think Pink" day.



BY
ANTOINETTE
BOSCO

The idea, said the nurse, Martha Macdonald, mother of five and grandmother of three, is to get the children to begin building "positive attitudes toward themselves and others — because that's what makes you healthy and happy."

Most people are familiar with the expression "in the pink," meaning good health, she went on to explain. It was only natural that a nurse should capitalize on the theme to impress children that they can have a "pink" approach to life. And what better time of the year to do this, she asked, than spring, when life is budding all around?

And so the school went pink for a day, with an upbeat tone felt everywhere. First-graders wearing pink paper tulips as headdresses performed an in-the-pink pageant; children sold pink carnations; pink balloons with uplifting messages floated in the rooms and hallways; pink desserts and pink punch were served; pink crepe paper decorations were everywhere to be seen; and pink-garbed cheerleaders composed and performed a think-pink cheer.

Corny? Maybe, but I saw it as nothing but refreshing. Especially in light of the usually gloomy news about the status of our children.

I have, for example, been inundated with articles and studies about teen suicide, the horrible act of despair that has taken on a bizarre romanticism among youth.

A report in September's issue of Psychology Today says that 15 percent of the youths sent away for delinquency in one Colorado county were actually gifted — in the top 3 percent in intelligence tests. Authors of the study suggest

that the educational system turns these bright youngsters off; they become alienated and, sadly, turn to delinquency as a way to channel their talents and abilities.

In March, the American Academy of Pediatrics presented the results of a task force study on children to Congress, and again this showed a dismal picture. It seems that neither parents nor schools are inspiring children to be in good health mentally or physically.

Some of the doctors' findings are: children ages 2 to 12 watch about 25 hours of television a week, more time than they spend in school; children eat high-calorie junk food because of the many junk-food commercials; television encourages the use of drugs, alcohol and tobacco by glamorizing them.

Family experts meeting last October at the annual convention of the American Association for Marriage and Family Therapy, noting the stresses on children and family, asked that a "new discipline" be born. They want a study of family to become a distinct, academic discipline, instead of being a "stepchild" of sociology or psychology.

We've heard so much about troubled families and children. It's time to get in the pink with positive attitudes and actions to produce healthier and happier children and adults. At St. Thomas School they believe this enough to actually demonstrate and give witness to their commitment to better health through optimism and a positive approach.

(NC News Service)



Heaven and Hell

Neither Jesus nor the church after Him ever stated that persons actually go to hell or that anyone in particular is actually there now. Jesus speaks merely of the possibility. If some people really and deliberately reject God, hell is what they would be choosing, instead of God — a totally isolated existence.



BY FR.
JOHN CATOIR

In this sense, hell is not so much the product of divine vindictiveness as it is God yielding to human freedom. We are free to choose our own destiny. This does not mean that everyone will be saved no matter what. We can't say that either. We do not really know the fullness of this mystery. What we do know, however, is that God alone is our judge. His mercy does not cancel out His justice, but neither does His justice cancel His mercy.

This, of course, seems illogical to us, but it is nevertheless true; that God's mercy and justice are one and beyond human comprehension.

Personally, I have the deepest conviction that God's salvific will is much more efficacious than we suspect. "He wants all people to come to a knowledge of the truth and be saved." He pursues the sinner with the passion of a great lover. He works powerfully to save us from our folly in spite of ourselves, but because His mercy knows no limits, it does not follow that we are no longer responsible for our actions or that He takes away our freedom. It simply means He waits patiently for us to come to Him.

What does the Gospel tell us about the next life? Precious little. We only know that the option of going to hell or heaven is ours to make.

The resurrection is our hope, and it is not merely one more proof of Jesus' messianic claims — it is absolutely central to our Christian faith. It is the essence of the Gospel story, not simply the concluding part of it.

Because of the early church's faith in the resurrection, it came to acknowledge formally the reality of the divinity of Jesus, which was not explicitly clear at first. This, in turn,

led to the struggle to define the doctrine of the incarnation — the Word made flesh, which inevitably led to the notion of the pre-existence of Jesus as the Second Person of the Blessed Trinity. "In the beginning was the Word and the Word was God."

Putting all this together, we can only say that clear knowledge about hell or heaven is beyond us. We can only learn the bare facts that surround the mystery. "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

(For a free copy of the Christopher News Notes, "Let's Talk About Death," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)



"WE'LL HAVE TO CROSS-CHECK CAREFULLY, OF COURSE, BUT YOU'RE RIGHT, THERE'S A DEFINITE REFERENCE HERE TO A SAINT BINGO."

The aggravation of alcohol

Q. I would like to know more about drinking beer and hard liquor. (Missouri)



BY
TOM
LENNON

A. A case can be made for drinking beer or hard liquor if it is done wisely and in moderation. Nevertheless there seem always to be risks.

A little alcohol helps one relax, breaks down barriers, makes conversation easier and very often promotes friendly feelings. Yet even the moderate drinker can sometimes take one too many, and then another, and then he may get in gruesome trouble.

Consider the following decent, non-alcoholic, very "ordinary" people who, without ever intending to get bombed, had one too many and ended up with much aggravation.

Sue, 23 years old and just starting a new job, was invited to her boss' house for a Sunday supper.

Because of emotional problems, she took a prescription tranquilizer (according to her doctor's orders) just before going to the dinner party.

Wishing to appear sophisticated and forgetting all about the tranquilizer, she accepted the offer of a martini from the wife of her boss.

Half an hour later at the dinner table she suddenly became very sleepy and quietly passed out, her face falling squarely into her beef stroganoff. She woke up four hours later!

Jeff, a Vietnam veteran, did not have any emotional problems as a result of the war. He was a very together person and not a heavy drinker at all. But one night he did have a little too much and on the way home he ran a red light at a busy intersection.

The police nailed him and took him to the county jail of a very large, Midwestern city. They threw him in a cell and left him there all night, cold and shivering.

Says Jeff, "I don't think I'll forget that night as long as I live."

Mark had been in a college seminary just two days when some of his new buddies invited him out for "a couple of beers" at night. Mark can't remember all that happened, but he does know that he drank more than he ever meant to.

The police caught up with him in another city 50 miles away. Clad only in his underwear, he was banging on the door of a funeral home and shouting all kinds of crazy things about "Mister Death."

Mark was not kicked out of the seminary. But the moment when he first returned to chapel and faced all his classmates was, he said, the deepest humiliation of his life.

In case you still don't get the picture, alcohol is a treacherous recreation. Try to picture every glass containing an alcoholic beverage as having the label, "Handle with extreme caution."

If you don't, you may be letting yourself in for some terrible aggravation — at the very least.

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

ADEPT against depression

Dear Dr. Kenny: Depression is such a horrid thing that comes and goes, and makes one wish that death would knock on one's door so many times. There is much in my life that is so wonderful — a terribly loving husband and two small beautiful boys. But a variety of questions and situations keep dragging me down, and I just can't seem to get above them.

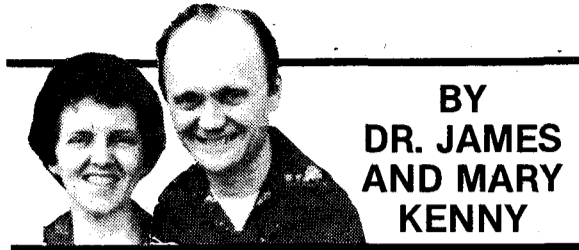
Hardest of all is the fact that I don't feel accepted by my husband's parents. I want to be liked by his family, yet I fear their rejection, and I also fear exposing my children to the conflict. I can't see any way around it.

Maybe it's me. I get down and then I see the world through dark glasses, as I pick out the worst side of everything. Then I get more depressed and I cannot eat or sleep. Please help me. (New York)

Your letter describes depression very well, including its two sources. Depression comes from difficult situations and from physical processes set in motion in our own bodies.

Depression causes people to turn inward and doubt themselves. Frustrated by situational problems such as rejection by in-laws, they feel helpless and hopeless.

Life is rough at times. Many situations arise to trigger the blues. When the blues stay around, however, to color other experiences, some way must be found to get out of the doldrums.



