

'From ancient times there has been a tradition in the Church of calling periodically an assembly of clergy, religious and faithful to reflect seriously on how well the diocese is accomplishing its mission... I have decided that our Archdiocese is ready for such a moment of grace'

—Archbishop McCarthy

Everyone's invited!

Historic synod enables all to voice concerns

By Ana Rodriguez-Soto
Voice News Editor

Over the next three years, South Florida's million-and-a-half Catholics will have an unprecedented op-

Pope here in '87

Although official confirmation still has to come from the Vatican, all indications are that Pope John Paul II will make a second trip to the United States in the fall of 1987, and Miami will be included in the itinerary, Archdiocesan sources say.

The Pope is expected to tour parts of the country that he did not visit during his 1979 trip — that is, the western and southern regions of the U.S.

Archbishop Edward McCarthy said the Pope's visit should have a profound impact on the spiritual life of the Archdiocese and the upcoming synod should enable South Florida's Catholics to say, "Holy Father, our gift to you is a renewed Archdiocese of Miami."

portunity to tell their bishops and priests what's wrong, what's right and what they want from their Church.

The process is called a synod, and is similar to a Second Vatican Council, except at the diocesan level and with widespread participation by the laity.

Although Church theology will not be affected, the collective suggestions of the "Catholics in the pews" could have a profound impact on local church policies and programs.

This will mark the first time in its 27-year history that the Archdiocese of Miami has conducted such a "massive examination of conscience," in the words of Archbishop Edward McCarthy, and the expected arrival here of Pope John Paul II in the fall of '87 should make it an even more historical and meaningful event. (See box).

"We'll spend a long time just listening to others telling us what needs doing," the Archbishop said at a press conference last week announcing the synod.

"Joe Blow is going to get a chance to talk. We'll listen... explain to him why things are happening as they are or say to ourselves, Hey, he's got a legitimate concern, how can we meet



People will be invited to express their opinions during synod.

those needs?" he added.

"Every person will have the right to free and open discussion" of issues, echoed Fr. Kenneth Whittaker, pastor of St. Philip Church in Opa-Locka

Ancient tradition, Pg. 9

Official announcement, Pg. 9

Steps of the synod, Pg. 9

and general promoter of the synod, which formally opens Oct. 7, anniversary of the creation of the Archdiocese, with a 7:30 p.m. Mass at St. Mary Cathedral.

The first step of the three-year process will be "wide open" hearings in

parishes, schools and institutions of the Archdiocese, along with a professionally conducted survey of Catholics in Dade, Broward and Monroe counties to determine the issues that are of greatest concern.

"People [can] come and tell us anything that's on their minds," the Archbishop said, offering assurances that even the most minor concerns will be heard, even if they're not necessarily dealt with on the synod level.

Emphasis will be placed on "getting our entire laity involved" and determining "where we are today," he said. This "listening period" should begin next Lent and last through Easter and will be the basis for the deliberations of the actual synod body and the recommendations of experts

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Laity must get more involved

Pastoral letter urges renewal of families, Church involvement

• Complete text 1A-8A

By Ana Rodriguez-Soto
Voice News Editor

Warning that religion must never decline into a merely "private affair," Archbishop Edward A. McCarthy this week called upon every South Florida Catholic to take personal responsibility for the running of the Church and the conversion of an increasingly "godless" society.

In an 11,000-word pastoral letter released to coincide with the announcement of a first-ever synod — or mass consultation — in the Archdiocese of Miami, the Archbishop urged lay Catholics "to be aroused to a great sense of responsibility."

"[Laity] should not have to depend on the urging of the clerical celibates to be committed to renewing family life," he wrote. "They should not have

to wait for the bishops to inaugurate questions about ethics in the economy."

"The renewal of the temporal order has become an especially urgent and critical vocation of the Catholic lay person today," he stressed in the letter, entitled "It Was I Who Chose You."

The complete text is published in this week's edition of *The Voice* (Pages 1A thru 8A) and will be published in Spanish in the Sept. 27 edition of *La Voz*.

Reflecting on anti-Christian attitudes prevalent in the modern world, the Archbishop wrote: "Individuals have lost a sense of responsibility for others. Religion has become a private affair. Families leave the formation of their children totally to the Church and to the schools. Relatives are less concerned for older persons who are in

(Continued on page 11)

'It Was I Who Chose You'



'It shall come to pass in the last days, says God, that I will pour out a portion of my spirit on all mankind. Your sons and daughters will prophesy, your young men will see visions and your old men shall dream dreams. I will work wonders in the heaven'

Pope's secret? — prayer life

LOS ANGELES (NC) — The real secret of Pope John Paul II's physical and intellectual stamina is his prayer life, according to U.S. archbishop at the Vatican who has made eight journeys with the pope.

Archbishop Justin Rigali, who was ordained a bishop in the Italian town of Albano, was interviewed while in Los Angeles in early September for the installation of Archbishop Roger Mahony.

A priest of the Los Angeles Archdiocese, Archbishop Rigali was named by the pope earlier this year to head the Pontifical Ecclesiastical Academy, the Vatican's training school for diplomats.

"He has an immense amount of spiritual energy," said Archbishop Rigali of the pope. "You have to see the total picture of the man. His spiritual energy channels all his psychic energy."

"I don't know how it works because it's mysterious. I know the fact is there and I'm convinced that his real secret is in his prayer life, his spiritual communion with God."

Archbishop Rigali said he also believes the pope's "profound serenity" also plays a role. "It was mirrored in his first talk when he became pope. He said that the Blessed Virgin would help him."

Archbishop Rigali added that while the pope's serenity helps keep him going during his trips, it does not hamper his ability to understand and cope with problems.

"There's not a problem that he doesn't face with equanimity. He never loses his peace."

"It doesn't mean he's not involved, that he's unconcerned, that he doesn't feel — except that the whole thing is in proportion," Archbishop Rigali continued. "It enables him to face all these crises and problems and bring to them this divine element of god's peace..."

Archbishop Rigali said the pope is tired on occasion, "but the next morning — it happens during the trips — he'll be fresh as can be and start out again."

Portland priests ask for longer visits by bishops

Ore. (RNS) — Priests of the Roman Catholic Church in western Oregon have asked that pastors be given the right to confirm children and that bishops spend more time visiting parishes. The request was one of a score of resolutions passed by the Clergy Convention of the Portland Archdiocese. A spokesman explained that the priests would like Archbishop Cornelius M. Power or one of his two auxiliary bishops to spend a weekend at a parish instead of spending "two hours at each of 125 parishes within two months."

Christian business directory established in England

LONDON (RNS) — "The best people to serve the church are Christians," says Christian businessman David Dorricott. To further this end, he has established a telephone inquiry service to put people in touch with companies run by Christians. His inquiry service is called the Christians in Business Directory, and has already enrolled more than 100 companies.

USCC secretary asks govt. to stop Honduran attacks on refugees

WASHINGTON (NC) — The general secretary of the U.S. Catholic Conference has urged the U.S. government "to do all possible" to prevent Honduran military attacks on refugees. In a letter to Secretary of State George P. Shultz, Msgr. Daniel F. Hoyer also expressed concern over the recent arrest and detention of an American Jesuit priest working in Honduras. Refugees and international relief workers said that Honduran troops stormed the U.N. camp at Colomocagua, Honduras, dragging Salvadoran refugees out of shelters, kicking, beating and stabbing them.



In Kateri's Land

Rae Kio of Laguna, N.M., watches the activities at the annual Kateri Tekawitha Conference at LeMoyn College in Syracuse, N.Y. About 3,000 Native American Catholics attended the conference, the first in the land where Blessed Kateri was born. (NC photo).

Cardinal Krol launches probe of CRS use of African funds

WASHINGTON (NC) — A fact-finding committee, headed by Cardinal John Krol of Philadelphia, has been established by the National Conference of Catholic Bishops to study the operations of Catholic Relief Services after allegations that the agency misled donors about the use of funds for African hunger relief. Bishop James W. Malone of Youngstown, Ohio, NCCB president, announced formation of the ad hoc committee in a letter to U.S. bishops. CRS is the U.S. bishops overseas aid agency. Bishop Malone said, "I emphasize that the intention is simply to clear the air so that CRS can get on with its important work."

Episcopal church won't use priests who don't change faith

ANAHEIM, Calif. (NC) — The House of Bishops of the Episcopal Church rejected using former Roman Catholic priests to relieve the clergy shortage in Episcopal churches unless the Catholic priests formally join the Episcopal Church. The 200-member House of Bishops and the House of Deputies, the legislative houses which form the General Convention, the Episcopal Church's policy-making body, met Sept. 8-14 in Anaheim. The convention voted on a variety of social and political issues and elected Bishop Edmund L. Browning of Hawaii as its presiding bishop.

N.Y. diocese sends \$10,000 to aid South African agency

NEW YORK (NC) — Cardinal John J. O'Connor said that \$10,000 was being sent by the Archdiocese of New York to a new South African ecumenical agency called Christians for Justice and Peace. Archbishop Denis Hurley of Durban, South Africa, president of the Southern African Catholic Bishops' Conference, requested the funds for the group. Cardinal O'Connor said he had sent Archbishop Hurley a telegram of support after the region's bishops issued an "exceptionally courageous statement" which he thought could put the South African bishops in "grave jeopardy."

Catholic 'health-care' plan gets healthy response in congress

WASHINGTON (RNS) — A campaign by the nation's Catholic hospitals to set up a national "health-care" commission gained momentum as four members of Congress introduced legislation to establish such a body. The commission would examine the long-term health-care needs of the nation and make recommendations for a national health policy, the Congressional representatives said at a Sept. 10 news conference here. Introducing legislation to create a National Council on Access to health Care were Sens. David Durenberger (R-Minn.) and Paul Simon (D-Ill.), and Reps. Richard Gephardt (D-Mo.)

Sicily's 'anti-Mafia' cardinal makes new public appeal

PALERMO, Italy (RNS) — After an unusual term of silence, Sicily's anti-Mafia cardinal has again raised his voice in the wake of what is being called Palermo's blackest summer. "As in the past, blood and tears have poured together almost as if for a terrible summer appointment that has been repeated for too many years," Sicilian-born Cardinal Salvatore Pappalardo said. The city of Palermo was torn apart this summer by the Mafia killings of two top Mafia investigators and a young police officer, as well as the mysterious death of a Mafia suspect while under police custody.

Judge apologizes for asking if jurors are Jewish

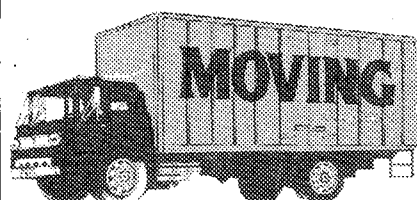
SEATTLE (RNS) — A federal district judge apologized for asking potential jurors here whether any of them were Jewish, saying the nature of the trial of a white-supremacist movement had made the question relevant. Judge Walter McGovern asked the question of potential jurors in the trial of 11 members of The Order, an allegedly anti-Semitic organization that is accused of robbery, murder, and efforts to overthrow the government. When he asked the religious question, only one member of the group of potential jurors indicated she was Jewish, and assured the judge she could be impartial.

Brutal murder of French nuns sparks inquiry in Argentina

PARIS (NC) — France has asked Argentina to investigate the disappearance of two French nuns after an eyewitness said they were raped and tortured to death by Argentine naval officers. In a television report which aired in Paris in September, former Argentine officer Claudio Vallejos gave a graphic description of how in 1977 the nuns were raped and tortured for six weeks before being buried in unmarked graves. Sisters Alicia Domon, 43, and Leonie Duquet, 62, were abducted by armed men from churches in Buenos Aires in December 1977. Their bodies were never found.

Pa. bishops distressed by NCCC's invitation to Gov. Cuomo

(Undated) (NC) — The bishops of Pennsylvania have criticized the National Conference of Catholic Charities for inviting Gov. Mario Cuomo of New York to speak at the NCCC's annual convention in October. The NCCC defended the invitation, although Cuomo canceled his speech to attend an anticipated special session of the New York Legislature. In a letter the bishops expressed "amazement and distress" at the selection of Cuomo and said that "no other politician has so elaborately rationalized opposition to the bishops' efforts" to reverse the nation's abortion policies.



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U.S. Bishop: Discuss celibacy, role of women, at Rome synod

WASHINGTON (NC) The U.S. delegate to the upcoming world Synod of Bishops has urged the special meeting to consider an expanded role for women in church policy-making as well as to address "specifically" the role of celibacy as a factor in the priest shortage.

In a 7,000 word pre-synod report, released in Washington Sept. 16, Bishop James Malone also wrote that despite the views of some critics, the U.S. Catholic Church "is fundamentally on the right track" in carrying out the work of the Second Vatican Council.

Bishop Malone, of Youngstown, Ohio, is to attend the extraordinary synod as president of the National Conference of Catholic Bishops. The synod, to be held Nov. 25-Dec. 8, was called by Pope John Paul II to review Vatican II 20 years after its closing.

Bishop Malone wrote that major needs in the church also include greater evangelization efforts, clearing up "confusion over moral issues," giving young people a sense of "Catholic identity," clarifying the distinctions between ordained and non-ordained ministry, and spelling out the proper role of bishops' conferences.

The report was sent on to Rome, as were similar reports from presidents of other bishops' conferences around the world.

Bishop Malone is the only bishop designated to represent the NCCB under the norms that govern an extraordinary synod. Any other Americans who participate will be there by personal papal choice or by virtue of another office.

The heart of his report was a call to reaffirm the Second Vatican Council and draw new strength from it.

The U.S. bishop questioned efforts to blame Vatican II or misinterpretations of the council for weaknesses in Catholic faith or practice today. Rather, he said, "cultural factors originating outside the church and the council account for many recent problems in Catholic life in the United States, as in many other countries."

He added that "there are grounds for thinking that such factors would have done more harm to Catholic life than they have, were it not for the council and postconciliar renewal."

He also said, however, that church leaders had sometimes harmed implementation of the council when they "either resisted the Vatican II reforms or advanced personal agendas in the name of renewal."

Among major benefits flowing from the council in the United States, Bishop Malone cited the extensive renewal in liturgy and worship, including greater appreciation of Scripture, spiritual renewal among priests and religious, ecumenical and interfaith understanding, and strong Catholic education in the country which "continues to maintain the world's largest system of Catholic schools at all levels."

He also praised "a healthy emphasis" on social justice alongside personal morality in moral teaching and said that collegiality and shared responsibility have been developed in the U.S. church to the point that "listening, dialogue and consultation are now taken for granted and significantly enhance the involvement of Catholics in the church."

On the other hand, while praising the expansion of ministries and developments in lay leadership,



Class act

U.S. Secretary of Education William Bennett meets the third grade class in St. Louis' Northside Catholic Elementary School as part of a nationwide tour during which the secretary is teaching classes of various levels in public and private schools. In mid-September, Bennett again told public education officials to comply with the Supreme Court decision barring federal remedial education classes from being taught in parochial schools, but noted that delays needed to find alternative locations for the classes "in no way represent an attempt to evade the law." (NC/UPI photo)

Bishop Malone warned of "a blurring of the roles of the ordained and non-ordained."

He asked about the priest shortage, relating it to the values of celibacy and permanent commitment.

On U.S. religious life, Bishop Malone urged "prudent openness to continued adaptations and experimentation" in continuing the renewal of religious life, and he called for "the further incorporation of women religious into policy-making and overall direction of the church."

He called for 'The further incorporation of women religious into policy-making and the overall direction of the church.'

Bishop Malone urged further progress in advancing women into leadership positions in the church and said that the church needs "to define the appropriate Christian stance toward the secular feminist movement."

He noted a decline in Mass attendance among U.S. Catholics in years following the council, but he said that

it was "not directly attributable to the council" and is still encouragingly high" when compared with rates of Mass attendance in other countries.

He said there is a need "to re-install in Catholics generally a commitment to evangelization and a sense of mission, as well as a correct understanding of ecumenism."

He also argues for "increased doctrinal and moral content" in homilies without undercutting the emphasis on Bible-based preaching recovered by Catholics since the council.

Addressing continuing tensions over the proper role of bishops' conferences in the postconciliar church, Bishop Malone said, "There is a need for continued reflection on and clarification of the theological basis for the episcopal conferences."

This, he added, includes questions of the moral and doctrinal authority bishops' conferences have and their role in dealing with "national problems such as dissent by some theologians and religious."

He also raised a possibility of "a national bishops' synod or plenary council to conduct a postconciliar assessment paralleling the extraordinary synod's."

There has been no such national synod or plenary council in the United States since the Third Plenary Council of Baltimore in 1885.

Black woman sought as vice-chancellor in New York

NEW YORK (NC) — Cardinal John J. O'Connor of New York told participants in a symposium on the year-old pastoral of the U.S. black bishops that he hoped to begin a process of appointing more blacks to archdiocesan offices by finding a black woman to serve as a vice chancellor.

He said he was asking Auxiliary Bishop Emerson Moore, consecrated in 1982 as the first black bishop of the archdiocese, to meet with the vicar general, chancellor and personnel officer to see which jobs coming open or to be created "can be filled with qualified black persons."

The symposium, at Harlem's St. Charles Borromeo Parish, where Bishop Moore is pastor and where Pope John Paul II made his Harlem stop in 1979, was held to mark the first anniversary of the black bishops' pastoral, "What We Have Seen and Heard." Cardinal O'Connor, who sponsored the symposium, indicated that he wished to make it an annual event to assess implementation of the pastoral.

Though joking that he preferred that it happen "not too quickly," he said he hoped the time would come when the archbishop of New York would be black.

Bishop Moore, vicar for the six parishes of Harlem and archdiocesan vicar for black development, said in a later interview that he had no candidates in mind for the vice chancellor position, but that he was confident a qualified black woman could be found in the archdiocese.

There are currently three vice chancellors, all priests. Women, primarily nuns, serve as chancellors and vice chancellors in several U.S. dioceses.

Sister of the Sick Poor who works in Cincinnati with Elderly Persons in Community, an organization developing housing for the elderly poor.

The statement on abortion, which was run as a full-page ad in *The New York Times* last October, asserted at one point that there is more than one "legitimate Catholic position" on the morality of direct abortion. Among its 97 signers were three men religious and

at least 24 women religious.

In November the Vatican Congregation for Religious and Secular Institutes sent letters to the superiors of the religious ad-signers under its jurisdiction, saying that the signers must recant publicly or face possible expulsion from their respective orders.

The three male religious — two brothers and a priest — publicly affirmed their adherence to church teaching on abortion shortly thereafter

and apparently were cleared.

But there was no word about resolution of any of the cases involving women religious until mid-August, when Sister Byles told a St. Louis newspaper that she had been cleared in the spring.

Aside from Sisters Byles and Hebbeler, NC News could not learn of any other cases being resolved among the women religious.

Two cleared in abortion ad controversy

By NC News Service

At least two of 24 or more nuns under threat from the Vatican over a *New York Times* abortion ad controversy say they have been cleared, but the cases of most are still pending.

Sister Mary Byles, a Religious of the Sacred Heart and director of the religious studies department of Maryville College in St. Louis, is one of those cleared, along with Sister Kathleen Hebbeler, a Dominican

Option for poor remains in pastoral

NEW YORK (NC) — Christianity's "preferential option for the poor" will remain a central theme in the U.S. Catholic bishops' second draft of a pastoral letter on the economy, said the chairman of the committee writing the pastoral.

But the option for the poor does not mean that the poor should be pitted against the middle class, added the chairman, Archbishop Rembert Weakland of Milwaukee.

"We still find the amount of poverty in this nation a scandal," said Archbishop Weakland in an article previewing the second draft. The article appears in the Sept. 21 issue of America magazine.

Archbishop Weakland noted that the second draft is about one-fourth shorter than the first — or about 40,000 words — and is somewhat rearranged.

The draft is to be discussed by the bishops during their Nov. 11-15 general meeting in Washington. A third draft is then to be prepared and voted on by the bishops sometime in 1986.

Archbishop Weakland wrote that the second draft attempts to clarify some of the misleading "general impressions" which readers construed from the first draft.

"One of these impressions was that the first draft pitted the middle class

against the poor," he stated. "This was apparently because of the way the 'preferential option for the poor' was described.

"We will present it in the context of the common good that necessarily includes everyone."

The role of government also again is discussed, despite criticism from some quarters.

"In the second draft, we will not back away from our strong conviction that more can and must be done to fight poverty and unemployment," he said. "This is a task for our whole society — both the private and the public sector."

While the second draft does not ignore the concerns of the middle class, it also challenges its values, the archbishop said.

"In the second draft, we have also emphasized the economic insecurity often felt in the United States by the middle class," he said. "We are concerned about those who hover above the poverty level and are at risk of falling into poverty."

"The phrase 'preferential option for the poor' is not meant as a slogan to polarize our society but as a challenge to all — including the middle class," he wrote, "in attempting to build bridges of responsibility between the poor, the middle and the affluent classes."

Bishops' unit backs anti-apartheid bill

WASHINGTON (NC) — The Administrative Board of the U.S. Catholic Conference in a statement Sept. 1 urged approval of the Anti-Apartheid Act of 1985 pending in Congress.

The board said that President Reagan's anti-apartheid executive order of Sept. 9 was welcome, but the congressional proposal "offers a stronger and broader approach which we still believe is necessary."

"We speak as bishops and pastors of a church whose religious and moral teaching is daily contradicted by apartheid, and whose brother bishops are actively opposing apartheid," the board said.

The U.S. bishops' board said, "Change in South Africa cannot come too quickly for those bearing the indignity and the injustice of apartheid. The United States as a nation and a society should be and should be seen by others to be unambiguously in support of profound, rapid and thorough change in the political, legal, social

and economic sectors of South African society."

The Anti-Apartheid Act would, among other things:

- Prohibit importation of South African gold coins.

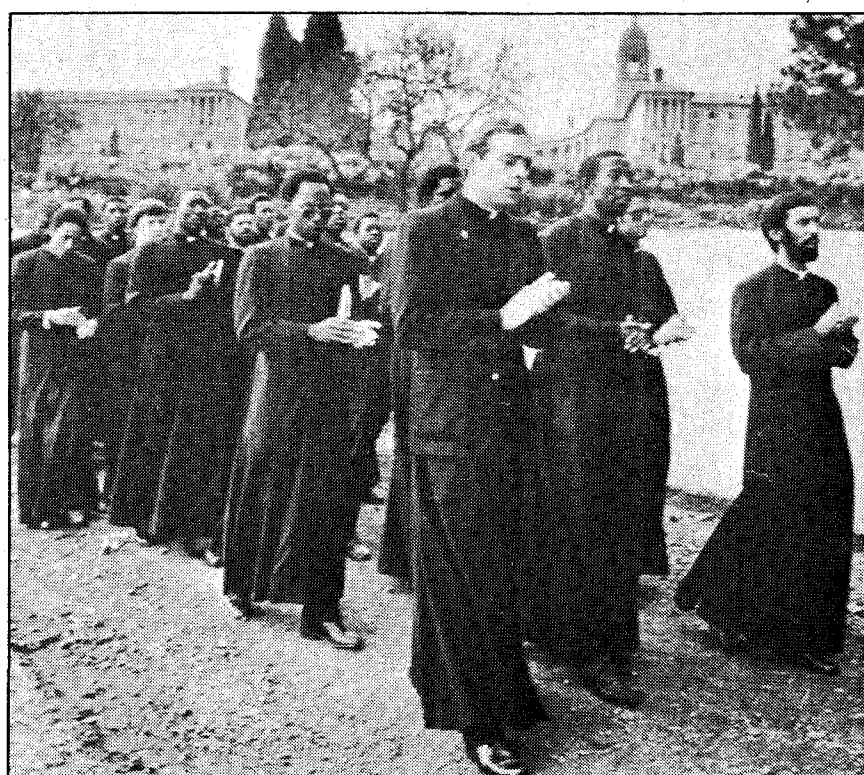
- Forbid exportation to South Africa of computers and related equipment for the military, police and other government agencies restricting freedom.

- Ban loans to the South African government except those for health, educational or housing projects operating on a non-discriminatory basis.

- Impose mandatory non-discriminatory employment practices on U.S. firms in South Africa.

- Provide for scholarships for blacks in South Africa.

- Implement more stringent economic restrictions on South Africa if no progress toward ending apartheid is made in a year.



ANTI-APARTHEID — Catholic seminary students march to South Africa President P.W. Botha's headquarters to deliver an open letter demanding apartheid laws be dismantled and that a new system be installed guaranteeing that all would share equally in the land's wealth. (NC photo)

RECOGNIZED WOMEN'S TALENTS

Focus on 'sexism,' women tell bishops

• Miami hearings pg. 11

COLUMBUS, Ohio — The proposed U.S. bishops' pastoral letter on women and the church should focus on "the evil of sexism" and recognize the talents of women, participants suggested at hearings in the Columbus Diocese.

Betty Rutledge, president of the Diocesan Council of Catholic Women and Chairwoman of the committee that wrote the report on the 15 hearings, said the five-member committee sifted through "very different and sometimes conflicting views."

About 450 people, almost all women, participated in the hearings on "The Role of Women in Church and Society." Nationally, suggestions have been made that the pastoral not be written at all or that the focus be changed.

The diocesan report was released Aug. 28 by Bishop James A. Griffin of Columbus and was to be submitted to Bishop Joseph Imesch of Joliet, Ill., chairman of the committee preparing the pastoral.

The introduction to the report stressed the use of the "diversity of gifts" of women and men and said that women in the diocese generally are discouraged that authority in the church is male-dominated.

The report found that many hearing participants think the pastoral should focus on "the evil of sexism."

"We need to understand the inherent differences of men and women, stressing the equality of both men and women before God," the report said.

If the pastoral is written, some suggested that women — not solely a group of bishops — should play a larger part in the writing.

Also discussed was the need for improved appreciation of women by the clergy. "It is the experience of most women that few clergy treat women as equals, and that the hierarchy are unappreciative by curtailing the participation of women in liturgical functions and in the administration of the church."

The report added, "Some women recognized the fact that a few members of the clergy have admitted the injustice toward the women and have tried to bring about reconciliation and healing."

Some comments indicated there should be "at least" more discussion about ordination of women priests, according to the report.

Suggestions also called for greater decision-making roles for women in the church, better understanding of the feminine attributes of God, and better education in morality for all. Women should be encouraged to model themselves after Mary, participants suggested at the hearings.

Minority suggestions included: give more obedience to the pope, develop a theme of women and the family, and discuss better seminary education in the understanding of an sensitivity to women.

Vatican hits suicide book

VATICAN CITY (NC) — The Vatican newspaper L'Osservatore Romano has sharply criticized a book by a U.S. author who describes helping her cancer-stricken mother commit suicide.

The book, "Last Wish" by Betty Rollin, ignores the responsibility people have to help the dying discover the meaning of life and suffering, said a front-page editorial in the newspaper's Sept. 13 edition.

The act of keeping "tender company" with the dying is more impor-

tant than merely canceling pain, the editorial said. It was signed by Father Dionigi Tettamanzi, a teacher of moral theology in Milan and a collaborator of the newspaper.

The book, with its sympathetic portrayal of euthanasia, represents "a mentality that is gaining ground," the editorial said. The desire to "program" the mystery of death, it said, was symptomatic of a culture that is increasingly centered around man and that has lost the spiritual sense of life.

Salvadoran violations hit

WASHINGTON (NC) — A New York-based human rights organization has charged El Salvador's government and leftist guerrillas with violating the human rights of Salvadoran civilians.

"President (Jose Napoleon) Duarte's civilian government notwithstanding, the human rights situation in El Salvador remains terrible," Americas Watch said in a 158-page report released Sept. 12.

Americas Watch, which monitors human rights activity in the Western Hemisphere, said in its report that

abuses by leftist guerrillas included an increased number of targeted political assassinations, kidnapping of mayors, execution of captured civil defense force members and attacks on non-combatants.

It said abuses by the Salvadoran government included aerial bombardment of civilians, forced relocation of civilians from areas controlled by Marxist guerrillas, a resurgence of right-wing death squad activity and the continuing, selective use of torture by security forces.

Catechists: Teaching faith through today's realities

By Betsy Kennedy
Voice Staff Writer

The eighth grader never took her eyes off her teacher's face as she asked the question, "How can we be sure our loved ones will go to heaven when we know they do wrong?"

Sr. Carmelina Guzman, SJJ, director of religious education at St. Patrick school on Miami Beach did not hedge as she replied, "Highlight the mercy of God, He is the only one who knows a true account of the story. Try not to sit in judgment of your family, but pray that they will see heaven."

Such exchanges would never have taken place in Pre-Vatican II CCD (Confraternity of Christian Doctrine) classrooms, says Sr. Carmelina, because catechists were bound to the

faith-filled but restrictive text of Baltimore catechism. However the Church of the 80's recognizes that educators must meet the challenges posed by youth who are lured by secular temptations while trying to formulate their Catholic values.

