

Casinos: Do they breed crime?

By Betsy Kennedy
Voice Staff Writer

Advocates of casino gambling assert that if Dade County says yes to casino gambling this November, Lady Luck will bring good fortune to the community.

They concede, however, that many of the millions who are faithful followers of Lady Luck will do anything — even criminal acts — to win her favors.

"In New Jersey, the economic

benefits of casinos were offset by a threefold rise in street crime, a 2000 percent increase in the demand for police services, mob infiltration of businesses serving casinos... and instances of official influence peddling..." says Jim Smith, Florida Attorney General.

According to statistics compiled by the New Jersey Uniform Crime Report division of the State Police, crime has risen dramatically in Atlantic City since casinos first opened for business in June 1978. The number of crimes reported in every category combined

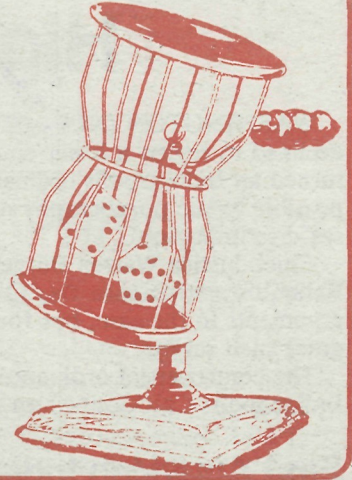
shows a 131 percent increase from 1978 to 1984. (See chart)

But Chief Joseph Pasquale and Captain Vincent Premone of the Atlantic City police department defend casino gambling and say that the methodology used by crime statisticians is faulty.

A bad rap?

"The FBI Uniform Crime Report researchers base their data on the 38,000 residents here, instead of adjusting them in terms of the 20 million

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SCHOOLS STUDY

Income no factor in parochial learning

WASHINGTON (NC) — Students in Catholic high schools where family income levels are low learn at the same rate as students at schools where the average income is higher, according to a new study by the National Catholic Educational Association.

The study, which looks at the role of Catholic schools in the church's mission to the poor, found that the average family income in a student body is not a strong determining factor in Catholic schools.

"Catholic High Schools: The Impact on Low-Income Students" was published by the NCEA for release Feb. 27 in Washington. Researchers surveyed 910 high school principals, 938 teachers and 7,551 students.

Future Voice

BINGO — Almost half the parishes in South Florida have it. How much money is involved and how does it affect the parish, what does the Church say? See next issue of *The Voice*.

CUBA — After 25 years of oppression the Church there is having a Synod with the approval of Castro and is starting to be more free. A report from Cuba by *La Voz* editor Araceli Cantero next issue.

The investigation of Catholic schools found that, unlike the situation in other schools, "income doesn't have a depressing effect on the rate at which kids learn," said Michael J. Guerra, NCEA associate project director. "The poor kids make the same kind of progress" as wealthier students during the time they are in the Catholic schools.

Guerra said poor students succeed because of high academic standards that "aren't watered down for one group of kids," because of the strong school community support and because teachers involve themselves in the lives of their students and have high expectations for them.

The major problem found by the study, Guerra said, is that the schools' financial problems throw long-term prospects into question. Guerra is executive director of NCEA's secondary school department.

The study is the second and final part of NCEA's extended look at Catholic high schools. The first part, "The Catholic High School: A National Portrait," found that one-third of the students at all Catholic high schools come from families with annual incomes below \$20,000, one-third from families in the \$20,000-\$30,000 range and one-third from those earning over \$30,000.

The new report found that 21 per-

(Continued on page 6)



Head lady

Haitian women carry baskets piled high atop their heads to the market in Port-au-Prince as life returns to normal after the fall of 'Baby Doc' Duvalier. Miami's Archbishop McCarthy is leading a group of U.S. bishops to Haiti this week for talks with Haitian church leaders and to attend a bishop's installation. (NC photo)

Catholics speak out at hearings

By Ana Rodriguez-Soto
Voice News Editor

The Archdiocese asked everyone to say what's on their mind about the Church and that's exactly what they're doing at Synod hearings this month.

Thousands of Catholics are speaking out in parishes — questioning, suggesting.

Listen:

- A parish should publish a "monthly itemized financial disclosure of every dollar received and spent;"

- Catholics should dress more appropriately for Mass;

- "Why don't ... homilies challenge us?"

- There should be a Catholic TV station and Catholic programs on the radio;

- The Archdiocese should sponsor more activities for young people, build more low-cost homes for the elderly, take a greater interest in helping the poor and provide more religious education for both children and adults;

Tell Church here what they like, dislike

- "Why are there 'closed parishes' where laity don't count?"

- There should be married priests, women priests, women deacons and altar servers and more lay ministers, as well as a program of continuing education for priests;

- On the other hand, "no women [should be allowed] in holy places of

Sacrifice," all women should "wear head coverings," and main altars and altar railings should be restored, for "what right has anybody to change the rules and directions of the Church?"

- Finally, "Priests who break their vow of celibacy by marrying are...

allowed to receive Holy Communion. Why can't the same privilege be accorded to divorced Catholics who remarry?"

Those are some of the things Catholics throughout South Florida have been saying since the beginning of February, when parishes, groups and organizations began holding the

hearings which are the first step of the Synod process. These hearings should be completed in every parish by Easter.

The comments collected above are not necessarily the opinions of the majority — or even a minority — of local Catholics. They are just a few among hundreds of widely varying, sometimes contradictory suggestions.

All, however, will be considered at the highest levels of the Archdiocese, sorted out according to majority and minority opinions and given over to commissions of experts who will devise ways of responding to the concerns.

"We're not going to please everybody," acknowledged Marsha

(Continued on page 9)

High Court won't review porn ordinance

WASHINGTON (NC) — The Supreme Court has declined to review a lower court ruling which overturned an Indianapolis ordinance which had made it possible to sue pornography dealers on grounds of sex discrimination.

Chief Justice Warren Burger and Justices William Rehnquist and Sandra Day O'Connor voted to hear arguments in the case, but four votes are needed to grant such review.

The controversial ordinance was enacted by the Indianapolis City Council on April 23, 1984. It said

pornography is a practice that discriminates against women by portraying them as sexual objects who enjoy pain and humiliation.

The ordinance allowed women who felt they were injured by someone who had read or seen pornography to sue the maker or seller of the material.

Indianapolis Mayor William H. Hudnut III and other city officials argued that the ordinance is an "innovative and promising way" to help victims of pornography.

But the ordinance was attacked immediately in a

federal lawsuit by the American Booksellers Association.

Federal courts ruled that the ordinance violated free-speech rights.

John Samples, a press spokesman for Hudnut, said that the mayor and others plan to petition the Supreme Court to reconsider its action and hear the case.

"We don't have a Plan B," Samples said, "but we don't anticipate this is the end."

First American Indian named to be bishop in New Mexico

WASHINGTON (NC) — Father Donald Pelotte, 40, provincial superior of the Blessed Sacrament Fathers of Cleveland, is the first American Indian to be named a bishop. Bishop-designate Pelotte, whose parents were Abenaki Indian and French Canadian, was appointed by Pope John Paul II Feb. 24 as coadjutor bishop of Gallup, N.M. He will automatically succeed Bishop Jerome Hastrich, 71, when he retires. Usual retirement age is 75.

U.S. asks countries to send CRS relief for Ethiopia

WASHINGTON (NC) — The U.S. government has asked countries supplying food relief to Ethiopia to send those supplies to Catholic Relief Services rather than to the Marxist government of Ethiopia, said a spokesman for the U.S. Agency for International Development. AID spokesman Bart Kull told National Catholic News Service Feb. 21 that CRS Director Lawrence Pezzullo and AID Administrator Peter M. McPherson had discussed famine relief problems in Ethiopia and solutions to these problems during a meeting in Washington Feb. 14.

Good news: Bible was printed in seven new languages in 1985

NEW YORK (RNS) — Bibles were published in seven new languages last year, bringing the total to 293, according to figures compiled by the United Bible Societies, of which the American Bible Society (ABS) is a member. The seven languages, which are spoken by a total of 6.5 million people, are Mundang, spoken in Cameroon; Boyki, used in Nigeria; Manipuri, a language of India; Tiddim Chin, used in Burma; the Toaripi language of Papua New Guinea; Haitian and Navajo. There are 618 languages with New Testaments, an increase of 31 over the past year, while those with a portion of the Bible are currently reported at 918, an increase of 40 over the 1984 total.



Hijack for St. Pat

Hibernian Jack Flanigan, right, helps "hijack" a statue of St. Patrick from Holy Cross-Immaculata Church in Cincinnati for use on a float in the city's St. Patrick's Day parade. The "heist" is an annual tradition for the Ancient Order of Hibernians, who take the statue and hide it for a month until parade time. (NC photo by Marianne Cianciolo).

Elderly hurt by cutbacks—bishop

WASHINGTON (NC) — Proposed Reagan administration reductions in government funding for housing assistance "will cause great harm to the elderly population of the country," Archbishop Philip M. Hannan of New Orleans warned the House Committee on Aging. "Problems of homelessness are of tremendous proportions."

Bishops call nuke train 'a step toward nuclear crucifixion'

(Undated) (NC) — Two Catholic bishops active in the peace movement are opposed to a nuclear weapons train, calling it "another step toward global crucifixion" and a symbol of an immoral U.S. nuclear arms policy. "Our government's evident policy is to reject disarmament initiatives while seeking a nuclear first-strike capability," said Archbishop Raymond Hunthausen of Seattle and Bishop Leroy T. Matthiesen of Amarillo, Texas, as the train traveled across the country in February.

Catholic Church must meet needs of seniors, says commission

(Undated) (NC) — As the U.S. population ages, the Catholic Church must respond to the talents and needs of older persons "as valuable members of our Christian community," according to the New York State Catholic Conference commission on the elderly. The commission, formed in 1983, has completed three draft papers that address the growing number of elderly and the impact on parish life, pastoral care, family life, marriage, the work place and education. According to Fordham University's Third Age Center, which conducted research for the commission, two-thirds of all individuals alive today will live into their 80s and by the year 2015, one out of six people will be over age 65.

Priest who founded drama dept. at Catholic college dies

WASHINGTON (NC) — Dominican Father Gilbert V. Hartke, who founded and was chairman of the drama department at The Catholic University of America in Washington for almost 40 years, died Feb. 21 of heart disease. He was 79. Father Hartke began his show-business career as a child actor and throughout his life he worked and was friends with Hollywood celebrities. But he insisted his primary role was that of priest.

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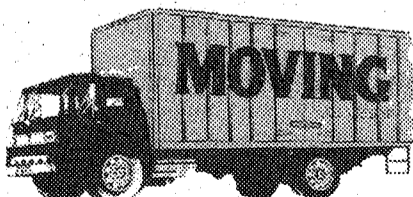
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The Church and the dictators

Bishops' pressure influenced events in Haiti, Philippines

• Filipinos here celebrate... Pg. 9

By Joe Michael Feist

WASHINGTON (NC) — February was decidedly unkind to dictators.

The month began with Haiti's impoverished population in revolt against the well-heeled President-for-Life Jean-Claude Duvalier, finally forcing him to flee, temporarily, to the more hospitable confines of a French resort.

For Filipinos, the month ended on a

Analysis

similar note. The 20-year rule of President Ferdinand Marcos, much of it under martial law, came apart at the seams after an election that observers said he stole.

An ailing Marcos fled the Philippines Feb. 26 and, after a stop in Guam, found at least a measure of peace in Hawaii.

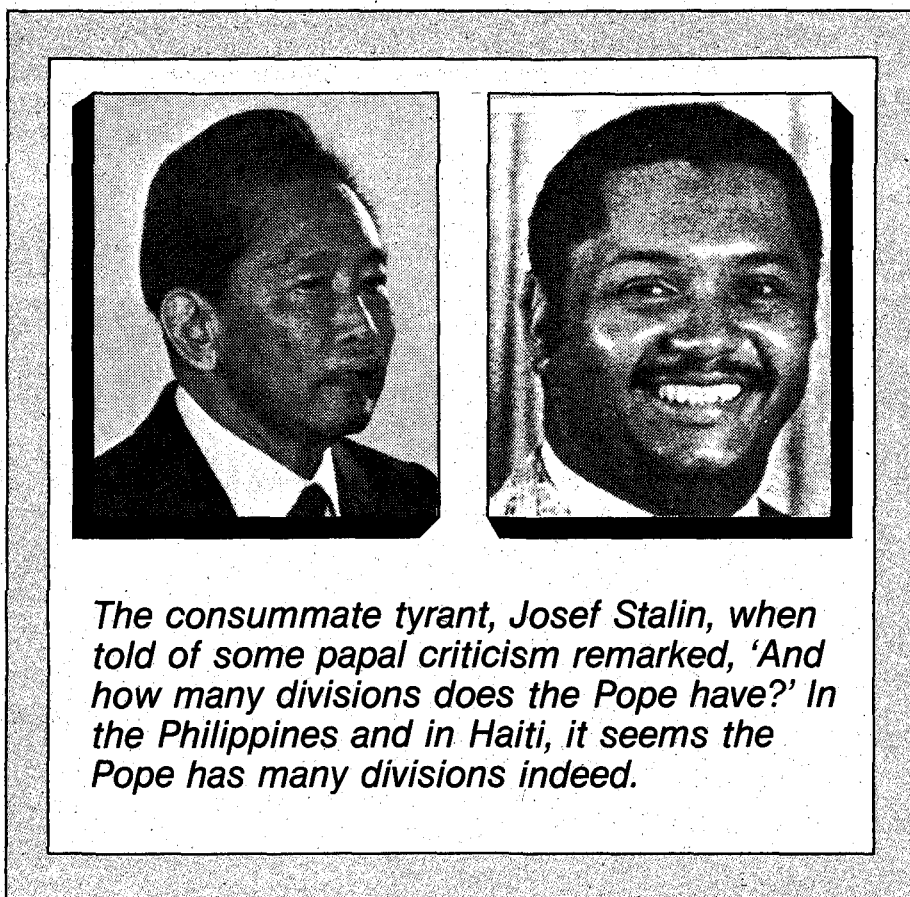
Journalists, diplomats and others generally agreed that aside from the withdrawal of U.S. support, Catholic Church opposition was perhaps the most crucial factor in the demise of both Duvalier and Marcos governments.

In Haiti and the Philippines, both overwhelmingly Catholic countries, an ever-increasing level of criticism by church leaders, disseminated worldwide by the media, contributed to the international controversy.

With political opposition outlawed in Haiti, the Catholic Church became not only the leading but perhaps the only organized voice opposing Duvalier.

Holy Cross Father William Lewers, director of the U.S. bishops' office of International Justice and Peace, said he believes the Haitian church was inspired to action by Pope John Paul II's 1983 visit to Haiti.

The pope's homily at Mass in Haiti,



The consummate tyrant, Josef Stalin, when told of some papal criticism remarked, 'And how many divisions does the Pope have?' In the Philippines and in Haiti, it seems the Pope has many divisions indeed.

in which he spoke out forcefully for social justice and against political repression, "gave great encouragement to the church at all levels," Father Lewers said.

Thus encouraged, the Haitian bishops began an adult literacy program that was perceived by Duvalier, who wanted to keep Haitians poor and ignorant, as a challenge, Father Lewers said.

And, beginning with a pastoral in November 1984, the bishops began to speak out regularly against Duvalier's human rights abuses.

Church communications also played a role. Radio Soleil, a Catholic-run station in Port-au-Prince, was a

prime source of information about what was going on in Haiti. The station was shut down by Duvalier in December 1985 for reporting on demonstrations against him.

Radio Soleil was so respected that when Haitians first heard that Duvalier had left the country Feb. 7, they gathered in front of the station to listen to reports.

Even more dramatic, perhaps, was the role played by the church in the Philippines in Marcos' final days.

Over the years, the church, especially Cardinal Jaime Sin of Manila, was a thorn in Marcos' side. Since the early 1970s, when Marcos declared martial law, Cardinal Sin has often denounced

human rights violations in the Philippines.

But the pot really began to boil after Marcos was declared the winner in a special Feb. 7 election against now-President Corazon Aquino. In a Feb. 14 statement, the bishops said the election was an unparalleled fraud and lent their full moral weight to Mrs. Aquino.

The message was clear when the bishops said the Marcos government had lost its moral legitimacy and called for a "non-violent struggle for justice" to repair the wrong imposed by Marcos.

Although the bishops did not directly say so, said retired Philippine Bishop Francisco Claver of Malaybalay, implicit in their statement was the belief that Mrs. Aquino had won the election, that the Marcos government was illegitimate, and that civil disobedience was the necessary response.

As in Haiti, a Catholic radio station — Manila's Radio Veritas — became a leading opposition voice. After two of Marcos' top military leaders rebelled against Marcos and holed up at a military base, Cardinal Sin told Radio Veritas listeners: "Our two good friends have shown their idealism. I would be very happy if you could support them now."

That plea resulted in the scenes, made prominent on U.S. television, of thousands of Filipinos, including Catholic priests and nuns with rosaries, blocking the path of Marcos' tanks on their way to put down the rebellion.

"Who could have expected nuns to face down the tanks of this wily dictator?" The New York Times asked editorially Feb. 26.

One recalls the consummate tyrant Josef Stalin, who, when told of some papal criticism, remarked, "And how many divisions does the pope have?"

In the Philippines and in Haiti, it seems, the pope has many divisions indeed.

Cuba: Church, state care jointly for elderly

Last in a series

By Steve Taylor

HAVANA (NC) — The home for the elderly is tucked into a corner of central Havana, amid nondescript, blockish buildings near the Latin American baseball stadium.

The place was built early in the 1800s by a wealthy Cuban family looking for a graceful country residence. When the city grew west and surrounded the site, the family gave the property to the Archdiocese of Havana as an "hogar de ancianos."

Now, the Santovenia Home for the Aged is residence to 430 men and women who cannot take care of themselves.

It's a familiar formula: the church takes over the property, adds a chapel and some outbuildings, and an order of nuns cares for the elderly. But there's one big difference in this Cuban setting: the nuns run the home in direct and apparently peaceful cooperation with a government which denies the existence of God.

Santovenia is owned now by the Ministry of Public Health. When Fidel Castro took over Cuba with the 1959 revolution, the government outlawed begging in the streets.

The Little Sisters of the Homeless Elderly, the order which cared for the elderly of Santovenia, had a tradition of begging for the money needed to operate the facility. The nuns said they wondered what might become of them, because at the time many

church members and clergy actively opposed the Communist takeover and were condemned as counterrevolutionaries by the new government.

"From the very beginning, however, we didn't face any trouble at all," said Sister Acela Fernandez, administrator of Santovenia. "Perhaps it was due to the fact that we work with old people, but we have obtained every help necessary."

