

NATIONAL STUDY

Active Catholics oppose abortion

Most parishioners OK birth control

• Priests happier, seminarians better adjusted, Pages 5-6

NOTRE DAME, Ind. (NC) — Most U.S. Catholics who maintain some ties with their parish strongly oppose abortion, sociologists of the Notre Dame Study of Catholic Parish Life reported.

The majority of those same parishioners rejected church teaching on artificial birth control, but opposition on that issue did not seem to make people less likely to attend Mass or receive Communion the sociologists said.

Report No. 7 of the Notre Dame study, issued in March, was written by

David C. Leege, research director of the study, and Msgr. Joseph Gremillion, head of the University of Notre Dame's Institute for Pastoral and Social Ministry. The data were drawn from in-depth studies of 36 parishes, carefully selected to provide a representative sample of all U.S. Catholics except Hispanics. Because parish lists were used to obtain respondents, Catholics who were inactive or only marginally active were not represented.

"There is simply no recognizable segment among our (surveyed) parishioners who express strong disagreement with the church's opposition to abortion," the report said. "Rather the only differences are in the strictness of the position."

Among a series of questions seeking to uncover degrees of Catholic agreement or disagreement with church stands, the 2,600 parishioners surveyed showed strongest agreement by far with the statement that "the church should remain strong in its opposition to abortion." On a scale ranging from one for "strongly disagree" to four for "strongly agree," they registered an average of 3.35.

On another part of the survey, where parishioners were asked to express their own attitudes on abortion, only 1 percent considered abortion "always acceptable" and only 5 percent said it was "acceptable under (Continued on page 3)

Miami Priest...

...Father Enrique San Pedro, Cuban-born Jesuit scholar, has been named auxiliary bishop of Galveston-Houston. See page 3.



Immersed in faith

Deacon Joe Hubble baptized several young people by total immersion at Easter Vigil Mass at St. John the Apostle parish in Hialeah. The recently-built, three-level baptismal font is the first in a Catholic Church in Florida. See page 11. (La Voz photo/A. Cantero)

Hundreds see bishop ordained



Followed by Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman, a newly-ordained Bishop Norbert Dorsey walks down St. Mary Cathedral's center aisle imparting his blessing. (Voice photo/Ana Rodriguez-Soto)

'I want to be a good helper'

By Ana Rodriguez-Soto
Voice News Editor

Surrounded by his spiritual family — almost 70 Passionist bishops, priests and Religious from around the world — Bishop Norbert M. Dorsey was ordained Miami's newest auxiliary March 19, during a splendorous, trilingual, two-and-a-half hour ceremony at St. Mary Cathedral.

Watching, teary-eyed, from the front pew were about 30 members of the new bishop's personal family, including his only brother, Paul, sister-in-law, Shirley, and niece, Gemma, who had journeyed to Miami from their home in East Longmeadow, MS, for the occasion.

"My brother is one person I've always bragged about," said a jubilant Paul Dorsey after the ceremony.

His sentiments certainly seemed to be shared by Bishop Dorsey's Passionist friends, who came from 13 different countries to participate in the ordination Mass. Among them were Passionist bishops from Papua New Guinea, the Philippines and Peru.

"I entered this cathedral a rich man, and I leave it a very poor man," said (Continued on page 12)

National Briefs

Church: Doctors' policy unethical

By NC News Service

New American Medical Association guidelines that would let doctors stop food and water for irreversibly comatose or dying patients do not meet Catholic ethical standards, said Jesuit Father John R. Connery and Archbishop Phillip M. Hannan of New Orleans.

"The church strongly condemns this position," Archbishop Hannan said in a column in his archdiocesan newspaper, the Clarion Herald.

Archbishop Hannan said food and water are "ordinary means of preserving life and therefore obligatory." He urged the AMA to "reconsider" its potentially "disastrous" shift in position.

Father Connery, professor emeritus of moral theology at Loyola University, Chicago, and a long-time consultant to U.S. bishops on medical-moral issues, said the new guidelines would allow physicians to "determine treatment on the basis of the quality of life" and could create situations of euthanasia or mercy killing "by omission."

For the first time the guidelines include "artificially or technologically supplied... nutrition or hydration" in the same class as "medication" for the terminally ill or irreversibly comatose.

The guidelines say these are part of the "life-prolonging medical treatment" that can be halted entirely even when death is not imminent but a patient is irreversibly comatose.

The AMA guidelines come in the wake of several state court decisions that have allowed withdrawal of food and water from terminally ill patients and "death with dignity" legislation proposed to all states in recent months that would treat nutrition and hydration as part of medical treatment for those facing death.

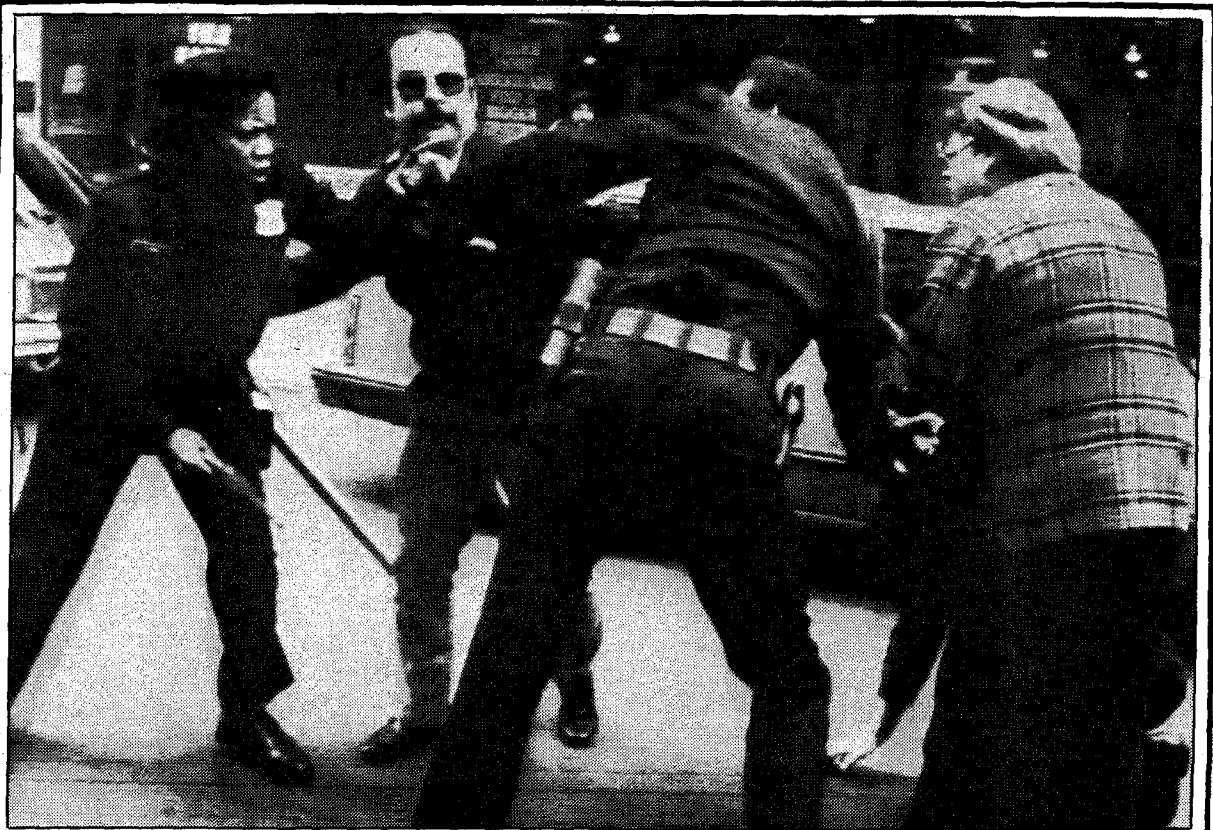
Father Connery said the problematic idea comes in looking at the quality of life as a major factor in whether to prolong life, and viewing life itself as not worth preserving for a person in irreversible coma or a persistent vegetative state.

Hospital death rate study is 'hit list,' says CHO president

WASHINGTON (NC) — The release of a controversial report showing which hospitals around the United States have significantly higher or lower death rates for Medicare patients amounts to issuing a "hit list," said John E. Curley Jr., president of the Catholic Health Association. The statistics, compiled by the Health Care Financing Administration, which runs the Medicare program, included about 30 Catholic hospitals among the 269 institutions that have death rates above or below the national patterns. The Catholic hospitals were about equally divided between higher-than-average and lower-than-average death rates for Medicare patients.

State of Ohio, Christian school clash over civil rights issue

WASHINGTON (NC) — The State of Ohio told the U.S. Supreme Court that government has the right to enforce civil rights laws against a religious school accused of sex discrimination. But an attorney for Dayton Christian Schools said state intervention "makes the religious institution (participate) in breaching its own doctrine." The case pits the Ohio Civil Rights Commission against the fundamentalist Dayton school system, whose teachings include using a "biblical chain of command" to resolve disputes internally and the belief mothers belong at home with their children. When the school told pregnant teacher Linda Hoskinson that she could not continue teaching when her baby was born, she consulted an attorney and was fired for "religious misconduct." The civil rights commission intervened on her behalf and proposed conciliation but the school took the commission to court.



Detroit melee

Outside the Detroit chancery, a police officer draws her gun in an attempt to subdue demonstrators protesting the pro-Sandinista stance of Auxiliary Bishop Thomas Gumbleton. The bishop recently asked Washington not to send military aid to Nicaraguan rebels. (NC photo from UPI).

Founder of Serra in Rio will receive club's highest award

CHICAGO (NC) — Serra International will present its highest honor to Osvaldo Tavares Ferreira, founder of the Serra Club of Rio de Janeiro, June 23 at the organization's convention in Milwaukee. Tavares, who founded the Serra Club in Rio in 1964, will receive the Harry J. O'Haire Award. The award is named for the first executive director of Serra International and is given annually to a member of Serra chosen for outstanding service on the local, national and international level. Tavares was club president, vice president and district governor and was twice a member of the Serra International Board of Trustees. Serra International is an organization of Catholic laymen who promote vocations to the priesthood, sisterhood and brotherhood. It has its headquarters in Chicago.

U.S., Latin bishops plan meeting on pastoral

WASHINGTON (NC) — The committee of U.S. bishops writing a pastoral letter on the economy plans to meet April 16-17 with eight Latin American bishops in consultations on the pastoral. The private meeting, to be held at St. Thomas University, Miami, will be hosted by Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and its public policy agency the U.S. Catholic Conference. Names of the eight Latin American prelates were not available because their acceptance of the invitations was still pending, a USCC spokesman said.