"I'm a product of that black and white teaching. It relied on questions and answers and extensive memorization. The instructor would ask, 'what is a sacrament?' and we would reply, 'An outward sign instituted by Christ to give grace.'"

In those days, "My formal religious education made me appreciate God. You stood on the rock of your faith. But everything was cut and dried and you were not enlightened as to how to apply the faith."

Today's catechists are not only better trained and prepared (Sr. Carmelina for instance, has a Master's Degree in Religious Education from Loyola University in New Orleans), but they are permitted a wider range of educational tools, including films, cassettes and catechetical texts which tackle contemporary social issues.

For instance, the textbooks used by Sr. Carmelina at St. Patrick's where she teaches CCD to second graders as well as regular classes of 7th and 8th graders, are based on traditional scripture, while still holding youth-oriented appeal and an approach which

motivates practical application of Christian faith.

"The catechetical books are just as stimulating as the material children are exposed to in other classes. The method whereby the faith is presented also allows catechists to use their imagination."

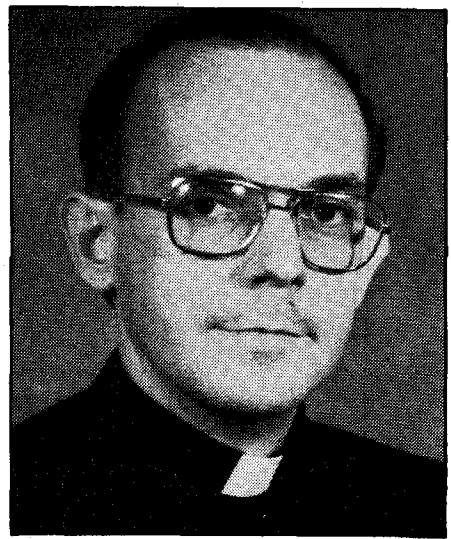
In a recent class, Sr. Carmelina asked the students if they had seen a film called, "Silence of the Heart," which addresses the suicide of a young teenager.

She then asked those who viewed the film to interpret its message and to consider whether or not the boy's family had Christian values, and whether the boy himself had a lack of faith.

Other difficult but relevant topics such as sexuality are dealt with in a realistic manner in most catechetical texts, pointed out Sr. Carmelina. Always confirming respect for the human body and adherence to the teachings of Christ, the texts help teenagers face the tidal wave of sexual freedom which has been unleashed by the mass media.

After receiving permission from parents, St. Patrick's also brought a police officer into the classrooms who presented a tasteful film on the subject of child molestation.

Sr. Carmelina stresses that parents must become involved in the maturing faith lives of their children.



Fr. George Garcia: Today's better-prepared catechists can take on secular society and win.

"Some parents are frightened of becoming involved in CCD, but once they make a commitment they realize that it's a matter of strengthening the family and making them able to withstand any destructive pressures, from crime and pornography, to drugs."

Some families become intensely involved when their children are in second grade in order to ensure that the sacraments of First Communion and Confirmation are completed, said Sr. Carmelina. Later, the parents withdraw their children and close the door on any further religious training.

She would like to see enrollment at St. Patrick's CCD classes expand — she feels there are many parents in the parish who need to be reached. No one should use money as an excuse for not enrolling their children, she explains,

(Continued on page 6)

Competing with He-Man

He-Man and the Smurfs. These Saturday morning cartoon characters often seem more real to children than God or Jesus, say Archdiocesan catechists who are striving to present more lively religious education material to young children in CCD classes.

In her workshop for Catechetical Day '85, Myrna Gallagher suggested some ways fellow religious educators can "make children realize that God is concerned about their lives, whether it is a broken bike, a sick dog or a fight with a sibling."

Educators have to understand, said Gallagher, who is Director of Religious Education at St. John Neumann parish in southwest Dade, that when a child finishes school and then has to attend classes again Saturday morning, "we have to make the curriculum stimulating... We have to appeal to their senses."

By using such techniques as skits or outdoor play, she suggested, teachers can make the most of a child's curiosity and imagination.

As an example of how to teach about morality in the media, she cited setting up a skit in which one of the children plays a newscaster, such as Barbara Walters, and another plays the part of a person being interviewed.

"Use active participation to prove your point. If Zaccheus climbed a tree in order to see Jesus better, have one of the children climb the tree and envision how he felt."

Gallagher challenged the catechists, "If it is true, and it is, that joy is an infallible sign of the presence of God, why do we hear to many students say, 'I don't want to go, it's boring'? Our product is Jesus. How can He be boring?"

Through her innovative methods, Gallagher hopes to introduce God as Father to children, and Jesus as Brother and Friend, instead of as abstract and mysterious entities.

"I want the children to know the presence of the Lord in everything they do, not just while they are in Mass or CCD class, but when they go to the beach or play with their friends, when they wake up and when they go to bed at night..."

CATECHETICAL DAY '85

'Be open' to the Lord, teachers told

By Prent Browning
and Betsy Kennedy
Voice Staff Writers

Wearing T-shirts imprinted with footprints, bright red hearts and bold letters proclaiming the name, "Jesus," catechists and religion teachers from schools of the Archdiocese of Miami gathered 1,600 strong on Miami Beach last Saturday to celebrate their ministry.

Pledging to "listen and follow with an open heart," at Catechetical Day '85 the group joined in prayer, song and workshops in an assembly sparked with the same faith-filled commitment that makes these mostly unpaid volunteers the backbone of Catholic religious formation.

In a morning keynote address, Brother Miguel Campos, Director of the Ministerial Development Center of the Archdiocese of Newark and a former worker in the Archdiocese of Miami Religious Education Department, spoke of how a ministry grows when faced with obstacles that are beyond control.

He used as an example the stories of the women at the Tomb and of the Disciples shortly after the Resurrection, who fell into a period of confusion and doubt but then received a "second call" to Christ.

Like many ministering in the modern world, the first disciples faced a world, he said, that was "problematic and out of control."



Catechists look over book display at Daughters of St. Paul booth during Catechetical Day '85. (Voice photo/Betsy Kennedy)

tical and out of control."

But just as today we can draw comfort in the presence of the Lord, so the early disciples were renewed in their commitment by the visits of Christ after the Crucifixion.

"The moment that we can stop and ask the Lord to stay with us," through a celebration of the Eucharist or prayer, then we will be transformed and renewed in spirit, Brother Campos said.

In Acts, he said, we learn of divisions between Jewish and Christians and differences among the disciples.

"At their simplest and weakest and in their lack of response somehow the mysterious power of the Lord empowered them," he continued.

Likewise, modern ministers experience weakness and failure and are "led to those places where we don't want to go," especially when we encounter

fellow ministers with different opinions as to how things should be done.

"I think it is in that context that a deeper sense of ministry emerges," he said. "The real challenge" is to listen and be open to what the Lord may be saying at those moments.

"At times I think we listen to the Gospel to reassure our feelings of insecurity and problems. We romanticize the Gospel," he said. "This sentimentalized spirituality finally re-echoes the dominant narcissism in our society."

"I think we need prophets, and fortunately there are some prophets in our community that remind us of the radical implication of the Gospel in our lives," he said.

At the end of the day, after attending workshops (see accompanying stories) and listening to inspirational

(Continued on page 6)

Find God in adversity, catechists told

(Continued from page 5)

music by Paul Lambert of St. Louis parish, the catechists attended a Mass concelebrated by Archbishop Edward A. McCarthy and 12 priests from the Archdiocese.

In a moving homily, Fr. George Garcia, director of Religious Education for the Archdiocese, urged the catechists to "keep your faith and your sense of humor."

In a more serious vein, Fr. Garcia pointed out that according to a Gallup poll, 10 percent of all Catholics who attend Mass are committed.

"If we had only five percent more, we would have a revolution in the Catholic Church," he said.

Referring to the announcement by Archbishop Edward A. McCarthy of the beginning of a three-year synod, Fr. Garcia vowed on behalf of all

catechists, "we will spare no time or treasure as we walk in unity and work in the synod... We congratulate the Archbishop for starting the process..."

Fr. Garcia also praised all the catechists, religious education directors and Catholic high school teachers for their dedication and sacrifice.

He challenged them, "take up your Cross and project it within, for it is

within that you will find the freedom to follow Jesus, who is our way and life."

The mystery of catechetics, he said, "is to carry the Lord Jesus in our hearts, our minds and our ministries and in the world." Catechetics, like Christian life, is "an affair of the heart."

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CCD teachers deal with world

(Continued from page 5)

appeal and an approach which because most parishes charge a very minimal fee, such as \$25 for the year, including books, and others offer free instruction.

These troubles must be dealt with, but the outspoken sister is confident that nothing can seriously impede the progress being made in religious education. The role of the catechist has far surpassed what it once was in the early Church of the 16th century, when bishops taught adults and parents alone

were responsible for instilling the Catholic faith in the lives of their children.

According to Fr. George Garcia, director of religious education for the Archdiocese, there are almost 2,000 catechists instructing 30,196 elementary and high school students in CCD classes. Another 3,000 people volunteer as catechetical aids.

"There is good will, zeal and enthusiasm shown by these teachers. Most are unpaid volunteers, so you know they have a sincere interest in

Catholic education," says Sr. Carmelina.

But large numbers still cannot detract from the individual responsibility of the catechist, who must not only demonstrate strong personal religious formation, but commit himself to extensive doctrinal and pedagogical training.

"Our biggest challenge is to teach the way Jesus did 2,000 years ago, but to relate it to this century and still get His message across," said Sr. Carmelina.

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'Be sugar,' 1000's told at Cobre feast

By Ligia Guillen
La Voz Staff

Waving white handkerchiefs and letting tears roll freely down their cheeks, a multitude of almost 8,000 enthusiastic Cubans welcomed an image of their patroness into Miami's Marine Stadium on the eve of Sept. 8, during the 24th annual celebration here of the feast-day of Our Lady of Charity of Cobre.

Many times they shouted, "Virgin, save Cuba," and "Virgin, save Nicaragua," but the crowd quickly was reminded of its own responsibilities as Christians during the homily of the Mass celebrated in Spanish by Archbishop Edward McCarthy, auxiliary Bishop Agustin Roman and more than 30 priests of the Archdiocese of Miami.

Reminding those present that Christ instructed his disciples to be the "salt of the earth," Fr. Jose Luis Hernandez said, "I think Christ today would tell Cubans to be like sugar for the world," because sugar is "joy and sweetness" and today's world is

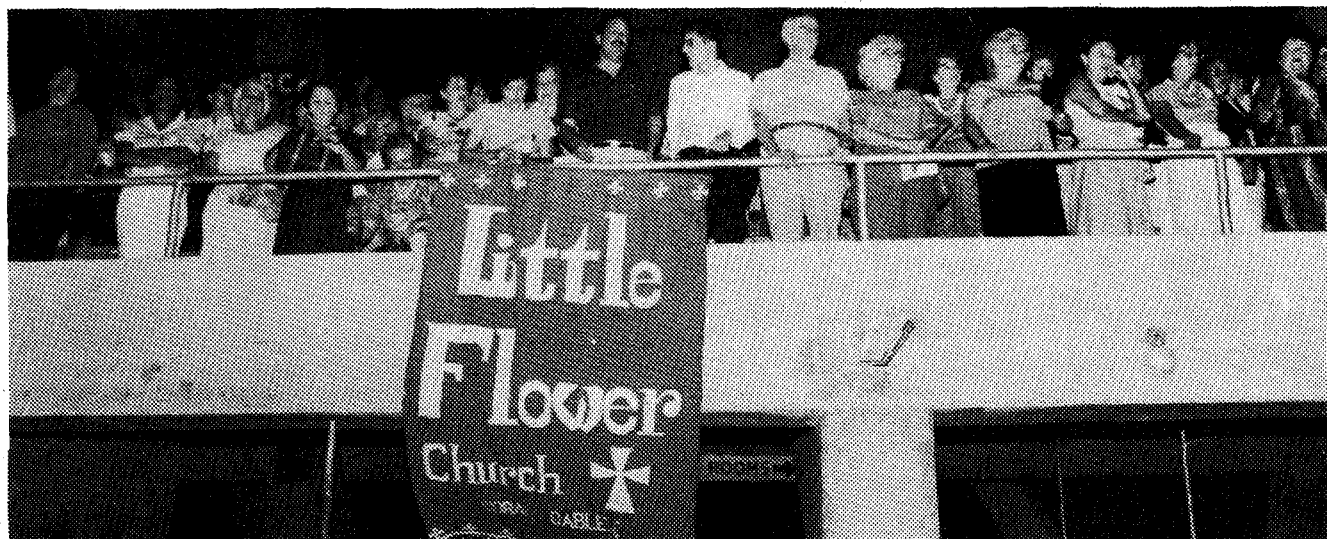
full of bitterness.

The pastor of St. Benedict Church in Hialeah also called Mary "Our Lady of the Groceries — because she comes with her arms full to soothe our emptiness."

His words echoed those of Fr. Pedro Luis Perez, pastor of St. Lazarus Church in Hialeah, who led the Rosary that preceded the Mass.

"May Our Lady change our mentality," he said. "May she give us a pure faith, one without need of horoscopes," and he concluded, "Holy Mother, we lack the wine of brotherhood, please give it to us."

Paralleling the Miami celebration was a candlelight procession through the streets of Key West by both Hispanic and "Anglo" parishioners of St. Mary Star of the Sea.



As thousands wait (top), the image of Mary which presides at the Shrine of Our Lady of Charity, next to Mercy Hospital, is brought by boat to Marine Stadium, where students from the ballet school at Little Flower parish performed a series of liturgical movements in her honor. (LaVoz photos/Araceli Cantero)

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100 Pastors retreat, share dreams

By Betsy Kennedy
Voice Staff Writer

It was the first time in the history of the Archdiocese that 100 pastors, representing almost all of the parishes, came together to share their dreams, frustrations and concerns about their Church. Called together by Archbishop Edward A. McCarthy for a retreat at the Konover Hotel on Miami Beach last week, the pastors held a series of discussions, heard spiritual pep talks and, most importantly, learned what their roles would be as spiritual leaders for the forthcoming synod.

It was a time to grapple with serious issues like celibacy and priest burn-out. It was a time for quiet walks on a starlit beach and communication between a priest and his God. It was a time for camaraderie and communal liturgies which expressed the same indissoluble sense of purpose.

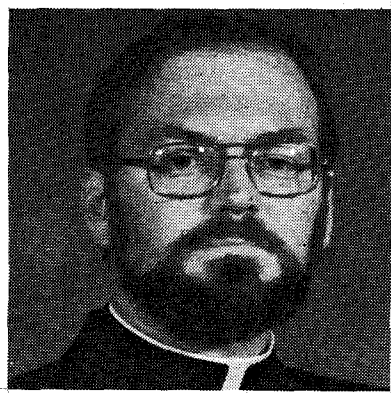
"The retreat was characterized by the honest spirit flowing between us," said Fr. Bill Mason, pastor of St. Francis Xavier parish in Miami.

"We were really walking together."

Fr. Gustavo Miyares, pastor of St. Timothy's in Miami, also experienced a positive, upbeat mood and a feeling of harmony.

"We share the same ministry and responsibilities. We are interested in the growth and the good of the Church. And although there were many different individuals, we were in agreement on the same vital issues."

A series of retreat talks was presented by Archbishop McCarthy. Fr. George Garcia, director of Religious Education for the Archdiocese, addressed the issue of community versus structure in the church. Fr. Bill



'The retreat was characterized by the honest spirit flowing between us.'

—Fr. Bill Mason

Sheehan spoke to the pastors on spiritual life. Expanding on his presentation first initiated at a Clergy Day Conference last spring, Fr. Vincent Kelly also spoke to the group on spirituality.

Speakers on synod preparation and process were Msgr. Neil Fogarty, Fr. Neil Doherty and Fr. Kenneth Whittaker.

In discussion groups organized by Fr. Bill Mason, the pastors were able to exchange ideas on what they view as the most urgent problems the church faces on local, national and world levels, as well as to express their needs for their own parishes.

The vocations crisis and parochial education surfaced as two major concerns.

"We need greater involvement by

the laity to offset the priestly decline," said Fr. Mason.

According to Msgr. David Bushey of St. Pius X in Ft. Lauderdale, "religious education must be strengthened."

"Family life with all of its ramifications must be dealt with. The family is the nucleus of our parish and community. We must start tackling these problems from within the roots of the parish."

"We need to reach out to the unchurched...and to the faithful we minister to. At my church it is a conglomerate. I want my parishioners to gain more understanding of their Catholic faith and to immerse themselves in it," said Fr. Donald Pearce, pastor of Gesu parish in Miami.

Reflecting on his reaction to

preparations for a synod, Fr. Edward Lowney, pastor of St. George parish in Ft. Lauderdale, is hopeful that "priests and laity get fully behind the synod. It will foster a spirit of cooperation and an atmosphere conducive to progress."

On the final day of the retreat, an open forum hosted by the Archbishop was praised by many of the pastors. Because they were in a setting unfettered by administrative demands, they were able to talk freely with their bishop and give candid input on the synod.

"There was widespread enthusiasm and support for the Archbishop," Fr. Pearce said.

As the retreat ended, "many of came away feeling that we should meet more frequently, perhaps twice a year," added Fr. Pearce.

"When I left I felt there is much to be done for the people of my parish and my own ministry..." said Fr. Lowney.

With regard to plans for the synod, "the Archbishop exhibited so much openness and zeal in the discussions, the trust level in the synod process was raised," according to Fr. Mason.

Fr. Pearce confided, "I'm pinning a lot of expectations on the synod...it will strengthen the church, and if we put our whole hearts and ministries behind it, the will of God will be done."

(Fr. Kenneth Whittaker contributed to this report.)

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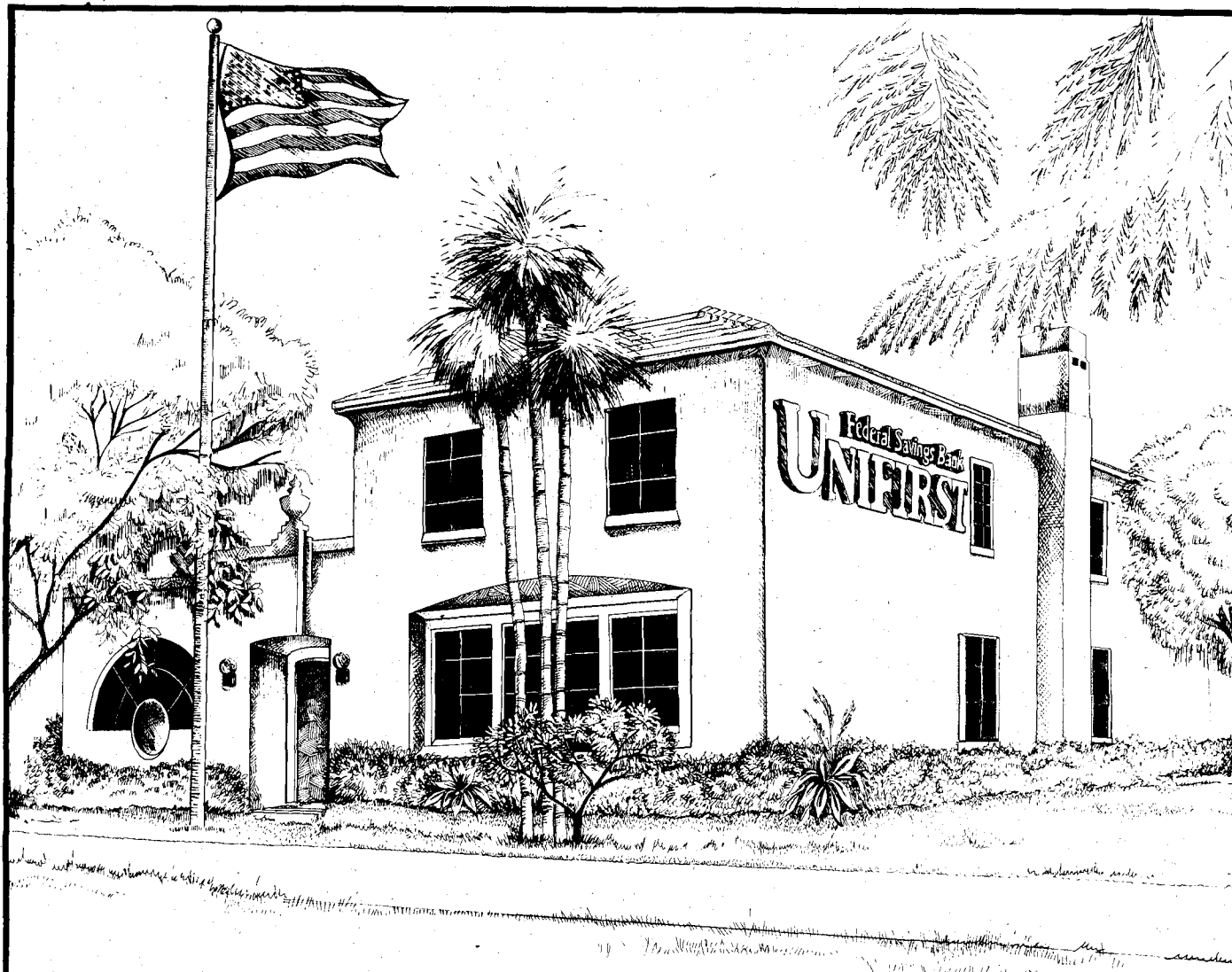
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Synod: Everyone will be heard

(Continued from page 1)

on various synod commissions. (See accompanying story.)

The Archbishop explained that the timing is right for a synod because of the tremendous growth of the Archdiocese in the past 25 years and the pressing problems that affect South Florida today.

"We are mature enough now (as an Archdiocese)," he said. "We've begun to get an idea of our distinct identity... It's about time we begin to talk a little bit more to each other... begin to bring together all the gifts."

In addition, "Our secular times have caused a lot of people to lose their appreciation of the Church." The synod will be an opportunity to "strengthen the sense of local Church," discern "how we can be truer to our mission" and find ways "to bring the benefits of a highly committed spiritual people to our community."

Among some of the pressing problems faced both by the Church and the community at large, the Archbishop listed the deterioration of family life; the pervasiveness of pornography, child abuse and immorality; disillusionment among young people; crime; the rising cost of public and private education; the apparent failure of Christians to challenge the secular values of society; declining Mass attendance; the "superficial" religious education of children and adults; overburdened priests and the need for lay vocations; racial injustice; and whether the Church and its people are adequately caring for the elderly and the needy in their midst.

He asked for the prayers of Catholics and non-Catholics for the success of the synod and said religious leaders of other denominations would be invited to participate as observers in the deliberations.

Referring to the longterm impact of the synod, Marsha Whelan, who will serve as its secretary and is director of Evangelization for the Archdiocese, said it will "set the direction of the Church in Miami for the next 10 years. What are our priorities?"

Official

Archbishop calls synod

My beloved in Christ:

Many of us will recall that as children we studied in religion class the answer to life's burning question: "Why are we in the world?" The answer, we learned, is: "To love Him, to serve Him and thereby to be happy with Him forever in Heaven."

That simple description of the purpose of life is of utmost importance. It was for this that Jesus came, redeemed us and gave us the Church. Today we are becoming increasingly aware that all of us have a shared responsibility in the Church's mission, in the Archdiocese's mission of heralding all to know God, to love Him, to serve Him, to be happy with Him forever in Heaven.

From ancient times there has been a tradition in the Church of calling periodically an assembly of clergy, religious and faithful to reflect seriously on how well the diocese is accomplishing its mission, how it could become a more effective instrument of God's grace, and serve to renew the zeal and commitment of the people. This is called a Synod. It is somewhat like the Second Vatican Council, but on the diocesan level. The Vatican Council did urge that Synods "flourish with fresh vigor" in the Church as a means of renewing and deepening the faith life.

My beloved, after consulting with our Priests' Council and others, I have decided that our Archdiocese is ready for such a moment of grace. We have never had a Synod in our 27 year history. The changes in our diocese over those years have been sweeping and dramatic. Many concerns have arisen that demand the best of our shared planning. I am thinking of the incredible growth and diversity of our diocese, the changing attitudes toward religion in our times, the deterioration of family life, our need to reach out to young people, to care for senior citizens, to minister to the changing ethnic and

cultural groups who are being alienated.

I am thinking of the deterioration of morals and the rise in crime, the decline in Mass attendance, the critical need for vocations, the responsibility of the Church toward community and social needs, to mention only some of the pressing issues.

A faith-filled diocese cannot be complacent. It must react.

This period of evaluation and renewal, as we approach the Twenty-first Century, will have another exciting feature. We expect the Holy Father to visit the Archdiocese in 1987. The Synod will help us welcome him with a special gift — a spiritually renewed Archdiocese.

The Synod will provide for all of us — clergy, religious and laity — a new, clearer vision of the Church, a renewed sense of purpose and direction. It will be a fresh experience of Church. It should reflect a new attractiveness of Christ's Church, as a caring, sensitive, personal community as well as a secure and stable institution.

The Synod will be, according to Canon Law, an assembly of *ex officio* named clergy members. It will be composed as well of an equal number of members representing the religious and the laity of the Archdiocese. There will be commissions and secretariates of expert clergy, religious and laity to research, propose and evaluate response to the concerns that surface. There will be hearings held in our parishes, schools, institutions and organizations to both identify concerns and react to proposed solutions. We plan to incorporate as well the information and insights already achieved through past activities and surveys, such as the III Encuentro among our Spanish-speaking, and we intend to use all available data from governmental and private statistical agencies.

We expect the work of the Synod

to extend until Pentecost of 1988.

We expect it to be pursued in a spirit of positive growth of our faith life. Especially do we expect so serious an objective to be accompanied with fervent prayer for God's grace.

As Archbishop, I hereby declare the summoning of the Synod. The Synod will be formally opened at a liturgy at the Cathedral on the Feast of the Holy Rosary, the anniversary of the Archdiocese, October 7, at 7:30 p.m. I ask all the clergy of the Archdiocese to be present along with the lay representatives of each parish, institution and organization of the Church of Miami. As a means of soliciting God's blessing on this important and historic enterprise, I ask that in all Prayers of the Faithful a petition for the success of the Synod be added. I ask that the Votive Mass for a Council or Synod be celebrated occasionally as permitted by liturgical norms. I ask as well that the success of the Synod, which has so great a potential for the religious life of our people, be frequently remembered in family and private prayer.

The word Synod means "walking together." May this our first Synod be truly an experience of collegiality as, with God's grace, we unite in a serious effort to promote His Kingdom and be enriched in faith, prayer and love and the anticipation of eternal peace and happiness with Him and Our Lady and the saints in Heaven.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

*Directions for selection of representatives will be made available shortly.

**This is Mass No. 5 of Mass for Various Needs and Occasions. It is permitted on weekdays of ordinary time when there is an optional memorial or the weekday liturgy.

First step: Survey, parish hearings

The three-year synod in the Archdiocese of Miami — to be formally convoked Oct. 7 with a 7:30 p.m. Mass at St. Mary Cathedral and to conclude with a large celebration on the feast of Pentecost, 1988 — will begin its work in earnest in Lent of '86, when parishes, schools, institutions and Archdiocesan groups begin holding "town-hall" like hearings.

Also at that time, a team of professionals will begin polling randomly-selected — both active and inactive — in Dade, Broward and Monroe counties to determine which issues of Church life are of greatest concern.

"This first part is crucial," said Marsha Whelan, secretary to the synod. "I don't think that, as a diocese, we're going to be able to deal

with all of the issues that are raised," but everyone's concerns "will get passed along," perhaps to be resolved at the parish or local level.

Whelan also pointed out that the synod process and timetables now in place are subject to change to accommodate better ways of doing things. "Remember, we're brand new at this."

For now, however, here is what is planned.

The actual synod body will be composed of about 100 people, equally divided between clergy and laity, who will meet periodically during the three-year process. Theirs is the ultimate responsibility for all synod documents and decisions, except that Archbishop Edward McCarthy has to give his final approval.

(The Code of Canon Law details who *must* be part of the synod body — members of the clergy who hold administrative positions within the Church, such as bishops, vicars general, episcopal vicars, heads of deaneries (parish clusters), and members of the presbyteral council, the body which represents the priests of the diocese.

(The Code also stipulates who *may* be invited — "other lay Christians." The procedure for their selection has not been determined yet.)

By next Easter, when the survey and public hearings are complete, the results will be passed on to a subcommittee of synod members who will sift through the findings and identify the most widespread concerns, sending them on to commissions of experts in different fields — faith and formation; liturgy and prayer; charity, service and Christian living; pastoral efforts; persons (vocations, seminaries,

Synods are ancient tradition

Although diocesan synods have been rare in modern times, regular meetings of Church leaders with their faithful were a routine practice in the early Church.

Evidence of such synods dates back to the Fourth Century, and the practice did not die out until about the 13th century. Ironically, the Church had made synods mandatory, under penalty of sanctions, in 1215.