BY
DR. JAMES
AND MARY
KENNY

To combat depression, I recommend my ADEPT program, one designed to treat body as well as mind. Because of its physical nature, the treatment of depression must include more than merely a psychological consideration of its causes and how to cope with them.

"A" stands for activities. Get your hands and feet busy doing something concrete. If need be, force yourself to start a new hobby. Arts and crafts offer many possibilities. Lift up your chin and show that you can take the initiative, that you are bigger than the blues.

"D" stands for diet. Be careful to eat a nutritious breakfast, even if you do not have much of an appetite. Choose foods rich in B vitamins. Avoid sugar foods and soft drinks, because of the false "high" and subsequent letdown that sugar causes. Whole-wheat toast, peanut butter and

cheese can be taken in small amounts, even with a queasy stomach.

"E" stands for exercise. Improve your sluggish circulation, a common component of depression, with daily aerobic exercise. Walking and jogging are the simplest, but however you do it, try to get 15-20 minutes of exercise vigorous enough to cause some change in your breathing pattern.

"P" stands for psychotherapy and counseling. You may need to see a psychologist or psychiatrist to help you learn how to cope successfully with difficult situations. P also stands for prayer.

"T" stands for therapy, in this case, antidepressant medications. Medications are usually not recommended for depression arising from difficult situations. Nevertheless, medications like Asendin, Elavil and Tofranil can be helpful in getting out of the deeper and longer-lasting dark and down moods.

Try ADEPT. Begin with the first three, ADE. If your depression continues, you may need psychotherapy and/or medication.

Good luck.

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

NC News Service

When children threaten to run away

A mother recently wrote me, "We have a seventh-grade girl who talks back to us about everything when we correct her. When we discipline her, she threatens to run away. She argues with us all the time. How do you handle a girl like this?"

With prayer, humor, confidence and, above all, perseverance. It's a fairly apt description of a 13-year-old. Parents can expect early adolescents to argue. It's a part of identity and separation and shows us what purgatory must be like.

To the bewilderment of parents, these young ones will argue both sides of an issue on different days, a reality that led one frustrated father to tell his son, "Tell me which side you're taking and I'll take the other."

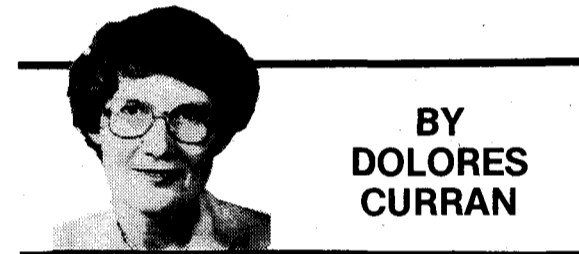
How does a parent live with this constant arguing? By refusing to get caught up in the emotional side of the debate and by agreeing.

When one of ours went through this stage, agreement disarmed him. "Yes, you're right," I would say. "I am wrong and I am sorry you have to put up with a mother who is wrong so much of the time but that's the luck of the draw."

We can smile, agree and hold to limits without arguing them. "I know I am abusing you by asking you to clean your room, but when it's clean you can eat."

If she argues, we just nod and smile. "Dinner is at six if your room is clean. Otherwise, breakfast is at seven." And we stick to it.

The greater problem in the above letter is the mother's fear of her daughter's threat to run away. This threat can be imaginary or real. We know there are many runaway teens that are never heard from again, so the threat can strike terror into a



BY
DOLORES
CURRAN

parent's heart.

The threat sometimes starts when a child is three or four. We handled it by helping the children pack a suitcase, forbidding them to cross any streets, and inviting them to come home for a snack when they got hungry. This won't work with adolescents but the underlying principle may. Parents cannot allow themselves to be held hostage to an ongoing threat of running away.

I believe the best way of handling the runaway threat is to deal with it rationally rather than emotionally. When a young person makes the threat, we don't cave in and promise to relax limits but rather say, "Well, that's your option, of course. We're not going to chain you to our home. But the law holds us responsible for you so let's look at some ways we can get you out of here legally. Do you know any other parents who want you?"

If not, we can sit with him or her and go over these questions. "Do you intend to run away permanently or temporarily? We need to know so we can free up your room."

"Let's look in the paper and see what kind of jobs and wages are available to a 14-year-old.

Maybe you could get a job as a live-in babysitter. Lots of working mothers need these."

"And while we're at it, let's look at apartment rents, just to give you an idea of what you'll need to earn."

And so on. While I am admittedly being light-hearted I am not entirely facetious. When parents take the threat seriously and show caring concern for the young person who threatens to leave home, likely to be repeated weekly.

For parents with serious teenage problems, I strongly recommend the book, *How to Survive Your Child's Rebellious Teens* by Myron Brenton (Lippincott). He has worked extensively with rebellious teens and has a lot more answers than I do.

(© 1985 Alt Publishing Co.)



Family Nights

Opening prayer

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

Something to think about

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

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

Activity time

Young Family

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

Middle Years Family

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

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

Adult Family

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

Snack

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

Entertainment

Take an early evening walk as a group and make a list of all the different signs of springtime the family sees.

Sharing

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

Closing prayer

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

Sunday, April 20

Readings: Acts 3:13-15, 17-19; 1 John 2:1-5; Luke 24:35-48

Love is not just lip service

BACKGROUND:

Assuming that indeed the Acts of the Apostles did appear in the First Century, human living has changed enormously over the years. But human nature has not changed.



BY FR. OWEN CAMPION

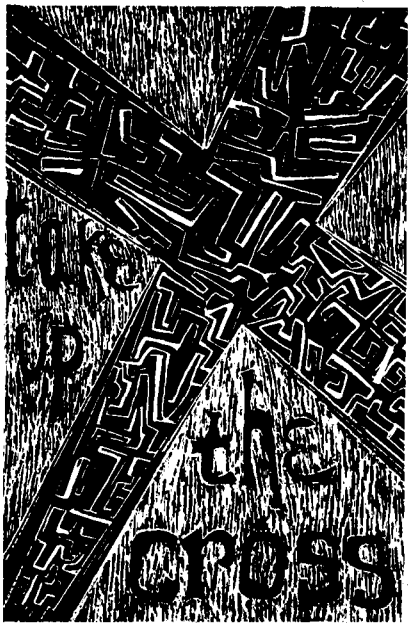
The apostles faced human ignorance, and smugness, with their frustrating effects, as severely as do people today.

In this Sunday's first reading, the apostolic preachers warned their listeners to beware of their human inadequacies.

This Sunday's second reading is taken from the first epistle of John, as was last Sunday's second reading. The passage in this Sunday's liturgy of the Word repeats the

message that Jesus is everything for the Christian. Loving him is more than lip service. It means to keep his word.

The third reading is from St. Luke's gospel, that synoptic



gospel so intrigued by the mystery, power, and implication of Jesus' message.

REFLECTION:

Being "independent" is an

'The apostles faced human ignorance and smugness, with their frustrating effects, as severely as people do today.'

aspiration shared by all people, and it is certainly healthy and normal.

Today's liturgy of the Word sensibly reminds us that no one can be completely independent. Each person needs the Lord — the Lord's guidance, or a sense of the

Lord's mercy for others, or an awareness that his law properly governs all things.

The author of the first epistle of John wrote to men and women who wished to be "independent," and probably most of them were. But he addressed them as "My little ones." Each person is God's child, his "little one."

In these Sundays of Eastertime, the church excitedly repeats the resurrection story. "He lives!" it reassures us week after week.

The story never grows old. Fascinating and unique in human history, it is also the bedrock of Christian faith and hope.

An additional perspective this Sunday adds meaning for this time and place. Resurrection was not only an historic event to be remembered; it is an event now to celebrate and to share in the Eucharist. In the Eucharist, Christ lives again in word and sacrament. In the Eucharist now, he speaks to his people, touches them, nourishes them, gives them life, and abides with them.

Can first cousins marry?

Q. I have a disturbing question and I don't know anyone else to approach. My first cousin and I are in love with each other. It is a beautiful relationship, but the realities are difficult. What do the church's rules say about our getting married? (California)



BY FR. JOHN DIETZEN

A. According to the general law of the Catholic Church (Cannon 1091) any relationship up to and including the fourth degree (what we usually call first cousins) is an impediment to marriage.

