

# 'Miami Vice' goes to church



Filming one little scene in a television series is a lot more complicated than it might seem on screen. Following is an account by Marjorie Donohue, Director of the Archdiocese Bureau of Information, of what happened when she received a call from the "Miami Vice" people one day...

By Marjorie L. Donohue  
"Miami Vice," NBC's mythical crime fighters series, went to church in Miami recently — not to pray, but to film a baptism scene for an episode entitled "Buddies" expected to air early in November.

The local offices of the TV series, which is viewed weekly by millions

"I can't think of a better location for 'Miami Vice,' said Fr. LaCerra, referring to the high crime area surrounding St. Mary Cathedral.

across the nation and recently took four Emmy awards, called the Archdiocese of Miami seeking permission to use a Catholic Church for filming. The request seemed like one which could be easily expedited.

No so. The production office particularly wanted a "Church of

Spanish-style architecture" with an art-deco interior design and "no brown wood," which quickly narrowed the selection down to a few, none of which have the described interiors and all of which have some brown wood, if only in the doors.

After a few days, Miami location director, Terry Miller, arrived at the Pastoral Center and was making still shots of the large atrium in the center of the building.

Obviously impressed with the colorful banners which hang from the roof, he commented, "This would be a great place to have the baptism. Could we do it here?" I explained that at no time would we have a baptism in  
(Continued on page 12)

## THE VOICE

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## Vatican II getting a second look

By Agostino Bono

VATICAN CITY (NC) — Church officials worldwide are preparing to assess the impact of the Second

Vatican Council at a time when Catholic authorities disagree over whether applications of its teachings have been generally good or bad.

The disagreements reflect two different approaches to assessing the church 20 years after Vatican II.

One view is that the impact has been mostly bad because of misunderstanding and misapplication of council reforms. According to this assessment, an effort should be made to eliminate the negative aspects and consolidate the few positive ones.

The other view sees the overall impact as good, despite problems, with the primary need being to build upon the reforms to strengthen the church.

Both sides agree that the council teachings are not at fault.

An extraordinary Synod of Bishops, scheduled by Pope John Paul II for Nov. 24-Dec. 8, is to be the forum for a study of how the council teachings have been applied in the past two decades.

Church officials interviewed by National Catholic News Service prior to the synod said that two weeks is not enough to seriously examine the impact of all the reforms and issues contained in the 16 documents approved

(Continued on page 5)

### Super School

EXCELLENCE IN PRIVATE

St. Thomas Aquinas wins national honor

—Page 13

### Coming...

Florida bishops issue major statement on social problems

—Next issue



### Sister Sister

Sisters Joyce and Loyce (or is it Loyce and Joyce?) enjoy the beauty of a Florida flower while chatting about vocations, as this is National Prayer For Vocations Week. Sister Joyce is Archdiocese Associate Director of Vocations and Sr. Loyce is Religious Ed Director at St. Bernadette in Hollywood. See Voice Vocations Special Section, Pages 1A-8A.

## IN DADE, BROWARD & MONROE

# Women give bishops an earful

By Ana Rodriguez-Soto  
Voice News Editor

Mincing few words, nearly 150 women from the Archdiocese of Miami stated their views on everything from abortion to women priests at public hearings held the past three weekends in Dade, Broward and Monroe counties.

Their ultimate listeners will be the U.S. bishops, in particular the committee preparing to draft a pastoral letter on the role of women in the Church and society.

Although a consensus was hard to find in the volume of written and oral statements presented at the three Saturday-long hearings, organizers did tally some preliminary results:

- Those who voiced an opinion on

**'My expertise is not in typing and running fundraising events. I have an ability to think. Use that ability'**

\*\*\*

**'I believe one makes one's own happiness or unhappiness within the Church and society'**

the subject were opposed to women priests by a 3 to 1 margin;

- A plurality agreed with the Church's stand against abortion but favored a change in its birth control

policies;

- A plurality argued that women are capable of taking on more "white-collar" jobs in parishes and the Church, and should not be relegated to performing "blue-collar" tasks.

In fact, majority views ranged from total hostility to the idea of married and women priests — "We have to examine closely the motives of women who want to become priests" and "It would be difficult to relate to another woman's husband" — to grudging acceptance — "If it's the only way to get priests, why fight it?" or "I could live with whatever decisions the Holy Father makes."

Organizers, however, were disappointed that the turnout in the Archdiocese was decidedly low when com-

pared to the numbers who have testified at similar hearings in other dioceses.

Among the total of 86 written and 54 oral testimonies presented at the hearings were numerous and less easily quantifiable statements — some intensely personal — expressing widely divergent opinions:

- Dissatisfaction with the Church for insensitivity to the needs of divorced Catholics, families and women who are poor;

- Praise for the Church in general and complete satisfaction with its treatment of women;

- Complaints against clergy — in one case, referring to a particular priest's conduct — and their overall  
(Continued on page 14)



## Women in Chicago decry 'church sexism'

The board of Chicago Catholic Women called on Cardinal Joseph L. Bernardin of Chicago and other U.S. bishops to "take a serious look at the immoral sexism of the Catholic Church" or step down and put women in charge.

Cardinal Bernardin is falling into a "dictatorship syndrome," according to the statement by the 15-member board. The statement was released by Dominican Sister Donna Quinn, executive director of the 500-member organization of Chicago religious and lay women.

U.S. bishops, including Cardinal Bernardin and Cardinal John O'Connor of New York, "want to

make great statements about the politics and economics of our country and other countries but not clean up the mess of our church," the statement said. "It is time for these men to step down and put women in decision-making capacities."

Sister Quinn said the women's statement "was mainly in response" to a statement issued by the National Conference of Catholic Bishops' Committee on Pro-Life Activities, headed by Cardinal Bernardin, which said that those who depart from Catholic teaching on abortion are violating both church law and "higher" natural law.

The bishops' committee statement alluded to the

controversy over last year's New York Times advertisement stating that there is more than one "legitimate Catholic position" on the morality of abortion. The Vatican has ordered male and female Religious who signed the ad to either recant or face possible expulsion from their religious orders.

Mercy Sister Joy Clough, media coordinator for the Chicago Archdiocese, said Cardinal Bernardin planned no response to the statement by the women's group.

The women's statement said, "The church is losing women and now it wants to coerce them into a no-dialogue, no-dissent situation."

### Wanderer wants synod to hold traditional doctrine

NEW YORK (RNS) — A traditionalist American Catholic organization has appealed to participants in the upcoming synod of bishops in Rome "to reaffirm the existence of an identifiable deposit of doctrine not subject to transmutation by time or culture, or any philosophical touchstone." A public appeal "to the fathers of the extraordinary synod" has been issued by the Wanderer Forum Foundation, Inc., based in Marshfield, Wis. The text of its statement appeared in an issue of its weekly newspaper, *The Wanderer*, and the organization is currently raising money to have the statement placed as a paid ad in the *National Catholic Register* and *USA Today*.

### Cdl. O'Connor opposes remarks made by Muslim leader

NEW YORK (NC) — Cardinal John J. O'Connor of New York has denounced "anti-Semitic and racist statements" attributed to Black Muslim Minister Louis Farrakhan. Cardinal O'Connor made his comments about the Black Muslim leader in his column in *Catholic New York*, the newspaper of the New York Archdiocese, and in a statement delivered at St. Patrick's Cathedral in New York. Cardinal O'Connor said in his cathedral statement that he was "certain that Catholics and many others will make clear that they can in no way support the anti-Semitic and racist statements attributed to Minister Farrakhan."

### Bishop Larkin wants the pope to visit Tampa in 1987 trip

ST. PETERSBURG, Fla. (NC) — Bishop W. Thomas Larkin of St. Petersburg said he expects Pope John Paul II to visit Los Angeles, San Antonio, New Orleans and probably Miami during his anticipated fall 1987 visit to the United States. But he also said he wants the pope to make a stopover in the Tampa Bay area. He made his comments in his column for *The Florida Catholic*, the diocesan newspaper.

### Priest's killer sentenced to die by lethal injection in Texas

LIBERTY, Texas (NC) — A man convicted of killing 68-year-old Josephite Father Henry Bouchie in 1983 has been sentenced by a county court to death by lethal injection. David Wayne DeBlanc, 29, was found guilty Sept. 26 of fatally shooting Father Bouchie in the head Feb. 18, 1983. The priest, pastor of Our Mother of Mercy Church in Ames, Texas, in the Diocese of Beaumont, was found dead on the back porch of the rectory. His wallet was missing, the rectory had been ransacked, and some religious artifacts were taken. The Texas bishops have taken no stand on lethal injection as a method of capital punishment, but they opposed the use of capital punishment in a 1979 joint pastoral letter titled "When Did We See You in Prison?" The Texas Catholic Conference, state agency of the Catholic bishops of Texas, tried unsuccessfully to stop Brooks' execution.



### Jobs now

An unemployed worker from Pittsburgh participates in a Washington rally. The second draft of the proposed Bishops' pastoral letter on the U.S. economy calls for a national effort to make a substantial reduction in the nation's unemployment. Story, Pg. 3 (NC photo by Jim West.)

### Americans United protest Wilson's view of morality

WASHINGTON (NC) — Americans United for Separation of Church and State criticized a talk by U.S. Ambassador to the Vatican William Wilson, accusing him of attempting to advance his view of morality by "yoking the government to one church." In letters to President Reagan and U.S. Secretary of State George Shultz, the Rev. Robert Maddox, Americans United's executive director, protested Wilson's remarks at Assumption College in Worcester, Mass. In that speech Wilson said he saw the development of U.S.-Vatican relations as a development from a "listening-post mentality to a quest for morality."

### Scientology subsidiary withdraws zoning request for school

ALTADENA, Calif. (RNS) — The Church of Spiritual Technology (CST), a subsidiary organization of the Church of Scientology, has withdrawn its bid to purchase the former La Vina Hospital here in the face of community opposition. The Rev. Leo Johnson, secretary of CST, said the organization has found "a better place at a cheaper price that doesn't need rezoning, and almost no renovation." Officials of CST deny that the opposition in Altadena had anything to do with the decision to go elsewhere, saying the former hospital was just one of several places under consideration for a ministerial school and archives.

### Philippines priest calls for U.S. to remove military bases

NEW YORK (NC) — The United States should remove its military bases from the Philippines, Redemptorist Father Luis Hechanova, chairman of the Association of Major Religious Superiors of Men in the Philippines, said in a New York interview. "As long as the bases are there, their presence limits our own self-determination." Clark Air Force Base and the Subic Bay naval facility are generally considered key resources for U.S. strategic interests in Asia and the Pacific. U.S. aid is given in compensation for use of the bases.

### Providence priest jailed for sexual assault of boys

(Undated) (NC) — Father Paul H. Leech, 35, a priest of the Diocese of Providence, R.I., was sentenced to three years in jail by Rhode Island Superior Court Judge John Orton for sexually assaulting four teen-age boys who were church volunteers. No trial date had been set in the cases of two other Providence diocesan priests also charged with sexual assault.

### 'Be bold in spirit of Vatican II' Cdl. Bernardin tells lay ministers

ALBUQUERQUE, N.M. (NC) — The church of the future must be bold "in the spirit of Vatican II," Cardinal Joseph L. Bernardin of Chicago told the Archdiocese of Santa Fe's Congress of Lay Ministries. In his keynote address to the congress, held in Albuquerque, Cardinal Bernardin urged participants to cultivate loyalty to the church, creativity within the church and "a spirit of centering" which nourishes the life of contemplation.

### Black Catholics told to proclaim faith at Kansas City revival

KANSAS CITY, Mo. (NC) — Father George Stallings Jr. of Washington, D.C., told an audience of 1,000 in Kansas City that black Catholic evangelists must "renew their personal faith in Jesus and explicitly proclaim it to others as witnesses for Christ." Father Stallings, pastor of St. Teresa of Avila Church in Washington, gave his remarks at a revival sponsored by the evangelization office of the National Office for Black Catholics.

### 'Give economic opportunity,' Cdl. law urges labor leaders

BOSTON (NC) — Cardinal Bernard Law of Boston told a group of labor leaders to be "unflagging" in their efforts "to extend the scope of economic opportunity to all citizens." During a luncheon at the state convention of the Massachusetts AFL-CIO Cardinal Law said, "It is intolerable if any of our brothers and sisters anywhere on the face of this globe suffer injustice, suffer the deprivation of human and civil rights, suffer economic deprivation."

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## Economic rights are human rights

### U.S. Bishops say in 2nd draft of pastoral letter on economy

By Jerry Filteau

WASHINGTON (NC) — What economic life does to people, what it does for people and how people participate in it are basic moral issues, says the second draft of the U.S. bishops' pastoral letter on the U.S. economy.

Issued Oct. 7, the 49,000-word document declares that certain economic-related rights — "life, food, clothing, shelter, rest and medical care" — are "absolutely basic" the protection of human dignity.

It says the right to these necessities implies other rights: employment, adequate wages and working conditions, and security in the event of illness, unemployment or old age.

The way society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice," the new draft says.

The first draft of the pastoral on the economy, issued nearly a year

ago, affirmed basically the same principles and had the same overall thrust. But structural changes and extensive rewriting have significantly changed the length and tone of the revised document.

After further refinement, the nation's bishops hope to approve a final pastoral letter in 1986.

It would mark the most comprehensive effort by the bishops to apply Catholic social teaching to U.S. economic issues since 1919, when they issued their "Program of Social Reconstruction." That program urged such ideas as a minimum living wage standard; abolition of child labor; economic security or insurance plans for old age, unemployment and sickness; protection of workers' rights to unionize; and an end to unequal pay for women doing the same work as men.

Major aspects of it became part of U.S. law and policy under President Franklin D. Roosevelt in the 1930s.

The second draft of the proposed new economic pastoral is divided into five chapters, starting with an introductory chapter that summarizes the church's responsibilities and concerns in addressing U.S. economic issues.

Chapter 2, which spells out biblical, Christian and general ethical perspectives on economic life, is the heart of the document's moral teaching and the foundation of the rest of its discussion.

The chapter focuses on economic rights as human rights. It calls the right of participation in the economy a fundamental requisite for human dignity and argues that a condition of economic powerlessness is as much a denial of human rights as suppression of one's voice in political matters.

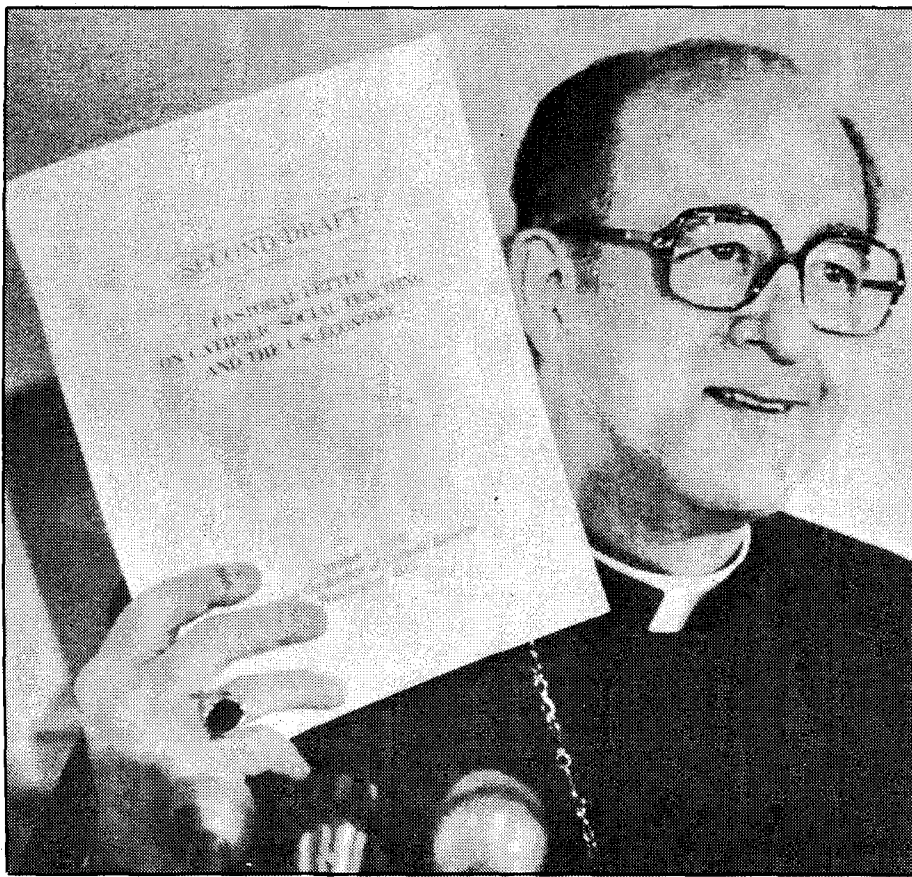
The chapter also spells out responsibilities of various individuals or groups.

In response to efforts in some quarters to portray government as strictly a necessary evil in economic affairs, it stresses church teaching "that government has a moral function: protecting human rights and securing basic justice for all members of the commonwealth."

"Selected Economic Policy Issues," as Chapter 3 is titled, uses four key issues — employment, poverty, food and agriculture, and the U.S. role in international affairs — to illustrate how Catholic social teaching should be applied to economic questions.

"Dealing with poverty is not a luxury... Rather it is an imperative of the highest order," the draft says.

It particularly deplores the greater impact of poverty on women, children and racial minorities and the wide gaps that persist in wealth and



Archbishop Rembert Weakland of Milwaukee, head of the drafting committee, holds the second, shorter, draft of the proposed bishops' pastoral letter on the economy.

income between the richest sector of U.S. society and the large body of poor and near-poor.

It urges job creation as the frontline attack on poverty, "affirmative

*'Dealing with poverty is not a luxury... Rather it is an imperative of the highest order.'*

actions" to reverse economic discrimination against women and minorities, and promotion of "self-help efforts among the poor" by both public and private sectors.

It also urges "reforms in the tax system" to restore greater progressivity and reduce the tax burdens on the poor and near-poor, greater commitment to education of the poor and policies that favor stronger family life.

"A thorough reform of the nation's welfare and income-support programs should be undertaken," it says. It calls for such things as an emphasis on programs that make those on welfare productively employed and the establishment of "national eligibility standards and a national minimum benefit level" for public assistance programs.

Protection of America's family farms against the trend toward agribusiness is a central theme of the sec-

tion on food and agriculture.

It urges major reforms in U.S. tax policies on farmland ownership, capital depreciation of farm equipment, and price supports for crops. All these currently favor large farm holdings and work against family farms, it says.

It also addresses the moral dimensions of America's leadership role in world food production and food security, the condition of farmworkers as the "poorest paid and least benefited" of any labor sector in the United States, lack of farm ownership by minorities, and environmental protection as a special moral concern in agriculture.

Acknowledging that the U.S. role in the world economy is one of the most complex issues in economics today, the draft deplores trends in recent years for the United States to link Third-World assistance to the East-West ideological conflict.

It also deplores the U.S. role in international arms sales.

Chapter 4 of the new draft, "A New American Experiment," links the cause of democracy itself to economic justice, saying that the American experiment of freedom and cooperative participation in political life must be accompanied by a similar experiment in economic democracy.

The final chapter commits the U.S. Catholic Church to pursuit of greater economic justice and collaboration, both in society and in the internal structures and institutions of the church.

### Letter at a glance

WASHINGTON (NC) — Here at a glance is what the second draft of the U.S. bishops' proposed pastoral letter on the economy does:

- Makes substantial structural changes from first draft to focus more attention on moral analysis of economy rather than specific national policy recommendations.

- Retains as central elements the rights of the poor and command of Christianity to give preferential option to the poor; says litmus test of any society is how it treats its poor.

- Says meeting fundamental needs of society must come before desires for luxury goods and creation of unnecessary military hardware.

- Says that the economy's effect on people and how people participate in the economy are basic moral issues.

- Takes four key issues — food and agriculture, employment, poverty, and the U.S. role in the world economy — both to urge significant changes in how the United States handles those problems and to illustrate how Catholic social teachings should be applied to the whole spectrum of economic questions.

- Calls for a "new American experiment" in which economic rights are put on par with the civil rights protected in the U.S. Constitution and Bill of Rights.

- At 49,000 words is more than 20 percent shorter than the 63,500-word first draft, but still slightly longer than the final version of bishops' 1983 war and peace pastoral.

- Comes in response to more than 10,000 pages of written suggestions and criticisms and extensive hearings around the country on the first draft, making the new draft the result of perhaps the widest consultation project in U.S. Catholic Church history.

- Becomes the new frame of reference for further debate and refinement by the nation's bishops, beginning with their national meeting this Nov. 11-15 and culminating, they hope, in a final document to be issued after further debate and amendment in 1986.

### Critic: Bishops listened to us

WASHINGTON (NC) — "They've done a tremendous job in trying to listen to and learn from their critics," philosopher and theologian Michael Novak said of the second draft of the U.S. bishops' pastoral letter on Catholic teaching and the U.S. economy.

Novak, resident scholar in religion and public policy at the conservatively oriented American Enterprise Institute, has been one of the most influential Catholic lay voices critiquing the document.

The five-bishop drafting committee "did not necessarily make changes" in its own position but "one has to give them credit for a great good-

faith effort to respond to the criticisms," he said. "The tone (in the new draft) is more generous. The rearrangement, cutting and reformulation of certain concepts help the logic of the text."

While emphasizing his praise for what he saw as definite advances, Novak said he still found "some outstanding failures" in the new document.

For example, the footnote references "show that the views of persons on the left are much favored in the descriptions of reality" which the document adopts. "Moderates or conservatives would describe the same reality in a different way."

Novak gave the writing committee credit for doing much to deal with conservative concerns about excessive reliance on government on the home front, but said the section on underdeveloped countries focuses almost exclusively on efforts to promote economic development through the governments of those countries.

Asked if he thought liberals might see the more muted, less abrasive tone of the new draft as less "prophetic," Novak answered that he did not equate prophecy and harshness.

"The moral task of prophecy... is not to speak harshly, but to hit the mark. I think in the second draft, the bishops' arrows are better aimed."



## Pope: Europe is headed for 'demographic suicide'

VATICAN CITY (NC) — Widespread legalized abortion is contributing to "demographic suicide" in Europe, Pope John Paul II told a group of European Catholic bishops.

The pope said that in 1960, Europeans represented 25 percent of the world population, but at current demographic rates this would be reduced to 5 percent by the middle of the next century.

The move to legalize abortion has been spurred by "a subjectivism and individualism which seeks only one's own egotistical self-realization," the pope said.

"The introduction of permissive legislation on abortion has been considered an affirmation of the

principle of freedom," he said. Instead, it is "the triumph of the principle of well-being and egoism over the more sacred value of a human life," he added.

The problem exists in Western and Eastern Europe, the pope said.

A "drop in births and the aging of the population can no longer be ignored nor offered as a solution to the unemployment problem," he said.

The statistics predicting a drop in Europe's share of the world population "are figures which have induced responsible Europeans to talk of the 'Demographic suicide' of Europe," the pope said.

The pontiff spoke to participants in the Oct. Symposium of European Bishops which met in Rome to discuss challenges to evangelization in Europe's secularized societies. Seventy-three bishops from Eastern and Western Europe registered to attend the symposium.

Other European issues church leaders must face include theoretical and practical atheism, the divisions within Christianity, promotion of economic justice by the wealthy European nations toward the underdeveloped world, and the widespread search for physical well-being at the expense of values, the pope said.

### Survey: Irish Catholics almost even split on divorce

DUBLIN, Ireland (NC) — Almost half of the Catholics in the Republic of Ireland favor the right of divorce, according to a survey conducted on behalf of the Irish bishops' conference. The survey showed that 48 percent of the respondents disagreed with the proposition "divorce should never be allowed." Forty-three percent agreed, and 9 percent were undecided. Bishop Joseph Cassidy of Clonfert, Ireland, said that the findings required a pastoral response about marriage and the family. Divorce is prohibited under the republic's constitution, but a small group of senators is pressing for a referendum to determine if divorce legislation should be allowed. The Irish Parliament's Committee on Marital Breakdowns has been established to draft a new law which would make divorce legal for the first time in Ireland.

### Nuns rail against Cdl. Ratzinger, ask for retraction of statement

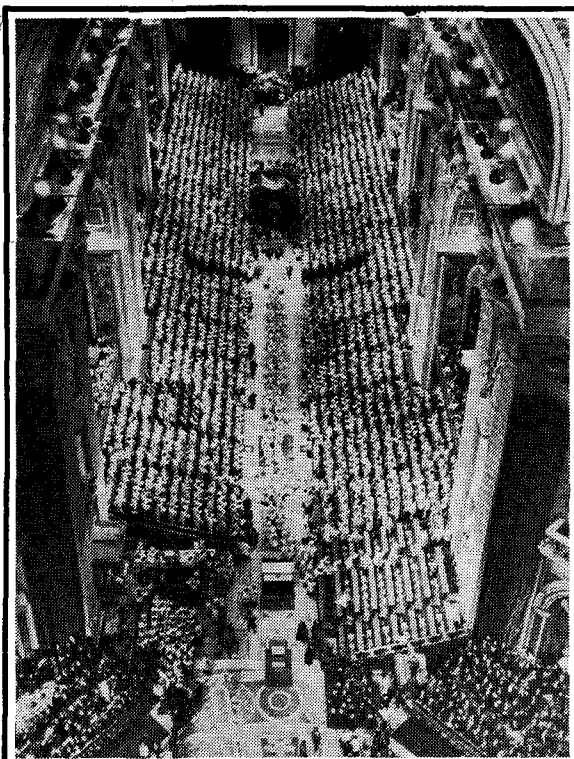
CHICAGO (NC) — The National Coalition of American Nuns has demanded that Cardinal Joseph Ratzinger retract his "scandalous calumny" against U.S. women Religious or provide "full documentation for his accusations." In a statement released Oct. 1 in Chicago, NCAN also invited others to join in its protest. NCAN, organized in 1969, has 1,800 members among the 115,000 women Religious in the United States. The cardinal, head of the Vatican Congregation for the Doctrine of the Faith, in a book published earlier this year criticized what he called a "feminist mentality" among U.S. nuns. Non-cloistered religious women are "in grave crisis," he said. He said feminism promoted the crisis by encouraging the "discovery of professionalism" and the "concept of 'social assistance' which has substituted charity."

### Europe moving to 'post-secular age' says Cdl. Hume

ROME (NC) — The growth of sects and religious fundamentalism shows that Europe is moving into a "post-secularist age" marked by a "yearning for the transcendent," said Cardinal George Basil Hume of Westminster, England. This yearning challenges the Catholic Church to preach the Gospel "as it never has been preached before," he said at a Rome press conference to discuss the symposium of European Catholic bishops. Cardinal Hume is president of the Council of European Bishops' Conferences, which organized the Oct. 7-11 symposium.

### Enormous crowds expected when Pope visits India in February

COCHIN, India (NC) — An Indian official said huge crowds are anticipated for Pope John Paul II's expected visit next February to the State of Kerala, home of the majority of India's Catholics. Meanwhile Hindu priests have called for protest demonstrations during the visit. Indian newspapers have said as many as 2.5 million people could turn out to see the pope. The officials said that the site — a walled, 35-acre piece of government land in the city's eastern zone — cannot hold more than 500,000.



### Historic moment

The nave of St. Peter's Basilica fills with cardinals on Oct. 11, 1962 for the opening session of the Second Vatican Council. On Nov. 25, Pope John Paul will convene an extraordinary Synod of Bishops to discuss Vatican II. Story, Pg. 5 (NC photo)

### Ugandan cardinal pleads for new attempts at reconciliation

NAIROBI, Kenya (RNS) — The head of the Catholic Church in Uganda, Cardinal Emmanuel Kiwanuka Nsubuga, appealed here Sept. 25 to the warring factions in his country to stop the bloodshed and work toward reconciliation and peace. Cardinal Nsubuga, 79, of the Kampala Diocese, spent a week in Nairobi making quiet diplomatic moves to bring the Ugandan government's delegation and the opposition National Resistance Movement, headed by Yoweri Museveni, to speaking terms. In his speech, the cardinal denied that he was a government envoy from Kampala and referred to himself as a neutral party.

### Ordaining women priests may cause split in Anglican church

LONDON (RNS) — The first clear rumblings are being heard in the Church of England about the setting up of an alternative, breakaway Anglican Church if plans go ahead for the ordination of women to the priesthood. A private conference of about 100 clergy has taken place in the university city of Oxford to consider what opponents should do if the newly elected General Synod, the church's parliament, gives final approval to the admission of women to holy orders. The organizing secretary of the conference, the Rev. Ross Thompson, said that if such a move were made necessary by the ordination of women, opponents will establish a "parallel church that has not departed from the essentials of Anglicanism."

### Turkish middleman in papal shooting dies in prison

ROME (NC) — Bekir Celenk, a Turk accused of being the middleman in the alleged plot to shoot the pope in 1981, died of a heart attack Oct. 14 in a Turkish prison, Turkish news agencies reported. Celenk, 51, who was arrested in Turkey on drug and illegal arms charges, was being tried in absentia by an Italian court in connection with the papal shooting. Italian magistrates had planned to question him later this month in Turkey.

### Missionaries urged to seek peace in South Africa

ROME (NC) — The Mariannhill Missionaries have been urged by their general chapter to seek a peaceful solution to problems in southern Africa. The chapter also expressed "great worry" over the current "socio-political situation in South Africa," according to a statement released by Father Dietmar Seubert, vicar general of the order. The statement, drawn up during the chapter's meeting in Rome Oct. 3, pledged "solidarity with those who are working for peace, justice and reconciliation among peoples and nations." There are about 130 Mariannhill missionaries in South Africa, including 40 in Transkei, a black homeland granted independence by South Africa, but not internationally recognized as a separate country. The order also has about 40 members in nearby Zimbabwe.

### U.S. Islamic group appeals for release of captives in Lebanon

(RNS) — The National Council on Islamic Affairs has appealed to the Muslims who are holding six Americans captive in Lebanon to release them unconditionally. At the same time, the council has called on President Reagan to offer voluntarily to help rebuild the Lebanese villages that were hit with shelling by the S.S. New Jersey during the Israeli invasion of Lebanon as a gesture of good will. The secretive group known as Islamic Jihad, which is holding the Americans, has demanded the release of 17 prisoners in Kuwait who were convicted of bombings at the U.S. and French embassies and other sites in Kuwait on Dec. 12, 1983, in which five people were killed and 86 wounded.

### Liberation theology flooding Latin books, say bishops

VATICAN CITY (NC) — Versions of liberation theology which violate Vatican guidelines are being disseminated in Latin America in numerous books, essays and articles, according to a document signed by four Latin American bishops. The document was also signed by 20 priests and lay people involved in church pastoral programs. The theological works "demand an essentially political rereading of the word of God, which leads to interpreting the entire christian existence, faith and theology according to a political formula," said the document. The full text was printed in the Oct. 11 edition of L'Osservatore Romano, the Vatican newspaper. The Los Andes document does not mention any specific theologians or works which espouse a non-Vatican-approved liberation theology.