In 1870, the First Vatican Council, hoping to encourage the practice, called for synods to be held less often. The 1917 Code of Canon Law made synods mandatory every 10 years and removed the penalty for not holding them, but the practice still did not become commonplace.

In 1965, the Second Vatican Council merely urged that synods "flourish with fresh vigor."

The new Code of Canon Law, promulgated in 1983 and intended to implement the reforms of Vatican II, calls on bishops to involve the laity of their dioceses in determining what needs to be done and how to go about it.

It suggests that a synod is one of the ways bishops can do this and the practice has been making a comeback ever since.

With its upcoming synod — whose theme is "walking together," after the meaning of the Greek word — the Archdiocese of Miami will be one of at least six other U.S. dioceses that have held or are preparing to hold a synod.

They are Milwaukee, New Orleans, St. Louis, LaCrosse, Wis., Scranton, Penn., and New York.

Although this will be the first synod for the Archdiocese, the Diocese of St.

Augustine (of which Miami was a part until 1958) did hold a synod in 1957. At that time, before Vatican II, only the clergy were permitted to participate and synod decisions were published in Latin.

The first synod ever in Florida was held in 1684, when the territory formed part of the Diocese of Santiago, Cuba, which also included Jamaica.

Interestingly, the idea of a synod in the Archdiocese first cropped up in a memo 10 years ago from Msgr. Noel Fogarty, pastor of St. Rose of Lima parish in Miami Shores, to Archbishop Coleman F. Carroll, first Bishop of Miami.

At the time, however, the late Archbishop's health was failing (he died two years later) and nothing was done about the idea.

(Continued on page 10)

'It's fabulous,' new priest says after ordination

By Ana Rodriguez-Soto
Voice News Editor

Surrounded by friends and proud family, a joyous young man promised eternal fidelity to the Lord Saturday during a moving ordination ceremony highlighted by the heart-thumping strains of trumpets, cymbals and kettle drums.

"It's fabulous," said 25-year old Fr. Christopher Repp moments after Archbishop Edward McCarthy "laid hands" on him, making him the sixth man to be ordained to the priesthood this year in the Archdiocese of Miami.

Equally happy were Fr. Repp's parents, Richard and Marion, and his sister Susan. "It's a culmination of a lot of prayers and a lot of dreams," said Richard Repp, member of Our Lady of the Lakes parish in Miami Lakes, where his son first felt the calling to the priesthood while serving as altar boy. "I feel up in the clouds."

Archbishop McCarthy called it "a superb moment," not only for the Repp family but for the whole Archdi-

ocese, which is "welcoming another desperately needed priest."

During the ceremony, he instructed Fr. Repp to "let the example of your life attract the followers of Christ... Make every effort to die to sin and to live in the new life of Christ... [and] seek to bring the faithful together into a unified family."

Nearly 100 Archdiocesan priests concelebrated the liturgy with the Archbishop as more than 300 guests looked on and sunlight shimmered on the stained-glass windows of St. John Vianney Seminary's St. Raphael Chapel.

Fr. Repp, a Fort Lauderdale native and Miami resident all his life, began his preparation for the priesthood at St. John Vianney eight years ago. Music was provided by the Seminary Choir and its students served as ushers during the ceremony.

At the end of October, Fr. Repp, who this summer served as deacon at St. Louis parish in Kendall, will return to Rome's North American College to finish his studies in sacramental



Newly-ordained Father Chris Repp gives first blessing to mom, Marion. (Voice photo/Ana Rodriguez-Soto)

theology. He will come back to full-time ministry in the Archdiocese in 1986.

Said his mother, Marion, after the

ordination: "We thought we were doing well spiritually before but I think now we're going to be inspired to do much better."

Fr. Tom Barry: Cops will miss him most

By Betsy Kennedy
and Marjorie Donohue

Dade County's police officers won't have Fr. Thomas Barry to turn to anymore when they seek ways to cope with the stresses of their tough job.

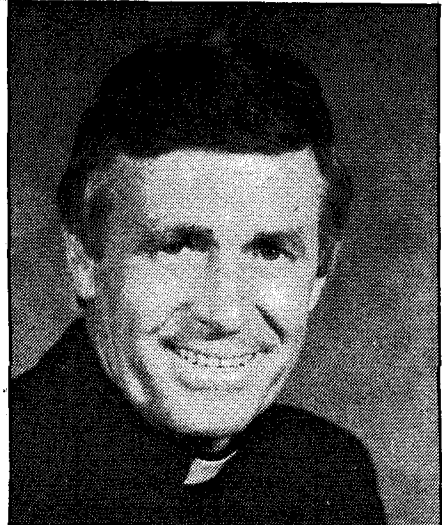
The 56-year-old priest-psychologist died Sept. 5, less than a year after doctors discovered he had cancer.

The Mass of Christian Burial was concelebrated Sept. 9 in St. Louis Church in Kendall, with Archbishop Edward A. McCarthy as principal celebrant. Joining him were Auxiliary Bishop Agustin Roman, Bishop John J. Nevins of Venice, former auxiliary Bishop of Miami, and almost 100 priests of the Archdiocese.

For the past five years, since taking over as Catholic chaplain for the Metro-Dade Police Department, Fr. Barry had attended training sessions, gone on patrol and made certain he was available whenever an officer needed someone to talk to.

With a disarmingly frank and forgiving philosophy, he helped countless officers, according to William Garrison, head of the psychological services department for Metro-Dade police.

"Fr. Barry really knew how to



Fr. Thomas Barry: 1929-1985

relate well to police on their level," Garrison said. "When a police officer encounters stress he gets tunnel vision... Fr. Barry would always be able to step in and have a calming effect. He was very compassionate and non-judgmental."

"He was a dynamic man of God," said Bob Senk, former Metro-Dade officer and now police chief in Cooper City, who met Fr. Barry during a Cursillo in 1972. "He set a beautiful ex-

ample of faith. There was no one who had more impact on my personal life."

When he wasn't riding the streets with police, Fr. Barry took time to counsel couples in troubled marriages. Both were sidelines from his fulltime job as professor of psychology at St. John Vianney College Seminary in Miami, where he had been assigned since 1978.

Fr. Bernard Kirlin, the seminary's rector, reflected: "He was always a very good friend to all... He was honest and did not like pettiness. He also had a deeper, meditative side to his personality... He was always trying to grow in his faith."

A Boston native and fireman's son who was ordained in 1956 at the Shrine of the Immaculate Conception in Washington, D.C., Fr. Barry came to South Florida in 1965 after serving for more than six years as a missionary in Paraguay.

Between 1965 and 1969 he was an associate pastor in the parishes of St. Hugh, Coconut Grove; Holy Family, North Miami; St. John the Apostle, Hialeah and St. Thomas the Apostle, Miami.

From 1965 to 1969 he was a counselor in the Family Counseling

Center of Catholic Community Services Miami office and was also a student counselor for one year at La Salle High School.

In 1969, he was appointed administrator of SS. Peter and Paul Church, Miami, where he served until he was named pastor of St. Benedict Church, Hialeah in 1973.

A graduate of Catholic University of America and Nova University, Fort Lauderdale, Fr. Barry was instrumental in founding the English Cursillo Movement in the Archdiocese and for four years served as its director.

While studying at Nova University, which awarded him a Master's degree in Counseling Psychology, he was in residence at Our Lady Queen of Heaven parish, North Lauderdale.

Music at the Mass of Christian Burial was provided by St. John Vianney College Seminary Choir and the choir of St. Louis Church. Fr. Cornelius McGrath preached the homily.

Fr. Barry is survived by a sister, Mrs. Dorothy McNamara and two brothers, Robert and George, as well as aunts and uncles, all of Massachusetts.

Burial was in the priests' section of Our Lady of Mercy Cemetery.

Synod commissions to draft proposals

(Continued from page 9)

priests and religious); temporalities; generalities.

These commissions will be charged with drawing up ways to solve the problems and address the issues that have emerged. Tentatively, their work will be done between April and June of 1986.

After review by the synod body, the commissions' proposals will be the subject of a second round of hearings — tentatively scheduled for the fall of '86 — in parishes, schools, institutions and Archdiocesan organizations.

During the spring of '87, the commissions will revise their documents in accordance with the results of the

hearings, then send them back to the parishes and institutions for a second review. Tentatively, this will happen between the fall of '87 and Easter of '88.

Finally, in Pentacost of '88, the synod will culminate with the release of a body of documents outlining

pastoral policies and practices to be followed in the Archdiocese.

Archbishop Edward McCarthy said he hopes the documents, to be released in book form, will be no thicker than a pocket dictionary and easily understood by all.

ARS

Human Services, Meals on Wheels join forces

Meals on Wheels for the Aged Shut-Ins, Of Hallandale, Inc., a privately funded organization, has joined forces with Human Services Network, Inc. in a pilot program which will provide 7100 nutritious meals to those patients 60 and over who are being discharged from the hospital.

The program is intended to serve elderly, low-income patients, who are home-bound and reside in Broward County, un-

til such time as they are processed to receive meals from the federally funded Meals on Wheels Program administered by Human Services Network, Inc.

Human Services is currently serving 1900 seniors through Broward County 9500 meals per week. Both kosher and non-kosher meals are available.

For further information please call 566-1411.

Nurses Association marks anniversary

The Most Reverend Edward A. McCarthy, Archbishop of Miami, attended a Liturgy of Celebration recently to mark the first anniversary of the Catholic Nurses Association of St. Francis Hospital (250 West 63rd Street, Miami Beach).

Organized as a "support group" for the hospital's nurses, the Association has undertaken a number of spiritual, social and educational projects, while membership has multiplied several times over.

During the year that the Catholic Nurses Association of St. Francis Hospital has been in existence, organization work has included the following projects: A choir was formed, six complete Thanksgiving dinners for St. Francis Hospital employees and their families were provided, and discount coupons were collected for baby items and were forwarded to the Respect Life Office.

Pastoral urges lay involvement

In Church, society, Catholics must live faith, spark renewal

(Continued from page 1)

poor health or in need of housing. People do not want to get involved."

He cited other evils modern Chris-

"Through their expert assistance, the laity improve the care of souls as well as of the administration of the goods of the Church."

tians must fight: "Consumerism, adultery, fornication, abortion, artificial contraception, divorce... [and] schools that are paganized," along with the threat of nuclear war, "ecological irresponsibility," Communist oppression and "an equally pernicious but subtle form of enslavement of minds... imposed by the media and entertainment" on the free world.

"Every Catholic can and should speak out and be counted whenever

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REVEREND MONSIGNOR THOMAS O'DONOVAN — to Associate Chaplain, Serra Club, Broward County, effective September 4, 1985.

THE REVEREND ROBERT TRAUPMAN — to Associate Rector, St. Mary's Cathedral, Miami, effective September 18, 1985.

Upon nomination by his Superior: **THE REVEREND PAUL FRANK, O.M.I.** — to Associate Pastor, St. Stephen Church, Miramar, effective September 9, 1985.

and wherever he or she confronts the godless secularism in the culture of our times," the Archbishop stressed.

Similarly, in church matters, he said, the laity should not regard the Church "only as an institution [leaving] all responsibility and initiative exclusively to the clergy."

"Through their expert assistance [laity] improve the care of souls as well as of the administration of the goods of the Church," the Archbishop wrote.

He urged that throughout the coming year, Catholics in South Florida "concentrate on this simple theme: 'Every Catholic Has a Vocation,'"

In the letter, the Archbishop's tenth since coming to the Archdiocese in 1976, he wrote that he wished to reach "the discouraged, the dispirited... all who are searching for a meaning or purpose in their lives" and especially the young.

"I hope, too, that I will speak to those who think of themselves as career people — business men and women, laborers, physicians, secretaries, housewives. To each I will say, You are that, and much more! These are only your secondary careers. Your first calling is much greater — to be a Christian!"

He went on to outline how each segment of the laity can fulfill its "unique" vocation in the modern world:

• **Families:** "The laity... find [Christ] in the members of their families, their friends and fellow workers. They serve and love Him in them... overcoming difficulties with patient efforts."

• **Parents:** They should realize that they are "the first educators of their children" and especially support parochial schools. Those with children in public schools should "take an active, supportive interest" in those institutions as well as support the

Women's role in Church subject of hearings

Official hearings on women's role in the Church and society will be held in the Archdiocese of Miami beginning Oct. 5. Hearings are being held throughout the U.S. as mandated by the U.S. Bishops to help them draft a pastoral letter or some other statement on the role of women in the Church.

Catholics are invited to speak at the hearings concerning women's needs, gifts, problems, abilities and their place in the Church. This information will be compiled and given to Archbishop Edward McCarthy to forward to the U.S. Bishops.

Anyone wishing to speak should contact their parish for information about being placed on the agenda, or simply attend a hearing where time may be available for additional speakers.

The hearings are from 9 a.m. to 3 p.m.:

Monroe County, St. Justin Martyr Church, U.S. 1 mile marker No. 105, Key Largo, 451-1316.

Broward County, St. Bartholomew, Miramar, 8005 Miramar Parkway, 431-3600.

Dade County, St. Brendan, 8725 SW 32 Street, Miami, 221-0881.

"Individuals have lost a sense of responsibility for others. Religion has become a private affair."

religious education programs of parishes.

• **Society:** The laity "revere professional competence, family and civic sense, and the virtues... such as honesty, justice, sincerity, courtesy, moral courage. Without them there is no true Christian life."

• **Single and young people:** "They also have a calling in the community and a special vocation to serve each other."

• **The elderly:** "Especially in South Florida, we need to discover and make good use of the role of the elderly,

while supporting those who are experiencing the infirmities of age with respect, love and gratitude."

• **Women:** "The vocation of all Catholics is to resist discrimination and promote the dignity and equal responsibility of their sisters... Women need to be recognized and encouraged in Church ministry as prophets."

The Archbishop also called on South Florida's Catholics to welcome the immigrants and refugees among them.

"As brothers and sisters in the faith, we are called to reach out... to assure them that neither language, culture nor national frontiers divide us," he wrote.

He praised the financial generosity of local Catholics, especially their support for struggling missions at home and abroad, but urged greater sacrifice, for "it is a Christian duty and an honor to give back to God a portion of the goods received from Him."

Finally, he praised the dedicated work of priests, religious and deacons of the Archdiocese and called on them, "especially by their contacts with young people, to promote the concept of vocations, to protect the joyous reality of heralding the Good News of the Lord."

Fr. Sosa reelected IHL pres.

Fr. Juan Sosa, director of the Office of Worship and Spiritual Life was re-elected as President of Instituto de Liturgia Hispana. The meeting took place at the Catholic University of America campus and site of the National Shrine of Our Lady of the Immaculate Conception. A meeting of five standing committees of the group is scheduled for February, 1986.

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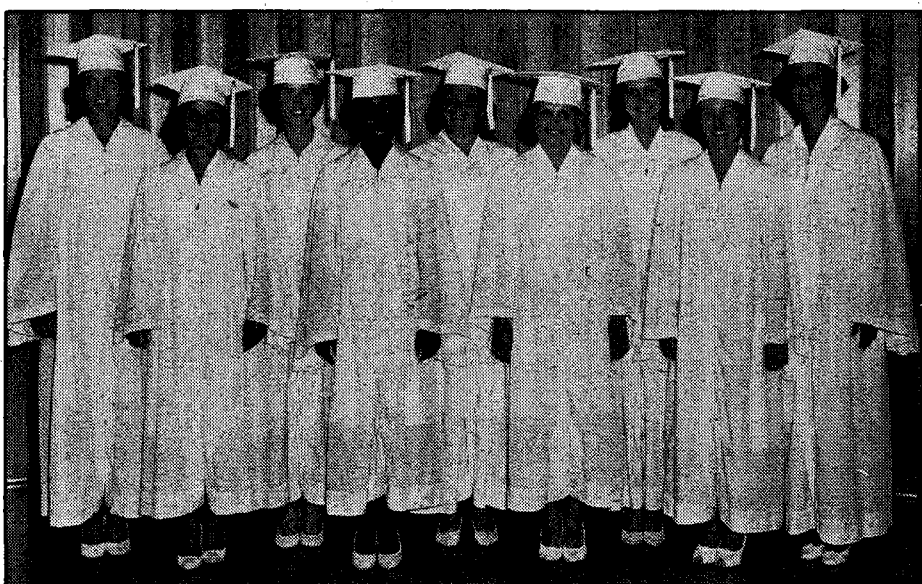
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YESTERDAY

...AND...

TODAY



Madonna's first graduating class in 1963.



Madonna's campus ministry group meets in 1985.

Madonna Academy

...celebrates 25 years of 'family'

**By Prent Browning
Voice Staff Writer**

Like a family, they started out small and then grew, not only in numbers but in knowledge and in spirit.

Now Madonna Academy, an Archdiocesan girls' high school in Hollywood, can look back with pride on 25 years of providing a Catholic education for girls in South Florida.

During silver anniversary events last weekend Madonna did look back on accomplishments and truly humble beginnings.

Founding principal Sr. Eugene Marie Geiger, SSND, had many occasions to recall this weekend how only a month before school opened in September of 1960 the building's walls and ceiling were still uncompleted and the school's furniture hadn't arrived.

Construction was hurriedly completed on the school's first building, Carroll Hall (named after Miami's first bishop, Coleman F. Carroll), which for a time served as school, church and parish hall.

When the school opened its doors to a total of 69 freshman and sophomore students there were only five full-time and two part-time instructors.

The first class of seniors was graduated in 1963 and consisted of nine girls.

It was because of these small beginnings that Madonna, says Sr. Eugene Marie, soon developed "a real family spirit."

"Everyone knew everyone. The parents were so supportive of the effort we put forth," she said.

It's apparent by listening to students at Madonna that this same school spirit exists today even though the student body has grown to a total of 474.

"I like the smallness of it," says student council president Shayne McTee. "We are a family. We use that word (family) a lot but it's really true. I've grown so close to a lot of people that I wouldn't have in a larger school."

Says Campus Ministry coordinator Juana Garate: "There's a special kind of relationship here. If someone says 'let's paint the school blue' people will support each other and it will get done. People take a lot of pride in our school."

Similar sentiments were echoed by three of Madonna's four principals who were present at celebrations this weekend, all Notre Dame sisters.

The current principal, Sr. Patricia Murphy, recently replaced Sr. Marie Danielle Amspacher who left to become associate superintendent of the Miami Archdiocese schools but not before she presided over the completion of the school's library in 1982.

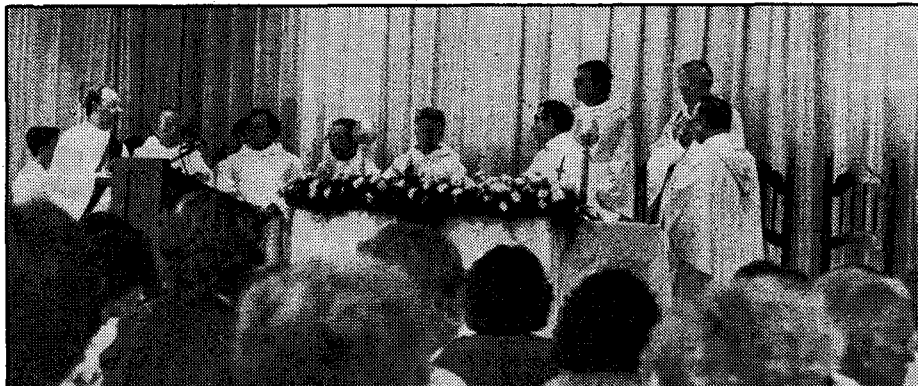
A second classroom building was

completed in 1968 to keep pace with the rising enrollment. A "gymnasium," a combination gym and auditorium, was constructed only a few years after the school's founding but Madonna is still waiting for separate cafeteria facilities.

Meanwhile Madonna traditions were already being established such as the annual Father-Daughter dance in December followed by the Mother/Daughter communion breakfast. Joint homecoming activities and other cooperative events were soon being scheduled with the nearby archdiocesan all boys' school, Chaminade.



Sister Marie Eugene Geiger, the first principal, arrives in 1960 (left). Archbishop McCarthy concelebrates Mass, below, on the school's 25th anniversary. (Photos by Prent Browning)



In the early years the Glee Club and drama club became a fixture along with the yearbook and newspaper clubs. The National Honor Society was established in 1966.

Like proud parents reviewing the successes of their children, school administrators have recently had cause to reflect on the many alumni who, due at least in part to the high standards at the academy, are now pursuing careers in the fields of medicine, law, education and the theatre.

Women's careers

Indeed, academics are very impor-

tant at Madonna Academy, especially at a time when more and more women are seeking careers.

Talk to school administrators and they will tell you about college courses offered at Chaminade and Madonna by Barry University in political science, organic chemistry and English.

Talk to the students themselves and they will speak about the individual attention they receive from teachers and some of their future ambitions.

"People here are more serious," says McTee. "Most people here care about academics and character."

Because of the excellent student-teacher ratio, 16:1, parents and administrators feel that Madonna offers the students a much better chance to learn at their own speed.

Sr. Dolores Marie, a math teacher at the academy who several years ago won the Broward County teacher of the year award, says that although the students are "not necessarily extremely talented" they are able to receive any individual tutoring that they need. "The faculty really cares if the student is learning or not," she says.

"I don't think that our student body is all above the 80th or 90th per-

centile (on standardized tests). I do think we're able to run a program that will meet their needs. If a student devotes 2 hours a day after school to homework she can be a success at school."

Ruth Gartland, a graduate of 1966 and former teacher at Madonna, says that the school "prepared me for life."

Now the owner of a retirement home in Ft. Lauderdale, she credits Madonna with "disciplining my mind" and "giving me a degree of social consciousness that continued into my adult life."

"If I had a daughter, I'd send her

there," she says, adding that the School Sisters of Notre Dame are able to focus their energies on teaching since that is their primary vocation.

Vicky Santoro Calebrese, a graduate of the class of 1978 and currently a lawyer with a Ft. Lauderdale firm, believes that the good study habits she received at Madonna gave her an edge in her later academic training.

"My first year at the University of Miami I was flabbergasted by the amount of time I had free," she says.

The teachers also offered guidance in non-academic ways, she said, helping you if you had a personal problem.

Mrs. John Tweddle, who has two daughters who have graduated from Madonna and one who is now a freshman, agrees.

"It's academics are an excellent college preparation," she says.

"These girls may have a touch and smattering of many things that they can learn to do."

Outside experiences

In fact, volunteer work outside school is encouraged and in their senior year even required and Madonna has for many years offered a "Minimester" where for a week students can attend courses on everything from Chinese cooking to automobile mechanics.

It offers students an opportunity for crafts, career experiences, and field trips.

Students have visited Disneyworld, gone skiing in North Carolina, and traveled through Central America as part of the innovative program.

Madonna also has a strong science department headed by a committed teacher, Sr. Elizabeth Worley, S.S.J. Sr. Worley was recently selected as the only teacher in Florida to attend a leadership training workshop on using computers to teach chemistry.

The school offers "a solid science background," says Sr. Worley. "There is something for the slower learner, something for the average student and something for the very advanced students."

Some students, despite the stereotype that girls have no interest in science, go on to take advanced chemistry, pre-med, or computer science courses in college, she says.

All totaled 92% of the students who graduate go on to college.

Madonna has very active campus ministry groups, and the students, who are 90 percent Catholic, are taught by a faculty that consists of 27 percent religious.

Students involved in the Living in

(Continued on page 21)

'It Was I Who Chose You'

'It shall come to pass in the last days, says God, that I will pour out a portion of my spirit on all mankind. Your sons and daughters will prophesy, your young men will see visions and your old men shall dream dreams. I will work wonders in the heavens above and signs on the earth below...'

(Joel, Acts 2:17-21)



*A Twentieth Anniversary Reflection on the
Challenge of the Second Vatican Council to the
Catholic Layperson*

**By
Archbishop Edward A. McCarthy**

'It Was I Who Chose You'

'A calling to be active'

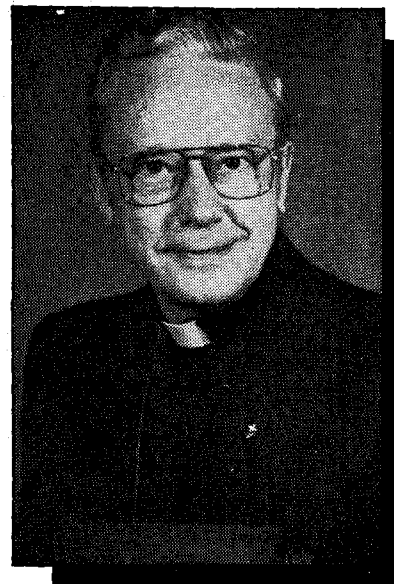
For five years we of the Archdiocese of Miami have been emphasizing what has been declared to be the Church's priority — namely, evangelization. Evangelization is bringing faith in Jesus Christ into every corner of our personal lives: our family, our parish and our community. It also means sharing the living of our faith with alienated Catholics and the unchurched.

In our parishes and throughout the Archdiocese, we have been pursuing this goal by an annual emphasis on outreach to those of other faiths and on renewing the living of our Catholic lives. Successively we gave attention to renewing family life, parish life, our faith life, our prayer life and our lives of love.

This year we want to raise the awareness that every baptized Catholic has a vocation, i.e. a calling to be active in the mission of the Church. Every Catholic is a steward of the Gospel; every Catholic is an evangelist.

In these pages I will attempt to reflect on the vocation of being a Catholic — on what that means to you. I will try to expand our understanding of the Church, the Archdiocese, the priesthood. I express my profound thanks to all who assisted me in preparing this pastoral letter. I ask God to bless them and to bless you as you read it.

Edward A. M. Carley



'It Was I Who Chose You'

Written on the anniversary of II Vatican Council as a reflection on the Council's challenge to the Catholic layperson

"Before I formed you in the womb I knew you, before you were born I dedicated you... to whomever I send you, you shall go; whatever I command you, you shall speak."

(Jeremiah 1, 507)

My beloved:

Perhaps one of the greatest achievements of the Second Vatican Council is the new consciousness of the vocation of the laity.

"Before the Second Vatican Council," as our Holy Father said recently, "the concept of 'vocation' was applied first of all to the priesthood and religious life... The Council has broadened this way of looking at things... (through) the renewed awareness of the universal sharing of all the baptized in Christ's threefold prophetic, priestly and kingly mission..."

As the Vatican Council itself taught, "In the organism of a living body no member plays a purely passive part, sharing in the life of the body it shares at the same time in its activity. The same is true for the body of Christ, the Church: 'The whole Body achieves full growth in dependence on the full functioning of each part.' Between the members of this body there exists, further, such a unity and solidarity that a member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the church and to himself."

If fully grasped, if lived, these words are dynamite! They have the potential of introducing dramatic changes into individual lives, of bringing great new energy into the Church, of revolutionizing the world in which we live.

This letter is a reflection on that renewed concept of the calling which lay persons as well as clergy and religious have received and what that means to us. It is a reflection on Vatican II's statement that the laity have "in the Church and in the world, their own assignment in the mission of the whole People of God. In the concrete, their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised too when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men."

Hopefully, this letter will provide a vision to bring pride and joy, a new spirit of encouragement to the Catholic confronting the cynical malaises of our times. I write for the discouraged, for the dispirited, for all who are searching for a meaning or purpose in their lives. Especially I hope to speak to the young, an alarming number of whom are, in their frustration, turning to substance abuse and even suicide. I hope, too, that I will speak to those who think of themselves as career people — business men and women, laborers, physicians, secretaries, housewives. To each I will say, "You are that, and much more!" These are only your secondary careers. Your first calling is much greater — to

be a Christian!

Pope John XXIII declared, "The prophets of doom always talk as though the present, in comparison to the past, is becoming worse and worse. But I see mankind as entering upon a new order, and perceive in this a divine plan." This letter is addressed to exploring that new order. It reflects on the divine plan.

It dreams the dream of the revolutionary impact on the world's woes if only every follower of Christ were to become vitally aware of his or her vocation as a disciple. Today the prophets of gloom are ruminating over the admittedly dire problems of our world. But I am asking, as Pope John did, if the Church is not on the brink of a glorious new era — a new springtime, an enormous explosion of spiritual energy, a great rallying of new forces. Can the sleeping giant be awakened? Yes, if only lay Catholics can grasp what it means to have a vocation!

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Chapter I

The meaning of vocation

A. Who is calling — who are being called

It is Jesus who has given each of us a unique vocation in His Kingdom. It is He who assigns and empowers us to be His disciples. From the beginning of time He has had a plan for each of us. The vocation of each Christian flows from our union with Christ, inserted as we are in His Mystical Body by Baptism and strengthened by the power of the Spirit in Confirmation.