For a serious enough reason, however, the bishop of the diocese can dispense from this impediment for a first cousin. In some other cultures marriage of first cousins is far more common than it is in our own. In those countries dispensations by the church for such marriages also are relatively common.

In most U.S. states your problem would be more with civil law than with canon law. California happens to be one that has no law prohibiting marriages between first cousins. At least

30 other states not only prohibit them but some have rather severe legal sanctions for resident couples who travel to another state to enter such a marriage.

You also wondered in your letter why laws against first-cousin marriages even exist. They are based on social and health reasons which, upon a little reflection, are rather obvious.

A few ancient cultures apparently

'In some other cultures, marriage of first cousins is far more common than it is in our own... dispensations by the church for such marriages are also relatively common.'

allowed some type of marriage relationship even between brother and sister and parent and child. However, for the familial and physical health of their societies, marriage between relatives to some degree was forbidden by every major code of law with which we are familiar, even those which predate the Jewish law of the Old Testament.

If you're serious about a possible marriage, please talk with your parish priest soon. He will advise you on the steps you must take.

Q. How does one address a bishop or monsignor in public places or social gatherings? (New Jersey)

A. Just "bishop" or "monsignor" is perfectly acceptable.

Q. My husband and I, both Catholics who faithfully practice our faith, expect a baby in April. We would like two non-Catholic friends to be sponsors. Is this possible? (Kentucky)

A. According to regulations given in the Rite of Baptism, sponsors for a Catholic child must be practicing Catholics who have received the three sacraments of initiation — baptism, confirmation and the Eucharist.

However, only one Catholic sponsor of this kind is required.

The church explicitly provides that a second sponsor (technically called a "Christian witness") may be a baptized Protestant Christian who, of course, would accept the responsibility of guiding the newly baptized child in leading a good Christian life in accord with his faith.

The introduction to the Rite of Baptism explains that the godparent is added spiritually to the immediate family of the one who is baptized, representing Mother Church. When one considers the responsibilities that flow from this relationship, including being a model and guide (working of course with the parents) for a full Catholic life, it is obvious that at least one practicing Catholic sponsor is required to fulfill that responsibility.

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Do you think TV can be perfect?

Around this time of the year — for reasons both natural and supernatural — I begin to think about perfection. The resurrection of the God-man and the revivification of nature combine to make me wonder about the perfectibility of us humans. So I've been pondering some perfect things. I admit these may not



By
James
Breig

be your perfect things and, of course, they are not really perfect at all since perfection is impossible to achieve along the highway to heaven.

But, using the term loosely, I have collected some perfect things which I would like to display before you. They are, in no special order:

1. The Hallelujah chorus by Handel;
2. Gershwin's three piano preludes;
3. almost any painting by Vermeer;
4. Busby Berkeley's staging of "Lullaby of Broadway;"
5. the 1978 American League play-off game between the Yankees and Red Sox (a different outcome would have resulted in imperfection);
6. Billy Crystal's imitation of Yul Brynner;
7. the melodic line of "St. James Infirmary;"
8. the voice of the late Alexander Scourby;
9. Miller beer's "Home for Christmas" TV commercial (the one with the beer wagon in the snow);
10. Daniel J. Travanti's performance in "Adam," the NBC special

about missing children which will air again this month.

Kind of a wacky list, right? Deliberately so. I purposely omitted, for instance, anyone close to me (my daughter's affection, my friend's laugh etc.) because they would mean nothing to you. I also purposely included some selections from TV — a commercial, comedian and actor — because that's what I really want to discuss.

As you look over my list (it is, of course, not exhaustive), you see some interests of mine — music, baseball, TV. You also discover that I generally think that perfection lies in smallness or shortness. "Rhapsody in Blue" isn't perfect, but Gershwin's brief preludes are. The Sistine ceiling isn't perfect, but a Vermeer painting is.

As for TV, a 60-second commercial, a single performance and a short comedy piece are perfect, but a mini-series is not.

My ruminations on perfection led me to theorize that perfection is tough to find on television and not just because TV contains so much junk. TV takes time, delighting in five-part dramas and two-hour specials. Given that size, the tube would have difficulty meeting my requirements for perfection. Individual moments shine; entire shows rarely do.

But what about your ideas on perfection? Do you think TV can be perfect? I'd be interested in your response. And I would especially like to see your list of TV's perfect moments. We spend a lot of time grousing about TV and complaining about its worst shows. Let's be positive.

Send me your list of TV's perfections in care of this newspaper and I will share them in an upcoming column. Delve into the past to find them or tell me something which is airing right now. Whatever, I hope you will take the time to let me know.



DINO BABY — William Katt and Sean Young, as an American couple exploring in Africa, comfort a baby dinosaur who has been separated from his mother in "Baby—Secret of the lost Legend." The USCC rates it A-II, adults and adolescents (see review below). (NC photo).

(I recently happened across a quiz show which asked people what TV shows they would encourage their children to watch. The top winners were: Mister Rogers' Neighborhood, Sesame Street, Nova, Little House on the Prairie, National Geographic specials, Walt Disney, 60 Minutes and 20/20. I find it intriguing that parents listed two news programs among their recommendations.

(I mentioned "Adam" above. It will get its third airing on NBC April 29.

Previous showings of this TV film about a missing child have resulted in 32 youngsters being found. Each broadcast has concluded with the pictures of missing children and information on where to call for more information or to report the whereabouts of a child.)

To vote for TV's most perfect moment, write to James Breig at The Evangelist, 39 Philip St., Albany, New York, 12207.

King David is flawed, colorful

The following are synopses of movie reviews prepared by the staff of the U.S. Catholic Conference Department of Communication.

GHOULES PG-13, A-III, ADULTS

A shameless, thoroughly inept ripoff of "Gremlins." Has some brief partial nudity and some gore but not too much in the way of real violence.

LUST IN THE DUST, R,O, MORALLY OFFENSIVE

This attempt at a satirical Western is relentlessly tasteless and unfunny, because much of its crude humor is directed at women, Catholics, Jews and religion in general.

THE PURPLE ROSE OF CAIRO, PG, A-II, ADULTS AND ADOLESCENTS

Woody Allen's latest is about a Depression-era housewife, married to an insensitive brute, whose only solace is the movies. One day, a handsome young man in a glossy movie steps through the screen and tells her he loves her. There are some good moments and some laughs, but the comedy is not especially inspired. The rather grim, realistic mood gives the movie some pretensions to seriousness that it's incapable of supporting.

THE SURE THING, PG-13, A-III, ADULTS

Two college freshmen share a ride

to California. He likes her, but she can't fit him into her schedule. He's going to California because a friend offered to fix him up with a "sure thing"; she's going to join her fiancé. What results is mildly funny. The movie is about romance instead of sex, which differentiates it from most teen-age movies, but its depiction of promiscuity as a way of life for most young people makes it mature fare. One comically intended scene involving sexual intercourse in the background, is shown.

MASK, PG-13, A-VI, ADULTS, WITH RESERVATIONS

A sentimental, slow-moving story of a youth with a deformed face who makes a happy life for himself with the help of a understanding mother. It involves a relatively benign view of the lifestyle of a motorcycle gang, which involves drug abuse and sexual promiscuity.

MISSING IN ACTION 2: THE BEGINNING, R,O, MORALLY OFFENSIVE

A sequel to the violent action hit, set in a Vietnamese prison camp some years before the time of the first film. Run-of-the-mill war movie which has been classified O.

A NEW BEGINNING, R,O, MORALLY OFFENSIVE

Is more of the same old violent,

gory trash. This time out, a maniac stalks a home for disturbed children.

Danny Steinmann directed from a screenplay by himself and Martin Kitrosser.

PORKY'S REVENGE, R,O, MORALLY OFFENSIVE

Also beneath contempt. The old gang at Angel Beach High looks old enough, if not bright enough, to be out of graduate school by now, but they haven't changed otherwise.

James Komack directed from a script by Ziggy Steinberg.