Sanctuary is the only way to protect refugees — lawyer

WASHINGTON (NC) — Providing sanctuary is the only way to protect Central Americans who are coming to the United States illegally, an attorney for refugee rights told an immigration workshop. But an Immigration and Naturalization Service official argued that alternatives are available. The speakers addressed the ninth annual National Legal Conference in Washington sponsored by the Center for Migration Studies. Ignatius Bau, a San Francisco attorney for the Immigrant and Refugee Rights Project and author of a book on sanctuary, said sanctuary movement members today "have not waited for the government but have taken up the refugees that have been abandoned by the government."

High Court rules that military may ban wearing religious garb

WASHINGTON (NC) — The U.S. Supreme Court ruled that the military forces may properly ban the wearing of such religious apparel as the yarmulke, or Jewish skull cap, by military personnel. In a 5-4 vote, the high court ruled that the Air Force, citing the need to maintain a uniform dress code, was within its rights to deny Rabbi S. Simcha Goldman, an Orthodox Jew, captain and psychologist, the right to wear his yarmulke on duty.

Stop advertising bingo, bishop tells Cleveland churches

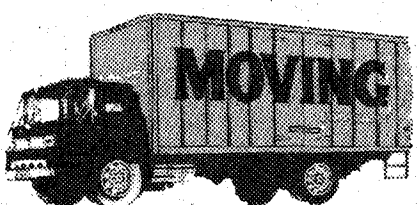
CLEVELAND (RNS) — Bishop Anthony M. Pilla has asked Cleveland Catholic churches and schools to stop promoting their bingo games through newspaper ads and large signs, saying that these methods do not enhance the image of the church. Father Ralph E. Wiatrowski, chancellor of the diocese, told Darrell Holland of the Cleveland Plain Dealer that "some of the bingo advertising has made the church the butt of jokes. Some ads appeared beside other ads for questionable bars and other places of entertainment."

Church study: Poverty is growing faster than ever

WASHINGTON (NC) — The number of poor Americans has grown faster than the general population in the last 10 years, according to a new church publication on poverty and its causes. Poverty now affects almost one of every six Americans, the report said. The report, a 50-page booklet titled "Poverty Profile USA: In the 80s," was published in Washington by the Campaign for Human Development, the U.S. bishops' anti-poverty program. Today 33.7 million Americans are poor, compared to 24.3 million in 1975, according to the introduction.

Senator-priest will not run for third term in Colorado

PUEBLO, Colo. (NC) — A priest of the Diocese of Pueblo who has been a state senator since 1978 has announced that he will not run for a third four-year term in the Colorado legislature. The priest, Father John Beno, said he will obey the new Code of Canon Law, which prohibits priests from holding public office if it involves sharing in civil power.



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CUBAN JESUIT SCHOLAR

Miami priest is Texas bishop

Father Enrique San Pedro, a Jesuit scripture scholar and former visiting professor at St. Vincent de Paul Regional Seminary at Boynton Beach has been named auxiliary bishop to Bishop Joseph A. Fiorenza of Galveston-Houston.

He is the fourth member of a religious order to be named U.S. bishop since January.

The appointment came as a total surprise to Fr. San Pedro, who said he received the news in an official telephone call from Archbishop Pio Laghi, papal pronuncio to the U.S. The appointment was made public in an announcement by Archbishop Laghi on April 1 in Washington.

"I feel like a boxer who has just taken a direct hit to the cheek. I am knocked out and hazy," said Fr. San Pedro, describing his feelings in a phone interview from Houston with *The Voice*.

Bishop-designate San Pedro said he has discussed his new responsibilities with Bishop Fiorenza.

"I may become Vicar General to the Hispanic Catholics here. And because of my experience with the Vietnamese people, I can be of help to the 13 priests who are serving the city's 12,000 Vietnamese Catholics."

Fr. San Pedro, who was born in Havana, is the first Hispanic bishop in Galveston-Houston and his appointment brings the total of Hispanic bishops in the U.S. to 18.

He was until 1985, professor of Old Testament Studies at St. Vincent de Paul Regional Seminary at Boynton Beach for the past five years and taught theology at Belen Jesuit preparatory high school in Miami. He has also been active in the prison ministry for Dade County men's and women's correctional facilities and has worked in the Cursillo movement for the Archdiocese of Miami.

"I am delighted to learn that Father San Pedro's special gifts have been recognized and his being named as Auxiliary Bishop to Bishop Joseph Fiorenza of the Diocese of Galveston-Houston brings joy, not only to that diocese, but also to the Archdiocese of

Silencing of priest lifted

VATICAN CITY (NC) — The Vatican's silencing of Franciscan Father Leonardo Boff, a controversial Brazilian liberation theologian, has been lifted, said a Franciscan official in Rome April 1.

The disciplinary action had prohibited Father Boff from lecturing and writing on theology.

The official, Father Angelo Stelling, spoke to National Catholic News Service after press reports from Brazil quoted Father Boff as saying his Franciscan superiors had removed the penalties March 29.

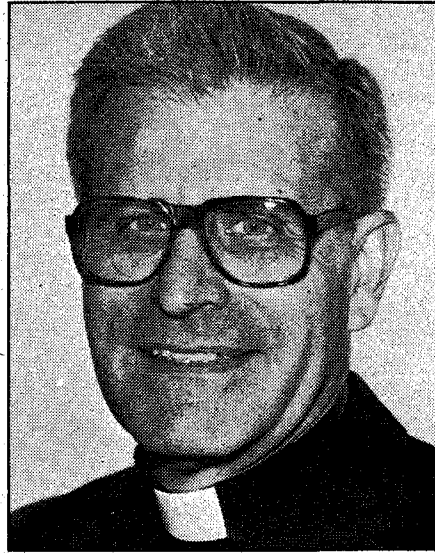
The disciplinary action came about two months after the doctrinal congregation criticized Father Boff's book, "Church: Charism and Power," as dangerous to the faith because of its views on the church's hierarchical structure, dogma, exercise of power and prophetic role.

The penalties included "a period of respectful silence, permitting serious reflection for Father Boff and abstinence from his responsibilities in editing the 'REB' and from other activities as lecturer and writer," said a Vatican press release issued at the time.

The Vatican press release did not say how long the silencing would last, but Vatican and Franciscan officials said at the time it would be about a year.

'I feel like a boxer who has just taken a direct hit to the cheek. I am knocked out...'

Bishop-elect Enrique San Pedro



Miami. It reflects well on the priestly dedication of the clergy in the Archdiocese, said Archbishop Edward A. McCarthy.

"I offer Father San Pedro and especially the Jesuit Fathers my heartfelt congratulations," he said.

Bishop-designate San Pedro, 60, joined the Jesuits in 1941 and was assigned to the China mission in 1950 but never went to China because of the communist suppression of the church there.

He did, however, work 11 years in Diocese has about 50,000 Vietnamese people, one of the largest such groups in the country. The diocese also has an estimated 200,000 or more Hispanics, mainly from Mexico, Central America and Cuba.

Born in Havana March 9, 1926, Fr. San Pedro entered the Jesuit novitiate

on Dec. 7, 1941, the day the Japanese bombed Pearl Harbor. Sent to Spain to study, he obtained a master's degree in classical literature at the Colegio de S. Estanislao in Salamanca and studied philosophy at the Pontifical University of Comillas in Santander.

He studied theology at the St. Robert Bellarmine faculty of theology of Shanghai, China, which was then functioning in exile in the Philippines. He was ordained a priest on March 18, 1957.

Father San Pedro studied Semitic languages at Franz-Joseph University in Vienna, Austria, gained a licentiate in Scripture at the Pontifical Biblical Institute in Rome, and obtained a doctorate in theology in 1965 from Leopold-Franzens University in Innsbruck, Austria.

In 1963-64 he taught Hebrew and New Testament studies in Barcelona,

Spain, and at Loyola University, Chicago.

In 1965 he went to Da Lat, South Vietnam, and spent the next 11 years teaching Scripture at St. Pius X Pontifical College and doing missionary work among the Vietnamese people. When North Vietnam conquered the South in 1975, he was expelled along with many other priests and Religious.

"I loved Vietnam and its people... it was sad when the new communist regime ordered the expulsion of all foreign priests," he told *The Voice* in an interview after being forced out of the country in 1975.

In 1976-77 and again in 1980-81 Father San Pedro was visiting professor of Old Testament studies at the Seminary of Santo Tomas in Santo Domingo, Dominican Republic. In 1979-80 he taught Scripture at the Pacific Regional Seminary in Suva, Fiji.

Fr. San Pedro's parents, Maria and Enrique, are deceased. He also has two sisters Bertha and Sylvia Camacho and a brother, Francisco J., who lives in Los Angeles.

His sister Bertha says he was always absorbed in his faith and as a small child was often seen, "praying the rosary on the school bus, while the other children were screaming and being disruptive."

She also feels certain he will adapt well to his new role in the church.

"He has always been happy in his work for God. He gives good feelings to others wherever he goes. People always feel they can come to him when they are troubled. There are many, many prayers being said on his behalf."

Parishioners oppose abortion

(Continued from page 1)
most circumstances."

The vast majority, 69 percent, considered abortion "acceptable under certain extreme circumstances, like a threat to the mother's life, rape or incest," while 26 percent thought abortion was "never acceptable." (Percentages did not add up to exactly 100 because of rounding.)

Among parish volunteer leaders or paid staff, opposition to abortion was even stronger, with only 2 to 3 percent finding it generally acceptable and the rest divided almost evenly between "never" and "certain extreme circumstances."

Among pastors in the survey, none found abortion generally acceptable. Less than one-fourth would find it acceptable even in "certain extreme circumstances," and more than three-quarters said "never."

The researchers concluded that on abortion, parish-connected Catholics

New anti-abortion videos released

ANAHEIM, Calif. (NC) — a set of four anti-abortion videos, titled "Medical Viewpoints on Abortion," has been released by American Portrait Films, the producer of the controversial pro-life film, "The Silent Scream."

Each of the four new videos is 15-20 minutes long.

Appearing in the series are Dr. C. Everett Koop, surgeon general of the United States, Dr. John Willke, presi-

dent of the National Right to Life Committee, and Dr. Bernard Nathanson, a pro-life leader who narrated "The Silent Scream."

clearly reject "the present situation of abortion-by-demand," but they also would not agree with "the total outlawing of abortion" sought by many pro-life activists.