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# Vatican II: World bishops to review

(Continued from page 1)  
at Vatican II.

## No rollback

They said the key issue will be the degree of support the synod gives to continued implementation of Vatican II reforms. A consensus exists that the synod was not called to roll back the reforms.

Pope John Paul was an active participant in the council as Polish Bishop Karol Wojtyla and repeatedly has called for applying council teachings.

But so far he has remained aloof from the debate over application of Vatican II reforms. He also has distanced himself from the pessimistic view of one of his top officials, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith who has said that the church has deteriorated since Vatican II.

The 1962-65 council approved numerous reforms which changed the face of Catholicism:

- Liturgical reforms led to Mass in the vernacular for Latin-Rite Catholics and turned the priest to face the congregation.

- Collegiality was defined as meaning that the church's infallibility in faith and morals is exercised by the pope in unison with the entire body (college) of the world's bishops. This led to decentralizing church administration and authority, and to more bishops' conferences for dealing collectively with issues at national and regional levels.

- The church was strongly committed to the search for Christian unity through the ecumenical movement, and a series of official dialogues with other Christian churches was spawned.

- Dialogue was extended to non-Christian religions and non-believers and aimed at greater mutual understanding and cooperation on practical issues.

- The church was strongly re-committed to social progress and world peace and to an active influence in science and culture.

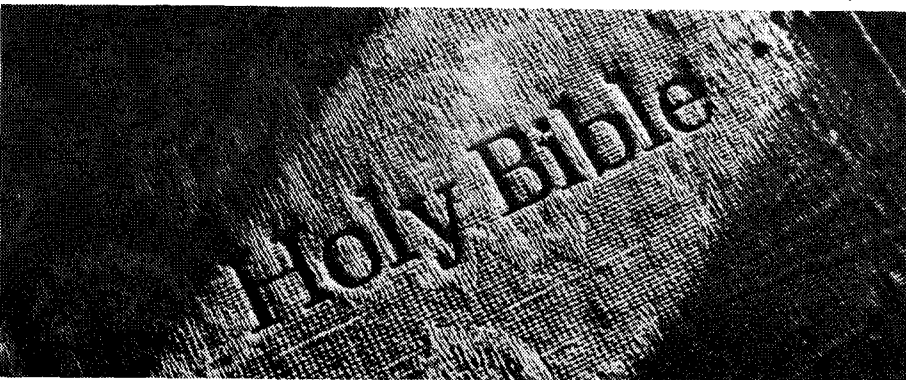
- The apostolate of the laity was defined as including co-responsibility, although to a lesser extent, with ordained ministers regarding church authority and administration.

## Various changes

Reforms in priestly and religious life also were part of the updating process.

For example, because of the shortage of priests, the door was opened to a permanent married diaconate. There are 7,000 permanent deacons in the United States, more than in any other country.

After the council, church officials began institutionalizing the reforms. The Vatican established a series of permanent agencies to handle the numerous new issues.



Vatican II brought emphasis on reading Scripture.

Priests' councils and lay parish councils were formed to advise church officials on pastoral and administrative issues. The world Synod of Bishops, gathering delegates from national hierarchies, was formed to meet every three years to advise the pope. Education programs were revised to include Vatican II teachings.

In 1983 the new Code of Canon Law took effect, incorporating council reforms into the church's judicial structure.

The old code did not mention national bishops' conferences. The new one spells out a series of rights, obligations and powers of these conferences.

The number of canons dealing with the laity was increased in the new code.

## Some difficulties

The changes also launched a trying time for the church. Some people complained that the reforms went too far, while others were frustrated because they expected much more. Tens of thousands of priests left the active ministry, many to marry, after

the council reaffirmed celibacy for Latin-Rite priests. The number of Catholics attending weekly Mass dropped in many countries, especially in Western Europe and the United States.

These trends have leveled off, however, and there has been an upturn in vocations, especially in mission countries.

Many of the applications of the Vatican II reforms have displeased Cardinal Ratzinger, whose doctrinal congregation monitors theological orthodoxy. The cardinal had direct experience with the council when, as a

priest, he was a theological adviser to the German bishops attending it.

Since the council, the church has passed from "self-criticism to self-destruction," and has not achieved the unity expected, he said in a book published this year. Its title in English is "The Ratzinger Report."

"There had been the expectation of a step forward, and instead one found oneself facing a progressive process of decadence that, to a large measure, has been unfolding under the sign of a summons to a presumed 'spirit of the council,'" the cardinal said.

The aim of Vatican II was to reestablish the balance between the power of the pope and the bishops, but its post-conciliar application through bishops' conferences has had a "paradoxical effect," he said, because individual bishops risk becoming anonymous. He said bishops' conferences "have no theological basis."

## Pope disagrees

Pope John Paul has said that the council had a positive influence on the

church and that the cardinal's views are personal opinion.

"He is free to express his opinion," the pope said in August. "His opinion corresponds to many events, but it cannot be understood in this (meaning), that the council, Vatican II, was a negative influence, a negative meaning for the church — no, the contrary."

Several other high-ranking Vatican officials shared Cardinal Ratzinger's concerns, but had more positive views of the council's overall impact.

The church must continue "to build a bridge to the modern world," said Cardinal Paul Poupard, president of the Vatican Secretariat for Non-Believers.

Because of the dialogues prompted by the council "the image of the church in the world has improved," he said.

The work of bishops' conferences was defended by Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops.

"Collegiality — that is, the episcopal conferences that translate collegiality at the national level — is the place where the bishops can reflect, help each other solve problems, agree on policy," he said.

"If a local bishop loses his personality, he isn't a good one," Cardinal Gantin added.

## Cultural factors

Another defender of bishops' conferences is Bishop James Malone of Youngstown, Ohio, president of the U.S. bishops' conference, who will participate in the extraordinary synod.

His report questioned whether misinterpretations of the council could be blamed for weaknesses in the church.

"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 said.

He cited "exaggerated individualism, the culturally conditioned disinclination of many persons to make permanent commitments, the breakdown of marriage and family life, the sexual revolution and exaggerated secular feminism."

# Opening to the world brought risks

By John Thavis

ROME (NC) — The dialogue with the modern world sparked by the Second Vatican Council generally has been good for the church, but has brought practical difficulties and risks for the faith.

That is the view of several Vatican officials responsible for implementing the council's teachings on human society. The officials were interviewed by National Catholic News Service in Rome.

They said the church has enhanced its moral influence by speaking more clearly than ever on social justice and peace since the council ended in 1965.

The council also initiated gradual progress in dialogue with non-Christian religions, especially Judaism and Islam, the officials said.

Dialogue with non-believers has resulted in valuable knowledge about modern atheism, they said, and has produced joint statements on science and research.

In general, the church's "opening to the world" as expressed in council documents, particularly "Gaudium et Spes" (Pastoral Constitution on the Church in the Modern World), should be reaffirmed by the upcoming Synod of Bishops, they said. The synod is scheduled to meet at the Vatican Nov.

24-Dec. 8 to evaluate the results of Vatican II.

But the officials also cited dangers and problems that emerged as the church sought to implement "Gaudium et Spes."

Among them were: the risk that in the name of dialogue, some Catholics might accept prevailing cultural values; that certain ideological groups might exploit dialogue with the church for propaganda purposes; and that in their work for social justice, church organizations might become single-issue groups, or become overly influenced by secular ideologies.

In an attempt to bridge the gap between culture and faith, "Gaudium et Spes" emphasized the values and goals the church shares with most modern societies. It said a fully lived faith means collaborating to improve society.

Several of those interviewed said that the document, the council's longest and most wide-ranging, had suffered from a too optimistic "partial reading."

French Cardinal Paul Poupard, who heads the Pontifical Council for Culture and the Secretariat for Non-Believers, said the constitution sometimes has been misunderstood as simply embracing modern culture.

He noted that the document's first words, "Gaudium et Spes" (Joy and Hope) were followed by "luctus et angor" (grief and anguish), which refer to what is wrong in the world.

"The council said both, but only one part has been stressed," Cardinal Poupard said.

As a result of "incomplete" understanding of the council, we said, "it's the Christians who have adapted to the global culture instead of being a leaven against it." He cited abortion as an example.

"Many Catholics around the world" have aligned with the prevailing culture on the issue, and against clear church teaching, he said.

Cardinal Poupard said he blamed the situation on a relative silence among contemporary Catholics regarding the need for prayer and solid doctrinal education, which should go hand-in-hand with dialogue.

"I share Cardinal (Joseph) Ratzinger's belief that there is a crisis of faith today," he said. "Some Christians, turning to the world, have forgotten that they are to convert the world, and not be converted by the worldly spirit."

He said he hoped the synod would help "overcome these errors."

Cardinal Ratzinger, prefect of the

Congregation for the Doctrine of the Faith, sounded a similar theme in the 1985 book "The Ratzinger Report." He said that after the phase of an "indiscriminate opening to the world," Christians should not rediscover "the courage of non-conformism" and the capacity to denounce cultural trends.

The main task in the church's dialogue with non-believers, Cardinal Poupard said, was "to confront the challenge of contemporary atheism."

To the secretary of the Secretariat for Non-Believers, Spanish Father Jordan Gallegos, that means "the study of the problems that have brought society to unbelief."

Particularly in non-communist countries, formal and militant atheism has diminished, Father Gallegos said. "An official atheist is hard to find these days," he said.

But it has been replaced by widening agnosticism or religious indifference, Father Gallegos said, and it is difficult to conduct a dialogue with people uninterested in religious problems.

Cardinal Gabriel-Marie Garrone, a Frenchman who led discussion on "Gaudium et Spes", said the last 20 years have taught the church to look more realistically at the world.



## Vatican nun receives Curia title

VATICAN CITY (NC)—Sister Mary Linscott, the highest-ranking nun at the Vatican, has been given a Curia title generally reserved for monsignors.

Pope John Paul II gave the title "capo ufficio" (office head) at the Congregation for Religious and Secular Institutes to the 66-year-old Notre Dame de Namur sister, the Vatican press office announced Oct. 5. Sister Linscott, a native of Great Britain, has worked at the congregation since 1978 overseeing revision of constitutions of women's religious communities.

Under a reorganization of the congregation, Sister Linscott will oversee the revision of constitutions of orders of men and women Religious and the establishment of new religious institutes.

The Congregation for Religious is headed by Cardinal Jean Jerome Hamer. Between the office of cardinal and capo ufficio are the offices of secretary and undersecretary.

Gaining the title is "a breakthrough" for women, Sister Linscott said. She compared the step to the appointment of women as observers to the 1971 Synod of Bishops.

"There's been a feminine presence at the synod ever since," she said. "Once a door has been opened, there is a tendency for it to stay open."

Sister Linscott was president of the International Union of Superiors General from 1971-1978. Because of her position, she was one of the four women at the 1971 synod.

Sister Linscott also said that despite not being given the title to go with the job in 1978, the appointment of a woman to the Vatican middle-management position was significant.

The title will make a difference, said Sister Linscott, because it will be easier

for colleagues to recognize her role.

Sister Linscott, who was superior general of her order from 1969-1978, had been approved for her Vatican job by three popes.

Pope Paul VI officially dated her appointment Aug. 7, 1978. But his Aug. 6, 1978 death invalidated the appointment.

Pope John Paul I affirmed the appointment but died before Sister Linscott could take the office. Finally, in November 1978, after approval by Pope John Paul II, Sister Linscott began her work at the Vatican.

## Dutch priest who defied Nazis will be beatified

NEW YORK (RNS) — A Carmelite priest who encouraged Dutch Catholic journalists to defy orders that they print Nazi propaganda will be beatified by Pope John Paul II at ceremonies in Rome Nov. 3 as a "martyr for the faith."

Church officials spent 20 years investigating the life and death of the Rev. Titus Brandsma before approving the step. Father Brandsma died at the Dachau prison camp in July 1942. Beatification is the "last step before sainthood," said the Rev. Daniel Lynch, a Carmelite spokesman in Westchester, N.Y.

Father Brandsma, a scholar and educator, spent the latter part of his career in the church as spiritual advisor to the mostly lay staff members of more than 30 Catholic newspapers in the Netherlands.

"Here we have a man of our time," said Father Lynch, "who when it came to the bottom line, struggled to the point of giving up his life to keep freedom of the press from political influence." A significant factor in

Father Brandsma's candidacy for beatification, said the U.S. spokesman, was the "element of forgiveness." The Dutch priest repeatedly encouraged his fellow prison-camp inmates to forgive their guards.

According to Father Lynch, the martyred priest gave his rosary to the nurse who was ordered to inject him with a deadly drug, causing his death at age 61. In his last days at Dachau, Father Brandsma was moved to the

camp's hospital, where patients were subjects of medical experiments. The nurse, who returned to the Catholic religion following the war, credited Father Brandsma's influence and so informed the Vatican. "We can't learn her name," said Father Lynch, "or she'd be judged as a war criminal."

As Hitler's Nazism moved across Europe, Father Brandsma warned the Dutch in classroom, lecture hall and press against Nazi tyranny.

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# Equal access: freedom or danger?

## Important church-state issue facing court

(Analysis)

By Liz S. Armstrong

WASHINGTON (NC) — Obscured in all the commotion generated by the Supreme Court's pending review of abortion restriction laws, sometimes seen as a "church-state" case, looms another Supreme Court question with even closer church-state links: Equal access.

The equal access question involves the right — or lack of it — of public high school students to meet during extracurricular periods for Bible-study, young Christian clubs and other religion-related activity, just as they meet as members of other organizations.

In 1984, Congress passed a law granting high school student religious organizations the same access to school facilities that other student-interest clubs enjoy in public secondary schools.

Capitol Hill's action, however, did not stop the pending case, *Bender vs. Williamsport Area School District*, from reaching the high court. Its ruling conceivably could negate the new

equal access law as well.

The Williamsport dispute arose when high school students were denied permission to meet as a Christian Scripture-study and prayer group during the school's twice-weekly activity periods. Other academic and non-academic student interest groups and clubs met at that time. The U.S. District Court for the Middle District of Pennsylvania upheld the students' right to meet in the Christian club, but that lower court ruling was overturned by the 3rd U.S. Circuit Court of Appeals, based in Philadelphia.

Catholics as well as Protestants have urged the Supreme Court to uphold equal access. Jewish groups, joined by some Christians, however, are leery of the practice and have raised two major objections: That religious cults, neo-Nazi or Ku Klux Klan organizations could gain entry to the schools through equal access; and, that the practice violates church-state separation.

Supporters, however, find equal access touches upon crucial First

Amendment principles of free speech and freedom of religion.

As the U.S. Catholic Conference wrote in a friend-of-the-court brief, "the fundamental right at stake in this case is not only of free speech but also of free exercise of religion."

"Student-initiated voluntary prayer...is protected by the free exercise clause," the USCC brief said.

According to the USCC, "authorizing the use of classroom space for a voluntary student religious group would not impermissibly thrust the state into religious activities, nor communicate the message of endorsement of official endorsement for a particular religion or religious practice."

Nonetheless, the USCC stated, the appeals court "followed a course of near-naked hostility toward religion in general" when it denied the students' access on the ground that use of school facilities is forbidden by the Establishment Clause.

In fact, the USCC argued, "the Establishment Clause was not meant to drive a wedge between church and

state but rather to avoid those relationships between the two which pose a realistic threat of impairing religious liberty."

Church agencies representing 100 denominational groups, through auspices of the Baptist Joint Committee on Public Affairs, also backed equal access in a friend-of-the-court brief.

The American Jewish Committee, however, in conjunction with the Lutheran Council in the USA and the Unitarian Universalist Association, has asked the court to dump equal access. "The Committee believes that to permit these meetings would place public authorities in the position of supporting particular religious practices," an AJC statement said.

The Union of American Hebrew Congregations advised parents last year that equal access "offers a 'unique' opportunity for missionary and cult groups to spread their teachings" and could grant such hate groups as Nazis or the Klan access to high schools.

## Black woman named V. Chancellor in N.Y.

NEW YORK (NC) — Cardinal John J. O'Connor of New York has named a black woman as a vice chancellor of the New York Archdiocese four weeks after promising to do so.

She is Dolores Bernadette Grier, a longtime employee of the archdiocese who has worked since 1981 in the social development department of Catholic Charities.

Born in Harlem to parents who came from the South, she converted to Catholicism as a teen-ager. She holds a master's degree in social work from Fordham University.

She was designated vice chancellor for community relations.

"She has a clear understanding of church teaching," Cardinal O'Connor said in announcing the appointment Oct. 7. "In any kind of forum or debate she remains calm, balanced and straightforward on church teaching, and she's able to articulate even the most complicated positions."

At a Sept. 9 symposium in Harlem on the pastoral letter issued a year earlier by the nation's 10 black bishops, Cardinal O'Connor said he hoped to appoint more blacks to archdiocesan posts and to begin with the appointment of a black woman as vice chancellor.

Women, mostly nuns, have been appointed to the post of chancellor or vice chancellor in several dioceses. But Miss Grier is the first woman appointed to this office in the New York Archdiocese, and possibly the first black woman in the nation.

### Commission briefs Pope

VATICAN CITY (NC) — Members of a special commission studying U.S. religious life briefed Pope John Paul II on their work during a 30-minute meeting at the Vatican said commission head Archbishop John R. Quinn of San Francisco.

The archbishop said he was "not in a position to comment" on details of the meeting, but "the Holy Father is pleased and supportive of the commission's work."



### 1,000th Broadcast

Helen Hayes, the First Lady of Theater, tosses her script away after the 1000th broadcast of her syndicated radio show, "The Best Years," a show aimed at senior citizens. Miss Hayes, a lay Catholic, was 85 Oct. 10 and her biography "Helen Hayes" will be published by Doubleday Oct. 25. (NC photo).

## Mass in U.S.: some good parts, some bad

During the 20 years since the Second Vatican Council, Catholic liturgies in American parishes have shown changes such as:

More lay involvement, less ritual formality, more frequent reception of the Eucharist, and occasional misunderstanding of important elements in the Mass, according to the most recent report of the Notre Dame Study of Catholic Parish Life.

The report, the fifth of a survey jointly conducted by the University's Institute for Pastoral and Social Ministry and its Center for the Study of Contemporary Society, is based on observations of 70 Sunday and Saturday evening Masses celebrated in a carefully selected sample of 36 American parishes during October and November of 1983. According to its authors, senior research director David C. Leege and assistant director for liturgical studies Mark R. Searle, researchers have discovered:

- that boys and men predominated at the altar, although at 10 percent of the Masses, altar servers were female.
- that in 90 percent of the Masses observed, more than three-quarters of the congregation received Communion.
- that 90 percent of the Masses involved some singing, a major change in Catholic liturgical tradition.

Leege and Searle draw attention to some serious problems in the recent development of Catholic ritual prayer.

"The pre-Vatican II Roman liturgy is not to be idealized — it was frequently sloppy and slapdash — but it was usually celebrated whole and intact," they write.

"In the postconciliar period this taken-for-grantedness of traditional ritual

forms and of the fixed repertory of assigned texts and chants appears to be declining. In part, this may be the result of the very project of liturgical reform itself: if something could be changed, then anything could be questioned. Or it may be symptomatic of the American way, where consumerism puts a premium on the innovative and identifies re-runs with the off-season.

### No tax exemption to witchcraft groups?

WASHINGTON (RNS) — Organizations that practice witchcraft or satanism will not be tax-exempt if Congress approves a measure passed by the U.S. Senate. The action was proposed by Sen. Jesse Helms (R-N.C.) as an amendment to the Treasury, Postal Service and General Appropriations Act of 1986. It stipulates that no tax exemption will be permitted for any "cult, organization or other group that has a purpose, or that has any interest in, the promoting of satanism or witchcraft."

### Atheist promotes 'X-rated' Bible quotes

NEW YORK (RNS) — Madalyn Murray O'Hair is delighted that a book of Bible quotations she is promoting has sold out its first printing of 5,000 copies. No, the famed atheist didn't suddenly "get religion." The scripture selections being promoted by her American Atheist Center in Austin, Tex., are collected in a 428-page volume titled, "The X-Rated Bible: An Irreverent Survey of Sex in the Scriptures," and is designed to combat anti-pornography campaigns conducted by feminists and fundamentalists.



## Priest tells of terror in Lebanon

WASHINGTON (NC) — Christians in Lebanon, caught in the middle of a 10-year civil war, feel "abandoned" by Christians in other countries, said a Maronite Catholic priest visiting the United States.

"Our brothers in the West...are sending us nice words," but more is needed, said Father Mansour Labaky, pastor of St. Abda Parish in Rowmich, Lebanon, 10 miles east of Beirut.

Father Labaky visited the United States in October to raise funds for his country, where Christians and Moslems are about equally divided among the 3 million population. Maronite Catholics form the largest Christian group.

In the United States, Christians think of Lebanon for 20 seconds during a news spot, then it's back to beer and baseball, said Father Labaky.

"While you are eating and drinking and dancing...we need the opportunity

to live," he said.

The priest spoke of life in a country where children do "not have a month without hearing bombs...or moving to the basement."

"Before '75, we used to live in peace, like you," he said.

Now, he said, "We are being under attacks every day. We cannot breathe; we are drowned."

In 1976, most of Father Labaky's parishioners in Damour, in southern Lebanon, were massacred. The survivors managed to escape by sea to areas north of Beirut.

The following year, Father Labaky helped start a home for children, ages 5 to 12, orphaned by the war. The home, in the village of Ain Saade, now is run by church officials in Beirut.

The people of his parish have continued to help others, despite misfortunes of war, he said.

Donations can be sent to Hmercales for Lebanon, New Canaan, Conn. 06840.



Because so many Lebanese homes have been bombed, some children are forced to sleep on the floor of the hospital storage room in Beirut. (NC photo).

## 'Too many hungry' — Bread for the World

WASHINGTON (NC) — "There are still too many hungry people in our communities," and Congress and the White House are to blame, a new report by the ecumenical Christian anti-hunger organization Bread for the World said.

The organization, in its report, "Unfed America 1985," detailed its findings from surveys by its Hunger Watch USA program in 36 communities across the nation.

Released in Washington, the report noted that "our churches are being called upon to feed and assist growing numbers of needy individuals and

families" and that "the severe crisis of the early 1980s has become a stubborn problem that refuses to go away."

Many communities are still plagued

by hunger despite predictions early in the decade that increasing hunger and poverty were a short-term phenomenon that would abate when

the economy recovered, employment climbed, and Congress restored funds to government social programs, the report said.

## Reagan: Youth need values

WASHINGTON (NC) — America's young people have a right to a traditional childhood with values, not images of violence and perversity, President Reagan told educators in a ceremony recognizing outstanding secondary schools.

"America's young people have rights too," he said in his statement.

"They have a right to grow up without being constantly bombarded by images of violence and perversity. Let's give our children back their childhood. Let's give them the support all children need — the support of traditional values like family, faith, hope, charity and freedom."

The White House ceremony

honored 281 public and private secondary schools, including 39 Catholic schools.

Parents and teachers both want students to learn values, Reagan told the educators representing the schools. "A value-neutral education is a contradiction in terms."

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## 'Hail Mary' film protested

NEW YORK (NC) — When the controversial movie "Hail Mary" opened at the New York Film Festival, at least 2,500 demonstrators protested its debut while two New York bishops added their voices to earlier criticism from the pope himself.

"Hail Mary," directed by Jean-Luc Godard, presents a modern-day version of the life of Mary, in which the heroine, portrayed as the teen-age daughter of a gas station mechanic, is nude in several scenes.

Both Cardinal John J. O'Connor of New York and Bishop Francis J.

Mugavero of Brooklyn criticized the showing of the film and echoed the remark by Pope John Paul II in April that the movie "deeply wounds the religious sentiments of believers."

Cardinal O'Connor said he was "spiritually present with all" who joined in the demonstration. He said he was not calling for government censorship of the film but pointing out "categorically" that church teaching "abhors any treatment of fundamental themes of our faith which, as our Holy Father says, 'distorts and scorns their spiritual significance and their historical value.'"

Later the same week the U.S. Catholic Conference Department of Communication, in a film review issued in New York, called the movie "highly unsatisfactory" even though Godard "means well" and offers a form of a "pious meditation." The USCC classified it O — morally offensive — "because of the nudity and gutter language, which are all the more offensive because they occur in a context so sacred to Christians."

## Bishops say no to gay meetings

ST. PAUL, Minn. (NC) — Three bishops in Minnesota and one in Wisconsin have barred the Catholic Coalition for Gay Civil Rights from holding seminars in Catholic facilities.

The bishops were Archbishop John R. Roach of St. Paul-Minneapolis, Bishop George Speltz of St. Cloud, Minn., Bishop Loras Waters of Winona, Minn., and Bishop John Paul of La Crosse, Wis.

Archbishop Roach told the New York based coalition to cancel a seminar scheduled at St. Patrick's Church in St. Paul. It was moved to a Lutheran Church.

He told the coalition in a letter that the church's moral teaching on homosexuality and homosexual acts "is not, in fact, reflected by the Catholic Coalition for Gay Civil Rights."

Brother Rick Garcia, a coordinator for the coalition, told NC News his organization has held seminars in Catholic facilities in other dioceses and has never been told to move them.

## Workshop reeducates Catholics on divorce

NEW YORK (RNS) — In the face of mounting divorces and separations in American society, many Roman Catholic dioceses and parishes are taking a more active role in ministries of support, according to marriage specialists speaking here at a conference on the subject.

"We have been coming to an awareness in the church that people are hurting because of the divorces in their lives," said Fr. John Woolsey, director of the Office of Christian and Family Development of the Archdiocese of New York, which sponsored the conference.

Approximately 300 registrants came to the conference in the Bronx to reflect on the special problems and needs of divorced, separated and remarried people within the church.

Kathleen Kircher, the keynote speaker and executive director of the North American Conference of Separated and Divorced Catholics, said that a reeducation of Catholics on the subject of divorce has begun within the last 10 years.

In the past, Kircher said, "there was a failure to educate people to what church teaching is. A lot of people were under the impression that if they were divorced they were no longer Catholic."

A "massive reeducation" is still needed for divorced Catholics to realize that "the church has a responsibility to care for them," Ms. Kircher said in an interview.

## Mormon group to begin ordaining women Nov. 17

NEW YORK (RNS) — The first women ministers in the Reorganized Church of Jesus Christ of Latter Day Saints — as many as a hundred or more of them — will be ordained Nov. 17 in services across the country, according to officials at the church's headquarters in Independence, Mo. The date chosen was arbitrary, said Sharon Knapp, public-relations director for the church, but church leaders decided that the newly approved ordinations of women should all take place on the same date, "so that no one will be singled out as being the first." Women's ordination was approved by the church's World Conference in April 1984 in Independence following Prophet-President Wallace B. Smith's announcement of a revelation given to him, said Ms. Knapp.



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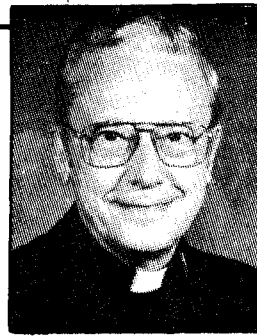
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# 'Heavenly ecstasy' marks synod opening Mass



**My dearly beloved:**

I am aboard an Eastern Airlines flight returning from Tampa to Miami after attending two good meetings, one of the Board of the Southeast Regional Conference for the Spanish-speaking and another a District Convention of Serra International.

I had been in Clearwater last week for a dinner sponsored by the House of Affirmation, a clinic that serves priests and religious suffering from stress. (If I go to the west coast any more frequently, Bishop Larkin will be sending me envelopes!)

But today I could be flying high without wings! As I return to home sweet home, I am reflecting on the opening Mass of the Synod at the Cathedral on the Feast of Our Lady of the Rosary.

To put it simply, it was glorious! Judging from the letters and the remarks I have heard, many of those present felt it was one of the outstanding experiences of their lives. It was for me.

It was not perspiration but tears of joy that wet my cheeks as I thanked God for the clergy and faithful of the Archdiocese. It was

a unique experience of Church, of Archdiocese, as I felt the Spirit moving among us, as I felt overwhelmed by the awesome potential

*'It was not perspiration but tears of joy that wet my cheeks... I thanked God for the clergy and faithful of the Archdiocese.'*

for the Church of Miami from such faith commitment.

That Monday evening in the Cathedral, for a splendid moment, we were lifted from our earthly distractions and got the feel of the Kingdom of Jesus. We were on the edge of its heavenly ecstasy.

The air was filled with excitement, with a unique joy, with high expectations. Somehow, 2,000 of the clergy, religious and faithful were crowded into the brightly-lit Cathedral. The long procession of colorful parish and organization banners, of 300 priests, proclaimed that the entire diocese was represented.

The trumpets sounded and, led by the Cathedral choir at its finest, the church was filled with the full-throated song of the exuberant gathering, interspersed occasionally by spontaneous applause.

It was the People of God in joyful assembly, rejoicing to be members of the Church, rejoicing at their calling as disciples of Jesus, rejoicing at their unity in Christ Jesus.

It was an evening off from human cares and frustrations, an evening to catch the vision of our destinies as children of God. It was an evening of anticipation, an evening of hope, an evening of commitment.

It was the inauguration of the Synod. It was a great united outpouring of enthusiasm, expectation, good will and commitment.

I asked the beloved throng of people, "Are you ready to receive and cherish this call to walk together into the future of the Synod, following where the Spirit leads us?"

They responded strongly, "With God's help we are ready" and, in

turn, they asked the priests and their Bishops, "Will you support us as we respond to this call?" and we responded, "We will, with the help of the Lord."

My beloved, by the help of the Holy Spirit and the intercession of Mary, Mother of the Church, the Synod — this massive experience of examination of our consciences and recommitment to Jesus and His Kingdom — has become airborne, like this B-727 I am aboard.

By God's grace and our dedication, may what we have begun through Him be brought to a happy conclusion.

And may we ever be mindful that the primary purpose of our Synod is to assure that, as members of the Archdiocese of Miami, we are growing together in holiness, saving our own souls, being faithful to Jesus and His Church in our own lives and in this world in which we live.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami



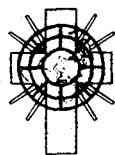
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## Archdiocesan synod opens

*Hundreds jam Cathedral, prepare enthusiastically for 'rendezvous with history'*

By Araceli Cantero  
La Voz

With trumpets and drums, banners full of color and a seemingly interminable procession of priests, the Archdiocese of Miami synod was officially convoked Oct. 7 at St. Mary Cathedral.

"We gather committed to creating renewed hearts and renewed spirits for living, announcing and communicating the Good News of Jesus," said Archbishop Edward McCarthy in a strong and enthusiastic voice.

He called the synod "a rendezvous with history... a dramatic moment when the future is fashioned and a mark is left on history that will catch the attention of generations yet unborn."

Applause and alleluias expressed the enthusiasm of the hundreds who jammed every inch of Cathedral space, their colorful banners proclaiming the presence of representatives from every Archdiocesan parish, apostolic movement and organization.

Nearly 300 priests filled the altar and the choir loft was packed. A program written in English, Spanish, Creole and even Latin allowed everyone to follow the ceremony in his or her own language.