Because of its exploitative nudity and tedious, mindless vulgarity, it has been classified O.

HEARTBREAKERS (BC) R,O, MORALLY OFFENSIVE

Heartbreakers is yet another movie about male midlife crisis, which seems to be arriving earlier and earlier these days.

Blue (Peter Coyote) is a struggling avant-garde artist whose specialty is sadomasochistic portraits (his favorite model is played by the late Carol Wayne). He is as unhappy with his life as is his best friend, Eli (Nick Mancuso), a successful, quite conventional businessman who works in his father's clothing business.

Blue's mistress of five years (Kathryn Harrold) has just walked out on him for another artist. Eli is pursuing an art gallery groupie without much success. Sex is okay as far as she's concerned but spending the night is out since she's not into commitment.

The movie recounts Blue's rise and Eli's fall — these friends who share everything, even women. The latter is illustrated in an especially tasteless and graphic scene.

Program Change

The televised Sunday Mass for shut-ins, broadcast by WPLG-TV, Channel 10 in Miami, will move to a new time, beginning April 21, from 7:30 a.m. to 8 a.m. Sundays.

THE CARE BEARS MOVIE G, A-I, GENERAL AUDIENCES

The Care Bears are sweet, pastel-colored cuddlies who inhabit a saccharine world called Care-A-Lot. Unless they teach the world to care, Care-A-Lot will be ruined. Young children will care about this sentimental, mediocre film.

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What's Happening



HEAVENLY GIFT — The Angels, a group of dedicated women and men volunteers for Bon Secours Hospital Villa Maria nursing center, raised \$20,000 to purchase a van for transporting wheelchair bound patients to appointments and medical treatments. The money was raised from a golf tournament, a ball and earnings from thrift shop. (Voice photo by Betsy Kennedy).

John Talbot performs at Konover

Christian musician John Michael Talbot will perform April 26 at 8:30 p.m. at the Konover Hotel, 5445 Collins Ave., Miami Beach. He will also conduct a music ministry workshop April 27 from 10 a.m. to 4 p.m. at the Konover.

Tickets for the concert are \$6 in advance, \$8 at the door. Fee for the workshop is \$20. No one will be turned away for lack of funds.

Talbot is a former member of the 60s rock-and-roll group "Mason Proffit" who became a Christian in 1972 and converted to Catholicism in 1978. He now lives with a community of a dozen people in the Ozark Mountains, AK, practicing celibacy and poverty. When he is not at home in "The Little Portion," as his community is called, he is on the road, taking his music ministry throughout the country.

One of the foremost Christian musicians in the United States today, Talbot's recordings include "The Lord's Supper," "Troubadour of the Great King" and "Come to the Quiet." In 1982, his album, "Light Eternal," was named best worship album by the Gospel Music Association. He is also the subject of a 1983 biography, "Troubadour for the Lord."

For tickets to the concert and registra-

Golf tournament to benefit St. Vincent de Paul Societies

A golf tournament to benefit local branches of the St. Vincent de Paul Society will be held Friday, May 25 at the Calusa Country Club in Kendall.

Sponsored by the St. Vincent de Paul Conference of Epiphany parish in South Miami, the Ozanam Golf Tournament is expected to become an annual event which will raise additional funds for the charitable works on the Dade County St. Vincent de Paul conferences, as well as renew awareness of the poverty in our own community.

The tournament is named in honor of Frederic Ozanam, a French lay professor

who founded the St. Vincent de Paul Society in Paris in 1833. It is a world-wide organization of volunteer men and women whose total function is "for the poor."

Chapel not approved

Our Lady of Guadalupe Chapel at 5859 NW 37th St. is NOT associated with the Roman Catholic Archdiocese of Miami, according to the office of the Chancellor.

Roman Catholics are reminded that they do not fulfill their Mass obligation by participating in Masses at the chapel.

Msgr. Edwin Murphy

A Mass of Christian Burial was celebrated in Denver, MA, for Msgr. Edwin F. Murphy, P.A., who died in Miami on April 8 following a long illness.

A priest of the Diocese of Steubenville, O. Msgr. Murphy was a native of Everett, MA, who was ordained to the priesthood on Dec. 17, 1927 in Columbus, O. A graduate of Mt. St. Mary Seminary, Emmitsburg, MD, he was elevated to the rank of a domestic prelate in 1948 by Pope Pius XII who further honored him in 1955 by naming him a Protonotary Apostolic.

Since he came to the Archdiocese of Miami in 1968, Msgr. Murphy has assisted at Corpus Christi Church.

who founded the St. Vincent de Paul Society in Paris in 1833. It is a world-wide organization of volunteer men and women whose total function is "for the poor."

Traditionally, the works of the Society are funded by individual contributions to the "poor box" found in most Catholic churches, as well as by benefactors' donations and wills.

The tournament is open to the public, but reservation must be made in advance. Luncheon will be served and prizes awarded in accord with tournament rules. For information call Ben LaPointe, tournament director, at 634-0636.

Marriage enrichment program offered

Marriage enrichment will be the focus of a series of discussion group sessions beginning May 8 at 7 p.m. at Catholic Family and Children's Services 9990 N.E. 2nd Ave. The program is being sponsored by Catholic Family and Children's Services.

The discussions will be based on *Training in Marriage Enrichment (TIME)*. *Training in Marriage Enrichment (TIME)*, by Don Dinmeyer and Jon Carlson, is a group discussion program designed to help a couple achieve a more intimate, honest, cooperative relationship while experiencing greater joy and love.

Utilizing the same principles and philosophies proved so successful in the STEP and STEP/Teen parenting programs, *TIME* provides skills, ideas, and activities to develop a fulfilling, growing marriage relationship.

As couples progress through the program they are systematically introduced to the concept of regular meetings, which range from short "encouragement meetings" and "daily dialogue," in which couples learn to share feelings and build intimacy, to the longer, less frequent "mar-

riage meetings," in which couples are able to make plans and decisions that affect their marriages and their lives.

The meetings help couples demonstrate their commitment to building a better marriage and offer them an organized framework for building marriage-enriching skills.

For more information on *Training in Marriage Enrichment (TIME)* groups being organized in the Archdiocese, contact Fr. Mike Flanagan at 758-0024.

Sister dies at 86

Funeral services for Dominican Sister Rose Concepta, O.P., formerly a member of the faculty at St. Patrick School, Miami Beach, who died April 7 were held at the Dominican Motherhouse in Adrian, Mich.

A native of Chicago who entered the religious life in 1917, Sister Rose Concepta was 86 at the time of her death. She was a member of the now defunct St. Patrick High School faculty in the late 1930's as homeroom teacher of the senior class.



Not-so-trivial pursuit

Students of Belen Jesuit Prep School gained a second place finish in the annual Social Studies Knowledge Bowl sponsored recently by Dade County Public Schools. A first-time entrant, Belen became the first Catholic school ever to place in the top four, defeating teams from Southridge, Coral Gables, Coral Park, Palmetto and Killian High Schools. Pictured are team members Pablo Hernandez-Villalon, Alberto Xiques, Juan Ros, Xavier Briggs, Ignacio Duarte and Luis Clemens, and teacher Patrick Collins.

CCS awards luncheon scheduled

The Awards Luncheon of Catholic Community Services, the social services agency of the Archdiocese of Miami, will be held Wednesday, May 22 at 12:00 noon at the Miami Shores Country Club, Miami Shores. Mr. Thomas A. Horkan, Executive Director, Florida Catholic Conference, will be the featured speaker.

Archbishop Edward A. McCarthy will present plaques to volunteers of the various programs of Catholic Community Service who have made notable contributions of their time and talents. Msgr.

Bryan O. Walsh, Executive Director of CCS, said staff members who have served the agency for 25, 20 and 15 years respectively will also be honored by receiving plaques from the Archbishop for their contribution in helping to alleviate the needs of many of the hunting people within the Archdiocese.

For tickets to the luncheon, call the Community Relations Office of CCS, at 754-2444. The donation for the luncheon is \$25 per person.