Parish-connected Catholics clearly reject 'The present situation of abortion or demand.'

"In this respect," they said, "Catholic parishioners and their parish-level leaders are not unlike those with religious identifications among the general public: abortion is not a matter of free choice or a method of birth control, but abortion is a medical option circumscribed to extreme situations."

Regarding contraception, the re-

searchers reported that only in the South did they find even a bare majority of parishioners agreeing with the statement that "the church should remain strong in its opposition to the use of contraceptives."

"Parishioners are most likely to reject the teaching..., but volunteers and paid leaders (mostly lay and Religious) also reject it; only the pastors as a group support church teaching on contraception and, even then, a large number of them are dissenters," the report said.

The researchers also found that contraception was the one area in which parishioners most misperceived the position of their pastor. In more than a third of the parishes studied, the parishioners as a group overestimated the degree to which their pastor supported church teaching on contraception.

Ordination of women and ordination of married men were other major areas in which the study showed that parishioners tended not to realize when their pastor supported a change in the church's position.

Among pastors who answered questions about ordaining women or married men, 16 out of 33 supported ordination of married men, and 11 out of 33 backed ordination of women.

Despite this, the researchers said, "in only two of the parishes did parishioners realize that their pastor supported ordination of married men, and in no parish did the people realize that the pastor supported ordination for women."

Korean clergy call for end to violence

SEOUL, South Korea (NC) — South Korea's Catholic primate appealed for national harmony in the wake of violent student clashes and non-violent protests against the Korean government.

More than 1,000 Protestant ministers also called for an end to conflicts dividing the nation.

The statements came as hundreds of militant students chanting anti-government slogans clashed with riot police on Seoul campuses, including the Jesuit university.

Cardinal Kim Sou-Hwan, said that South Koreans should "pardon their neighbors... in the spirit of Christ's victory in his resurrection."

The cardinal, leader of the country's 1.8 million Catholics, has supported opposition demands for Korean President Chun Doo Hwan to allow direct presidential elections in 1987.

However, he has not formally backed the opposition campaign to collect 10 million signatures to pressure Chun into making the necessary

constitutional changes. More than 1,000 priests have signed that petition, according to the Korean National Council of Churches.

Students of the Jesuit Sogang University have repeatedly clashed with police during anti-government demonstrations. About 500 Sogang students threw Molotov cocktails and stones at police who attempted to disperse the students with tear gas during an anti-Chun rally.

Pope appoints cardinals to plan reform of Roman Curia

VATICAN CITY (NC) — Pope John Paul II has appointed a commission of six cardinals to implement a seven-year effort to reform the Roman Curia, the church's central administrative body. The Vatican said the pope met with the commission, headed by Italian Cardinal Sebastiano Baggio, a longtime Curia veteran who is currently in charge of Vatican City operations. Its membership was not made public by the Vatican. According to a well-informed Vatican source who asked not to be identified the new commission will address some basic issues and criticisms about Curia operations raised during a meeting of the College of Cardinals last November.

Dutch clergy wants Vatican to discuss women priests

VATICAN CITY (NC) — Dutch Protestant churchmen had asked Catholic Church officials to begin discussions with Catholic women theologians on women's ordination. The churchmen, who met Vatican officials, urged "a dialogue with female Roman Catholic theologians, precisely on the question of the ministerial priesthood." They made their comments in a statement presented during a meeting between Dutch Protestants leaders and officials of the Vatican Secretariat for Promoting Christian Unity. The Dutch leaders emphasized the 1977 declaration by the Congregation for the Doctrine of the Faith on the question of admitting women to the ministerial priesthood. The document seemed to close the door to the ordination of women to the priesthood, they said.

Reporters say Vietnamese priests are controlled by government

PARIS (NC) — The formation of Vietnamese Catholic priests has become a government-controlled activity, according to letters from Vietnam and visitors to the Southeast Asian country. The sources say candidates for the priesthood are chosen by provincial authorities and managed by the Religious Affairs Department, which controls all aspects of their lives. Seminarians' names are transferred from their birthplace registry to the seminary, sources say. Registration decides conditions for buying food and access to social services. According to the sources, seminarians judged "not flexible enough" risk having names removed from the seminary census, but not restored to their birthplace, isolating them and forcing them to become beggars.

Nuns slain in Spanish war will be beatified by pope

VATICAN CITY (NC) — Pope John Paul II has approved for beatification three Spanish Discalced Carmelite nuns killed by a pro-government mob during the 1936-39 Spanish civil war. The Vatican decree declared the three nuns martyrs and said they were killed in "hatred of the faith." It marks the first time that individuals killed during the still-controversial civil war have been approved for beatification — a major step on the road to sainthood. Almost 7,000 priests and Religious were killed during the civil war, mostly by supporters of the Spanish revolutionary government founded in 1931. The government was a broad coalition of socialists, communists and democrats. The government was opposed by the fascist National Movement led by Gen. Francisco Franco.



Faith vs bullets

Sister Gemma Silverio talks with communist rebels in the mountains of Eastern Samar, Philippines. The nuns was there to negotiate the surrender of New People's Army members to the government of President Corazon Aquino. (NC photo from UPI-Reuter).

Mexican archbishop known for helping poor dies at age 90

MEXICO CITY (NC) — Cardinal Miguel Dario Miranda y Gomez, archbishop of Mexico City for 21 years, died at the age of 90. His death leaves 149 members in the College of Cardinals, of whom 35 are more than 80 years old. An additional member of the College of Cardinals is known only to the pope and is not a voting member. Cardinal Miranda was credited with establishing good relations between the church and the Mexican government after a period of persecution in the 1920s and early 1930s.

Peking's Catholics celebrate a Mass for world peace

PEKING (NC) — A Mass for world peace has been celebrated in Peking, the first such Mass in China's capital in more than 30 years. Celebrated in the newly reopened Cathedral of Our Savior, the Mass reportedly was attended by more than 2,000 Catholics. Said Bishop Fu Tieshan, who celebrated the Mass, "This year has been determined as the International year of Peace by the United Nations. Our Chinese Catholics are very concerned about world peace, as well as the development of a more human society."

Canadian missionary killed in Honduras during robbery

(Undated) (NC) — A Canadian missionary has been killed in Honduras and according to news reports two men identified as Nicaraguans have been accused of the murder. Father William Arsenault of the Diocese of Gaspe was shot at his mission in Zamoranito, 19 miles east of the Honduran capital of Tegucigalpa. The two Nicaraguans were being held by Honduran officials who reportedly accused them of killing the priest during a robbery attempt.

Mexican bishops denounce corruption, one-party rule

MEXICO CITY (NC) — Six northern Mexican bishops have denounced corruption and criticized what they called one-party rule in Mexico. In a pastoral letter, titled "Christian Involvement in Politics" they also said the church has a right to comment on political issues. Mexico's Constitution bars clergy from criticizing the government. "The lack of democracy in one-party (rule) reveals the decided will to exercise power in an uninterrupted and absolute manner," the document said. "Absolute power in human hands leads ultimately to corruption."

U.N. commission will oversee religious Freedom abroad

UNITED NATIONS (NC) — The U.N. human rights commission has adopted a U.S.-sponsored resolution to monitor individual governments' compliance with religious freedom conventions. Richard Schifter, assistant U.S. secretary of state for human rights and humanitarian affairs, said the resolution was a highlight of the commission's annual conference, held in Geneva.

Angolan bishops plea for end to 'fratricidal war'

VATICAN CITY (NC) — Bishops in the southern African nation of Angola have called on the international community to help end a 10-year-old "fratricidal war" between guerrillas and the country's Marxist government, Vatican Radio has reported. The world's great powers, the bishops said, should aid Angola "not with war, but with peace." They criticized nations that have "come into our country with arms."

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Study: Today's priests are older, happier

Younger ones more conservative

WASHINGTON (NC) — To-U.S. Catholic priests tend to be older and happier with their life and work than they were 15 years ago, Catholic University of America sociologist Dean Hoge said in a report released at the end of March.

Young priests today are decidedly more conservative than their counterparts 15 years ago, he reported. While most priests aged 26-35 still thought celibacy should be optional for diocesan priests, the percentage dropped from 84 percent in 1970 to 66 percent in 1985.

In 1985, priests of all age groups were considerably more likely to encourage young men to enter the priesthood than they had been in 1970, Hoge said.

With a Lilly Endowment grant to study developments significant for future church leadership, Hoge in 1985 repeated major parts of a massive 1970 study of U.S. Catholic priests by sociologist Father Andrew Greeley in order to compare the feelings and views of priests today with those 15 years ago.

Co-authoring the report with Hoge

'While most priests aged 26-35 still thought celibacy should be optional for diocesan priests, the percentage dropped from 84 percent in 1970 to 66 percent in 1985.'

were two fellow sociologists at Catholic University, Joseph Shields and Mary Jeanne Verdieck.

Major findings that the sociologists reported included:

- While only 26 percent of priests were 56 years old or more in 1970, that figure in 1985 was 44 percent. The percentage of priests who were retired nearly tripled in that time, from 3 percent to 8 percent.

- Priests in 1985 rated their seminary training more favorably than priests in 1970, with recently ordained priests in 1985 showing significantly

more favorable views than their 1970 counterparts.

- Polarization between younger and older priests on institutional questions about the priesthood flattened out between 1970 and 1985, although the age differences are still "larger than sociologists find in almost any other institution today." While "young priests were the most liberal and innovative" in 1970, in 1985 young priests were more conservative and priests in the age groups from 36 to 55 were "the most open to changes."

- "Work satisfaction increased for all priests from 1970 to 1985."

- "Overall morale was higher in 1985 than in 1970, especially among older priests and among religious (order) priests."

- Despite declines in the number of active priests, "few priests complained of overwork," and the average working time per week that they reported actually declined from 52.3 hours in 1970 to 48.8 hours in 1985.

The report on priests' views and feelings was the fourth in a series of reports on Hoge's study of future

church leadership. The 1970 study had been based on a survey of some 5,000 diocesan and religious order priests.

The 1985 study used a sampling of more than 1,000 priests, drawn from 28 dioceses and 29 religious orders which were chosen to represent a cross section of the nation's 57,000 priests.

Other groups surveyed as part of the overall church leadership study were the general U.S. Catholic adult population, Catholic students in U.S. colleges, and Catholic students involved in campus ministry leadership roles.