In fact, Sister Fernandez said, the ministry has in recent years begun to renovate the facility, expanding the kitchen and adding more rooms for married couples. In late 1985, a scaffold surrounded the chapel as workmen painted the walls and repaired a crack in the steeple.

Santovenia is high on the list of places government guides want to take visiting American journalists. Its lovely, tile-lined colonnades, peaceful courtyards and large, high-ceilinged rooms are well-maintained — in sharp contrast to other parts of Havana, where many of the buildings look like they haven't had a coat of paint since the revolution.

However, this is not the only home for the elderly run cooperatively by Cuba's church and state. Sister Fernandez said that there are "several" others.

One of Santovenia's married residents is Delores Del Rio, "just like the movie star," she said with a smile. A government guide chose her to be interviewed.



Sister Adela Fernandez, administrator of the Santovenia Home for the Aged in Havana (NC photo)

She spoke perfect English, which she learned as a girl from Pennsylvania nuns teaching in Cuba. She and her husband of 43 years, Julian Solorzano, moved into Santovenia two years ago.

"After the revolution we were gradually left alone because all our family left, for the States, for Venezuela, for Brazil," she said. "We felt sort of lonesome. Here, we feel secure, we have our own room. We're very comfortable."

Cuba, an atheist state, does not require the residents of Santovenia to be Catholics or members of any other faith. Over the years, church leaders said, those who insisted on practicing

religion openly were discriminated against and sometimes had a hard time obtaining government services available to others.

Mr. and Mrs. Solorzano said, however, that their admission to Santovenia came after a normal government investigation of their needs.

"We ourselves are not Marxists, we're Roman Catholic," Mrs. Solorzano said. "But we've never had any trouble practicing our religion."

Catholic and Protestant bishops agree that discrimination is fading, largely as a result of their recent meetings with Cuban President Fidel Castro.

Sister Fernandez, who said she is grateful that her order no longer has to beg among the shopkeepers and citizens of Havana, also said she wishes that there were more places like Santovenia for Cuba's aging.

The Cuban government does not publish information on the numbers of old people needing full-time care. But Mrs. Solorzano said, "I wish you could see the line of applications. So many people want to come to this home."

Taylor, a Washington-based freelance journalist, visited Cuba on a TV assignment in late 1985.

Next issue: A report by the editor of La Voz (Spanish-language newspaper of the Archdiocese) who just returned from Cuba.

World Briefs

Pro-lifers spotlight Third World

ROME (NC) — The International Right to Life Federation has targeted the Third World for special attention in its anti-abortion campaign.

The federation president, Dr. John Wilke, who is also president of the U.S. National Right to Life committee, said one country of particular concern is Kenya, where "people are being strongly pressured by international business consortiums and many in their governments into cutting the size of their families by various means, including abortion."

At a press conference preceding the International Federation's recent seminar in Rome, Dr. Wilke indicated the group had "no opinion" on matters "before conception" such as contraception and sterilization.

Another concern held by the federation is "infanticide" in the U.S. Wilke said about 1,000 children, the victims of such birth defects as Downs Syndrome, "are starved to death because some doctors make the decision that they are not perfect enough to live."

The federation will "work throughout the Third World to help developing countries fight against the deliberate manipulation of their people by use of abortion to cut their numbers," a press statement said. It added that abortion is used as a solution to poverty in lieu of "wealthier countries facing up to the need to provide" Third World countries with economic opportunities.

Five Lithuanians sentenced to jail for operating underground press

NEW YORK (RNS) — Five Lithuanians have been sentenced to prison terms ranging from one to three years for operating an underground press that was used to print Christmas and Easter cards and prayer books. The Brooklyn-based Lithuanian Information Center cited a report in edition of *Sovetskaya Kultura*, a magazine published in Moscow. It said that 60 Catholic priests were summoned to testify against the men, but only two of them appeared at the trial.

Moslem group says missionaries are stirring unrest in Sudan

KHARTOUM, Sudan (NC) — A Sudanese Moslem organization has accused Christian missionaries of stirring unrest in southern Sudan and has called for their expulsion from the African country. Expatriate missionaries are providing education and religious training that encourages southerners to regard the mostly Moslem northern Sudanese as oppressors, the Moslem Brotherhood publication *Kalima* said. Missionary-educated Christian southerners have killed and harassed northerners living in the south and have destroyed mosques, *Kalima* wrote. The publication called for government control of missionary schools and for requiring the schools to follow the national curriculum.

'Hotline' in Canada offers pro-life views and news

TORONTO (NC) — An experimental telephone hotline recently established by Canada's Campaign Life has begun offering news updates and information on abortion issues. Officials of Campaign Life, Canada's national pro-life organization, say the hotline also might combat what they call the media's occasional misrepresentation of pro-life news and events. The hotline features a recorded message detailing pro-life news and announcements of upcoming events in local communities. James Hughes, national president of Campaign Life, said the hotline represents the first service of its kind for Canadian pro-life supporters. He said although other agencies offer telephone counseling, the hotline will be the first daily information recording in Ontario.



Surprise visitor

Lebanese president Amin Gemayel is greeted by Pope John Paul II during a Vatican audience. The pope interrupted his Lenten retreat for an unscheduled 25-minute meeting with Gemayel. (NC photo from UPI-Reuters).

Prosecutor recommends acquittal for three in plot to kill Pope

ROME (NC) — An Italian prosecutor, citing lack of evidence, recommended acquittal for three Bulgarians charged with complicity in the 1981 shooting of Pope John Paul II. Prosecutor Antonio Marini told the court of two judges and six civilian jurors that there was "incomplete proof of responsibility" of the Bulgarians in the shooting. The recommendation means that the prosecution believes the defendants are guilty, but cannot prove it. If the court follows the prosecution's recommendation for acquittal because of insufficient evidence, the Bulgarians could be tried again on similar charges.

Salvadorans still persecuted, reveals report by Irish group

(Undated) (NC) — An Irish Catholic organization has reported "widespread" human rights violations continuing in El Salvador, despite an improvement in conditions in recent years. The recent report cited among other violations, "indiscriminate bombing of civilian populations" during government operations against guerrilla forces. The report was prepared by a delegation from Trocaire, the Irish-based Catholic agency for world development, which visited El Salvador. Particularly criticized in the document was the "widespread and indiscriminate bombing of the civilian population in disputed parts of the country" and the military's efforts to destroy livestock and crops.

British bishops approve use of contraception in rape cases

(Undated) (NC) — The British bishops have approved use of the "morning-after pill" in cases of rape if physicians determine the victim has not ovulated. The statement said that Catholics may administer or seek hormonal post-coital contraception commonly referred to as the "morning-after pill" if it is administered "within about a day after the assault." Another form of post-coital contraception insertion of an intrauterine device — was judged to be effective only if the IUD were inserted within one-half hour of the attack. If the IUD were inserted later, or if the pill were administered during or after ovulation, it could cause an abortion, said the statement. The statement cited a 1980 document by the Catholic archbishops of Britain which said a rape victim is "entitled to defend herself against the continuing effects of such an attack and to seek immediate medical assistance with a view to preventing conception."

Thailand monks voice concern about spread of Christianity

BANGKOK, Thailand (NC) — Senior Buddhist monks meeting in Thailand's capital voiced concern about the spread of Christianity in the country, alleging that some Thais have been paid to convert. Catholic officials denied the allegation. "Some Christian denominations have paid bribes to obtain converts," said the director general of the Thailand Religious Affairs Department, Mongkol Spripaiwal. He participated in a late January seminar on the future of Thai Buddhism. The official said that missionaries claimed that social conditions in poor areas of northern Thailand improved after people became Christians. "Within 10 to 20 years, we may not be able to say with pride that Buddhism is Thailand's national religion," he said.

Six Catholics jailed in Burundi for criticizing the government

NAIROBI, Kenya (RNS) — A Catholic priest and five lay persons have been jailed in Bujumbura, the capital of Burundi, for writing and distributing a document critical of a government ban on weekday religious activities. The Rev. Barakana Gabriel, accused of inspiring the production and distribution of the document, was sentenced to five years' imprisonment. Joseph Gacukuzi, charged with writing and distributing the statement, received a two-year sentence, two other defendants received jail terms of two years and seven days each for abetting the offense, and three others were jailed for seven days after being found guilty of helping Mr. Gacukuzi in an attempt to leave the country.

Activists urge Reagan to end Romania's trade status

WASHINGTON (NC) — Human rights activists, testifying at a Senate hearing, urged the Reagan administration to deny "most favored nation" trading status to Romania. The human rights organization Helsinki Watch and numerous senators and congressmen alleged that human rights violations in Romania are as bad as anywhere in Eastern Europe. They urge the suspension of Romania's trade status for six months. One witness said communist-ruled Romania discriminates against its Catholic citizens, who are mainly of German and Hungarian background. But another said much of the country's religious problem stems from interfaith and ethnic rivalries.

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Nicaragua: charges and countercharges

Vatican newspaper criticizes priest

VATICAN CITY (NC) — Nicaraguan Foreign Minister Father Miguel D'Escoto, a suspended Catholic priest, is using the Way of the Cross as a "demagogic manipulation" to get the country's Catholics to support the Sandinista government, said the Vatican newspaper, L'Osservatore Romano.

In a front-page editorial March 2, the newspaper said Father D'Escoto was leading a 14-day, 180-mile Way of the Cross throughout Nicaragua.

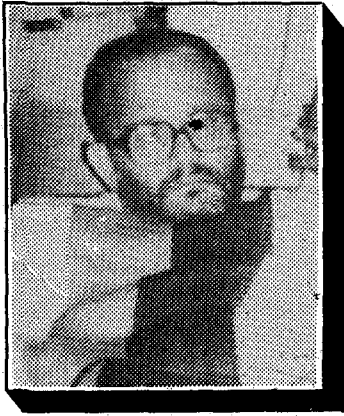
The event has the "declaredly political aim" of getting Nicaraguans "to put their faith at the service of the Sandinista regime, to instigate the people against their pastors," said the editorial.

The editorial noted that the Nicaraguan bishops have strongly criticized the government for restricting religious liberty. Father D'Escoto is trying to drive a wedge between the bishops and the people and has used the Way of the Cross to criticize Cardinal Miguel Obando Bravo of Managua, Nicaragua, it added.

The editorial said the government is conducting the "politics of repression against the church."

Father D'Escoto, a member of the Maryknoll missionary society, was suspended from the active ministry at Vatican orders because he refused to resign his cabinet post in the Nicaraguan government. Canon law forbids priests from serving in government posts in which they exercise political power.

About 91 percent of Nicaragua's 2.8 million people profess Catholicism.



D'Escoto

U.S. bishop says Sandinistas don't persecute the Church

WASHINGTON (NC) — Contrary to statements made by the Nicaraguan bishops' conference and other church leaders, there is no religious persecution in Nicaragua, said Auxiliary Bishop Thomas Gumbleton of Detroit.

Bishop Gumbleton joined six other church leaders at a press conference March 4 to criticize U.S. military support for "contra" rebels seeking the overthrow of Nicaragua's Sandinista government.

"All of the Catholic people in Nicaragua are free to practice their faith," Bishop Gumbleton said. "They are not being persecuted."

Bishop Gumbleton's statement contradicted recent statements by the Nicaraguan and Costa Rican bishops' conferences and by Pope John Paul II condemning "harassment" and "persecution" of the church by the Nicaraguan government.

Bishop Gumbleton was one of 200 religious leaders who signed a statement opposing a Reagan administration request for \$100 million in military and non-military aid to the contra forces fighting the Marxist Sandinista government.

The statement and press conference were organized by Witness for Peace, an organization which sponsors volunteers living in Nicaraguan war zones to promote "continuous non-violent resistance to U.S. covert or overt intervention."

Harshly criticized by a number of participants was Cardinal Miguel Obando Bravo of Managua, Nicaragua.

The Rev. Norman Bent, a Nicaraguan pastor of the Moravian Church in Managua, said that religious persecution in Nicaragua consisted of "some of the Catholic hierarchy persecuting" members of its own church.

Reports of persecution are signs of a split in the Nicaraguan church, said Bishop Gumbleton. "Cardinal Obando (Bravo) doesn't report the same things that the people in the parishes report."

Task force to standardize Spanish liturgy texts

WASHINGTON (NC) — National liturgy officials from Spanish-speaking countries met at the Vatican in February and took two major steps toward developing uniform Spanish liturgy texts worldwide.

• They approved common translations of the Order of the Mass, the Lord's Prayer, Eucharistic Prayers I-IV and the newly issued Book of Blessings, recommending that all

Spanish-speaking bishops' conferences adopt those texts within five years.

• They formed a new international commission to develop Spanish texts of other liturgical books to recommend for common adoption in all Spanish-speaking countries.

Representatives of the U.S. bishops went to the meeting as observers, but by unanimous vote of the other par-

ticipants they were made full voting members of the group. In early 1985 Spanish was changed from a permitted liturgical language to an official one in the U.S. church.

Bishop Ricardo Ramirez of Las Cruces, N.M., representing the U.S. hierarchy at the Vatican meeting, told the group that the multiple Spanish translations cause difficulties in the United States. As an example, he

noted that the different translations of the Roman Missal by Spain, Mexico and Colombia are all commonly used in U.S. parishes.

"Because the translations vary or differ significantly one from the other, even in the parts of the liturgy belonging to the people, unity in Spanish-speaking liturgical assemblies is often difficult to achieve," he said.



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Study: income no factor in parochial learning

(Continued from page 1)

cent of the very poor (under \$10,000) make up the student bodies at Catholic high schools in low-income communities, compared to 37 percent of the relatively poor (\$10,000-\$20,000) and 27 percent in the \$20,000-\$30,000 range.

A higher proportion of women religious and priests are teachers and

administrators in schools that serve low-income students than at others, according to the study. Also, a smaller proportion of these schools' total income comes from tuition and fees; subsidies must make up the difference.

In research focusing on students the report found:

- While 90 percent of Hispanic students and 92 percent of white students in low-income Catholic schools are Catholic, only 39 percent of black students are Catholic. Thirty-six percent of black students in Catholic high schools are Baptist.

- Only 7 percent of low-income school students are enrolled in vocational programs. Fifty-nine percent of the very poor category are enrolled in college preparatory programs. The figures rise to 68 percent for moderately poor students and 78 percent for

'Income doesn't have a depressing effect on the rate at which kids learn [in Catholic schools] ... The poor kids make the same kind of progress as wealthier kids.'

students who are not poor.

- Thoroughly integrated religious belief, rather than one imposed from outside circumstances, is strongly associated with avoidance of drug and alcohol abuse and anti-social behavior.

In research focusing on teachers the study found:

- For teachers in low-income schools the top motivations for teaching are their desire to teach in that kind of environment and their view of teaching as a ministry.

- The great majority of the teachers said they are generally satisfied with their jobs; however, 64 percent said their jobs do not offer them a decent salary.

- Seventy-three percent of the teachers said they believe they have an obligation to promote the religious faith of their students; one-fourth of lay teachers reported being unsure about their role in students' religious formation.

- Nearly one-half of the teachers said it is no harder to teach low-income students than other students.



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Vatican: leave exorcisms to priests

By NC News Service

Only bishops and priests and not lay persons may perform exorcisms, said a letter sent to dioceses worldwide by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

The letter, written in Latin and dated Sept. 29, 1985, was sent in November and became public in February. National Catholic News Service obtained an English-language summary as translated by the Bishops' Conference of England and Wales.

"For some years now there has been a growing number of groups within the church meeting to pray to obtain deliverance from evil spirits," the letter

said. "Although they have not been practicing exorcism in the strict sense, and even though there may be a priest present, these meetings have been taking place under the leadership of lay people."

The letter cited Canon 1172 of the Code of Canon Law which forbids exorcism without permission of the local Ordinary. That permission can only be given to "a priest who is endowed with piety, knowledge, prudence and integrity of life," said the letter, quoting canon law.

The letter urged bishops to make sure that "those who do not have authority" do not lead prayer gather-

ings "in the course of which devils are addressed directly and attempts made to learn their identity."

"The announcing of these norms should in no way discourage the faithful from praying as Jesus taught us that we might be delivered from evil," the letter added, citing the Gospel of Matthew.

Father Donald Heintschel, associate general secretary of the U.S. Catholic Conference in Washington, said he did not think exorcisms were a problem in the United States.

"Some of the areas where we had possession in the past were cases of mental illness," he said.

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Farmworkers end dispute with Campbell

By Stephenie Overman
NC News Service

The signing of two collective bargaining agreements Feb. 19 has ended a seven-year dispute between the Farm Labor Organizing Committee and the Campbell Soup Co., and the boycott of Campbell products that accompanied it.

The agreements resulted from mediation by a special commission, known as the Dunlop Commission, established by a May 6, 1985, understanding between Campbell and FLOC.

It is headed by John Dunlop, a Harvard University professor who had been U.S. secretary of labor, and includes Msgr. George G. Higgins, a noted labor activist and former secretary for special concerns at the U.S. Catholic Conference.

The commission was formed to oversee union representation proceedings among farmworkers employed by Campbell suppliers, supervise labor negotiations, draft an

Easter Vigil: Only at night

WASHINGTON (NC) — The Easter Vigil liturgy should only be held at night, never when it's light, said the February newsletter of the National Conference of Catholic Bishops' Committee on the Liturgy.

It said the practice in some places of beginning the celebration "before nightfall as though it were an 'anticipated Mass' of Easter Sunday" is contrary to the church's general norms for the liturgy. Linking the vigil to an Easter "sunrise service" also goes against the norms, it said.

The norms, quoted in the newsletter, say that "the entire celebration of this vigil should take place at night," beginning after nightfall and ending before daybreak.

Noting the central symbolism of the paschal candle representing Christ the Light, it added that an evening or dawn celebration of the vigil "misses the mark of this symbolism."

agricultural collective bargaining act, and develop remedies and penalties to ensure that all parties bargained in good faith.

At a press conference in Toledo, where FLOC is based, union president Baldemar Velasquez said the collective bargaining agreements "are unprecedented in content and as multiple

party agreements and for the first time, give the farmworkers a voice in their own affairs."

One agreement involved the Campbell Tomato Growers Association covering 16 farms in northwest Ohio, Campbell Soup Co., and FLOC. The

other involved Campbell and Vlasic Foods, Inc., FLOC and 12 growers of cucumbers in Michigan.

These initial agreements include provisions concerning wages and incentives, benefits and recognition of the union.

FLOC has been boycotting Campbell products since 1979 seeking a collective bargaining agreement. Campbell contended that since it did not directly hire farmworkers the company should not be targeted.