It's a Date

Barry University Auxiliary is sponsoring a "fun-raising / fund-raising trip" on April 30th to Key West. Departure at 7 a.m. from Barry University with arrival back on campus by 8:30 p.m. Make reservations soon by calling Barry University at 758-3392. \$38.

The Players of Our Lady of Lourdes parish will present "Look Who's Laughing," a comedy in three acts by John Randall at 8 p.m. April 19-20 and April 26-27. Adults \$5. Children \$2. Parish center located at 22094 S.W. 57th Ave., in West Boca Raton.

St. Francis Hospital will be the location of a seminar on wills and probates, cutting taxes, and managing assets on April 25th from 4 to 6 p.m. in Wiegand Auditorium in Miami Beach. For reservations call 868-2781.

Visitation Women's Club, parish hall, Visitation Church, 19100 N. Miami Ave. April

19th, 7:30 p.m. \$3.00 a.m. Prizes and refreshments. Further information call 653-2849.

St. George Church in Ft. Lauderdale will be the location of the musical "The Witness," a recounting of the life of Christ as seen through the eyes of Saint Peter, on April 27th at 8 p.m. The church is located at 3640 N.W. 8th St. Admission free.

The Music Dept. of Archbishop Curley-Notre Dame High School will present the musical "Grease" April 25-28. Champagne gala on April 25th beginning at 7:30 p.m. Other performances at 8 p.m. For info and tickets call 751-5131.

Court Holy Spirit No.1912 C.D. of A. will sponsor a dessert Card Party on April 27th, Pompano Beach St. Elizabeth's Gardeb at noon. Donation \$1.50. Anyone may attend. For information contact 941-5546.

Cardinal Gibbons High School Band will sponsor a pancake breakfast on April 21, 8 a.m. till noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For \$2.00 all the pancakes you can eat, scrambled eggs, sausage, juice and coffee/milk/tea. For more information contact Sharon Hope, 491-0934 days, 785-7356 evenings.

The Catholic Widowers Club of Hollywood will hold a meeting-social on May 3 at Nativity Social Hall 700 Chaminade Drive, Hollywood. Live Music, White Elephant Sale.

The Cenacle in Lantana will hold a singles weekend for young singles-never married on May 10-12. Open to men and women age 20-35 given by Fr. Greg Comella and Michael Galligan-Stierle. Offering \$65. Call or write the Cenacle, 1400 S. Dixie Hwy., Lantana, 33462. Or call 582-2534.

The Dominican Laity, Third Order of St. Dominic will have their reception and profession on April 28th at Cor Jesu Chapel at Barry University. The members will meet in Thompson Hall at 10 a.m. for the blessing and pinning of the roses.

St. Bernadette's Women's Guild is holding their 4th Annual Luncheon-Fashion Show April 20th at 11:30 a.m. at Bahia Mar Hotel Yacht Club. Tickets \$15.00 obtained by calling 966-5986.

St. Henry's Church is sponsoring "A Night for All Mothers, Grand Mothers and Gentlemen," on May 11th at St. Henry's Parish Hall, 1500 North Andrews Avenue Extension, Pompano Beach at 7:30 p.m. Buffet Dinner by J&P Caterers. Pete Bertasso Society Orchestra. Admission \$10 per person.

The 'new' family

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

Sunday afternoons are a special time for me. I save them for my greatest luxury — visiting friends. One Sunday recently was no exception. I spent it with friends I have known since before they were married, and whom I shall call Phil and Alice.

In some ways they are a traditional family. But within that traditional context we can see changes that are altering the shape of family life.

As I arrived at the home of Phil and Alice, their 3-year-old started chasing his older sister around the house with a make-believe tomahawk while Alice, who was changing the baby on the living room floor, tried to restore order. Phil, who is a good cook, was in the kitchen already at work on dinner.

The tomahawker took a flying leap over the baby in hot pursuit of his sister. "A bit of change from the calm life of the laboratory," I said, referring to Alice's former work. Phil and Alice were practicing physicians when I first met them.

"Change!" said Alice, as she tried to wrestle her budding gymnast into a clean diaper. "The only thing that hasn't changed in my life is having at least one kid who always seems to need a change."

An hour later we sat down to what would prove a very enjoyable dinner. My friends, with the skill of miracle workers, got the two older children to take part in a blessing before dinner.

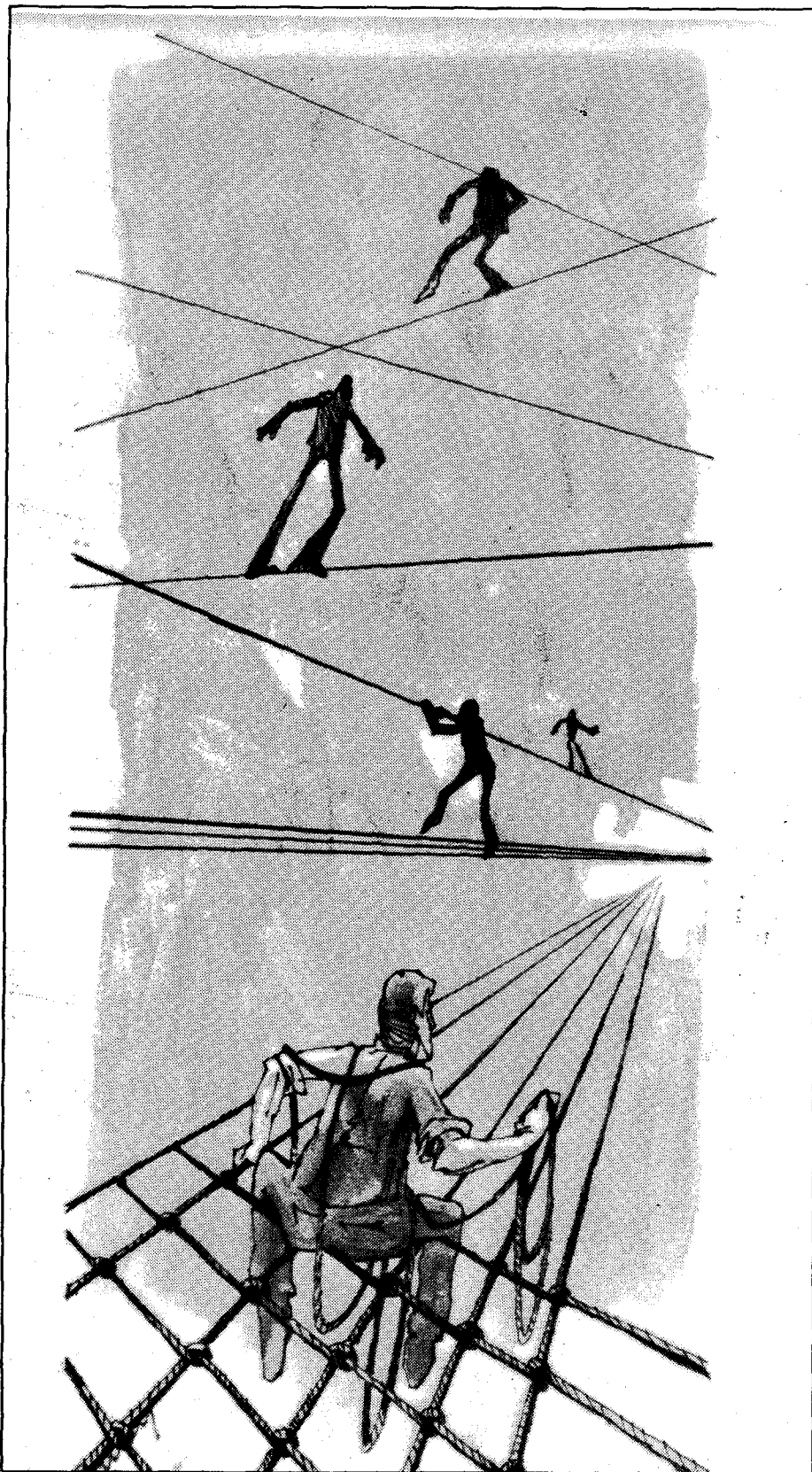
In many ways we had a very traditional Sunday afternoon. But, as I noted, Phil and Alice typify a pattern of changes that are common today.