"Today we are not here as members of a parish but as the Archdiocese of Miami," said musical director Sr. Mary Tindel, encouraging the faithful to sing.

After the Gospel, Fr. Kenneth Whittaker, general promoter of the synod, read the official opening proclamation. Following it, the Archbishop asked everyone for their participation and prayers.

"We are here not to be obsessed by negativism and narrow-mindedness," he said. "We are here to thrill at a vision of how different, how marvelous, our lives and our worlds could be if only we are true to the Gospel of Jesus Christ, the teachings of His Church.

"We are here to ask why ... in this age of enlightenment, we seem to be entering a Dark-age cycle of corruption and drugs and violence and crime and license and starvation and family disintegration..."

"To ask ... how we can better assure our own salvation and that of our children ... How we can bring the enormous potential of an aroused Christendom to the service of the world, how the Church can better meet the needs of its people."

"We gather through the synod to evaluate the quality of our life of faith," the Archbishop continued, recalling the efforts and sacrifices of the "great clergy, religious and faithful who have brought the faith to South Florida, who have cultivated this garden so that it is ready to bloom."



Priests, religious and laity from every parish and organization of the Archdiocese filled St. Mary Cathedral for the opening Mass of the Three-year synod. (LaVoz photos/Araceli Cantero)

*'We are here to ask why ... in this age of enlightenment, we seem to be entering a Dark-age cycle of corruption and drugs and violence .. and family disintegration.'*

— Abp. McCarthy



"We are reaching maturity," he said. "We are 27 years old. The time is ripe to blossom, to achieve more fully the fruits of a genuinely understood Vatican II."

The Archbishop added that an important aspect of the three-year synod will be the expected visit of the Holy Father to Miami in September 1987.

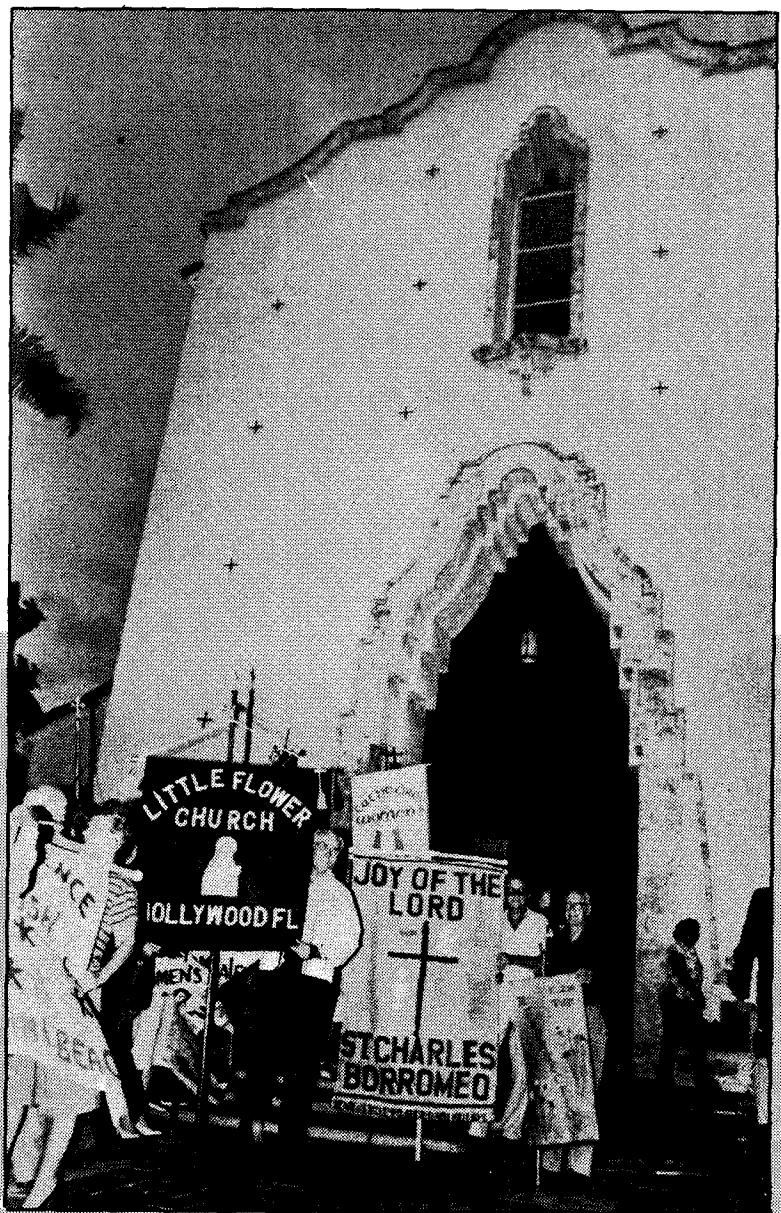
"At that time we hope the work will be far enough along that we will be able to present to him our plan for a spiritually renewed Archdiocese of Miami," he said.

Recalling the image in Scripture of the Spirit of the Lord giving life to a field of dead bones, he added, "This synod is our opportunity, our challenge to give life to whatever dry bones may be among us, to bring ...

new life" to South Florida.

And he asked for the presence of the Holy Spirit "so that this beloved

Archdiocese of ours may ever, more and more, come to life and know that Jesus is Lord."





## 'Miami Vice' goes to church

(Continued from page 1)

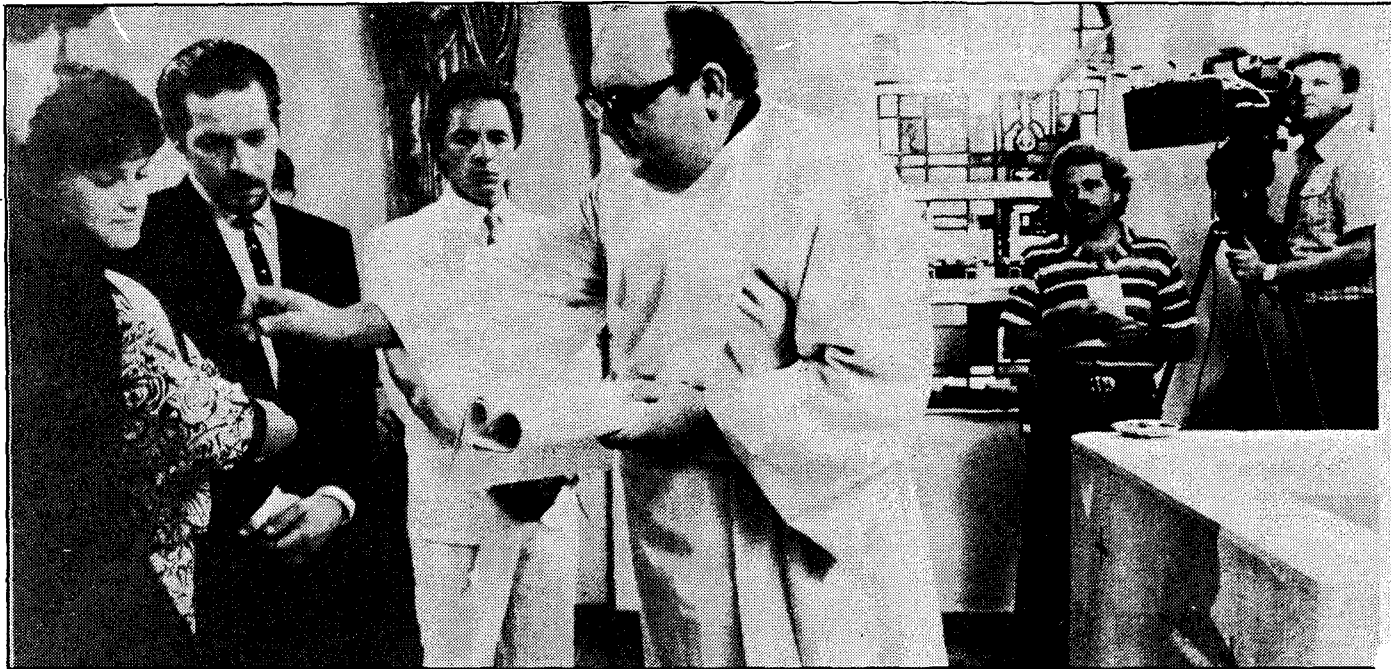
the atrium and he left to make pictures of baptismal fonts in the churches we had listed.

Several days later the casting office called to say that while the director was checking the interior of St. Patrick Church, Miami Beach, he had seen a "heavy-set Cuban priest" whom the would like to have in the scene. They didn't know his name but would like to have him or another priest of the same description come in for a reading test about four hours later.

I told them that we would have to contact him to determine whether he wished to participate and quipped, "We don't keep a table of weights and measures on the clergy."

The priest they had seen was Cuban-born Father Raul Angulo, ordained just a year ago, and when we reached him he jokingly replied, "You mean this is my chance to become famous?" and consented to play the role.

When I called casting to tell them



Real-life priest Father Raul Angulo, of St. Patrick Church, Miami Beach, "baptizes" a baby at St. Mary Cathedral in a scene from an upcoming episode of "Miami Vice," as series star Don Johnson, in white suit, "witnesses" the ceremony. The baby is played by Christopher, son of Joseph and Cheryl Penny of St. Hugh parish, Coconut Grove. The father works for the "Miami Vice" crew.

Father Angulo would do the part, I asked them to read me the script to make sure it was correct according to the rite. At that time they said Don Johnson as Sonny Crockett would be cast as the godfather in the scene.

Meanwhile a local newspaper columnist, who had learned of the filming, called to ask if Sonny Crockett could be a godfather in the series since she thought that he had been divorced "on screen."

I explained that and added that as a viewer of "Miami Vice" I didn't recall Crockett's divorce, only his separation from his wife, and later confirmed that with casting.

About a week later, production advised us they'd like to use St. Mary Cathedral. I checked with Father Gerard LaCerra, rector, as well as chancellor of the Archdiocese.

"I can't think of a better location for 'Miami Vice,'" he jested, obviously referring to the fact that the Cathedral is in a high-crime rate area. Then came requests for permission to cover the brown doors closest to the baptismal font as well as the carpeting in the area with a removable gray fabric.

"We'll also need to get into the Cathedral for about three hours the night before to set up equipment," Miller told us.

The following day someone arrived with a contract to be signed by Father LaCerra, and we inquired whether the group is insured for damages. They are — for \$1 million.

However, the contract specified a leeway of three days, "Just in case we get behind on another location." This necessitated a check with the Cathedral rectory secretary since they might have a wedding or some other event scheduled.

Feeling that all details were now completed I contacted Miller to ask whether we could have a photographer make a photo of the rehearsal for exclusive use in the Catholic Press. This request became the biggest problem of all.

"They just do not allow still cameramen on the set," he said. "You can try calling our public relations people," he said. "But I doubt that they will do it."

That agency told us that if the executive producer in California would okay it we'd have to employ a union photographer — cost \$265 per day. We telephoned the firm of Rogers and Kowan in Santa Monica where the account exec said they would take the matter up with Michael Mann and "get back" to us.

A week passed before we received the go-ahead for the picture on the eve of the Aug. 13 filming. During that week wardrobe called to advise they needed to talk to Father Angulo about his wardrobe.

"He'll be wearing it," I told them but they explained they have to have on hand exact copies of all attire worn "in case something should get spilled on it." I wondered what could spill except holy water.

We arrived at the Cathedral at 9 a.m. for the filming and saw at least a dozen large vans parked around the property carrying electrical equipment, cameras, special effects gear, wardrobe, dressing rooms, air-conditioned make-up and hair styling

areas, and a catering facility, providing coffee and danish for the asking.

With some 100 persons rushing from the vans to the church, carrying a variety of equipment, it was easy to understand how it is estimated that the series puts millions of dollars annually into the South Florida economy.

A City of Miami group of police were on duty at the Cathedral doors as well as on the streets and the director and his assistants had all received notice that our photographer would be making a picture.

"This is a real coup for you," Miller told us. "Anyone else would have dropped the idea when they heard 'no' the first time."

"No Smoking" signs were placed at the church doors and inside the church. Rehearsals, with a stand-in for Don Johnson, began about 9:30 a.m. with Father LaCerra as technical adviser. Meanwhile Johnson arrived, accompanied by a bodyguard and sat in the shade of a tree outside the rectory.

When the actual shooting of the scene was to begin the producer called him on a beeper and he walked into the scene attired in a Gianni Versace white linen suit, his trademark both on and off the scene.

"What name do you give your child?" said Father Angulo as the cameras rolled. By 10:30 a.m. the scene was finished.

Johnson left the church, signed a few autographs and drove away in a Mercedes Benz.

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

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

**THE REVEREND DANIEL KUBALA** - in residence, Annunciation Church, West Hollywood, effective November 12, 1985.

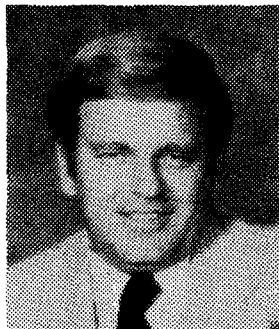
**THE REVEREND JORGE SARDINAS** - in residence, St. John Vianney College Seminary, Miami, effective October 16, 1985.

**THE REVEREND PAUL EDWARDS** - to Chaplain, Metro Police Department, Miami, effective October 7, 1985.

**THE REVEREND CHRISTOPHER REPP** (Newly ordained) - to pursue higher studies at the Gregorian University in Rome, Italy, effective October 4, 1985.

**THE REVEREND ALEXIS FOYO, OSB** - to Associate Pastor, St. Augustine Church, Coral Gables, effective October 23, 1985.

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## Super school

### St. Thomas Aquinas cited as one of best in U.S.

By Ana Rodriguez-Soto  
Voice News Editor

FORT LAUDERDALE — The visitors called it "magic," for lack of a better word. But the sum of what they found at St. Thomas Aquinas High impressed them so much it earned the school national recognition as a "model of excellence" for the rest of the nation.

"Yours is a distinctive school and one with qualities worthy of wide emulation," wrote Robert Smith, executive director of the Council for American Private Education (CAPE), in a letter advising St. Thomas that it had been selected as one of 65 outstanding private secondary schools in the U.S.

St. Thomas was the only Catholic high school in Florida to be so honored, culled from an initial group of 257 private institutions throughout the nation which opted to participate in the Exemplary Private School Recognition Project.

Funded by a grant from the U.S. Department of Education, the project is an outgrowth of the "Nation at Risk" study which found severe deficiencies in the U.S. educational system. Its purpose is to identify and recognize exemplary schools, both private and public.

Of the 65 private high schools honored this year, 39 were Catholic. (Next year's program will target private elementary schools.)

"It's a very exciting thing, really," said Sr. John Norton, who has worked at St. Thomas for 19 years, the last five as principal.

She and Fr. Vincent Kelly, supervising principal at the school and superintendent of schools for the Archdiocese of Miami, recently returned from an award ceremony in Washington, D.C., where they received a plaque from U.S. Secretary of Education William Bennett. After being treated to lunch on the South lawn of the White House, they also listened to a congratulatory speech by President Reagan.

CAPE judges based their decisions on detailed reports submitted by the schools and on-site inspections.

They looked at every phase of the school program, including physical plant and environment, teacher efficacy, academic and athletic requirements, quality of administration and leadership, degree of parental involvement and commitment to instilling values and a sense of social responsibility.

Schools also were required to maintain multi-racial, multi-cultural environments and provide financial aid for poor and minority students.

Sr. Norton is proud of the honor and confident her school has earned it, but refuses to be selfish.

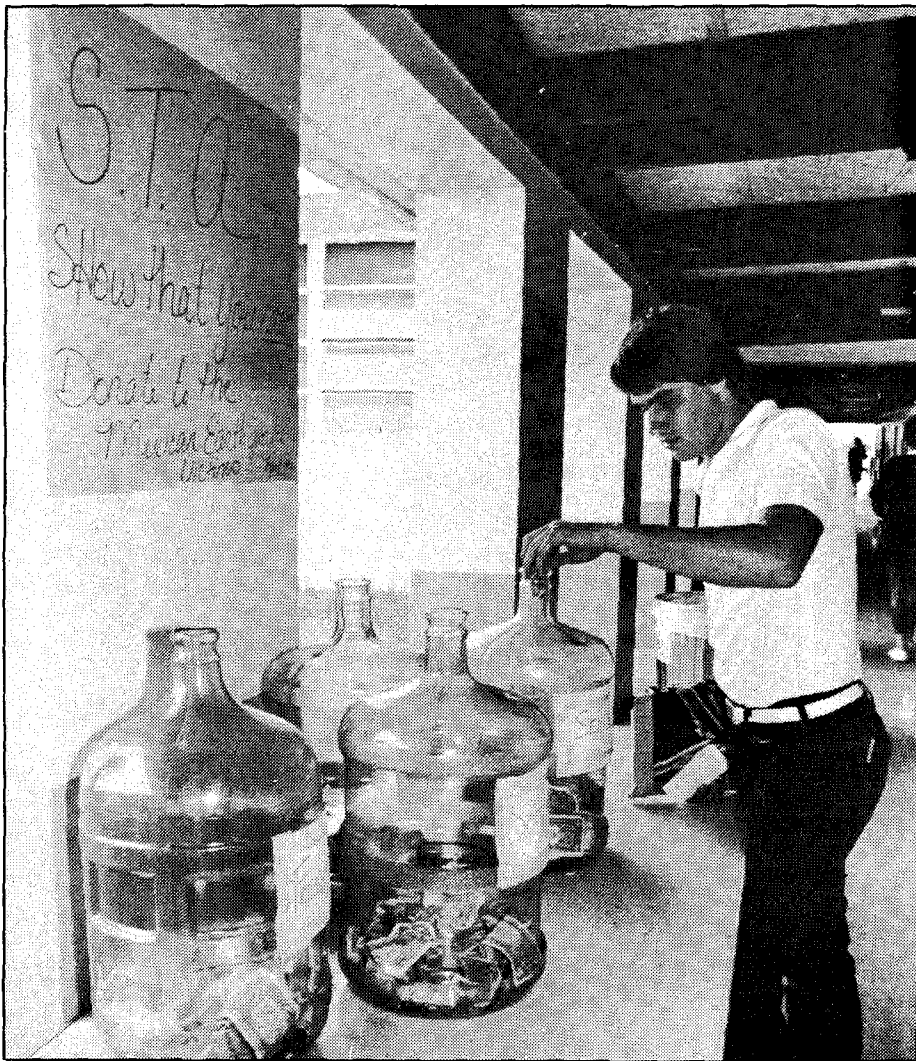
"I really felt that the flag (symbol of excellence which the school also received) represented all of Catholic education in Florida," she said. "Very often we don't toot our horn enough. I think it's important to let the community know what our students are achieving."

Here are a few of St. Thomas' own achievements:

- Despite being a relatively large high school — 1,500 students — the student-teacher ratio is 19 to 1.

- Fifty-five percent of the 81-member staff (both faculty and administration) hold a Master's degree in their discipline, and their average length of stay at the school is six years.

- Ninety-three percent of last year's graduating class went on to college,



Sophomores, juniors and seniors pose with Principal, Sister John Norton (center and below), and "flag of excellence" awarded to St. Thomas. Left Michael Dunlevy, vice-president of the Junior Student Council, drops a donation for Mexican earthquake victims into one of four containers which sit in the school's main hallway. (Voice photos/Ana Rodriguez-Soto)



and 18 percent of those received academic or athletic scholarships.

- About 125 parents volunteer — either full or part-time — to help with clerical duties and extracurricular activities at the school, and a recently-opened Weight Room (for athletes) and computer lab were financed through donations, mostly of the equipment itself.

- St. Thomas students are required — as part of their theology courses — to spend at least 20 hours every year doing service for others. In the past, that service has included visiting area nursing homes and doing odd jobs for elderly who live alone; raising money, purchasing and delivering more than 60 complete meals every Thanksgiving for needy families in the area; collecting more than 80 cartons of food and clothing for Miami's Camillus House last Christmas.

All together, St. Thomas students contributed more than 50,000 hours of

volunteer service to Broward County last year, earning the school a JC Penney Golden Rule and Broward County Volunteer in Action awards.

More recently, about 600 St. Thomas students took part in the "Hands Across Broward" campaign for the United Way, and hundreds participate in a variety of extracurricular clubs, including SADD (Students Against Drunk Driving) and STOP (Students Together Over Poverty).

"They reflect Christ in their life at this school," says Fr. Yates Harris, St. Thomas' chaplain for the past eight years.

That, according to Pat Usyk, administrative assistant at the school, played a significant role in earning St. Thomas the CAPE recognition. "They kept going back to the fact that what we teach is really what we are."

The students seem to sense it as well, she said. "They had the feeling we would win. That's part of the

magic around here."

"We knew this was a good school," said senior James Keavney while taking a visitor on a tour of the facility.

Junior Raeganne Eastman compared the year-round spirit at St. Thomas to the warm family feeling that marks the end of children's summer camp. Friends in other schools are envious, she said matter-of-factly.

But perhaps the greatest compliment came from one of the two CAPE judges who visited the school last April to determine whether it merited recognition.

"I have taught in Catholic schools for five years and have been an administrator for 10 years," he wrote. "I have visited many schools.

"When I left St. Thomas Aquinas High School I did so with envy. This school has to be the finest Catholic institution in the Southeast. They are a model Catholic high school — the word 'exemplary' sells them short!"



## Women's hearings: Nothing held back

(Continued from page 1)

indifference toward the laity's activities and abilities;

- Pleas that the Church "apologize" and cease its "injustices" toward women;

- Complaints against religious women who speak out in favor of abortion, question the Pope's authority and "push" for the ordination of women;

*'I wanted larger numbers to show, either way, what the grassroots opinion would be.'*

—Sandi Roberts  
Organizing committee

- Distaste for the changes brought on by the Second Vatican Council.

Transcripts of all the testimony will be forwarded next month to the U.S. bishops' committee, at whose request

these hearings are being held in dioceses nationwide.

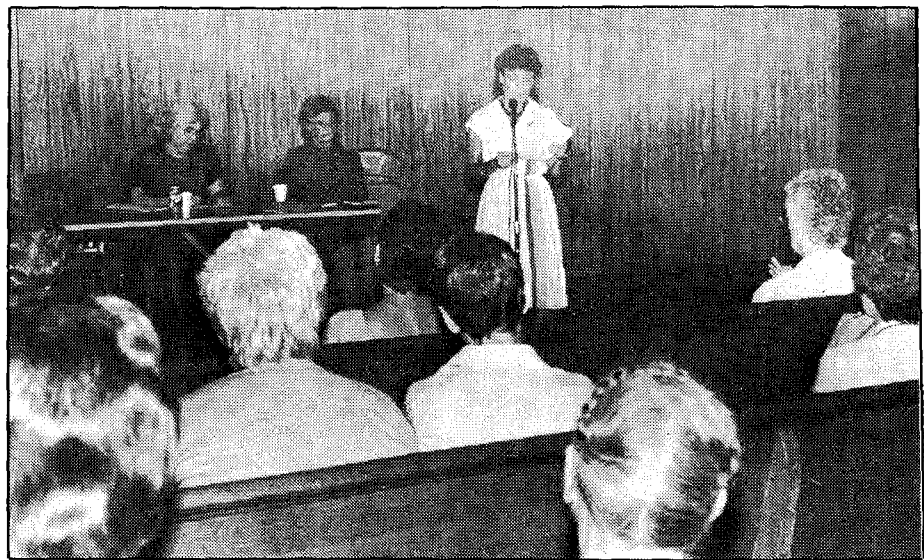
(Copies of the final report also will be made available to Archbishop Edward McCarthy and *The Voice*.)

Despite the bluntness of some of the comments and the evident polarization between "conservative" and "liberal" women, an atmosphere of polite respect and Christian courtesy prevailed at all the hearings.

Listeners applauded the oral statements of all the women, even if they did clap harder for those whose viewpoints matched their own.

At breaks, small groups drawn together by a particular concern — the ordination of women, especially — exchanged names and phone numbers and made plans to get together.

Others gathered informally to discuss what had been said. The lulls between speakers were especially long at the Broward hearings, where only 33 women testified, not all of them orally, between the allotted hours of 9 a.m. and 3 p.m. In Dade, 83 women presented statements. The number was 23 in Monroe, plus a few mail-ins for a total of about 150.



Nearly 150 women testified — either through oral or written statements — at three hearings in Dade, Broward and Monroe counties. Only in the Dade hearings, however, (pictured) was there a steady stream of women wishing to be heard. (Voice photo/Ana Rodriguez-Soto)

Members of the Archdiocesan Council of Catholic Women, charged with organizing the hearings, expressed dismay at the low turnout.

(The much smaller Diocese of St. Augustine in northeast Florida, for example, heard the testimony of about 800 women.)

"I wanted larger numbers to show, either way, what the grassroots opinion would be," said Sandi Roberts, head of the organizing committee.

Nevertheless, she said she believed the results are representative of the

views of women in the Archdiocese.

"It's as close as we can get it. If [women] feel [a certain way] and they express it among themselves but they don't come out..." She shrugged, as if to say "What can we do?"

*Transcripts of all the testimony will be forwarded next month to the U.S. bishops' committee preparing to draft a pastoral letter on women and their concerns.*

## What some women said

Here's a sampling of the frank and widely differing opinions presented at the Archdiocesan hearings on women. Some are summations of individual women's formal testimony, drawn out in interviews with *The Voice*.

### Discrimination in the Church:

- "Separate but equal [referring to celibacy as the wedge that separates women from men in the Church] is not really equal. It denigrates those who are separated."

- "The Church has failed miserably in its dealings with women and children... It is amazing that the Church has survived in spite of the clergy."

- "We need to be given more opportunities for leadership. It's a little frustrating."

- "My expertise is not in typing and running fundraising events. I have an ability to think. Use that ability."

- "I pray for the day the Church repents of its sexism."

- "I have never experienced sex discrimination within the so-called 'male-dominated' Church. I have, however, experienced extreme discrimination from within the feminist ranks because of my traditional values."

- "A woman can be involved in the work of the Church in almost any way she chooses."

- "I believe one makes one's own happiness or unhappiness within the Church and in society."

- "I know there are thousands (of women) out there who are happy."

### Women's ordination:

- "When we deny or put limits on the gifts of one-half of the people of the world, we are the losers."

- "I find a great alienation when the pews are full of women and the altar is full of men."

- "Ordain women or stop baptizing them. Let's put an end to the hypocrisy."

- "This Church does not need to change in order to stroke egos."

- "Holding a titled position in the Church gives one no more importance with God than digging trenches in a swamp as a missionary."

- "The gripers are those who want recognition. If you love and serve you don't get hurt."

- "I urge the bishops to remember that these [pro-women's ordination] groups represent a minority view... The bishops [should] not forget that the major portion of their pastoral should be devoted to the needs of the majority of

Catholic women."

### Birth control:

- "A man and woman who have pledged to remain faithful to each other for life deserve to be able to turn to each other for love without guilt and without fear of conception."

- "Allow [married couples] to use non-abortive contraceptives."

- "[The Church's teaching is wise]. Women have been abused [and exploited] by artificial methods of birth control."

### Abortion:

- "[The Church says it's pro-life and pro-family but] many times I don't see it demonstrated in our actions... I would just like to see more priests teaching on this issue."

- "Christian women must expose the bankruptcy of feminism [whose credo is getting rid of offspring]."

- "The feminists' challenge of maternity has been to sit around and feel sorry for themselves, or be collectors of injustices. They view maleness and femaleness as traps rather than positive aspects of God's creation."

- From an inactive Catholic: "I was tired of hearing the push for women's ordination... I was tired of priests and nuns speaking publicly as authority figures in favor of pro-choice."

Father Frank O'Loughlin, who has ministered to the poor migrants of Indiantown near Lake Okeechobee for years, has been awarded the second annual St. Vincent de Paul Award.

The award was presented to Fr. O'Loughlin, pastor of Holy Cross Parish, by Bishop John Snyder of St. Augustine on behalf of the St. Vincent de Paul Regional Seminary trustees.

In a spirit of humility, Fr. O'Loughlin told the group that the award belongs to the people with whom he works.

"The people of Indiantown that you are honoring tonight are

stalwarts. They are reconcilers of those that we crush. They dare to look at what the people's needs are and they serve the people."

He expressed what it was like to live in Indiantown, "It will either destroy people or make saints. You can't imagine the pain of living your whole life in Indiantown. You hurt for the people."

Fr. O'Loughlin accepted the award as the Church's pledge of solidarity towards the people of Indiantown. "I am glad you recognize them and take this as your pledge to them in your

support for them."

"The work done by Fr. O'Loughlin the sisters and laity of Holy Cross is truly inspirational," said Fr. Felipe Estevez, Rector of the seminary. "He brings the good news of Christ, not merely in words, but in concerted tireless work on behalf of His people."

Fr. O'Loughlin has been an important influence upon several life sustaining organizations in Indiantown: the Holy Cross Service Center (El Centro) provides emergency relief, legal advocacy, literacy programs and health and sanitation assistance to migrants; Hope Rural School, found-

ed in 1980 by Sister Carol Putnam, provides educational assistance to migrant children whose average attendance in school is 80 days; the newly formed InDios garment cooperative provides alternative work and income for migrants; and the Indiantown Non-Profit Housing groups assist in the migrant critical housing needs.

In addition to being Pastor of Holy Cross, Fr. O'Loughlin directs the Palm Beach Diocesan Rural Life Bureau and the Santuario program as well as serving on Governor Graham's Commission on Farm Workers.