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Seminarians today 'better adjusted'—study

WASHINGTON (NC) — The average theology-level seminarian of 1984 "is better adjusted than his 1966 counterpart," said a new study released in mid-March by the National Catholic Educational Association.

Today's seminarian is more decisive; shows more heterosexual interest; is more comfortable with superiors and in interpersonal relations; indicates less psychopathology; and is less dogmatic in his views or attitudes, the study said.

Today's seminarian also tends to have a much more positive attitude toward celibacy than the seminarian of the '60s, when that topic was much more hotly debated, it said.

Father Raymond Potvin, a Catholic University of America sociologist who conducted the 1966 survey, repeated parts of the same survey in the 1984 study. His new study was funded by the Lilly Endowment and was a companion to another Lilly-funded survey of seminarians done by U.S. Catholic Conference research director Father Eugene Hemrick.

Both dealt with seminarians engaged in theology studies, the post-college curriculum of the final four or five years of preparation for the

priesthood.

Father Potvin's study focused on family background and influences, personality traits and attitudes of U.S. seminarians.

'Today's seminarian is more decisive; shows more heterosexual interest; and is more comfortable with superiors and in interpersonal relations.'

The Hemrick study sought to cover practically all of the U.S. priesthood candidates in theology studies, while the Potvin study used random sampling techniques to survey 680 of the nearly 4,000 theology students in the country.

Both studies found seminarians of the 1980s considerably older than those of the '60s, Father Potvin said.

He said there was only one personality-scale item on which 1984 seminarians "compare unfavorably to

the 1966 seminarian: they admit to more fears and suspiciousness."

This, he said, appeared to be related to the fact that 1984 seminarians tended more than those in 1966 to view their mothers as overprotective.

Father Potvin urged "caution" in interpreting a finding that most 1984 seminarians agreed with the statement, "The male body sometimes attracts me." In 1966, 35 percent had agreed with that statement, he said, but in 1984, 52 percent agreed with it.

He said that there are "many reasons" besides "homosexual interest" why a man might say he finds the male body attractive, and other questions that might have allowed a more in-depth analysis had not been included in the survey.

He said the finding of increased heterosexual interest among seminarians of the '80s "is not much help" in interpreting the data because the context had changed so much since the '60s. In the '60s, he said, seminarians tended "to have been shielded from meeting or dating women" far more than in the '80s.

Comparing seminarians preparing for the diocesan priesthood and those

in religious orders, Father Potvin found that personality differences between the two groups which were uncovered in the 1960s seemed to have disappeared for the most part in the '80s.

"In 1966 religious (order) seminarians were more indecisive, showed more heterosexual disinterest, more discomfort with superiors, more interpersonal inadequacy, and they admitted to more psychopathology than the diocesan seminarians," he wrote.

"Most of those differences disappeared in the 1984 study, he said, and in fact religious order seminarians in 1984 actually indicated less dogmatic attitudes than their diocesan counterparts.

Father Potvin found that 54 percent of seminarians in the '80s "believe that women should be allowed to be ordained to the priesthood." This is a higher degree of acceptance than is shown in polls of the general Catholic population, he said, but no comparison can be made with seminarians of the '60s because the question was not included in the comparable surveys of the '60s.

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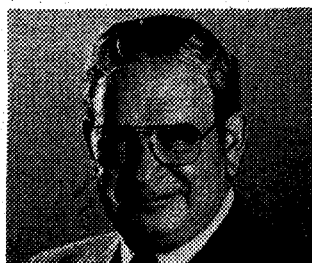
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A Cuban schoolboy shows off his skill at balancing a spinning top on the palm of his hand, and Cubans, right, gather in the plaza outside the Cathedral of Havana, in the center of the city. (La Voz photo/Araceli Cantero)

Life in Cuba today

Reporter's journey through Havana's streets reveals country of faith, hope and shortages

Last of two parts

By Araceli Cantero
Editor, La Voz

(Editor's Note: Ms. Cantero spent a week in Havana, Cuba, covering the events of the National Cuban Church Synod (ENEC in Spanish), held Feb. 17-23.)

Bus number 30 was my faithful companion in Havana, ferrying me from where I was staying, on Campanario Street and Reina Avenue in the center of the city, to the different activities of the ENEC.

"Please, could you tell me when we get to the Church of El Carmen?" I asked the bus driver one day.

"Ah! Our Lady of Carmen!" he repeated, smiling broadly. And from then until I arrived at my destination, that fiftyish gentleman described in detail, out loud, for all the other riders to hear, the Marian traditions and devotions of his small fishing village near Guanabo.

Another time, going to the same church, I asked an elderly woman to nudge me at the appropriate stop, thinking she would know the place better than a young person, someone born after Fidel Castro's revolution.

"I don't know anything about that," she responded, somewhat nervously. Someone else who had heard my question pointed the stop out to me quite naturally. She couldn't have been more than 25 years old.

During my week-long stay in Havana, for a nickel each way, the bus was the private taxi in which I roamed the streets. From my mobile balcony I could imagine better times when the buildings had fresh coats of paint and the sidewalks of the grand avenues

were lined with stores and open-air cafes.

The panorama from my observation deck varied depending on the hour of day. More than once I saw long lines formed next to the water trucks: a reminder of the current drought in Cuba and the antiquated plumbing in many buildings which doesn't provide enough pressure to pump water to the upper floors.

In the official press, I read a notice about failures in the current system of filling water tanks: some factories were wasting valuable water because the automatic cut-off valves weren't working.

From the bus, I also witnessed Cubans' daily rushes for merchandise: "Sausages! no wait!" a woman yelled, and even the bus driver took advan-

tage of a red light to get his ration.

For some reason, there always seemed to be more people in the streets in front of the Havana Libre Hotel (the former Hilton) and next to ice cream stands. Several young men approached me there to ask, quietly, if I needed to exchange some dollars.

When the school day was over, the children I met on the streets couldn't believe I didn't have any chewing gum. Others showed me how they could spin a top on the palm of their hands so I would take their picture.

And when, having run out of film, I finally found a place on Obispo Street in old Havana that looked like it had black and white film, I had to wait in a long line only to find out, when my turn came up, that the morning was

reserved for picking up developed prints, and all purchases had to wait until afternoon.

Traveling to Cuba with U.S. dollars is no problem. One can always go to the hotels and by simply showing one's passport, gain access to stores and restaurants stocked with products that are unavailable in other places.

Life for Cubans themselves is somewhat different. They must shop at regular stores where, after standing in line, they may obtain the basic staples — according, of course, to the quota set by the government.

There is also an official "parallel market" where Cubans may purchase items outside their quota, but at prices three or four times higher.

(Continued on page 14)

Cardinal: Dialogue is 'only way' Cuba's Church can fulfill mission

Counsels those in exile to understand

By Araceli M. Cantero
Editor, La Voz

HAVANA, Cuba — In order to spread the Gospel in their country, Cuban Catholics must do like Jesus: they must go out into the streets, walk in the midst of the people and talk with them.

This is how Cardinal Eduardo Pironio describes the recent decision of the Church in Cuba: to evangelize in the midst of an officially-atheistic society.

He says that after many years of martyrdom, the Cuban Church feels very strongly it must fulfill its mission, in spite of the new atheistic culture and the lack of access to education and the media. He also adds that "circumstances have shown that condemnations and attacks do not lead anywhere."

Cardinal Pironio was the Pope's special envoy to the recent Church

'You should not easily or superficially judge from the outside if you are not living the present situation of the Church in Cuba.'

— Cardinal Pironio

Synod held in Havana Feb. 17-23. "The Pope and the universal Church have great interest in following what is happening in Cuba lately, when it seems that something is moving," he said to *La Voz*, Spanish language paper of the Archdiocese of Miami.

During an exclusive interview at his residence — a guest of the Papal pronuncio, Archbishop Giulio Enaudi — the cardinal explained that the attitude of a church in dialogue is not

new but one fostered since the Second Vatican Council.

He added that through a dialogue "that wants to be honest and sincere" the Church in Cuba wants to be able to fulfill its mission, because otherwise, "the Church is reduced to praising God inside the temples."

Yet the Argentinian cardinal, now president of the Vatican Council for the Laity in Rome, said that dialogue "does not mean covering up or disguising one's faith, but entering in communication with the people so as to identify fundamental values."

To him the word dialogue must not be associated with the recent meetings of the Cuban bishops with the government, and must be rid of inuendos of opportunism, concessions or proselitism. It is an attitude required of every Catholic since "in order to evangelize the Church must

(Continued on page 14)

Special report

For a 10-page, Spanish-language report on the Church in Cuba, please see the March 14 edition of *La Voz*, Spanish newspaper of the Archdiocese of Miami. Additional copies may be purchased by calling 758-0543, Ext. 311.

Young people make week a holy one

Spend days before Easter with Brothers of Taize

By Araceli Cantero
Editor, La Voz

Responding to an invitation from Jesus Christ, young people from the Archdiocese of Miami spent Holy Week at their Youth Center, praying, meditating, learning and ministering with three Brothers of Taize.

The brothers, who live in New York, were invited to Miami by the Office of Youth Ministry of the Archdiocese. They are the U.S. representatives of an ecumenical community which was started in Taize, France about 40 years ago. The city is today a pilgrimage site for young people from all over the world who are drawn by the brothers' lifestyle and message of reconciliation.

"Young people are thirsting for deeper experiences of God," said Brother Hector, adding that he hoped those who attended the retreat-like experience of Holy Week at the Youth Center found that "God never

abandons us."