The Holy Spirit gives special gifts for the exercise of our vocations,⁶ and He allots these gifts to each one as He wills,⁷ so that each and all, putting the grace received at the service of others may be "as generous distributors of God's manifold grace..."⁸ Upon the reception of these gifts, even the most ordinary ones, there arises for each of the faithful the right, the duty, the vocation, to exercise them in the Church and in the world for the good of people and the development of the Church.⁹

B. How impoverished is the vision of the Church that excludes the vocation of Jesus' lay disciples

The Church depends on each of her members to use their gifts. Moreover, the laity's role is most urgent because very many men and women can hear the gospel and recognize Christ only through the laity, their neighbors.¹⁰ To the extent the gifts are not used, the mission of the Church will be unaccomplished. "The laity are given this special vocation: to make the Church present and fruitful in those places and circumstances where it is only through them that she can become the salt of the earth."¹¹

The institutional Church is becoming hyperactive because it is futilely attempting to meet the growing social and community needs that are resulting from a declining involvement of individuals in the needs of our day. Individuals have lost a sense of responsibility for others. Religion has become a private affair. Families leave the formation of their children totally to the Church and to the schools. Relatives are less concerned for older persons who are in poor health or in need of housing. People do not want to get involved.

Rugged individualism, a debilitating secularism, an impoverishing separation of religion and society in the name of separation of Church and state, the weakness of religious pluralism — all have created a void in our society which has been accompanied by a loss of the sense of social or community responsibility. One of the reasons why the institutional and clerical Church is finding difficulty in meeting these great and growing needs is that our ecclesiology is lagging behind. We are not adequately reflecting on the role of the laity as the Church. If there is a lack of individual responsi-

bility for religious and social needs, we should not simply attempt as an institutional Church to compensate for it. We should attempt to correct it and that means rallying our laity to involvement as individuals who are true to their Gospel

'I write for the discouraged, for the dispirited, for all who are searching for a meaning or purpose in their lives. Especially I hope to speak to the young, an alarming number of whom are... turning to substance abuse and even suicide.'

responsibilities and as leaders recognizing their lay vocation in the temporal order to resolve some social problems without depending on the clergy.

The laity need to be aroused to a great sense of responsibility, to recover their early-Christian, more prominent role in transforming society in the name of the Church. They should not have to depend on the urging of the clerical celibates to be committed to renewing family life. They should not have to wait for the Bishops to inaugurate questions about ethics in the economy.

I believe Christ Jesus wishes to continue His witness and His service through the laity and so He "vivifies them with His spirit and ceaselessly impels them to accomplish every good and perfect work."¹²

"The laity are called to give a willing, noble and enthusiastic response to the voice of Christ, who at this hour is summoning them more pressingly, and to the urging of the Holy Spirit."¹³

Every member of the Church, therefore, laity as well as priest, deacon and religious, has a vocation — a calling. Each one has a right and an obligation to take part in evangelization: witnessing, proclaiming, living, sharing the Good News of the Gospel, being the "aroma of Christ for God's sake."¹⁴

C. To what is Jesus calling us?

Jesus came to light a fire upon the earth.¹⁵ He wishes the blaze to be ignited. He is calling upon each one of us to be His assistants in that radical transformation of ourselves and the world in which we live. By the death of Jesus we might enter into communion with the Father and the Holy Spirit and become saints forever in heaven, and our world might become one of peace, love, justice and happiness. Jesus is turning to us to be His light on the mountaintop, His salt for the seasoning, His yeast helping the whole mass to rise.

Jesus is reminding us of the reward He has for the faithful follower when life is over — not the greeting for the evil ones, "depart from me, you cursed." The reward is the glorious "come possess the Kingdom I have had waiting for you from the beginning of the world."

This apostolate of the community of the disciples of Jesus, the Church, aims primarily at announcing to the world by word and action the electrifying Good News: "The Gospel I preached to you... You are being saved by it at this moment. ... Christ died for our sins in accordance with the scriptures, ... He was buried and, in accordance with the scriptures, rose on the third day."¹⁶

At the heart of the saving mystery of Christ is the ministry of the Word and of the Sacraments. While this is a special responsibility of the clergy, participation by the laity as well is indispensable. They have countless opportunities to exercise the apostolate of evangelization, of sanctification. Their task is to use every Christian and evangelical possibility latent in the affairs of the world.¹⁷

The very witness of a Christian life, and good works done in the spirit of Christ, are effective in drawing men and women to faith and to God. As the Lord has said, "Your light must shine so brightly before men that they can see your good works and glorify your Father who is in heaven."¹⁸

The witness of life is not the only element in the apostolate. The true apostle looks for occasions of announcing Christ by word, either to unbelievers, drawing them towards the faith, or to the faithful to instruct them, strengthen them, and encourage them to a more fervent life.

The apostle's words echo in all our hearts: "I am ruined if I do not preach it."¹⁹ The Catholic laity are called to take a more active part in the Church, each according to his or her talents and knowledge, and in fidelity to the mind of the Church, explaining and defending Christian principles and applying them to the problems of our



times.²⁰

The Christian is called upon to cooperate in renewing society. This is God's design for the world. All that goes to make up the temporal order — personal and family values, culture, economic interest, the trades and professions, institutions of the political community, international relations — all these factors possess a value of their own, placed in them by God, whether considered individually or as parts of the larger community. "God looked at everything He had made, and He found it very good."²¹

Lay persons ought to take on the renewal of the temporal order as distinctive of their vocation.

'Individuals have lost a sense of responsibility for others. Religion has become a private affair. Families leave the formation of their children totally to the Church and to the schools. Relatives are less concerned for older persons...'

tion. Guided by the light of the Gospel and the mind of the Church and prompted by Christian love, they should act in this domain in a direct way, in their own specific manner.

The renewal of the temporal order has become an especially urgent and critical vocation of the Catholic lay person today. Twentieth century technology has created the nuclear bomb that, uncontrolled, could destroy the earth. Ecological irresponsibility threatens the natural resources we need for survival. The communist world has enslaved its people and the free world is succumbing to an equally pernicious but subtle form of enslavement of minds through controlled thinking imposed by the media and entertainment.

Even advertising often deprives us of our Christian values. Consumerism, adultery, fornication, abortion, artificial contraception, divorce are sometimes glamorized. Our schools are paganized. True Christian love yields to selfish materialism and exploitation.

Culture shapes and is shaped by human behavior. There is a crying need for a revolutionary change of our culture by change of behavior. Culture is at the foundation of economics and politics. Culture can be reformed by spiritual renewal spearheaded by a laity intent on joining Jesus to light a fire upon the earth.

Every Catholic can and should speak out and be counted whenever and wherever he or she confronts the godless secularism in the culture of our times.

Chapter 2 Called to a three-fold mission

As the Vatican Council said, "... the faithful who by baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic, and kingly office of Christ..."²²

The vocation of every Catholic is to participate, in his or her own way, in this threefold mission. It is important to understand that the Church is a community as well as an institution. Regarding the Church only as an institution leaves all responsibility and initiative exclusively to the clergy. The laity can become passive. They do not see the problems of the Church or parish as their concern. The responsibility for anything wrong is placed at the door of the Bishop or priests. There is an ever-widening gap between the clergy and the laity.

A. The vocation of the Catholic to be a prophet — to proclaim, to witness, to champion to our faith

(cf. "Your Light Must Shine," pastoral letter on faith and reconciliation by Archbishop Edward A. McCarthy, available from the Archdiocesan Office on Evangelization)

"Christ is the great prophet who proclaimed the Kingdom of the Father both by the testimony of His life and by the power of His word. Until the full manifestation of His glory, He fulfills this prophetic office, not only by the hierarchy who teach in His name and by His power, but also by the laity."^{23, 24}

"The laity become powerful heralds of the faith in things to be hoped for²⁵ if they join unhesitating profession of faith to the life of faith. This evangelization, that is, the proclamation of Christ by word and the testimony of life, acquires a specific property and peculiar efficacy because it is accomplished in the ordinary circumstances of the world."²⁶

The person responding to the vocation of faith takes the words of St. Paul seriously: "I am not ashamed of the Gospel. It is the power of God leading everyone who believes in it to salvation..."²⁷

The vocation to be the prophet, the faith bearer, calls upon the Catholic to be acquainted with and fully committed to the teachings of Christ through the Gospel and the Church. There is great joy to be found in this commitment, despite the difficulties that may be encountered. The Catholic who is true to the vocation of faith fully trusts Christ. His or her judgments, attitudes, sense of values, actions — all are shaped by the faith. All witness to the faith.

At work and at play as well as in prayer, the disciple of Jesus is living the faith. He or she never compromises or is indifferent to the teachings or commandments of the Lord. On the disciple's lips are the words of Jesus, "This is the

'It Was I Who Chose You'

time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Gospel!"²⁸

The vocation of faith of the prophetic office is especially critical in our Archdiocese at this time. We are accustomed to think of prophetic as predicting the future. Actually, they heard and heralded the word, the will of God and frequently they boldly confronted conditions contrary to the will of God. Likewise, we must confront frequent attacks on our faith today. In the media, in entertainment, in the schools, in social life, in government, in commerce and in the home our culture is often at odds with our faith in God and with the teachings of the Church. Our standards of morality are often challenged. Sin is glamorized.

We live in a time when our vocation challenges us to greatness of faith, to courageous noncompromising commitment to the full teachings of Jesus and of the Church. In the confusion of our times, the fundamental and essential teachings of the faith have sometimes suffered. We need to stress them once again.

B. The universal vocation call to holiness, to priestliness

(cf. The Dogmatic Constitution on the Church, Chapter V, The Call to Holiness.)

(cf. "From the Rising of the Sun to Its Setting," a pastoral letter on prayer by Archbishop Edward A. McCarthy, available from the Archdiocesan Office on Evangelization)

Every Catholic has a vocation to holiness. Whether we belong to the hierarchy or are cared for by it, we are called to holiness, according to the apostle's saying, "It is God's will that you grow in holiness."²⁹ We are all called to be saints — canonized or non-canonized.

The Lord Jesus preached holiness of life to each and everyone of his disciples without distinction: "In a word, you must be perfect as your Heavenly father is perfect."³⁰ The followers of Christ are told by the apostle to avoid sin for "your holiness forbids this,"³¹ and "Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness, humility, meekness, and patience."^{32, 33}

The vocation of holiness and of priestliness calls us to a living union with Christ, to join our life, our work, our prayers with the stream of love flowing from Christ to the Father. "He who lives in me," Jesus said, "and I in him will produce abundantly, for apart from me you can do nothing."³⁴ Even if we are involved in many Church activities, recite prayers and engage in multiple religious practices, if we are not animated by a personal relationship with Jesus, we cannot become holy.

The life of intimate personal union with Christ and the Church is nourished by the spiritual helps common to all, but chiefly by active participation in the Eucharist, the source and summit of Christian life. Meditative reading of the Sacred Scripture, private prayer and devotion, prayer and discussion groups, participation in organizations and movements that promote the spiritual life are also beneficial.

The laity do not isolate the holiness of their baptismal consecration and union with Christ from their ordinary life. But through the very offering of their tasks with the worship of the High Priest, they actually promote the growth of their union with Him. They find Him in the members of their families, their friends and fellow workers. They serve and love Him in them. This is the path along which the laity must advance in a spirit of joy, overcoming difficulties with patient efforts.

Lay spirituality takes its particular character from the circumstances of one's state in life, from one's state of health and from one's professional and social activity. Whatever the circumstances, each one has received suitable talents and these should be cultivated, as should the personal gifts each has received from the Holy Spirit.³⁵

C. The vocation of the Catholic to love, to promote the reign of the Lord

(cf. "Come, Inherit the Kingdom," a pastoral letter on love by Archbishop Edward A. McCarthy, available from the Archdiocesan Office on Evangelization)

The vocation lay persons have received from Jesus calls upon them to share in His mission as king or shepherd. Like any society, the community of Jesus' disciples requires leadership to provide for a secure sense of direction and coordination of its activities. The Lord provided this within His Church through the loving charisms of the hierarchy of Bishops and Pastors who also nourish the brethren through the sacraments.

However, as the Second Vatican Council has pointed out, the laity as well are called to assist in this role. "By reason of the knowledge, competence or preeminence which they have, the laity are empowered — indeed sometimes obliged — to manifest their opinion on those things which pertain to the good of the Church... Like all Christians, the laity should promptly accept in

Christian obedience that which is decided by the Pastors who, as teachers and shepherds of the Church, represent Christ. The Pastors, indeed, should recognize and promote the dignity and responsibility of the laity in the Church. They should willingly use their prudent advice and confidently assign duties to them in the service of the Church, leaving them freedom and scope

'The laity... find [Christ] in the members of their families, their friends and fellow workers. They serve and love Him in them... overcoming difficulties with patient efforts.'

for acting. Indeed, they should give them the courage to undertake works on their own initiative... Moreover the Pastors must respect and recognize the liberty which belongs to all in the terrestrial city."³⁶

The Kingdom of Jesus, however, is unique. It is dedicated to serving, not to being served.

The Lord says in Chapter 10 of the Gospel according to Mark: "You know the kings and great men of the earth lord it over the people; but among you it is different. Whoever wants to be great among you must be your servant. And whoever wants to be greatest of all must be the slave of all."

Love in action is the key to responding to the call of Jesus to share in His function as king or shepherd. The vocation of love is at the heart of virtuous living. Love includes the total moral life, all the commandments. "Over all these virtues put on love, which binds the rest together and makes them perfect."³⁷ It is love that gives us the reign of the Lord. Love shapes and guides the Christian way of life. As the Scriptures remind us, "... if I have faith great enough to move mountains, but have not love, I am nothing."³⁸ Jesus has made love the distinguishing mark of his disciples, "This is how all will know you for my disciples: your love for one another."^{39, 40}

This active virtue of love — love of God and love of neighbor — animates the Christian in responding to the vocation of shepherding. We are our brothers' and sisters' keepers. We must be solicitous for them. It is this commitment of love, this commitment to actualize the Kingdom that impels the Catholic in a life of loving God, loving one's neighbor, loving oneself and obeying the precepts of God. "May Christ dwell in your hearts through faith and may charity be the root and foundation of your lives."⁴¹

Love urges us on in sharing the Good News of the Prince of Peace that we might live together as brothers and sisters in peace and happiness. It is this vocation to love that empowers the commitment of husbands and wives to each other, as living witnesses of the love of Christ for His Church.

It is this vocation to love that motivates the priest, the religious, the doctor, the nurse, the

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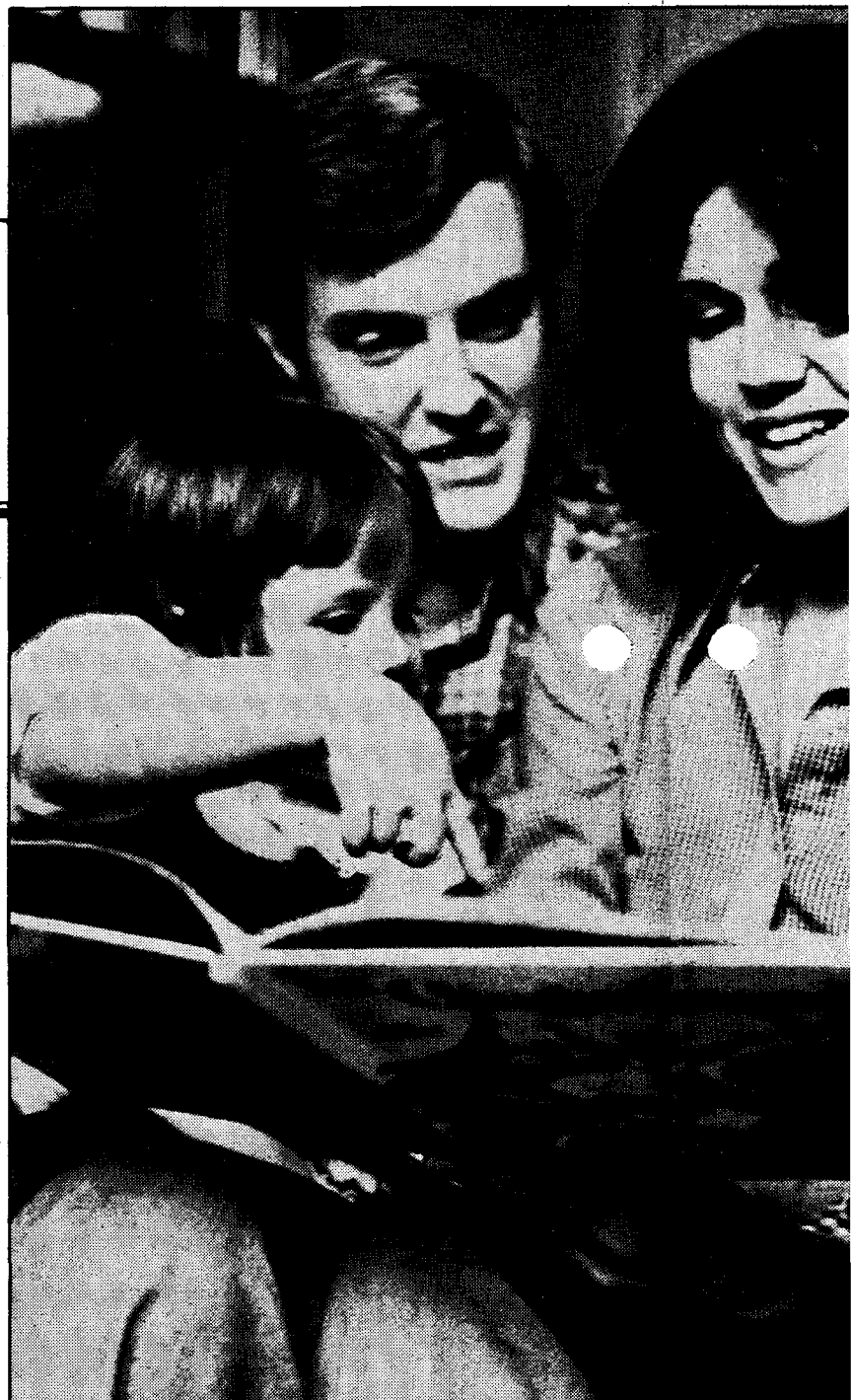
farmer, the teacher, the housewife, the repairman, the invalid — each in his or her own way to make a contribution to the human family. "God is love, and he who abides in love abides in God, and God abides in him."^{42, 43}

Preserving a Christian friendship with one another, the laity afford mutual support in all needs. They also revere professional competence, family and civic sense, and the virtues related to social behavior such as honesty, justice, sincerity, courtesy, moral courage. Without them there is no true Christian life, no true love for others.⁴⁴

Chapter 3 The vocation in action

Jesus calls each of us personally to be His disciples. Answering the call as individuals is the starting point and the condition of all types of lay apostolates. Nothing can replace it.

Communities as well as individuals have vocations. With the help of the Holy Spirit, they must



also discern what Jesus is asking of them. Man and woman are social by nature and it has been God's pleasure to assemble those who believe in Christ and make of them the people of God,⁴⁵ — a single body,⁴⁶ a community of His disciples, the Church.

The group vocation has a happy harmony with the fundamental need for community of the faithful, a need that is both human and Christian. At the same time, it offers the sign of the communion and unity of the Church in Christ who said, "Where two or three are gathered together in my name, there I am in their midst."⁴⁷

For this reason, Christians become apostles as members of communities — of families, parishes, dioceses, as well as of movements and organizations. These communities support their members by training them, coordinating their apostolic activities and helping them to respond more effectively to their calling as members of that community of disciples of Jesus Christ.

The calling is basically the same for everyone, to eternal union with God through Christ Jesus and the Spirit by personal holiness and by living and promoting the teachings of Jesus. However, the response to this calling is expressed in many ways.

Each vocation is unique. It has its own personality. Like fingerprints, no two vocations are alike. No one person can respond to all of the needs of Christ and His Church. Each person is called to use his or her own gifts, to be holy and to promote the mission of the Church according to ability and circumstances.

As one reflects on the various ways of response to that calling, one should be conscious that motivating and forming that vocation is basically love of God and of one another.

This is a personal love for God, not primarily motivated by the rule book, not even by what the Church says. The Church shows us how but we are "urged on by the love of Christ."

A. The vocation in the marketplace

(cf. "One People Under God," a pastoral letter by the Most Reverend Edward A. McCarthy on racism.)

One of the special riches of Vatican II is the vision of the committed Christian in the world.

The family and groups that are the front lines of the day out, for so which they inc of Christ.⁴⁸

"The apostle endeavors to in mentality and the community gree is it the s lay people, tha supply for ther duct the apost the witness of ness of the wo their work that help to their br profession, of local group.

"The laity ac the world princ and faith which world; by that which is for ev true and the go ducing him at Church; by tha share the living

'Ever man, recit in m prac anim relat cann



ings and yearnings of their brothers, and thereby prepare all hearts, gently, imperceptibly, for the action of saving grace; by that full awareness of their personal responsibility in the development of society, which drives them on to perform their family, social and professional duties with Christian generosity. In this way their conduct makes itself gradually felt in the surroundings where they live and work..."^{49, 50}

In response to his or her vocation in the world, the lay person needs to be cautious on the one hand not to adopt criteria or methods which the faith does not share (secularism). On the other hand the laity must not engage in a "flight from the world" thus failing to give adequate attention to problems that are important in relations between God and the Church.

"On the national and international planes the field of the apostolate is vast; and it is there that the laity more than others are the channels of Christian wisdom. In their patriotism and in their fidelity to their civic duties Catholics will feel themselves bound to promote the true common good; they will make the weight of their convictions so influential that as a result civil authority will be justly exercised and laws will accord with the moral precepts and the common good. Catholics versed in politics and, as should be the case, firm in the faith and Christian teaching, should not decline to enter public life; for by a worthy discharge of their functions, they can work for the common good and at the same time prepare the way for the Gospel."⁵¹

Especially today there is a great need for strong, challenging voices in the areas of social and economic justice and peace.

B. The vocation in the family

Perhaps the most serious challenge to living the Christian vocation in the present is experienced by the Christian family. The family is the fundamental unit of society and of the Church. The Christian family is the primary basic form of "secular" vocation and mission in the Church. For the children it is the most effective training ground of faith and of citizenship. For adults it is the source of support, of peace and of growth.

Family deterioration weakens both the Church and society. In our times, there is an alarming increase in divorce, infidelity and violation of the sanctity of marriage. The vocation of the Catholic is an urgent call to support the renewal of family life.

Like the Church, the family is a praying and loving community.⁵²

As the Second Vatican Council declares: "To give clear proof in their own lives of the indissolubility and holiness of the marriage bond; to assert with vigor the right and duty of parents and guardians to give their children a Christian upbringing; to defend the dignity and legitimate autonomy of the family: this has always been the duty of married persons; today, however, it has become the most important aspect of their apostolate. They and all the faithful, therefore, should collaborate with persons of good will in seeing that these rights are perfectly safeguarded in civil legislation; that in social administration consideration is given to the requirements of families in the matter of housing, education of children, working conditions, social security and taxes; and that in emigration regulations family life is perfectly safeguarded."⁵³

It is important that a family perspective be maintained within the Church. All aspects of the lay life and of the Church's ministry can be viewed through this family perspective. Everyone experiences the influence of family life at some time. Care needs to be taken that church responsibilities not interfere with family unity (e.g. asking a husband and wife to serve as Lectors or Eucharistic Ministers at different Sunday liturgies).

The Archdiocese provides a Family Center to assist families and their parishes in enriching and protecting family life. An urgent calling of parents in our times is to strengthen the Christian formation of their children. Parents face enormous obstacles from the religious apathy of

'The laity... revere professional competence, family and civic sense, and the virtues relative to social behavior such as honesty, justice, sincerity, courtesy, moral courage. Without them there is no true Christian life.'

the society in which their children are growing up — the glamorizing of violence, licentiousness and materialism in the media to which the children are exposed so constantly. Even the censorship of God imposed on the public schools and the indifference to moral values in public life. It is imperative that the family not surrender its key role in witnessing and communicating to its members the values of the Gospels by apathy or frustration.

As the papal document "Familiaris Consortio" points out, parents and families are not solely recipients of the Church's ministry, nor simply responsible for making sure their members participate in the life of the Church. The family is an agent of ministry as well — as the domestic church, it has a role of Christian formation and service that is parallel to the role of the parish, and in partnership with it.

It is important that Catholic parents, the first educators of their children, be supportive of the parochial schools. This will help the children in their vocation. They should be interested especially in the teaching of religion to their children in the parochial schools and in the parish sacramental preparation programs.

The responsibility of the Catholic parent of children in a public school needs greater attention. They are called upon to take an active, supportive interest in that public school. They should be particularly solicitous and articulate about the values that are being taught to their children. At the same time they must support the religious education program provided by the parish, and be eager to make the home a center of evangelization.^{54, 55}

The Archdiocese and many parishes offer programs to assist in enriching and strengthening family life. There is the Family Enrichment Center and many movements (c.f. Appendix for list

The family and the parish are essential support groups that nourish and sustain the soldiers in the front lines who are responsible, day in and day out, for social and professional tasks in which they incarnate the presence of the witness of Christ.⁴⁸

"The apostolate in one's social environment endeavors to infuse the Christian spirit into the mentality and behavior, laws and structures of the community in which one lives. To such a degree is it the special work and responsibility of lay people, that no one else can ever properly supply for them. In this area the laity can conduct the apostolate of like towards like. There the witness of their life is completed by the witness of the word. It is amid the surroundings of their work that they are best qualified to be of help to their brothers, in the surrounding of their profession, of their study, residence, leisure or local group.

"The laity accomplish the Church's mission in the world principally by that blending of conduct and faith which makes them the light of the world; by that uprightness in all their dealings which is for every man an incentive to love the true and the good and which is capable of inducing him at last to go to Christ and the Church; by that fraternal charity that makes them share the living conditions and labors, the suffer-

'Even if we are involved in many Church activities, recite prayers and engage in multiple religious practices, if we are not animated by a personal relationship with Jesus we cannot become holy.'



'It Was I Who Chose You'

of apostolic programs in the Archdiocese).

C. The vocation of the Catholic single person and of young people

More adults, regardless of age, are finding themselves living alone in our society, or as heads of one parent families. The number is rising at an alarming rate. Often they are enduring hardships. In a very special way, the Lord is calling them to be faithful to Him, to find positive ways of witnessing to His Kingdom. It is helpful if they are supportive of each other. The Lord is calling His community of disciples to be supportive of its young adults and its single members.

The community of disciples of Jesus Christ should make special recognition of the presence of its young disciples — the teenagers, the children. They also have a calling in the community and a special vocation to serve each other.

Youth may be inclined to say, as the prophet Jeremiah did, "I know not how to speak; I am too young." But they have their answer in Sacred Scripture, "Say not, 'I am too young.' To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the Lord."⁸⁸

As the Second Vatican Council says: "Young people exert a very important influence in modern society: The circumstances of their life, their habits of thought, their relations with their families, have been completely transformed..."

"The growth of their social importance demands from them a corresponding apostolic activity; and indeed their natural character inclines them in this direction. Carried along by their natural ardor and exuberant energy, when awareness of their own personality ripens in them they shoulder responsibilities that are theirs and are eager to take their place in social and cultural life. If this enthusiasm is penetrated with the spirit of Christ, animated by a sense of obedience and love towards the Pastors of the Church, a very rich harvest can be expected from it. The young should become the first apostles of the young, in direct contact with them, exercising the apostolate by themselves among themselves, taking account of their social environment.

"Children too have an apostolate of their own. In their own measure they are true living witnesses of Christ among their companions."⁸⁹

Drugs and alcoholism need to be a special concern of those who are answering the call to be the light and warmth of Christ among our young people.

Substance abuse is especially prevalent in South Florida. It can lead to suicide, death or serious injury. Automobile accidents and poisoning are all too frequent occurrences. Crime and murder are at a high rate as addicts become desperate for money to feed the habit. And under the influence of drugs or alcohol users become unable to control their behavior. Becoming involved in ridding our community of the plague of substance abuse and in aiding its victims is truly a response to the call of Christ.

D. The vocation of the elderly

The elderly carry out an important mission of witnessing the past and being a source of wisdom for the young and the future. Especially in South Florida, we need to discover and make good use of the role of the elderly, while supporting those who are experiencing the infirmities of age with respect, love and gratitude.

As our Holy Father has said,⁹⁰ "... the life of the aging helps to clarify a scale of human values; it shows the continuity of generation and marvelously demonstrates the interdependence of God's people. The elderly often have the charism to bridge generation gaps before they are made: how many children have found understanding and love in the eyes and caresses of the aging!"

E. The vocation of Catholic women

Especially in our day Catholic women are called to be true to the heritage of the many great women who have enriched the life of the Church throughout the ages (e.g. Teresa of Avila, Catherine of Siena, Dorothy Day, Mother Teresa, etc.). They include their Mother Mary, their sisters Mary Magdalen and the other Mary who, discovering the empty tomb, announced the Good News of the Resurrection,⁹¹ of Priscilla and Aquila who accompanied Paul on his evangelization tours.⁹²

The vocation of today's women is calling them to gain full recognition of their role among the disciples and assume leadership in resisting the cheapening of the place of women in our secular society. At this time the Bishops of our nation

are preparing a national pastoral letter on women. They are also engaged in a preparatory process of extensive consultation with the women of our nation.