FLOC countered that since Campbell's agreements with growers determine the amount of money growers can pay their workers, it was the logical focus of the boycott.

The boycott had been endorsed by a number of religious groups including the Ohio bishops, the Catholic Conferences of Ohio and Illinois, the National Conference of Catholic Charities and the National Catholic Rural Life Conference.

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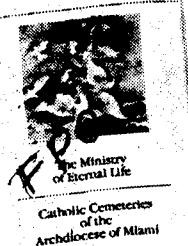
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Bishops criticize second abortion ad

By NC News Service

An advertisement promoting freedom to dissent from church teaching on abortion "contradicts the clear and constant teaching of the Catholic Church that deliberately chosen abortion is objectively immoral," Archbishop Roger Mahony of Los Angeles said March 3.

He said the more than 900 Catholics who signed the advertisement "have demonstrated their disregard" both for Catholic teaching and for the bishops appointed to safeguard that teaching.

In St. Louis, Archbishop John L. May said the signers were only "a very small minority" of Catholics. He told reporters that "there is absolutely no room for a pro-choice position (on abortion) in the Catholic Church."

The two archbishops were commenting on a full-page ad in The New York Times March 2 headlined "Declaration of Solidarity." The ad expressed "solidarity" with Catholics "who face reprisals" from the church for dissenting on abortion or similar controversial issues.

"Such reprisals cannot be condoned or tolerated in church or society," they said.

The "reprisals" the new ad referred to were church actions against some of the 97 signers of an earlier ad in The New York Times about Catholic views on abortion.

Church officials objected to the earlier ad, which appeared on Oct. 7, 1984, because it claimed that, although popes and bishops have condemned direct abortion in all instances, that is not the only "legitimate Catholic position" on the matter.

Signers of the new "Declaration of Solidarity" included 804 people from the United States and Puerto Rico and 138 from foreign countries, mainly Argentina, Brazil, Chile and Peru. The largest group from any single state was 121 from California.

At least five priests and 40 nuns were among the signers. The vast majority, three-fourths or more, were women.

'There is absolutely no room for a pro-choice position in the Catholic Church.'

Archbishop John May, St. Louis

A few signers apparently did not want their identity known. One person signed only as "A.N.," another as "Sister Heartily I. Agree," and a third as "Sister Conscientious Objector."

In its central position statement, the new declaration said, "We believe that Catholics who, in good conscience,

take positions on the difficult questions of legal abortion and other controversial issues that differ from the official hierarchical positions act within their rights and responsibilities as Catholics and citizens."

The new ad also included clip-out coupons for readers to sign and mail, to register their own protests to key church officials.

"It is misleading and wrong," Arch-

bishop Mahony said, "to describe a situation of dissent, even legitimate dissent, from authentic church teaching as if it were only a matter of diversity or plurality of opinions in the church... The teaching of the magisterium (church teaching authority) is not simply one theological opinion

alongside others; it is, rather, church doctrine."

Archbishop Mahony declared that "the inviolability of human life from the moment of conception" is "God's plan" and "not subject to popular consensus."

In Missouri, which had 28 of the signers, the St. Louis archdiocesan pro-life coordinator, Father Joseph Naumann, said that the ad signers "are not trying to open a dialogue, but rather to cause a controversy within the church."

The ad was paid for by the Committee of Concerned Catholics, a group which was formed to generate support for signers of the first ad shortly after the religious who signed were threatened with penalties for their participation.

Frances Kissling, a member of the committee and executive director of Catholics for a Free Choice, which sponsored the first Times ad, said the cost of a full-page ad in a Sunday edition of The Times was \$36,000.

Laity's opinions sought by bishops

WASHINGTON (NC) — The U.S. bishops' Committee on the Laity is finalizing plans for extensive consultations on the experiences, needs and views of U.S. Catholics in preparation for the 1987 world Synod of Bishops.

The synod will focus on the mission and vocation of the laity in the church and in the world. No date has been set for the gathering.

Dolores Leckey, director of the U.S. bishops' Laity Secretariat, said

the plans call for a select national consultation to be held in August followed by five regional consultations early in 1987.

She added that the bishops' committee hopes to utilize U.S. Catholic newspapers in gathering the views of the laity.

Participants in the August consultation, scheduled to be held in Buffalo, Minn., will include current members and past chairmen of the bishops' laity committee and about 15 other experts in various church fields and invited laity.

Diocesan bishops will be encourag-

ed to send delegates to one of four 1987 regional conferences to be held in Burlingame, Calif.; Belleville, Ill.; San Antonio, Texas; and an undetermined site on the East Coast.

A separate consultation will be held in Belleville for leaders of national lay organizations.

Issues likely to surface during the consultations, Leckey said, include "the whole question of laity sharing in designated ministry in parishes and dioceses," the ongoing spiritual formation of the laity, and the "restructuring of parishes to allow small communities of faith" to develop.

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Priest: Filipinos' faith saved country

By Prent Browning
Voice staff writer

The faith of the Filipino people was credited for the overthrow of President Ferdinand Marcos, at a special Mass of thanksgiving for the Philippines last Saturday at Our Lady Queen of Heaven Church in Fort Lauderdale.

"The Philippines has been a source of hotbed of deep faith since it was first brought there by the Spanish fathers," said Fr. David Madden, associate pastor, at the Mass.

"The thing that happened last week was an end result of that faith."

Despite cold weather, over 100 Filipino-Americans and interested parishioners gathered at the Mass which was organized and promoted by the President of the Philippine-American Association of South Florida, Flossie Abrigo, who is also a member of the parish.

Fr. Madden praised the "heart" and the courage of the Philippine's new President Corazon Aquino. The Philippine people have such stirring faith, he said, that we may have to tell Filipino priests "to come back here to teach as they were once taught."

Abrigo later said she also believed that it was "faith in action that trans-



The weekend before the change in government in the Philippines, South Florida Filipinos staged a demonstration at Miami's Torch of Friendship to protest the dictatorship of Ferdinand Marcos. (Voice photo/Prent Browning)

formed the situation," speaking about the involvement of Philippine Cardinal Jaime Sin and the citizens of the Philippines themselves.

She and other Filipino-Americans had expected more bloodshed before power was transferred and were delighted at the recent sequence of events, she said.

"It was probably the first time in history that the people intervened to protect the military," she said, speaking about the thousands of people who surrounded the military base of the rebelling generals.

On March 11 St. Louis Church in Kendall will also hold a special Mass for the Philippines at 6:30 p.m.

ABCD looking good

By Prent Browning
Voice staff writer

So far reaching a sum of about \$3,300,000, the ABCD drive is doing even better this year than at the same time last year, say campaign officials, as the Archbishop's Charities and Development Drive comes to a conclusion with a meeting March 13.

Having already reached 72 percent of its goal, Charles Starrs, Archdiocesan Director of Development and ABCD campaign director, is optimistic that this year's \$4.5 million goal will be surpassed.

This year the Archbishop will meet with campaign chairmen, pastors and deanery representatives March 13 to reveal the ABCD total.

Over 600 additional people attended the nine ABCD dinners held in all three counties of the Archdiocese than attended last year, said Starrs, and the average contribution was higher.

At this point 29 parishes have already exceeded their goals.

Our Lady of the Lakes parish in Miami Lakes which has so far exceeded its goal by about \$16,000, invited Fr. William Mason, pastor of St. Francis Xavier parish, one of several inner-city parishes that relies on ABCD funds, to speak before Masses.

(Continued on page 14)

Hundreds of issues being raised for Synod

(Continued from page 1)

Whelan, secretary of the Synod. But "all will be heard."

She added that "raising the issues is one [purpose of the hearings] but bringing people together is also important."

And some parishes have been very creative in urging their people to come out to the hearings.

Churches in south Dade, for example, pooled their resources and purchased a full-page ad in their local Neighbors section of The Miami Herald, stating the dates and times of Synod hearings in each one.

At St. Agatha parish in west Dade, schoolchildren drew up posters to convey what the Synod meant to them. Those judged best are hanging throughout the Pastoral Center of the Archdiocese.

Perhaps as a result of the posters, and the pleas of the parish facilitators who spoke about the Synod at all the Masses one weekend, more than 100 people took part in St. Agatha's Spanish-language hearing alone.

The turnout was similarly good at St. Philip's, a small, predominantly black parish in Opa-Locka whose pastor is Fr. Kenneth Whittaker, General Secretary and Promoter of the Synod.

The parish turned its hearing into a family get-together: one of two Sunday Masses was canceled, the hearing was held after the other Mass and parishioners were invited to a covered dish dinner afterward.

About 80 people showed up, and

Some of the issues raised by South Florida Catholics:

- A parish should publish a 'monthly itemized financial disclosure...'
- 'Why don't ... homilies challenge us?'
- There should be a Catholic TV station and Catholic programs on the radio
- 'Why are there "closed parishes" where the laity don't count?'

they raised 85 issues. "People thought a whole lot came out of it," said Vernet Peques, one of the facilitators. "It will bring us closer together."

After a slow start, St. Bernadette parish in Hollywood publicized its Synod hearing both in the bulletin and during Sunday Masses. About 150 people gathered one evening, raising more than 300 issues.

St. Louis parish in South Dade conducted its hearing a little differently. After "really promoting it" from the pulpit, said Mary Smith, one of the facilitators, the parish set three consecutive nights aside, each reserved for a different grouping by alphabet.

On average, about 80 people turned out each night, and they raised more than 500 issues. In addition, the regular Wednesday night youth group meeting was turned into a Synod hearing, and the young people were invited to bring their friends. About 170 teenagers came, and they alone raised 279 issues.

Facilitators at St. Louis will con-

dense the issues to eliminate repetition, then publish them in the parish bulletin. A week later, all those present at Sunday Masses will be polled — according to Synod guidelines — on whether each issue raised should be considered by the Synod, considered by the parish or not considered at all. "We want everybody's opinion," Smith said.

Along with the parishes, Archdiocesan groups and institutions have also

CCS installs board of directors

New officers and members of the board of directors of Catholic Community Services were installed recently during a concelebrated Mass at the Pastoral Center of the Archdiocese of Miami.

Chairperson for 1986 is Francisca M. Aldrich; vice-chairperson is Timothy J. Murphy. Board members are: Auxiliary Bishop Agustin Roman; Richard Campo; Manuel J. Chavez; Kenrick D. Clifford; Arthur W. Kane,

been holding hearings. Mercy Hospital scheduled eight hearing sessions so that employees working different shifts could participate.

Both musicians and lay ministers have held hearings, and Respect Life volunteers will be holding theirs March 9. Members of Encuentros Familiares turned out 152-strong for their hearings, and raised 130 different issues.

Catholic high school students have been getting their say also. St. Brendan's in Miami and Madonna in Hollywood conducted their hearings during religion classes, giving each student — a total of almost 1600 combined — an opportunity to participate.

"I really feared they wouldn't take it seriously," said Eileen Lopez, one of two student facilitators at Madonna. "But they did."

"They felt really important," added Jossy Jenkins, the other facilitator, because "people [in the Archdiocese] really care about what they think."

Jr.; Joseph F. McAloon; Michael O. O'Neil; Marie Palmer; Angela Pickett; and Frances Shaheen.

Msgr. Bryan Walsh, executive director of CCS, praised board members for working "quietly and silently" in a field that is "absolutely integral to the mission of the Church... We are the serving arm of the Church," an agency dedicated to "lifting the burdens off people's shoulders."

Red Ribbon Day

Moral force called only cure for drugs



By Father Sean O'Sullivan
Red Ribbon Day, next Wednesday March 12, is going to be an important day in the Archdiocese of Miami. As many as 500,000 people in South Florida, both young and old, will wear the RED RIBBON BUTTON, which has a message printed on it, "JUST SAY NO TO DRUGS."

Other people will decorate the outside of their buildings with red bows and bunting to show their solidarity with the wearers of the Red Buttons.

All of this activity is the result of months of patient work by the Red Ribbon Council of South Florida. This Council is endeavoring to raise consciousness of young and old on how destructive substance abuse is to the family, how it causes devastating accidents in the work-force and how especially it maims the developing personality of teenagers.

The Council is made up of representatives of 44 social service agencies in South Florida. The Archdiocese of Miami has been very active on the Council with Representatives from Catholic Community Services, St. Luke's Center and DARE playing important roles in the preparation for Red Ribbon Day.

However, all of the activities planned could be just surface noise, unless we all learn some valuable lessons for our own lives. The most

important lesson is that we who are not addicted to any substance, are not all that different from those who are.

You know the saying, "There but for the Grace of God go I!" The drug addict just happens to be more destructive in many different ways;



'I have met few people who have escaped addiction who have not become spiritual people in the process.'

— Fr. Sean O'Sullivan

however, some of us are more self-destructive than others.

The Red Ribbon Day at a deeper level calls us all to face those destructive forces within us. This is precisely what the celebration of the season of Lent attempts to do for us. Lent is the Church's time for helping us to understand our self-destructiveness and showing us the way to a new life in Jesus Christ.

Erich Fromm helps us to understand this struggle that we all have to make. In his book, *Anatomy of Human Destructiveness* he has an

illuminating distinction to make about human behavior. He says that some people tend to be necrophilous (lovers of death) and others are more biophilous (lovers of life).

The drug addicts (which, by the way, includes the alcoholic) are so self-destructive that they will ingest, shoot in their veins and cauterize their lungs with substances so poisonous that their lives are significantly shortened, if not terminated on the spot.

However, all of us are varyingly necrophilous in many significant ways and at different times of our lives... Who has not experienced times of over-eating and indulging in

various excesses, which have been bad for us and have left us with poor self-images, fat and feeling unprofitable? Which of us, at some time or other, has not driven our vehicles, cars and bicycles, in a way that endangers ourselves and others? Yes indeed, we can all be necrophilous (destructive); however, the drug addicts are just at the end of the continuum of self-destruction.

I believe that Red Ribbon Day and Lent are a challenge to us all to be biophilous, or lovers of life, rather than death. This will be the

(Continued on page 14)

Churches to mark Red Ribbon Day

"Say No to Drugs" is the theme for the observance of a Red Ribbon Day on Wednesday, March 12, a countywide effort sponsored by the Red Ribbon Council appointed by Florida Governor Bob Graham.

A special Mass for youth in South Florida will be celebrated at 12:30 p.m. by Archbishop Edward A. McCarthy at St. Mary Cathedral, NW Second Ave. and 75 St. Special sermons will be given in Archdiocese of Miami Churches on Sunday, March 9 to alert parishioners to the drug abuse epidemic in the community, and special projects are planned in Catholic Schools.

According to the Rev. Sean O'Sullivan, D.S.W., director of the Substance Abuse Division of Catholic Community Services, whose 44 social service agencies will participate in the observance, the day will be an occasion for "raising the consciousness of the people of the Archdiocese on the destructiveness for individuals, families and our community due to substance abuse."

Red and white lapel buttons carrying the message "Just Say No to Drugs" are being distributed throughout the community as part of the observance.

For Lent, help world's neediest

Dear Friends in Christ,

The days of Lent are a special time in the Christian community. We, as Catholics, are asked to pray, offer sacrifice, and give alms. We are reminded of Christ's life and teachings and are encouraged to find ways to give them expression in our lives.

Operation Rice Bowl and the Catholic Relief Services Collection provide a great opportunity for us to reach out to our many brothers and sisters in need. To those of you who are involved in Operation Rice Bowl, I commend you and encourage your spirit of love and sacrifice.

The theme of this year's Lenten Message of the Holy Father is "Make Charity Your Aim" (I Cor. 14:1). The Holy Father tells us that "Charity rids us of our selfishness; it breaks down the walls of our isolation; it opens our eyes to our neighbor, to those more distant from us and to the whole of humanity."

During this Holy Season, we have a special opportunity to live the Gospel. Each year, the American Bishops have appealed to the Catholic Community to make a special contribution to support the overseas work of Catholic Relief Services. CRS is the largest

U.S. voluntary agency involved in overseas relief and development assistance and has been working among the world's poor for more than 40 years.

Through CRS, we were present with life saving assistance after the national disasters in Mexico and Columbia, during the continuing famine in Africa and throughout this troubled time in Haiti. CRS has supported self-help development projects in more than 70 countries. These projects promise healthier, more productive and more hopeful lives for millions as communities move toward independence.

On March 16 we will hold the Annual Bishops' Overseas Appeal Collection (CRS). In the spirit of this Holy Season, I ask you to offer support to the good work of CRS. If we offer our hand to our distant neighbors as Christ teaches, we can hope that friend may extend a hand further until we circle the globe, in peace, as one family in God.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami



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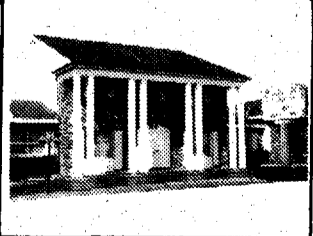
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Proposed bill will aid poor students

By Prent Browning
Voice Staff Writer

Legislation introduced in Congress this fall may open the door for students of impoverished families to receive remedial education in either public or private schools.

Hearings are currently underway for the proposal, which would provide vouchers for poor parents to be spent on their children's education.

Local and national Catholic church officials are urging support of the legislation, which has also received the endorsement of the Reagan administration and U.S. Education Secretary William Bennett.

The legislation, in addition to its own merits, could eventually provide a solution to a snafu created by a Supreme Court decision last summer.

Although disadvantaged students at both public and non-public schools are eligible for remedial aid through the Federally funded Chapter I program, the Supreme Court ruled last year that public school teachers may not provide instruction in non-public school classrooms.

This decision has disrupted remedial programs throughout the country as Catholic and private schools struggle to find ways of providing tutoring in basic math and

reading skills outside of school property.

In the Archdiocese of Miami, the remedial programs for Catholic schools this year have been devastated since school district lawyers have recommended immediate compliance with the court ruling to avoid lawsuits.

In Dade County vans are just now

'It puts the choice of how to educate their children back in the hands of the parents where it belongs...'

being put in place just outside school property for use as remedial classrooms. In Broward County no final decision has been made on how to comply with the decision.

At St. Kieran in Miami, priests are urging parishioners to contact their congressmen and senators to say they support the voucher bill called the Equity and Choice Act of 1985 (TEACH).

Over 1300 postcards recommending the legislation should be passed were given out at a recent Mass to be filled in and mailed to congressmen and senators.

"It puts the choice of how to edu-

cate their children back in the hands of the parents where it belongs," says a concerned St. Kieran parishioner, Robert Allen.

Secretary Bennett, testifying before a House subcommittee Feb. 26 said that the bill would increase educational opportunities for disadvantaged children, encourage parental involvement in education and foster

competition by giving parents a choice of where to send their kids.