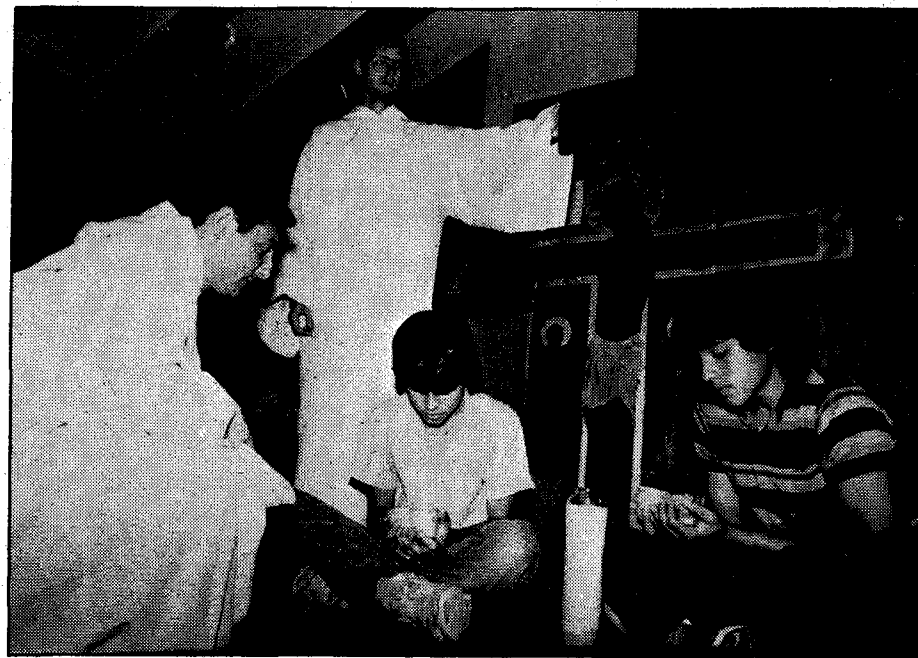
"It's not a matter of taking young people out of the parishes but of returning them there with a deeper sense of faith," said Brother Pedro.

"I hope they discover within themselves a presence that will illuminate their whole lives," added Brother John.

Each day of the week began with a common prayer, followed by time for personal reflection. The afternoons were filled with workshops and outings to places such as Camillus House in Miami where, on Holy Thursday, the young people joined the brothers in distributing food to the hungry and homeless.

The week ended with a Mass of Resurrection at dawn Easter morning, after a Saturday night spent in prayer.

Some of the young people who participated spent the entire week at the



Mario and Hernan Obregon, along with Brothers Pedro and John of the Taize community of New York, prepare for prayer at the Youth Center in Miami. (La Voz photo/Araceli cantero)

Youth Center (whose buildings include a former convent) while others, who work or study during the day, attended the afternoon and evening sessions.

Other young people also found ways to spend the days before Easter reflecting on the Passion of Our Lord.

Led by their religion teachers, students from arch-rivals Belen Jesuit

and La Salle High School in Miami spent the months leading up to Holy Week meeting regularly in small prayer groups.

They also got together at La Salle on Holy Thursday, Good Friday and Holy Saturday for a retreat-like experience which culminated Easter Sunday, when they attended the sunrise Mass celebrated by Auxiliary Bishop Agustin Roman at the Shrine of Our Lady of Charity by Biscayne Bay.

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Falling in love with Jesus

More than 800 Hispanic youths attend Charismatic retreat

By Liguia Guillen
La Voz

Surrounded by the joyful noise of more than 800 youngsters, the 15-year-old girl who had received a half pound of marijuana for her birthday felt that God was telling her it was time for a change.

She was taking part in the first Charismatic Congress for Hispanic Youth, which brought an "invasion" of young people to St. Thomas University in Miami.

Some were there just out of curiosity, others "to have something to do," and others to experience a Christian renewal. But when they were asked, on the last day, about their experience, the almost unanimous answer was "it's been wonderful," "fantastic," and "we hope to have other weekends like this."

Many described conversion experiences, a desire to return to the Church, and a renewal commitment to Christ.

Young men, such as Carlos E. Restrepo, a green-eyed Colombian on vacation in Miami, were fascinated. Restrepo said he found a new meaning in his life and "this is the truth, because at 21 I have tasted everything."

"Yesterday during a talk, the Lord touched my head lovingly and said 'That's enough' and I answered 'I got your message, thank you,'" Restrepo said.

After receiving a "baptism in the Spirit," Laura Solorzano cried tenderly. The 17-year-old Nicaraguan, from Our Lady of Divine Providence Parish in Sweetwater, said she was crying because "I realized that until now I



Isaul Gonzalez and other members of the San Isidro coordinating team pray for one of the retreat participants. (La Voz photo/Ligia Guillen)

have wasted many things the Lord was giving me and I didn't know it."

"As children do with their father, we should raise our arms to God and ask Him to help us and not to let us go from his hand," said Claudia Vergara, an 18-year-old Colombian who talked to the group for over an hour without referring to any notes, citing only the Bible. She was interrupted several times by enthusiastic applause.

"The same way we feel about a boyfriend, we should fall in love with the Lord," she said vivaciously. "We should ask the Lord to send us his Spirit, because the early Church lost its fear after receiving the Holy Spirit."

Organizers combined modern, rock-and-roll-style music with the rest of the weekend activities to foster a joyous mood. Two bands alternated while the young people, between the ages of 12 and 21, joined them in singing Christian songs, shouting and clapping their hands excitedly.

Anyone passing by St. Thomas University during those moments of recreation might have thought there was a rock concert going on, judging by the music, the cheerfulness and the

crowd.

Between conferences, prayers and meditation, the kids had periods of rest and enjoyment. It was then that they would scatter through the campus. Some looked for solitude near the lake; others gathered in groups to talk; others embraced in prayer and some continued to sing happily.

The event was organized by young people, Youth Evangelization Ministers from San Isidro Mission in Pompano. Ruben Dario, a 27-year-old Colombian, was one of the leaders. He says he met the Lord in Brooklyn, NY, when he used to sing for a recording company. "The Lord saved me during the most difficult time of my life, when my life had no meaning," he said in a soft but firm voice. Dario now works fulltime in San Isidro's Evangelization Ministry.

The spiritual director of the weekend experience was Father Ricardo Castellanos, pastor of San Isidro, who, despite his tired expression, could not hide his satisfaction. "The attendance and the results went over and above our expectations," he said while speaking to a group of young people gathered under some trees.

The success of this first Charismatic Congress for some Hispanic Youth was summed up also by Jose Manuel and Miriam Silveira, a brother and sister who were once members of a Communist guerrilla group in South America and are now Catholic leaders:

"If all would listen to the Lord's voice, we could build a better world."

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Priesthood called 'matter of life and love'

Archdiocesan priests renew commitment at annual Chrism Mass

By Prent Browning
Voice Staff Writer

As Easter, a time for spiritual rebirth, drew near, over 100 Archdiocesan priests gathered at St. Mary Cathedral to renew their own priestly vows and bless the Holy Oils used in their vocation.

Everyone from newly ordained priests to clergy celebrating their 25th and 50th years in the priesthood were present at the cathedral the Monday before Easter to symbolically rededicate themselves to their spiritual mission at the annual Chrism Mass.

The liturgy reflected the multi-ethnic character of the Archdiocese and the Church in general.

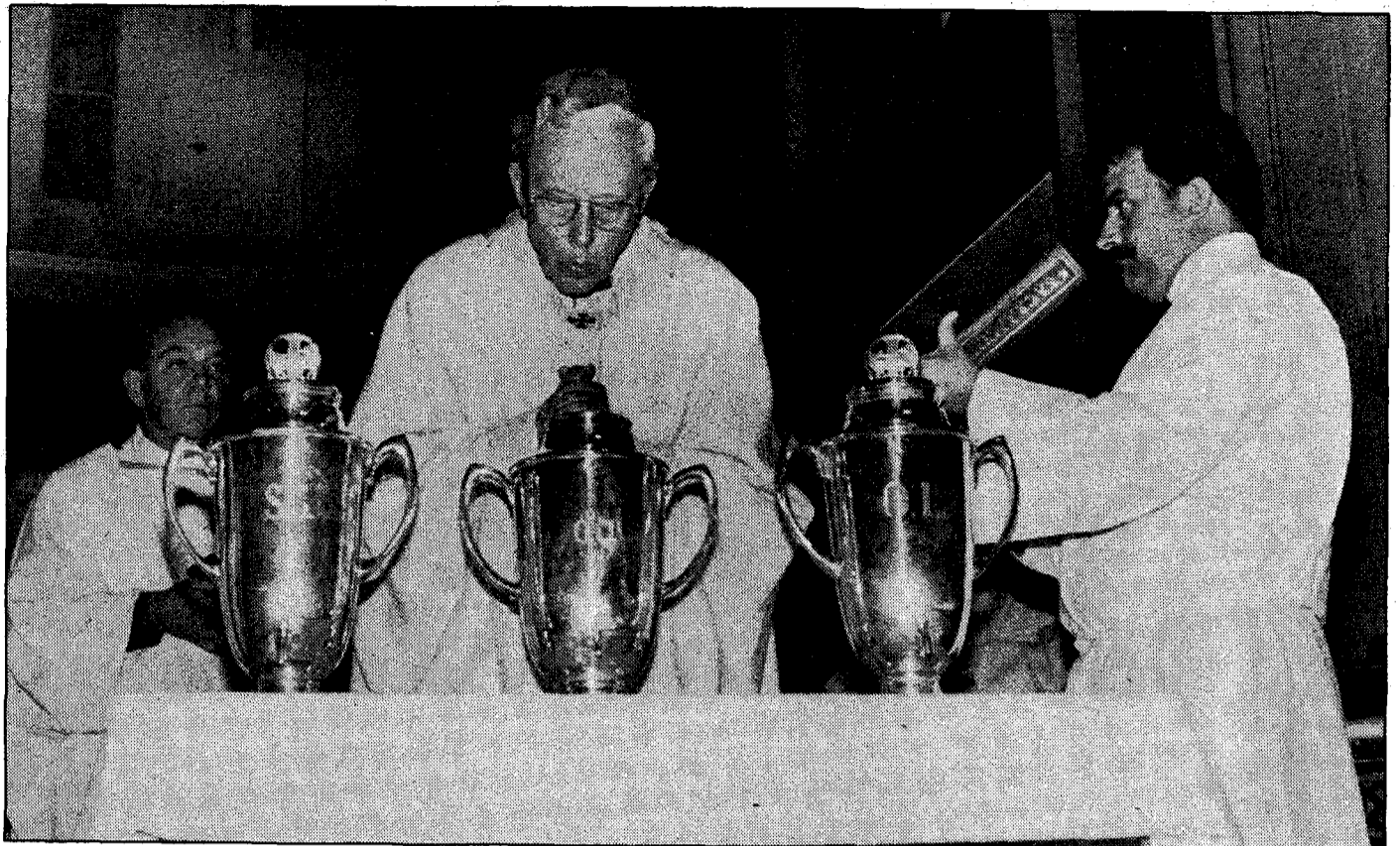
A reading was spoken in Creole, the hymn for the procession of the oils was sung in Hebrew, and songs by the cathedral choir contained Spanish and French verses.