The vocation of all Catholics is to resist discrimination and promote the dignity and equal responsibility of their sisters. "Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate."⁹³ The key role of women in preserving and strengthening the Christian family must be recognized. "This domestic role of hers must be safely preserved, though the legitimate social progress of women should not be underrated on that account."⁹⁴ And husbands must share in the parenting responsibilities.

'The community of disciples of Jesus Christ should make special recognition of the presence of its young disciples — the teenagers, the children. They also have a calling in the community and a special vocation to serve each other.'

Women need to be recognized and encouraged in Church ministry as prophets. They have a special role as educators and promoters in the various fields of the Church's apostolate; as priestly people, especially through their gifts of prayer and willingness to offer sacrifices; as shepherds, especially through their insights and their role in the Kingdom of love as social workers, health care workers and pastoral ministers.

F. The vocation of the volunteer in the parish, the Archdiocese and the universal Church

The action of the laity within the institutional Church, as well as in the world, is so necessary. Without it the apostolate of the Church will be unable to obtain its full effect. Following in the footsteps of the men and women who assisted Paul in the proclamation of the Gospel,^{95,96} lay persons of genuinely apostolic spirit supply the needs of their brothers. They can be a source of consolation no less to the Pastors than to the rest of the faithful.⁹⁷

Nourished by their active participation in the liturgical life of their community, the laity engage zealously in its apostolic works. They can draw towards the Church those who perhaps had been far away from it. They ardently cooperate in the spread of the Word of God, particularly by catechetical instructions. Through their expert assistance they improve the care of souls as well as of the administration of the goods of the Church.

The parish offers an outstanding example of the potential for the community apostolate — it can gather into a unity all the human diversities that are found there and insert them into the universality of the Church. We of the Archdiocese of Miami can demonstrate our love that unites brothers and sisters of many ethnic groups especially in the parish. I would hope that all of the laity would participate in the activities of their parishes, working in close union with their Pastors and other pastoral leaders.

I hope too, as does the Papal Decree on the Lay Apostolate, that the laity will cultivate the "feeling for the diocese," of which the parish is a kind of cell. I hope they will be ready and willing to respond to diocesan needs and to make their own contribution to diocesan undertakings.

Furthermore, I hope the laity will go beyond their cooperation to the needs of the parish or the diocese, and will extend their generosity to interparochial, interdiocesan, national and international spheres. This widening of horizons is critically necessary in the present time, so characterized by frequent population shifts. Ease of communications no longer allows any one part of society to live in isolation.

I hope, too, that the laity of our Archdiocese will extend their concern to the People of God scattered throughout the world. I am proud of the assistance of personal services and of financial contributions that the laity of our Archdio-



cese have been providing to neighboring mission areas. It is a Christian duty and an honor to give back to God a portion of the goods received from Him.⁹⁸

In our Archdiocese, the person seeking to live his or her vocation more fully in the parish has many opportunities to participate in the evangelization activities, e.g. service as a member of the Parish Council or the Evangelization Council, the Finance Council or the Board of Education. Lay men and women now serve as school teachers and religious educators. They prepare couples for marriage and for the baptism of their children. They assist in preparing petitions for annulments of marriages. They serve as Lectors, Eucharistic Ministers, visitors of the sick, choir members, ushers, parish secretaries, youth ministers, maintenance personnel, volunteers in the parish office, members of the Council of Catholic Women, or the Legion of Mary, the St. Vincent de Paul Society and a great number of other parish organizations or committees.

'Drugs and alcoholism need to be a special concern of those who are answering the call to be the light and warmth of Christ among our young people. Substance abuse is especially prevalent in South Florida. It can lead to suicide, death or serious injury.'

The Archdiocese of Miami provides an Office on Lay Ministry which stands ready to assist the laity to identify areas of Church service open to them. It also provides programs of training for Church service with the parish or the Archdiocese. In addition, there are many movements and associations in the Archdiocese which open the door to apostolic activity and spiritual growth. And there are opportunities to volunteer in our Catholic Community Services and other programs (cf. Appendix for list of apostolic programs in the Archdiocese).

G. The vocation to love one's neighbor as oneself

At this particular moment in history, we find

ourselves called to witness to Jesus in our relations with brothers and sisters of other ethnic groups. South Florida has embraced newcomers, refugees and immigrants of many nationalities and tongues. There have been tensions as we have been called upon to witness to our oneness in Jesus, our shared discipleship.

We are particularly being called upon to be solicitous for the spiritual welfare of our new brothers and sisters. Many come with gifts that enrich our faith community, but many come from trying circumstances where they and their children were deprived of the opportunity to cultivate their faith life.

In this new land many are preoccupied with their struggle to survive, confused by the diversity of Christian denominations. They are hesitant about associating with groups of different and unfamiliar cultures. At times they are subject to proselytizing by other faiths. As brothers and sisters in the faith, we are called to reach out to them, to welcome them, to assure them that neither language, culture nor national frontiers divide us as fellow disciples of the Lord Jesus.

H. The vocation as a priest, deacon or religious

There are the special vocations of the clergy and the religious. They serve as prepared and graced ordained or vowed leaders who are called to inspire and direct, give witness, and project the vision of the Kingdom to the entire community of disciples. We honor and admire them. We thank the Lord for the vocation they have received. We urge them, especially by their contacts with young people, to promote the concept of vocations, to project the joyous reality of heralding the Good News of the Lord.

We must commit ourselves, for the welfare of the entire Church, to prayer and encouragement of more qualified young men and women to answer this call of the Lord. Every Christian vocation depends on the response of those among the community of disciples who are called to be priests, deacons and religious.

I. The lay apostolate movements

Rich and dynamic outlets for responding to the lay vocation are the lay apostolate movements and organizations with which this Archdiocese is especially blessed (cf. Listing in Appendix). These movements have much to offer the parishes, just as the parishes have much to offer the movements.

Each movement or organization pursues its own aim with its own method. All, however, complement each other with mutual esteem and collaboration in the name of our common faith and of our common Archdiocesan goals. All are equally mindful and respectful of the great number of individuals who carry out an apostolate through their example and dedication to the apostolate without enrolling in a movement (e.g. catechists, leaders of song, nurses, etc.).

Evangelization is, in fact, the common purpose of all the movements — the guiding thread. Whether the movements are spiritual, cultural, socio-charitable, they are called to be witnesses of the Good News of Salvation in Jesus Christ, and contribute to the personal and collective conscience of humankind.

J. Parish and diocesan staff members

In reflecting on some of the outstanding responses to vocations in the community of disciples of the Lord Jesus, we would be remiss if we failed to note with gratitude the great number of devoted people who serve as staff members of the Archdiocese, the parishes, the schools, the services and institutions — the teachers, social

'The vocation of all Catholics is to resist discrimination and promote the dignity and equal responsibility of their sisters... Women need to be recognized and encouraged in Church ministry.'

workers, nurses, office workers, secretaries, janitors, housekeepers and others.

Chapter 4 Preparing to answer the call of the Lord

The vocation of a member of the Church is a



'Especially in South Florida, we need to discover and make good use of the role of the elderly, while supporting those who are experiencing the infirmities of age with respect, love and gratitude.'

way of life. A vocation is lived. It is received in the Sacraments of Baptism and Confirmation.

A. By good Christian living

A vocation is nourished as is Christian life nourished by participating regularly in the Eucharist, by prayer, by study and reflection on the Word of God, by the true conversion of heart, by the asceticism of renouncing misleading attachments, illicit sensual pleasures, and the obstinacy of self will — all in a spirit of joy in one's calling.

B. By imitating models

A vocation to the Christian life is strengthened by accepting the inspiration of others as our models, our heroes in real life. One of the problems in our cynical, sophisticated day is that we have lost sight of heroes, of ideals. We are also losing our saints! Perhaps in our laudable anxiety to identify with the Hero of Heroes — the Lord Jesus Himself — to listen unreservedly to His call, we are missing the witness of disciples who are more like us.

We may have been too quick to take the saints' statues from our churches and their pa-

tronage from our prayers. We could be losing the inspiration of saints. We need to rediscover them, and have our children rediscover them, as models, witnesses, champions of living out the vocation of a Catholic.

C. By formation in family, school, Catholic community

Our homes, our schools, our altars, our pulpits, our confessionals, our meeting halls — all are training grounds for cultivating the Catholic vocation. And as with physical health, the best means of keeping a vocation to holiness and the apostolate in shape is exercise — to keep busy responding to the call of the Lord to live and spread His Gospel.

Preparing for the vocation to apostolic service begins in the earliest years. For this reason, even preschool programs should tell our children the true Catholic teachings of Jesus and of their religion. The Vatican Council has this to say: "Training for the apostolate should begin from the very start of a child's education. But it is more particularly adolescents and youth who should be initiated into the apostolate and imbued with its spirit. This training should be continued all through life, to fit them to meet the demands of fresh duties. It is clear, then, that those with responsibility for Christian education have also the duty of attending to this apostolic education."

"It rests with parents to prepare their children from an early age, within the family circle, to discern God's love for all men; they will teach them little by little — and above all by their example — to have concern for their neighbor's needs, material and spiritual. The whole family, accordingly, and its community life should become a kind of apprenticeship to the apostolate."

"Children must be trained, besides, to go beyond the confines of the family and take an interest in both ecclesial and temporal communities. Their integration into the local parish community should succeed in bringing them the awareness of being living, active members of the People of God. Priests, for their part, should not lose sight of this question of training for the apostolate when catechizing, preaching and directing souls, and in other functions of the pastoral ministry."

"Schools and colleges and other Catholic educational institutions should foster in the young a Catholic outlook and apostolic action. If the young do not get this type of education, either because they do not attend these schools, or for some other reason, all the greater is the responsibility for it that devolves upon parents, pastoral and apostolic bodies. As for teachers and educators, who by their calling and position practice an outstanding form of lay apostolate, adequate learning and a thorough grasp of pedagogy is a prerequisite to any success in this branch of education."

"The various lay groups and associations dedicated to the apostolate or to any other supernatural end should look after this education to the apostolate with care and constancy, in ways consistent with their objectives and limits. Frequently they are the ordinary channel of adequate apostolic training; doctrinal, spiritual and practical. The members, gathered in small groups with their companions or friends, evaluate the methods and results of their apostolic action, and measure their everyday behavior by the Gos-



'It Was I Who Chose You'

pel.

"The training should be pursued in such a way as to take account of the entire range of the lay apostolate, an apostolate that is to be exercised in all circumstances and in every sector of life — in the professional and social sectors especially — and not confined within the precincts of the associations. In point of fact, every single lay person should himself actively undertake his own preparation for the apostolate. Especially for adults does this hold true; for as the years pass, self-awareness expands and so allows each one to get a clearer view of the talents with which God has enriched his life and to bring in better results from the exercise of the charisms given him by the Holy Spirit for the good of his brothers."⁶⁷

There are, or course, calls in the vocation of the laity that can only be answered after special preparation. Such areas would include skills in certain forms of evangelization, in teaching of religion, in sacred music and liturgical participation, in social work or health care, in confronting anti-Catholic attitudes in the media or in political or business life.

Our Archdiocesan Office of Lay Ministry, our Family Enrichment Center, our institutions of higher learning and our lay movements and organizations stand ready to help prepare members of our Archdiocese to respond to vocations to which they feel called.

Conclusion

This pastoral letter has been an attempt to project the vision of a new age in the Church to which the Holy Spirit is calling us. We are being called by a kind of divine paradox that is raising humankind to new heights just when its indifference to the Creator has brought it to the brink of despair. In the Spirit the weak confound the strong. The Spirit is impelling us to discover the power of a fully aroused Church — to rally the full membership of the Church (laity as well as clergy and religious) to their vocation as children of God.

If the potential of the divine plan is to be felt in the Archdiocese of Miami, special emphasis must be given to the simple concept that every Catholic has a vocation — that, as Vatican II said: "In the organism of a living body no member plays a purely passive part... the same is true of the Church: The whole Body achieves full growth in dependence on the full functioning of

each part..."⁶⁸ A member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to him or herself."⁶⁹

My beloved, this letter has been an effort to reflect on the meaning of the great challenge of the Holy Spirit in our day to redeem and renew our times.

As shepherd of the Church of Miami, I call for your response. The Diocesan Synod to be

'We honor and admire [priests, deacons and religious]... We urge them, especially by their contacts with young people, to promote the concept of vocations...'

opened on the Feast of our Archdiocese, October 7, will be an expression of our commitment to rally and renew the strength of our total united community of faith in our apostolate. It will be a time when true to the Vatican Council's Dogmatic Constitution on the Church (paragraph 37), the laity will be invited to "disclose their needs and desires with the liberty and confidence which befits children of God and brothers of Christ." It will prepare — as a welcome gift for the expected visit of our Holy Father in 1987 — a spiritually renewed Archdiocese of Miami.

I am asking that during this year, as an orientation of the Synod and in pursuit of our continuing commitment to evangelization, we concentrate on this simple theme: "Every Catholic Has a Vocation."

I ask that our priests preach about it. I ask that they help their people celebrate their vocations especially in the liturgy.

I am asking that our schools at all levels help their students realize that they are in training for their vocation... that organizations, movements, discussion groups choose as their theme this year "Every Catholic Has a Vocation" and reflect on how they are helping Catholics respond to their vocations.



I am asking for a great outpouring of prayer for God's blessing on this vocation year.

Please God, this year will be a year of special enrichment and growth for the clergy, religious and faithful of the Archdiocese — a year of new pride, new joy, new awareness, new excitement, new grace in their calling to be a member of the Church, of the community of disciples of Our Lord Jesus Christ.

I ask this through the intercession of Mary, Our Mother, "perfect model of this apostolic spiritual life, whose motherly love keeps her attentive to her Son's brothers, still on pilgrimage amid the dangers and difficulties of life, until they arrive at the happiness of the Fatherland."^{70,71}

"It was not you who chose Me, it was I who chose you to go forth and bear fruit."

(John 15: 16)

Appendix

As this letter has pointed out, every Catholic has a vocation to holiness and to sharing the Good News of Jesus. This requires faithfulness to the duties of one's state of life, animated by the love of God and of neighbor.

The vocation of a Catholic calls as well for participation in the mission of the Church and commitment to the welfare of our brothers and sisters in the temporal order. The following is a list of some such vocational opportunities available within the Archdiocese of Miami.

Liturgical Ministry

Eucharistic Ministers
Lectors
Choir
Music
Ushers/Greeters

Hospitality
Altar Servers

Formation Ministry

Catechists
Youth
Young Adults
Campus Ministry
School Volunteers
Leading Bible Sharing/Study Groups
Leading Small Prayer Groups

Pastoral Ministry

Visitors to the Sick
Visitors to Prisons
Drivers to and from Church
Handicapped Ministry
St. Vincent de Paul Society
Visitors to the Homebound/Elderly
Family Life Ministry
Separated and Divorced Ministry

Respect Life Ministry
Hospital Visitation
Marriage Tribunal Advocates
Evangelization Home Visitation Ministry
Bereaved Ministry
Ministry to Widows/Widowers
Ecclesial Lay Ministers

Organizations-Movements

Legion of Mary
Knights of Columbus
Amor en Accion
Encuentros Juveniles
Catholic Scouting
Camino del Matrimonio
Encuentros Familiares
Impacto
Movimiento Familiar Cristiano
Marriage Encounter
Christian Family Movement
Marriage Retorno
Agrupacion Catolica Uni-

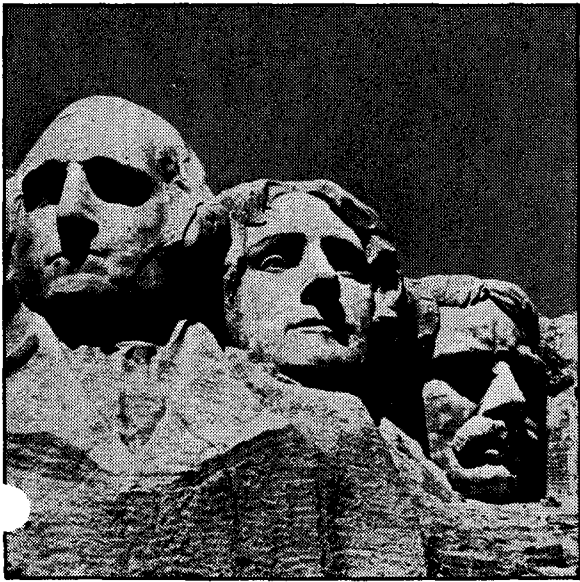
versitaria

Catholic Community Services (754-2444)

Foster Parent
Immediate Service Worker
Receptionist/Assistant Clerk
Counselor
Fiscal/Clerical Assistance
Office Assistant
Visitor to the Elderly
Social Worker to Assist the Elderly
Activities Assistant
Entertainer for the Elderly
Lifeline Volunteer—Emergency Alert System
Further information may be obtained through your parish, Catholic Community Services, Lay Ministry Office and Evangelization Office of the Archdiocese of Miami.

Notes

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| 1 Apostolic Letter to the Youth of the World, par. 9 | 19 I Corinthians 9:16 | 41 Ephesians 3:17 | 56 Jeremiah 1:6-8 |
| 2 Decree on the Apostolate of Lay People, par. 2 | 20 Decree on the Apostolate of Lay People, par. 6 | 42 I John 4:16 | 57 Decree on the Apostolate of Lay People, par. 12 |
| 3 Ephesians 4:16 | 21 Genesis 1:31 | 43 Dogmatic Constitution on the Church, par. 42 | 58 Address to International Forum on Active Aging, September 5, 1980 |
| 4 Decree on the Church's Missionary Activity, par. 21 | 22 Dogmatic Constitution on the Church, par. 31 | 44 Decree on the Apostolate of Lay People, par. 4 | 59 Matthew 28:1-11 |
| 5 Dogmatic Constitution on the Church, Chapter IV, p. 33 | 23 Acts 2:17-18 | 45 I Peter 2:5-10 | 60 Acts 18:18 |
| 6 I Corinthians 12:7 | 24 Revelation 19:10 | 46 I Corinthians 12:12 | 61 Decree on the Apostolate of Lay People, par. 9 |
| 7 I Corinthians 12:11 | 25 Hebrews 11:1 | 47 Matthew 18:20 | 62 Dogmatic Constitution on the Church, par. 52 |
| 8 I Peter 4:10 | 26 Dogmatic Constitution on the Church, par. 35 | 48 Address of Pope John Paul II to Leaders of Lay Apostolate Movements, May 31, 1980 | 63 Acts 18:18-26 |
| 9 Decree on the Apostolate of Lay People, par. 3 | 27 Romans 1:16 | 49 Decree on the Apostolate of Lay People, pars. 13-14 | 64 Romans 16:3 |
| 10 Decree on the Church's Missionary Activity, par. 21 | 28 Mark 1:14 | 50 "On Evangelization in the Modern World," Pope Paul VI, par. 70 | 65 I Corinthians 16:17-18 |
| 11 Dogmatic Constitution on the Church, par. 33 | 29 I Ephesians 4:3 | 51 "On Evangelization in the Modern World," Pope Paul VI | 66 Address of Pope John Paul II to Leaders of Lay Apostolate Movements, May 3, 1980 |
| 12 Dogmatic Constitution on the Church, par. 34 | 30 Matthew 5:48 | 52 Apostolic Exhortation on the Family, pp. 50-64 | 67 Decree on the Apostolate of Lay People, par. 30 |
| 13 Decree on the Apostolate of Lay People, par. 33 | 31 Ephesians 5:3 | 53 Decree on the Apostolate of Lay People, par. 11 | 68 Ephesians 4:16 |
| 14 II Corinthians 2:15 | 32 Colossians 3:12 | 54 "On Evangelization in the Modern World," Pope Paul VI, par. 71 | 69 Decree on the Apostolate of Lay People, par. 2 |
| 15 Luke 12:49 | 33 Dogmatic Constitution on the Church, pars. 39, 40 and 41 | 55 Familiaris Consortio, par. 39 | 70 Decree on the Apostolate of Lay People, par. 4 |
| 16 I Corinthians 15:1-4 | 34 John 15:5 | | 71 Dogmatic Constitution on the Church, par. 62 |
| 17 Apostolic Exhortation on Evangelization, par. 70 | 35 Decree on the Apostolate of Lay People, par. 4 | | |
| 18 Matthew 5:16 | 36 Dogmatic Constitution on the Church, par. 37 | | |
| | 37 Colossians 3:14 | | |
| | 38 I Corinthians 13:2 | | |
| | 39 I John 13:35 | | |
| | 40 Dogmatic Constitution on the | | |



Federal, private partnership in higher education preserves choice

By Liz S. Armstrong

WASHINGTON (NC) — As a new academic year opened on campuses across the nation, officials of three Catholic colleges asked Congress to preserve a federal-private partnership in higher education.

At stake, they said, is the good of the students, the institution, and the nation itself.

Jesuit Father Edmund Ryan, president of Canisius College, Buffalo, N.Y. and Msgr. John Petillo, chancellor of Seton Hall University, South Orange, N.J., addressed their comments to the House subcommittee on post-secondary education, while Jesuit Father J. Donald Monan, president of Boston College, delivered his message to the Senate education, arts and humanities subcommittee.

Their testimonies, all delivered during the week of Sept. 9, came as Congress considered reauthorization of the Higher Education Act.

Their messages covered not only student aid, and, in particular, help for graduate students, but the need for funds to help universities renovate their buildings or upgrade their scientific and technological facilities.

The gist of their remarks was the same: Private higher educational institutions cannot make it alone.

As Father Monan's prepared testimony declared, U.S. higher education symbolizes "the genius of America — a respectful and effective partnership of individual persons, of private institutions, and of government, cooperating at the juncture where their own good and the national good so clearly coincide."

However, higher education is only one of many programs seeking federal assistance from a government with a staggering budget deficit.

At Boston College, the amount of federal aid dropped from \$5.1 million in 1980 to \$3.9 million in 1985, Father Monan said. In response, the

college's own outlay of student aid from its own sources in the same period rose from \$6.5 million to \$16.2 million. In the 1984-85 academic year, 62 percent of Boston College undergraduates received financial aid.

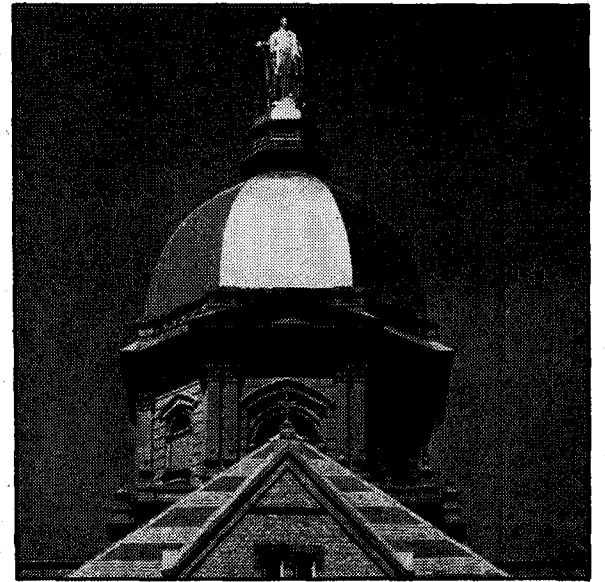
Nonetheless, "the Congress has made clear in the past, and I fully concur in their judgment, that sustaining of this (federal-private) partnership on the part of government is a cornerstone of national public policy," Father Monan testified. Alterations to the Higher Education Act so that policy continues "need not be complex or extensive but they must be unequivocal in their continued role of providing a firm federal foundation in the partnership that supports choice, diversity and quality within the higher educational community."

He urged specific attention to continuation of federal student loans — "such a source of sustenance for those who would have no other opportunity for obtaining those precious last dollars that make the difference in one's choice of an institution" — and to aid for graduate students.

Tuition tells the tale of part of the private college financial bind.

According to Father Monan, tuition at Boston College tripled from \$2,600 in 1972 to \$7,475 in 1984-85, while the average individual cost of an education at Boston College since 1980 rose from \$6,305 to \$11,515.

His Jesuit colleague, Father Ryan, representing the Association of Jesuit Colleges and Universities, noted that the graduate-level fee per credit is \$90 at the State University of New York at Buffalo, or UB, while at nearby Canisius College the fee per credit is \$146 for a master's in education



and \$200 for a master's of business administration. Undergraduate tuition is \$5,400 at Canisius and \$1,350 at a state-tax-subsidized state university.

"Is there true freedom for the least affluent student in Buffalo to choose between Canisius and UB when the cost to the student is so much greater at my institution?" Father Ryan asked. "Each year independent colleges and universities become less affordable."

Jesuit colleges "want to call your attention to the need to make student financial aid programs responsive to the tuition differential between public and private institutions, if there is to be freedom of choice by students among educational institutions," he told the subcommittee.

If the students at private institutions need Congress' help, apparently so do the building where they are taught.

At Seton Hall, Father Petillo said, "We are fighting the facilities war on all fronts. A 'conservative estimate' indicates the university needs \$20 million 'just for renovation and rehabilitation' by 1990. 'Over the past two years we have raised \$7 million for facilities construction and renovation,' but it's not enough, he added. Yet, 'Seton Hall's situation is not unique.'

But why should federal taxpayers and Congress pay for such projects as building renovations at private institutions? Msgr. Petillo said there are three reasons.

"First, because our colleges and universities are a national resource, vital to the ability of America to retain its position as the most creative country in the world. Second, the task of renewing higher education facilities is so enormous that the resources of every level of government, as well as the private sector, are necessary if we are to make substantial progress. Finally, the federal government historically has sought to promote access and choice in higher education."

The group behind the abortion ad dispute

WASHINGTON (RNS) — The struggle between the Vatican and American nuns who favor abortion rights is coming back into the open, but probably less in public view will be a small Washington-based organization that has played a significant role in this and other major disputes in the Catholic Church.

In the dispute with Rome, two nuns have set out to gather signatures for a statement to be published in *The New York Times*, probably in October. Organizers hope the statement can be published around the first anniversary of a *Times* advertisement that endorsed abortion rights and sparked the challenge from the Vatican.

Last December, the Vatican told 24 nuns who signed the statement that they must either recant their positions or resign from their orders. Two have recently done so.

Although the original statement ran under the name of the Catholic Committee on Pluralism and Abortion, the \$32,700 ad was sponsored by Catholics for a Free Choice (CFFC), a national organization with a small membership that gets most of its financial support from foundations outside the Catholic community. The group has also set in motion the campaign to resist the Vatican.

Since the Vatican handed down its ultimatum, the group has taken steps to escalate the controversy at the same time that religious orders and Rome have been quietly attempting to resolve the

dispute. Each time the controversy has seemed to be fading from public view, the Catholic pro-choice advocates have been able to bring widespread attention to it.

The latest escalation is the planned anniversary advertisement. Sisters Maureen Fiedler and Marjorie Tuite, both signers of the original ad, helped draft the follow-up statement and are seeking signatures. The ad essentially calls on Catholics to affirm their "solidarity" with those facing Vatican discipline.

In the face of the Vatican directive, the CFFC has organized three national gatherings of nuns and other signers of the original statement, helped set up a separate organization called the Committee of Concerned Catholics to support the nuns and plan the second advertisement, and has staged public hearings in Washington.

WASHINGTON (NC) — Catholics for a Free Choice, saying the church in Latin America maintains "repressive control over the abortion dialogue," announced plans to distribute 10,000 Spanish-language booklets in Latin America questioning church tradition on abortion.

"It is our aim to break the conspiracy of silence maintained by the church in Latin America on the

question of abortion," said Frances Kissling, executive director of Catholics for a Free Choice, a Washington-based organization funded largely by foundations outside the church.

The booklet, "The History of Abortion in the Catholic Church," first published by Catholics for a Free Choice in 1981, was written by Jane Hurst, an assistant professor of religion at Gallaudet College in Washington.

In it she maintains that since Catholic theology has taught that "ensoulment" — the uniting of body and soul — does not necessarily occur immediately at conception, the church is inconsistent in its arguments that every abortion at whatever stage is the taking of a human life.

Father Donald McCarthy, former director of education at the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, said in a telephone interview that the booklet was "not about the morality of abortion but about the development of the fetus."

"The church has been very consistent about teaching the immorality of directly destroying the developing human being," said Father McCarthy who also had criticized the booklet at the time of its publication.

"The church (in 1981), has refused to approve destroying a developing embryo or fetus, even though there is the possibility that the spiritual soul is not yet present. The church has maintained constant concern for the life process of every human being," he said.

Editorial Page

Come, let us reason together

Now's your chance!

Everyone has or should have an opinion about the Church and especially about this Archdiocese and how well it is doing its job, in your view.