Alice completed her education and began her own career before marrying. Then the young couple had to shift from two salaries to one when their children began to arrive. Phil shares in the child-rearing and household responsibilities.

But then there are other changes that are less obvious and perhaps even more important. How can we characterize them?

Experts in family studies sum them up in one word — "individualism." They say that the American family, which once saw itself as a functioning unit, now prefers to see itself as a gathering of individuals.

A century ago the family was a necessary social and economic unit. That has changed. Now it is becoming an arrangement of convenience for its individual members. It provides a source of affection for as long



A century ago the family was a necessary social and economic unit. Now it is becoming an arrangement of convenience for its individual members. (NC sketch by Ed Harvey).

as the family members believe they need one; it also coordinates the access by family members to the services society provides.

But once these needs are met, according to experts, family members see themselves at liberty to go their own ways and do their own thing.

But according to church teaching the Christian family is different. It is more than the sum of its members. If the family is regarded only as a group of individuals, an invisible but essential reality about the family is overlooked.

What this overlooks is the fact that the family is a genuine religious unit, a part of the body of Christ. It is a group united not just by common consent but by real, sacramental bonds.

As I see it, this is the principal challenge facing the church today: How do we help the family to see that it is more than just a gathering of individuals? How do we, in our local communities, help the family define itself in concrete terms?

We live in a society of individuals. So how do we make our beliefs in the importance of relationships real?

My friends Phil and Alice have decided to take this challenge seriously. They give prime time to family events and weave their faith through the events of each day. They believe that their dining room table is an important religious center, just as the parish church is.

This is also the view of the church. But making this view a real part of life today can be an uphill struggle.

Growth, humanity and God

What distinguishes human beings from other creatures of this world?

Some experts answer that question by focusing on human speech. The manner, the extent and the complexity of human communication — speech — is different, they say. Speech opens up almost endless possibilities for life together, for communities.

Other experts focus on the human person's ability to think and reflect. The human being can take a mental step back from his or her life in order to ponder it, assess it.

Still others focus on human sharing, or the capacity to make decisions, or the ability to plan the future.

To the eyes of faith, humanity's distinguishing abilities reflect the soul or spirit — the mystery of the human person.

Human beings possess many abilities. For example, every person is gifted by God with a life that can expand and grow, a life that can mature.

Thinking it over

People can become more than they already are. As they grow and mature, they change — and so do others who are part of their lives.

Does that mean personal change is always welcomed by all concerned since it is part of the process of maturing? No. Change sometimes is welcomed with open arms. But other times it proves disconcerting. For personal change is accompanied by a certain risk: the risk that as people who are close to each other grow and change, they will somehow grow apart.

The challenge is to grow together, to change in such ways that each person's spirit expands without closing out the other.

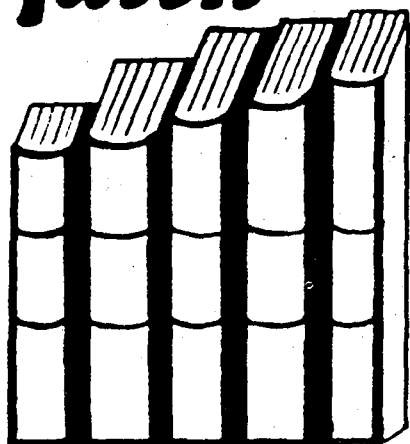
Friends, parents and children, spouses, co-workers — all may have to face the question at some point: How can we change and mature together? Can we contribute to each other's growth?

The Christian vision suggests that people grow best when they not only grow together, but grow through each other. People have the ability to nourish each other's growth, according to this way of thinking.

But to do so, they need to call upon the unique gifts they possess as human beings, including:

- the power to speak, to communicate with others about the process of change taking place in their lives;
- the ability to step back from the process of personal change, to ponder it and to make decisions about it;
- the challenge to share the benefits of one's development with others and to plan for the future together.

know
your
faith



A new Gospel...

By Father John Castelot
News Service

"What is happening to the church?" "This is not the same church I used to know!"

These remarks have a modern ring. But they are almost as old as the church itself, as the following account illustrates.

Matthew was a leading member of a community which was the product of a long and stormy development. Christianity was brought to Antioch in Syria in

the 30s by Greek-speaking Jews who believed their new faith also should be shared with people who did not practice the Jewish religion.

When the mother church at Jerusalem heard about this, Barnabas was sent to Antioch to check out the situation. In Jerusalem the Christians did not like the idea of gentiles entering the church without embracing Judaism first.

After all, they argued, Jesus had been a devout Jew; the law

of Moses was the law of God — there was just no justification for accepting gentiles any other way.

The fact that Barnabas was rather pleased by what he saw at Antioch did not change their minds.

This division of opinion, with several shades of opinion in between, made the situation at Antioch an uneasy one.

Matters really came to a head after the fall of Jerusalem. The staunch Jewish-Christians had maintained close ties with the

Change hits home

It's a struggle but it's part of Christian growth

By David Gibson
NC News Service

My oldest daughter now gets up almost as early as I do weekday mornings. But her reason is not the same as mine.

I rise early because I face an hour's commute by bus to the office. My daughter rises early because it takes her 30 minutes — or more? — to do her hair for school!

This amounts to a sea of change in a child who just a few months ago hoped to break the world record for sleeping-in late and still making it to school on time.

'We all grow older; so do others close to us... No one's life is a finished product.'

This kind of change, however — this large concern over appearance — is somewhat predictable in a child's development. This kind of change requires only minor adjustments on the part of others, along with a dash of patience. But this kind of change does not pass unnoticed.

Change. It is part of everyone's life.

Workstyles, homelife, education, health care, social values: Change is experienced in all these areas.

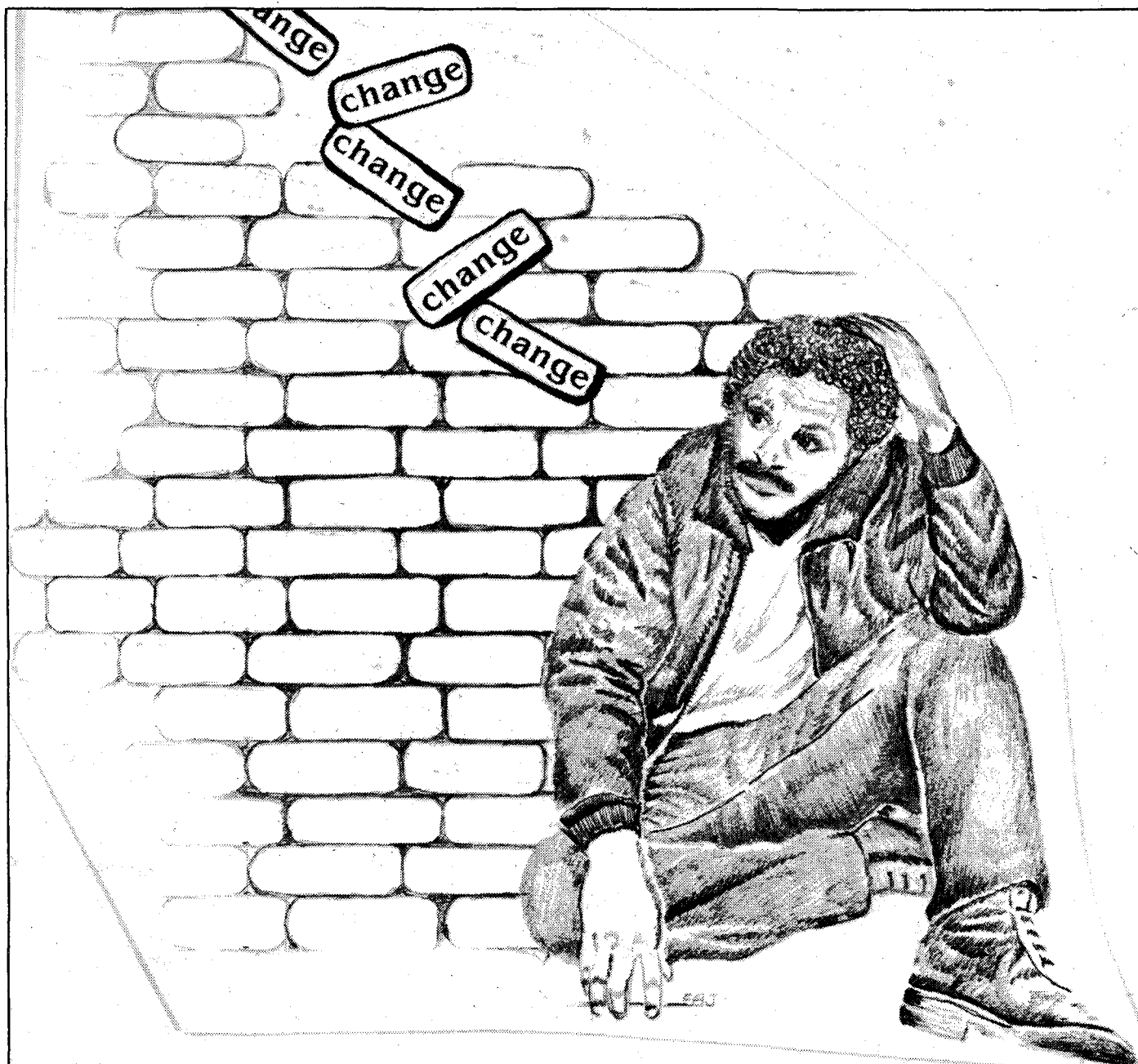
Perhaps the most common way change enters a person's life, however, is through other people.