Instead of Archbishop McCarthy, this year newly ordained Auxiliary Bishop Norbert Dorsey fulfilled the role of urging the assembled priests to be faithful to their office.

Bishop Dorsey urged them to "care for their flock" as Christ would and to "preach the word and celebrate the ministries of the gospel."

"Being a priest is never just a job, never just a profession," he said, "it is a matter of life and love."

The Archbishop, presiding from his



Archbishop McCarthy consecrates the oil that will be used in baptisms and confirmations throughout the Archdiocese by blowing on the open vessels. (Voice photo/Prent Browning)

altar chair, formally asked the clergy a series of questions about their resolve to continue their mission, all of which

were answered in the affirmative by the priests.

At the conclusion of the Mass three

vessels were carried to the altar containing the Oil of the Sick, used in anointing the ill, the Oil of Catechumens, used in priest ordinations, and the Oil of Chrism, which is used during baptisms, confirmations, and church dedications.

The vessels were then formally accepted and blessed by Archbishop McCarthy, thereby renewing the oils that will be used in ceremonies and sacred rites throughout the Archdiocese in the coming year.

Official

Archdiocese of Miami

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

The Reverend Edward Olszewski - to Associate Pastor, Our Lady of the Lakes Church, Miami Lakes, effective April 9, 1986.

The Reverend John Murphy, SJ - to Associate Pastor, Blessed Sacrament Church, Fort Lauderdale, effective April 9, 1986.

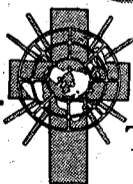
Rev. Mr. Roger Shaw - to Director, Pastoral Activities Center, Miami, effective April 2, 1986.

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— Debra Bartelli

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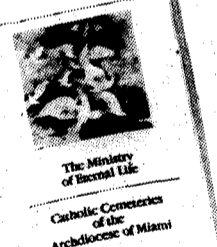
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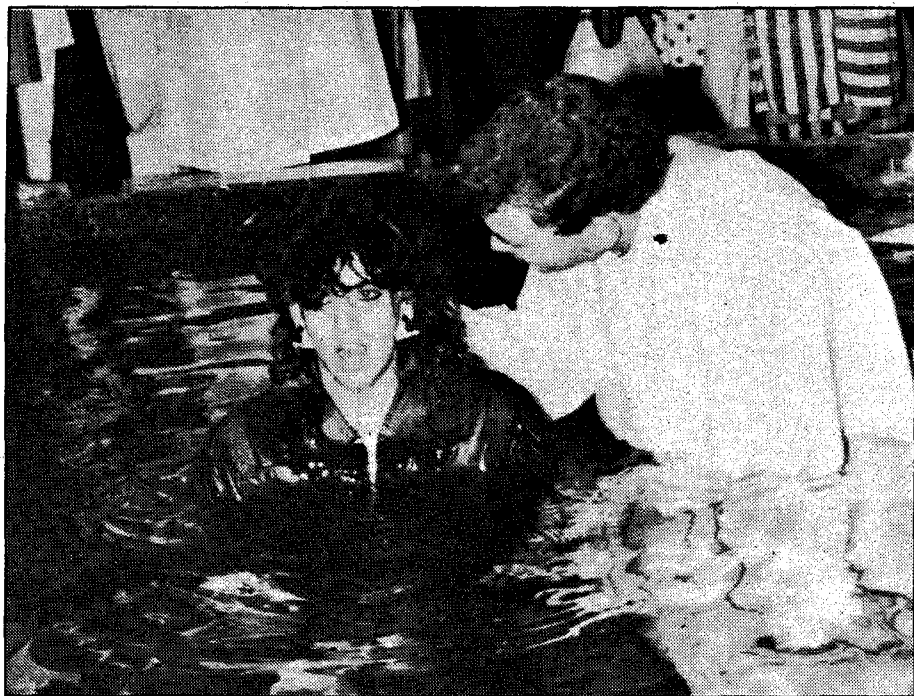
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Photos by Araceli Cantero

This year's Easter Vigil was quite a special occasion at St. John the Apostle Church in Hialeah: the parish put to use, for the first time, its new baptismal font, the first Catholic total immersion baptismal pool in the state of Florida. At the appropriate moment of the Mass, 16 people — men, women, children and teenagers, all wearing black robes — were helped into the pool (left) by two permanent deacons while another deacon, Joe Hobble from St. Vincent de Paul Regional Seminary in Boynton Beach, waited in the chest-deep waters to baptize them. One at a time, he immersed them (top left) completely in the pool. Two more permanent deacons (top right) then helped the newly-baptized out. After drying off in another building and changing into shiny white robes, the new Catholics made their first Holy Communion and, along with almost 100 others, received the sacrament of Confirmation from Auxiliary Bishop Agustin Roman.

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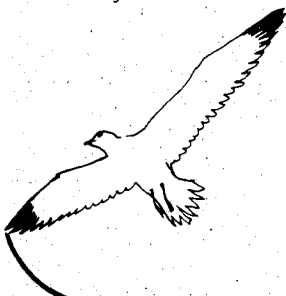
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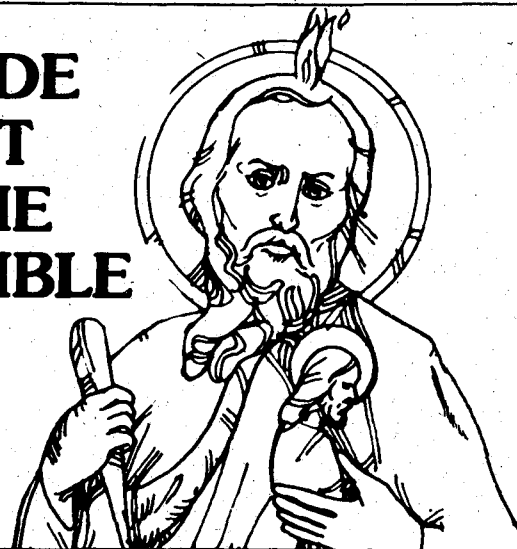


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Bishop Dorsey: I want to be 'good helper'

(Continued from page 1)

Passionist Superior General Fr. Paul Boyle. "I feel like the father of the bride."

Bishop Dorsey has worked as number-two man to Fr. Boyle in Rome for the past nine years, supervising the work of English-speaking

'We give you a man who will serve you with great love, great loyalty and with tremendous and genuine generosity.'

— Fr. Paul Boyle
Passionist Superior General

Passionists throughout the world.

The Passionist Superior concluded his remarks to the congregation by saying, "We give you a man who will serve you with great love, great loyalty and with tremendous and genuine generosity."

For his part, a visibly moved Bishop Dorsey, his voice cracking with emotion, praised the Passionists for being "an inspiration to me since the day I entered our community... I can never thank my congregation enough nor express what you mean to me."

Then, turning to Archbishop Edward McCarthy, he pledged his fidelity to his new community: the priests, religious and laity of the Archdiocese of Miami.

"You have been so welcoming to me, so truly paternal. With all my heart, I thank you for that," Bishop Dorsey said.

"I assure you that with whatever energy I have... my total desire is to be your good helper in serving... the good and holy people of this Archdiocese," he concluded. "I thank you and ask you to pray for me."

In welcoming Bishop Dorsey to Miami, Archbishop McCarthy called him "a new brother," and said: "We

eagerly anticipate through our new bishop the enrichment of our holiness. We welcome this son of St. Paul of the Cross whose Passionist Order, that has given the Church three saints in 266 years, is world-renowned for its retreat work, its preaching and its missions."

Bishop Dorsey has been named executive director of the Ministry of Persons of the Archdiocese, charged with meeting the needs of priests, permanent deacons, religious and lay ministers, as well as promoting religious vocations.

Nearly 200 priests of the Archdiocese of Miami participated in the ordination Mass, along with scores of well-wishers; all the bishops of Florida; Bishop Joseph Maguire of Springfield, MS, Bishop Dorsey's home diocese; and two of the new bishop's predecessors in the post of auxiliary of Miami: Bishop John Fitzpatrick of Brownsville, TX, and Bishop Rene Gracida of Corpus Christi, TX.

Highlighting the two-and-a-half hour ceremony were music and readings done in three languages, representing the three predominant ethnic groups within the Archdiocese of Miami: "Anglo," Hispanic and Haitian.

Three lay Catholics from the Archdiocese — one Anglo, one Hispanic and one Haitian — also took turns welcoming the new bishop to South Florida, each in his or her native language.

Along with the traditional pipe organ, the strains of trumpets, flutes, guitars, hand bells, a piano and a kettle drum served to lend a triumphal, joyous note to the ceremony.

An approximately 50-voice combination of two choirs — one composed of parish music directors of the Archdiocese, the other of seminarians from St. John Vianney College Seminary in Miami — sang hymns in English, Spanish, Haitian Creole and



Bishop Dorsey and Archbishop McCarthy cut cake welcoming the new auxiliary bishop to Miami. Below, Bishop Dorsey's family — from left, his brother Paul, sister-in-law Shirley and niece Gemma — watch the ordination ceremony from the front pew of St. Mary Cathedral. Often, they were fighting back tears of joy. (La Voz photos by Araceli Cantero)



Latin, the universal language of the Church.

Both lay and Religious participants said afterwards they were impressed by the magnificence of the ceremony,

which splendidly recalled 2,000 years of Catholic tradition.

"It was so uplifting, like going on retreat," said Fr. Cassian, one of the nearly 70 Passionists who attended.

People's comments: New bishop 'fits right in'

Following are some of the comments made by Religious and laity who attended the March 19 ordination of Bishop Norbert Dorsey as auxiliary in the Archdiocese of Miami.

"It was just beautiful," said Shirley Dorsey, the wife of Bishop Dorsey's only brother, Paul. The Dorseys struggled to fight back tears of joy "all the time" during the ceremony, said Paul, who added that his brother "will love it here."

"Superb," said Fr. Cassian, a Passionist who worked with Bishop Dorsey when he was assistant to the Eastern U.S. provincial of the order. "I loved the whole representation of all the Church by the languages, the music...It was so uplifting, like going on retreat."

"I liked when he was lying down on the floor," said Malie Talleyrand, a 9-year-old St. Mary Cathedral parishioner who, along with her friend and fellow parishioner, 8-year-old Efrane Marcena, sneaked into the front of the Cathedral for a better view of the proceedings. "I liked

'He's basically shy, but a very warm person, a real lover of people ... He's a very holy man'

—Fr. Columkille Regan,
Passionist, Eastern
U.S. Province

when they put all that stuff on his head," added Marcena, referring to the moment when two deacons hold an open Book of the Gospels over the head of the new bishop.