# Vocations Section

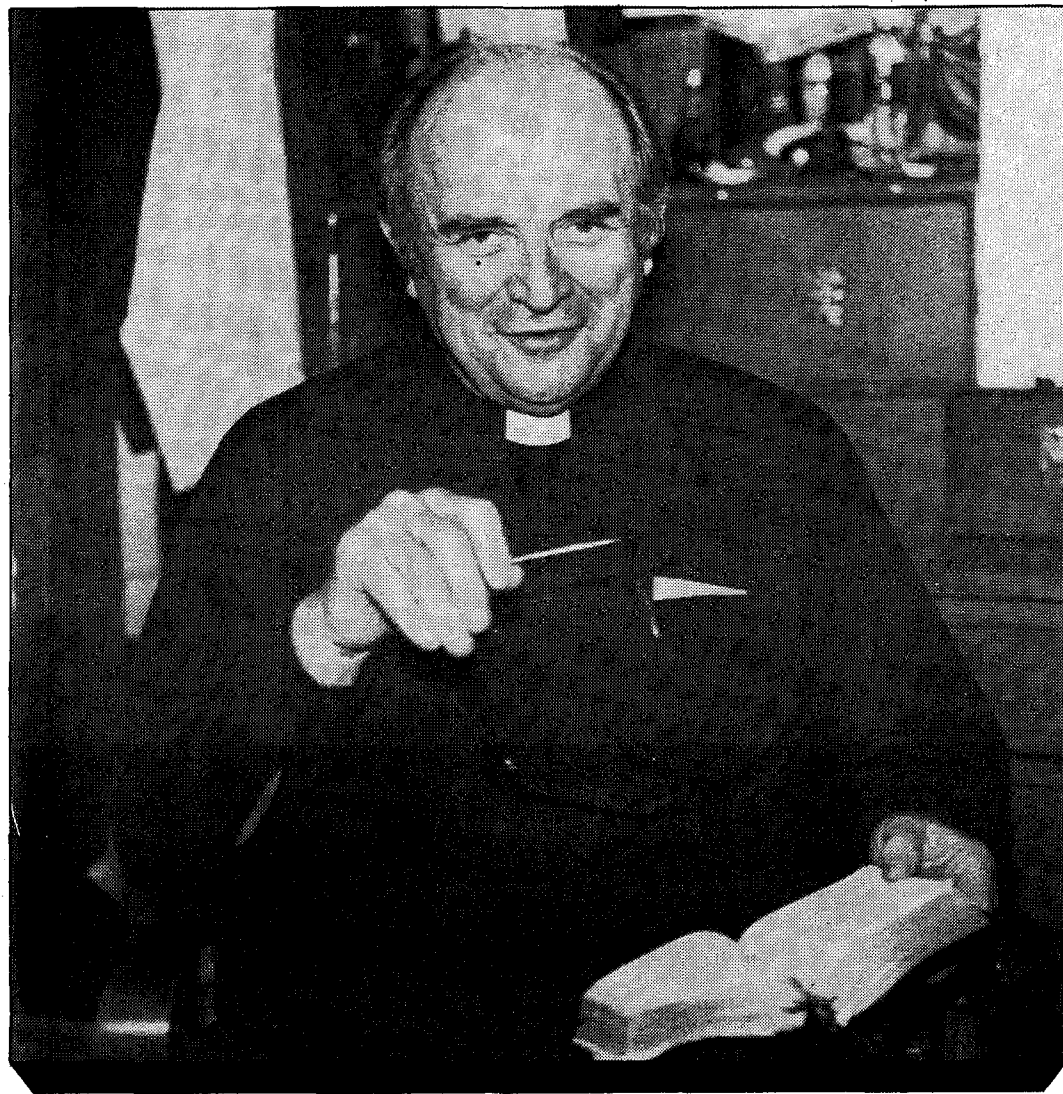
Special Supplement

The Voice

Miami, Florida

Oct. 13-19

## The joy of serving



**'No one would do this for \$600 a month and three square meals a day. What keeps me going is my conviction that it is a true ministry of the Church, because the Church has made me what I am...'**

— Msgr. Bryan O. Walsh

— Story, Pages 2-3

**'At 14, I decided I belonged to the Lord, and I have never regretted it. It was His will that brought me here to serve the mentally retarded. Now I feel I belong here. I can say the Lord is my beloved One and I will follow Him wherever He calls me.'**

— Sister Lucia Ceccotti,  
Marian Center

— More sisters speak, Pages 4-5



### INSIDE

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# Monsignor Walsh does it all, for

For 31 years, his days and nights have been spent answering the call of the homeless, the elderly, refugees

By Betsy Kennedy  
Voice Staff Writer

Daylight is just beginning to shine through the windows in the sprawling apartment complex. Most people have not yet begun to rise and grumble at their alarm clocks. But in Monsignor Bryan O. Walsh's apartment, water is already bubbling in the electric teapot and the Irish soda bread he baked himself is half-eaten.

In a cramped room which he converted into a personal chapel, he is a burly, imposing presence at 6'2" and 200 pounds. He is even intimidating, a bit like an English schoolmaster who believes 'spare the rod and spoil the child.'

Yet this image fades when he begins to celebrate Mass, dressed in his white vestments and bedroom slippers. He recites the liturgy humbly and later sinks down into a large chair, confessing, "I'm always tired." Reading his Bible, with his glasses perched on the end of his nose, he looks as vulnerable as anyone else.

His final ritual: He presses the Bible to his lips.

## Institutional man

Outside his door, he still remains "an institutional man," faithful to his Church, his bishop and his Archdiocese, but he also becomes Bryan Walsh, administrator, financier, reconciler and negotiator, who will move earth — and heaven when necessary — to further social justice causes.

As executive director of Catholic Community Services for the past 27 years, he is accustomed to sending secretaries, fellow priests and even community leaders scurrying to fill his needs. Adeptly, he runs 45 social service agencies and juggles a \$25 million annual budget.

"If someone asks me what I do I tell them I go to meetings. The best way to make changes is through decisions. Someone has to put himself on the line, take responsibility. Someone has to say here's what we should do..."

Anybody who knows anything in Dade and Broward County recognizes the ruddy face with the Gaelic grin, the slow-talking man who walks with a somewhat clumsy gait because of a childhood injury.

He is an articulate church spokesperson, and such an expert on immigration and refugee affairs that

people contact him from all parts of the world for his opinions. He is as familiar a sight on local television as the bishop himself.

On a typical day's agenda, he went to a minorities commission meeting at FIU, had lunch at St. Thomas University where he accepted an award for CCS's efforts on behalf of a student employment program, discussed plans for workshops for potential community leaders at a DART (Dade Action Research Training) meeting at Temple Israel, met with his auditor, reviewed a stack of paperwork and reports that rose two feet in the air on his desk at the Pastoral Center, and closed his day with a two-hour meeting with local hospital administrators and the staff members of a Puerto Rican clinic.

## Committees, committees

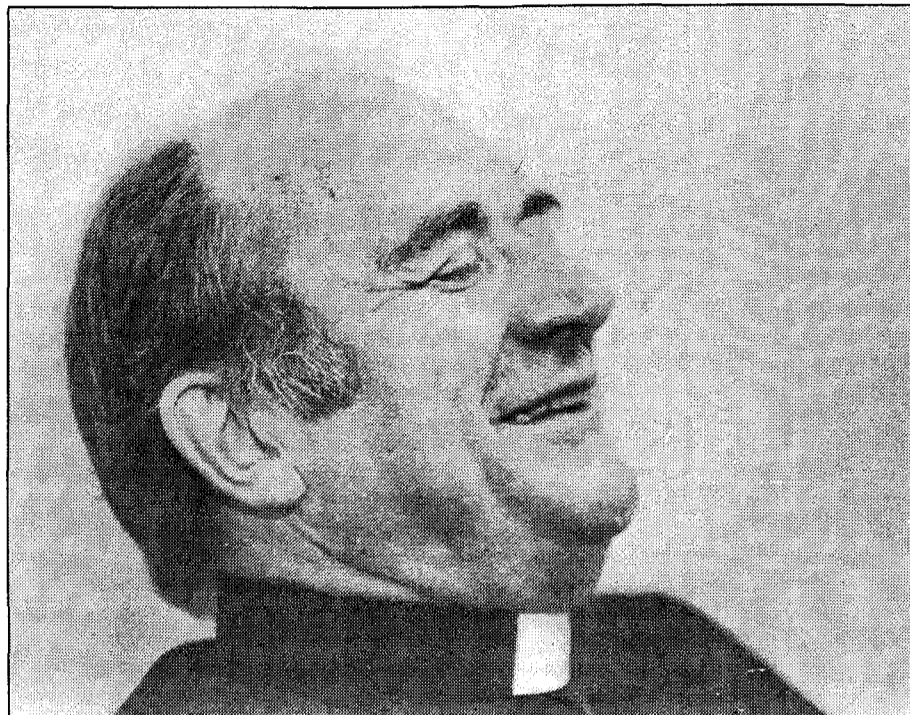
Trying to summarize his community involvement is like trying to summarize a U.S. Bishops pastoral in one paragraph. Msgr. Walsh is the only individual member of the Pontifical Commission Cor Unum (the Vatican

*'If someone asks me what I do I tell them I go to meetings. The best way to make changes is through decisions. Someone has to put themselves on the line, take responsibility...'*

— Msgr. Bryan Walsh

agency that coordinates Church charities activities worldwide) and he serves as either member or officer of such organizations as Child Welfare League of America, the Florida Bar Association's Needs of Children Committee and adoption task force, Metro-Miami Action Plan Executive Board, Dade County Red Cross, Health Council of South Florida Planning Advisory Council, Miami Religious Leaders Coalition and numerous others.

The U.S. Department of Health, Education and Welfare once conducted a time study of Msgr. Walsh's



"He has a great sense of humor," says an assistant, a trait, along with his ability as a raconteur, which has helped him appease few bishops now and then. (Voice photo/Betsy Kennedy)

job. They assessed his long working hours, his input to civic and church groups in the community, his educational background, his business acumen and his ability to follow through on tough decisions, and concluded that if he were working for private industry, he could demand a salary of \$50,000 a year—and that was in 1960.

"No one would do this for \$600 a month and three square meals a day. What keeps me going is my conviction that what I do is a true ministry of the Church. The Church made me what I am," he says.

When it comes to the rights of the elderly, blacks, immigrants, refugees or anyone else who is an under dog, Msgr. Walsh will hang on with the tenacity of a pitbull until he gets them what they need, or else makes them such a center of public focus that the community supports them too.

He fights his battles at conference tables and through sensible negotiation and by moving mountains—of paperwork. With the stroke of a pen he has vanquished the Church's adversaries and boosted its mission.

"There is a role for the prophet, the activist or maverick priest, but it's not my role. I don't have the temperament for it. I believe in furthering the doctrines of the church and the mission of Christ, through peaceful negotiation," he says.

People around the monsignor are sometimes mystified by his control,

this very gentle man who rarely raises his voice, always seems rational and has an answer for every problem — usually the right answer. He still manages to have a perfectly workable stomach despite the fact that he is overweight and lives on the kind of diet vegetarians see as a nightmare — lots of rich meats and potatoes and desserts and on some days, an endless round of conference-table cups of coffee and doughnuts.

"I've never been sick except for the times I ate pork. I was allergic to it for more than 20 years and didn't know it. My blood pressure and cholesterol are exceptionally low," he says.

## Msgr. Walsh time

The awards he has received crowd his home, decorate his office walls and pack his cabinets. He gets more plaques, scrolls and trophies than a politician. His most recent honor was "The Spirit of Excellence" award from The Miami Herald. There were 600 nominees and 8 winners, selected on the basis of their contributions to the community.

Yet Msgr. Walsh's genius, like that of Thomas Edison, is offset by eccentricities. The monsignor has been witnessed signing checks in the wrong place, placing books on the roof of his car and driving away with them, leaving his car headlights on in the daytime, forgetting his little blue appointment card or files at home.

He admits he can't remember names of people he knows quite well, although he can remember the smallest details on a contract, an education proposal or immigration law. He is so frequently late for meetings that it has become a sacred subject among his office staff.

"We call it Monsignor Walsh time," confided one staff member.

He was always bright and plucky, an Irishman raised in the beautiful countryside of Portarlinton, in his grandfather's French Huguenot home. The family was never wealthy in material possessions, but instilled early in young Bryan a love for God and His creations.

"I had so much freedom to enjoy nature as a child," recalls Msgr. Walsh.

His passion for sailing and flying planes has remained since age 16. When he has a few rare hours away from it all, he takes his sailboat, *The Panache*, out, or buzzes over downtown Miami ("my favorite place in the world") in a Piper Cub. Just last year he rode his bicycle 100 miles non-stop from Dublin to Belfast and "I have the certificate to prove it."

He was educated at Sacred Heart



Msgr. Walsh's days are full of meetings, but he says it's the only way to get things done. (Voice photo/Betsy Kennedy)



# the downtrodden

school in Limerick and entered the seminary in 1948. After attending the Apostolic School of Mungret College and receiving his theology degree at St. Mary's Seminary in Baltimore he was "recruited" for the Diocese of St. Augustine by Fr. Tommy O'Donovan, now a retired monsignor from St. Gabriel's Church in Pompano Beach.

He was ordained at age 24 by Archbishop Joseph Hurley in St. Augustine in 1954. Before his priestly black shoes were broken in, he succeeded Fr. Thomas Larkin, now Bishop Larkin of St. Petersburg, as assistant director of Catholic Charities in 1955.

He was sent to Miami to serve as new diocesan director of Catholic Charities in 1958.

## The crossroads

He ambled into an office run solely by women — "Men weren't social workers back then" — and took on a meager budget of \$100,000, shaping it into a \$25 million one.

He calls his appointment to CCS in that year of 1955 "the crossroads of my life."

Admittedly, he doesn't know what people think of him as a 'boss,' "I've never really asked, but we have had a high rate of burn-out with secretaries."

His current assistant, who has been with him four years, is Terry Sundy, an affable and competent man who monsignor says, "has a temperament that is similar to mine."

Reveals Sundy:

"People mistakenly believe he's aloof. He's really not and he can even

*'People mistakenly believe he's aloof. He's really not and he can even be shy sometimes. I guess I'm used to the way he works, doing a hundred things at once...'*

Terry Sundy,  
assistant to  
Msgr. Walsh

be shy sometimes. I guess I'm used to the way he works, doing a hundred things at once... but he's tolerant and has a great sense of humor."

Over the years, that sense of humor and his ability as a raconteur have brought him more good luck than a kiss of the Irish Blarney stone, and even helped him appease a bishop now and then.

The late Archbishop Coleman Carroll would always call him when CCS was the subject of a television news report. It became such a tradition, that one evening while sitting with several other priests and watching Ralph Renick report the evening news on Channel 4, Msgr. Walsh told them.

"Just wait, the phone is going to ring and it will be the Archbishop." And he began to count, "1-2-3-4."

The phone rang and he said, "Hello Archbishop."

"How did you know it was me, Monsignor?"

"Because Ralph Renick was on."

## Doing homework

Frustrations are enormous in managing CCS. Every day Msgr. Walsh confronts nervous associates (an auditor recently reached in his pocket for his pen and pulled out a toothbrush instead), worried employees, demanding parishioners, intrusive reporters, carping politicians and an archbishop who relies heavily on him,

realizing that without the problem-solving monsignor, he would be a bishop who had insomnia a lot more often.

Msgr. Walsh copes with these responsibilities well, he says, "because I do my homework. I get the details of an issue pinned down, expend much time and effort before I make decisions or select a feasible plan. No one has had to tell me 'no' in a long time."

By "doing his homework" he was able to compensate for a one-third cut in the annual CCS budget (from \$1,400,000 to \$1,000,000) when the diocese was split last year.

"We've been able to survive. We phased out programs that we knew had high liability and exposure. As of Oct. 1, instead of having a \$400,000 problem, we have a \$30,000 problem that can easily be dealt with."

He has also plunged ahead, with the Archbishop's approval, on a long-range plan for expanding care of the elderly in Dade and Broward. His first project, a seniors' residence in South Dade, has been fraught with roadblocks. But he knows his way around them.

He made a land swap with a pastor and persuaded the federal government to provide \$14 million in funding for the facility. But long negotiations and financial decisions remain ahead.

"You have to have the ability to live with ambiguities... I have that tolerance. You can't make it in this world if you try to dot every 'i' and cross every 't' without taking chances... You have to go out on a limb if it is justifiable."

He has been out on that limb several times, but never so far he couldn't make a safe return, and never if it would harm the Archdiocese he serves.

In the past year he has interviewed dozens of applicants to head a social justice and peace commission he and the Archbishop have been discussing. He has not yet found anyone suitable.

"I can't find anyone who is willing to serve the interests of the Archdiocese instead of their own personal interests. It's a noble cause to want to make changes... but they'll have to do it on their own time, not ours."

In the 1960s, he spearheaded Operation Pedro Pan, which brought to the U.S. thousands of unaccompanied Cuban children, giving approval for them to be sponsored by the Archdiocese before he had secured his



In the early 60s, Msgr. Walsh cleared the way for thousands of unaccompanied Cuban children to enter this country, moving on the idea even before securing the Archbishop's permission. To this day, some of the boys he housed in unique groups homes refer to him as a second father. (Voice file photo)

bishop's authority. He then placed them in a revolutionary, first-of-its-kind Catholic group home.

Many of the boys he took in himself, fathered and loved, then sent out into the world emulating his own pluckiness and spirit. A few are religious and community leaders in Miami and the others, scattered across the United States, still keep in touch with him.

When there is unrest in the black community, Msgr. Walsh is on the street, talking peace in his slow, deliberate manner.

When the Haitian refugees needed a champion in the 80s, he was there for them, too putting in so many extra hours he began to doze off during the Archbishop's homilies at Mass. He is still writing his own proposals to try and push through laws that would enable them to live in the United States without fear of deportation.

## Fiesty mom

This kind of passion for social justice goes back to his childhood, he believes, and his fiesty mom, Kathleen.

"Her ideas were radical when it came to human rights. She marched

for the women's suffrage movement — and she wasn't afraid to take on any institution. She felt comfortable with priests, but she had no time for nuns because she felt they weren't liberated. We grew up with an acute social consciousness."

Mrs. Walsh also loved a good story. So he tells one about her:

She registered a different first name for herself on each birth certificate of her four children, which resulted in confusion years later when the family tried to obtain visas and passports.

Msgr.'s brother Tony was given the assignment by his siblings to persuade mom to sign the legal documents which would change her name to the true one on the certificates. Msgr. Walsh later called her on the phone to see how things were going.

"Did you sign?"

"Yes, but I don't know what all the fuss is about. I'm your mother, but your father was a traveling salesman, that's what everyone should have been concerned about..."

When Mrs. Walsh was in her 80s, she revealed a long-kept secret to her son Bryan. At the age of two, he had been critically ill. She prayed to God to heal him. She promised that if Bryan were made well, she wouldn't protest, no matter where he was sent to serve God.

"But I didn't think the Lord would take me so literally and send you all the way to America," she said.

Just as she taught the family how to live, she taught them how to die with courage and dignity. When she became critically ill last year at age 87, the family stayed by her side day and night. But one evening, she sent them all out. Her son Tony was last to leave and she chided him, "go home and go to bed." She died a few hours later.

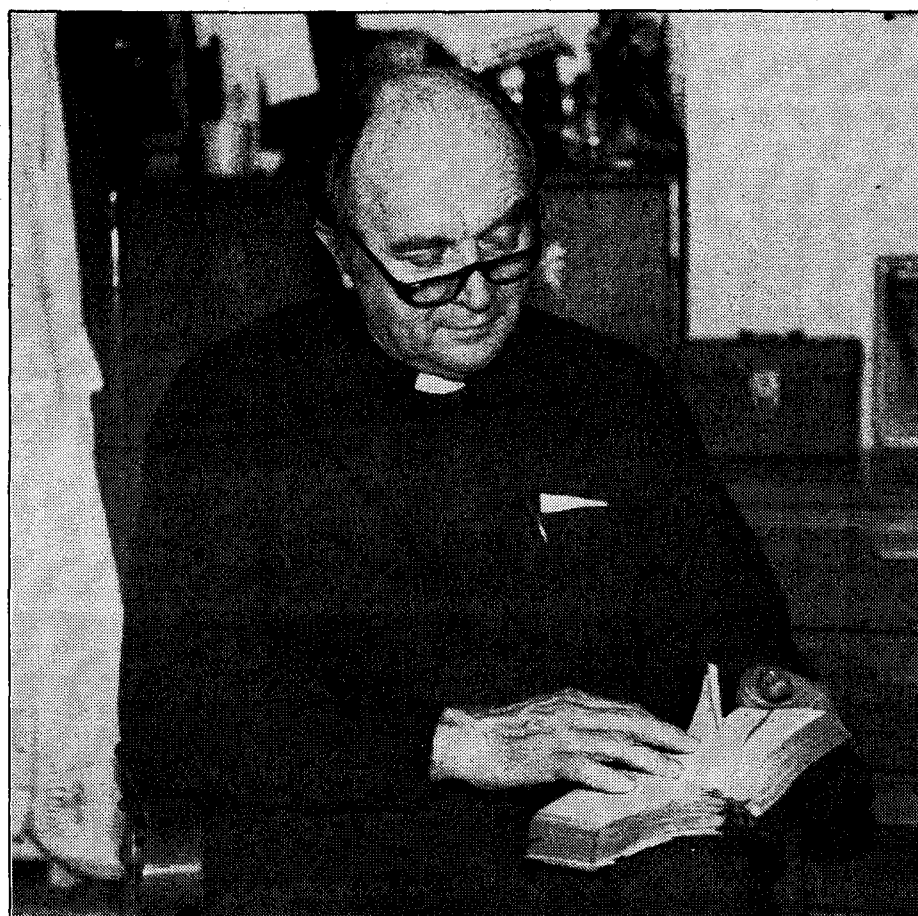
After her funeral, the family laughed at the last words she ever spoke, words which they had been hearing all their lives.

## Mission possible

At age 55, since longevity is a family trait, Msgr. Walsh is looking forward to many more years of productivity, although he can't see himself as ever becoming a bishop.

"I'm too old, don't pay attention to rumors."

Besides, he'd have to give up those tedious meetings, and break-out-the-aspirin decisions and late night phone calls from people he forgot he gave his phone number to and hours working at the typewriter on a dissertation (Continued on page 7A)

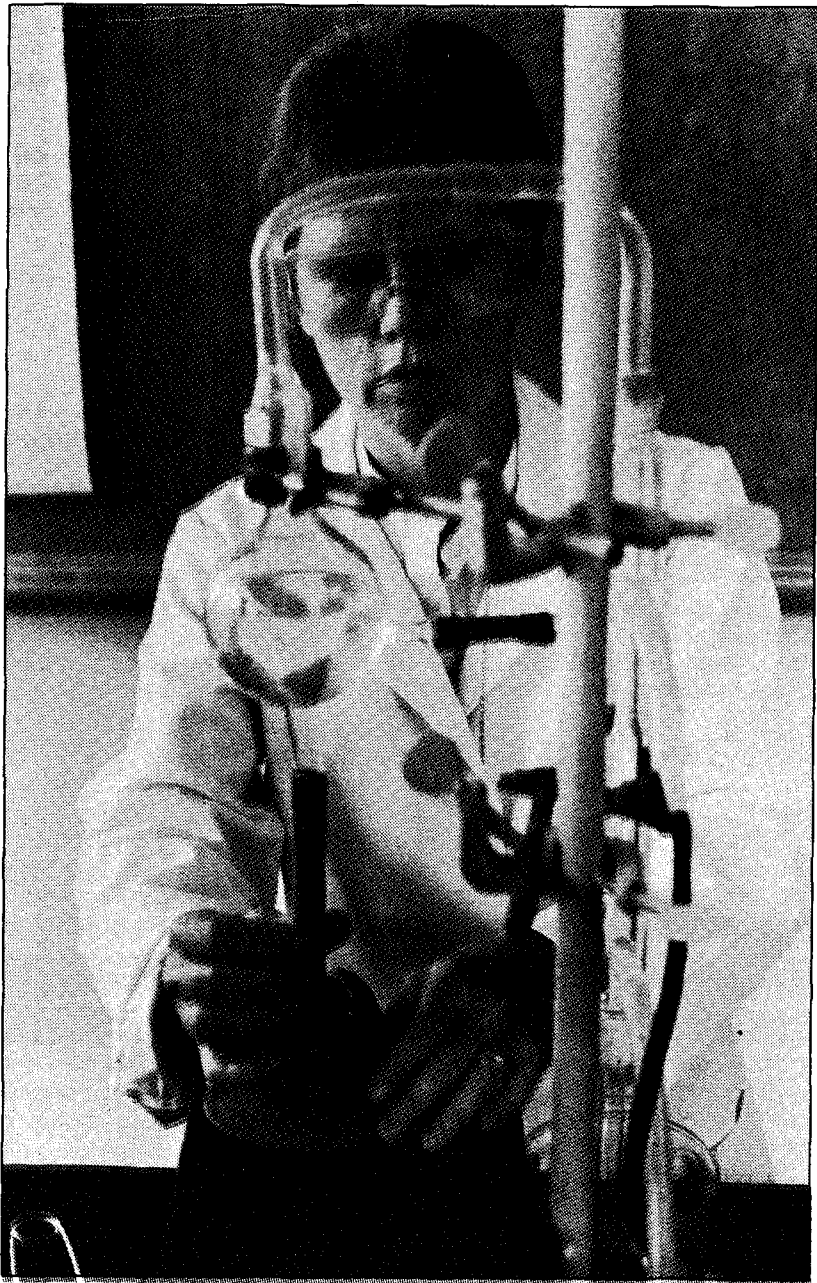


The private Msgr. Walsh is deeply committed to his Church, his bishop and the Archdiocese. His days begin early, with a Mass and prayer. (Voice photo/Betsy Kennedy)



# Sisters

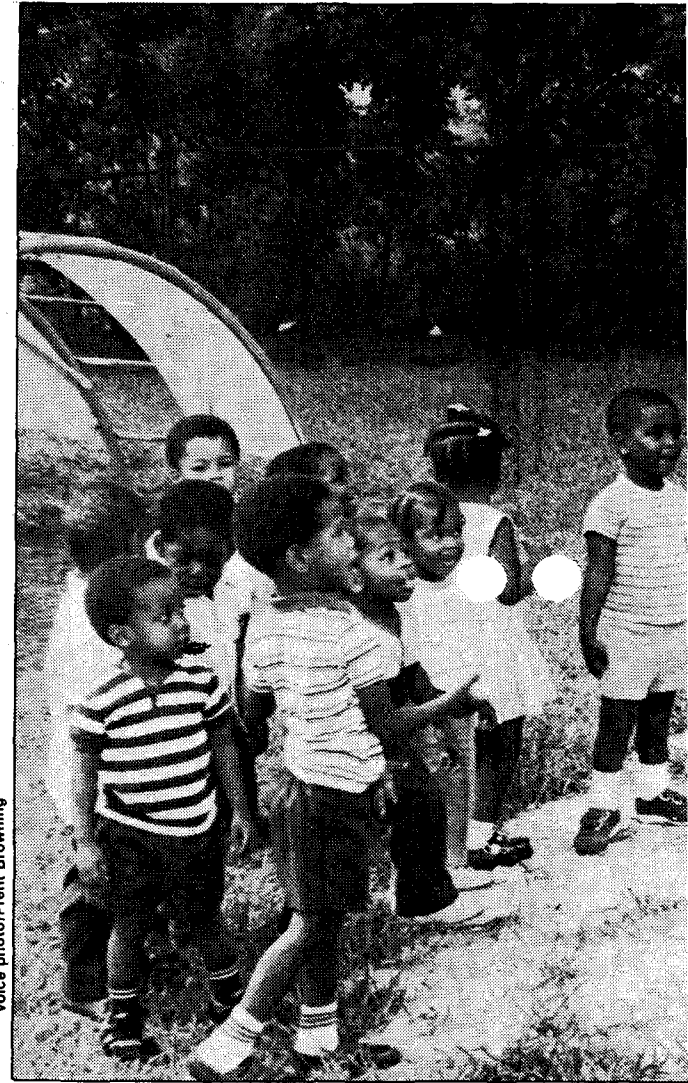
*And why they serve*



**'A vocation is the opportunity to be involved on a day-to-day basis in building up His kingdom... It's the opportunity to pursue the lifestyle that allows Christ to be the center of our lives.'**

— Sr. Elizabeth Worley,  
Chemistry teacher  
Madonna Academy,  
Hollywood

Voice photo/Prent Browning



Voice photo/Prent Browning



Voice photo/Prent Browning



Voice photo/Ana Rodriguez-Soto

**'I love the elderly. Hopefully I can assist them to know that Christ lives in them and they are worth something. They need that more than anything else.'**

Sr. Maura Phillips  
Administrator, Downtown Senior  
Citizens Community Center, Miami

**'Sometimes it's easy to confuse joy with an emotion. The joy of serving others is not an emotion. It's a quiet thing that rests at the foundation of your life. It gives you energy when you think you have none left.'**

— Sr. Peggy Whiteneck  
Director of Mission Services,  
Villa Maria/Bon Secours  
Nursing Center





**'It is wonderful to be able to teach children that God loves us and wants us to love one another. It's an opportunity to teach them to share and show them what is good.'**

— Sr. Margaret Angot  
Teacher,  
Guardian Angel  
Day Care and  
Kindergarten,  
Opa-Locka



**'I have a great feeling of flowering where I'm planted. Pursuing a vocation is like a sixth sense. Once you're in your proper place, all things fall into place.'**

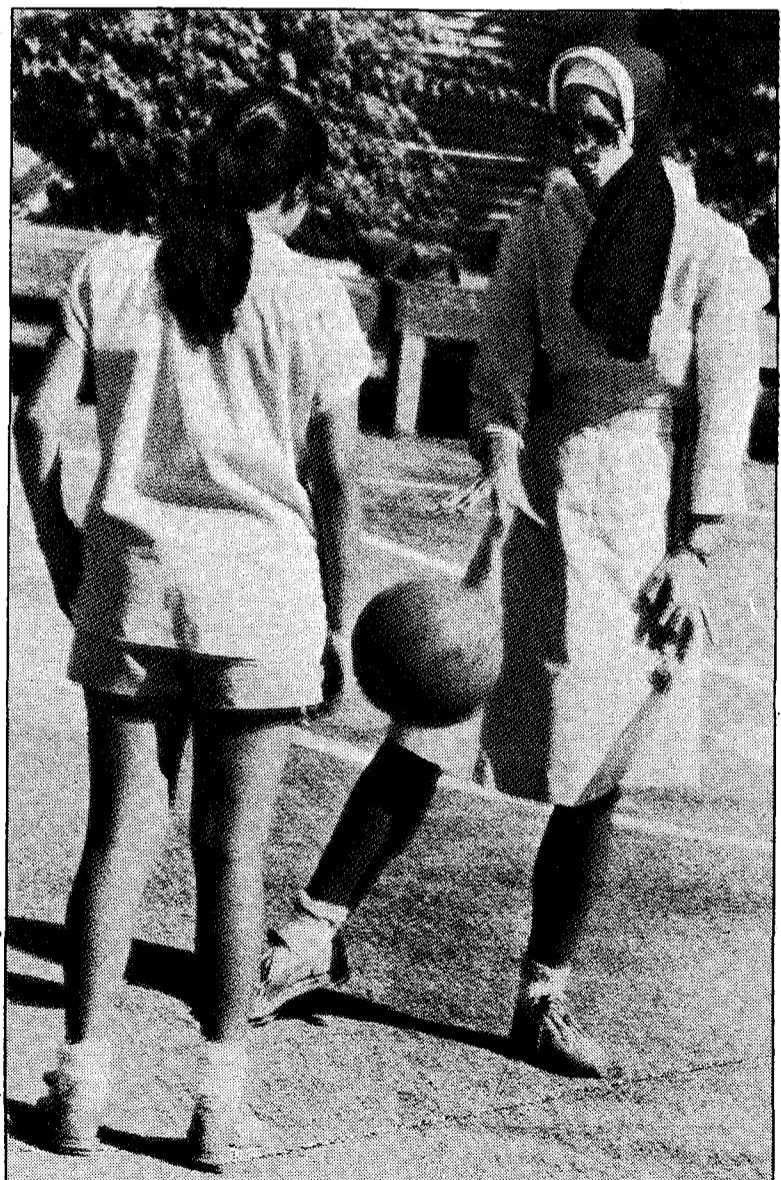
Sr. Bertha Penabad  
Producer, Archdiocesan  
Radio and Television  
Center

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Sr. Peggy Whiteneck  
of Mission Services,  
Maria/Bon Secours  
Nursing Center



Voice photo/Betsy Kennedy



Voice photo/Prent Browning

**'Everybody is called to a relationship with Jesus Christ. Until you have reached that, there is an emptiness ...'**

— Sr. Regina Joseph  
Teacher, basketball coach,  
St. Rose of Lima School,  
Miami Shores



## You, a deacon...? Well, why not?

By Edward Brown  
Coordinator, Diaconate Program

Saint Ignatius of Antioch, on his way to be martyred in Rome about the year 110 A.D., wrote about deacons, "The deacons are entrusted with the ministry of Jesus Christ."