The Catholic bishops of Florida have cited similar reasons for supporting TEACH in a December statement, encouraging all Catholics to join in urging that the bill is passed. It is also endorsed by the U.S. Catholic Conference.

TEACH is faced with heavy resistance by the teacher's union, NEA, and by legislators who believe that public money shouldn't benefit Catholic and private schools.

"It think it will be an uphill battle," says Tom Gallagher, Associate Director of the Citizens for Edu-

cational Freedom, a Washington based organization dedicated to the parents' right to choose.

The teachers' union is concerned that TEACH could benefit suburban private schools at the expense of the public school system.

But most parents would keep their children in public school remedial programs, says Gallagher, providing they were satisfied that they were being competently taught.

Opposition by the teachers' union is a critical threat, adds Gallagher, because of the large amounts of money they contribute to political campaigns in an election year.

Some critics of the voucher proposal claim the estimated \$600 per child would not be enough to pay high private school tuitions. But most Chapter I recipients are elementary school students and the average tuition for a private elementary school is \$635, roughly the same as the voucher, according to Bennett.

In Dade County, according to figures compiled by the Citizens for Educational Freedom, elementary school students would receive an average of \$809 per student in vouchers under the TEACH proposal. No figures were available for Broward County.

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Casinos here

Would they bring in more crime?

(Continued from page 1)

annual and 150,000 daily visitors who come in and out of our city."

Adds Captain Premone, "We're getting a bad rap. For example, a lot of the larcenies reported are inaccurate. Often husbands are lying on the reports because they don't want their wives to find out how much they lost, or they falsify information to collect on their insurance..."

Despite the fact that such actions are in themselves criminal, the lawman supports gambling.

"You do hear the negative stories about guys blowing their whole paychecks at the tables, but on the other hand you have senior citizens who come in by bus, bet \$10 in quarters and have a real good time..."

Chief Pasquale flatly denies the charge by No Casinos Inc., the campaign spearheaded by Gov. Bob Graham, that street crime rose 171 percent in the first three years after the casino industry was launched in Atlantic City.

"That's simply not true. Our streets are safer than ever here. A person never used to be able to walk down the boardwalk without a strong chance of being mugged... but now everything is lighted up and people are milling about at all hours..."

He does acknowledge that an estimated 71 percent of all of the city's crimes take place in or near the casinos... "but most are minor crimes, such as room robberies. We get an average of 15 of those per day and the total may rise to 100 per day during the summer. (The City of Miami Beach reported 648 robberies during 1985; a daily breakdown was not available.)

As for maintaining surveillance of casino activities, Chief Pasquale says that is left up to casino hotel management, who hire their own security services, and the Casino Control Commission, a quasi-judicial, 5-member board appointed by the governor's office to serve as watchdog over casino regulations.

"We leave the casinos pretty much alone. If a crime takes place inside one, we'll come over and pick up a suspect and take him to jail if the casino managers call us..."

Tom Flynn, public information spokesman for the Casino Control Commission says that crimes committed by casino employees are almost non-existent, because there are 235 inspectors on duty 24 hours a day. (The casinos themselves are not open around the clock to the public in Atlantic City as they are in Las Vegas.)

People watching

The inspectors are hired by the gaming enforcement agency, which serves as the policing arm of the Casino Control Commission, but it is more autonomous.

Very little goes on in casino hotels without the Casino Control Commission being aware of it, says Flynn.

"The casino operators can't even move a game table or re-decorate without consulting us first."

When asked if there are any investigations of casino hotel employees or executives currently underway, Flynn would only say, "We're always conducting investigations... we have people watching those who are watching the inspectors..."

Attorney General Smith contends that no regulatory agency or stringent legislative measure can keep out the corruption which inevitably accompanies big money.

"Legislating controls won't prevent skimming, loan sharking and launder-

Because the casino gambling industry has a reputation for being a drawing card for the criminal element, from gangsters to pick-pockets, there's just no way it can work hand in hand with Florida's family-oriented tourist attractions, say some opponents.



ing (when a criminal buys his chips with illegally obtained money and then claims he won it at a gambling table...)" he says.

According to Flynn, the slate is clean for casinos in Atlantic City. With one or two exceptions, he says, there haven't been any casino owners or personnel indicted on such charges since the first casino hotel operated in 1978.

He does recall the case of Kenneth McDonnell, who was employed as a part-time member of the Casino Control Commission board the first year after casino gambling was legalized. McDonnell was charged with accepting a bribe in exchange for helping someone to get a casino license, but his case never came to trial.

Muscled in

Responding to the accusation that

Atlantic City crime increase

FROM 1978 to 1984
(first casino opened June, 1978)
Figures compiled by a spokesperson from the state police, uniform crime report division, state of New Jersey. Data analyzed using guidelines of the federal uniform crime report agency.

In making comparisons, it must be noted that the number of visitors to the city increased from 7 million in 1978 to 28.5 million by 1984.

	1978	1984	% of increase
Robberies	342	591	73
Larcenies	2,746	10,000	264
Drug Arrests	143	901	530
Prostitution	245	584	138
Total	5,738	13,389	133

alleged organized crime leader Angelo Bruno, who was slain last year in New York, was involved in concessions tied to the casino hotels, Flynn says,

"Our streets are safer than ever. Now everything is lighted up and people are milling about at all hours..."

— Chief Joseph Pasquale
Atlantic City police dept.

"There is no question that Bruno muscled into the vending machine business in the city, but I'm not certain he was involved in it at the casino bars... we have no cigarette vending machines on casinos premises, although Bruno was said to have bought into that concession."

He also asserts that anyone who is

found to have questionable business associations or personal relationships, "won't get a license to operate a casino."

The Commission intensively reviews all job applicants who want to work at the game rooms.

However, the Casino Association is requesting that some hiring regulations which have been imposed since the constitutional amendment was passed in 1978 be loosened up, says David Gardner, vice president of the Casino Hotel Association.

"We won't compromise our integrity, but we'd like to see a few changes," he says.

Calling the proposed changes, "a long Christmas list," Flynn says "we may permit casino operators to put their licenses up for re-examination on a bi-annual instead of annual basis, but that's about all at this point."

Mafia in Miami

Andrew Rubin, chairman of Citizens for Jobs and Tourism in Dade reasons that many organized crime figures already base their operations in Miami, and if casino gambling is legalized here, "tightly controlled regulations and increased law enforcement can keep crime rates down."

To attorney Ted McGill, attorney and treasurer of FACT (Floridians against Casino Takeover) this type of thinking is akin to suggesting, "I already have heart trouble, so I might as well have cancer."

No matter what restrictions are implemented to control casino operations, says McGill, skimming and laundering and other inside crimes will take place.

"We've had cases of corrupted officials in a few of Florida's major banks — and they're very stringently regulated — the same thing will happen at the casinos."

Disney objects

Because the casino gambling in-

cartoon mouse, is vehemently against casinos coming to Florida.

"Casino gambling conflicts with what we have here in Florida attracting families. It is not compatible with what we're doing here at Disney in the family entertainment business, and we're publicly opposed," says John Dreyer, publicity spokesperson for Disney World in Orlando.

Gardner says that casino gambling is intended as "adult entertainment, an adult fantasyland, no different than theater or ballet."

And how does he draw a parallel between an art form which is clean-cut and acceptable for family leisure, and a glittery pursuit which tends to encourage excessive spending, deception and sometimes lawbreaking?

"I'm certain that ballet companies make some questionable deals when it comes to leasing buildings or making contracts. There is always a possibility of corruption when money is involved."

Rubin says he won't argue with people who have strong moral convictions about gambling, but believes it is the best alternative to rising state taxes, declining tourism and the resurrection of Miami Beach, whose image has lapsed from glamorous beauty queen to ailing old woman.

No quick fix

Rev. John Denmark, pastor of Norland United Methodist Church and Vice President of the Greater Miami Ministers Association, voices the concerns of many local religious leaders who feel that such tantalizing rewards just won't materialize, that casinos will destroy the quality of life in this area, breed "sloth, laziness and greed and encourage youth, "to get a quick fix."

At this point, the odds are in favor of casino gambling. A poll conducted by a University of Miami marketing professor which was published recently in The Miami Herald showed that 71 percent of Dade County residents are willing to gamble on the future of their state.

Will the casinos bring a pot of gold at the end of the rainbow? Or will they unleash a storm of social problems, such as increased crime, displaced poor and moral deterioration?

One thing seems certain as the campaigns continue. Once the casino industry moves in, as it did in Atlantic City, it will probably be here to stay.

And the community will be stuck with whatever comes as a result.

Setting the example

Latins, Anglos meet, find ways to work together

By Ana Rodriguez-Soto
Voice News Editor

Almost 500 people proved you don't have to speak the same language to work well together during a "celebration" of ministry held last weekend at Immaculate Conception Church in Hialeah.

Meeting in small groups and using impromptu translators to communicate, Hispanics and "Anglos" were able to discuss each other's experiences in the Church and arrive at a hopeful conclusion, which was expressed bilingually during the closing prayer:

That despite "tensions between cultures and between the laity and the clergy," Catholics in South Florida will find ways to unite and work together for Christ.

Setting that example was the reason for the day-long conference, "Called to be Church," which was sponsored jointly by the Offices of Lay Ministry; Worship and Spiritual Life; and Religious Education.

"The idea is that after experiencing a day like this, we're able to go back to our parishes and replicate the collaboration," said Zoila Diaz, director of the Office of Lay Ministry. "In a diocese like ours, that's crucial, because we have so many cultures, so many ministries."

Three guest speakers reinforced that point: Dr. James Whitehead, theologian and nationally-recognized expert on ministry; his wife, Evelyn, a psychologist and expert on adult development; and Bishop Ricardo Ramirez, Mexican-American head of the Diocese of Las Cruces, New Mexico.

The Whiteheads, who had led a similar conference a day earlier for priests of the Archdiocese, spoke about community and the post-Vatican II concept of the Church as a partnership rather than a hierarchy.



Conference participants discuss ethnic views of Church as Bishop Ricardo Ramirez looks on.

"Our ministers [used to be] our parents, now they're our partners," said Dr. James Whitehead. "That's both exciting and terrifying. They need to learn a new way to be with people."

Speaking of vocations as "dreams,"

'Our ministers [used to be] our parents, now they're our partners,' said Dr. James Whitehead. 'That's both exciting and terrifying. They need to learn a new way to be with people.'

he said each person constantly works at imagining what "God's ambition [is] for us." Communities have vocations or dreams, also.

In the post-Vatican II Church, ministers are people who "help the community discern its dream, rather than giving the community a pre-packaged dream," said Dr. Evelyn

Whitehead.

"The more people who are actively involved" in that discerning process, the better for the community she said. And that involvement doesn't have to be as "sophisticated" as that of clergy, religious or lay ministers: common parishioners who voice their concerns also participate.

The Synod, or three-year process of reflection and consultation taking place in the Archdiocese right now, is a good example of a Church community working together to discern its vocation and "believing that the dream is among us rather than that it comes from outside," Evelyn Whitehead said.

Conflict — due to differing cultures or differing roles within the Church — is bound to arise, noted her husband. But that's not automatically bad.

"Sometimes it's conflict that makes a better relationship," he said. "The thing is not to flee it but to learn how to deal with it."

Speaking separately to Hispanics, Bishop Ramirez stressed that although they are a minority within the U.S. Church, they are called to "share their cultural gifts" with the majority.

Some Hispanics have come to this country for political reasons, others for economic reasons, he said, but at bottom, all have come because "God wanted us to come here to enrich this Church."

Thanks to Hispanics, U.S. Catholics can participate in Cursillos Encuentros (Encounters) for families and young people, and the Christian Family Movement, Bishop Ramirez said.

Other gifts Hispanics can share are their emphasis on family life, their language, their "popular piety" or devotions and their deep-seated loyalty to the Church.

But before Hispanics can share anything with others, they have to be "comfortable with what is ours" and convinced that "every way [of doing things] is as valid as all the others," Bishop Ramirez said.

Dining etiquette, for example, varies drastically from the United States to the Philippines to Japan to Mexico. "Is any way better than another? Which is more valid?"

In the same way, "there are as many ways of coming closer to God as there are ways of eating. And all of them are valid, none is better than all the others," he said. Neither are there "special people," in God's eyes. "All of us are equal."

Double your recruits, Serrans urged

By Ana Rodriguez-Soto
and Prent Browning

Archbishop Edward McCarthy has issued a challenge to Broward County's Catholics: double the number of men you send to the seminary each year.

Speaking last week at the Broward Serra Club's annual appreciation dinner for priests and religious, the Archbishop noted that 14 of last year's new seminarians came from Dade, while four came from Broward.

"I'd like to see you give an extra shot in Broward County," he said, "really hustle" to double that number to eight next year.

"The potential is here" and the lack of vocations "is serious," the Archbishop said. The Archdiocese needs 400 more priests just to meet the national ratio of one priest per 900 people. "That's something we can't take lightly."

A few days later, at the Dade Serra Club's annual clergy appreciation dinner, the Archbishop repeated his message. "There isn't a priest in the Archdiocese who doesn't hold down two fulltime jobs," he said.

He also suggested ways in which Catholics, and in particular the members of the Serra Clubs, whose missions is to work and pray for vocations, could encourage young men and

women to consider the priesthood and religious life.

One of the most important ways is for each parish to form a vocations committee. Members are charged with keeping the issue of vocations before

parishioners as well as identifying potential candidates.

The Archbishop suggested that committee members could even call young people in and tell them, "You're it. You've got a vocation,"

Serra may admit women

The traditionally all-male Serra Clubs may begin opening their doors to women after this summer.

According to Charles Dolci, president of the Broward County Serra Club, the issue of admitting women will be voted upon by Serrans at their international meeting this June.

"I think it will pass and it will be left up to the individual chapters," said Dolci, who himself favors allowing women to become Serrans. He could not predict whether his club would implement the change, however.

Serra International was founded 52 years ago in Seattle, Wash., by four laymen who wanted to foster vocations to the priesthood and religious life. The club is named after Franciscan Father Junipero Serra, who founded many missions and evangelized much of California in the 18th century.

Membership in Serra always has been restricted to men, who now

number 14,000 throughout the world. Serrans pray daily and offer Masses for vocations, in addition to working with local dioceses to encourage young people to consider the religious life.

The Archdiocese of Miami has two Serra chapters — one for Dade County and one for Broward — with a combined total of 85 members. Both groups have had trouble recruiting new and younger members in recent years, and the Broward chapter is currently working to recruit at least one man from each parish in its county, Dolci said.

If the Broward chapter decided to admit women, he said, its membership could increase by between 25 and 40 percent.

"I frankly believe that there is a prejudice toward women. I think it's a pre-Vatican II complex and I really think that's got to change," Dolci said.

—ARS

because people sometimes need help in discerning the call.

No young person should overlook a religious vocation simply because no one asked him or her to consider it, the Archbishop said.

Another way to increase the number of priests is to encourage young men to attend the summer camp and vocation awareness weekends held at St. John Vianney College Seminary in Miami. While there, potential candidates learn about life in the seminary and have an opportunity to ask questions and compare notes with the seminarians.

Even in the midst of a severe vocations crisis and priest shortage, however, there is still room for hope, Archbishop McCarthy told Broward Serrans.

Pope John Paul II recently reported that the trend toward decreased enrollment in seminaries seems to be reversing itself, and young people also seem to be changing their attitude about the Church.

"There's a new interest," the Archbishop said. "It's not unusual for a young person to come up to me after Mass and say, 'That was a neat Mass.' That didn't happen five years ago."

Priest: We're all brothers

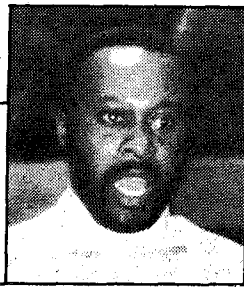
We should hold before us not the image of America as a melting pot but rather the picture that we are a people belonging to different cultures, a black priest told the congregation of Christ the King church in Perrine during one of several Masses honoring Black History Month.

"Do we see each other as brothers and sisters and appreciate our special gifts?" asked Fr. George Stallings, pastor of St. Theresa of Avilla parish in Washington, D.C.

Fr. Stallings also spoke at Mass

'No one wants to change, no one wants to experience that dying proces.'

Fr. George Stallings

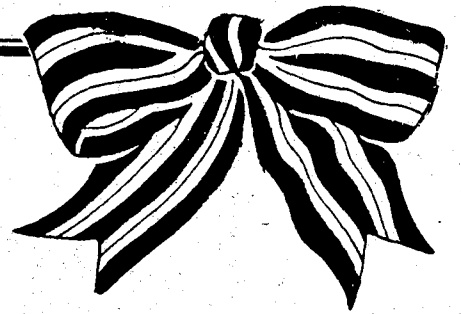


about the importance of change in our spiritual growth.

"No one wants to change, no one wants to experience that dying process," he said. "Prayer changes peo-

ple and people change."

"If we do not submit to change now, one day we will change so that we put on the very image of God," he said.



'Say no to drugs' day March 12

(Continued from page 10)

continuing challenge for us all: How do we teach our children to be lovers of life and how do we live that way ourselves so as to be the examples to them?

I believe that we are now speaking about living by some old-fashioned values and virtues and imparting them to the young members of our community. How about the virtue of patience, as an antidote to that death producing notion that instant gratification is the way to live our lives.

Drug addicts, when in treatment, often admit that they lived by the compulsion, "I want what I want, when I want it, right now!"

Without the patience to postpone gratification for a greater good, it is nearly impossible to build anything worthwhile with our lives; and the virtue of discipline, without which we do not have the resilience to strive day after day for difficult but rewarding goals. These are just two of the many virtues that constitute a life that is biophilous.

Added to that, an emphasis on the values of good nutrition, healthy exercise, a keen interest in the outdoor life of wind, sea or boats; of golf, tennis or windsurfing, these are but some of the activities that keep us sane and provide us with that touch of ecstasy that makes life worthwhile.

On the contrary, illegal drugs are the greatest lie of all, because they promise ecstasy but deliver death. How do we communicate this message to our youth? This is the great challenge of Red Ribbon Day and of Lent!

Furthermore, after working and studying substance abuse for 17 years, I have met few people who have escaped the curse of addiction who have not become spiritual people in the process. Recovering addicts always amaze me with the ease whereby they talk about God and their Higher Power.

The only long term successful programs for addicts, such as Alcoholics Anonymous (AA) and Narcotics Anonymous (NA), have made us aware that it is only God, or that Higher Power, that is capable of leading the addict out of the darkness of addiction into the wonderful light of sobriety and sanity.