In the 27 years of this Archdiocese's existence major historical forces have swept the Church and the world.

We have seen Vatican II, which is the equivalent of a synod at the world level, launch changes which set the whole Church on a new course that has altered the face of Catholicism for all time.

Every Catholic church in South Florida had to rearrange its altar, a kind of central symbol of the massive process of change brought by Vatican II. Priest and people faced each other now. Catholics who sat quietly before, while the priest performed most of the activity, were called to be involved in the celebration of Mass, to sing to pray aloud in the local language. The music took on a new sound, that of popular music, the music of the 'folk.'

EDITORIAL

But ancient traditions were also revived. Holy Communion was taken in hand —as an option— by the individual as it was in ancient times and at the Last Supper. Confession was made available face to face in the spirit of openness and for more constructive results. Parish councils composed of laity were mandated to help Father run the parish and determine policies.

These changes brought a "breath of fresh air" into the 20th Century Church for many Catholics as planned by Pope John 23rd. But for others they brought problems. Some were confused by the changes. Others were uncomfortable with the new look and sounds at Mass. Though no moral doctrines were changed by Vatican II, the new "style" of worship and parish life required renewal and change by the people.

The Church in South Florida clearly gained a new vibrancy and vitality from Vatican II, but now is a time for examining and considering adjustments even as Pope John Paul has called for such an assessment by the bishops in November.

Perhaps an even greater impact on Catholics here in the past 27 years has been brought by upheavals in the secular world, Vietnam, Watergate, the civil rights struggle, the rise of dissent in the nation, the questioning of values, the sexual "revolution," the unraveling of the family fabric, increases in drug/alcohol addiction, the influx of hundreds of thousands of people from other cultures into the Archdiocese...

All these things and more affect our lives and likewise call out to the Church for a response of some kind, whether it be simply teaching us right moral responses or establishing agencies or urging the individual to take more responsibility.

Archbishop McCarthy has said in convoking a synod that he wants to hear from you. What are your needs? What are your thoughts or suggestions?



PRIME TIME

What should the Church be doing or not doing?

Your parish or organization will be announcing meetings for discussions and hearings.

Now is the chance for you to have a say.
Come, let us reason together.

Letters

Planned Parenthood hurts 3rd world

To the Editor:

A recent letter to the editor in "The Miami Herald" from the president of Zero Population Growth, criticized the Agency for International Development for reversing their policy, concerning groups like Family of the Americas. Said organization, which teaches natural family planning, will no longer be forced to promote artificial birth control methods which include abortifacients or loose their funding.

The president of ZPG claims that A.I.D.'s actions show "a cruel disregard for Third World women." Yet why hasn't ZPG (a pro-abortion organization), spoken up before on behalf of those women? For many years International Planned Parenthood Federation has been pushing harmful artificial birth control methods in said nations. The women have been tricked, bribed or coerced into sterilization, and have been given abortifacients like the pill and the IUD, under the guise of "birth control." No mention has been made of the risks, and all of this, using tax payers' money!

Family planning billboards in many countries where IPPF is active urge couples not to have more than 2 children, so that they can be "a happy family." Since when is the size of a

family the business of any government? What right does the population control establishment have to impose its 2 child philosophy on the rest of the world, at any cost? What about the forced abortions and sterilizations now taking place in China, all in the name of "birth control"?

There's not much difference between the surgical abortions that the artificial birth controllers "claim" they want to stop, and the early abortions caused by the pill and the IUD, hailed by them as "birth control." Furthermore, what's wrong with teaching Third World women natural family planning, thus freeing them from the health hazards, the expense and the dependency on so-called "birth control" drugs and devices?

Doesn't all of the above prove that "Humanae Vitae" Encyclical was prophetic?

Mrs. Magaly Llaguno
International Committee
for Life Inc., Miami

Pray the rosary

To the Editor:

The present evils of the world and the problems they bring, make me a firm believer in the need to heed Our Blessed Mother's warnings and request for prayer, penance, modesty and to say the Rosary every day.

October 13th is the 68th anniversary of the last apparition of Our Blessed Mother to three young chil-

dren at Fatima, Portugal. May all parishes in the Diocese of Miami grant her request for prayer, penance, modesty and prayerful recitation of the Rosary in their parish centers on Oct. 12 or 13th; let us storm heaven with our prayers to turn back the tide of destruction which we have permitted to engulf us.

Parish lay leaders and groups can plan and coordinate this local activity for best results. The power of prayer is mighty.

Mildred C. Perry
Miami

Merton on prayer

To the Editor:

May I offer you a quote from Thomas Merton:

"Much of what is going on today in the Church is about things that do not matter much, and are really very secondary, and we tend to get awfully wound up in these things. What we are going to have to get excited about is how to grow in prayer; that is the important thing, and everything else depends on that. If we grow in prayer, all else will follow. Our spiritual life will be renewed, which is the only kind of renewal that really counts. So if someone comes along with a brand new message and you find that it doesn't help you to pray, well — forget it."

Rev. Rawley Myers
Colorado Springs, Co.

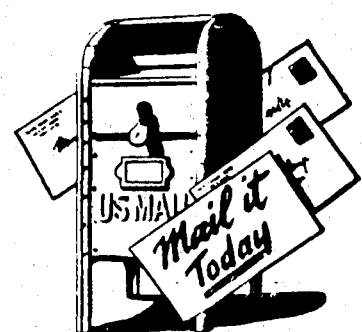
Shorts in Church?

To the Editor:

Some of my Protestant friends don't have much respect for us Catholics because of the way a lot of people dress for church. Some men are coming to Mass in shorts or in shabby jeans and some women wear low-cut dresses or even mini skirts. An then, a lot of people don't kneel anymore in front of the Tabernacle and just carry on, walking in every direction like Jesus Christ is not really present.

Something must be done about this. Can you help?

M. St. Pierre
Miami



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

A cruel or compassionate church?

Last week we discussed the unforgivable sin; this week I would like to speak about an unforgiving Church.

Father John Catoir has been lighting a candle instead of cursing the darkness for some three decades in the priesthood. A good bit of that period has been spent working with people who in various ways have seen their dreams destroyed, failed to keep promises or stumbled in their pursuit of Christian ideals. In a word, he has abundant experience of wounded persons, individuals who understand all too well the pain of being human and the hurts brought on by weakened humanity.

He served for nearly 10 years as the chief judge of the Paterson diocesan marriage tribunal, for five

'The church is a most compassionate church; how regrettable it projects at times the image of being cruel.'

years as clergy personnel director of that same diocese and for the last seven years as head of The Christophers. In all of these unique capacities as well as in his traditional, priestly tasks, Father Catoir has listened to countless people pour out their hopes and failures, their aspirations and mistakes, their desires to move on from setbacks, but their fear that others, including and especially the Church will neither forgive nor forget.

The Paulists religious community celebrated the 125th anniversary recently and asked the

BY FR. JOSEPH
M. CHAMPLIN



Christopher's director to address them on that occasion. His reflections, reprinted in "America" for January 19, raised this issue: "Is the Church Unforgiving?"

The answer, of course, is "no." The church, which we believe is the Risen Lord in our midst today, does or should reflect the same qualities of forgiveness, mercy and compassion which we note in its founder. As long as a person repents and seeks forgiveness, forgiveness is always available. The Church teaches that and seeks to practice it.

But, Catoir observes, that is not the image the Church projects for many in our world today. "If you ask people what their impression of the church is, or if you ask those who have left the church or have distanced themselves from it without renouncing the name Catholic, more often than not you will find that they see the Church as a stern father, unforgiving and unrelenting in his scolding."

The problem, in Father Catoir's judgment, is not the Church's teachings, but the overemphasis given to certain of those doctrines and the underemphasis placed on others.

"In emphasizing the moral law, we have failed to communicate the doctrine of God's unchanging

love and mercy. The image we have projected in our effort to be faithful to Jesus has been that of a rigorous institution, tirelessly imposing the full demands of Christian law upon its members. Jesus was stern with the Pharisees and hypocrites, but he was gentle with the woman taken in adultery. He was also careful to appeal to the heart as well as the head."

For example, how often has the Sunday preacher complimented parishioners for their fidelity, mentioned the kind of heroism needed to follow Christ's message in an alien contemporary society or encouraged those who are struggling to persevere until the end in spite of difficulties? How often has the weekend homilist sketched an image of the compassionate always forgiving God, Savior and Church.

In Catoir's words: "Remaining faithful to the teaching of Jesus is more than holding the right position on sex, war, peace, capital punishment and abortion, more than confronting civil leaders and challenging false beliefs — all of which are valid and necessary. But Jesus said he came to save. His love and concern for the sinner permeates the Gospel. If we are to reach out in friendship to the masses, we have to rethink our approach, remembering that God loves the sinner but hates the sin. Embracing the sinner is not a sign of laxity. It is not a matter of compromise. We cannot give moral permission to sinners, but we can try to understand their pain. Who is without sin? We are a sinful people, and the Church is our refuge. The Church is called by Christ to be a comforter of the afflicted and a refuge of sinners."

The Church is a most compassionate Church; how regrettable it projects at times the image of being cruel.

Challenging Roe vs. Wade

There's never been any doubt about where President Reagan stood on the question of abortion. There was no chance his opinion might be misunderstood. That gave his critics and pro-abortionists a problem. They wanted to say he took the anti-abortion position for political reasons but at the same time they were saying that the public was overwhelmingly in favor of the right of choice in the abortion. It was difficult to argue that Ronald Reagan took what they said was a politically unpopular position for political reasons.

The fact was Reagan's position on abortion came out of conviction. He was, he said very plainly, convinced that so long as it could not be proven that life in the womb was not real human life then that life had the right to the constitutional protection provided all human life. Abortion, he said, was a violation of constitutional freedom.

Since President Reagan expressed this conviction after the Supreme Court 1973 decision in Roe vs. Wade which legalized abortion, it was obvious that he believed that decision had denied legitimate constitutional rights to the unborn.

It was a logical progression from President Reagan's conviction when his administration took the legal steps to attempt to overturn the Roe vs. Wade decision. Superficial commentators predictably called it political, said President Reagan was just trying to appease the far right. This demonstrated a misunderstanding of the pro-life movement — which crosses the political spectrum —

BY
DALE FRANCIS



and of the depth of President Reagan's commitment.

But many observers spoke of the futility of the brief filed by the Justice Department. After all, they pointed out, it was only in 1983 that this same Supreme Court had struck down by a 6-4 margin Akron, Ohio, legislation that restricted abortion. Justice Lewis Powell, who wrote the majority decision, defended the doctrine of legal precedents and wrote, "We respect it today and reaffirm Roe vs. Wade."

Since this is the same court, the same justices, isn't it quixotic to expect that it might overturn a decision it so recently affirmed? No, not really. In 1983, Justice Powell was speaking of the principle of precedents. Beginning with the decision of Roe vs. Wade, the court made decision based on it. The Akron decision was made on the basis of the precedent of Roe vs. Wade. In that sense, Justice Powell spoke factually when he said it reaffirmed Roe vs. Wade. But it didn't really involved a study

of the Roe vs. Wade decision, which is what the Justice Department asks now.

In the Justice Department's brief it is said that a "compelling ground for our urging reconsideration of Roe vs. Wade is our belief that the textual, historical and doctrinal basis of that decision is so far flawed that this court should overrule it and return the law to the condition in which it was before that case was decided."

Now the Supreme Court is called to the principle of precedents again but now the precedents that many believe were ignored in 1973.

"There is no explicit, textual warrant in the Constitution for a right to an abortion," the Justice Department's brief insists. The brief said the 1973 ruling "is a source of such instability in the law that this court should reconsider that decision and on reconsideration should abandon it."

Is there any chance this court will overturn the 1973 decision? Probably not. But another justice added to the court could make the difference, Chief Justice Warren Burger might join a new majority. Then why try now? It is important to state the principle. It may influence thought on abortion related cases that are yet to come before this court. It establishes the case against Roe vs. Wade for the day when a court with new membership will examine again a Supreme Court decision that an increasing number of constitutional experts believe deviated from constitutional principles.

Time capsules

By Frank Morgan



The saint who brought flowers

Maria Goretti was born in Corinaldo, Italy, in 1890. She was the oldest of seven children. Her father, Luigi, was a farmer. None of the children was more cheerful than Maria, who was called Marietta by her family. Maria's mother taught the catechism to all her children.

From a very early age Maria showed signs of holiness; she was a model of obedience, modesty and purity, and had a horror of offending Jesus by any sin. After her First Communion Maria tried twice as hard to live a good life. She thought nothing of walking seven miles each way to go to confession.

After Maria's father died from malaria, her mother had to work in the fields. This meant that Maria took over the household chores. On the afternoon of July 5, 1902, Maria was sitting at the top of the stairs mending a shirt when an 18-year-old neighbor, Alessandro Serenelli, ran up the stairs and pulled her into a bedroom. Maria struggled

and gasped that she would rather be killed than do anything wrong. Alessandro became greatly enraged and began striking blindly with a dagger. After stabbing Maria 13 times, he plunged the knife into her back and ran away.

As Maria lay dying in the hospital, she prayed for Alessandro's conversion and worried about her mother's future welfare. She received the Eucharist and died 24 hours after being attacked.

Alessandro barely escaped being lynched by the townspeople before he was caught by the police. He was sentenced to 30 years in prison. For years he was surly, brutal and unrepentant. Then one night he had a vision in which Maria appeared and offered him flowers. From then on he was a different man; he became a model prisoner and was released at the end of 27 years. His first act after being released was to visit Maria's mother and ask her forgiveness. He then worked as a laborer in a Capuchin monastery in Northern Italy.

Shortly after Maria's death people began praying to her for favors, and some even reported that miracles were taking place at her tomb. On April 28, 1947, Maria Goretti was declared Blessed by Pope Pius XII. Her 82-year-old mother, who was partly paralyzed, was present for the ceremony.

Three years later the same pope canonized Maria, declared her to be a saint. It was the largest crowd to ever attend a canonization — 250,000 people. And because of it, the ceremony was held in the open space in front of St. Peter's Basilica. It was the first time in history that this had ever been done.

St. Maria Goretti died defending her Christian virtue, and she is considered as much a martyr as if she had died for her Christian faith. A Cardinal of the Church said of her: "Even had she not been a martyr, she would have been a saint, so holy was her life."

Surviving persecution

A recent item in the Wall Street Journal told of two "dangerous characters" in Czechoslovakia convicted of "misdeeds against the interests of socialist society." The men were sentenced to jail for periods ranging from some three to six years.

Their crime: Smuggling rosaries, crucifixes and chalices into Czechoslovakia from Poland.

On first reading, a person in a free country might laugh

BY
ANTOINETTE
BOSCO



or cry to think possession of such items could possibly be considered a crime.

But, on further reflection, the scenario changes, particularly if you ask what it is about rosaries and crucifixes that frightens socialist Czechoslovakia.

The socialist government must keep out anything that infects people with beliefs, ideals and dreams contrary to the socialist system. In my view, the officials are trying to keep out the spirit of Poland which is reflected in the rosaries, crucifixes and chalices.

Time and again throughout history, in spite of attempts by ruling powers to destroy the presence of Christianity, the carpenter from Nazareth and his message survive. Today, as in the past, Jesus continues to seed the hearts of people with his message of faith, justice and everlasting life.

Instances of Christianity's ability to survive abound. I remember reading of an incident from colonial times. In the 1700s New York State ruled it a crime to be a "papist priest."

Nonetheless, a priest used to travel incognito, disguised as a "Dr. Schneider," to bring the sacraments to clusters of Catholics as far away as Pennsylvania.

Because of the uncertainty of the times, with his life in danger due to natural elements as well as state officials, the priest taught a group of German Catholics in Pennsylvania to say the Rosary every day as a way of holding on to the faith.

Years later these Catholics, who had not seen a priest in more than two generations, still said the Rosary and their faith was strong.

Another story tells of the "secret Christians" of Japan, a community who are direct descendants of the first Japanese to be converted to Christianity by St. Francis

Xavier in the 16th century. They persevered in keeping the faith through three centuries and several periods of persecution.

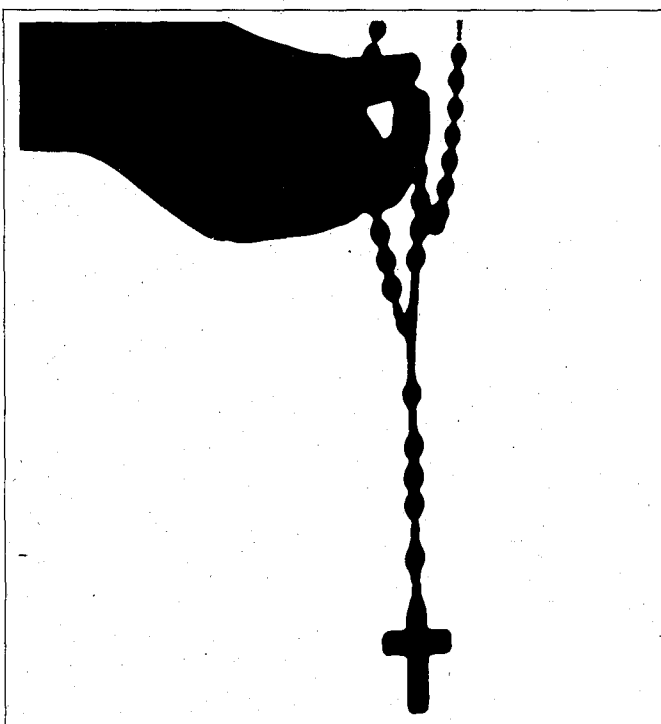
The fidelity of the people of Poland to Christianity is well known, standing in glaring contradiction to those who would have destroyed it through the centuries. It is eloquently expressed in a book written by Cardinal Stefan Wyszynski, an outspoken critic of the communist regime who died in 1981.

His "prison notes" in a book titled "A Freedom Within" (Harcourt, Brace, Jovanovich) are the expression of a person in the hands of the Creator. The cardinal's notes show the communist noose tightening in Poland and the church standing strong, giving witness to the spirit that the Solidarity movement would embody later on in Poland.

Cardinal Wyszynski's words explain why the Czechoslovakian government might be afraid of rosaries, crucifixes and chalices:

"The cause of Christ has existed almost 2,000 years and people are still in prisons for it today. The cause has survived. It is alive, fresh, young, full of allure. How many guards have changed, prisons have fallen into ruin, keys have rusted, chains and locks been removed, yet the cause endures."

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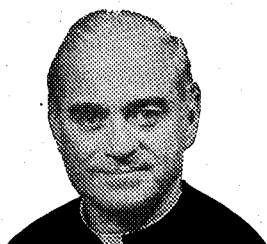


Understanding Judaism

In Judaism, there is no fixed creed that all Jews must believe completely. The test of real Jewishness is not intellectual but ethical; it is not how one thinks but how one lives with others that counts. Righteousness is the first requirement. Jewish people, therefore, have no missionaries. People who convert to Judaism, about 2,500 a year in the U.S., do so on their own initiative.

The Christian Old Testament (39 books) and the Jewish Bible (24 books) are substantially the same, but are ar-

BY FR.
JOHN CATOIR



anged differently. The first five books of the Jewish Bible are called the Torah. The Talmud is a separate collection of the writings and commentaries on the Bible, containing many beautiful stories.

One amusing tale comes from the Rabbi Simeon ben Yahai who wanted to show that personal sin always has social consequences. "A number of men were seated in a boat and one of them took a drill and began boring a hole beneath him. His comrades asked: 'What are you doing here?' He replied, 'What concern is it of yours? Am I not boring a hole beneath my own seat?' They replied, 'Surely it is our business, for the water will swamp the boat and all of us with it.'"

Yom Kippur is the holiest day of the Jewish calendar. It is a day of atonement for wrongdoing. The Talmud teaches that there are two kinds of wrongdoing; that between man and God, and that between man and his neighbor. It is understood that if one offends God and corrects his error, God will grant forgiveness. However, God will not hear the prayers of one who hurts another and continues in this wrongdoing. God asks that the guilty party go to the offended party and first right the wrong, before He will hear his prayers. Jesus expressed this same moral teaching in Matthew 5:23-24.

The Catholic Church in the Second Vatican Council denounced a view which many Christians held down through the centuries, namely that the Jews are cursed for their part in the crucifixion of Jesus. The official teaching of the church states explicitly that such an opinion is "out of harmony with the truth of the Gospel and the spirit of Christ." So is anti-Semitism. Jesus was a Jew from Nazareth.

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



"WHEN YOU FINISH WITH THE BACK-TO-SCHOOL DISPLAY, THEY WANT YOU ON THE MAIN FLOOR TO HELP SET UP THE CHRISTMAS STUFF."

Bicker, bicker, bicker

Q. My two older sisters moved home recently and now all they do is bicker with each other. My parents and I are very unhappy because of this. What can I do? (Indiana)

BY
TOM
LENNON



A. If your grandparents ever drop in, try asking them to recall a very funny radio program called "The Bickersons." This argumentative married couple was portrayed by two now-elderly stars, Frances Langford and Don Ameche.

And did they ever bicker! One spiteful and funny remark followed another. Pettiness abounded as they fought their ridiculous weekly fights with great zest.

On their short radio skits, the Bickersons were great fun and wonderful entertainment — as your grandparents or other older adults can probably tell you.

Although the Bickersons were amusing on the radio, no one would want them around all day long. They would get "old" mighty fast. And in real life, few people are able to bicker as humorously as that couple of long ago.

If your grandparents (or you) could tell your two older sisters about them, maybe your sisters would do some soul searching. Maybe you'd like to show the bickering members of your family this column.

You also might ask your two sisters if they would really like to live in "Mama's Family" (the modern-day Bickersons) for any length of time.

But be careful. Both of these approaches run the risk of starting some bickering between you and your sisters. That's the very thing you don't need right now.

Another and perhaps better approach would be to talk to each of your sisters separately. Try to pick a time when each seems to be in a good mood.

Explain that something is making you feel bad and you would like to talk to her about it. Don't speak in a complaining voice and try not to lay explicit guilt on her.

And don't mention "bickering." Instead use the word "disputes," or perhaps say, "small disputes." Tell each sister, gently, how these disputes make you and your parents feel.

Tell her that you love both her and your other sister and that you would like to see them living together in greater harmony.

Ask if there's anything you can do to help.

While one hopes that your efforts will be successful, there is the sad possibility that some sort of rivalry between your two sisters will cause the bickering to continue.

You may never understand this rivalry, and perhaps the best you can do for now is to endure it. Or you might ask your parents to intervene firmly.

Or if the rivalry breaks into more open hostility, your parents may have to tell your sisters to leave.

Not a pleasant prospect but it may be one your parents will have to face. (Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005).

(NC News Service)

Just as much God's children

Dear Mary: Recently I have become very aware of the lack of religious training for Catholic children who are mentally retarded. I live in a small town, and that alone seems to be an accepted excuse for not having a CCD program for handicapped children. Parents from larger parishes tell me, though, that various excuses are used in their parishes as well.

When first inquiring in our parish, the CCD director replied, "I have enough trouble getting teachers for the regular kids, much less..."

Much less? No, retarded children are "just as"; just as important, human, loving, worthy of love, as much children of God as any other child.

I was politely, but firmly directed to the few parishes who have begun programs. In other words, "Take your problem elsewhere." —Delaware

You have pointed out a need which is apparently being overlooked. I suspect that the people you approached have not put you off from lack of concern. They probably do not know how to meet your child's needs, much as they might like to.

This is where you come in. "The church" is not some anonymous entity "out there." The church is us. The church does not have problems. We have problems. Singles, elderly, divorced Catholics, mentally retarded members can all complain that the church is failing them. Or they can show other members how to be better Christians.

What can you do to dispel the ignorance and



BY
DR. JAMES
AND MARY
KENNY

helplessness the rest of the community feels in trying to meet your child's needs? Try these for starters.

What are your child's needs? Could your child attend a regular class with you in attendance as an assistant teacher and helper?

If you decide there is need for separate classes, you require a different approach. I agree that going to a large parish miles away is no way to introduce your child to her Christian community. However, a small parish may not have enough children to support separate classes for the mentally retarded. Perhaps you can interest one teacher in working with parents of the retarded to set up one class for all ages.

Perhaps you can develop an ecumenical program. Surely all Christian churches want to introduce their mentally retarded members to the

love of our Lord.

Your CCD director is apt to be more responsive if you ask for specific help rather than saying

"Teach my child." Would you like to know about textbooks or teaching aids? Your CCD director can probably show you texts or direct you to publishers' catalogs. Are there records, tapes pictures you think would be valuable? If you are willing to research and recommend, the parish may be willing to buy some materials.

Look for ways outside of classrooms to share the Christian experience with your child. Perhaps the relaxed atmosphere of a summer Bible school would enrich your child.

Inquire whether your diocese has a family camp. Family camp is an area set aside for vacationing in a Christian setting. Like all children, mentally retarded children can enjoy such an experience.

Remember, we are not learning about the Christian life only when we sit down and talk about Jesus, but whenever we create a more loving environment for those around us. By bringing your child's needs to the attention of the parish, you can make your parish a more loving place.

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.

'Mom says to tell you I'm sorry'

Has there ever been a parent who hasn't faced a defiant youngster mouthing, "I'm sorry," but whose very bearing clearly says he isn't? It's a classic situation in families. And it can drive parents up the family room wall.

Has there ever been a child who hasn't been forced to say she's sorry when she isn't? She doesn't know how to deal with either. Her options are nil. If she must say it, she is going to find some way of showing she doesn't mean it.

Both situations can lead to resentment, rage and explosions. Clearly there has to be a better way of dealing with offending behavior in the family. And in the school and workplace, as well.

When we truly feel sorry for an act or comment that is hurtful, we say so and then look for a way to show that we mean it. If we hurt someone, we try to find some little way of compensating for it. If we overlook something at work, for instance, that causes someone to stay later, we may offer to stay and help.

I don't believe in forcing anyone to apologize. When we force it, we're teaching hypocrisy if it isn't heartfelt, and worse, we're teaching that saying sorry takes care of it. It's like forcing someone to say, "I love you." The words are empty if not freely given.

If we expect our children to learn to apologize and express regret, we need to add this component: what can I do to show you I'm sorry? This is more important than forcing children to say they're sorry.

One way to handle the situation in which one child is clearly an offender is to point out the offense and hurt involved. And then add something like "When you're really sorry and ready to apologize and decide how you can make up for what you've done, come back to us. Until then, it's

BY
DOLORES
CURRAN



best you go off by yourself and think about it."

This tells the child that a curt "I'm sorry" in the heat of battle won't cut it, that some form of restitution is expected, and that she must bring herself back into the family circle from which she has removed herself by her actions.

Restitution can come in the form of saying, "I didn't mean what I said. You aren't stupid. You're smarter than my friends." Or "I'm sorry I lied and got you into trouble. I'll do your dishes to show you I'm sorry." Or, "I'll let you have my calculator since I broke yours."

Fundamental to apologizing in the family is the model of parents. If we apologize to each other in front of the children and show we mean it, a powerful lesson is taught. If we mutter a half-hearted or bitter "I'm sorry," an equally powerful message is passed.

We also need to model and teach children how to accept apology. Sometimes this is harder than apologizing. If we respond to "I'm sorry," with "You should be," or "I'll bet," we demean both the apology and the giver of it.

This doesn't mean we're always ready to accept an apology. Sometimes we aren't. Then we can

respond, "I wish I could believe you're sorry, but I can't right now. Give me some time."

Wherever people live and work together, there will be conflicts and hurts. We need to accept that. We can minimize them but they will erupt.

The difference between a family or workplace climate that is pleasant and one that is unpleasant lies less in the number of conflicts and more in how we react to and resolve conflicts and hurts. Saying "I'm sorry" isn't enough. Showing it is.

(Alt Publishing Co.)



Family matters

(The Voice today begins a new column written by the director of the Archdiocese of Miami Family Enrichment Center who will comment on local family matters.)

By Carol Farrell
Director, Family Enrichment Center

The family has long been described as a "domestic church." It is equally true, we hope, that the Church could be called "a large family." Church and family blend and distinctions blur as we realize that love and commitment to the good and growth of others is at the heart of both. When either one is fulfilling its mission, the other benefits. Church and family are in partnership.

To make this partnership more effective, we hope to share with you news of ideas, events, people and programs within the Archdiocese that are strengthening marriage and fami-

ly life. If there is something special happening on behalf of families in your part of the Archdiocese, call us at the Family Enrichment Center (651-0280) so that we can share your good news with everyone else.

A day for men and women of all faiths who are SINGLE PARENTS is being offered by St. Maurice Church on Sterling Road in Fort Lauderdale. There will be a keynote address, workshops and a panel, all of which will deal with issues involved with being a single parent. It will take place on Saturday, September 28 from 8:30 a.m. to 4:00 p.m. There is no charge for the day. Those who wish to attend are asked to bring bag lunch. The parish will provide beverages and dessert. For more information, call St. Maurice Church (961-7777) or Sr. Agnes at the Family Enrichment

Center. Please pass the word on this day to someone you know who is a single parent.