The deacon St. Steven was the first martyr of the church and died forgiving his murderers as they stoned him to death at the gates of Jerusalem. The slave deacon St. Callistus, who took care of the catacomb named after him, became the 17th Pope and died a martyr's death in the year 222 A.D.

The deacon St. Lawrence was roasted to death in Rome in the third century and many years later had a river in Canada named after him. The deacon St. Francis of Assisi wrote poems to the sun and the moon and all God's creatures and helped to rebuild the church on the model of Jesus.

Like most of us, you probably will never do anything really famous and you will most likely never have a river named after you, but all of our deacons do something very special when in the words of St. Ignatius they are, "entrusted with the ministry of Jesus Christ."

The permanent deacon program of the Archdiocese is accepting applications for the formation class which will begin September of 1986.

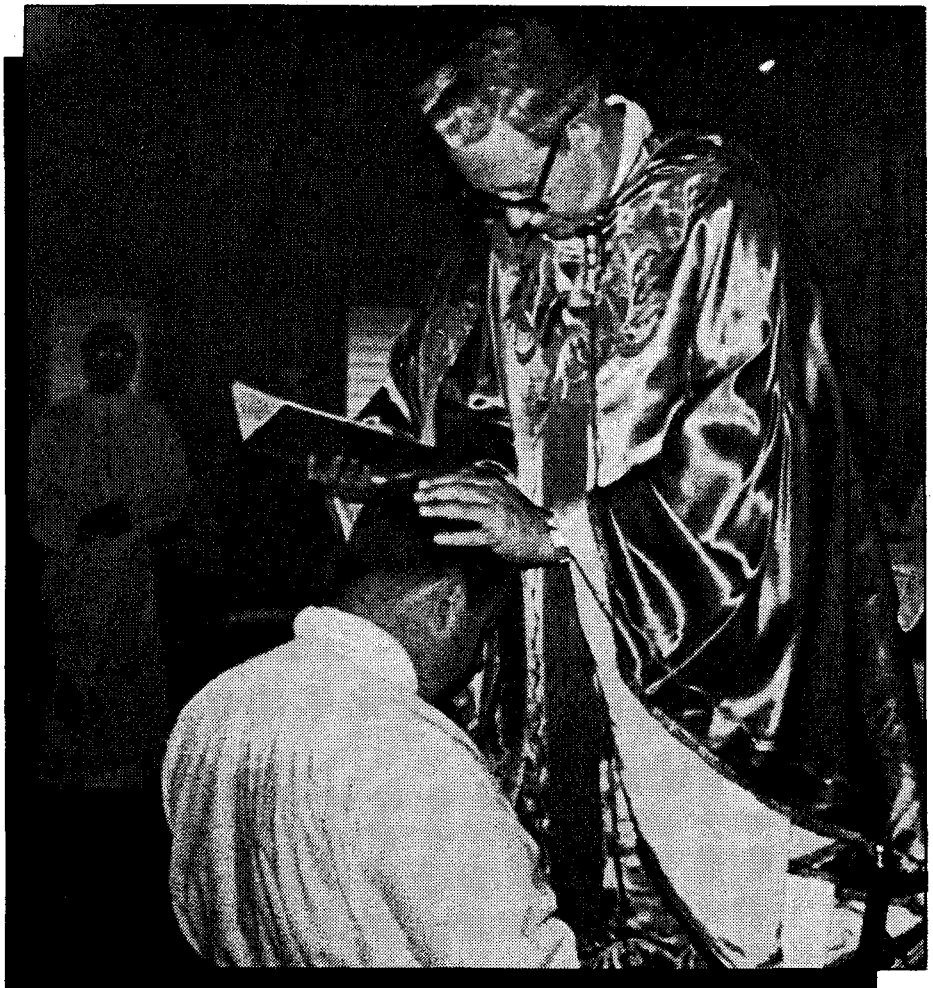
Applicants should be at least 32 years old and may be either married or single.

The formation program consists of three years of instruction in the areas of Scripture, Church History, Theology, Church Law, Liturgy, Spirituality and related subjects.

This study is planned around the schedule of the working man, and is done on weekends and in the evening. Candidates who complete the program are called to ordination in their third year at which time they become ordained permanent deacons in the service of the church.

If you would like to become a deacon, please speak to your wife and to your pastor about it. If they agree with you, write to us and we will send you more information: Office of the Permanent Diaconate

9401 Biscayne Boulevard Miami Shores, FL 33138



Abp. McCarthy ordaining permanent deacon.

## Lay ministries are booming

By Jerry Filteau  
NC News Service

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

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

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

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

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

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

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

- Through parish councils and committees, parish members have taken up many planning, coordinating and administrative tasks that were

normally handled by priests in the past.

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

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

In addition, Eucharistic ministers

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

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

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

## Pope tells youth, Christ is calling

Following is taken from Pope John Paul's World Day of Prayer for Vocations speech directed especially at youth this year:

- Young men, young women, Christ loves you! Behold the glad message which cannot but fill you with amazement. My message for you cannot be other than that of the Gospel itself: Christ has a preferential love for you and provokes you to love.

I have spoken with you along many roads across the world and everywhere I have met young people thirsty for love and for truth and assailed by many questions and problems about the meaning to give to their lives.

Unfortunately it is not rare for you to meet false guides and false teachers who try to flatter you, to abuse your generosity and also to turn you towards activities which generate only bitterness and delusion.

Now I would like to ask you: have you encountered him who is proclaimed the only true "Master" (Mt 23:8)? Do you not know that he alone "has the message of eternal life" (Jn 6:68) and possesses the truest answers to your problems?

The love of Christ is the greatest

strength in all the world, it is your strength. Have you made this marvelous discovery? When a young man or young woman has met him personally and discovered his love, he or she trusts him, listens to his voice, begins to follow him, ready for anything, ready to give his or her life to him.

*'Jesus asks many of you to leave everything to follow him, poor, chaste, obedient ... celibate life in exclusive love with Him.'*

- Young men, young women, Christ is calling you! Love takes various paths, so there are different tasks which he entrusts to each of you.

In Christian life every baptized person has a "call" from the Lord, and all vocations are important, all must be heard and followed with generosity.

However, the Lord Jesus, in founding the church, decided to institute particular ministries which he entrusted to those whom he freely chose from among his disciples.

Thus the Divine Redeemer wants many of you, more numerous than you may think, to participate in the ministerial priesthood in order to give the Eucharist to humanity, to forgive sins, to guide the community. Christ counts on you for this marvelous mission. Priests are necessary to the world because Christ is necessary.

The Lord Jesus asks many of you to leave everything to follow him, poor, chaste, obedient. To many young people the mysterious appeal is addressed to live a virginal, celibate life in exclusive love with him.

Perhaps you think that these calls concern others and cannot possibly be addressed to you personally? Do they seem very difficult because they involve sacrifices and even the offering of one's life?

Look at the readiness of the apostles. Look at the magnificent experience of thousands and thousands of priests, deacons, Religious, sisters, consecrated laity, missionaries who heroically, before humanity, witness to Christ dead and risen.

Look at the generosity of thousands and thousands of young people who in seminaries, novitiates and other institutes of formation are preparing for holy orders, the profession of the evangelical counsels, the missionary mandate. To all these young people goes my encouragement and the invitation to suggest to other members of their age-group the ideals which they themselves are realizing.

- Young men, young women, Christ sends you! "Go out to the whole world and proclaim the Good News to every creature (Mk 16:15). These words which were uttered by the Lord Jesus before ascending to the Father are addressed today to many of you. We are on the threshold of the third millennium since the coming of Jesus, yet a huge number of people have still not received the light of the Gospel and live in grave conditions of injustice and misery...



# New ways of getting vocations

## Parishes key to recruiting

By Ana Rodriguez-Soto  
Voice News Editor

Next time you gripe about the shortage of priests and religious and how *nobody* is doing anything about it: Look in the mirror.

According to the Vocations Office of the Archdiocese of Miami, it's your job to keep an eye out for potential recruits and your responsibility to keep the subject of vocations on your neighbor's minds.

"Recruitment is not our business," says Fr. Neil Doherty, director of the Vocations Office. "Recruitment occurs in the local church. They see the vocations. They identify them. All we do is provide specialized services [such as seminary training and counseling] which the parish community is unable to do."

With that view in mind — and research from local and national studies to bolster his theory — Fr. Doherty has embarked on an ambitious program to establish a parish vocations committee (PVC for short) in each of the 105 churches of the Archdiocese.

The committees will be responsible for increasing awareness of vocations in general and for identifying potential candidates for the priesthood, religious life, permanent diaconate or lay ministry, and putting them in touch with the Archdiocesan Vocations Office.

Miami is only the second or third diocese in the country to adopt the program, which proved highly successful when tested by St. Meinrad Seminary and five surrounding parishes in the Diocese of Indianapolis.

"I think [PVCs] will start paying off within two years," says an optimistic Fr. Doherty, who expects to double the number of candidates to the priesthood in the Archdiocese: From 15 a year today to 30 a year in 1988.

What makes him so sure?

## Testing the waters

### Young men can spend weekends at seminary

South Florida men considering a life as priests can find answers to most of their questions at three vocation awareness weekends sponsored annually by St. John Vianney College Seminary in Miami.

During the 24-hour sessions — from 2 p.m. Saturday to 3 p.m. Sunday — participants listen to talks on seminary life and the priesthood, receive tours of the facility and take part in one-on-one and group discussions with seminarians.

"We try to show them — and be as open and honest as we can — what the seminary is all about," said Tom Mahon, a Palm Beach Diocese seminarian who co-chairs the committee that organizes the weekends.

The program is open to men of all ages — from high school through college to those already pursuing careers — who reside anywhere in Florida. It is free of charge.

Many of the men currently studying for the priesthood at St. John Vianney attended an awareness weekend as a way of gathering information before making the decision to enter the seminary.

"It was very helpful," said Manny

Blanco, a second-year student from Sts. Peter and Paul parish in Miami who took part in the program in 1983.

Although he probably would have entered the seminary anyway, he said, "it would have been a little bit harder [those first days]. I would have been more scared and nervous."

The college seminary, generally the first step toward priesthood in the Archdiocese of Miami, is a four-year program leading to a Bachelor's degree in philosophy. For those who already have a Bachelor's degree, the program consists of a year or two of studies in pre-theology.

The next step is four years of theology studies, usually at the Regional Seminary of St. Vincent de Paul in Boynton Beach. Ordination follows.

The dates for the next three awareness weekends are:

- November 9-10;
- February 8-9, 1986;
- April 12-13, 1986.

Those interested in attending can call or write the seminary, 2900 SW 87 Avenue, Miami, FL 33165. The phone number is (305) 223-4561.

Three parishes here already have active vocations committees and "in each of those places we immediately saw vocations emerge," Fr. Doherty says.

Our Lady of Divine Providence in west Dade, for example, a PVC parish, accounts for six of the 49 men currently studying for the priesthood in the Archdiocese.

The need for PVCs is directly related to the current shortage of priests and religious, Fr. Doherty points out. "In the old Church, [vocation]

emerged automatically," because Catholic schools were staffed almost entirely by religious and four or five priests were routinely assigned to each parish, he says.

But in recent years, increasing numbers of Catholic have combined with a decline in candidates for the priesthood and religious life to create "a new age [when] the visibility isn't there. We can't count on our priests being visible enough," Fr. Doherty says.

So it will be up to the PVCs, he

said, to "hammer away at the issue," specifically emphasizing the need for diocesan priests, an area where the Archdiocese is "really hurting."

Miami has half the number of priests it needs to minister adequately to its Catholic population. To maintain even that imbalance, Fr. Doherty says, the Archdiocese needs to ordain eight men every year. It currently ordains only three or four.

There is some good news, however, on the vocations front.

While every other diocese struggles to recruit Hispanics to minister to the largest — and still growing — minority group within the Church, "Miami does not have that problem," according to Fr. Doherty.

For the past three years, in fact, about 60 percent of all the candidates to the Archdiocesan priesthood have been Hispanic.

In addition, the Archdiocese is gaining national prominence for its bilingual and bicultural seminaries, the only ones in the country.

In other dioceses, Fr. Doherty points out, Hispanics must study for the priesthood in all-Anglo seminaries where, more often than not, they lose their cultural identity — exactly the opposite of what should happen.

At St. John Vianney College Seminary in Miami and St. Vincent de Paul Regional Seminary in Boynton Beach, however, Hispanic seminarians are taught in both languages, so they "don't lose their self-identity, their self-esteem or their sensitivity to culture."

"I don't think any other seminary system in the country can respond as quickly to the need for Hispanic vocations," Fr. Doherty says, and inquiries about sending their students here have been coming from dioceses such as New York, San Antonio, San Francisco and Los Angeles.

Between the seminaries and the innovative PVC program, in fact, "We're becoming known as the place [for vocations]," Fr. Doherty says proudly. "As far as Miami is concerned, we're the leaders."

## Alumni return, tell of life as seminarians

By Prent Browning  
Voice Staff Writer

FORT LAUDERDALE — It wasn't so much whether seminarians can date as whether priests can pursue a profession that seemed to concern eleventh-graders at St. Thomas Aquinas High School this year.

At least questions of that nature were among the most commonly fielded by two St. Thomas Aquinas graduates — now seminarians taking part in the school's annual Vocations Awareness Week, Oct. 13-19.

Students also asked John Cunningham and Tom Harrington about the life of seminarians. Their curiosity sometimes reflected knowledge of what is expected of those studying for the priesthood, but more often the questions revealed a large degree of ignorance.

"Some of them are pretty uninformed. They think I'm still walking around in a black robe and carrying a prayer book," said Harrington, a freshman at St. John Vianney College Seminary in Miami, who says he first thought about a vocation after hearing a talk in high school by Cunningham, now a senior at the seminary.

Harrington explained to junior classes this week that he takes courses similar to those a philosophy major would take in a secular institution.

He added, however, that the atmosphere is much different due to the

size of the classes and his purpose in being there.

Harrington told the students he has 10 people in his largest class and in his smallest class he is the only student.

"If you don't do your homework it's kind of hard to sink back in your chair and pretend you don't exist," he said.

The talks by the seminarians are part of Vocations Awareness programs held every year in Archdiocesan high schools. This year, in addition to the talks given to the Junior class at St. Thomas Aquinas, the school's priests and religious were speaking to the other classes about their decision to seek a vocation, their day-to-day lives, and seminary life.

Cunningham was surprised that the classes he spoke to Monday morning hadn't asked him whether seminarians dated. Both he and Harrington explained anyway that they were encouraged to form platonic relationships with women but "there is a difference between having a friend who is a girl and having a girl friend."

Students seemed more concerned or confused about whether priests can receive a salary for the work they do, accept part-time outside work, or pursue a profession such as law even after they become priests.

Cunningham told of a seminarian who has received a law degree and may be working for the Archdiocese in

the field of canon law. But priests, he explained, take a vow of poverty and are not allowed to seek outside employment where they would receive a salary.

Priests are "too busy anyway" to work on the outside, said Harrington.

He and Cunningham were also asked what their friends thought of their decision to become priests.

"I thought that they'd laugh at me and reject me," said Cunningham. "Instead they respect me and were really happy for me."

Harrington, who formerly dreamed of success in real estate law, found both his friends and family reacted positively to his decision.

"When I told my parents my (fantasy) house and Ferrari weren't that important, at first they were kind of in

shock, but after the shock wore off they were very supportive."

Both confessed that there were times when seminary life was a struggle.

Harrington confessed to feeling lost when he first arrived at the seminary especially since many students there were from other countries and didn't speak much English. But he soon realized they shared a common bond.

"There's a great camaraderie because we're shooting for the same goal."

Despite the difficulties, Harrington said, he would recommend the priesthood to anyone who is "looking for a life that is not just on the surface, where you can help people in God's name."

## — Msgr. Bryan Walsh —

(Continued from page 3A)

for his Ph.D. in Inter-American and American studies at the University of Miami. ("I've been working on it for so many years they can't extend the deadline much longer...")

And then there's his godchild, CCS, which has become totally dependent on him.

Even when the weariness sets in and he grows disappointed because he can't be doing more for someone who

is in trouble, he keeps on going.

A painting on his wall at home explains perhaps the most important reason why.

It was created by a Hungarian nun who was dying of cancer. She used to work for him at one of the agencies and gave it to him as a gift.

In soft blue and gray shades, faces emerge — faces of refugees, male and female, adult and child. They appear despairing and lost, and seem to cry out for help.





# The call / A parable about Everyman and God

*Jorge Valls, Cuban poet, spent 20 years as a political prisoner in Cuba. He was released last year and currently resides in New York. This article originally appeared in Spanish in La Voz, Spanish paper of the Archdiocese of Miami, as a reflection on Everyman's vocation.*

**By Jorge Valls**

Man, newly created, moments after being placed upon the earth, took awhile to recover from the shock. He looked at himself, and then looked upon all of creation.

He tasted its fruits. He recognized the limitless possibilities for good or evil. He desired woman, agonized for her, finally possessed her, then fell exhausted.

He rested, and died for the first time.

But inexcusably he was forced to go on living. He went out and walked about the place and came face to face with the meaninglessness of his existence. Like the poet, he asked: Why am I here, where there is nothing great for me to do?

Man became frightened by the absurdity of this life which had been granted him without his consent. Frightened even by that freedom, no less absurd and treacherous, almost evil, whose use had landed him in an irresolvable contradiction. Everything simply to end in death, in that not-being, not-knowing, not-doing which was the negation of all that had been created.

Was he the product of a crazy, evil creator who had made man only to see him fall to sin and finally to destroy him?

Nobody had asked for man's permission before bringing him into the world, the tempter and his devices had been allowed to exist alongside, and man had been left alone to fall into the trap, and now, after having known, felt and dared, he had before him only timespace and a vision of nothingness.

He screamed, he writhed, he kicked

until he tired. But he was restless; he couldn't or wouldn't sleep. He fell silent awhile. Then he heard someone calling.

\*\*\*

God saw man emerge from His hands. He thought: "My son is beautiful. I love him. I see myself in him."

Man tried everything; he tested himself.

God thought: "Leave him to his own life, let him be like me. I live and do."

Man sinned and found himself ensnared by death.

God thought: "Let him become nothing just as I became nothing for my creation."

God saw man agonizing and anguished, debating his very self, raving and furious, falling into loneliness and despair.

He smiled in pain and thought: "Leave him, he must know that he exists and he is capable; he must learn to love as I love."

Man cursed the moment of his birth. He screamed that he understood nothing.

Then God loved him. He loved him

to the point of penetrating him and making love grow inside him. And man began to need love. To love and be loved.

\*\*\*

Then God told him: "I love you; I love you terribly." And man could not understand the words, he could only hear that someone was speaking, that someone — an unknown — was speaking to him in a strange tongue.

And God continued, saying: "I love you, I need for you to love me, I want you to love me."

"But You, how could you need me?" man asked.

"You don't understand. My vastness increases in your smallness, my love is consumed by your love. I am the God who is capable, and you, my beloved, my son, are what I am capable of. And I am what you are capable of. You will be capable of everything in me and with me. You will be capable of loving everything for me. And I will be capable through you; I will reach out for you and all that is yours; I will be alive in my creation, just as my creation lives in me since before its existence and beyond its immortality."

"I don't understand you that well, but I need you. I need to live and die for someone. My solitude needs your solitude," man said.

"I will show you the beauty behind every horizon, I will take you in my hands and anoint your head. I will give you my wounds and my kisses. The strength of my chest and the freshness of my breath."

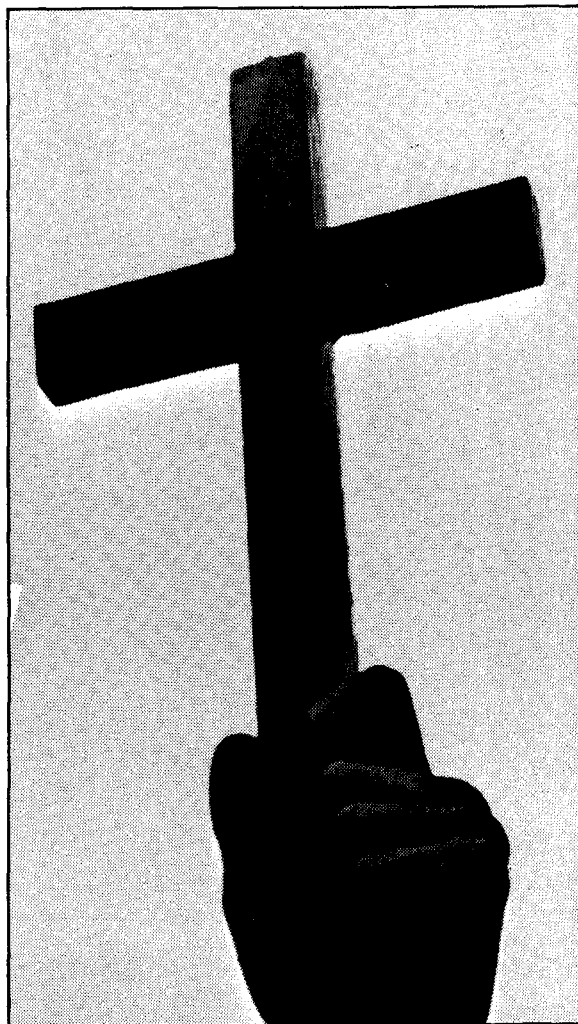
"Send me; I want to do."

"Come. I will tell you what to do along the way."

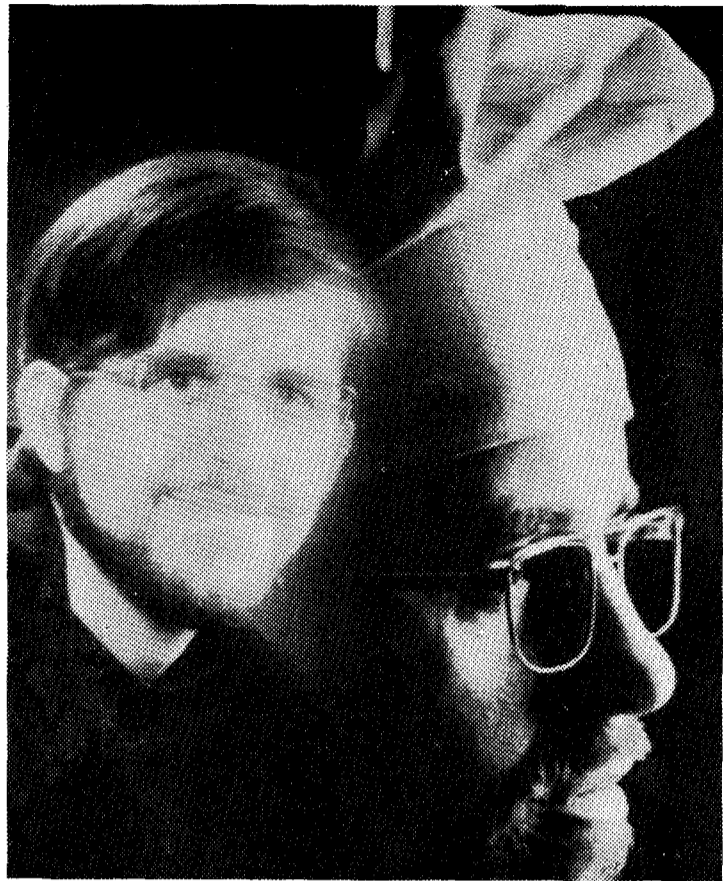
"And what must I do?"

"Be, seek, listen, carry on the work. He started. Believe, be, love, suffer, try."

*'Then God loved him. He loved him to the point of penetrating him and making love grow inside him. And man began to need love.'*



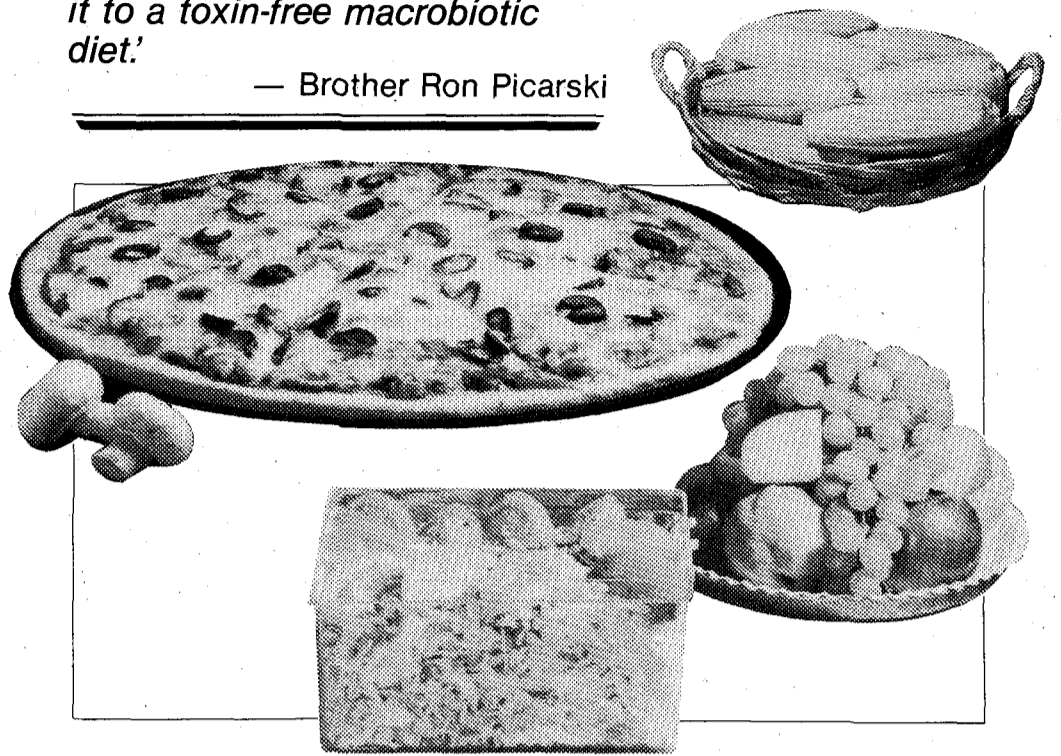




Brother Ron Picarski: Macrobiotics purifies the body.

*'You can still enjoy your favorite form of cooking — such as German or Italian — and adapt it to a toxin-free macrobiotic diet.'*

— Brother Ron Picarski



# Food for the soul

## Brother/Chef says eat right for healthy body and soul

By Betsy Kennedy  
Voice Staff Writer

Next time you sit down to "eat like a king," consider this:

Americans are still eating the same rich meats, desserts and dairy products which were consumed by the royalty of the Middle Ages. And we're also dying of the same diseases which afflicted those pampered folks, such as cancer, or "royal rot," as it was more commonly known then.

The information is passed along by Brother Ron Picarski, a Franciscan friar and renown vegetarian chef who is waging his own culinary crusade against dietary habits he views as not only detrimental to personal health but destructive to humanity.

It was the paupers, who subsisted on whole grains, fruits and vegetables, who lived longer and healthier lives, points out Brother Ron. "The poor man's diet is still the best diet."

Although he is in his late 30's, the slim friar seems to have boyish energy and works day and night writing, lecturing and presenting workshops to other professional chefs and the general public, hoping to convince them that eating better nourishes both body and soul.

Brother Ron attributes his own good health and his mother's recent victory over cancer and other illnesses to macrobiotics, or the art of lengthening life by a vegetarian diet. Though based in Miami where he has taught and lectured, Brother Ron will now begin a year at a macrobiotic institute in Boston, continuing his studies on the healing properties of foods.

### Wholesome alternatives

Most people are reluctant to change their chemically-saturated menu for more wholesome foods because, "we always try to please the appetite. Foods that are unfamiliar or don't have a totally appealing smell or taste are often rejected," Brother Ron says.

But there is hope even for hard-core junkfood junkies, he believes. Anyone can learn to enjoy tofu, seitan, cotton nuts and other natural products which are not only healthier, but can help resolve the world's food shortages.

"You can still enjoy your favorite form of cooking — such as German or Italian, and adapt it to a toxin-free, macrobiotic diet," says Brother Ron.

He is in the process of preparing 32 menus consisting of no more than 600 calories each, which will appear in a guide to healthier eating by food activist Dick Gregory. "The Bohemian Diet" will feature meals that are nutritious and easy for the at-home cook to prepare.

"It is not just a matter of being wiser about our nutrition, it's going to be a matter of survival," Brother Ron says.

Unless Americans change their dietary ways, the world will continue to suffer from hunger, the friar believes, and eventually the United States itself will face serious food shortages and famine.

*'A 1980 Gallup poll estimated that 43 percent of all households have gardens and the total retail value of goods produced from them was \$15 billion.'*

The plight of the American farmer is a forerunner to a serious collapse in our food production system, he explained.

Four million farms have gone bankrupt or have been sold in the last 50 years and each ensuing year 30,000 more are being lost, according to an article in "Nutrition Action," a magazine published by the Center for Science in the Public Interest.

The article also claims that President Reagan approved \$18 billion in payments to agri-business (the major food conglomerates) and another \$4.5 billion to bail out the poorly managed Continental Bank of Illinois, yet the independent American farmer received no help.

### Monopoly games

"Our food system is becoming too centralized," warns Brother Ron, citing the fact that of 36,000 companies producing food in the United States, 50 major ones reap 75 percent of the profits.

In a 1979 report, "Conglomeration and Consumer Loss in Food Manufacturing Industries," authors Russell Parker and John Connor estimated that consumer loss due to the monopoly in the U.S. food manufacturing industries in 1978 was between \$12 and \$17 billion.

These conglomerates find reasons to raise the cost of food but are reluctant to bring prices down once the public accepts the hardship.

In the Third World marketplace, these powerful companies make quick profits from "cash crops," such as sugar cane in Haiti. But in the meantime, the country's natural resources become depleted and the people starve as their crops are shipped overseas.

"When we drink beverages like Coca-Cola or eat candy, someone in a country like Haiti is suffering because of our diet," Brother Ron says.

Minority groups in the U.S. are also exploited. Migrants work especially live in abject poverty while plantation owners catering to the U.S. marketplace reap large profits.

Also alarming is the U.S. increasing dependence on foreign imports while its own natural resources and energy go to waste, indicates Brother Ron.