No doubt, it is time that we introduce our youth to God, to prayer, to meditation so that they can experience all those spiritual wonders of life, so that they can walk that road to freedom and to Easter.

I pray we have a RED RIBBON DAY every year, because God knows we need it!

(Father Sean P. O'Sullivan, DSW, is Director of Substance Abuse Division, Catholic Community Services, a member of Governor's Commission on Drug & Alcohol Concerns and Adjunct Professor, University of Miami.)

ABCD heading toward goal

(Continued from page 12)

Pastor Edmund Whyte invited his speakers to talk at Mass shortly after Christmas while "people are still in a giving spirit."

A method recommended by Starrs and tried out by All Saints parish in Sunrise proves that the best approach is sometimes the simplest and most direct. After a talk by pastor Fr. Anthony Mulderry at Mass, special

ABCD envelopes with pledge cards were passed around.

Some pastors are pleased that this year any money the churches collect over their goals will count toward their parish assessment.

It's an incentive for both pastors and parishioners to give as much as they can," said Fr. William Hennessey, pastor of St. Mark Church in Fort Lauderdale whose congregation

contributed about \$170 per family, on the average.

Fr. George Garcia, who filled in for St. Kevin pastor Fr. Ignacio Morras during an illness, disagreed.

He credits his parish success in reaching their goal to the generosity of his parishioners.

"There's a 3-year building fund and they still give to ABCD, so it's quite a sacrifice," he said.

New bishop's ordination March 19

Bishop-elect Norbert M. Dorsey, C.P. will be ordained to the episcopacy as Auxiliary Bishop to Archbishop Edward A. McCarthy during solemn rites at 7 p.m., Wednesday, March 19, in St. Mary Cathedral.

A member of the Congregation of the Passion, Bishop-elect Dorsey was appointed to the hierarchy on Jan. 14 by Pope John Paul II.

Archbishop McCarthy will be the ordaining prelate. Co-consecrator

Bishops will be Bishop Joseph F. Maguire of Springfield, MA., the home diocese of the Bishop-elect; and Bishop Reginald Arliss, C.P., Auxiliary Bishop of Manila.

Prelates from various areas of the U.S. are expected to participate in the ceremonies as well as more than 300 Passionist Fathers including a group from Australia.

Classes for parents

The Youth Spiritual Center of the Archdiocese of Miami will be offering the following classes for parents and adults during the next few months. All classes are free and taught in Spanish. They meet at 8 p.m. at the Youth Center, 3333 South Miami Ave. For more information, call 856-3404.

- March 11: My world and my children's world — culture and values;
- March 18: The family and stress;
- March 25: The Shroud of Turin;
- April 1: The relationship between husband and wife;
- April 8: The role of parents in promoting the integral development of

their children;

- April 15: The art of giving orders;
- April 22: Love and sexuality;
- April 29: Sexuality and its deviations among young people;
- May 6: Escape and evasion: Suicide, drugs and alcohol;
- May 13: Runaway, throwout, dropout;
- May 20: Society is what we make it
- May 27: Faith as life, prayer as action.

In addition, on Saturday, June 7 from 9 a.m. to 3 p.m. there will be a day of reflection and evaluation with Auxiliary Bishop Agustin Roman, Fr. Jose Luis Menendez, director of Youth Ministry, and Deacon Ray Ortega. Two credits will be granted for participation in each conference, and five credits for the day of reflection.

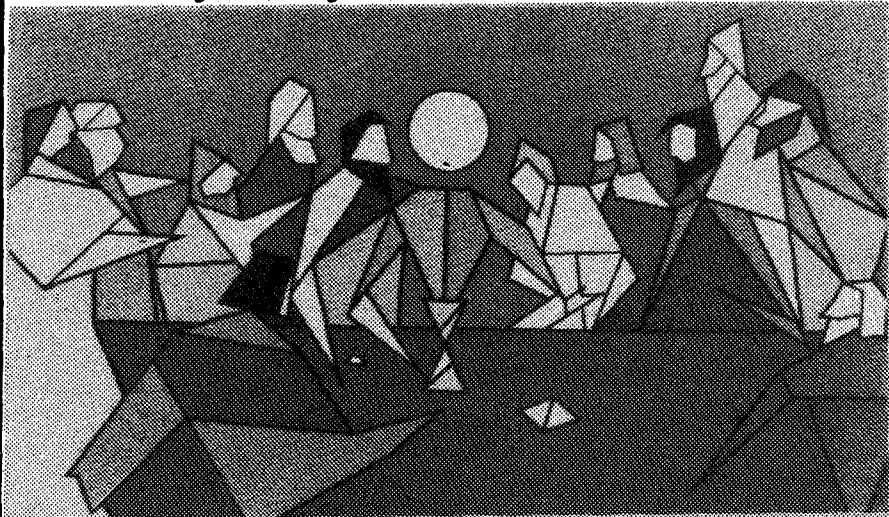
Official

Archdiocese of Miami

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

The Reverend Ignacio Carbajales - to Associate Spiritual Director of the Spanish-speaking Legion of Mary, effective February 19, 1986.

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A dramatic and new interpretation of one of the most popular and sold themes in the history of Art. "THE LAST SUPPER" now presented in an exciting new dimension. You will be amazed by the beautiful details of the ART-WORK. Hand printed by the silk screen process in 16 live and striking colors. You receive an interpretation letter so you can proudly show your friends who the participants are. Picture measures a full 20x30 in. A MODERN INSPIRATION FOR EVERY HOME.

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GENERAL INTENTION

A Greater Esteem for the Sacrament of Confirmation

Pope John Paul II asks us to pray this month that Catholics come to a better understanding and appreciation of the Sacrament of Confirmation. The fact is that the Sacrament is in crisis — fewer Catholics receive it than formerly, fewer still reflect, in their lives, the graces received in their Confirmation. To many of the young, Confirmation means only that they are no longer required to attend religious instruction classes and thus, for many, begins their estrangement from the Church.

In Baptism we received the virtues of faith, hope and charity. It is faith which gives life and strength to hope and charity and it is in Confirmation that we are confirmed and strengthened in our faith. Confirmation is not a mere ratification of our Baptism; it is a new pouring forth of the Holy Spirit into our lives to help us develop into mature Christians, faithful and responsible members of the Church.

The faithful, by virtue of their Confirmation, are more perfectly bound to the Church and are more strictly obliged to spread the Faith by word and deed.

Here's how it is to live on the cold streets

By David L. James
Special to Religious News Service

(Editor's Note: The Rev. David L. James is rector of St. George's Episcopal Church in Hellertown, a small, basically blue-collar town in Pennsylvania's Lehigh Valley. Rev. James spent two days as a street person in New York City. His account follows.)

Dozens of times over the winters of the past few years I've entered Penn Station in New York dressed warmly in a dark suit, a clerical collar and shined shoes on my way to celebrate the Eucharist in the comfort of a suburban parish.

But tonight, in a frayed coat, worn baggy pants and an old pair of shoes whose left sole flaps when I walk, I enter from 8th Ave., not to travel but to sit where it's warm.

People no longer nod and smile and say, "Good evening, Father," but look past me as I descend into the warmth of the station and settle into a seat as one of those people I usually avoid.

I've read about the homeless in New York City. I've seen the stories on TV and even preached about the problem. But I did not know what it feels like. I really didn't know what I was talking about. It's one thing to read about people who are hungry, cold and homeless; it's quite another to experience it.

So in an effort to better understand this growing phenomenon in America's cities, I decided to spend a few days living on the streets of New York, penniless and cold just like the rest of the homeless. But even this will give me only a hint of what it is really like. Although I will be cold, hungry and afraid, I know I can leave anytime. From my days as a seminarian in this city, I know people I can call on if I get in any trouble. And I am still educated, I still have a job, I still have hope.

It's the first day, and I've been walking the streets of lower midtown most of the day. My attempts to blend in with other homeless people have failed. It seems that many are not only homeless, but also isolated and alone.

The wind is picking up, and I'm feeling gritty and raw from a day on the streets. My feet hurt and my legs ache, so I head for the nearest public place to sit where it's warm and arrive at Penn Station.

After getting warm, I wander around the station trying to find a natural way of making contact with other homeless people. I'm not successful as I look into vacant, hopeless eyes. Younger-looking men are hanging around the arcade machines, their talk laced with exploits of drug highs and street hustles. I move on, sit, watch, wait, beginning to feel the mind-numbing ache of having nothing to do, no one to talk to, nowhere to go.



'I decided to spend a few days living on the streets of New York penniless and cold just like the rest of the homeless.'

Rush hour begins as waves of people flood into the station, filling seats, newsstands and coffee shops. They slowly drain down the escalators and stairs to the trains, leaving the rest of us dotting the station like stumps in a forest of moving trees.

I shift to a seat next to a homeless-looking man. He asks if I can spare some change. I say no, and he gets up and moves away. I sit up too straight; I'm too alert. I look like a very badly dressed junior executive waiting for a train.

A short, fat woman with a man's wool cap pulled down almost over her eyes enters the station, teeters at the top of the stairs, then slowly descends one step at a time, clutching four shopping bags, two in each hand. She's wearing layers of coats of varying colors and lengths. She veers away from the seating area and finds a spot against the wall where she first kneels and then sits on the floor, never losing her grip on the bags.

As I sit and watch, walk and listen, I realize that this seemingly random assortment of homeless people in the station as well as on the street is rigidly segregated. The alcoholics stay away from the druggies, the crazy bag ladies and men fiercely avoid everyone, and even in this place it seems that the ageless black-white

separation is maintained.

Two men with trimmed beards begin to move from one homeless man to another. They split up and move through the station. The sandy-haired one approaches me and asks if I'd like to come to a men's shelter for the night. I feel a rush of excitement as I finally feel as though I've made it. Someone has talked to me. I have an identity, even if it's as one of the homeless. I'm non-committal, not sure whether the station or the shelter will provide the most insightful experience. He senses my hesitation. "It's warm and clean and you'll get breakfast," he says. "They're going to run you out of here by midnight. You'll be better off there."

I see one of the other men agreeing to go, so I join him, and in 20 minutes, six of us are leaving for the shelter.

It's snowing, and we pass a black woman with no teeth having a schizophrenic argument among her many selves. She's offered a ride to a women's shelter but turns her back on the offer to argue with someone else.

We climb into a dented blue van. The trip takes two hours as we stop at other public places of warmth on the way. We pick up three homeless men from the waiting room at Bellevue Hospital and add four more from Grand Central Station. With the van crowded and warm, the mixed odors of alcohol, sickness and filth are overpowering. We finally arrive at the Fort Washington Armory, where the drivers get coffee and head back downtown.

The lights in the huge armory are dimly lit as we stand in line waiting for a meal ticket and instructions on where to go, what to do and when to do it. I find an empty cot but it smells of vomit, so I find another and watch men roll up their shoes in their coats as pillows. The cot next to mine is surrounded by frayed brown shopping bags like sandbags around a bunker.

I remove my shoes, rubbing the aching soles of my feet on the edge of the iron frame of the cot, but sleep in my clothes like most of the others. Tired but too curious to sleep, I watch men come and go and listen to a hundred conversations in hushed whispers, drunken bragging and occasional cackles. Somewhere I hear sobbing and then, as in a scene in a Fellini movie, charges of "stealing my stuff" are yelled and a fight breaks out. It's a slow-motion affair, more like a clumsy minuet than a brawl, as heavy drunken arms are swung, hitting nothing, the momentum propelling one of the men to the floor. Guards come to intervene and move one of the men to the other side of the building.

Eventually, as quiet takes over and as the sleepers turn and move, the sound of the springs in 900 metal cots lulls me to sleep like a field full of crickets.

Why young people come back

By Father Alvin Illig

I was invited to address the annual meeting of the National Catholic Education Association, held this past year at the Cervantes Center in St. Louis, MO. I spoke on the subject of evangelizing youth; I outlined 10 reasons why young Catholics leave and 10 reasons why I think they return to the Church.

I tried to help these educators reflect on why 40 percent of young Catholics between the ages of 15 and 29 stop practicing their faith for two years or more and why about 70 percent of those who leave eventually return to the Catholic Church. One out of four never returns.

In his excellent book, *Converts, Dropouts, Returnees*, Dr. Dean Hoge describes three human factors that generally have to come together before a person begins to think seriously about returning to church.

Dr. Hoge states that 60 percent of those who return to do so because a friend, relative or neighbor acts as a facilitator, encouraging and helping the inactive person.

Allow me to share with you 10 specific reasons why I think young adults come back to the Catholic community.

1. Marriage. Family relationships and parental responsibilities are the most powerful factors in

bringing the inactive home. The inactive Catholic is often searching for ways to keep the family together, to strengthen the marriage bond, to pass positive religious values on to children, and to be a Christian model for loved ones.

2. Influence of Christian friends. The inactive see the difference religion makes in the lives of church-going friends and are attracted to the strength of character, goodness, quiet happiness and "wholeness" of their religiously-committed and active friends.

3. Community. A relative, friend or neighbor personally invites the inactive person to once again be part of a community of people who support each other on their pilgrim journey to eternity.

4. End of rebellion. As inactive Catholics mature and reflect on life, they become less critical of others because of their own sins and shortcomings.

5. To gain control of their own lives. Inactive Catholics become tired of the sin and moral disarray in their lives. They want to achieve more self-control and to be the people that they were created to be.

6. A feeling of emptiness. Even though the young inactives may have achieved some measure of worldly success, a spiritual void grows in their lives. They begin to ask questions. For what pur-

pose do I really exist? Who am I really? Where am I going with my life? **7. Personal Crisis.** Out of personal crisis — death, serious illness, divorce, loss of employment, middle-age fears, betrayal by a loved one — sometimes arises the need to experience the unconditional love of God.

8. Good pastor. The inactive Catholic finds a pastor who will listen to his or her doubts and help with the religious questions of life.

9. Rebuilt lost faith. As mature adults, the inactive begin to appreciate their Catholic heritage through reading, study, prayer, sampling other life styles and religious values, but most of all, by reflecting on the principles, values teachings and example of parents, teachers and pastors who loved them.

10. God simply intervened. These inactive people speak of a "Christ experience" that turned them around and brought them back home. They have no human explanation for the renewed and strong attraction to the sacraments and Scripture, to the community of faith and to their Catholic roots.

(Father Alvin Illig, C.S.P., is the director of the Paulist National Catholic Evangelization Association, 3031 Fourth Street, N.E., Washington, D.C. 20017.)

Editorial Page

What does abortion ad really mean?

This past Sunday another full page ad appeared in The New York Times, supporting signers of a previous ad promoting the "pro-choice" position. The ad last October was sponsored and paid for by Catholics For a Free Choice and was signed by "ninety-seven leading Catholic scholars, religious and social activists." That ad claimed there was more than one legitimate position on abortion. Since that time the Vatican has required that any religious who signed the ad must resign their orders or reaffirm their belief in the Church's pro-life teachings. Controversy has boiled ever since the first ad.

Now comes the latest ad focusing on the authority issue, claiming the original signers are being harassed and discriminated against in violation of their constitutional rights, etc., etc. It is signed by some 900 names, purportedly Catholics in solidarity with the first ad signers.

Well, these people know how to play the propaganda game all right. Little David against Goliath. Humble dissenters against Monolithic Institution. Rather than debate abortion and deal with facts about life in the womb, accurate Church teachings by hierarchy and theologians, the ad drafters are now milking the authority issue for all it's worth.

Voice editorial

Lest the public be confused by all this, let us attempt a little clarification. First of all, authority is *not* the issue here. None of these people have been excommunicated or kicked out of the Church. They have merely been told that they can not continue to be nuns or brothers — that is public representatives of the Catholic Church and its teachings — while at the same time publicly contradicting those very teachings about a serious matter.

Debate and dissent within the Church is always acceptable and goes on routinely everywhere, and one can publicly disagree with, say, the bishops' ideas on social issues such as what to do about nuclear weapons. Housing, armaments, welfare are practical applications of moral principles and even the bishops differ among themselves as to the best approaches.

But when it comes to basic moral principles themselves, such as the sanctity of life at all stages of development, then the Church must protect its members from confusion created by public contradiction by religious who are considered official Church teachers. The Church has a right to say who can and who cannot speak for her on serious moral matters.

• As for the ad sponsors, Catholics For a Free Choice (CFFC) — just who are they?

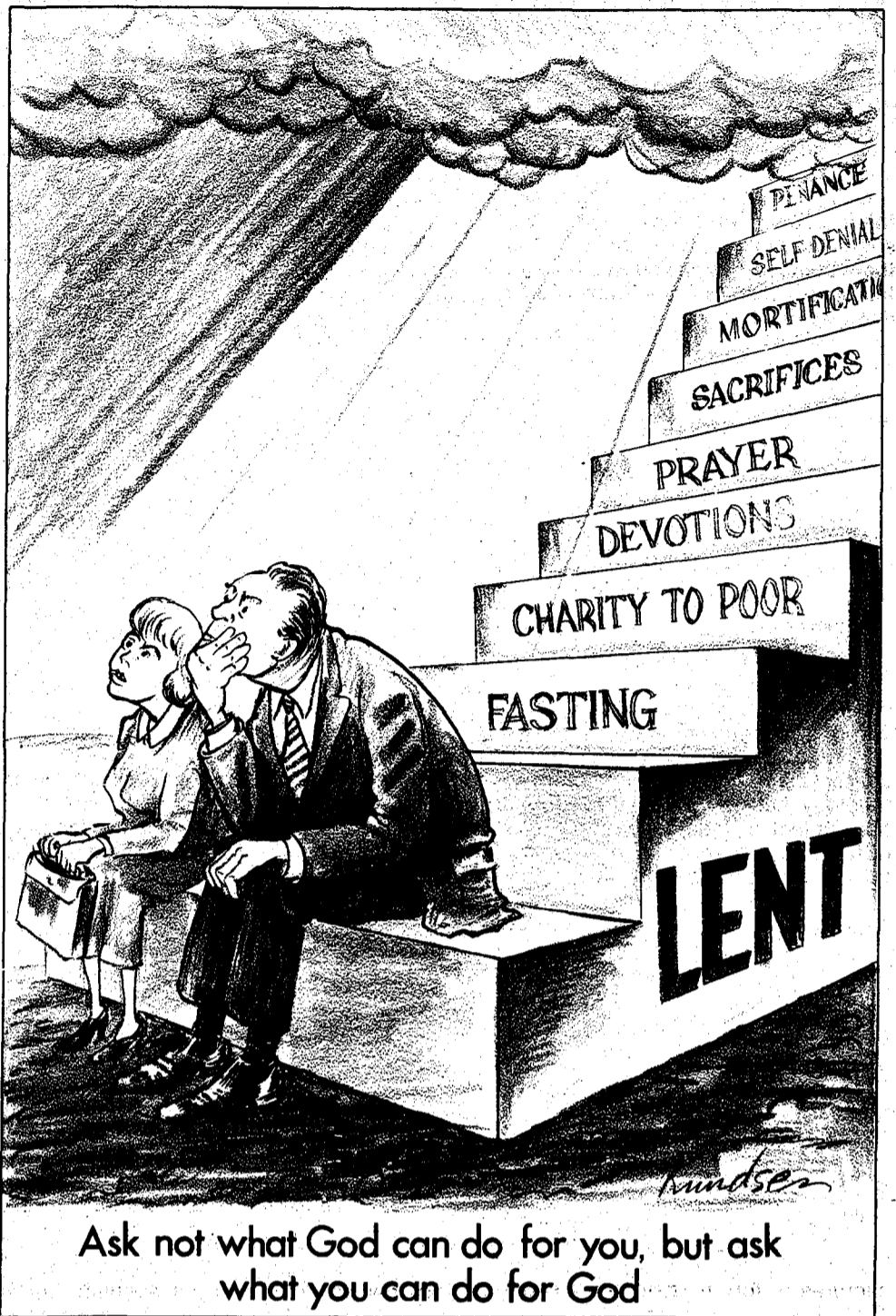
Anyone who can pay thousands of dollars for a New York Times ad must be pretty big. In fact, according to an article by Richard Doerflinger of the Catholic League, CFFC is a small group of pro-choicers funded not by grass-root Catholics but almost entirely by pro-abortion foundations such as the Sunnen Foundation (\$70,000), the Brush Foundation, a Planned Parenthood ally (\$30,000) and others such as Playboy magazine, Ms. magazine, Unitarian groups, etc.