Couples planning REMARRIAGE IN THE CHURCH because of the annulment of a former marriage or the death of a spouse have special needs and considerations which are not usually addressed at traditional marriage preparation days (i.e. Engaged Encounters, Pre-Can). To more appropriately provide for their particular situation, the Family Enrichment Center offers the Pre-Can II program. Within this day issues such as feelings toward the former spouse, patterns of communication and coping, blending families, sexuality and sacramentality are discussed. The day is led by three re-married team couples, a marriage counselor and a priest.

Pre-Can II is offered only three

times a year. The next date is Saturday, Nov. 2 and it will be conducted at the Family Enrichment Center from 9 a.m. to 5 p.m. For registration or further details, ask for Lynda DiPrima.

All of us lead busy lives these days. So COMMUNICATION WITHIN THE FAMILY becomes more challenging than ever. Some people meet that challenge by having family meetings or bulletin boards, by taping notes on the refrigerator, or hanging them from the dining room chandelier. As family members grow up and out of the house, the desire to keep in touch is still present but more difficult to satisfy. One family ties their members together with telephone cable in a monthly conference call that extends from Miami to Peru and Germany. It is costly but they consider it money well spent.

Sunday, Sept. 22, 1985

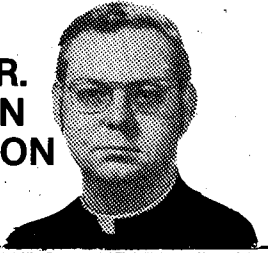
READINGS: Wisdom: 2:12, 17-20; James 3:16-4:3; Mark 9:30-37.

Be servants of one another

BACKGROUND:

The Book of Wisdom, or the Wisdom of Solomon, is one of those several books, venerated by Roman Catholics to be God's own word, "left out" of the King James Version of the Bible. The King James Version was published in the 17th Century and still is the

BY FR.
OWEN
CAMPION



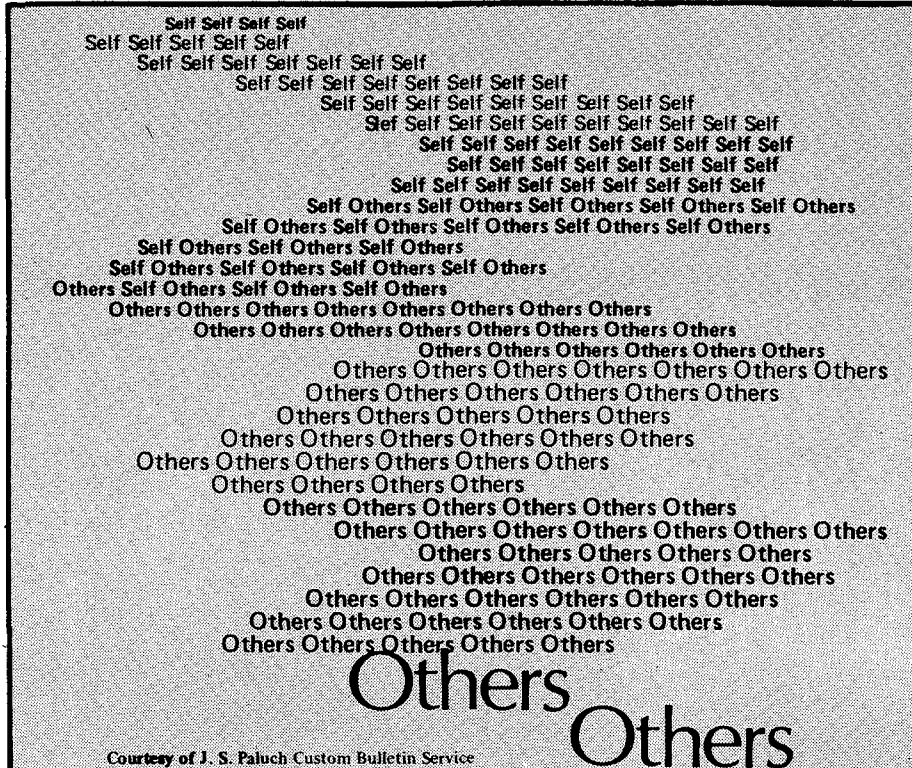
most popular Bible among Protestant Americans.

It was "left out" of that version, and of some others, chiefly because it and other writings were not revered as the Word of God by the ancient Jews or consistently, and universally, by the Church.

Nevertheless, it is the teaching of the Church that indeed Wisdom is inspired and in every way worthy of our respect, trust, and religious devotion.

As occurs in other wisdom writings, the Book of Wisdom blends religious belief with the products of human experience and reason.

Once again, the Liturgy of the Word this Sunday employs the epistle of James. That epistle,



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evidently written by a person close to Jesus, emphasizes the fact that faith is not lip-service; it is faith, hope, and charity in action.

Finally, the Gospel reading, from St. Mark, presents Jesus once again as teaching about himself and about truly good conduct. This Sunday's selection immediately follows Mark's recollection of the Transfiguration of the Lord on the mountain, and of the Lord's curing

a person possessed by an evil spirit.

REFLECTION:

For weeks, the Church has "introduced" us to the Lord Jesus. He has told us, through the readings we have heard during Mass, that Jesus is the "bread of Life." He is not secondary, or auxiliary, to our lives. He is everything — as vital as nourishment itself.

It is not difficult at all to em-

brace a savior as compassionate and forgiving as is the Lord.

The Church's lesson, however, is to assist us to know God now, to serve him appropriately, and to be one with him in eternity. To do so well, it must teach us both the reality of life, and the reality of Jesus himself.

The contrast between the Transfiguration — and today's Gospel reading — is striking in its revelation of life and of the Lord. In the Transfiguration, Jesus was consumed in brilliance and glory. The prophets stood beside him. He transcended earth itself.

In today's Gospel reading, he speaks of his tragic death, accompanied as it was by intrigue and hatred and fear among others.

The message to us is clear. We live in a world, and among people, flawed to the core by original sin — and by actual sin. Since its beginnings, humanity has abused its free will, God's gift and the reflection of God. Christ redeemed our world — not coerced it.

So, we experience sadness, inconvenience of every sort, and even the treachery of other human beings at times.

It is not a desperate, hopeless plight, however. We too can be transfigured. How? By allowing God's love, trust, and mercy to live within us through our service. As servants of each other, we serve him and join him in transfiguring our circle of companions and contacts.

What is it like in heaven?

A. A few weeks ago you answered a question from a mother whose children wondered whether they would have their dog in heaven. In part of



BY FR.
JOHN
DIETZEN

your answer you said you would not be surprised to see dogs and trees and flowers in heaven.

I thought heaven was just being with God. Will we need more than God to make us happy? I think your answer is misleading. (Oklahoma)

A. I think you're leaving out an im-

portant truth of our faith, that we will share in the resurrection of the body.

'Even in heaven, our minds and wills will still be created minds and wills... we can never know and love him as he knows himself, with one eternally perfect act of comprehension and union.'

We know very little about what our bodies will be like in their exalted condition after the resurrection. We do know, however, that they will be

our bodies — like Christ's, with eyes, ears, mouth, touch and other senses that are part of our human nature.

If the resurrection means anything, these senses and organs will not be atrophied and useless. Our eyes will see, our ears will hear, our tongue will taste. As Jesus apparently tried to prove to the disciples after he rose from the dead, to deny these things would be to deny the resurrection.

Yet, apart from the human nature of Jesus, God is pure spirit. What then would there be in heaven to hear, feel, taste and touch? True, the essence of heaven is our presence with God. Is it possible, however, that God might even reveal himself to us in ways similar to, if immeasurably beyond, the ways he reveals himself to us here on earth?

After all, even in heaven our minds

and wills will still be created minds and wills; we will never know and love him as he knows and loves himself, with one eternally perfect act of comprehension and union.

How then will God reveal himself to us? One thing we do know. Having taken our human nature, he has a tremendous respect for it. It is our best Christian guess that he will use it, all of it, even in heaven.

If this sounds strange, perhaps one reason might be that we do not respect and reverence our human nature as much as God does. More than one saint (and theologian) has suggested that one of the great surprises of heaven may be in how many respects it resembles our life on earth, trees, flowers, smiles — and maybe even dogs.

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'Bad-boy' Robert Blake plays a good priest in 'Hell-Town'

Robert Blake, in his public persona, always comes across as the bad boy Father Flanagan never met. So what's a guy like him doing in a Roman collar in NBC's "Hell Town"?

"Hell Town," in case you haven't seen it, is a series about an ex-



BY
JAMES
BREIG

convict who is now a priest in the ghetto. The film is projected as a possible series. Starring as father Noah "Hardstep" Rivers is Mr. Blake, heretofore known for his roles in such films as "In Cold Blood" and in the TV series, "Baretta."

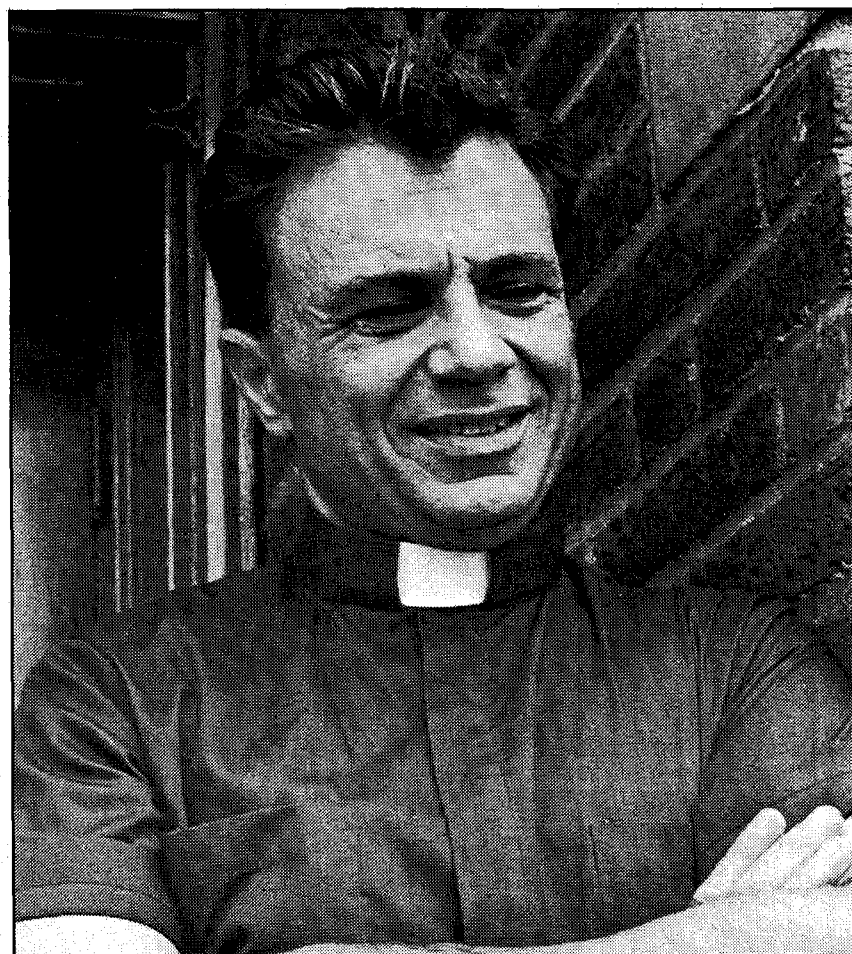
He's also known for his

"The priest concept traps shows," he replied, "because of the traditional nature of the priest's role. But there's been so much change in that role that it's easier to do now. We can take every problem a cop or social worker has and see how a priest would handle it."

Indeed, "Hell Town" has plotlines about drug abuse, gang violence, child neglect and hunger. But the actor assured me that viewers would see the priest pray as well.

When I asked why television generally avoids mentioning religion, he answered: "It's too hot a potato. The best thing to do with something difficult is to avoid it. TV won't take a religious or political point-of-view. TV is a highly political animal so it takes the popular positions: it's for law-and-order, and doctor shows are easy because everyone admires doctors. If they did religion, they'd alienate half the public no matter what view they took."

So Mr. Blake is shouldering his



Taking his role as a priest seriously, Robert Blake, controversial former star of the "Baretta" series says he spent a lot of time with a real priest to make "Hell Town," which airs on NBC-TV at 9 p.m. on Tuesdays. (NBC photo).

'I hope people get some good out of it; support for their own religion, soul, spiritual life and confirmation of what they believe.'

appearances on "The Tonight Show" during which he lambastes the powers-that-be in television, jokes about his neuroses and tells off-the-wall stories about his past when he was a child star ("Treasure of the Sierra Madre").

Since he's probably the last guy you'd expect to see playing a priest, he's the first guy I wanted to interview when I learned about "Hell Town." So we met via the phone. He began with a typical "Blake-ism" when I asked how long we could talk.

"As long as my voice holds out," he replied. "There's this bronchial nonsense I've been fussin' with."

We began by chatting about the possibilities for success when every other "priest show" has failed on television — from George Kennedy's priest-detective to McLean Stevenson's sitcom.

way in where only one angel — Michael Landon — has dared to tread. I asked the actor his opinion of "Highway to Heaven," the only overtly religious program on a major network.

"Michael does a fine job," Mr. Blake said. "I don't emulate him with 'Hell Town,' but I like that he does a series that helps people. TV is the number-one influence on any home — man, woman or child in America. That's an awesome, incalculable, 'un-understandable' responsibility. Think of the billions who watch every night. TV has an awesome influence."

Mr. Blake explained that he wanted to use that influence for a positive purpose through "Hell Town." But, while he was open about his program, he declined to speak at length about his own religious beliefs.

"I was raised a Catholic," he began. "I was baptized, confirmed, received my first communion and failed as an altar boy. I stayed in the Church until I was 21 or 22 when I became more spiritual and less religious."

"This is a very personal area," he continued. "I believe in the show or I wouldn't have spent a year and a half putting it together. I have chosen a priest as my vehicle for declaring myself in the public eye. I'm proud I was a Catholic, but who I pray to now is highly personal."

Asked if he had any animus

toward the Church, he retorted, "How could I if I'm doing this show? I spent six months with priests in Los Angeles seeing them face the problems they have to deal with."

Mr. Blake asked his audience to give the program "10 minutes and if you don't like it, go back to 'Dynasty.' But I think I can entertain you. I hope I can entertain you and I hope I don't do anything bad and I hope people get some good out of it: support for their own religion, soul, spiritual life and confirmation of what they believe."

Mother Angelica:

NEW YORK (NC) — Mother Angelica, founder of the Eternal Word Television Network, said at a recent New York press conference that Catholics should not try to improve American television by the negative strategies of boycotts and "screaming," but by producing more good quality programs themselves.

"The church is terrifically remiss in production," she said. "As a church we ought to have the most fantastic programs ever produced."

In appealing for greatly increased TV production by parishes, dioceses and other agencies of the church, Mother Angelica said Catholics should not be intimidated by the costs involved. The church should also buy time on television for such

purposes as allowing bishops to speak to their people, she said.

"We have lost in the church the theology of risk," she said. "We say,

it will cost. We are so cost-minded we don't even try."

Mother Angelica, whose network's programming is carried by some 250

cable systems nationally, said since radio and television have such a strong influence on the public today the church will have to use these media if it wishes to reach people.

She also said currents of anti-Catholicism were present in American society and said these should be countered by such means as showing on television some of the service ministries of the church in the Third World.

A member of the Poor Clares of Perpetual Adoration, Mother Angelica entered religious life in 1944 in her native Ohio. But facing surgery that might have left her unable to walk, she vowed to build a monastery "in the South" if she came through successfully. In fulfillment of the vow, she founded Our Lady of the Angels in 1962.

Books for Catholic readers

By Richard P. Philbrick
"Jesus Alive in Our Lives," by Phillip St. Romain, Ave Maria Press, \$4.95, 102 pp. Examines the evidence of the Resurrection and then treats its implications for the life of the believer.

"Refreshment in the Desert," by Father Gilbert Padilla, Twenty-Third Publications, \$7.95, 119 pp. Pursues the Gospel message of love, forgiveness, and prayer as it is experienced in contemporary culture and in today's church.

"For Better For Worse," by Father James Tunstead Burtchaell, CSC, Paulist Press, \$4.95, 151 pp. Challenges young people to ask them-

selves some of the hard questions about marriage and values before making a commitment to marry.

"The Bible: Its Heroes and Its Message," by Marilyn Norquist, Liguori Publications, \$2.95, 96 pp. Highlights the Bible's patterns to show how in the narrative readers can discover new strength, hope and joy.

Note: To obtain a copy of any of the above books, contact the bookstore nearest you, or one located at a major college. NC News Service does not recommend writing to the publishers for a copy, because often the publishers do not fill mail orders.

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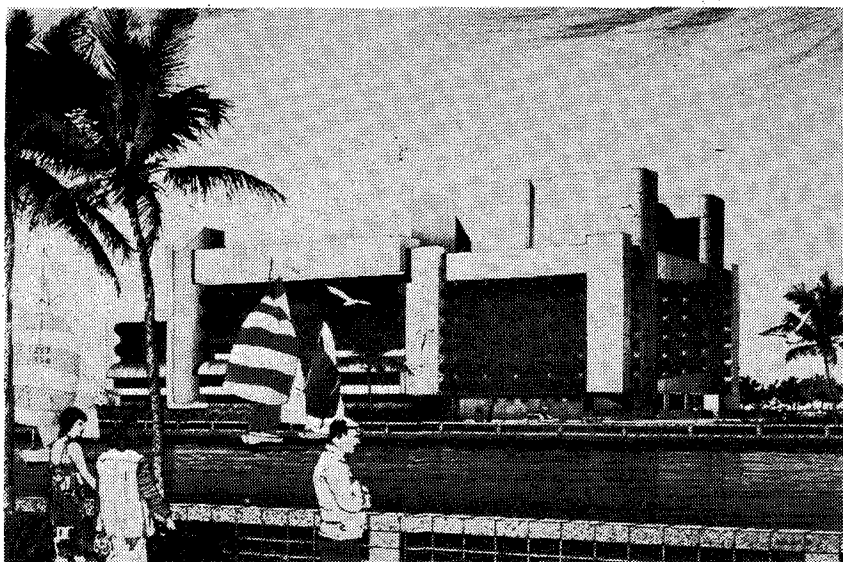
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What's Happening



Architect's rendering of the Wiegand building.

Wiegand building to be dedicated Oct. 2

On October 2, St. Francis Hospital (250 West 63rd Street, Miami Beach) will formally dedicate the Edwin L. Wiegand Building. This six-story structure, which replaces a building which had served St. Francis Hospital since 1939, will house - among other areas - the following: An Operating Theatre, Surgical Intensive Care Unit, Surgical Recovery Room, Coronary Care Unit, The New Chapel, Progressive Care Unit (Telemetry), Satellite Pharmacy, Medical Library, Department of Physical Medicine & Rehabilitation Services, Two 28-bed Medical/Surgical Patient Care Units.

Named after the late benefactor of St. Francis Hospital, the Edwin L.

Wiegand Building is a major component of the extensive building and renewal program currently underway at the Hospital.

The Most Reverend Edward A. McCarthy, Archbishop of Miami will bless the Edwin L. Wiegand Building at the October 2nd Dedication ceremonies. Many local dignitaries will be present to join in the celebration.

On Sunday, October 6, the public is invited to the first Mass in the new Chapel, the Eucharistic Solemnity of St. Francis, which will be held at 11:00 a.m.

In addition, tours of the Edwin L. Wiegand Building will be available to the public from 1:00 - 3:00 p.m. on October 6.

Merit Awards cite 11 seniors

Eleven outstanding Catholic high school seniors in the Miami Archdiocese have qualified as semifinalists in the annual National Merit Scholarship Competition. These students are among the highest scorers in Florida and rank in the top half of one percent of the state's graduating seniors.

Students entered the 1986 Merit Program by taking the PSAT/NMSQT in 1985 when they were juniors. From the large volume of over one million interested students who met participation requirements, only 15,000 semifinalists were designated to continue in the competition for Merit Scholarships.

To be considered further, the semifinalists must document high academic performance, be fully endorsed and recommended by their high school principals, confirm PSAT/NMSQT scores earned earlier by equivalent scores on the SAT, and supply a self-description of activities, interests and goals.

About 90 percent of the 15,000 semifinalists can be expected to meet the rigorous standards of the program and in February will be informed that they are finalists in the 1986 Merit Scholarship competition.

A variety of scholarships are available to the Merit Scholars. Names of winners will be released by the National Merit Scholarship Corporation next Spring.

The following Catholic High School Seniors have been named National Merit Semifinalists:

St. Thomas Aquinas High School

David E. Aman
Heather Brock
John R. Encizo
Wendi L. Gardner
Brian Kearney
Charles M. Ritchie

Chaminade High School

Jose L. Isaza

Sr. Carr professes vows

Sister Kathleen Rosemary Carr, S.S.J., a teacher at St. Mary's Cathedral School, daughter of Kathleen Carr of Stuart, and Charles Carr of Palm Beach, professed perpetual vows in the Congregation of the Sisters of St. Joseph of St. Augustine, on August 25. The ceremony took place at St. Martin de Porres Church in Jensen Beach.

After graduating from Martin County High School in 1974, Sister Kathleen at-

tended Indian River Community College. Entered the Congregation and began her religious studies.

Sister Kathleen got her B.A. in elementary education from the University of South Florida.

This past year Sister Kathleen taught second grade at St. Charles School in Orlando. This year she is teaching fourth grade at St. Mary's Cathedral School in Miami, Florida.

Carrollton School of the Sacred Heart

Kathleen M. Taylor

Christopher Columbus High School

Lawrence D. Goodall

St. Brendan High School

Edward J. Kearns

Msgr. Edward Pace High School

Mark D. Greenwell

Spiritual cassettes available

The following spiritual cassettes can be obtained from "Jesus Loves You" Catholic Tape Ministries, P.O. Box 55-8146, Miami, FL, 33155-8146. Cost is \$4 each plus 75 cents postage and handling per order, not per cassette.

From Fr. John Bertolucci, five new 1985 cassettes: "Jesus as Lord," "Deacons and Priests," "Leaders," "Salvation in Jesus Christ," and "On Fire with the Holy Spirit," as well as some oldies, "A New Pentecost?" "Christ in Me" and "Peter's Discourse."

In Spanish, by Bishop Alfonso Uribe Jaramillo of La Ceja, Colombia, during a retreat given in Santo Domingo: "Dialogo con San Pedro," "Dialogo del Se con Jon," "Dialogo del Se con la Samaritana," "La Oracion: Dialogo con Dios," "Somos Personas ante Dios," "Dios Amor Nos Habla," and "Sanacion Interior."

Walkathon for farmworkers set

A walk-a-thon to benefit migrant farmworkers will take place Saturday, Nov. 16, at Miami's Tropical Park, Bird Road and the Palmetto Expressway, beginning at 8:30 a.m.

The purpose of the 10-mile walk (from Tropical Park to St. Agatha Catholic Church on SW 107 Avenue and back) is to raise awareness of the problems of farmworkers nationwide, as well as raise funds to help them organize.

For information and sign-up sheets, contact Pat Stockton of the Archdiocese of Miami's Rural Life Office, 757-6241, Ext. 195, or Marianne Cadena of National Farmworker Ministry's Dade County Support Committee, 944-0425.

Conservation corps seeks members

Two years ago the National Association of Civilian Conservation Corps Alumni (NACCCA) celebrated the 50th anniversary of the establishment of the Civilian Conservation Corps (CCC).

The NACCCA is trying to locate about 2 million former members and persons who were connected or affiliated with the CCC during the 1930's and 40's.

Anyone interested in the organization can write NACCCA, Loehmann's Plaza, 7245 Arlington Blvd., Suite 318, Falls Church, Virginia, 22042, for more information and literature.

It's a Date

Spiritual Renewal

The North Broward Deanery Commission of Catholic Charismatic Services will sponsor a Life In The Spirit Seminar at St. Coleman's Church, 1200 Federal Highway in Pompano Beach. The 9 week seminar will be held on Tuesday evenings from 7 p.m. to 8:15 p.m., beginning Oct. 1st. The seminar is designed to lead those attending to a deeper personal relationship with Jesus Christ and to experience the action of the Holy Spirit in their lives. \$3.00 registration fee. Registration on Oct. 1st at 7:00 P.M. Everyone invited. For more information, call Ken or Joan Kerrigan at 942-0425.

Fr. Dan Doyle, S.M. and the Chaminade Community of Faith Prayer Group will celebrate a Mass with Prayers for Healing and Anointing of the Sick. Oct. 1, at 8:00 P.M. in the Chaminade cafeteria, 500 Chaminade Drive, Hollywood.

The Women of Light Monthly Bible Breakfast, sponsored by the Archdiocese of Miami, will be held Sept. 21, from 9:30 a.m. to 11:30 a.m. at the Holiday Inn, Ft. Lauderdale, N., 4900 Powerline Road, Ft. Lauderdale. The \$8.00 fee includes breakfast, scripture teaching, music and a personal sharing by a guest speaker. Reservations must be made in advance (by the Wednesday prior to the breakfast). Tickets not sold at door. To make reservations call: Nancy: 752-3008; Lila: 753-2037; or Sharon: 721-8486.

Single/divorced/widowed

St. Rose of Lima Church in Miami Shores

will host an address on "From Separation thru divorce to personal freedom" by Frank McGarry, director of the Pastoral Counseling Center at St. Thomas University, on Sept. 20 at 8 p.m.

The North Dade Catholic Separated and Divorced Support Group will be have a membership party on Sept. 28th at 8 p.m. at St. Rose of Lima church hall in Miami Shores. For information call 944-7041.

St. Timothy parish hall at 5300 S.W. 102nd Ave. will be the location for divorced, separated, widow and widowers who will meet every Monday in October at 7:30 p.m. Church located at 5300 S.W. 102nd Ave. All faiths welcome. 1st Monday covered dish.

The Catholic Widowers Club of Hollywood monthly meeting Oct. 4, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 p.m. Square dance. Non-Members \$4.00. For information call Pat 566-4466, Sam 989-2558 or Mary 921-0685.

Bazaars

St. Catherine of Siena Church, 9200 S.W. 107th Ave. will host a craft show, flea market, and food fest on Oct. 5th from 8 a.m. to 4 p.m.

St. Clare's Church parking lot at 821 Prosperity Farms Rd. in North Palm Beach will be the location of a giant flea market on Oct. 5th from 9 a.m. to 1 p.m. For space reservations, more info call 622-7477.

Our Lady Queen of Heaven "Holiday Craft Fair" Oct. 12, 10 a.m. to 6 p.m. and 13, 9 a.m. to 1 p.m. church hall, 1400 So. State Road 7, North Lauderdale. Items for Halloween, Thanksgiving and Christmas; Kozy Korner, Nearly New, Bakery and Kiddie Korner for the children under the age of 12.

St. Bernadette Women's Guild annual rummage sale Sept. 22nd. 8:00 a.m. to 2:00 p.m. on Church Grounds, 7450 Stirling Road, Hollywood, FL. Household items, clothing, furniture, books, appliances.

The Women's Club of St. Paul the Apostle church, 2700 N.E. 36th St. Lighthouse Pt. garage sale Sept. 21st from 9:00 a.m. to Noon in the rectory garage. Miscellaneous household items and various craft materials.

The Catholic Nurses Association of St. Francis Hospital will be holding a bazaar on Sept. 27 from 9:00 a.m. to 7:00 p.m. in the Hospital's Wiegand Auditorium (250 West 63rd Street, Miami Beach). Books, cakes, plants, Christmas items, religious articles.

Craft and Flea Market, also ethnic food fest will be held Saturday, Oct. 5, 8 a.m. to 4 p.m., at St. Catherine of Siena Church, 9200 SW 107 Ave., just south of North Kendall Dr. Sale of plants and baked goods. Food will be served 11 a.m. - 3 p.m. Telephone, 595-5453.

Potpourri

St. George Catholic Church will hold their annual Family Club Picnic at Pavillion No. 4 in C.B. Smith Park in Hollywood at 9 a.m., on Sept. 28th.

St. Henry's Church is sponsoring a "Swing On Sunday Dance" at St. Henry's Parish Hall, 1500 South Andrews Avenue, Pompano Beach. 18 piece Hall of Fame Orchestra on Sept. 29th. Complimentary Dance lesson at 3:45 p.m. Dancing from 5 p.m. until 8 p.m. Admission \$5.00 per person. Snacks.

St. Malachy Womens Club hosts a Card Party on Sept. 27th between 12-4 PM in their Parish Hall located on University Drive in

Tamarac.