Pennsylvania is a good example of this depletion. Although it is the most agriculturally productive state in the Northeast, 70 percent of the food consumed by Pennsylvanians is produced elsewhere, and 60 percent of its farmland has been lost in the last 30 years.

Another problem is our continued dependence on meat as a primary food source, says Brother Ron.

### Meat madness

In a treatise entitled, "Problems With Meat As A Food Source," J.A. Scharffenberg, M.D., associate professor of Applied Nutrition at Lorna Linda University, writes about the in-

efficiency of meat as a source of protein.

According to his research, plants will yield 800,000 calories per acre of land, but only 200,000 when these same plant foods are first fed to animals.

Animals are also poor converters of calories. Of those used, animals return only 15 percent in the form of milk, 7 percent as eggs, and 4 percent in the form of beef.

Soybeans by contrast, are nutritious, require little energy to produce and provide an inexpensive alternative to meat, says Brother Ron.

Soybeans will produce 17 pounds of protein per acre compared to 2 pounds for milk and one pound for beef, he adds, citing from Dr. Scharffenberger's report. But the food conglomerates refuse to market them full scale.

So what can average people do to raise their food consciousness and take action against companies that weigh profits before social responsibility?

Brother Ron offers food for thought: "We can support the independent farmer. We can join food co-ops and grow our own organic gardens."

A 1980 Gallup poll estimated that 43 percent of all households have gardens and the total retail value of goods produced from them was \$15 billion.

He also suggests eating locally grown foods, such as mangos and oranges from Florida, instead of relying on products from out of state. California currently produces more than 50 percent of this country's fruit and if a transportation crisis or natural disaster should strike it would have a crippling effect on the marketplace.

### Unleash oppression

Fasting also can produce far-reaching results, says Brother Ron who fasts 16 days a month and sends the money he saves to World Vision, an international hunger relief organization.

"If 200 million Americans fasted once a month — or even cut down on  
(Continued on page 25)



# Residence for elderly opens on Miami Beach

**By Prent Browning  
Voice Staff Writer**

The newest Archdiocesan facility for the elderly, Stella Maris House, opened its doors to "good reviews" recently at a dedication ceremony in Miami Beach.

The 137-unit, tastefully decorated complex is located at 8638 Harding Ave., on property adjacent to St. Joseph Church, where the dedication Mass was celebrated.

Msgr. Bryan O. Walsh, executive director of Catholic Community Services, reconfirmed at the Mass the importance the Archdiocese places on meeting the needs of the elderly and handicapped who are on fixed incomes.

"These facilities represent the fulfillment of the commitment of the Archbishop and the Church in the United States to help meet the housing needs of the elderly," he said.

Residents of Stella Maris must be



**Stella Maris residence: 137 one-bedroom and efficiency units, some equipped for the handicapped. Currently, there is a 200-name waiting list (Voice photo/Prent Browning)**

capable of independent living but some apartments are equipped for the handicapped.

Currently, 200 applicants are on a waiting list for the residence, which

consists of efficiencies and one-bedroom apartments.

Those fortunate enough to have moved in at the end of July this year are still settling in, getting to know

their neighbors and beginning to form activity groups.

Some residents proudly invited visitors after the dedication ceremonies to look at the beautifully furnished rooms.

Typical was St. Joseph parishioner Anne DeGiovanni who said, "my dream has come true. I just hope that God gives me enough years that I can enjoy it."

Stella Maris was built with funds from the U.S. Department of Housing and Urban Development under the supervision of Catholic Community Services' office of Housing Management.

Currently, the Archdiocese of Miami operates seven residences for the elderly, housing a total of 1,694 people. Three more facilities are expected to be completed within the next three years.



## IF YOU CAN'T GO—GIVE

**THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH**

October 20th is Mission Sunday—World Mission Day.

Christ asks all of us to be missionaries. He does not expect everyone to leave home and family and labor in His vineyards in foreign lands. You have work enough in your own neighborhood!

But He does expect all of us to help spread His Gospel. You can answer His call in another way... through your gifts to Catholic Near East, the Holy Father's own mission to the Eastern Churches.

**GO TEACH ALL NATIONS** For just \$15 a month, you can train a native priest—a Sister, for \$12.50. For only \$14 a month, you can "adopt" a needy child. They'll send you their photos and write to you.

Churches, schools, clinics, rectories and convents, chapels and prayer huts are needed for our neighbors. You can build a special Memorial for someone you love with a gift of \$5 to 15 thousand. The true spirit is to give what you can, remembering that your gift will help our priests and sisters carry on their Christ-like service in the Near East.

**A TASTY RECIPE** Your Sunday dinner will seem tastier (and be more meaningful) if you share your blessings with the hungry families huddled in refugee camps of the Near East. Missioners must feed both body and soul of their people... you can feed a refugee family for an entire month for \$20. Can you feed your own family for a single meal with \$20? Sacrifice for a family you may never meet except in prayer. To express our thanks, we'll send an olive wood rosary from the Holy Land. We need your prayers!

**OTHER WAYS TO HELP?** The needs of the people served by our missionaries are great. Sometimes it's hard to decide just where your help is needed most. Why not let the missionaries themselves decide? Mark your gift (in any amount) stringless and send it to us. The Holy Father will tell us where it's needed.

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## Dirty rock music

### Congress considers 'artistic freedom' versus parents' complaints about 'pornographic' song lyrics

*'Parents have a right to say 'I don't want that song played in my house,' but I question the wisdom of censoring songs in the home when those would be great opportunities for dialogue.'*

WASHINGTON (NC) — To rate or not to rate rock music records — that was the burning question at a Senate hearing held recently because of growing concern over what critics say are pornographic rock lyrics.

Parents' groups — the Parents Music Resource Center and the Parent-Teacher Association — called for a uniform rating system which would warn parents about questionable song lyrics.

Recording artists, citing "artistic freedom," oppose any labeling or rating of records.

In an interview with National Catholic News Service, Father Don Kimball, a priest from Santa Rosa, Calif., said he is opposed to rating records because he fears that the system would "backfire," drawing more attention to the part of young people to records with the worst ratings.

But Father Kimball, who makes extensive use of popular music in youth rallies and youth ministry workshops he conducts around the country, said he would like to see all the lyrics of songs printed on album covers or record jackets.

"To start putting ratings on records assumes someone has drawn the lines as to what words you can use and what ones you can't," Father Kimball said. "The question is, who do you want to draw the line? The church, the state, parents' groups?"

Father Kimball has hosted the weekly radio program "Reflection: Music With a Message" for 14 years. In it, he uses contemporary songs as a springboard to discuss different aspects of relationships.

He estimated that about 15 percent of popular rock songs propose or promote negative values. There are some songs, however, which may simply "take a situation in life and talk about it," he said.

Instead of getting in the "censoring mood," Father Kimball said, "we can use most songs, good or bad, if they will help us talk about issues we need to talk about with our kids anyway."

He said parents can discuss the content and the message of song lyrics with their children and then discuss what their own values are about a particular subject.

"Parents have a right to say, 'I don't want that song played in my house,'" Father Kimball said. "But I question the wisdom of censoring songs in the house when those would be great opportunities for dialogue."

He said if parents refuse to allow certain music in the house, the children in all likelihood will listen to it with their peers without the guidance parents can provide.

Evelyn Dee, executive director of the New York-based Morality in Media, said that "we are so grateful that this is being called to the attention of parents."

However, "we wonder if rating records isn't just giving them license to keep making the records they're making," she said. "There must be another solution."

Dee said Morality in Media would advocate an investigation to see whether any laws were being violated.

Richard Hirsch, U.S. Catholic Conference communication secretary, said that "up to this point" the bishops' conference had not commented on popular music.

The Parents Music Resource Center, created last May by a group of influential Washington women including Susan Baker, wife of Treasury



Secretary James Baker, and Tipper Gore, wife of Sen. Al Gore, D-Tenn., did not seek censorship or legislation on the issue.

Instead, the group has tried to persuade the recording industry to restrain itself voluntarily. At the same time, PMRC has tried to educate and inform parents about the content of rock music and music videos.

The group called for the recording industry to take a three-pronged approach that includes:

- Placing warning labels on records with lyrics that contain "explicit sexual language, profanity, violence, the occult and the glorification of drugs and alcohol.

- Making the lyrics of songs available to consumers before they purchase records.

- Creating a panel that would establish a uniform set of criteria to guide record companies in determining which records should contain warning labels.

At the hearing, Mrs. Baker said the group also

***The list of demands 'reads like an instructional manual for some sinister kind of toilet training program to housebreak all composers and performers because of the lyrics of a few.'***

— Frank Zappa

would ask MTV, the 24-hour music video channel, to label videos and to air "harmless, safe videos" when young children would most likely be viewing.

The musicians at the hearing, however, felt differently.

Recording artist Frank Zappa called the PMRC proposal to rate or label rock records "an ill-conceived piece of nonsense which fails to deliver any real benefits to children, infringes on the civil liberties of people who are not children and promises to keep the courts busy for years."

He said the complete list of PMRC's demands "reads like an instruction manual for some sinister kind of 'toilet training program' to housebreak all composers and performers because of the lyrics of a few."

Zappa said he did favor disclosure of song lyrics.

Singer-composer John Denver, who said many radio stations banned his song "Rocky Mountain High" because it was incorrectly perceived as being about drugs, told the committee he is strongly

opposed to "censorship of any kind."

Denver also said he opposes the proposed warning label system and said the issue should be dealt with by parents "exercising influence over their children."

Dee Snider, lead singer and songwriter for Twisted Sister, said that while he did not believe children should be exposed to some lyrics, it was his responsibility as a parent to monitor what his children see and hear.

Earlier in the hearing, Sen. Paula Hawkins, R-Fla., chairman of the Senate Subcommittee on Children, Family, Drugs and Alcoholism, played two rock videos for the committee: Twisted Sister's "We're Not Going To Take It," in which a teen-age boy smashes his father against a brick wall and throws him downstairs and through a window, and Van Halen's "Hot for Teacher" which portrays elementary school children lusting for their bikini-clad teacher.

But Snider said the video of "We're Not Going to Take It" was intended as a cartoon based on "my extensive personal collection of Roadrunner and Wile E. Coyote cartoons." He also said the United Way is using part of that video for a segment on the American family.

In response to complaints from PMRC, the Recording Industry Association of America, which represents some 85 percent of U.S. record companies, in August announced that 19 companies had agreed to put warnings on album and cassette covers.

The warning, to be applied by individual record companies, will read "Parental Guidance: Explicit Lyrics."

However, PMRC was not satisfied with the decision, saying that because each record company would be responsible for labeling, there would be no standardized system for deciding what is questionable material.

Edward Fritts, president of the National Association of Broadcasters, said the association's efforts to build awareness in the broadcast industry of the issue have resulted in a "higher level of sensitivity to this problem and to the general desirability of maintaining certain levels of good taste in programming."

Sen. John Danforth, R-Mo. chairman of the Commerce Committee, said the purpose of the September hearing was not to promote any legislation but "simply to provide a forum for airing the issue."

But Sen. Ernest Hollings, D-S.C., ranking minority member on the commerce committee, described the music in question as "outrageous filth" and said he planned to consult with constitutional experts to see if there was some way to legislate.

# Editorial Page

## Hey, big news media Your bias is showing

Welcome again to the Alice-in-Wonderland world of Big News Media. While righteously denouncing prejudice and bigotry almost routinely, the Big Media such as The New York Times, The Washington Post and others are just as blind with bias as anyone else when it comes to certain pet issues.

These media, for example, have lately been kicking the Agency for International Development (AID) for a recent policy decision to start obeying the law.

The law AID started obeying is one which mandates that any help foreign countries are given for population control will include *all* forms of birth control, not just the ones The New York Times happens to prefer. Specifically, AID must now offer Natural Family Planning (NFP) programs to those wanting it.

The Big News Media, of course, prefer the Pill or diaphragm as the best way for Nepalese women to control their birth rate. And apparently because the Catholic Church approves only of NFP methods the big name journalists assume it to be inferior. These journalists who consider themselves the media elite make no effort to look into either the factual aspect of the issue or the more subtle wisdom of using nature to intervene in nature.

The Washington Post quotes one population controller lamenting that AID "has strongly supported freedom of choice in family planning programs" but "has now adopted a policy that will deny women a broad freedom of choice in their method of family planning."

The fact is that just the opposite is true. AID is still dispensing the Pill and other methods, but is now adding NFP to its array of services in accordance with the law. AID has actually broadened the choices of mothers in India, but as is so often the case, those in the media who have always been in favor of "choice" are blinded by their bias when the choice is not one of their choosing.

National columnist Ellen Goodman attacked the new policy, using World Health Organization figures which indicated that of couples using the ovulation method of NFP, 35 percent stopped using the method within a year and 19 percent experienced pregnancy.

Either through incompetency or prejudice Goodman failed to report that 80 percent of those pregnancies were intended, according to the study, and that the dropout rate was for other reasons. The "method failure" rate in the WHO study was only 1.8 percent. Studies of the Pill use in Third World countries show over 50 percent dropout rates and four to 10 percent failure rates. Once again a writer of the Big Media used a report just the opposite of what the facts at their fingertips actually show.

Regardless of what the secular media's views are on the morality of various birth control methods, one would expect them to live up to their own ethical standards in dealing with the facts.

If they did, they might even discover that the Pope is not as dumb as they think.



## Letters

### Thanks for asking laity's opinion

To the Editor:

As a member of South Florida's million-and-a-half Catholics, I would like to thank Archbishop McCarthy for inviting the laity to be involved in the first synod ever to be held in the Archdiocese of Miami's 27-year history.

Though we don't know what the immediate result will be of this 3-year process of "massive examination of conscience," I am excited about it. It's almost unbelievable: anyone has a chance to talk, and there are no restrictions on the subject! (The fact is, I already attended a Parish Forum — at St. Louis Parish — and I wasn't the least bit disappointed; in fact, it was great!)

Regardless of one's opinion on anything, we members of the laity can all agree that our Church Fathers' willingness to listen to us is something we can all rejoice about. Praise the Lord!

Susan Talane Harris  
Miami

### Convert Russia through Rosary

To the Editor:

October, month of the Holy Rosary. As we meditate on the mysteries of the most Holy Rosary, we also keep in mind Our Lady's message of Fatima on July 13th, 1917.

"The Holy Father will consecrate Russia and she will be converted."

We certainly believe this will happen if we pray the Rosary often with much devotion — But: will Pope John Paul II request or demand all Bishops to do the same, not each Bishop

doing things differently in our Holy Mother Church?

How can we expect Russia to be converted when Holy Mother Church is changing to something different? We pray that many other blessings be returned to Her church.

It is very sad, we are not able to go to the Altar of God, His Holy Sacrifice of the Mass instituted by Jesus Christ.

To our Queen of the Clergy, we pray our Blessed Virgin Mother will plead to Her Divine Son to help all His priests forever, and may God help the Holy Father in every way and shed his enlightenment to Pope John Paul II to make the right decisions concerning our Roman Catholic religion. We pray that all priests will keep the vows they made sacred before the Altar of God the father, the Son and the Holy Ghost.

The only answer I do believe to be true: "Keep The Faith."

Teresa H. Fitzgerald  
Miramar

### Parish says 'gimme' instead of hello

To the Editor:

Here's a matter for the upcoming synod to consider. I submit that my experience is common to that of many others, and I speak about it as a concerned practicing Catholic who feels the Church often forgets to put on a Christian face.

About six months ago, I registered at my new parish. No one called to say hello, and welcome, but then having been a Catholic all my life I hardly expected it.

Instead, about three months later I received a phone call from a member of the parish building fund. He wanted to know how much I planned

to pledge toward the building of our new school. He was kind and polite and indeed almost a little embarrassed at having to do what he was doing.

I planned to give to the building drive anyway and I have done so. But what irked me then and bothers me to this day is the fact that my first personal contact with my parish involved THEM asking ME for MONEY. No welcome home. Only a let's see how much you can give us.

The parish is supposed to be a family, and I'd like to take that analogy one step further. A brother and sister may love each other very much but if the only time one speaks to the other is when he or she needs money, the relationship will be a tension filled, unsatisfying one — if it lasts at all.

The same happens between parishioners and their churches, and indeed between Catholics and their Church. I suggest a personal welcome is in order before pastors ask their people for money. Otherwise, all the talk about the "parish family will be nothing more than hot air and Catholics who want to remain faithful to their Church will become turned off to the hypocrisy.

Name withheld  
Miami

### Parents, stand up for your rights

To the Editor:

Parents of America, slumbering giant, awake to the awesome opportunity that awaits you. Reclaim for yourself the rights that are due you but have for so long been denied you. Parental Civil Rights could and should be the movement of the '80s. Today our teenage daughter can legally obtain an abortion without the

necessity of the abortionist even notifying the parents.

The feminists want to convert our society to a secular humanist society by the year 2000. If they succeed, your traditional family will be extinct.

Enough is enough! When will it all end? It will end when parents wrest from the authorities the rights that have so long been denied them.

Now is the time to write our representatives and senators to vote against all civil rights bills that don't have riders on them that assert and protect the civil rights of parents — particularly to grant to parents their fair share of the education tax dollar to educate their children in the school of their choice. Let them know that if they don't support us on this issue, we won't support them at election time.

—Cornelius Morgan  
Baltimore, Md.

### Deacon's wife

To the Editor:

My children and I wish to thank The Voice for its article about the tragic death of my husband, Steve Wertheimer, who was an ordained deacon in the Archdiocese of Miami.

Because of the many friends whose addresses are unknown to me, may I use this opportunity to acknowledge their love and support at a time when it was much needed. The outpouring of love was overwhelming, a real example of Christian outreach. I am proud to be a deacon's wife in this wonderful community.

Thank you for giving my beloved a fitting send-off. He is probably wondering what the fuss is about, but to the family it was a tremendous source of comfort.

—Bernice Wertheimer  
Margate



# More about living together

The debate over the wisdom of a man and woman living together as husband and wife, but without marriage vows continues. And so does the practice.

Two recent publications offer some perhaps surprising support for the pre-marital chastity side of the discussion.

Actress, model and Princeton University student Brooke Shields in a way tackles the question with her recent book, "On Your Own" (Villard Books). In a chapter on boyfriends and a section entitled "What my Virginity Means to Me," the young star says:

***'Ms. Shields explicitly defends her virginity and rejects both experimentation with sex and sex without love.'***

"I'm willing to admit that I'm a virgin because I feel so strongly about it. Believe it or not, I'm not as unusual as you might think. Like me, there are plenty of college girls who don't want to be bogged down with demanding involvements or have to be concerned with the emotional or physical consequences of sex. For the time being, we're more concerned with getting ahead and making the most of our creative potential."

"I'd rather just wait until I'm ready to have a serious relationship. For me sex and love go together — I just can't imagine having sex without an intense involvement. So far, I haven't felt strongly enough about anyone to give them all of me."

BY FR. JOSEPH  
M. CHAMPLIN



Ms. Shields explicitly defends her virginity and rejects both experimentation with sex and sex without love. However, in her book the author doesn't indicate what step she would take should an intense love involvement arise — will it be into marriage or into a sexually active living together arrangement.

Juli Loesch in the July issue of "U.S. Catholic" is as definite as Brooke Shields with her opinions, but more specifically addresses the issue of cohabitation in an article, "Unmarried Couples Shouldn't Live Together."

"Cohabitation is not marriage, and it does not prepare couples for marriage. I believe that even with the best intentions, cohabitation lacks integrity. 'If you sit, sit. If you stand, stand. Don't wobble,' said Buddha. My translation: If you're single, be single. If you're married, be married. Don't mess around."

Her brief essay offers supportive arguments as well as an actual example and was mailed in advance for comments to a representative sample of the magazine's subscribers. The feedback provides some interesting statistics. Among others:

- A majority (57%) hold that couples who are living together should be allowed to receive the sacraments.
- Most (79%) maintain that living together does

not prepare couples for marriage.

• Most (76%) agree that the sacrament of marriage gives couples the spiritual grace that live-in couples will never have.

• Most (75%) believe that sexual intercourse should take place only between couples who are married to each other.

However, the readership is equally divided (40 to 39%) over whether couples who live together before marriage have more troubled marriages than other couples.

In her essay, Loesch cites the case of Marsha, a 22 year old graduate student, whose parents divorced 15 years earlier and who moved in with Tom. She was determined not to jump into marriage and wanted to develop a committed relationship with him first. Marsha notes, "It went from beautiful to miserable in about four months..."

The active sexual dimension clouded the commitment issue. She finally moved out and the two of them spent a year "getting to know each other every way but horizontally." They are now about to be married.

Another 22 year old, but male this time, sees the issue as one more about sex before marriage than a live-in relationship. A graduate of Marquette and a Catholic all his life, he writes.

"I have a deep faith in God, but have become sexually active with a beautiful woman whom I will marry this summer. I feel just as committed to her as I will when I marry. We do not 'live' together, although she stays overnight and we make love often; we are practicing natural family planning; and we know it's a sin, but cannot stop. You tell me what to do. I love her, we share our faith; and I cannot believe that God is really mad at us."

As I said, both the debate and the practice continue.

# The League battling blasphemy

The Catholic League for Religious and Civil Rights has gone into battle again, as it has so many times since it was founded in 1973. This time it is in protest against the New York Film Festival's decision to include Jean Luc Goddard's film, "Hail Mary," which Pope John Paul II denounced as blasphemous.

The Pope denounced it as a distortion of the Christian faith and its sacred beliefs. He said "it deeply wounds the religious sentiments of believers, the respect for the sacred and respect for Mary who is venerated with such filial love by Catholics and so dear to Christians."

It is a film that parodies Christianity, one in which the actress who portrays Mary in a modern setting appears nude in several scenes. Critics who were unconcerned about the religious subject did not find it outstanding as cinema. It has gained public attention precisely because it flouts Christianity and particularly respect for Mary.

So how does it happen that it becomes a part of the New York Film Festival in a city where there are two million Catholics? That's a question that needs to be answered.

James P. McLaughlin, chairman of the board of the Catholic League, has alerted League members that the film is scheduled to be shown at Lincoln Centre on Oct. 7-8. The Greater New York Chapter of the Catholic League is underway with an effort to bring about a protest that may prevent this blasphemy.

But isn't this old-fashioned? Don't we believe in

BY  
DALE FRANCIS



our modern society in allowing an open discussion of everything? This has nothing to do with freedom of expression; freedom of expression does not include the right to distort the beliefs of others and to degrade what they hold sacred.

You don't believe that?

When the Catholic League was begun it was patterned on the Anti-Defamation League of the Jewish community. This organization has provided a great service, not just for the Jewish people but for the entire nation, by protesting against distortions and defamations of Judaism and the Jewish people. It has been successful because its cause is just. There is no possibility that a film whose theme was anti-Semitic would be appearing as a part of the New York Film Festival because those preparing the festival would know that it would bring an overwhelming protest.

The Catholic League for Religious and Civil Rights began 60 years after the B'nai B'rith founded the Anti-Defamation League in 1913 but it is making its impact on the secular society. It

naturally isn't as strong in recognition as the organization on which it is patterned but with the support of the Catholic people it can be.

For those who wish to support the League in this effort, you can urge your friends and relatives in the New York Metropolitan area to contact the Catholic League at 267 Fifth Avenue, Suite 404, New York, N.Y. 10016, to pledge their support and get information on what they may do.

For Catholics everywhere, the Catholic League needs your support and membership. You can write to the Catholic League, 100 West Wells Street, Milwaukee, Wisconsin 53233, or 8101 Biscayne Boulevard, Suite 411, Miami, FL, 33138. It is especially appropriate now. The Catholic League by its vigilant defense of the Catholic Church, Catholics and principles of justice and morality in society, has made enemies.

As it battled for the rights of the unborn, challenged corporations that held back ethnic groups from promotions, asked for the rights of all children to share in taxes paid by all, confronted anti-Catholic bigotry, the League made enemies but faced them and won their respect. But the League has found unexpected opposition from within. The Wanderer, a national Catholic weekly, finds it not conservative enough. The League must not turn back from its task ahead to defend an attack from within. You can help by joining the League.

(Dale Francis is a nationally syndicated columnist.)

## Time capsules

By Frank Morgan



## The youngest age left

Pope John Paul II, who is himself 64, recently advised a group of senior citizens not to succumb to the temptation of withdrawing from society. "You still have a contribution to make," he said. "Every single human being is a life of growth from the first spark of existence to his last breath. Old age is a privilege because everyone doesn't have the luck to reach your station in life!"

When the old Roman Cato began to study Greek at the age of 80, a friend asked him why he was

starting such a task at such an advanced age. Cato answered that it was the youngest age he had left.

At 80, George Burns won an Academy Award.

At 91, Eamon DeValera was the President of Ireland.

At 94, Bernard MacFadden celebrated his birthday by parachuting out of a plane.

And at 100, Grandma Moses was still painting.

A Greek legend tells about God sifting the earth through a strainer while he was making the world.

He made one country after another with the good soil that was sifted through the strainer and then, with the stones that were left in the strainer, God made Greece.

\*\*\*

And then there's the story about the Catholic priest who stood up at an interdenominational conference and announced that since he was sitting in a draft he would like to change places with a Christian Scientist minister.

# American Catholics

In late August, Bryant Gumbel of NBC-TV interviewed his former parish priest in Chicago, Father Andrew Greeley, on his latest book, "American Catholics Since the Council: an Unauthorized Report."

Father Greeley explained that the book deals with how American Catholics are faring after two decades of "turmoil and trouble."

BY  
ANTOINETTE  
BOSCO



There is, he said, both good news and bad news. The good news is that Catholics are still loyal to the church. Catholics are staying within the institution.

The bad news is they're staying "on their own terms," he said.

Their dissent is most evident in sexual matters. There is dramatic disagreement between Catholics and the Vatican on sexual teaching, Father Greeley said.

Nor is this a problem for lay people. "They've made up their minds," Father Greeley said. "Like Catholics in many other countries, American Catholics are Catholic on their own terms."

He said that Catholics remain loyal to their parish and pass this loyalty on to their children. But he thinks there is a major change — lay people really believe that the parish, where priests, neighbors, friends, husband and children come together, is their church, Father Greeley said.

If what Father Greeley reports is true, it marks a significant development. For it indicates that the church is losing the strongest hold it has had through the centuries, the bond of obedience.

In April, a TV program was aired called "Catholics in America" which presented a picture of a quiet struggle taking place: people against power and authority, as represented by the Vatican.

Cardinal Silvio Oddi, prefect of the Vatican's Congregation for the Clergy, was interviewed and said: "The church is in danger of losing unity."

He added that "Obedience for us is very, very impor-

tant. We can't go on without obedience. If people act as they think, then there is no longer a Catholic Church."

Former activist priest James Groppi, now a bus driver, also was interviewed. Americans "are not good on authority. We're taught to believe in democracy," he said.

"The authority structure of this church is preventing the voice of the people" from being heard, Groppi added.

Another former priest, Marquette University professor Daniel McGuire, said: "Obedience is not a gospel ideal. It's a Vatican one." He added that the Vatican, a human institution, has to be challenged and that American Catholics are "genuinely trying to find expression for our faith."

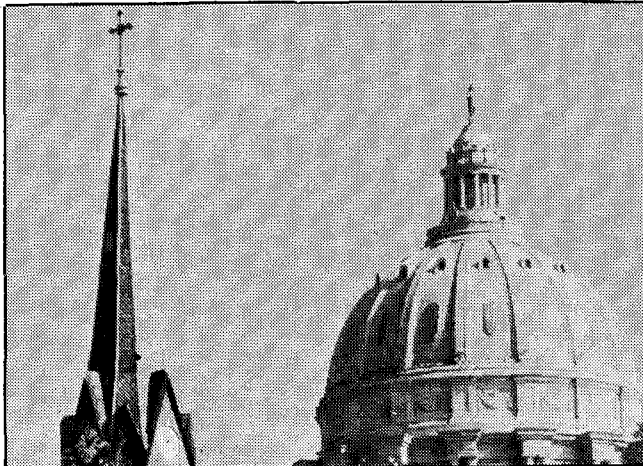
Clearly, there is an American culture which can make it confusing to fully support some Vatican teachings. But my prayer is that the issues causing division today — just as the changes in eating meat on Friday and the Latin Mass caused division yesterday — can be dealt with patiently.

They should never threaten the loyalty of American Catholics to the church. The unity of the Mystical Body makes us Catholic. Undeniably, the institution, based in Rome, visibly witnesses and teaches the essential and beautiful message of Christ.

In that television program, Archbishop Rembert Weakland of Milwaukee, admitted that the hardest part for U.S. Catholics today will be to keep diversity and unity, both of which are essential.

I agree with him and see this as a most important pastoral work ahead for all of us who love our faith.

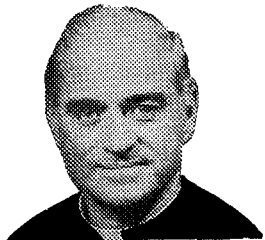
(NC News Service)



# My China trip

Thanks to the generosity of my family and friends on the occasion of my 25th anniversary I was given a trip to China. I traveled with Father Ron Saucchi, a Maryknoll missionary priest from Hong Kong who speaks Cantonese fluently. Time and again he broke through the language barrier, moving with perfect ease, changing solemn faces and polite formality into broad smiles and spontaneous laughter. It was like watching a flower open instantly.

BY FR.  
JOHN CATOIR



Anticipating the trip I had the normal fears of any tourist but was pleasantly surprised to find that the face which China is presenting to the world these days is a genuinely friendly one. At no point in my dealing with customs officers or security guards did I see anyone who looked even remotely intimidating.

The Great Wall of China outside of Peking and the 2,000-year-old Terra Cotta soldiers recently excavated in Xian were fascinating as tourist attractions, but I found the sights and sounds of ordinary people the most intriguing part of the trip.

We felt perfectly safe on the streets of China. Parked bikes were rarely locked. People minded their own business. Walking one evening in Quilin I remember how the dim street lights cast an eerie glow over hundreds of bicycle riders. As people walked quietly along on the sidewalks only the sound of bicycle bells could be heard jingling softly in the night. No cars, no horns, no pollution, and no neon signs. I felt like I was in a Kafka novel.

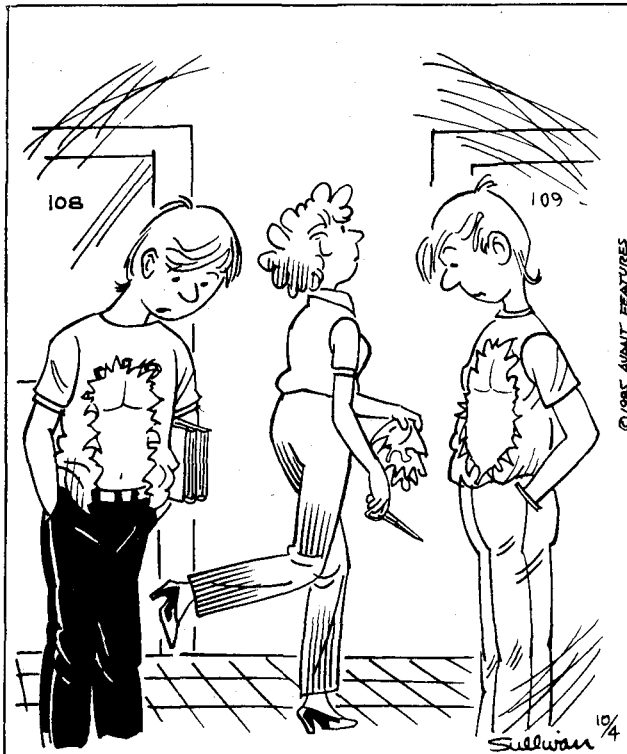
The people were courteous, open and in a way innocent. They rarely spoke of the Cultural Revolution and Red Guard purges of the '70s, but when they did they referred to it as a nightmarish time. Anyone connected with those events now lives in semi-disgrace.