CFFC was the group that sponsored Geraldine Ferraro's "pro-choice" speech that got her in trouble. They also lobby Congress and put out booklets.

What about the group's claims?

One of them, contained in the first ad, was that leading theologians support choice in many situations. This is contradicted by Notre Dame Theology Department head Father Richard McBrien, who is himself considered a liberal. He said he declined to sign the ad because he agrees with the Church as do most of his colleagues. No "top ethicists" signed the ad, he said, adding "very very few Catholic theologians support the pro-choice position."

The ad also claimed that most Catholics support the pro-choice position



Ask not what God can do for you, but ask what you can do for God

— a point contradicted by all polls, such as the most recent Gallup poll showing that seventy-six percent of the public, including Catholics and Protestants, favor making abortion illegal in all or most circumstances. That is hardly the pro-choice position.

CFFC claim the support of women. Yet polls show women oppose abortion even more than men.

In short, CFFC is a small group, with a lot of pro-abortion money, stirring up a lot of attention through confrontation tactics such as ads in the nation's largest newspaper, playing for sympathy on the false David and Goliath issue.

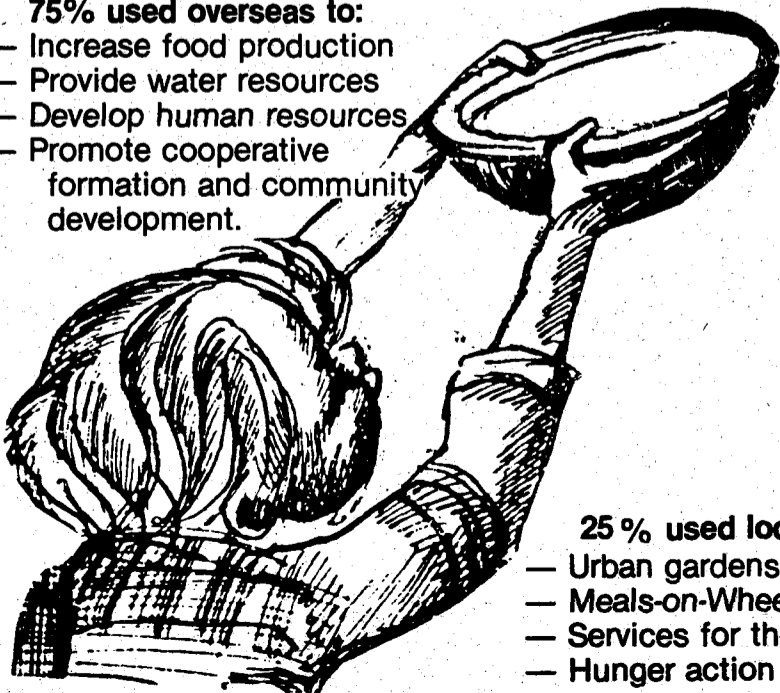
Therefore, let no one be distracted or confused by all this. Abortion is a difficult topic and relates to broader social problems which need attention and solutions. But confrontational tactics and distortions of the truth do not solve anything and ought to be shunned.

OPERATION RICE BOWL

We are in the middle of that grace-filled time of the year — Lent. It is a time of prayer, reflection, and fasting. An excellent practice for Lent which reflects these three elements is Operation Rice Bowl. One day each week during Lent, you and your family are asked to eat a reduced meal and place the savings in your rice bowl. It is not too late to start.

75% used overseas to:

- Increase food production
- Provide water resources
- Develop human resources
- Promote cooperative formation and community development.



25% used locally for:

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- Meals-on-Wheels
- Services for the homeless
- Hunger action



- Fast or eat a reduced meal once a week and place the meal savings in the attached envelope
- Make one less long distance call a week
- Give up candy, ice cream, junk foods
- Cut down on smoking, drinking
- Take action to end hunger by joining and supporting the Hunger Program at your parish

****PLACE THESE SAVINGS IN YOUR BOWL****

and turn them into your parish or mail directly to: Operation Rice Bowl, Dept. of Temporalities, 9401 Biscayne Blvd., Miami Shores, FL 33138

Indulgences

Q. Recently a few articles have appeared in our Catholic paper concerning indulgences. Why is it we hear almost nothing about this subject any more?

Gaining indulgences was a big thing when I was growing up. I assume indulgences are still valid. Is there some reason the church doesn't talk about them as much any more? (Massachusetts)

A. To begin with, I admit having received a number of questions about this subject over the past few years but have been reluctant to attempt a response.

The reason is simply that so much



BY FR. JOHN DIETZEN

clutter, misinformation and plain bad theology has accumulated around the subject of indulgences that it is difficult to talk about them meaningfully in a column like this.

One reason for the confusion about indulgences is that they are intimately connected with another area of Catholic teaching which has also collected an enormous amount of debris over the centuries, Purgatory. We must be sure of the real teaching of the church about this before we can understand where the church is, and where it has been, on the subject of indulgences.

The fact is that for many reasons going back many centuries, a lot of folklore has littered what is essentially one of the most beautiful facets of our Catholic faith. The hoary pictures of torture, pain and a scourging God, which made Purgatory a kind of minihell, may literally scare the devil out of us (which is doubtful) but they are irrelevant to the real doctrine about Purgatory.

At least three things are clear in our Catholic tradition concerning this part of our faith. First, the church teaches, as Christians have believed from the earliest centuries, that there is some condition or circumstance after death in which any temporal (as distinct from eternal) punishment remaining for sins committed during life is satisfied.

The second is closely connected with the first: By our prayers and good works on earth we can assist those who are "in Purgatory."

Even though the word "purgatory" was not used until centuries later, this is simply an application of the Christian belief in the Communion of Saints, which unites all who are joined in Christ whether still on earth or in the next world.

Third, it is equally clear that the official teaching of the councils and other sources of Catholic belief had no intention of answering details about purgatory. Is it a state or condition on one hand, or a "place" on the other? Is "time" involved or not?

Since the world after death, the world of eternity, would not seem to have hours or days or locations in our sense of those words, it seems unlikely that purgatory involves place or time as we usually think of them.

One possibility is that, in the burst of awareness of the awesomeness and majesty of God immediately after death, the pain that comes at that moment from knowledge of our sins and shortcomings might be so acute and intense that an entire purgatory — or "cleansing," which is what the word means — could occur in an instant.

Such an explanation seems to square with what we might suspect about the threshold of eternity. But we simply don't know.

With this background, we will talk more directly about indulgences in the next column.

Singles marketing

In the United States, 87 million men and 95 million women are of marriageable age. In spite of their numbers, however, a major concern of many single people is how to find a suitable suitor.

Several times in past years I have written that maybe some old-fashioned ways of introducing young people, like through family friends or young adult parish groups, should come back into style. But it seems that even angels fear to tread on that kind of "interference" in the independence of marriageable adults!

Instead, what we're seeing is a new industry that could be called the marketing of eligibles. Dating services and singles groups are thriving. Advertising to meet people is gaining popularity.

Believe it or not, "personals" placed in newspapers and magazines have become the latest boy-meets-girl rage. Judging from these ads, the days of finding a future spouse at a college dance or church social may well be relegated to the status of a past, quaint practice.

A recent issue of *Woman* advises readers: "Don't knock it until you've tried it." The author suggests pointers on how to write good advertising copy to sell yourself to the target audience you want to reach. A good ad will result in a "selection of people to choose from."

It sounds to me like instructions on how to sell deodorant soap or frozen vegetables.

Ten years ago most of us would have cringed at the thought, figuring that personals were for weirdos and losers and, what's more, could be dangerous.

Now, apparently, they've become popular and acceptable, particularly with busy professionals of the baby-boom generation.

But not everyone who tries it likes it. I spoke with two women in their mid-30s who placed several ads in magazines. Neither would do it again.

"I received nearly 300 responses in total," one woman told me. "I ended up dating about 15 different men, all of whom were attractive, intelligent and successful. Most

BY ANTOINETTE BOSCO



of them seemed to be decent people, and perhaps three-fourths wanted to see me again. Nonetheless, when I look back on the experience, it gives me the creeps.

"When you meet a man through an ad in the paper," she continued, "there's a subtle but definite sizing up that's going on throughout the whole encounter. You almost can't help but see each other as merchandise rather than as people."

This woman complained that most of the time, "you end up wasting an evening with someone whose company you don't really enjoy. And when it's over, you walk away feeling queasy — a slight bit diminished as a person."

Why are so many people today feeling desperate enough to turn to personals?

It must be a combination of reasons: It's hard to meet the right person when expectations for an "ideal" relationship are high; lives; jobs keep people too busy. Worst of all, pressure for upward mobility leads people to focus on external attributes instead of inner values.

Lasting relationships happen only when there's a "chemistry" — the result of soul-to-soul connection and shared values. Without this kind of depth, marriages fail and families break apart.

Personals emphasize superficial characteristics. That's not a good start for building a meaningful, solid life together.

(NC News Service)

Listening's value

Years ago, a distraught middle-aged woman came to me with a problem. She could barely hold herself together so great was her anguish, but she managed tearfully to tell her story.

Her broken heart was over a lost love. For years she had been semi-engaged, as she put it, to a man who shocked her by marrying someone else. My heart went out to her as she agonized over what she called her stupidity, her sinfulness; she felt rejected, worthless, and punished by God for her sins.

She had been his lover for many years, hoping and expecting that one day they would be married. Her hope was dashed, she had been betrayed; she felt used and unclean.

I listened quietly, thinking all the time of God's love for her, His unchanging love, but she was inconsolable. "If God loved me, why would He let this happen to me?" she shouted. I said nothing.

Mercy is the word for love as it comforts misery. Because God's mercy endures forever, I felt confident all through our visit that I could call upon Him to touch her spirit with His healing love.

When she finally paused, I said, "May I pray with you?" She said, "Yes," and I began. "Dear Lord, thank You for loving this good woman. Thank You for giving her a heart full of love. Help her to be gentle with herself in this time of suffering..." She accepted the rest of my prayer peacefully.

Listening is a precious gift of love, far more valuable than we can know. It's a way of saying, "I am here, I

BY FR. JOHN CATOIR



know you're in pain." And praying with a person in emotional pain can bring them great consolation; it's like a love transfusion from God.

At a time like that, good ideas expressed in a prayer seem to be more acceptable than straight advice. What I would not be able to communicate by talking, I succeed in getting across by allowing the Lord to minister through me in prayer. That's what sacramentality is all about.

All of us can be ministers of the sacrament of God's love. All of us can be channels of healing for one another, if we take time to listen and to pray.

St. Paul has a lovely way of putting it: "Help carry one another's burdens, in that way you will fulfill the law of Jesus Christ." (Gal. 6:2) Listening is one sure way of doing that.

For a free copy of the *Christopher News Notes*, "Ways to Say, 'I Love You,'" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Time capsules

By Frank Morgan



America's most serious 'disorder'

At the time of the Revolutionary War, Franz Gall, a German anatomist, began the pseudoscience of Phrenology. He claimed that a person's mental and moral characteristics could be determined by examining the bumps on his head.

By 1840, phrenology was sweeping America. Daniel Webster and Andrew Jackson actively endorsed the new "science," while General Ulysses S. Grant was supposed to have had many readings of his skull.

General T.M. Harris, a phrenologist, was a member of the military tribunal that tried the Lincoln conspirators. He analyzed Dr. Samuel Mudd thusly:

"He might as well have admitted his complicity in the conspiracy. Mudd's bump of secretiveness was largely developed and he had the countenance of a natural born liar and deceiver."

In the late 1770's the audiphone was invented to help the deaf to hear. The user held the edge of the fan-like device between his teeth and bent the fan toward the sound. The sound vibrations then traveled through the fan to the teeth, then to the jawbone and the skull and finally to the auditory nerves.

That was the theory anyway.

The most damaging earthquake in United States history devastated San Francisco on April 18, 1906. Although the quake lasted only 47 seconds, it caused the deaths of over 400 people, the burning of 4 square miles and over \$500 million in property damage.

Among the thousands caught in the disaster was the great tenor, Enrico Caruso, who vowed never to return to a city "where disorders like that are permitted."

Changing behavior in a big mouth

Dear Mary: We have a 15-year-old daughter who is setting the whole family on edge with her mouth. She says whatever she thinks or feels, however rude or critical, to anyone in the family. We have tried to silence her, but without success. What alternatives do we have? (Illinois)

Most crises that affect teen-age girls are not caused by the family, but the family bears the brunt of the problem. Teens get upset over schoolwork, teachers, differences with same-sex friends, differences with opposite sex friends, performances in music or sports, and a host of other situations.

In most situations they cannot "mouth off" but must keep their anger or frustration inside. Once they get home, the family gets all the pentup frustration in the form of meanness, criticism or yelling.

Parents distressed by rude remarks are often doubly upset because they feel that the criticism is against them. Somehow they are at fault. Most likely the teen's frustration has little or nothing to do with the parents' behavior. Home is simply the one place the teen feels free to let off steam.

Telling an angry teen to be quiet is usually futile as you have discovered. Your suggestion of isolation for brief periods is a good one. The teen cannot yell or be rude if there is no one there to attack verbally.

Send your daughter to her room for a brief



BY
**DR. JAMES
AND MARY
KENNY**

period of time, just long enough to break the verbal tirade. And use it only when you need some relief.

Ideally to change her behavior you would like to pay little or no attention to the rude, mean remarks and plenty of attention to any cooperative, normal conversation.

This is not easy. How can you ignore meanness and yelling? Suppose she never talks "normally"? What then?

To pinpoint the trouble spots, pick the time of day you find most trying. Perhaps it is around the dinner hour. Everyone is tired and hungry and daughter begins her attack.

For a few days observe just how much discord occurs. Make a chart. Divide the hours into 15-minute periods and keep score. Every period free of "mouthing off" gets a plus; every period when mouthing does occur gets a minus.

Charting helps locate the worst periods, but it

also makes you aware of the good moments.

Now try to increase the trouble-free times. Perhaps you will find that when daughter helps out with dinner, she works more and "mouths off" less. A regular task — making salads, setting table, doing dishes — might stop the rude mouth temporarily.

Whenever you find she is acting cooperatively, notice it. A compliment, a hug, an offer to help her with some project, are positive responses to good behavior. Be sure to give some positive response every time she is pleasant around the family. By focusing on the positive, you give your daughter more incentive to be civil and you force yourself to notice the good moments rather than dwell on the unpleasant ones.

Adolescents are going through a tumultuous period. They find many ways to release their emotions. Yelling and rudeness, while unpleasant for the family, are fairly harmless outlets. They are likely to pass as your daughter is more comfortable with herself.

At the same time, for family harmony and sanity, you would like to improve the situation as much as possible.

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

Lent II: Children and stress

Gather the family, light a candle, say a prayer, and let's talk about children. Children — behavior/sibling fighting/discipline — represented a high stress in family life in my research. Interestingly, communicating with children appeared as a high stress to dads but not to moms. Could it be that mothers feel they are doing most of the communicating with children — or even over-communicating with them?

In families who deal well with the stresses of children, I found a balance of parenting time. In short, dads spent more time with their children than in families who are highly stressed by children. This is an area families might examine.

Let's ask ourselves, "How much time did Mom, and then Dad, spend with the children this past week?" And ask each child, "Was this enough for you or would you have liked more? When could we have more time for one another? Can we make a specific effort to be together in the upcoming week?"

Because children's behaviors, particularly fighting, are so stressful, let's look at how families deal well with these. They set limits, rules and consequences and they stick to them. Probably the greatest stress lies in families where rules are not clear and consequences are not carried out consistently.

If there is a rule against hitting, for example, and a child hits and there is no consequence, the child learns that the rule is simply a parental wish, not a limit.

BY
**DOLORES
CURRAN**



It's a little like the way adults observe traffic rules. If the speed limit is 55 mph and everyone drives 65 mph without being stopped, we realize that the rule is negotiable because it isn't enforced.

But in areas where we know 55 mph is enforced, we slow down. We get very good at learning which areas traffic officers mean business. So it is with children.

Another characteristic of families who deal well with children is that they tend to negotiate rules and consequences with children mutually rather than having parents arbitrarily set rules. This leads to earlier self-discipline in children.

For instance, these parents, instead of saying, "You will be in by 11," may ask, "When do you think you should be in?"

If the youngster replies, "3 a.m.," these parents respond, "We see you aren't ready to be part of rule-setting yet." It only happens once.

On the other hand, the child might say, "10:30."

If parents agree and the child gets in at 11:30, they mutually negotiate a consequence, saying something like, "What do you think should be the consequence of your being an hour late?" Often children choose more severe consequences than parents but parents always retain the ultimate right to decide.

Finally, parents who deal well with children do not re-fight issues. Daily hassles over chores, responsibilities and behaviors cause great family stress. Parents get exceedingly weary from arguing who is supposed to do this or that and from stopping fights. "I get so tired of it, I just give in," was a response I heard from many highly-stressed parents.