"He's very warm," said Fr. Mark Santo, director of the Ministry to Prisons, who along with all the other priests of the Archdiocese had met Bishop Dorsey at a reception prior to the ceremony. "You know, he said 'Hi, I'm Norbert,' not 'I'm your new bishop,'" Fr. Santo commented.

Archbishop Edward McCarthy himself had nothing but praise for his new auxiliary after spending a

few days with him.

"He's a very pastoral man, very human, understanding and very committed to the Faith," the Archbishop said. "He can, on the one hand, be very gentle and on the other hand uncompromising when he should be."

The Archbishop added that he had heard "nothing but the best" about Bishop Dorsey from his former boss, Fr. Paul Boyle, superior of the Passionist Congregation. "He's never heard any criticism of [Bishop Dorsey] at all," said Archbishop McCarthy, "so he must be really a very fine person."

The fact that nearly 70 Passionist priests from 13 countries attended Bishop Dorsey's ordination "shows what we think of him," said Fr. Columkille Regan, the number-two man in the Eastern U.S. Province of the Passionist Order.

Fr. Regan was director of students when Bishop Dorsey entered the Passionist Congregation in 1951, and he has known Miami's new bishop ever since.

"He's basically shy, but a very

warm person, a real lover of people and extremely capable," Fr. Regan said. "He'll bring joy, optimism and hard work and leadership, not to mention spirituality [to the Archdiocese]. He's a very holy man."

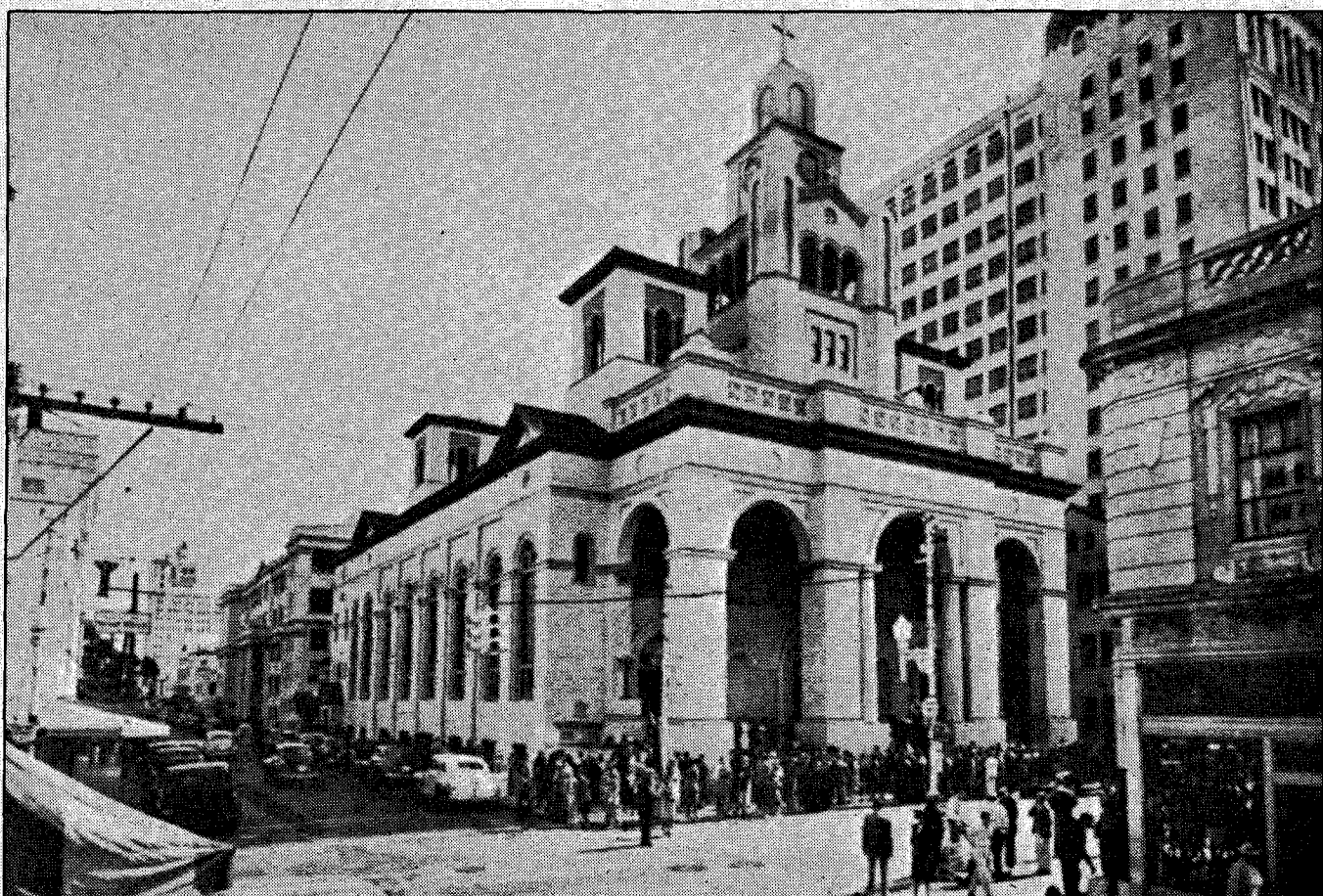
Leonard Plazewski, a seminarian at St. John Vianney College Seminary in Miami, met Bishop Dorsey last year, when he gave a retreat to the seminarians. "It was a very spiritual and beautiful retreat," he remembered. "When they made the announcement [about Bishop Dorsey's appointment to Miami] I was surprised, but I thought they couldn't have picked a better person for the job."

Similar praise, but from quite a different perspective, was offered by a lay woman active in Archdiocesan ministry who preferred not to be named:

"I think he's a very beautiful person," she said. "He has such beautiful, soft eyes. And if you notice, Archbishop McCarthy has them too and so does Auxiliary Bishop [Agustin] Roman. [Bishop Dorsey] fits right in."

'Gesú is a remnant of the pre-Vatican II era of the church with... an Italian marble altar and ceilings that seem to disappear into the heavens...'

History is reflected in this photo on Dec. 7, 1941, as people thronged outside the steps after hearing of the Japanese bombing of Pearl Harbor and the beginning of World War II.



GESU

Historic parish is home for all kinds of people

**By Betsy Kennedy
Voice Staff Writer**

In the rush-rush daily life of the city, people of all nationalities color the streets, cars crowd over-priced parking lots and the deafening sound of progress rings from construction sites.

It would seem nothing short of a miracle to find an oasis in the midst of downtown Miami, an oasis where defenses can be let down and God can be let in.

Catholics born and raised here know just where to send pilgrims seeking such an oasis. They send them to Gesu Church. Overshadowed, but not overcome by the sleek skyscrapers and towering monoliths around it, Miami's oldest and first church has endured 61 years of change.

"Gesú has tremendous accessibility to people who come downtown to work and shop. We're open at 6 a.m. and stay open all day. And we always have a priest on call 24 hours a day," says Fr. Donald Pearce, S.J., the current pastor in a long line of Jesuits who have run the church.

Anachronism

In a city that discards the old faster than it can build the new, Gesu is an anachronism, a remnant of the pre-Vatican II era of the Church, with its German stained-glass windows, an Italian marble altar, life-like statues of the saints and ceilings that seem to disappear into the heavens.

In fact, Gesu still has a Mass every week in the new Latin rite at 10 a.m. There are also daily confessions and priests are almost always available.

The parish is also as poor as a church mouse. The weekly collection, reports Fr. Pearce, is rarely more than \$1,200. A section of the roof has pulled away from the building, the entire structure needs cleaning and the pews are scratched and stained.

It needs not only buckets of paint, but buckets of prayer to survive.

Gesu-ites like Isabel Perez aren't discouraged by a few repair problems. To her, Gesu is like a grandmother who is frail and ailing but still has plenty of life in her.

"My family brought me here when I

was 3 years old and I've been coming ever since," she says. Perez hopes to become a nun and spends most of her time working for Gesu in the office and doing other activities.

Gesu has a lively agenda of parish programs, from youth and senior groups to catechism and Bible classes in Spanish and English. The registered parishioners are 80 percent Hispanic, 10 percent Anglo and 10 percent Haitian.

More than 32 different groups hold meetings at Gesu facilities, from Alcoholics Anonymous to the Saint Vincent de Paul Society. Early on some weekday mornings, the Legion of Mary's predominantly gray-haired members can be found kneeling at the altar, offering prayers to end the world's troubles.

During lunch hours, Gesu is used by the young business professionals from downtown, who find in its quiet and dimness a respite from their hectic office schedules.



'We have people who come here to worship from all over...'

Gesu's outreach to people in need will soon include a half-way house for drug-addicted teenagers in the downtown area.

Temples of spirit

"We want to work with the temples of the Holy Spirit, not just the bricks of the church," says Father Francisco Perez-Lerena, a Jesuit who has been at Gesu for three years.

Property for "Regis House" has already been purchased and some donations have assured the future of the privately funded rehabilitation

center. But Fr. Lerena says a lot of red tape has to be untangled before the city fathers will permit the non-denominational facility to have an operational license.

Regis will provide rehabilitation and counseling to teenagers from the ages of 12 to 18.

Teenagers who are not Catholic will be referred to a minister or rabbi when the need arises, says Fr. Lerena.

Regis may not open in time to help Ronnie, who came to Fr. Lerena in desperation because of his cocaine habit. Ronnie had been hooked for five years and at the age of 19 was sliding quickly downhill.

"I've shot enough dope in my arm to buy a Cadillac. Can you help me out of this pit?" he once asked Fr. Lerena.

The priests at Gesu are committed to counseling anyone who needs them, explains Fr. Pearce.

"We try to understand and bring Christ to them. If someone has been turned off, we try to find the right switch to turn them back on."

Hortensia Diaz recalls how the priests buoyed her, "with endless patience," when her young son died in 1980. "They all took so much time to talk to me, even when my questions were foolish or repetitive. I would have been lost without them."

Another loyal member of Gesu is Agnes Weller, now age 85. She first came to Miami in 1968 from Chicago.

"I noticed an article in the bulletin that said their bus was broken down and the kids couldn't find another way to get to the church, so I sent in \$25," she recalls.