China is majestic in its beauty. For me a real high

point came on a six-hour boat cruise up the Li River in Quilin, where tall cone-shaped mountains stretched out as far as the eye could see. As we sailed along the curving river, children played on the shore waving and smiling. Farmers in flat canoes dredged for seaweed to feed their livestock, and women doing their wash simply ignored us. We were deep in mainland China, admiring God's creation. It's a land where very few even speak of God.

Yet, I am very hopeful about our future relations with China. I'll tell you more about my trip in future columns.

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

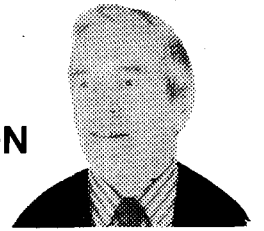


"WELL, THEY'RE CENSORING OUR LIBRARY BOOKS AND OUR MUSIC, SO I SUPPOSE THIS IS THE NEXT LOGICAL STEP."

# What other people want

Q. Among my friends there is so much peer pressure to drink beer and smoke pot and get into sex that I don't know how to deal with it. Please help me. (Wisconsin)

BY  
TOM  
LENNON



A. One of your peers is Erin, a junior in high school, an employee of McDonald's and a sharp student who isn't quite sure yet what she wants to do with her life.

Today at a local pancake eatery we talked about your questions on peer pressure. With her was her brother, Kevin, who at 27 has yet to smoke his first joint.

Said Erin: "Lots of the kids at my school are drinking beer and getting into drugs. A number of girls are pregnant. I don't want to be like any of these kids and I don't intend to get into any of that stuff."

"I really don't see peer pressure as a problem since I don't intend to ruin my life just because some other people want me to do what they do."

"I think so many of these kids are insecure. They do dumb things like smoking pot in order to attract attention or to please the crowd or to be accepted in a group."

"And then they mess up their lives."

I asked Erin if she went to many parties. "Nope," she said. "I skip them because I know what's going to go on at the parties and I want no part of it."

"Do you feel lonely when you miss a party?"

"Yes, kind of," she replied, "but I can handle that. A little loneliness now and then is better than messing up your life in some awful way."

"To me, giving in to peer pressure is a sign of immaturity. At our school, even lots of the seniors are immature. They do some awfully dumb things in regard to drinking and drugs and sex."

"This past year a lot of my friends were every bit as dumb as the seniors, and I ended a number of friendships because of this. Now I'm in the process of making some new friends. It's kind of hard but I had to do it."

At this point Kevin interrupted. "What a lot of these kids don't realize is that peer pressure will always be with them."

"Adults call it 'keeping up with the Joneses.' They spend lots of money to own the right things and they worry about wearing exactly the right clothes and having a big car."

"They're not free. They're not independent. Probably they're still insecure and still slaves to what other people think. As kids, they probably never learned to deal with peer pressure."

Both Erin and Kevin are lively, free and independent spirits. If you like what they said, they would have no objection to your following in their footsteps.

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



## How do I find a job?

**Dear Dr. Kenny:** I am a recent widow with three children, ages 13, 10 and 9. I feel lost entering the work world as I have no previous paid experience. Any ideas? — Illinois

The unemployment of the never-yet-employed is a problem. The first step is take inventory of your assets. What do you have to offer a potential employer?

Do not be discouraged that you do not have a long list of paid positions. As a mother you probably have more creditable accomplishments than you realize. Get them down on paper in the form of a resume.

A resume will help you organize your assets. It should improve your self-image to recall what you have already done. You can use the resume as an advertising brochure to pass out to possible job prospects when you do not have a job application.

Your resume should fit on one page and might consist of these five major parts: personal, education, employment, specific achievements and references.

"Personal" should include your address, phone number, birth date and family status.

"Employment" should list job titles, firms and dates. You say you have no previous paid work experience. What about summers in high school? Baby-sitting? If you have a complete blank, leave this section out and explain you have been busy being a mother.

"Specific achievements" should include high school clubs and organizations, sports, specific things accomplished, skills you possess and even hobbies. For example, you might list that you were on the high school swim team, sang in the chorus, were a den mother, were elected to the parish



BY  
DR. JAMES  
AND MARY  
KENNY

council and enjoy quilting. This section allows you to list items which would not normally appear on a job application form.

"References" should include the names of three persons who will attest that you possess basic pre-employment skills such as punctuality, reliability and personal hygiene. Some say you should not list reference on a resume, but I disagree. The names strengthen your case for employment.

Type your resume in an attractive format. Make

lots of copies and pass them out to possible places of employment, relatives, anyone who will agree to pass them on. This type of resume gets your name into places not presently accepting job applications. Since jobs are hard to find, seek every possible opportunity.

If your resume blitz does not achieve results, try your local job-training program. In certain cases the government will underwrite on-the-job training. This means a business can get a "free" employee for a period, while you get some job training.

Another possibility would be to check out courses at your local vocational or technical college. These colleges are very work focused, and their training programs vary from one course to four semesters. You do not need a high school degree to attend. And you may be eligible for financial aid.

If you cannot get a job at this time or if the pay barely covers your expenses, it may be wiser to explore job training.

Do not apologize for being a young mama. Raising children is a hard and demanding job which requires many skills valuable in the labor market. Good luck!

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

(NC News Service)

## Planning your wedding liturgy

My niece, who is getting married next summer, asked me to help her and her young man to find a book to help them plan a good wedding liturgy. I was pleased that they are taking so much interest in the liturgy itself. Often it seems that the liturgy is secondary to the gowns, reception and other facets of today's weddings.

Yet it is the liturgy which sets the tone for the wedding celebration. A really good nuptial liturgy in which there is meaningful participation, thoughtful readings and moving music is remembered long after the dresses are packed away.

Because we haven't experienced a wedding in our family, I undertook a search for materials to help couples plan wedding liturgies. I found there are several books but the real treasure I unearthed is a set of tapes called **Your Wedding Liturgy Workshop** put out by St. Anthony Messenger Press (1615 Republic, Cincinnati, OH 45210. \$14.95 post-paid.)

These two tapes by brothers Greg Friedman, O.F.M., and Mark Friedman are packed with information and suggestions on how to design a reverent and moving liturgy to suit the tastes of the individual couple.

In easy conversational style, these two take us through the liturgy from working with the pastor to exiting the church. They describe the various ways of processing in, of involving family, of encouraging pew participation, and of choosing music and readings.

As important, they caution against pitfalls and share negative experiences of weddings they have celebrated, little things like too-young flower girls who refused to walk down the aisle and had to be carried by a disgusted father of the bride.

I urge couples planning a liturgy to invest in this tape as early as possible and listen to it together. Now is not too early for a next summer wedding.

If you are a parent or friend of a young couple

BY  
DOLORES  
CURRAN



planning marriage, **Your Wedding Liturgy Workshop** would make an excellent engagement or Christmas gift. The authors need to be thanked publicly for gifting us with their insights and wisdom.

I also encourage pastors to invest in the tapes and listen to them closely to get a feel for the hopes of the very different couples they serve. So often I find the relationship between family and pastor suffers in planning a wedding liturgy.

When the family has deep feelings about a song or reading and the pastor vetoes it out of hand with, "We don't do it that way here," something is wrong. The issue needs to be raised, "Whose wedding is it?"

On the other hand, sometimes family wishes are inappropriate to a sacred liturgy and the pastor needs to explain why. The Friedman brothers deal with this a bit in their tapes but more needs to be considered.

The couple's first experience as family in church begins with planning their liturgy. If it is an unpleasant tug-of-war, it sets the tone for the after-wedding relationship with their church. If they are angry at how they were treated in planning and executing their nuptial liturgy, that anger doesn't disappear after the honeymoon.

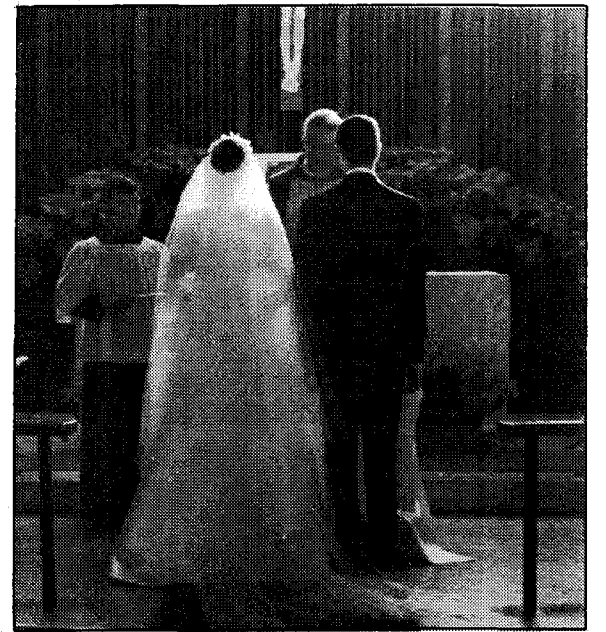
Some pastors use the occasion to teach simplicity. They are upset by the amount of money

involved in a wedding and adopt the attitude that it is their responsibility to teach other values.

I believe this is a mistake. I, too, get disturbed at the costs of elaborate weddings, priests' and bishops' ordinations, and funerals. But if it's important to the individuals and families, that's what counts. They are saying, "This celebration of this sacrament is this important to us."

When pastors and couples work together in harmony in planning the liturgy, the fruits are realized in an enriched relationship between them and their future church. I believe it is worthwhile to create a positive relationship and sharing these tapes should help.

(Alt Publishing Co.)



## Family matters

### The beginnings of Beginning Experience

A letter of forgiveness and closure to a former husband written by a divorced Catholic on a Family Enrichment weekend in October 1973, provided the seed for THE BEGINNING EXPERIENCE, a national program initiating a renewal of life for divorced or widowed persons. Since that time B.E. has spread across the United States, New Zealand, Australia and Ireland.

In late 1981 the first Beginning Experience was offered in South Florida, and by early 1983, with the blessing and approval of Archbishop McCarthy, a team was chosen, trained and prepared to start the program. Each year, three weekends are held, alternating location between Miami and Palm Beach.

Two threads flow through the weekend... passing through the five stages of grief and theme of Christ's life, death and resurrection. The weekend

deals with the grief process from both an emotional and a spiritual perspective. The program was designed by and for Catholics but has always been open to persons of all faiths.

The style of the Beginning Experience weekend is similar to the Marriage Encounter. There are 10 presentations, given by a specially trained team of divorced or widowed persons who have made a prior weekend. After each presentation there is time for personal reflection and writing, and then small group sharing. Everyone is encouraged to share, but no one is forced to speak. The team also participates in the process of the weekend. A person may make more than one weekend, and is encouraged to do so if there are other issues in need of closure.

The B.E. focuses on self-affirmation and self awareness. It also stresses the importance of support groups in preparation for making the weekend

as well as for sustaining the experience afterwards. Support Groups for the Separated and Divorced have been established in several parishes both in English and in Spanish. Many parishes also have groups for widowed, and can be contacted for times and locations of meetings.

Dates of upcoming Beginning Experience Weekends are October 18-20, 1985; February 28 - March 1, 1986 and June 6-8, 1986.

An additional program being offered through the Family Enrichment Center is a Pre-Cana II on November 2, 1985. This is a one day program for persons who are planning remarriage in the church. A priest, marriage counselor and remarried team couples share information and experience in dealing with significant issues around remarriage. Call the Family Enrichment Center for further information (651-0280) about Beginning Experience or Pre-Cana II.

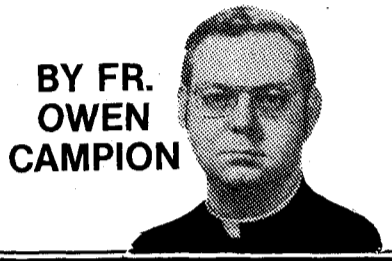
Sunday, October 20, 1985

READINGS Isaiah 53: 10-11; Hebrews 4:14-16; Mark 10:35-45.

## Let your faith light the darkness

### BACKGROUND:

Were a student in a modern psychology class to compose a paper, sign it "Sigmund Freud," and submit it to the professor for credit, the gesture would be looked upon as a joke that would not be too funny. Were that student to publish the paper in a magazine and accept money for it, readers



BY FR. OWEN CAMPION

would feel themselves tricked — to say nothing of the publisher who would be understandably annoyed.

In ancient Israel, such gestures were looked upon as compliments of the highest order. It was not as if others were deceived into assuming an author in reality was someone else far more prominent, but that the thinker of greater renown was so wise and perceptive that it was fitting and useful to exaggerate their abilities.

That was the situation in the case of Isaiah. Isaiah himself was a prophet highly venerated by generations following him in Israel. This Sunday's reading is from a second part of Isaiah, composed by someone impressed by the great prophet's life enough to emulate his writings.



The epistle to the Hebrews, furnishing this week's second reading, appeared to encourage Christians amid unfriendly, even deadly, circumstances.

St. Mark gospel is the source of this Sunday's gospel. Ancient tradition sees its author as Mark, a companion of St. Peter. However, St. Mark's gospel shows sources other than those Peter probably would have furnished.

### REFLECTION:

In this Sunday's Liturgy of the Word, the Church lends us the benefit of its rich tradition of meditation and prayer in understanding suffering in our lives and that of the Lord himself.

Second Isaiah wrote of suffering. Apparently, suffering was no stranger. Second Isaiah lived in exile from Israel. He was descended from those Jews kidnapped by the Babylonians during their war with Israel and taken back to Babylon as hostages and slaves.

St. Mark too wrote of suffering. His view of suffering was commanded by the realization that Jesus, the Lord, and the Son of God, endured the suffering of Calvary and, in that, was his victory and our salvation.

Even the thought of suffering repels. But, it is everywhere. Sooner or later, it touches every person.

The liturgy this week is not necessarily obsessed with pain and unhappiness, as it is with the wish to remind us that this world long ago was flawed by sin and selfishness. Our nature is imperfect. We suffer the heartbreak of thoughtlessness, of being victims to unkindness or evil, and of sickness and loneliness. Those are realities of life proceeding from the very condition of earthly life.

Christ's majesty was not in the intensity of his own pain, but rather he was "above every other name" because in his own intense sufferings he was faithful to his Father and to the mission his Father had given him. That mission, of course, was to reconcile us all with God, by complete and total faithfulness.

No one will escape every dark day. For some, they will be many. Others may see few — but all shall see some. The Church wisely tells us today to remember life will not always follow our choices, but in any event we may overcome and find peace — if we keep before our eyes that which is truly meaningful, our mission to follow Christ in obedience to God's law, and if we serve that mission totally.

This Sunday, the Church observes Mission Sunday. It is an occasion to remember the vast enterprise presently in the Church's name throughout the world simply to bring peace and joy, in Jesus, to others. It is a blessed effort. Not only remember missionaries and their work, but support them — and unite with them in prayer.

## Older men face a sexual dilemma

Q. We are a small group of older men, meeting on occasion to discuss various problems.

One we seem unable to get an honest answer for. Some of the men have wives who refuse to have sexual relations. In these cases must



BY FR. JOHN DIETZEN

masturbation be confessed to a priest? Most priests evade a direct yes or no. We would appreciate an honest, direct answer. (New Jersey)

A. The honest, direct answer is yes, presuming all the conditions for mortal sin are present.

If you think about it carefully, even that answer may not be as "direct" as you wish, because the last part of the above sentence is critical and not simple, which is probably the reason priests you mention evade the yes or no you'd like.

Certainly the case of an adult man

or woman is vastly different from that of a young child or adolescent, with all the moral gropings and psychological instabilities and

remark concerning wives. Without denying that men often share responsibility in various ways, married women need to remember that their

proprie opportunity for sexual relations, even in old age.

*To deliberately base one's decisions on this kind of immaturity, or reinforce it with one's actions, is a serious moral offense, in other words, sinful.*

stumbling efforts at sexual development which normally characterize those years.

For adults such ways of dealing with sexual expression result from an emotional underdevelopment of sexual awareness and identity, usually at least to some degree from a self-centeredness that is seriously at odds with what we know about the purposes of our sexuality in developing interpersonal relationships and continuing our human family.

To deliberately base one's decisions on this kind of immaturity, or reinforce it with one's actions, is a serious moral offense, in other words, sinful.

I must add a comment about your

promise of fidelity to their husbands "until death do us part" includes ap-

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## Is 'Miami Vice' not so nice?

By Michael Gallagher  
NEW YORK (NC) — What are Philip Michael Thomas and Don Johnson doing on the cover of *Time*?

Why, they're starring in "Miami Vice." They're the cool cops in the hot show, according to *Time*. And so attention finally must be paid to such a phenomenon.

First, to give credit where credit is due, Thomas and Johnson are personable actors and they have good faces.

They are thus able to carry off what is essential for a television

fillip, there's some ingenious camera work featuring two bare feet twitching in the air and caressing each other.

But despite this outlay of passion, despite Valerie's prowess with the foot, we see Ricardo rushing to the airport in the next scene to rejoin Sonny for the return flight to Miami.

And, by the way, though both men are always heavily armed they breeze through the metal detection devices with nary a beep.

In one of the reruns I caught, it was Sonny's turn to almost find true love. He is so smitten, in fact, that he tarries in bed too long one morning, and poor Ricardo gets worked over by some hoods.

A remorseful Sonny then breaks up with the woman. He does it gracefully of course. They hug each other, and each declares that their time together, in and out of bed, was truly fulfilling, and then Sonny rushes off to save Ricardo from being run down by a homicidal maniac.

"Miami Vice" relies heavily upon its supposed realism, what time calls its "gritty ambiance." But, as the incident of the non-beeping metal detectors indicates, our heroes get a plenary dispensation from all the messier demands of realism. These, after all, would detract immeasurably from the dream-like MTV mood that is the show's trademark.

Take the New York episode, for example. Over the course of a couple of days, the cool cops barge into the office of a powerful Wall Street figure and accuse him of dealing in drugs, they firebomb a building, they shoot down a helicopter, and they send on to their final reward a dozen or so people, some of whom at least are American citizens and presumed taxpayers.

But despite all this activity, Sonny and Ricardo never have to give an accounting. Nor is there any indication that if they did have to, they have any evidence on hand to do a good show-and-tell before a

*'It drives home the lesson that sex with no strings attached is a liberating experience.'*

actor — to convey the impression that what's going on actually has some significance despite strong evidence to the contrary.

In the season's opener, detectives Sonny Crockett (Johnson) and Ricardo Tubbs (Thomas) venture to New York City to track down a gang of Colombian drug dealers.

This comes after a prologue in Colombia in which we see soldiers dealing brutally with apprehended drug traffickers.

Naturally, our cool cops in their high fashion garb get only the most grudging cooperation from the New York police and then total repudiation. Fortunately, however, when it's shootout time in old Manhattan, somebody does stand by them — Valerie, an old girlfriend of Ricardo's.

Then after the smoke clears, Valerie and Ricardo go to bed for an exchange of fire of their own, a much fiercer one. The attentive camera focuses on action above the shoulders, but nothing is left to the imagination otherwise. As an extra



SCREWBALL COMEDY — Glenn Close, left, and Mandy Patinkin star as a young couple who rent an old apartment only to find the spirit of another woman, also played by Miss Close, residing there in, "Maxie." The USCC has rated the movie A-III, adults and calls it "thoroughly entertaining." (NC photo).

grand jury.

Then there's that Colombian prologue in the season's opener. It has a realistic feel to it, and it should. For what we see there should be quite familiar to anyone who has even a passing knowledge of the vicious details of political repression in Latin America.

But since it's not likely that "Miami Vice" is ever going to get into a subject so complex and perilous, its writers cunningly exploit repression and torture for its sensational aspects, getting us to feel sorry for drug dealers instead of the real victims.

The ersatz realism of "Miami Vice" has another effect, one that is

perhaps the most pernicious of all. It drives home the lesson that sex with no strings attached is a liberating, fulfilling experience. And nobody ever gets hurt.

So there we have it: a major television show, significant enough to make the *Time* cover, and in many respects it stands in sharp contradiction to a Christian sensibility and Christian moral values.

To paraphrase the aphorism: Let others fashion a nation's laws. Let me but fashion its popular entertainment.

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

## Nothing to praise in 'Hail Mary'

HAIL MARY — O, R

Protested by thousands of Catholics when it was released in N.Y., this film by Director Jean Luc-Godard makes a poor attempt at reinterpreting the incarnation and Virgin Birth in contemporary terms. Among many things missing from the film is any sense of piety, mystery or redemptive feeling. Nudity and gutter language further destroy the Christian theme and debase a heroine who has no resemblance to the biblical one. A disjointed, rambling — and even boring effort.

WAGGED EDGE — O, R

A woman attorney (Glenn Close) defends a man (Jeff Bridges) accused of murdering his wife and becomes emotionally involved with him. Good acting but disappointing and because of graphic nudity, violence and obscenity, the USCC gave it an "O" rating.

DREAMCHILD — A-III, PG

A lovely movie full of genuine sentiment based upon the 1932 trip of 80-year-old

Alice Hargreaves — the same Alice who inspired Lewis Carroll 70 years before — to New York City to receive an honorary degree from Columbia on the occasion of the centenary of the author's birth. The trip unlocks a flood of memories in the old woman's mind, and she recalls the past with a wisdom that comes only with age. It's evident that the writer's love for her was intense.

SWEET DREAMS — A-III, PG-13

A moving and entertaining biography of country-western singer Patsy Cline, killed in a plane crash in 1963. Episodic in structure but saved by some fine acting, especially Jessica Lange's performance as Miss Cline. Because of some vulgar language and the vividly depicted passion, whether loving or violent, that marks the relationship between the heroine and her

husband, it is mature fare.

BETTER OFF DEAD — O, PG-13

A "fun movie" about teen-age suicide. And, naturally, this crass comedy is aimed at teen-agers and proclaims all the verities of the genre, such as parents as congenial idiots. Contains wildly inappropriate theme and jocular view of drug abuse.

## Family ministers honor 'Cosby'

SAN ANTONIO, Texas (NC) — Bill Cosby, star of the television comedy series "The Cosby Show," received a special citation from the National Association of Catholic Diocesan Family Life Ministers for his "appreciation, care and concern for family life."

"The Cosby Show" portrays the universal problems encountered in marriage and family life while reaffirming the family's potential for human love and fulfillment," Father John Bishop, former president of the association, said in a letter to Cosby advising him of his award.

"Your gentle, whimsical humor teaches us about the everlasting value of love and trust found in the home," Father Bishop continued. "As a result of 'The Cosby Show' millions of American families have weekly opportunities to explore lines, situations and themes portrayed by the Huxtables."

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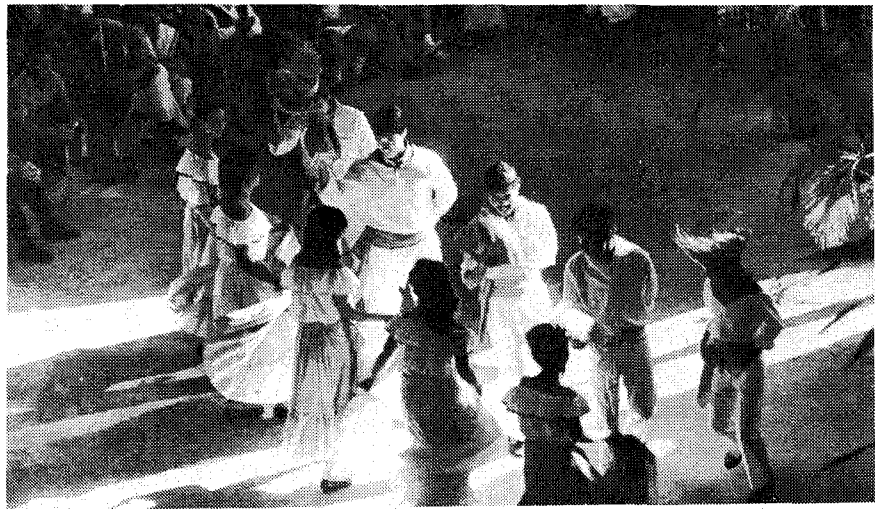
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Young people from the Archdiocese of Miami celebrated Hispanic Heritage Week recently with a colorful array of activities at the Archdiocesan Pastoral Center. The celebration began with a concelebrated Mass at St. Martha Church, presided by Auxiliary Bishop Agustin Roman and about 20 priests. Later, young people dressed in native costumes performed typical dances from nations of the Americas, including the United States. (La Voz photo/Jose Alonso)

## Madonna vocations week activities

The topic of Christian vocations was the center of attention at Madonna Academy this week. A planning committee of students from each religion class prepared a variety of activities for Vocations Awareness Week, 1985. While in the past two years, emphasis was placed on religious vocations, students this year have sought to understand the call each Christian experiences through Baptism and Confirmation. Each day this week, students developed a different aspect of vocation and used different media to get their message through to the entire student body.

On Monday, religion classes explored

the general meaning of being called through a presentation on Mary Teresa of Jesus Gerhardinger, foundress of the School Sisters of Notre Dame who will be beatified on November 17, 1985. On Tuesday, Wednesday and Thursday, the themes emphasized were "Called to be Priest," "Called to be Prophet," and "Called to be Leader" as they were developed in Archbishop McCarthy's most recent letter, "Twentieth Anniversary Reflection on the Challenge of the Second Vatican Council to the Catholic Layperson."

The planned activities included short "spots" by students and adults on the

day's theme, utilizing the school's public address system; and presentations in the religion classes on the saint of the day applied to students' desire to know how to listen to God in their own lives. Thursday's emphasis on being a leader was experienced through a liturgical service which included the commissioning of nine students and four faculty Eucharistic Ministers.

The student planning committee prepared this special week with the hopes of raising awareness of each person's responsibility to live out the call received in Baptism and strengthened in Confirmation to be priest, prophet and leader.

## Sr. Mary Dolores Sheehan

Sr. Mary Dolores Sheehan, S.S.J., 85, who had entered retirement at Lourdes Hall, St. Augustine, died Oct. 8.

Sr. Mary, who professed vows in 1945, had served at Mercy Hospital for 27 years, from 1950-77, in bookkeeping and finance.

She is survived by two sisters, Mrs. Geraldine Beaudoin and Mrs. Sara

Rowan of Lake Worth; one brother, John Sheehan of West Palm Beach; and two nephews, Kenneth Beaudoin and Fr. Hubert Beaudoin, O. Praem., of Pennsylvania.

Funeral services for Sr. Mary were held at the Cathedral-Basilica in St. Augustine Oct. 9.

## Griese St. Francis spokesman

Bob Griese, former quarterback great of the Miami Dolphins, has become the spokesman for St. Francis Hospital's "Life, Be in it." campaign. St. Francis Hospital, in conjunction with various local Park and Recreation Departments, is promoting health and wellness under the banner of "Life, Be in it."

Started Sept. 30, Griese is hosting daily radio health tips (on WINZ-AM) and is writing regular health and wellness columns for area publications. Television spots encouraging individual and family participation in recreational activities, fitness, and exercise — under the "Life, Be in it" theme — will also be hosted by Griese.

## Archdiocese, B'nai B'rith host education seminars

As the Synod gets under way and the Catholics of South Florida begin their three year study and renewal of Catholic faith, the teaching and preaching of religion is of utmost importance. Teachers hear parents who wonder whether the ten commandments are relevant to modern society. How do we effectively instill faith in an Omnipotent and loving God, along with recognition of the sanctity of human life and the dignity of every individual, in this pluralistic society?

In this crucial phase of our Catholic life, the United States Catholic Conference and the Education Department of this Archdiocese in co-operation with the

Anti-Defamation League of B'nai B'rith will bring to Miami, Rabbi Leom Klenicki from New York and Sister Rose Thering, O.P. from Seton Hall University in New Jersey.

Sister Rose will present the results of the survey that was mailed to Catholic Educators this past year. The program will open at 8:30 a.m. until 3:00 p.m. at Temple Emanu El at 1701 Washington Ave. Miami Beach, and will include seminars of interest to administrators and teachers of all levels of education. There is no charge. All are welcome. For further information, call Sister Noel Boggs, O.P. at the Pastoral Center, 754-2444 or Richard Hirschhaut of A.D.L., 373-6306.

## Broward youth day slated

Young people throughout Broward County are invited to take part in the second Annual Youth Day to be held Oct. 20

from 10 a.m. to 6 p.m. at St. Bernadette Parish (7450 Stirling Road in Hollywood).

This will be a day filled with action-packed, unconventional, non-athletic games. It will be fashioned along the lines of a New Games tournament.

This will be a chance for all the Broward Youth Groups to worship, pray and play together.

The Eucharist will be celebrated at 5 p.m., and souvenirs and certificates will be awarded to all participants.

For more information call the Office of Youth Ministry, John Scarano at 757-6241, extension 154.

## Chaminade reaches 50% of goal

Chaminade College Preparatory School has reached 50 percent of its \$2 million Silver Anniversary Campaign goal according to a Chaminade spokesperson.

At a breakfast meeting recently, Tom Safranek, campaign director, said more than \$1 million has been pledged to the campaign and that the school hopes to achieve its goal by the end of December.

Chaminade reached its halfway mark through a generous gift from the New York Province of the Society of Mary.

Funds raised during the campaign will be used for faculty endowments, scholarship endowments, construction, building improvements, transportation and computer needs.

## Center offers guidance

St. Thomas University's Pastoral Counseling Center offers guidance and understanding when you need it the most, whether you have an individual problem or a family one. Fees are on a sliding scale to accommodate your need. Call 625-6000, extension 141 for information.

## Free job placement

Saber Inc., a private, non-profit organization has a program funded by the Private Industry Council of South Florida, designated to help economically disadvantaged South Floridians find and keep a good job. Eligible participants will earn a salary while being trained in a vocation

area.

For more information, visit Saber Inc., offices located at 955 S.W. 1st Street, 2nd Floor, Room 201, from 8:30 a.m. to 4:00 p.m. Monday through Friday, or give them a call at 545-6059. Hurry, these job training opportunities are limited.

## It's a Date

### Spiritual renewal

The Cenacle in Lantana will host a human behavior and spirituality retreat (based on Myers - Briggs type indicator) on Nov. 8-10. Offering \$70. Call/write Cenacle, 1400 S. Dixie Hwy., Lantana, 33462. 582-2534.