Let's take some time in the family to reflect on these questions: 1. Which rules are clear and unclear (chores, behaviors, fighting, grades, TV, etc.) in our family? 2. What are the consequences of violating these rules? 3. Are these consequences carried out consistently?

4. Which rules do the children feel are unfair? Can these be negotiated? What suggestions do the children have for better rules? For better consequences?

6. What hassles are re-fought in our family? What rules can we develop to limit these daily hassles?

7. How can we ask God to help us overcome our stresses in living together? Can we start with a prayer right now?

(Alt Publishing Co)

Family matters

By Sister Virginia McCall, PBVM
Director of Ministry to Separated and Divorced
Archdiocese of Miami

Hardly a family today remains untouched by divorce. It is agonizing for parents to see their child's marriage come to an end. They feel so helpless. No longer can they lift that child into their arms, kiss the bruise and quickly see the smile return. In their frustration, parents often needlessly feel responsible for the divorce, questioning what they did wrong over the years.

The person whose friend divorces is confronted with the question, "Could this happen to me? They seemed so happy!" With this threat to their own marriage there is a tendency to avoid the divorcing friend just when the friendship is needed most.

Or sometimes it's just hard to know what to say. One common response is to encourage the divorcing person to forget the past and to keep busy. But this is not a solution. The pain of any loss must be faced if healing is to occur.

When persons are thrust into the experience of

divorce, it can be a devastating blow. Often they begin to act in ways totally alien to their ordinary behavior. It becomes difficult to execute even the most routine activities. Some feel as though they are losing their minds. Not understanding what is happening to them may increase the already intense feelings of inadequacy and low self-esteem.

A natural tendency is to run from the overwhelming bombardment of feelings and to pretend they don't exist. However, it is difficult to run from oneself and eventually these feelings need to be faced before one can move on with their life. As one begins to recognize and name the various feelings surfacing, the feelings tend to lose their controlling power. Then there seems to be an increased ability to see options and make choices which lead to healing and growth. This is all part of the grieving process... a movement from death to renewed life.

Children, too, must grieve. They often feel isolated and rejected, displaying significant behavior changes as they struggle to cope with their loss. The reassurance which they so

desperately need, that they are secure and loved, is often not available when their parents are caught in their own world of pain.

To complicate an already overwhelming experience many divorcing persons struggle with misconceptions in regard to the Church and divorce. It is at a time of loss that the Church can provide understanding and support.

"Getting It Together" is offered to provide some basic information in relation to these issues and to offer participants an opportunity to share their experience with one another. The topics "Understanding Grief," "Feelings of Divorce," "Children and Divorce" and "The Catholic Church and Divorce" will be addressed by Sister Virginia McCall, Director of Ministry to Separated and Divorced, Archdiocese of Miami.

If you have a relative or friend who is attempting to put the pieces together after a separation or a divorce, you might recommend these sessions for them. If any parish or group is interested in providing a site for similar future sessions, please contact the Family Enrichment Center.

Is Disney image fading?

By Henry Herx

NEW YORK (NC) — Walt Disney was a creative entrepreneur who built a movie empire out of some cartoon mice, seven dwarfs and a firm belief in the values of small-town America.

Disney was one of the few Hollywood producers to make the transition into television not only with a weekly prime-time series but also a weekday afterschool show. The culmination of his career came with the theme parks and — his greatest interest — the challenge of animating life-like automatons rather than celluloid cartoon characters.

For a mostly self-taught commercial artist from the Midwest, Disney did well in getting a job — and learning his craft — in the cartoon factory of 1920s Hollywood.

Disney gambled everything he had on making his own series of cartoons built around a mouse named Mickey. Shortly after he began production, sound revolutionized the film industry and Disney quickly took advantage by becoming the first animator to add a soundtrack to his cartoons.

The public liked what they saw and heard of those first Mickey Mouse cartoons and Disney Productions gained recognition as an industry leader. He became the



CAPRICIOUS KIDS — Molly Ringwald, right, as Andie Walsh, chats with friends played by Dweezil Zappa and Alexa Kenin as they hang out at their favorite disco in "Pretty in Pink." The USCC rates the teenage film A-III, adults, and praises its camera work, script, direction and acting. (NC photo)

first to add color to his cartoons, created the first animated feature, "Snow White and the Seven Dwarfs" and became a household name here and abroad.

For all his popularity, Disney spent more money on producing his cartoons than he received in revenue from theater rentals. Instead, his profits came from licensing the commercial use of his name and characters, a merchandizing device that today has become common-

place on children's television from "Sesame Street" to "Masters of the Universe."

Like Charlie Chaplin, Disney realized the lasting value of his work

'We are trying to bring back good old-fashioned family entertainment on television...'

and its potential in periodic re-releases for young viewers who had never seen it. Part of his growing financial success rested on this inventory of perennial value.

These films are Disney's legacy, not just to the corporation bearing his name but to future generations of viewers. Today, however, this inventory has become even more valuable as the centerpiece of the Disney Cable Channel.

Adding new theatrical productions of quality to the Disney library has not been easy for Walt's successors. One of their latest attempts, "Down and Out in Beverly Hills," was an R-rated movie definitely not intended for the family trade.

Still, the television division of Walt Disney Pictures has not given

up on the traditional family audience that made Disney's reputation. They are offering "The Disney Sunday Movie" on ABC this season in a two-hour time slot, 7-9 p.m. EST.

Gary Barton, a Disney senior vice president and the executive in charge of the new series, said in an interview, "We are trying to bring back good old-fashioned family entertainment on television."

The series is made up of contemporary stories on themes that will interest all members of the family.

"I really believe," Barton said, "there's not only a need but a real desire for quality family shows, both from the viewer's side as well as that of the producer. But I'll be candid with you — that's a really difficult thing to achieve."

But Barton is sure that the times are in favor of the series. He thinks that the mood of the country and people's priorities are changing, that society is more family-oriented and people are spending more time with their kids. Disney's new series, Barton concluded, is just one way in which "the entertainment business is responding to society's new mood."

Herx is on the staff of the U.S. Catholic Conference Department of Communion.

Catholic programming

Radio

"Panorama Catolico"		
Day	Time	Station
Sun.	5-5:30 am	SUPER-Q 108 FM
	6-6:30 am	RADIO SUAVE 1260 AM
	7:30-8 am	WQBA 1140 AM
	8:30-9 am	RADIO MAMBI 710 AM

"HUELLAS"		
Day	Time	Station
Sun.	5:30-6 am	Super Q-FM (108)
	7:30-8 am	WSUA-AM (1260)
	6:30-7 am	Radio Suave
	7:30-8 am	WAFM-FM (Clewiston)

"UN DOMINGO FELIZ"		
Day	Time	Station
Sun.	8:45-9:30 am	WRHC-AM (1550)

"CONFLICTOS HUMANOS"		
Day	Time	Station
Daily	11 am	WRHC-AM(1550)

"RAICES CUBANAS"		
Day	Time	Station
Sun.	6:30 pm	WRHC-AM(1550)

"TRIBUNAL del PUEBLO"		
Day	Time	Station
Mon. thru Thurs.	7-8	WRHC-AM(1550)

"CAMINOS DE DIOS"		
Day	Time	Station
Sun.	7:30 am	WQBA-AM(1140)

"SENDEROS DE FE"		
Day	Time	Station
Sun.	8:30-9 am	WOCN-AM (1450)

"MENSAJE DE FE"		
Day	Time	Station
Sun.	8-8:30 am	RADIO MAMBI 7:10 am

Television / Cable		
TELEVISION MASS		
Day	Time	Station
Sun.	7-30 am	Palm Beach
	10 am	NBC, Channel 5

TELEVISION MASS		
Day	Time	Station
Sun.	8 am	Miami ABC, Channel 10
Sun.	9 am	Channel 23
	9:30 am	Channel 51

REAL TO REEL		
Day	Time	Station
Every 3rd Sun.		WSVN-CHANNEL 7
Every Sun.	7:30 am	North Dade
Every Sun.	6:30 pm	Storer Cable
Thurs.	6 pm	Pompano Beach American
	7 pm	Miami Dynamic Cable
Thurs.	6:30 pm	Miami Miami Cablevision
Fri.	4 pm	Storer Cable

Catholic Cable Channel 9 programs air from 4 to 8 pm. Monday through Friday, followed by Mother Angelica's "Eternal Word Television Network" which can be seen from 7 pm-1 am. daily.

TV looks at Jerusalem

It could be wracked by strife, like Beirut or Belfast. Or it could be forcibly divided, like Berlin. Instead, the ancient city of Jerusalem, in one of the most troubled areas of the world, is an island of tolerance, a place where Jews, Arabs, and Christians live side by side in a carefully forged, if sometimes uneasy, peace.

Many people say that the calm of Jerusalem is due in great measure to the policies of the remarkable man who has presided over the city for two decades: Mayor Teddy Kollek.

How does Mayor Kollek keep Jerusalem's factions from exploding into violence? Crusty, wry, alternately approachable and brusque, he answers, "I'm a realist. I don't push the idea of a melting pot when what we need is a mosaic. People come to Jerusalem to reinforce what they are, to move closer to their histories, not away from them."

Kollek is featured in one segment of a new National Geographic Special, JERUSALEM: WITHIN THESE WALLS, scheduled to air on PBS, channel 2, at 8 p.m. on Wednesday, March 12.

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What's Happening

Knights raise funds for handicapped

On the weekend of March 6, 7 and 8, South Florida's Knights of Columbus will join their counterparts across the state in an attempt to collect half a million dollars for Florida's handicapped and retarded citizens.

The Knights will be in shopping malls, outside super markets and on street corners offering free candy for a donation to the handicapped fund drive. Most collectors will be outfitted in bright yellow and red aprons which proclaim, "Knights of Columbus, Help The Handicapped."

Ninety percent of the money raised by

each of the 144 Councils of the K of C in Florida is used in the local area for the benefit of handicapped and retarded citizens. Ten percent of the total is used state-wide to help similar groups on a special need basis.

In the past eleven years, the Florida Knights have raised and distributed over \$2.3 million to groups, schools and agencies dedicated to helping the retarded and handicapped. While this year's goal is \$435,000, the Knights are working to surpass that goal and collect as much as \$500,000.

Men of Good News hold first breakfast

Catholic men who want to reaffirm their faith or return to the Church will now have an opportunity to get together in an informal and friendly setting. "Men of the Good News," an evangelization program sponsored by the Office of Lay Ministry, will hold its first monthly breakfast meeting on March 22. Each program will consist of Christian music, witness and scripture's teaching, utilizing men who are active in the Church and approved by their pastor.

Appeal for funds not Church Ok'd

Appeals for funds are being mailed into South Florida by a group identifying themselves as Franciscan Brothers of the Good News, with headquarters in Fall River and Cummington, MA.

According to the Rev. Thomas L. Dupre, Chancellor of the Diocese of Springfield, MA, members of this group are Franciscan Tertiaries (lay people) who are not directly under the supervision of the Roman Catholic Church and in addition have been forbidden by the Bishop of Diocese of Springfield to solicit funds through the mail.

Farmworkers conference scheduled

The National Farm Worker Ministry and the Rural Life Office of the Catholic Archdiocese of Miami are sponsoring a Migrant Farm Worker Workshop on April 11-12 at St. Thomas University.

There will be speakers that include Florida farm workers and farm worker organizers. Cost: \$40 per person in ad-

vance. Include's one night's lodging and 3 meals.

For more information contact Patricia Stockton, Rural Life Office at 757-6241 or Connie Caldwell, National Farm Worker Ministry, P.O. Box 5024, Tampa, Fla. 33675. (813) 223-2141.

It's a Date

Spiritual Renewal

The Women of the Light monthly bible breakfast will be held on March 15 from 9 a.m. to 11:30 a.m. at the Holiday Inn, Ft. Lauderdale North. \$8 per person includes breakfast, scripture teaching, music, personal sharing, and speaker. Reservations must be made in advance by Wednesday prior to breakfast. Call Nancy, 752-3008; Lila, 753-2037; or 721-8486.

The Cenacle Spiritual Life Center in Lantana will host an evening for parents who have lost a child through death on March 12 from 6:30 to 10 p.m. Dinner served at 6:30 p.m. Reservations necessary. Suggested offering \$10. For reservations write: The Cenacle Spiritual Life Center, 1400 South Dixie Hwy, Lantana, Fla. 33462. Give name, address and \$5 deposit.

The Dominican Laity, third order of St. Dominic, St. Thomas Aquinas Chapter, will host a day of recollection on March 16th at Cor Jesu chapel, Barry University, starting with Mass at 10:30 a.m.

Festivals

Our Lady of the Lakes Catholic Church will present its Eleventh Annual Spring Festival from March 6th thru March 9th on the grounds of the church at 15801 N.W. 67th Avenue in Miami Lakes. Rides, amusements, games, international and American foods, specialty booths, and free entertainment. Cash prizes, a cruise for two, and a 1986 Camaro Sport Coupe will be given away during the four days of the Festival. Hours are from 5 to 10 p.m. on Thursday, 5 to 11 p.m. on Friday, 10 a.m. to 11 p.m. on Saturday, and 1 to 10 p.m. on Sunday.

Annunciation Church will hold their annual Parish Carnival March 13th-16th at 3781 S.W. 39th St., Lake Forest, Hollywood. Hours are Thurs.-Fri. 5 P.M.-11 P.M., Sat. 12 noon-11 P.M., Sun. 1 P.M.-10 P.M. Dinners served nightly 5:30-7:30 P.M. \$4. Rides, Games, Food. Free Admission.

Visitation Church annual spring carnival will be held on parish grounds, 19100 N. Miami Ave. in Miami on March 6-9. Hours are: Thursday, 6-10 Friday, 6-11 Saturday, 1-11 and Sunday, 1-10. Rides, Games, White Elephant, patting zoo, food.

St. James Catholic Church is having its Annual Carnival March 6, 7, 8 & 9 on the Parish grounds — N.W. 5th Avenue and 131st St., North Miami. The hours are: Thursday and Friday, March 6 & 7 — 5 to 11 p.m.; Saturday and Sunday, March 8 & 9 — 1 to 11 p.m. Rides, food and games.

Single/divorced/widowed

Nativity Young Singles Adult Group in Hollywood, is holding a "Back to the Fifties" dance on March 15 at 8 p.m. at the Parish, 5220 Johnson St. \$3 per person. All welcome. Dress for the fifties. D.J., entertainment, and contests. Food of the fifties available. For information call Eric 966-2697.

The Catholic Widower Club of Hollywood will hold its monthly meeting on March 7, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, Florida at 7:30 P.M. Social meeting, music, dancing and wine and cheese will be featured. Guests \$3. For information call Pat 566-4466, Sam 989-2558 or Mary 921-0685.



FIRST BENEFIT — Benefactors and families of seminary students could have danced all night at St. John Vianney College Seminary's benefit ball on Feb. 28. The festivities included a gourmet dinner, music by the Vinnie Vincent trio and songs by the schools choral group. (Photo by David Z. Gray, a second-year student)

St. John Vianney hosts benefit ball

By Betsy Kennedy
Voice Staff Writer

On Feb. 28, it was a cold, rainy night, but nothing seemed to dampen the celebratory mood of seminarians, faculty and supporters of St. John Vianney College Seminary in Miami. After all, it was the college's first benefit ball, featuring a gourmet lobster dinner and ballroom dance music by the Vinnie Vincent trio.

The highlight of the evening was a performance by 20 singing seminarians. Led by choral director Randy Lynn Bangs, the Schola group rendered three songs.

Toastmaster Father Tom O'Dwyer, pastor of Good Shepherd Church in South Miami, reminded the group that Bishop John J. Nevins of Venice launched the 4-year college program with only 11 seminarians enrolled. Today there are 62 seminarians being guided toward the priesthood by St. John Vianney.

"What gives the college its purpose said Fr. O'Dwyer, "is it the people outside its

He read a moving letter from one of his parishioners and added, "This is what being a priest is all about."

Archbishop Edward A. McCarthy, wearing a formal pink cape, was also present at the benefit, and received a standing ovation.

The magic ended just before midnight as ladies in rustling long gowns escorted by men in dress suits reluctantly left the dance floor.

Like eager young shepherds in charge of their first flock, the seminarians held large umbrellas over members of the crowd, leading them safely out of the rain to their cars.

Father Terry Hogan, director of liturgy for the seminary and coordinator of the benefit, judged it a big success. "The best result was that it opened the doors of the school to everyone, so they can meet the seminarians," he said.

Proceeds will go to St. John Vianney.

Wedding Jubilarian Mass

Several hundred married couples in Dade County will observe the golden or silver anniversaries of their wedding during a Mass of Thanksgiving at 11 a.m., Saturday, March 15 in St. Mary Cathedral, NW Second Ave. and 75th St., Miami.

Archbishop Edward A. McCarthy will

be the principal celebrant of the Mass and witness the renewal of marriage vows for the couples in the presence of their families and friends.

Special scrolls of recognition will be presented to each couple by the Archbishop and a reception will follow in the Cathedral Hall.

St. Timothy separated and divorced ministry will meet every Monday night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave. in Miami.

Potpourri

Good Shepherd Catholic Church, 14187 S.W. 72nd St. in Miami will host a Passion Play on March 25th at 8 p.m. in Spanish and March 26th at 8 p.m. in English. General admission is \$1.

The Father Salanus Guild will have a meeting at Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard, March 9th from 2 p.m. to 4 p.m. Bring friends. Refreshments.

Holy Spirit Council 6032, Knights of Columbus will hold a dinner dance at the Council Hall, 2118 SW 60 Terr., Miramar (1 blk. west of 441 behind Sonny's Bar B Q) on March 15. Dinner at 7 PM. Live music 8 til midnight. Donation only \$5 per person. Refreshment service available. Call Nick 987-7023, Bob at 989-1802 or Lou at 961-7601.

St. Henry's Church is sponsoring a "St. Patrick's Day Dinner Dance" on March 15, at St. Henry's Family Hall, 1500 S. Andrews Ave., Pompano Beach. Cocktails will be from 6:30 to 7:30 p.m. Dinner will be at 7:30 p.m. Dancing 8 p.m. until Midnight. Admission \$12.00 per person. Reservations are a must. Please call 785-2450 Mon - Fri. 10:00 am to 3:00 p.m.

The St. Matthew Parish Club will hold a St. Patrick's Day dinner on March 16 in the parish hall. For information please call 456-6890.

Catholic Daughters of the Americas, Court Holy Spirit No. 1912 will sponsor a dessert card party, on March 22nd, at St. Elizabeth Gardens, Pompano Beach, at noon - Donation \$1.50, refreshments served. Anyone may attend. Proceeds for Charity program - for information contact 941-5546."