Cathedral Girls' High School Alumnae Association will hold its Annual Mass and Luncheon Reunion on Oct. 20. Mass at 11:45 a.m. in St. Patrick's Cathedral; luncheon at the Sheraton Centre at 1:15 p.m. Luncheon tickets \$25 and deadline for buying tickets is Oct. 15th.

St. Lucy's Women's Guild of Highland Beach will have their first luncheon and meeting of the 1985-86 season on October 8, at the Arcade Tap Room, 411 East Atlantic Avenue, Delray. Cocktail 11:30. Luncheon 12:30.

St. Henry's Church sponsoring an Antique Show Oct. 4th thru 6th at St. Henry's Parish Hall, 1500 South Andrews Avenue, Pompano Beach. The show features All American Antiques. Hours are 11 a.m. until 9 p.m., Friday 11 a.m. until 9 p.m. Saturday, and Noon until 6 p.m. Sunday. Pre-Sale Tickets \$2.00 each. \$3.00 per person at door. Cash Door Prizes. For tickets phone Pat Gilbo, 491-4384.

St. Clements Womens Club present their annual Spaghetti Dinner, Sept. 29th, from 4:00 p.m. to 7:00 p.m. at St. Clements Parish Hall. Live entertainment. Tickets sold starting September 8th during "coffee & donuts" and from the rectory during the week. Adults \$4.00, Children, 11 and under, \$2.50, and Families of four or more \$12.00

The Family Enrichment Center of the Archdiocese will be offering a series of classes in the sympto-thermal method of Natural Family Planning at Our Lady Queen of Heaven Church, beginning September 26, at 7:30 p.m. To register or for more information, please call Mark & Mary Hennessey at 748-6830, or Kevin & Caryl Hanlon at 742-7836.

Madonna Academy

(Continued from page 12)

Faith Experience program (LIFE) attend leadership retreats during the summer at Dayton, Ohio, or San Antonio, Texas, to learn better how to allow Christ into their lives and to absorb leadership skills.

"It's kind of a support group," says LIFE member Jodi Horovitz. "It's a

place where you can bring up God without people looking at you like there's something wrong with you."

LIFE and campus ministry students can become involved in any number of service and ministry projects and Sr. Patricia believes the training they receive is very important.

"One of our strengths is that they

get the leadership skills they need in today's society," the principal says.

About 40 students are involved in campus ministry, leading prayers, informally ministering to other students and helping out in fundraising activities.

In addition, Masses are held twice a week and once a month at nearby Annunciation church for the entire student body, and weekend retreats and vocation days are a part of campus life.

Archbishop Edward McCarthy emphasized this religious aspect at a special anniversary Mass held in the school's gymnasium last Sunday.

The Archbishop said that the total education for Madonna students must convey "a sense of meaning in life and a moral responsibility."

"Young people today," he said, "are needed to turn around so many things that have to be turned around, not only in our personal life and church life but in society at large."

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PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems.
Who light all roads so that I can attain my
goal You who give me the divine gift to
forgive and to forget all evil against me
and that in all instances of my life you are
with me. I want in this short prayer to
thank you for all things and to confirm
once again that I never want to be sepa-
rated from you, even in spite of all materi-
al illusion I wish to be with you in eternal
Glory. Thank you for your mercy towards
me and mine. Publication promised. L.U.

THANKS TO St. Jude for
prayers answered. Publication
Promised. I.G.P.

THANKS TO ST. JUDE
FOR PRAYERS ANSWERED
PUBLICATION PROMISED J.R.

Thanks to St. Jude for prayers
answered. Publication promised.
E.R.C.

5A-NOVENAS

ORACION AL ESPIRITUA SANTO

Espiritu Santo. Tu que me aclaras todo,
que iluminas todos los caminos para que
yo alcance mi ideal. Tu que me das el don
Divino de perdonar y olvidar el mal que me
hacen y que en todos los instantes de mi
vida estas conmigo, yo quiero en este
corto dialogo agradecerte por todo y con-
firmar que nunca quiero separarme de Ti,
por mayor que sea la ilusion material.
Deseo estar contigo y todos mis seres
queridos en la gloria perpetua. Gracias
por tu misericordia para conmigo y los
mios. Gracias Dios mio. Elvira

ORACION AL ESPIRITUA SANTO

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Deseo estar contigo y todos mis seres
queridos en la gloria perpetua. Gracias
por tu misericordia para conmigo y los
mios. G. T.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart, and
humbly beg to whom God has given such
great power to come to my assistance.
Help me in my present and urgent peti-
tion. In return, I promise to make your
name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys and
Glories. St Jude prayer for us an all who
invoke your aid. Amen. I have had my re-
quest granted. Publication promised.
Thanks for miracle. D.M.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
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tercessor of all who invoke your special
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quest granted. Publication promised.
Thanks for miracle. Anna Musso

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Glory. Thank you for your mercy towards
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A.J.E.

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por mayor que sea la ilusion material.
Deseo estar contigo y todos mis seres
queridos en la gloria perpetua. Gracias
por tu misericordia para conmigo y los
mios. Gracias Dios mio. F.C.

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quest granted. Publication promised.
Thanks to God & Blessed Mother E.T.

5A-NOVENAS

THANKS TO ST. JUDE
for prayers answered.
Publication promised. R.P.

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

With grateful thanks to
BLESSED MOTHER, ST. ANTHONY,
ST. JUDE for prayers answered.
R.N.

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WHEN YOU
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Ask and you shall receive ... what?

By Cindy Liebhart
NC News Service

When Americans were held hostage in Lebanon for 17 days after terrorists hijacked their Athens-to-Rome flight, the evening newscasts were filled with scenes of people back home praying for their captive family members, friends or fellow parishioners.

Throughout the ordeal, the same prayer was echoed at Masses and

'When we pray for specific needs or desires ... do our prayers lead God to intervene in human affairs?'

vigils everywhere: "For the safe release of the hostages, we pray to the Lord."

Later many former hostages repeated the same sentiment Father William McDonnell of Algonquin, Ill., voiced in his first Sunday homily after being released: "I honestly believe it was through the power of your prayer that so many of us were liberated."

The situation frames some interesting questions about the ways God acts in our world today:

- When we pray for specific needs or desires, what do we expect of God?

- Do our prayers of petition lead God to intervene in human affairs?

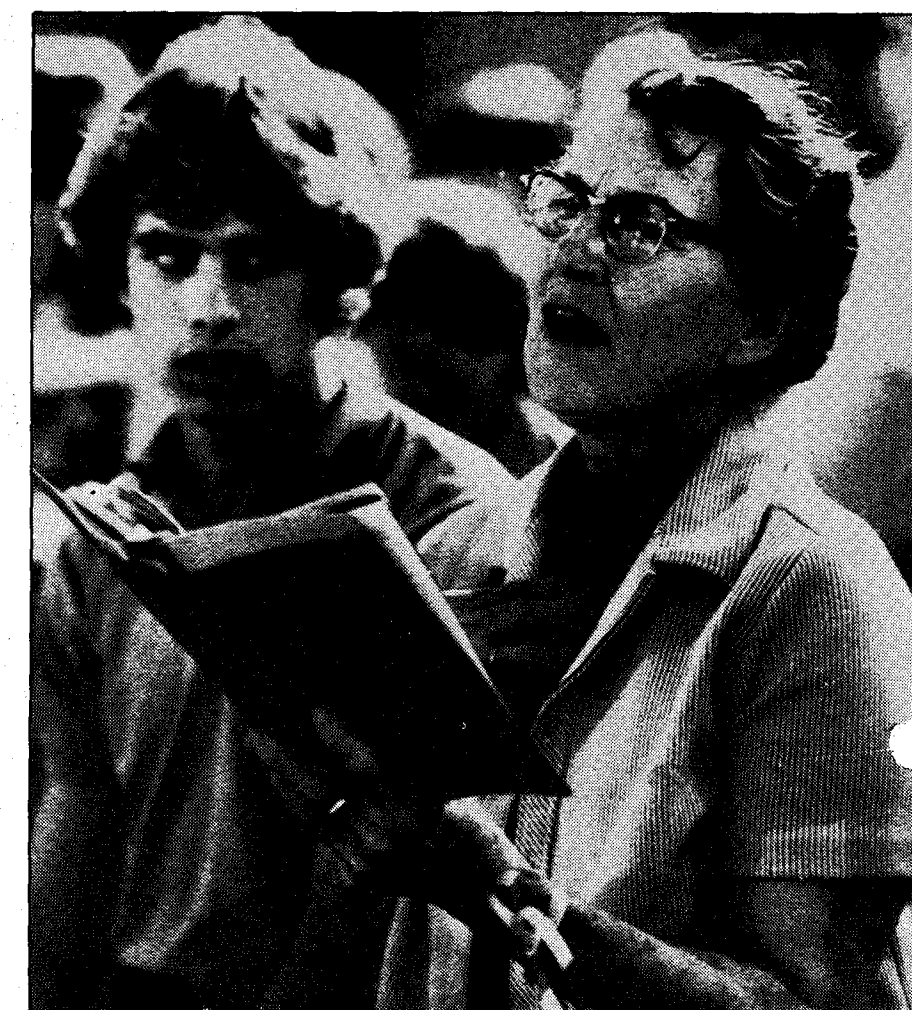
God acts "very much through the human situation," said School Sister of Notre Dame Rose Mary Dougherty. Human beings "are in partnership with God."

Sister Dougherty is associate director for spiritual guidance at the Washington-based Shalem Institute for Spiritual Formation.

Prayer of intercession should not be viewed as an attempt "to change God's mind," she suggests. "It's not that God had it in mind for the people to be taken hostage on the plane and then we prayed and then God said 'OK, I'll release them.'"

Father James Mongelluzzo, director of the Office for Worship in the Diocese of Worcester, Mass., said it is important to realize that God never wills evil. Evil in its many forms — greed, oppression, violence — comes about when people divorce themselves from God's will. He cautioned against looking upon prayer as a form of "bargaining with God."

Intercessory prayer, he continued, is an acknowledgement of God's goodness and an expression of our longing to "turn back to God" a



Wearing a yellow ribbon on her wrist, a parishioner in an Algonquin, IL church prays for the safe return of hostages on TWA Flight 857. (NC/Wide World photo)

situation not in accord with God's goodness or harmony.

But does prayer of intercession influence the course of human events?

Both Sister Dougherty and Father Mongelluzzo suggested some ways this happens.

When we pray for others, we acknowledge our dependence on God and our trust in God's love for each individual, Sister Dougherty said. But we also express our desire to

bring God's power and love to bear in some concrete way in a particular situation. We somehow enter into the desires of God for human beings — peace, justice, wholeness.

"I don't know what my prayer does to God," she said.

However, "I do know that intercessory prayer moves me to a deeper compassion, a deeper love for others."

When we pray for others, that prayer has the power to transform us, she said. Perhaps it makes us more aware of the needs of other people or more willing to offer ourselves in service. Perhaps it helps us to show greater compassion, patience, sensitivity or charity to others.

Sister Dougherty also believes that intercessory prayer releases a "chain of energy" or a "ripple effect." This creates an environment in which people are moved to just and loving actions that manifest God's presence in the world.

Father Mongelluzzo said prayer always leads us to action. "What we pray for, we become."

"If I'm very concerned about a family in my parish that is having problems, I'd be inclined to visit them, to help them," he said. Prayer helps us to open ourselves to God and to allow ourselves to become instruments of healing, reconciliation, hope.

Why do bad things happen to good people?

By Katharine Bird
NC News Service

For Rabbi Harold Kushner, author of "When Bad Things Happen to Good People" (Avon paperback, 1981), the question arose starkly when his 3-year-old son, Aaron, was diagnosed with progeria. This disease causes rapid aging so that a young child looks elderly and usually dies in the teens. Aaron died at 14.

Rabbi Kushner says his son's illness "contradicted everything I had been taught" about the world and God's place in it. The rabbi grew up thinking of God as "an all powerful parent figure" who always rewarded the deserving and disciplined those who got out of line.

But in the face of his son's illness, Rabbi Kushner began to ponder these previously unquestioned beliefs. Struck by the lack of books on the subject, he decided to write about his experience.

"I am fundamentally a religious man who has been hurt by life," Rabbi Kushner explains. He intended to write for people who wanted to go on believing but whose anger at God "made it hard for them to hold

on to their faith and be comforted by religion."

His personal tragedy made him tune in to the widespread suffering humans experience. Without pretending to offer a final solution to the ancient problem of evil, Rabbi Kushner says he gradually rejected the idea that God wills suffering.

Being made "in the image of God," Rabbi Kushner says, means "being free to make choices" evil choices as well as good ones. "Being human leaves us free... to cheat each other, rob each other, to hurt each other."

But he believes God always takes the side of victims. And he sees a relationship between what God does by standing with those who suffer and the vital support individuals and religious communities have to offer sufferers.

"I would like to think that the anguish I feel when I read of the sufferings of innocent people reflects God's anguish and God's compassion," he writes. "I would like to think that he is the source of my being able to feel sympathy and outrage, and that he and I are on the same side when we stand with the victim against those who would hurt him."

Checking up on God

By Father John Castelot
NC News Service

When a census was announced in biblical times, people began shaking in their sandals. If the government was counting heads, it almost certainly was getting ready to levy new taxes. Or it was going to draft young men for military service. Or both.

But in Israel, census taking not only alarmed the people, it was considered an affront to God.

For the Israelites were God's people. And God had no need to count them.

Moreover, their earthly king was not supposed to act like the kings of surrounding nations. He represented

the true king, the Lord.

As such, the king enjoyed a special relationship with God. The king was supposed to trust that God would supply the resources necessary to run the country.

So why should the king need a census? Was he checking to see if the Lord was doing his job?

Census taking was a definite no-no for the Jews. This helps us understand the rather strange passage in 2 Samuel 24:1 and 10.

"The Lord's anger against Israel flared again and he incited David against the Israelites by prompting him to number Israel and Judah... Afterward, however, David repented

How to find God in a crazy world

By Father David K. O'Rourke, OP

Does God act in our lives? Does he really intervene in human affairs?

I hear these questions and think of a talk with a man whose name I do not even know. Our conversation illustrates one answer.

After Easter I often take a few days off. My favorite springtime excursion is the train ride from San Francisco to Santa Barbara. It shows California at its best, from rolling fields of flower to miles of white beaches and pounding surf.

On one such trip I was reading the autobiography of a Polish poet, Czeslaw Milosz, a professor at Berkeley, a member of my parish and recent Nobel Prize winner.

I was reading his account of life in Poland during World War II and a most grim life it was. The terrible realities of invasion, occupation, arrests, bombings and terror were the mark of life every day.

"You are reading Czeslaw Milosz?" a voice asked from over my shoulder. An older man, dressed like a college teacher, had been walking up and down the aisle of the nearly empty car and had obviously stopped to see what I was reading.

By his accent he was a Slav. He was a Catholic, he said, and was intrigued to find an American priest reading a Polish poet.

He too had experienced the war years and fled Poland after the communist takeover. "The war was terrible," he said, and then looked out the window. "You can't know. And it is good you cannot know. No one should have to experience such things."

"I've seen the pictures of Poland being invaded and Warsaw systematically leveled," I said. "But I've never read such a compelling account of what it was like to live through it."

The news accounts of President Reagan's trip to Germany in the



A group of Jews is led away by Nazis during an uprising in the Warsaw ghetto in April 1943. A survivor reflects: "It is still ... so hard to believe in God, because it was so insane." And yet it was the world that had gone berserk, not God. (NC/UP photo)

spring and the anniversary of World War II's end had renewed the images in my memory. But this first-hand account of year after year of war and occupation was very unsettling.

"Milosz talks about a lot of people," I said, "and by the end of the war it seems as though the majority of them had been blown up, executed, committed suicide or

just disappeared."

"Yes," the man said quietly, as though thinking of his own lost people.

Then, after a pause, "It is still so hard to have faith, so hard to believe in God, because it was so insane. So many gone, for no reason and to no purpose."

And yet, he continued, it was the

world that had gone berserk, not God. Why the world should be crazy he had no idea. He did not pretend to understand God. But whatever happened God was still God.

People often talk about the presence of God in their lives, seeing God as one who brings order and rationality to human affairs. Critics say the talk sounds simplistic: A plane lands safely and God was guiding the pilot; a child gets through college and God was writing the exam papers.

Such statements, the critics say, make God sound like a good luck charm. But what about bad luck?

Was God somehow absent from the world of those millions who were so mindlessly destroyed in World War II? How was he present to them?

I think that the man on the train gives us the answer. God was present to them in their faith, the same way he is to us.

I know that that way can seem so ordinary and commonplace. But it lies at the heart of our religious life.

We can look at our world and, like the man on the train, find it hard to have faith.

But we believe anyway. We ask ourselves, "Does it make sense?"

And we answer, "It doesn't have to — God is still God."

That simple act of faith is as much the result of God's presence as the most extraordinary and eye-catching miracle.

That act of faith, which we make so commonly, is truly a sign that God is intervening in our lives.

Sorting out those who are responsible

When several people work together on a project, who deserves credit for the outcome?

Is it the key organizer, the person who had a vision of how the project might be carried out, who should stand up and take the bow? Or is it the person who spent endless dull hours on the phone making contacts necessary to the project's success? What about others who fulfilled indispensable roles in the project?

Shades of the Academy Award presentations! Is everyone to be mentioned? Is everyone to share the credit?

There is a balance here that still entices and challenges human under-

Thinking it over

standing. Isn't it part of the mystery of Christianity — and part of its fascination — to say that God is at work in the human events of our lives, while at the same time holding that human freedom, human decisions and responsible human action make a real difference in this world?

It is difficult to assess all that happens — all that each person contributes to the outcome — when people work together to accomplish some goal. Human interaction is complex and difficult to fully comprehend.

Is it any wonder, then, that God's interaction with members of the human family is difficult to fully comprehend?

How is God at work in the world? Does God work "through" or "with" people? Does God work "around" people?

And if God is at work in the world, does it make much difference what people themselves do, what they contribute through their decisions and their actions and their hard work?

Having numbered the people and said to the Lord: 'I have sinned grievously... But now, Lord, forgive the guilt of your servant.'"

Why did David feel guilty if the Lord prompted the census?

This apparent contradiction is just one example of ancient Israel wrestling with a difficult problem: how to reconcile God's activity in our world with human freedom.

- The Israelites were convinced that in some mysterious way God caused everything that happened.

- But they also knew people were free and responsible for their actions.

The Israelites never really tried to solve this problem in a speculative

way. But they were uneasy with it.

This is suggested when the author of Chronicles attributes David's action to an evil force: "A satan rose up against Israel, and he enticed David into taking a census" (1 Chronicles 21:1).

The later prophets had to come to grips with this problem. Crushed at being taken into captivity in Babylonia, the people were blaming everyone but themselves.

They blamed the preceding generation, muttering the old proverb, "Fathers have eaten green grapes but their children's teeth are on edge" (Ezekiel 18:2).

Ezekiel rejected that explanation and insisted they had themselves to

blame.

The Israelites even blamed God in Ezekiel 18:29-30: "The Lord's way is not fair."

And the Lord responded: "Is it my way that is not fair, house of Israel? Or rather, is it not that your ways are not fair? Therefore I will judge you, house of Israel, each one according to his ways."

So while it is true that God, in respect for human freedom allows bad things to happen, people remain responsible for their actions.

We work hand in hand with God in responsible freedom.

Former car factory opens doors for Detroit's poor and jobless

By Thomas Ewald

DETROIT (NC) — Focus: HOPE, founded after the 1967 Detroit riots to promote racial harmony, has acquired a closed Ford Motor plant and hopes to transform it into a job training center for the poor and disadvantaged.

With the acquisition of the plant, the Focus: HOPE Industrial Mall has more than doubled in size and its director, Father William Cunningham, envisions eventually employing between 1,000 and 1,200 disadvantaged and minority workers.

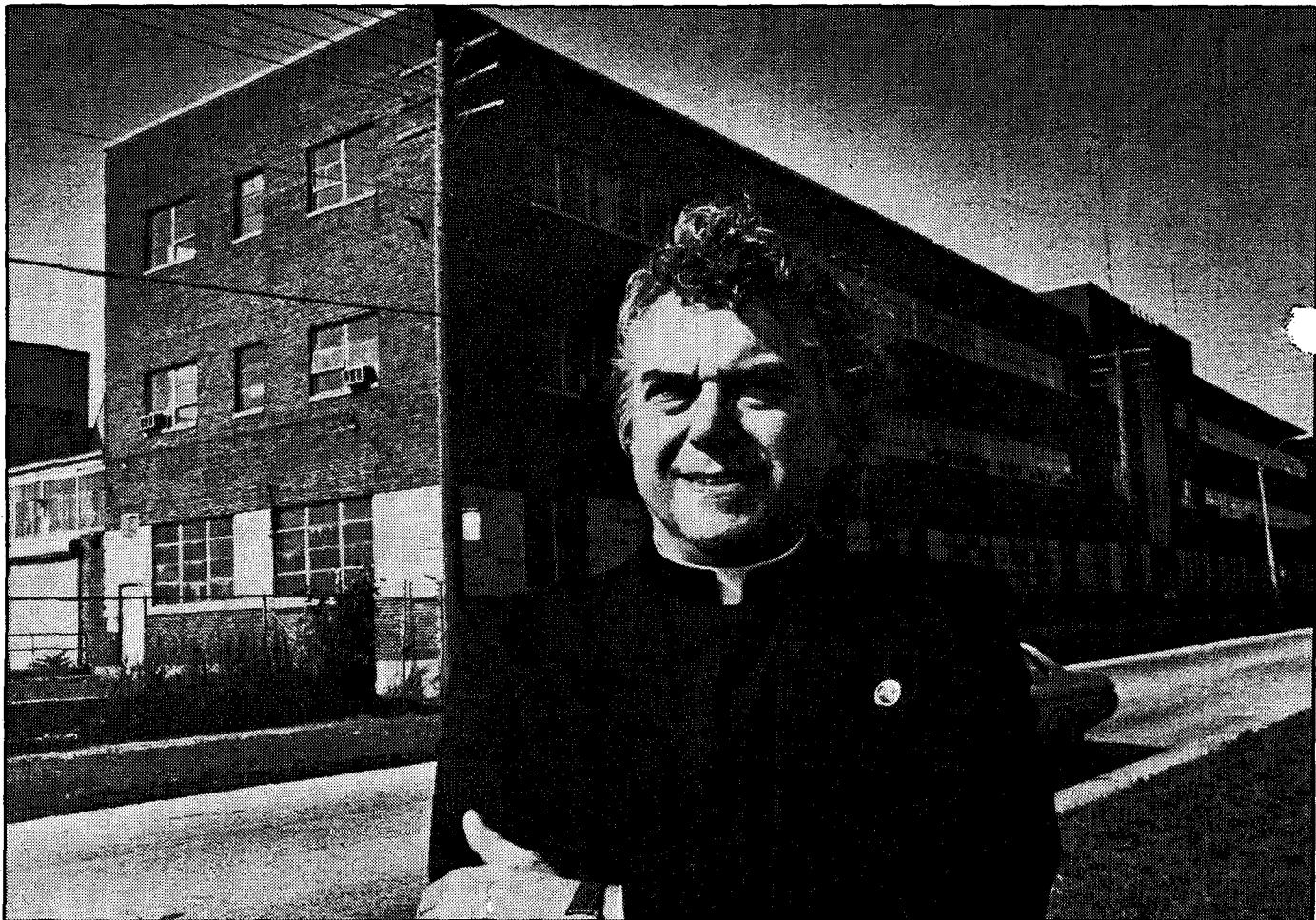
"The entire 320,000 square feet of

'We need to convince these craftsmen to come out of retirement for a year or so ... it would be like a local Peace Corps.'

our original building is being used and this additional 350,000 square feet of industrial property will allow us to develop new jobs and industries," noted Father Cunningham, who is also pastor of Madonna Parish in Detroit.

The original building, the former Ex-Cell-O plant, was purchased in 1981 and houses the Focus: HOPE Industrial Training School. The school provides technical skills and apprenticeship training. It was started in response to a shortage of skilled technicians, particularly among minorities and women, in Southeast Michigan.

According to Father Cunningham, one portion of the expanded program will employ persons who are currently receiving General Assistance and Aid for Families with Dependent Children. These employees, who will be trained to build parts for GM diesel and Ford engines, will receive hourly wages, as well as an opportunity to become part owners of the company after a



In Detroit, Father William Cunningham, director of Focus: HOPE, stands outside a former Ford automobile factory that will be turned into a job training center for the poor and disadvantaged. (NC photo by Dwight Cendrowski).

year or two.

"We hope to have 200 employees in that one operation alone," Father Cunningham said. "As they move along the training cycle their pay will increase. It's an excellent opportunity."

In an adjacent 60,000-square-foot building, the Industry Mall plans to train about 300 apprentices in a four-year machinist program. These apprentices will learn die repair, tool and die work and a variety of machining work "under the guidance of the best journeymen we can hire," said Father Cunningham.

"In four years' time, these apprentices will have a variety of skills and the experience of some 20-year journeymen," he continued. "We'll

begin with 60 machines and keep adding until we have 300 machines ranging from traditional machines to computer-operated machinery that will be state-of-the-art equipment."

The lion's share of the newly acquired plant, about 250,000 square feet, will be reserved for small assembly work, some storage and new businesses similar to those currently operating in the Industry Mall.

Father Cunningham is in the final stages of fund raising for a \$1.6 million children's center that will care for employees' infants and toddlers during work hours. He is also busy raising \$4.7 million in contracts and funds to provide

machinery and specialized electric power for the expanded facility.

An additional \$2 million will be needed to modernize and develop the Ford buildings.

He is optimistic that the expanded program will equal or surpass the community effort received. He is also looking for retired or semi-retired craftsmen, machinists and shop owners to help out in the Mall and be paid something less than industry standards.

"We need people who understand what Focus: HOPE is trying to do, to convince these craftsmen to come out of retirement for a year or so," he said. "It would be like a local Peace Corps."

the Saints

by Luke

ST JEROME



JEROME, BORN IN DALMATIA, IN WHAT IS NOW YUGOSLAVIA, WAS EDUCATED IN ROME AND BECAME A LAWYER. FOR A TIME HE LIVED A WORLDLY LIFE, BUT LATER HE WAS BAPTIZED IN ROME.

AFTER TRAVELING THROUGH THE EAST AND VISITING MANY HOLY PERSONS, HE DECIDED TO LIVE IN THE DESERT OF CHALCIS IN SYRIA, WHERE HE SPENT FOUR YEARS IN PRAYER, STUDY AND PENANCE. JEROME LATER BECAME A PRIEST AT ANTIOCH. HE WENT TO PALESTINE AND JOINED A MONASTERY AT BETHLEHEM. HE BECAME A SCRIPTURE SCHOLAR, TRANSLATING THE OLD TESTAMENT FROM HEBREW AND THE NEW TESTAMENT FROM GREEK. HE WAS A CONSULTANT FOR MONK, BISHOP AND POPE. ST. AUGUSTINE SAID OF HIM, "WHAT JEROME IS IGNORANT OF, NO MORTAL HAS EVER KNOWN."

ST. JEROME MADE A TRANSLATION OF THE BIBLE WHICH BECAME KNOWN AS THE VULGATE. HE WAS A MASTER IN LATIN, GREEK, HEBREW AND CHALDAIC. IT IS SAID THAT JEROME HAD A TEMPER, BUT WAS ALSO SWIFT TO REMORSE. HE DIED IN BETHLEHEM IN 420, AND WAS BURIED THERE. HIS BODY WAS MOVED LATER TO THE BASILICA OF ST. MARY MAJOR IN ROME.

THE FEAST OF ST. JEROME, PRIEST AND DOCTOR OF THE CHURCH IS SEPT. 30.

Getting rid of ingrown phones

By Hilda Young
NC News Service

I don't want to exaggerate the time my daughter spends on the telephone — or would want to spend — but I have noticed a tendency for her to put her left hand up to her ear and tilt her head to the left during normal conversation.

She can play popular songs on the touchtone and, I'm not sure, but I think one of her ears has become closer to her head than the other.

Friends who live three blocks away have begun writing letters to us because they cannot get through on the telephone.

At any rate, several of us mothers concluded at Caffeine Club the other day that we should begin a collection of threats that can be used to get a child off the telephone.

Betty's favorite is: "I read that telephone receivers give off high frequency vibrations that cause acne."

Suzanne says she has been successful by looking out the front room window and saying, "Who is that cute boy walking up to our house?"

She says her husband is more direct. He had been trying to call the house all afternoon and when he walked into the house he bit the cord in half.

We shared several other creative one-liners.

"If you are not off that phone in 30 seconds, I'm going to microwave the telephone."

"Has anyone washed the phone receiver since the dog licked it?"

"If you are not off that phone in 10 seconds, you will be grounded until you are 43."

"Warm plastic held against your head causes premature balding."

"If you don't get off the phone, I'm going to tell the person at the other end about your birthmark."