Our Lady Queen of Heaven Cemetery in Ft. Lauderdale will host an All Soul's Day Mass on Nov. 2. The celebrant will be Archbishop Edward A. McCarthy. The Mass will begin at 10 a.m. on Nov. 2 at both Our Lady Queen of Heaven and Our Lady of Mercy Cemetery in Miami. Everyone invited.

The Franciscan Center in Tampa will host a retreat Oct. 25-27 with Sr. Jose Hobday. Sr. Jose will speak on spirituality, simple living and growth in prayer. For more information call (813) 229-2695.

### Single/divorced/widowed

The Dade Catholic Widow and Widowers Club will hold a meeting and social (square dancing) on Oct. 25 at 7:30 p.m. at Visitation Church social hall at 191st St. and North Miami Ave. All faiths welcomed. For more info call 651-5539 or 652-3052.

The Beginning Experience Weekend for divorced and widowed men and women will be held at the Family Enrichment Center Oct. 18-20. For more info call Sr. Agnes at 651-0280 in Dade and Broward and Kitty Conte at 625-6251 in Palm Beach and Martin.

The North Dade Catholic Divorced and Separated group will meet Oct. 26 at 7 p.m. at Cisco's Cafe, 5911 N.W. 36th St. Car pooling at St. Rose of Lima parking lot at 6 p.m. Call 754-6754 or 758-4136 for more info.

Happenings Singles (ages 25-49) is having an "Outstanding Singles Party" on Nov. 1, at 9 p.m., at the Diplomat Hotel, 3515 South Ocean Drive, Hollywood. There will be Dancing, Live Band, Continuous Hors D'oeuvres, Free Valet Parking, Gift Drawings and Surprises. Opportunity for the Single Community of South Florida to meet and mingle. Admission \$5.00. For more information call Sharon Silver 385-1255.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Nov. 1, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 p.m. A Covered-Dish Supper and live music. Gentlemen and Guests \$4. Call Pat 566-4466, Sam 989-2558 or Mary 921-0685 for any information.

### Bazaars

The Blessed Sacrament Womens Club will hold their annual fall rummage sale on Oct. 18 from 9 a.m. to 4 p.m. and on Oct. 19 from 9 a.m. to 3 p.m. at 1701 Oakland Park Blvd. in the parish hall.

St. Ambrose Church in Deerfield Beach will have a flea market on Nov. 2 and 3 from 3 to 8 p.m. on Sat. and 8 a.m. to 1 p.m. Sunday in the school social hall, 353 S.E. 12th Ave. Home baked goods, plants, handcrafted gifts, refreshments.

St. Jude Ladies Guild will sell religious articles on Oct. 27 from noon to 3 p.m., 126 S.E. 15th Rd., and on Oct. 28 from noon to 8 p.m. Middle Eastern food served, sold.

St. Bernard Church "Christmas Bazaar" Nov. 30, 10 a.m. to 10 p.m., 8279 Sunset Strip (Cor. University Dr.) Sunrise, 741-7800. Baked goods, plants, arts & crafts, toys, hand-made goods and much more.

### Festivals

St. Maurice presents its 16th annual Country Fair Oct. 31-Nov. 3. 1 to 11 p.m. daily. Rides, food, games, daily entertainment. Stirling Rd. just West of I-95. To benefit hunger projects.

Our Lady Queen of Martyrs will present its "All New Hawaiian Festival" Oct. 31, Nov. 1-3. Foods, rides, games, thrift shop. Church located on S.W. 27th Ave. just North of Davie Blvd. in Ft. Lauderdale. Admission free.

Good Shepherd Catholic Church 72nd St. & 142nd Ave., will host on Oct. 26 their Holiday Arts & Crafts Fair 9 a.m. to 4 p.m. Food & baked goods. Contact Rosemary O'Leary 385-1373.

### Potpourri

St. Kieran's Church will hold their 3rd annual luncheon and fashion show at the Doral Hotel on Miami Beach on Oct. 19 from 11:30 a.m. to 3 p.m. For ticket info call rectory at 854-1521.

Chaminade, a College Preparatory School, will be holding a five part lecture series dealing

with parent/teenager relationships. The first lecture, "what's going on during adolescence" was held Oct. 9 at 8 p.m. in Chaminade's Strickroth Hall. Free.

St. Malachy Women's Club will host a Square Dance on October 25, in their Parish Hall located on University Drive in Tamarac. It will begin at 8 p.m. Music will be by Bob Maty and the caller will be John Aab. Round dancing also. Tickets are \$3.00. Call Aileen Cas. 721-4984 for further information.

Barry University's Theatre Department will present "Come Back to the 5 and Dime, Jimmy Dean, Jimmy Dean," a comedy-drama by Ed Gracyk, on Oct. 31, Nov. 1-2, 7,8,9. Curtain time 8:15 p.m. in the Broad Center for the Performing Arts. General admission \$4. For reservations or information, call the Department of Fine Arts at Barry University, extension 223.

St. Henry's Men's Club is having a "Family Breakfast," Nov. 3rd at St. Henry's Parish Hall, 1500 South Andrews Avenue, Pompano Beach. Breakfast served from 8:30 a.m. until 1 p.m. Admission \$2.50 for adults and \$1.50 for children under 12.

The Court Holy Spirit, No. 1912, C.D. of A. will sponsor a desert card party on Oct. 25 at St. Elizabeth Gardens, noon, Pompano Beach. Donation \$1.50. Proceeds for charity. For info call 941-5546.

Because of postal regulations  
The Voice cannot publish notice of  
bingo or bunco games or raffles.



# Brother Ron says eating right is good for soul

(Continued from page 15)

what they eat by a little, imagine how many starving people could be fed. The Bible tells us fasting is the unleashing of oppression," he says.

Despite his zeal to promote his philosophy, however, Brother Ron is quick to shed his apron if he feels his culinary talents are being exploited.

When a company that produces vegetables asked him to appear in a commercial recently, he decided it would not be in the best interest of the Franciscan order and cancelled at the last minute.

His crusade will continue, he said, as long as it does not take him too far into the secular arena or cause conflict

with his Christian ideals.

His ultimate objective is to train people in the commercial food business to utilize natural foods, stop waste and become more sensitized to what dangers may lie ahead in the food production system unless there are quick and dramatic changes.

"We must all realize that food is

sacred — and the energy of it is both a spiritual and physical need. We must face the fact that we are all tied into the eco-systems of this planet, and it is dangerously out of balance."

If you'd like to learn more about natural foods or help Brother Ron in his crusade, write to him at 5050 Alton Road, Miami Beach, FL 33140.

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Thanks to St. Jude, Sacred Heart and St. Anthony for favors received. Publication promised. J.H.M.

Thanks to St. Jude for prayers answered. Publication promised. E.S.

Thank you St. Jude and the Holy Spirit for prayers answered. Publication promised. T.C.M.

Thanks to St. Jude, Mother Mary, Archangel Michael & the Holy Spirit for favors granted. Publication promised. K.H.

THANKS, ST. JUDE, FOR MY JOB. A.K.

THANK YOU SACRED HEART OF JESUS, ST. JUDE APOSTLE, AND ST. THERESA FOR PRAYERS ANSWERED. PUBLICATION PROMISED. M.G.

PRAYER TO THE HOLY SPIRIT  
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. T.V.

WHEN YOU SHOP MENTION VOICE

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PRAYER TO THE HOLY SPIRIT  
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. A.J.E.

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# Peaceful gardens of care

## How churches can relieve anxieties

By Father Herbert Weber  
NC News Service

Outside the main entrance to our parish church is a courtyard. Within that area, enclosed by a meeting hall and parish offices, the visitor finds a beautifully landscaped waterfall, blossoming trees, seasonal flowers, several benches and a swing.

It is a delightful place for calming the inner person before liturgy, and for sharing conversation with others after the celebration.

Using a garden at the entrance to a church is not a new idea. Zen gardens are strategically placed to allow a spiritual quieting before entering meditation. In the same way, monasteries and convents have often had hidden courtyards or cloistered corners to diminish anxieties and encourage harmonious thoughts and feelings.

Today's churches need more gardens and courtyards to provide a spirit of comfort. We need them because every day many individuals and families carry with them the heavy weight of anxieties, fears and doubts.

The gardens that our parishes must provide, however, are not merely those made up of flowering trees and waterfalls. Instead, they are landscaped with caring persons who can help relieve the anxieties of their neighbors.

Last year a couple I know received word that the cancer the wife had been fighting had traveled to her brain. The new tumor was inoperable and the woman's health would quickly fail.

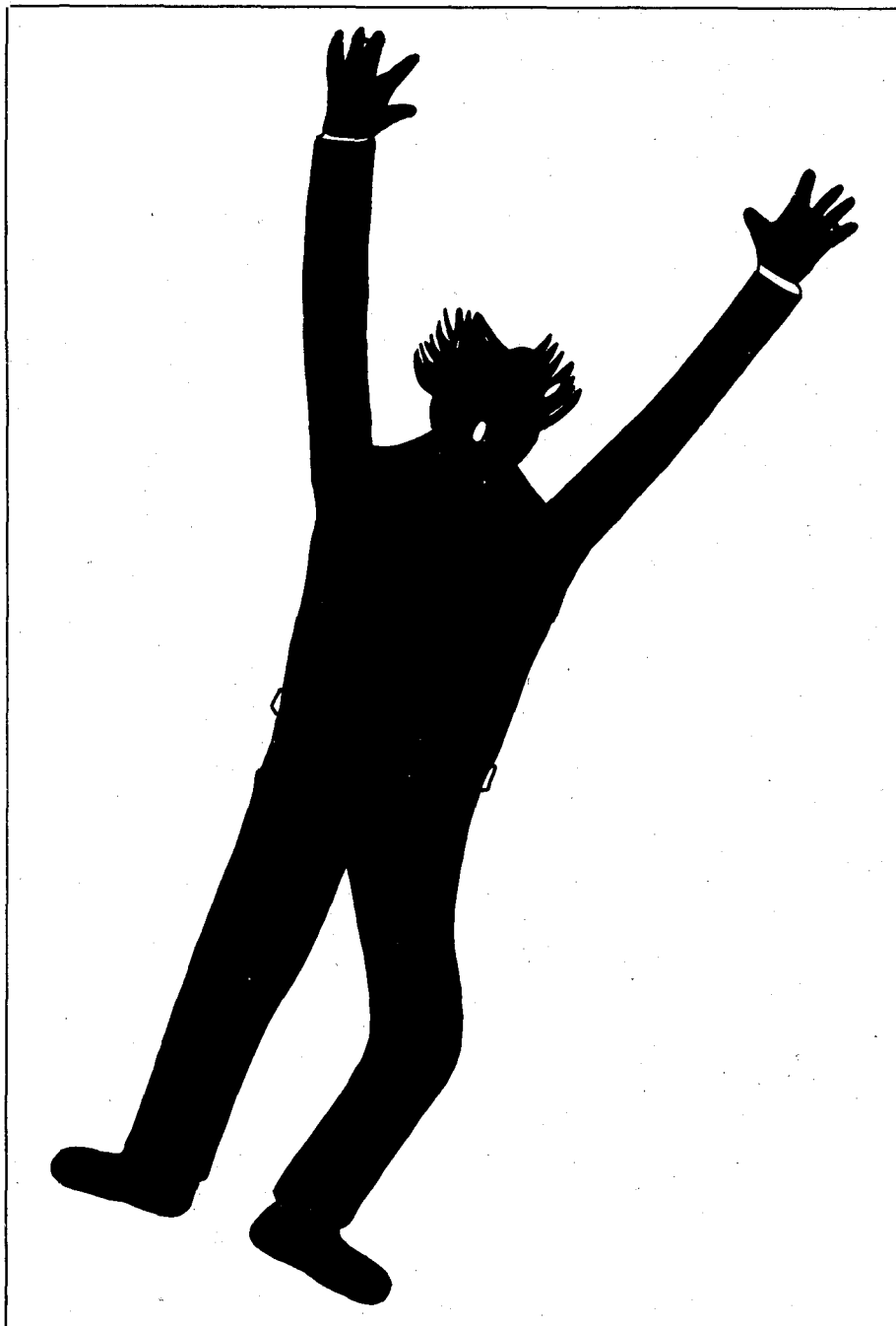
To say that the couple and their children experienced anxiety at this time would be an understatement. In fact, very easily their whole life as a family could have spun out of control.

What happened for this couple, however, was the profound realization that they were not alone. Friends, many from a parish study group the couple had participated in years earlier, volunteered to spend time with the woman, assisting her in the couple's home.

In many little and sometimes big ways, their various friends provided comfort and support during the next four months until the woman's death.

Anxieties are not restricted to life-and-death situations. Everyone faces anxiety at times.

The frequent dilemmas that parents encounter in the rearing of their children cause doubts and worries. The fears the elderly have that they will become a burden to



Anxieties are not restricted to life and death situations. Everyone faces anxiety at times. The frequent dilemmas that parents encounter in the rearing of their children cause doubts and worries. Then there is the stress created by on-the-job pressures. (NC sketch)

their children sometimes can become crippling. Then there is the stress created by on-the-job pressures.

It would be a mistake to believe that such anxieties should not enter the lives of adult Christians. Further, it would be foolish to try to ignore these emotional stresses when they come. Instead of being avoided or ignored, anxieties have to be faced and handled.

But living in a community of faith means this task need not be done without help.

I find it interesting that the prayer that the celebrant says at Mass after the Lord's Prayer does not ask that anxieties be eliminated. Instead it says, "In your mercy keep us free from sin and protect us from all anxiety." That protection is the strength gained from knowing that God and others care about us during times of fear, helplessness and turmoil.

The handling of anxieties seems to be greatly facilitated by the

knowledge that there is support from others. Should parishes provide this support by organizing some sort of ministry teams for those suffering anxiety?

That seems to work for those in special pain, like the widowed and the divorced who attend to each other's needs in support groups.

However, in order to minister to those facing anxieties it might be better to create opportunities for men and women to come together at many levels. Such was the case when those originally organized as a study group became a true community of care around the couple suffering the agony of cancer.

In other words, churches would find ways of bringing people together in groups where trust is developed. When these small groups encourage the open expression of concerns and fears, there will be plenty of gardens and courtyards for the assistance that we all need in coping with anxieties.

## Creating a sense of belonging

Many people experience anxiety over their jobs and their responsibility to financially support not only themselves, but others. What some people might find surprising is that any — not to say many — of these people would welcome the opportunity to discuss this kind of anxiety in a parish-related setting.

Consider, then, the following story told during an adult ministries consultation by Dr. Jean Haldane, dean emeritus of the Episcopal Lay Academy in the Episcopal Diocese of California.

Out of a concern for lay people's Monday-to-Saturday lives, the Lay Academy decided to conduct a symposium on employment. "The aim was to break the uncanny silence in congregations about the anxiety of lay people in the area of their employment," she explained.

There were those, the speaker said, who thought this was not a problem in their church community since people were quiet about it. The fact was otherwise. For, once the topic of employment was placed on the church's agenda, "it was as if the floodgates were opened and 200 laity shared their anguish, their courage and their ingenuity in dealing with their situation."

Haldane said that among the outcomes of that program "was the establishment of employment support groups in several churches." Among other outcomes was the training of church volunteers to work with unemployed persons in finding jobs.

"All of us need a sense of belonging and security to help us face the unknown, both within and without. Trusting relationships usually allow this," Dolores Leckey wrote in her book "The Ordinary Way" (Crossroad). Leckey is executive director of the U.S. bishops' Laity Secretariat.

But where are these trusting relationships to be found? In what situations will people feel sufficiently "at home" to speak not only about ideas and concepts, but about what they feel, what they fear or what they hope?

For some this sense of trust is found at home with members of a family. For some it is found with friends. For some it is found in the company of a spiritual director or in the small groups formed by parishes for discussion and prayer, where many people sense that they can speak about their lives without the fear of being ridiculed.

What makes this sense of trust of th grow in a specific situation?

Do you see ways that you can foster a sense of trust and of belonging in your own church?

## Risking the future

By Father John Castelot  
NC News Service

Esther's heart was beating faster than the wings of the hummingbird she had seen in the palace garden that morning. She was about to risk her life for her people and her anxiety was extreme.

The king had issued an edict calling for the extermination of all the Jews in Persia. Esther's uncle, Mordecai, had begged her to intervene on the Jews' behalf.

More easily said than done! True, Esther was queen and the best loved of all the women in the royal harem. But the laws of the

empire were severe. If anyone, man or woman, approached the king in the inner court without being invited, he or she incurred the death penalty automatically.

Only the king could dispense from the regulation by extending his golden scepter as a gesture of clemency (Esther 4:11). Esther's very nationality made the risk even greater for, unknown to anyone, she was a Jewess, a member of the race marked for annihilation.

As the story turns out, the risk paid off and Esther saved her people. But the results could have been quite different and it was this very real possibility that made the poor young



*'While we cannot escape anxiety entirely, there are some ways we can lessen its negative — potentially paralyzing — effects on our lives.'*



For most people, hardly a day goes by in which anxiety — in one form or another — doesn't occur. Even something as mundane as oversleeping and arriv-

ing late for work can trigger its onslaught. (NC sketch by Ed Harvey)

## A sea of anxiety

### *How can we keep from drowning?*

By Cindy Liebhart  
NC News Service

To be human is to experience anxiety.

For most people, hardly a day goes by in which anxiety — in one form or another — doesn't occur. Stress, tension, worry, nervousness or fear — all are fueled at some basic level.

Crises such as the death of a family member or the loss of a job provoke anxiety. But even something as mundane as oversleeping and arriving late for work can trigger its onslaught.

Anxiety surfaces in situations we can control ourselves, but also in situations in the hands of others.

We experience anxiety over relationships, money, doing well in our careers, the threat of violence, the survival of the world in a nuclear age... Well, you get the picture.

What happens to people when they get caught in anxiety's grip? And why is this an important topic for Christians to think about?

For one thing, anxiety can obstruct or distort our view of the world. It can consume our attention and our energies, blinding us to the goodness and beauty of

other people, nature, God, even ourselves.

It can also cause us to become self-absorbed, getting so wrapped up in a problem that we are unable to reach out to others or allow others to touch us.

*'When people stuff their feelings inside themselves, both the body and the mind can begin to play strange tricks on us, converting feelings into physical symptoms such as headaches, ulcers, stomach problems.'*

Sometimes, anxiety takes away our sense of direction, leaving us unsure what to do or where to turn in a particular situation.

While we cannot escape anxiety entirely, there are some ways we can lessen its negative — potentially paralyzing — effects on our lives.

Father William T. Newland, an Episcopal priest and a pastoral counselor at the Pastoral Counseling and Consultation Center of Greater Washington, said it is very important to talk over a situation — and how one feels about the

situation — with a spouse or a trusted friend.

Sometimes, it isn't easy for people to open up, to admit their uncertainties or fears, their sense of being out of control. But, he said, "when people stuff their feelings

inside themselves," both the body and the mind can begin to "play strange tricks on us," converting feelings into physical symptoms such as headaches, ulcers, stomach problems.

Just by having to verbalize what is troubling us, we might bring a situation into greater clarity for ourselves. But another person often can give new perspective to a situation, helping us to find a new way of looking at things or suggesting possible solutions.

And, in the act of listening, another person reminds us that we

are not in this world alone, that we have companions who can help us through the difficult times.

In reducing anxiety, Father Newland does not believe a person can separate body, mind and spirit. He said both exercise and recreation are good antidotes to anxiety.

Exercise lets tension out of the body and helps general health and well-being. Hobbies and other recreational pursuits — painting, carpentry, playing the piano — can draw people outside themselves, providing creative outlets where they can channel some of their energies.

Equally important is getting an adequate amount of rest, which refreshes both body and spirit, and taking time out for personal reflection periodically.

Father Newland also thinks support groups are very important for people. Groups that many churches sponsor — such as groups for divorced and separated people, for the widowed, for young parents, for single adults — provide people with an environment in which they can share their hopes and fears, their frustrations as well as their joys.

woman almost sick with anxiety.

Esther's story is, of course, a dramatic case. But anyone who has had to face a superior, bidden or unbidden, has felt similar emotions. It may not have been a case of life or death; but some risk, even some serious risk, was involved.

- There seems to be no way to escape stressful situations.
  - And even though people of faith are sure of their Father's loving care, an actual situation has a way of triggering anxiety.
- The disciples had every reason to rely on-

Jesus' power; yet when a storm suddenly overtook them on the lake, they went to pieces. Jesus seemed to be sleeping. After they awakened him and he had stilled the storm, Jesus reproached them: "Why are you so terrified? Why are you lacking in faith?" (Mark 4:40).

But Jesus too experienced moments of anxiety. "I have a baptism to receive. What anguish I feel 'till it is over!" (Luke 12:50).

While Jesus urged his disciples to stop worrying about matters like food and clothing and to let tomorrow take care of itself (Matthew 6:31, 34), he also taught them to pray

for their daily bread, to ask, to seek, to knock (7:7).

It seems then that while we are to live with the fundamental assurance that God cares for us and our needs, a certain anxiety is unavoidable. For although we can rely on God, we cannot always rely on human beings and human events.

But while such anxiety is normal, it need not be paralyzing, disheartening. What can save us is our unshakable trust in a Father who will see us through, "who is the source of my strength" (Philippians 4:13).

## Slow Down...

Take time to dream and  
enjoy the here and now

By Charlie Martin  
NC News Service

### Life in One Day

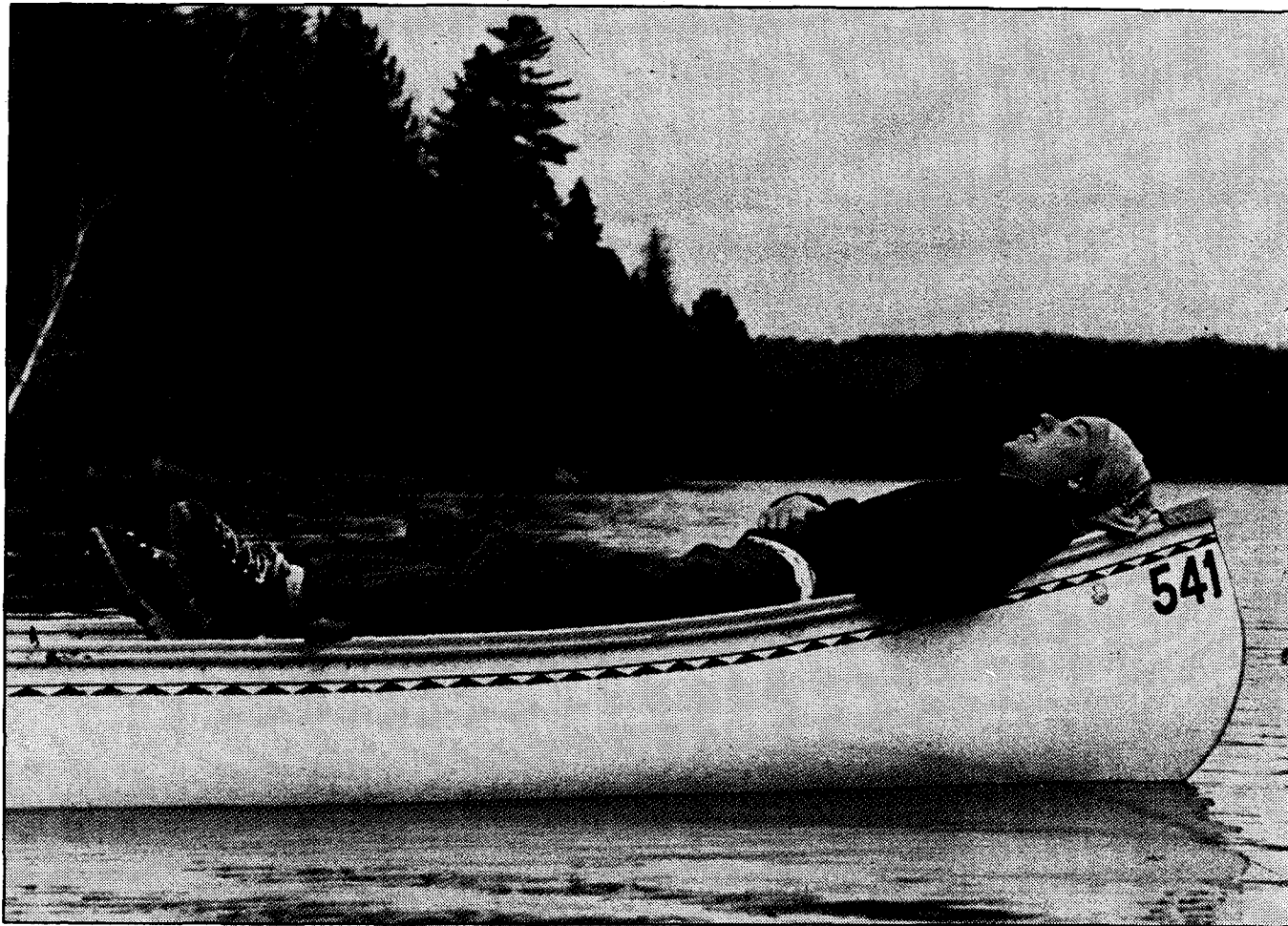
Refrain: *The old man said to me  
Said don't always take life so  
seriously  
Play the flute and dance and sing  
your song  
Try and enjoy the here and now  
The future will take care of itself  
somehow  
The grass is never greener over  
there  
Time will wear away the stone  
Gets the hereditary bone.  
Don't try to live your life in one  
day  
Don't go speed your time away  
Don't try to live your life in one  
day  
Don't go speed your time away.  
The old man said to me  
Said you can't change the world  
singlehandedly  
Raise a glass enjoy the scenery  
Pretend the water is champagne  
And fill my glass again and again  
While the wolves are gathering  
'round your door  
Time will wear away the stone  
Gets the hereditary bone.*

#### Repeat refrain

*I tried to live my life in one day  
Don't go speed your time away  
I bit off more than I can chew  
Only so much you can do  
Wolves are gathering 'round my  
door  
Ask them in and invite some more  
I try to live my life in one day  
Don't go speed your time away.*

Written and Sung by Howard  
Jones. Copyright(c) 1985 by  
Howard Jones Music Ltd. and  
Warner Bros. Music Ltd.

Howard Jones' "Life in One  
Day," comes from the soul charts.  
The lyrics remind us to slow down  
and take life one day at a time.  
Sometimes people are tempted



Time away from it all is as necessary to a healthy life as productive hours. The song 'Life in One Day' reminds us that we need to slow down and enjoy the beauty of the surroundings God created for us.

to try to speed through life, doing everything at once. They may want to excel in academics or in athletics and to be popular in school social life too.

Trying to keep up with such expectations can put much pressure on us. We discover that no time remains just to enjoy life.

Rushing through life means there is no time to wait patiently for events to happen naturally. Relationships must grow quickly. Goals must be achieved easily or they are discarded. The idea of working toward a goal holds no appeal.

The attitude is: If you cannot have whatever you want now, then what you want is not worth waiting for. Certainly with that attitude, the idea that individuals might learn from failure will appear foolish.

The song encourages us to put aside that attitude, to "enjoy the here and now" and not "always take life so seriously." We need time to "play the flute and dance and sing your song." We need times of lightness and fun.

I think most people do not put enough joy in their lives. Such individuals fail to realize that each

person has a responsibility for the happiness in their lives. It is unfair to assume that others should simply make us happy, particularly if we are doing nothing to create joy.

Life goes best when we balance hard work and serious effort with fun. Enjoy the teen years by taking the pressure off yourself and making a place for fun in your life.

(Your comments are always welcomed. Please address them to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

## the Saints *by Luke*

### St. Isaac Jogues and Companions



ST. ISAAC JOGUES WAS BORN AT ORLEANS, FRANCE, ON JAN. 19, 1607. AS A JESUIT, HE BECAME PROFESSOR OF LITERATURE AT ROUEN AND LATER WAS SENT AS A MISSIONARY TO "NEW FRANCE" (NOW CANADA). HIS ZEAL FOR CONVERTING THE INDIANS LED HIM AS FAR AS SAULT STE. MARIE DESPITE CONTINUAL HARDSHIPS.

ISAAC AND HIS COMPANIONS WERE CAPTURED BY THE INDIANS NEAR THREE RIVERS, NEW YORK. RENE GOUPIL WAS SLAIN, AND THE OTHERS, FATHERS JOHN DE BREBEUF, NOEL CHABANEL, ANTHONY DANIEL, CHARLES GARNIER, GABRIEL LALEMANT AND DR. JOHN LALANDE WERE CONDEMNED TO DIE AFTER SEVERE TORTURE. DURING PREPARATIONS FOR THEIR SLAUGHTER, THEY ESCAPED, AND ISAAC RETURNED TO FRANCE. THOUGH MOST OF HIS FINGERS WERE MUTILATED, THE POPE GAVE HIM PERMISSION TO CELEBRATE MASS. IN A FEW MONTHS HE RETURNED TO CANADA. ON HIS ARRIVAL, THE CROPS WERE BAD AND THE INDIANS BLAMED "THE BLACK-ROBES." THEY STRIPPED, SLASHED AND FINALLY TOMAHAWKED HIM TO DEATH ON OCT. 18, 1646, AT THE TOWN OF AURIESVILLE, NEW YORK, NOW A POPULAR PLACE OF PILGRIMAGE. THE IROQUOIS SEIZED HIS REMAINING COMPANIONS, TORTURED AND FINALLY KILLED THEM. THEY WERE THE FIRST MARTYRS IN NORTH AMERICA. THEIR FEAST IS OCT. 19.

## A mom's right to nag

By Hilda Young  
NC News Service

I distinctly remember vowing when I was 13 that if I had a daughter when I grew up I would never, never, never interfere with her life like my mother was interfering with mine.

I lied.

How can a person come home from school and hold a 45-minute conversation on the telephone with someone they have just spent nearly eight hours with at school? I'm her mother. I have to say something, right? There must be something in the revised Code of Canon Law that makes it permissible to go back on a promise made as a 13-year-old.

How can someone listen to music that keeps vibrating the radio off the station?

Can someone watch and listen to Cyndi Lauper without it impairing one's long-range ability to discern between reality and fantasy? I mean, we might have ratted our hair a little more than necessary now and then, but at least it looked like something we did on purpose.

Can a person who enjoys rock videos be expected to attend college,

vote responsibly, drive a car, raise a family, attend PTA meetings? Surely if my mother had seen these, she wouldn't have said a word about Elvis or Jerry Lee Lewis.

Isn't it appropriate to be concerned about someone who wants to pay good money for a T-shirt that looks exactly like my husband's painting shirt?

Can a good mother stand silent when her daughter is listening to songs with titles like "Howling at the Moon" and "True Men Don't Kill Coyotes?" Sung by people with multicolored mohawks and rose tattoos? Forget "Leader of the Pack" and "Mule Skinner Blues."

I called my mother this morning. "Mom, remember the time you yelled at me for ratted my hair so high and wide that I looked like a human microphone?"

"No," she said.

"Well," I said, "I forgive you anyway."

"You're not nagging Marie about Duran Duran or Berlin again are you?" she asked.

There she goes, interfering in my life again.