Catholic Daughters of the Americas Court Holy Spirit No. 1912 will hold their regular business meeting on March 14th at 1:00 P.M. St. Elizabeth's Gardens, Pompano Beach. Please make every effort to attend. Anyone wishing to become a member or transfer, contact 941-5546.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on Sunday, March 16, from 8 o'clock, a.m. to noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale, Florida 33308. All the pancakes you can eat. (\$2.00) Dollars. For further information contact Suzanne Daniels at 771-6227.

St. Lucy's Women's Guild, Mass and Installation of new Officers for 1986-87, at 10:30 A.M., Monday March 10th. Luncheon will follow at Boca Del Mar Country Club, 6202 Boca Del Mar Rd, Boca Raton. Hostess: Virginia Reiser, Tel. 276-4572 and Co-Hostess: Kim Latterell, Tel 272-7308. Reservations after Mass, please make checks for \$13 payable to St. Lucy's Women's Guild.

Monsignor Edward Pace High School is celebrating its 25th Anniversary with a banquet at the Dupont Plaza Hotel, March 8 at 7:30 p.m. For further information, call the school at 624-8534.

St. Catherine of Siena hosts Lenten mission

Rev. Terrence Moran, C.S.S.R. and Rev. Ruskin Piedra, C.S.S.R. of the Redemptorist Mission Band of the South, will preach a Lenten Mission at St. Catherine of Siena parish the week of Mar. 9-14.

Beginning with a Prayer and Healing Service at 5 p.m., March 9, the mission will continue with morning mass and instruction in both English and Spanish and evening services of a mission sermon and special prayer service conducted simultaneously in English in the Church and in Spanish in the Hall at 7:30 p.m. St. Catherine is located at 9200 SW 107 Ave., Miami.

The morning instruction topics, presented at 8 a.m., will include: Monday,

A Question of Identity; Tuesday, You Never Stop Growing; Wednesday, Is Suffering God's Will?; Thursday, Hurry, It's Getting Late; Friday, An Expectant Mother in Nazareth. The evening sermon topics and special services will include: Monday, Believe in the Lord and You Shall be Saved, followed by Night Prayer (Compline); Tuesday, Is Marriage Forever?, followed by Stations of the Cross; Wednesday, Light at the End of the Tunnel, followed by Communal Penance; Thursday, No Person is an Island, followed by Communal Anointing of the Sick; Friday, I Can't Pray, followed by Benediction.

Fr. Terrence Moran resides in Tampa, but has worked in religious education and

pastoral ministry in Wisconsin, Connecticut, New York, Florida and the Dominican Republic. For the past year Father Moran has been a member of the mission band preaching parish mission and retreats to special groups full time.

Fr. Ruskin Piedra works out of Our

Lady of Perpetual Help, Opa-Locka. After ordination, Fr. Piedra worked for 13 years in Tampa before joining the mission band. He has given missions and retreats throughout the U.S., Mexico and Puerto Rico.

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

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. P.B.

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Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer. D.V.S.

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WHEN YOU SHOP MENTION VOICE

Setting realistic goals

Setting goals for personal growth is easier said than done. It is easy to resolve "to become a better person." It is just as easy to forget a broad resolution of that kind within a few days — much like New Year's resolutions are forgotten before the New Year is well under way.

What are some realistic goals when it comes to personal growth and development? Since everyone is different, the question has to be answered through reflection on one's actual life.

Thinking it over

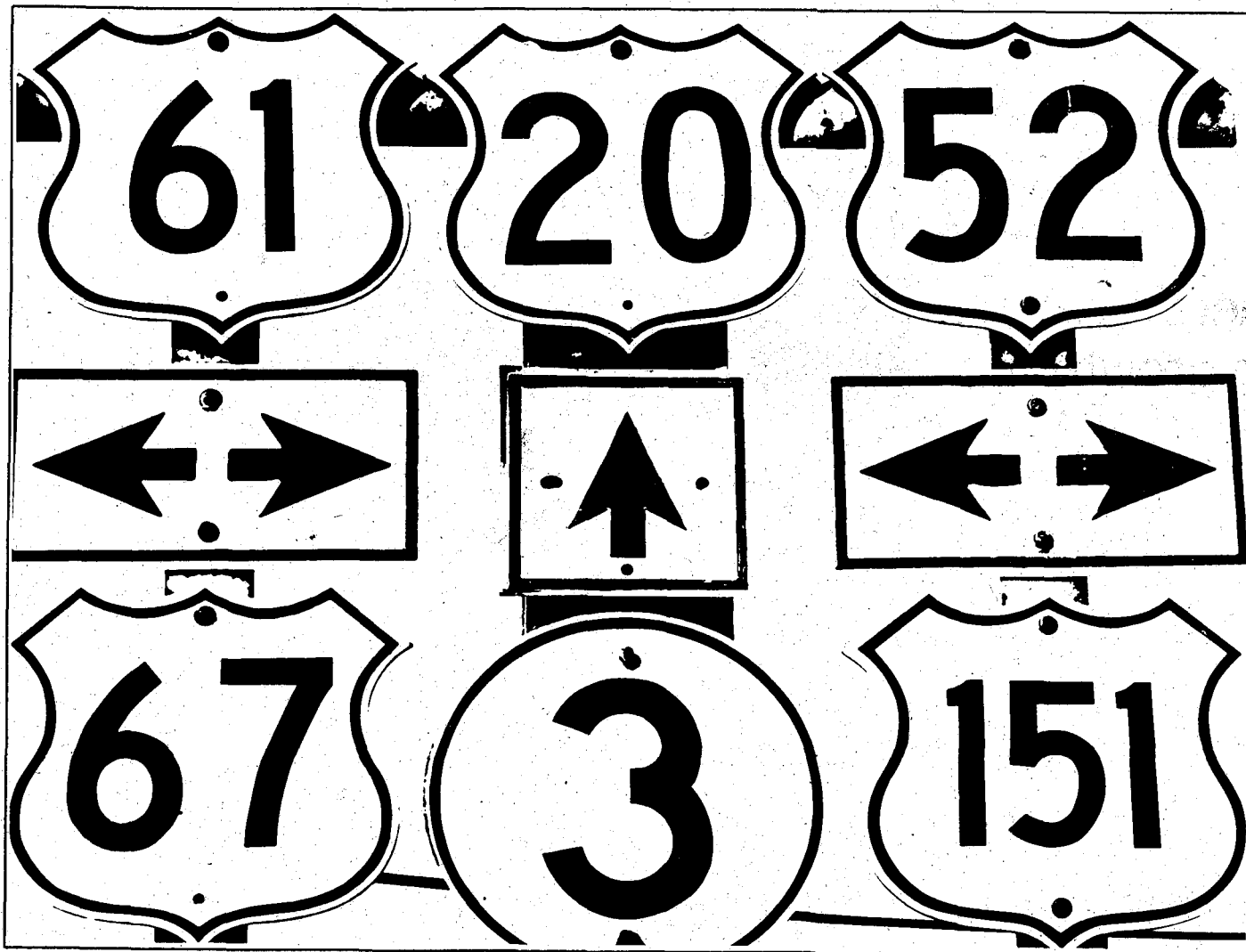
For one person, giving up an addiction to coffee or to television may be a key to growth. This is especially true if caffeine nerves are wrecking the person's day or if TV viewing is taking up so much time that there is little left over for other important people.

But growth isn't always a question simply of overcoming a fault or giving something up. Growth can also be achieved by strengthening or expanding a talent one already possesses. Developing a realistic plan to further develop one's best gifts can foster self-understanding — a vital criterion for growth.

And setting realistic goals isn't always just a question of sitting back to wait until a great idea suddenly lights up in one's mind. More and more it is recognized that people grow through action and service of others.

Setting realistic goals for growth may mean:

- Learning to listen well to others, and to give those who need you the time they need;
- Seeking a spiritual director, recognizing that the growth you desire isn't forthcoming without assistance;
- Telling others how much you care for them;
- Seeking professional counseling, especially if you believe that you will ultimately be diminished as an individual, as a couple, as a family, without professional assistance;
- Discovering how you can serve in a worthwhile way in your parish or community.



"I find myself at a crossroads," Katherine Bird writes. I am "forced to confront the fact that it is hard for me to let my children go their own ways after all these years." (NC photo)

Crossroads

Older children bring new challenge

By Katharine Bird
NC News Service

I find myself at a crossroads now. One of my most important relationships — the one with my children — is at a transition point. I am being called on to change and perhaps to grow once again.

My four children are now young adults, aged 21 to 26. For the first time in my adult life I am living alone, though three live near me in Washington, D.C. My children also are financially independent, except for my college student son.

After years of worrying about my children, struggling through the turmoil and anguish of their teen years, and rejoicing with them on their successes, all of a sudden these young adults, flesh of my flesh, are demanding that I approach them on a different basis, more like friends and peers.

My daughter, Pamela, forcefully

brought this to my attention recently.

During a Saturday morning phone call she burst out that she felt badly because I was always criticizing her. I was thunderstruck.

'During a Saturday morning phone call she burst out that she felt badly because I was always criticizing her. I was thunderstruck!'

She then said that I kept on harping about how little money she was making and that I was not supportive of her chosen field as a preschool teacher.

Well, I reacted poorly. Since I

like to think of myself as unusually supportive of my children, she hit me where it hurts. I lost my temper, called her a few nasty names and hung up the phone violently.

Fortunately, we had a prior arrangement to meet. So in the late afternoon, a sheepish mother met an aggrieved daughter. We kissed and made up.

We talked about her accusations and I finally realized that there was some merit in her complaints, especially when she explained that she felt I was conveying a subtle message that she should choose a career that would pay more.

I was forced to confront the fact that it is hard for me to let my children go their own ways after all these years of responsibility. It's difficult to believe that what would spell hardship for me is adventure for them.

Scriptures

Lost and found

Reflections on
this Sunday's
Gospel reading:
Luke 15:1-3, 11-32

Introduction

Most newspapers carry a *Lost and Found* column, where people can advertise missing or discovered items, such as sums of money or animals. Luke's Version of the Good News is no exception. Chapter 15 lists three "lost" items — a coin, a sheep, and a younger son!

Commentary

The parable of the prodigal son falls into two parts, each focusing upon one of the brothers. They hardly consider themselves to be "sons." One wants to be called "a hired hand," and the other complains that he has "slaved" for his father.

Neither one truly conceives himself to be a son; both fail to appreciate their father as a father. And both are wrong. That is why, as each part unfolds, the overlooked "servants" are important to the story as well. They are servants, not sons; the sons are not slaves nor hired hands!

The Younger Son (vv. 11-24): The story

tells itself, but one cannot fail to notice how eagerly the father grants the younger son's request. There is no hint of refusal. His third of the estate is sold, and off he goes to spend his inheritance recklessly.

Feeling distant from the father, he places distance between himself and his father. Coming to his senses, he begins to bridge that distance, rehearses his lines, his request for forgiveness, and starts off on his return home.

He finishes neither his journey (for the father runs to meet him) nor his speech (for the father interrupts him). His view of himself as "a hired hand" is mistaken. Calling upon the real "hired hand," the father invests his repentant son with the insignia of sonship — ring, robe and shoes.

They are simply the signs of his status as son. That status is more accurately symbolized by the gesture of the father, who "threw his arms around" him "and kissed him." The father loved him, and the father's joy is so great, that Luke, for the only time in his Gospel, uses the word

know your faith

God isn't finished with me yet!

There's room for growth in adulthood

By Neil Parent
NC News Service

"Please be patient! God isn't finished with me yet." Those words adorn a well-placed plaque in the home of one of my sisters. They serve as a constant reminder to her and her husband to go easy on the children as they grope and struggle their way through childhood.

The inscription could just as easily apply to adults. Not only should they be patient with each other's shortcomings, but with our own as well.

Too often, I suspect, we tend to see ourselves as essentially completed persons, like finished products at the end of an assembly line. After enduring the growing pains of childhood and suffering the traumas of adolescence, we arrive at the other end: an adult.

Recently, however, researchers in adult life development have helped us better appreciate the unfinished nature of adulthood. Adulthood is less a state of completion than an ongoing process of growth and maturation, of molding, if you will.

Our God-given task in life, therefore, is not to maintain the wonderfully enlightened state we arrived at in our early 20s, but to continue to grow and develop to the fullest extent possible.

Furthermore, we are asked to grow not for our own sake alone but for the sake of others as well. This is precisely what St. Paul had in mind when, in writing to the Ephesians, he encouraged them to grow to the "full maturity of Christ the head" so that all members of the body could function properly.

But how does continued adult growth come about? This is not an easy question since people are all different. Both our need for growth as well as our means of growing vary greatly. Still, some general observations are possible.

First, Socrates' dictum, "Know



Lent is a time when the whole church pursues growth and renewal. During this special season we have each other's attention, energies and prayers to aid the shaping process. (NC photo)

thyself," remains crucial to the task. It is impossible to aid our own maturing process if we are ignorant of ourselves and especially of those areas in which we most need to improve. Thus there is a need to cultivate time for self-reflection.

Throughout his active ministry, Jesus spent long hours in reflection and prayer in preparation for dealing effectively with the choices he faced.

Second, we should set some goals for our growth. Generally, growth is not going to happen unless we take some active measures to achieve it.

Today we have come to recognize the important interrelationship between a person's intellectual, physical, emotional and spiritual dimensions. These are like so many threads that must be carefully

woven together if we are to create a meaningful fabric of life.

Once we have decided in what areas of life we would like to grow, we need to determine how best to go about the process. This is not always easy. Knowing what we want to change is one thing; figuring out how to do it is something else.

Over the years, I have been fairly consistent in wanting to improve in prayer. But how to do that in the midst of a busy and demanding life has proven rather elusive.

To help solve such problems, many people seek advice or guidance. It is sometimes difficult for people on their own to adequately diagnose and treat areas of life that call for special attention. In the spiritual realm, involvement in renewal and faith-sharing groups as well as the use of spiritual

directors can be beneficial.

Two other things about growth in adulthood should be noted:

First, we ought not to frustrate ourselves by aiming too high. It is much better to set goals that are realistic and that can be achieved with moderate effort. There is nothing like the experience of success to motivate us onward to newer and more difficult goals.

Second, we ought to allow space in our lives for the unexpected, the unplanned. Sometimes growth comes in the most unforeseen ways. Planning our life too tightly may squeeze out the space needed for the unexpected.

Artists, writers and others who depend on creativity find that it is frequently in the freer moments, during relaxation or play, that the best ideas come.

"celebrate," a word he will repeat twice again!

The Older Son (vv.25-32): Like the younger son, this heir is also *distant* from father and keeps his distance! He would not even enter his own home. That refusal underscores his own failure to accept his father as a father, and himself as his father's son.

Once again, the father must leave the house. This time, instead of interrupting a son, he is interrupted himself. When Luke says that "he *began* to plead with him," we may infer that the father was not allowed to finish his statement.

This child has no real gripe. Two-thirds of the estate will still be his, and that's twice as much as the younger had received. But he views himself as a slave and not a son. The "servant" whom he had called over viewed things correctly, referring to the prodigal son as "your brother."

It is this view that the father must reinforce, as he refers to the prodigal son as "this brother of yours." The father loves

them both, and while he treats each fairly, his love is generous and patient.

The story has no ending, however. Will the older brother also "come to his

'... they had misunderstood their relationship to God. They saw it in terms of dutifully obeying commands and not of returning love for love.'

senses"? Will he understand that he is a son, after all, and recipient of a father's love?

When told by our Lord, to the "Pharisees and scribes," no end was in view. Like Israel, God's "first-born son," they had misunderstood their relationship to

God. They saw it in terms of dutifully obeying commands and not of returning love for love.

The "sinners" (Gentiles, and all "outcasts" of the world) had not come to view God as Father. Through Christ, they would receive some share in Israel's heritage and be daughters and sons, "co-heirs with the Jews," as Paul would later describe it (Eph 3:6).

Luke's parable must remain open-ended, however, for the story of how God's children relate to him and to each other is an ongoing tale. Unless we, sinners all, match our Father's generous love to all, we will be as "lost" as each of the sons in this story.

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

Young-at-heart lovers

Couple has been married 81 years

ELMORE, Ala. (NC) — When Olivur Glenn heard that his childhood sweetheart and her family were leaving their hometown of Rockford, Ala., he asked her to marry him.

He and his new bride eloped in a horse and buggy and were married Nov. 6, 1904.

More than 81 years later Glenn, 99, and his wife, Cora Lee, 98, who live in a nursing home in Elmore, have been recognized by Worldwide Marriage Encounter as the nation's longest-married couple.

The Glens were honored in conjunction with the organization's sixth annual Worldwide Marriage Day Feb. 9.

The day is observed with celebrations across the country.

The national coordinators of World Marriage Day, Dan and Irene Perry of Fort Sam Houston, Texas, presented the Glens with a message from President Reagan and a gift.

The Glens, known as the "bride and groom" at the nursing home, have two children, six grandchildren, 22 great-grandchildren, 25 great-great-grandchildren.

According to one of their daughters, the Glens, who are Baptist, attribute their long life and marriage to "depending on the Lord and working together."

Bishop Oscar H. Lipscomb, head of the Diocese of Mobile, which includes Elmore, paid tribute to the



Long-time partners, Oliver, 98, and Cora Lee Glenn, 99, hold hands at the Merry Wood Lodge, in Elmore, Ala. nursing home. They eloped as teen-agers in 1904 in a horse and buggy and have been married ever since — 81 years. The Baptist couple are being honored by Marriage Encounter. (NC photo from UPI)

couple in *The Catholic Week*, diocesan paper.

"Along with the rest of our nation, we salute and celebrate with

Oliver and Cora Lee Glenn," he said. "Good marriages don't just happen. They are made and prayed." Last year's oldest married couple

was Mr. and Mrs. Hong Yen Wong of New York, who were married for more than 81 years. Mrs. Wong has since died.

The Perrys and other couples in Marriage Encounter said they would

They attribute their long life and marriage to 'depending on the Lord and working together.'

like to see Worldwide Marriage Day become a national observance, like Mother's Day, Father's Day and Grandparents' Day.

"We think it's high time for society to honor men and women who commit to each other in marriage," Perry said.

His wife said the day would be "our chance to pat each other on the back, to affirm our old-fashioned values and lifestyles."

"Married couples are the unsung heroes of our society," added Tom Gorman of San Diego, assistant coordinator.

Worldwide Marriage Encounter sponsors 44-hour weekend retreats designed to make good marriages better by teaching new ways to achieve better communication between husbands and wives.



So IN THE SPIRIT OF LENT
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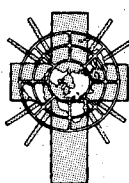
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