We all grow older; so do others close to us. People's interests develop, aptitudes expand, needs are reshaped, mistakes are made. No one's life is a finished product.

When a person changes, however, there are bound to be repercussions for others. One parent's story illustrates this.

A father was telling a group of adult friends about a period in his teen-ager's life. The teen-ager's interests, along with her attitude toward schoolwork, had become a source of great concern to her parents, who felt they were witnessing a big, unwelcome change in her.

When the parents realized marijuana and alcohol were now playing a role in their child's life, they were stunned. They attributed it to something in their child that



Change is a part of everyone's life. People rejoice when change brings them happiness. But change also can introduce the element of struggle into one's life. (NC sketch by Betsy Jones)

they did not understand and to a change in society that made drugs readily available.

Ultimately this situation was approached through counseling. But the level of trust and understanding that previously had existed in the relationship of the parents and their teen-ager would take a long time to return.

As the father told his story, he obviously was not just passing on information to others who might later benefit from it somehow. His story was more like a quest for understanding and support. He was struggling to grasp a changed relationship with his child that had

him confused and apprehensive.

People rejoice when changes bring them happiness. But they may need others who listen well and try to understand when they tell how change brought them pain, or left them floundering for answers. Often when the word "change" enters a discussion, people tend to turn attention to the computers, space ships, medical technology or genetic research that is changing society's landscape.

But one kind of change that virtually everyone experiences close up is the kind that influences their relationships; it enters the scene in a personal way.

As change occurs, it can open up new possibilities for people. This can make life more interesting. But change also can introduce the element of struggle into one's life.

Because of changes in oneself or in others, life has to be digested again and again, comprehended from new perspectives. That can be difficult. It may take time. Then people may experience a special need for support from others.

This process can produce a good result, of course. Some people think that in all their struggles to come to terms with change, God's Spirit is inviting them deeper and deeper into their life's meaning and potential.

...for the year 85

mother church. But with Jerusalem leveled to the ground by the Romans, church members in Antioch were frantic, cut off from all support, rootless.

Meanwhile, gentiles were entering the community at Antioch in increasing numbers, people who didn't know or keep the Law of Moses, dietary laws, and all the other cherished customs of the Jewish-Christians.

The situation was complicated all the more because Jews

traditionally had regarded gentiles as sinners. The Jewish-Christians were afraid that morality would be destroyed, with their assemblies turning into wild orgies.

This was the situation Matthew faced about 85 A.D. He had to ease the church through a painful period of transition. If he could simply have insisted on holding to the old ways or if he could have told them to forget the old and accept the new, his task would

have been relatively easy.

But Matthew respected tradition too much for that. He had to blend the old and the new into a fresh synthesis.

Some biblical scholars suggest that he left us a sort of self-portrait in the remark that "every scribe who is learned in the reign of God is like the head of a household who can bring from his storeroom both the new and the old" (Matthew 13:52).

The church already had a

Gospel, that of Mark. But Matthew felt that a new situation called for another Gospel. He used most of Mark's material but expanded it.

Imagine! A new Gospel!

The Christian community is a living, vital organism. It has experienced development and growth right from the beginning.

But of course, there is God himself "who cannot change and who is never shadowed over" (James 1:17).

At age 104, this priest is still spry

Fr. Wilczynski waits for heaven

PULASKI, Wis. (NC) — Fiesty Father Paulinus Wilczynski just doesn't understand why everybody wants to put him in the spotlight. Just because he is 104 years old and is still able to put in a full workday alongside his brother Franciscans doesn't seem reason enough to him for a big fuss.

Father Wilczynski is the oldest priest in his order and probably

'He ticks off his activities with a regularity that other friars in the monastery can set their clocks to.'

the oldest priest in Wisconsin according to Franciscan Father Finnian Zaucha, superior at Assumption Friary and archivist for the midwest Franciscan province.

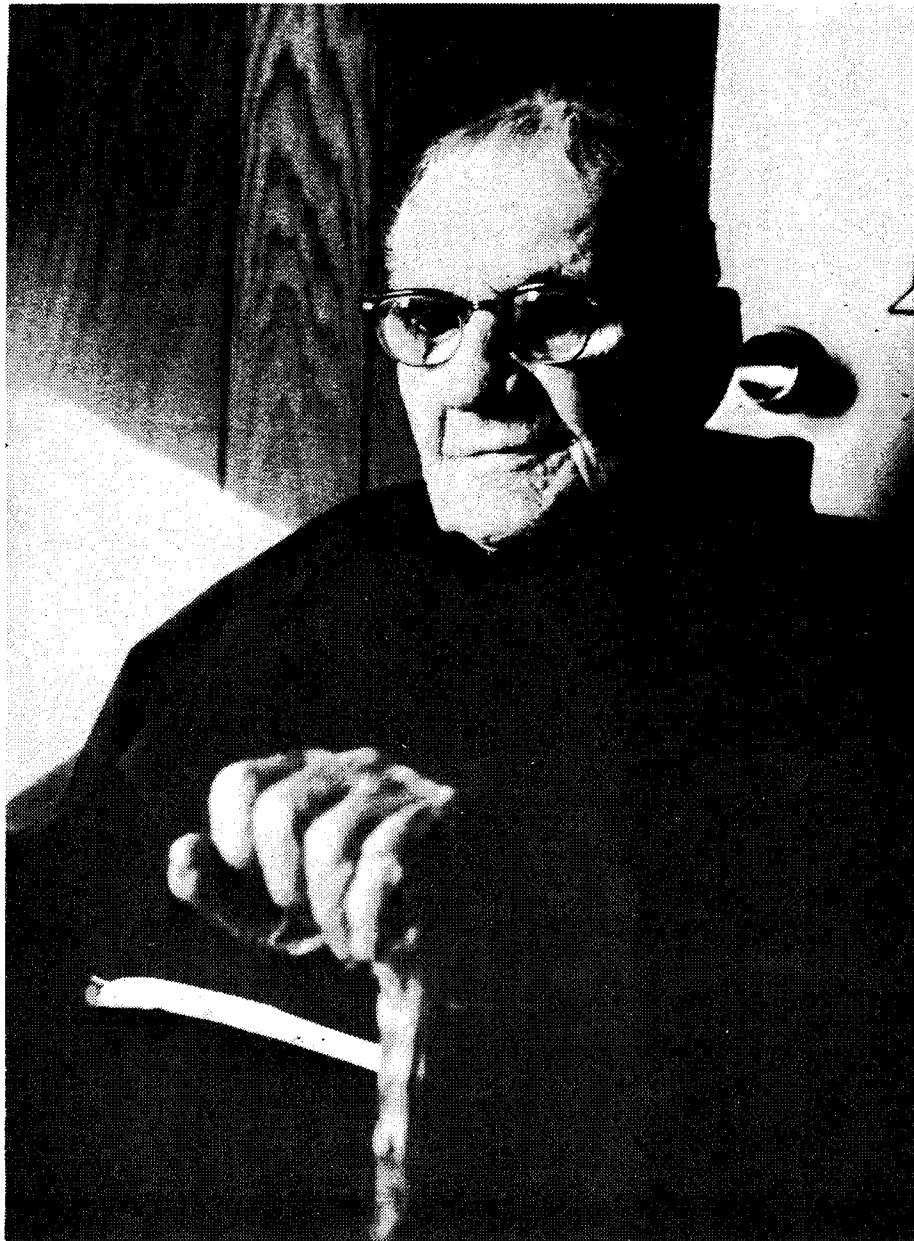
Two world wars, the Russian revolution and the deaths of several popes have occurred since Fr. Wilczynski was born in Poland in 1881. He was 11 months old when Pope John XXIII was born. The pope died in 1963.

And what has kept the Franciscan alive so long?

"I resigned to the will of God that has kept me on this earth so long," he said through an interpreter. He also says he lives moderately.

Order is as important to Fr. Wilczynski as keeping active. Like the watch he frequently glances at, he ticks off his activities with a regularity that the other friars in the monastery can set their clocks by.

He gets up every day at 6:30 a.m., and, aided only by his cane, travels about the monastery performing his varied tasks. He



He may be one of the oldest priests in the world. Fr. Paulinus Wilczynski of Pulaski, Wis., a 104-year-old Franciscan, rises at 6:30 a.m. daily and still uses stairs. (NC photo)

refuses to use a wheelchair, determined to maintain his independence.

He refuses to use the elevator. It's just for old guys, he scoffs.

After a brief period of evening television viewing, he leaves the community room at 7:30 p.m. so he can be in bed by 8 p.m.

Once, on July 20, 1969, he found a compelling reason to stay up longer: he wanted to see the astronauts walk on the moon.

"This is the only time since I've known him that he stayed up past 8 p.m.," said Father Zaucha. Father Wilczynski was ordained

to the priesthood in 1906 and worked in various monasteries and parishes in what is now the Ukraine. He also pursued his ministry in Siberia, Japan and China, surviving two world wars and the Russian Revolution.

He volunteered to work in the Diocese of Vladivostok in Siberia, then in 1925 began a three-week journey on the Trans-Siberian Railroad to the city of Harbin, Manchuria, where he taught in a seminary, eventually becoming the rector. According to Father Wilczynski, the Bolsheviks closed the school and kicked him out in 1930.

He then went to Japan, but by 1940 the Japanese asked all foreigners to leave.

A man without a country, Father Wilczynski couldn't return to German-occupied Poland. He went to Shanghai, where he cared for a Polish colony for a short time until he became ill. A doctor told him the climate there was bad for him.

So he wrote to the Franciscan minister general in Rome, who sent him to the United States. And in 1941, when he was 60 years old, he came to the Pulaski Friary.

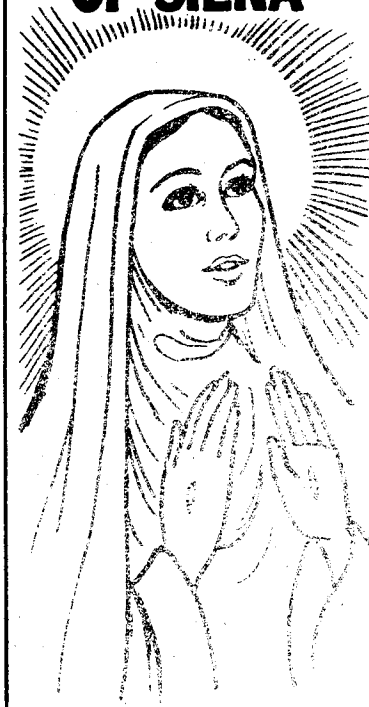
His inability to speak English didn't prevent Father Wilczynski from working once he came to America. Instead, the friary "lent" him to serve at Polish parishes in Wisconsin, New Jersey and Michigan. At that time Mass was said in Latin, and he delivered sermons and heard confessions in Polish.

He retired from active parish work when he was 95. Father Zaucha said he once teasingly told Father Wilczynski that there was no such thing as retirement for Franciscans, "and he tried to hit me with his cane."

Reflecting on his life, Father Wilczynski said that after 100, it's all downhill. He anxiously awaits heaven.

the Saints *by Luke*

ST. CATHERINE OF SIENA



ST. CATHERINE WAS THE 23RD CHILD OF A DYER AND HIS WIFE, BORN IN SIENA AROUND 1347. AS A CHILD SHE WOULD SAY THE HAIL MARY ON EACH STEP AS SHE CLIMBED THE STAIRS. AT AGE 7, SHE MADE A VOW OF VIRGINITY, THOUGH HER PARENTS TRIED TO PERSUADE HER TO MARRY. AT 15 SHE ENTERED THE THIRD ORDER OF ST. DOMINIC. SHE COMBINED A LIFE OF ACTIVE CHARITY WITH THE PRAYER OF A CONTEMPLATIVE. AROUND 1375, CATHERINE RECEIVED THE STIGMATA BUT THE WOUNDS WERE VISIBLE ONLY TO HERSELF.

HER WISDOM AND ADVICE WERE SOUGHT BY CIVIL LEADERS AND EVEN THE POPE. UNDER PAPAL AUTHORITY SHE TRAVELLED THROUGHOUT ITALY, CONVERTING CITIES TO THE FAITH.

THE POPES HAD BEEN LIVING IN FRANCE BECAUSE OF UNSETTLED TIMES. CATHERINE MADE A SPECIAL VISIT TO POPE GREGORY XI AND SAID, "HOLY FATHER, GOD WANTS THE HEAD OF HIS CHURCH TO LIVE IN ROME. I PRAY THAT YOU WILL GO THERE AS SOON AS POSSIBLE." AND SOON ROME AGAIN BECAME THE HOME OF THE POPES.

SHE FORETOLD THE TERRIBLE SCHISM WHICH BEGAN BEFORE SHE DIED. DAY AND NIGHT SHE WEPT AND PRAYED FOR UNITY AND PEACE. SHE DIED AT ROME IN 1380 AT AGE 33. SHE WAS PROCLAIMED THE SECOND WOMAN DOCTOR OF THE CHURCH IN 1970. HER FEAST DAY IS APRIL 29.

Frying pan blues

By Hilda Young

Always save the frying pan until last. You never know. The house might catch on fire, there could be an air raid or the power might go out. Then you wouldn't have to wash it at all. Can you imagine how you'd feel if you had spent all that time washing it and it was all in vain?

In the event none of the above occur, try the soaking routine. Drop the pan in the sink. Leave the kitchen. Sometimes a good strategy is to cover the dishwasher with suds to camouflage the frying pan.

When your mother or father discovers the pan, say "Yeah, I know. I was just letting it soak."

Your father will reply, "In hopes it might dissolve into rust?"

When all escape routes have been blocked and you are actually faced with scouring the pan, take a position at the sink with both elbows on the edge of the counter and legs stretching back so that you are at an angle and roughly resemble someone being prepared for leg irons.

Say, "This stuff is never going to come off."

Ask, "Who fried this stuff on here?"

Groan, "How come I always get the yucky frying pan when I'm on dishes?"

Now take the pan out of the water and look at it. Scrape at it with a table knife. Make lots of scraping noise to punish everyone. Accent the scraping noise with little grunts and intelligent comments like "sheesh" and "maaaaann."

Say, "I'll take out the garbage for someone for a week if they finish this pan."

When someone takes you up on the offer, say, "Dad probably won't let us do it anyway."

Make a big production of scrubbing with the scouring pad. Shift from foot to foot. Rinse the pan several times. When you hold it up to the light, note that some of the cooked-on food can still be seen.

When no one is looking, slip it into the oven.

(Your comments are always welcome. Hilda Young, P. O. Box 19219, Oakland, CA 94619.)

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