The thank you letter she received from the pastor at that time was so sincere that Weller just kept coming back to Mass. Although she lives on Miami Beach, she still considers herself very much a part of Gesu's family and volunteers on the "A" team of seniors who help out in the soup kitchen.

Street people

Other pilgrims don't have to travel

far to worship at Gesu. They live on the streets outside its doors, with the sun beating down on them year-round and people stepping over them as if they were heaps of trash.

'We always have a priest on call, 24 hours a day...'

Pedro is one of them. He was imprisoned during the Bay of Pigs invasion in Cuba. His confinement was long and arduous, and when he returned home his wife left him. So Pedro turned to alcohol and his life deteriorated.

No one knows when he first came to Gesu, but he is a familiar and beloved sight to the sisters. Every week he brings in a stack of Sunday papers for Gesu's clergy to read, although no one is certain where he gets them.

Flora is a bag lady who wears a wooly gold cap even on hot days. She growls at the sisters and then asks them for a sandwich. She comes into Gesu often, and kneels for long periods of time at the altar.

The leader of the hobo's union that meets out behind the church now and then is Frank. When the boys get together to swap street tales and a bottle of Thunderbird wine, he always makes certain they spare a little of their change for Gesu's poor box.

"Some of the people who come in here, eat the Communion wafers because they have completely empty stomachs," laments office worker Perez. It angers her, she says, "because people seem to ignore downtown's homeless."

One of Gesu's fund-raisers is the doughnut sale on Sunday mornings, she adds, but there are rarely any profits, "because we give them all away to the hungry people."

One year, intruders broke in and tried to peel off the gold-embossed wallpaper, thinking it was valuable, says Perez. Last year, there were more than 25 break-ins. One of the brothers was assaulted and had his wrist broken

(Continued on page 14)

Life in Cuba today

(Continued from page 7)

The other method of solving this dilemma is the free market, where everything is fixed through connections and friends of friends. In Cuba, this system is known, with a certain irony, as "social-ism," a play on words referring to commerce based on social connections.

I considered going to the beach, but a young man told me I would only find tourists there, because the government had turned "the most beautiful ones into 'dollar zones' for international tourism. They've urged us to go camping, to explore the beauties of nature and enjoy the cold waters of mountain rivers," he said, smiling, but without bitterness.

I asked some young women what they would buy if they could get into the hotel shops and was surprised to learn they would settle for "deodorant

and a little shampoo."

"Jesus wants to be your friend," said one of the many banners hung from the walls of a Havana church. The banners and messages visible from the street are the only means of "mass communication" permitted to the Church in Cuba — and in some cases the signs are effective, judging from the remarks of a young college-age man who was preparing for his First Communion.

At the door of the Church of Our Lady of Charity in central Havana, a woman sat behind a table filled with messages, devotional cards and rosaries, waiting attentively on those who, out of devotion or curiosity, wandered past the threshold. "There's always somebody here," she told me. "It's a very practical way of evangelizing."



Using the only means of mass communication available to the Church, a Cuban Catholic stands near the threshold of a church offering free literature, pamphlets and devotional articles to those who venture inside. (LaVoz photo/Araceli Cantero)

Cardinal: Dialogue is 'only way' in Cuba

(Continued from page 7)

do like Jesus: it must go out into the streets, walk in the midst of the people and talk with them."

Carefully measuring his words, the cardinal spoke of the "new culture" emerging in Cuba and explained that the Church's desire to be present did not imply the "canonization of a system with a Marxist Leninist ideology" but rather a desire to be present to a people with deep Christian roots. He emphasized that the faith could not be imposed from the outside, neither could the Church assume a culture that is essentially atheist.

Recognizing the difficulties for Catholics in Cuba he asked them to participate in the construction of society, because it would be "terrible

A papal trip to Cuba will take place 'when the conditions for such a visit are met.'

that they would not take part in it."

"Then, not wanting to collaborate with a system we would risk that society here becomes structured definitely without a basic Christian contribution," he said.

Using the very words of the Working Document prepared for the Cuban Synod, he repeated that faith is not an ideology and therefore it can be lived under any situation or political regime. He also pointed out

the situation in other parts of the world, where Catholics, without identifying totally with their governments, do collaborate in the building of society, out of their own Christian motivation. Thus, also in Cuba, "Catholics not only may, but must contribute with their jobs and professions, to build a society that may at least be human."

He clarified that it is part of the dialogue of the Church with the various governments "to make it understood that one must not destroy religion in order to build society... that is absurd."

The cardinal confirmed that he had briefly met with Fidel Castro and added that he had not brought any message about the possible visit of the Holy Father to Cuba. Such a trip will take place "when the conditions for

such a visit are met."

He asked Catholic Cubans residing outside the island to have an attitude of understanding and love for the Church. "Try to understand the situation that is being lived here," he told them.

"Without denying its faith or compromising its Christian identity the Church in Cuba is searching for a life style that can be an open door to evangelization," he added, while asking them "not to easily or superficially judge from the outside if you are not living the present situation of the Church in Cuba."

Pastors' mother dies in Spain

Rosario Morras, 92, two of whose priest-sons are pastors in the Archdiocese of Miami, died March 25 in Navarra, Spain.

The Mass of Christian Burial was celebrated in Spain by three sons who are priests: Fr. Xavier Morras, pastor of Immaculate Conception Church in Hialeah; Fr. Ignacio Morras, pastor of St. Kevin Church in Miami; and Fr. Angel Morras, provincial of the Augustinian Fathers in Caracas, Venezuela.

Also participating in the liturgy were Mrs. Morras' daughters, both Religious who reside in Spain: Sr. Rosario is abbess of the Poor Clare Sisters and Sr. Pilar is abbess of the Cistercian Sisters; and a son, Luis, with his wife and two daughters.

A requiem Mass for Mrs. Morras will be concelebrated by her sons at Immaculate Conception Church in Hialeah on April 8 at 8:30 p.m.

Gesu Church: Oasis of faith downtown

(Continued from page 13)

for the three dollars he was carrying.

During Masses, the priests have to speak up from time to time or the wail of police and ambulance sirens would dominate their homilies.

Sister Maura Phillips, who has been working for 10 years in Gesu's soup kitchen for the elderly of downtown, refutes criticism that Gesu isn't a safe place to go to because many derelicts seek shelter within its walls.

They don't generally bother the people inside the church, she points out, and besides, "Gesu School (which

was torn down in 1984) has an alumni of lawyers and doctors and politicians.

We have some of the most dedicated sisters and brothers you can find anywhere. And we have people who come to worship here from all over — Hialeah, Miami Beach, Kendall," she says.

Poverty, hard times or the dangers of the streets outside don't seem to diminish the loyalty of Gesu's core followers.

They are hopeful, they say, that the small impoverished parish's support

will be boosted by an increase of people brought in when the People Mover system expands or when the Over-town/Park West development is completed, bringing an estimated 15,000 more residents to the downtown area.

To the Catholics who come from all parts of Miami, to the downtown professionals who look forward to a spiritual renewal instead of indigestion during lunch breaks, to the Hispanics who feel at home in a traditional house of worship, to the international traveler, Gesu remains a welcome oasis.

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Christian feminism?

Some people don't realize what exactly feminism means. They say things like, 'I am not a sexist. I believe women should be paid the same for equal work, and I think it was great what's-her-name ran for vice-president.'

By Dan Morris

Let me start in the middle: The four kids and my wife and I were playing a family game of workup baseball this past summer, and I honestly said to our 9-year-old, "Joey, you start as first baseperson."

Do you believe that? I mean, I played organized baseball from Little League through American Legion — a decade of my formative years. Baseball venacular is second nature to me. Not only that, I grew up in less-than-liberated-sex-role time, family, and neighborhood.

And I said, "First baseperson."

It just slipped out. First baseperson. I would have been less surprised if the Pope invited Hans Kung out for a beer, or if Nancy Reagan burped out loud at a state dinner.

The point is that my slow coming to grips with sexism — my own and our culture's and the church's — is changing me. I am becoming a convert to feminism. I am almost to the point of not wincing at the phrase, "Christian feminist male."

Have you ever run smack into a sliding glass door that was closed?

Well, that compares a little to my experience. That invisible barrier is there and you don't see it and all of a sudden it flattens your nose and you realize it was there the whole time. After you've opened it and stepped through, it seems obvious it was there the whole time, and, looking back, you see friends and relatives and others looking through it and not seeing it either. You tell them it's there, but they just smile and say things like, "I am not a sexist. I believe women should be paid the same for equal work, and I think it was great what's-her-name ran for vice president."

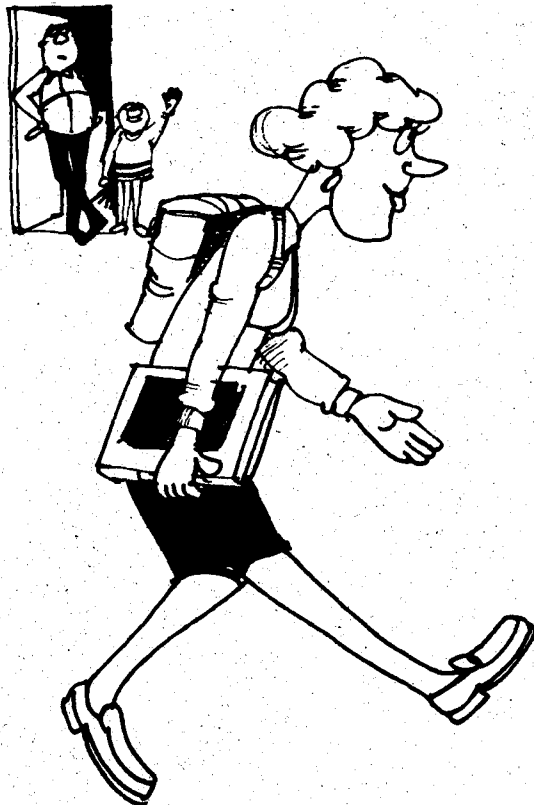
You nod and hope they eventually flatten their own noses when — or if — they take the next steps.

Some examples of times I have rattled the glass:

- Sitting around a Chicago rectory one evening having a scotch with several priests and gossiping about ecclesial appointments, church trends, "the" seminary study, "the" study of American religious. How much influence will women have on any of these with the possible exception of the last — and it was instigated, organized, and is being directed by men?

- Watching my daughter turn out with about 60 other youngsters for our area's summer recreational baseball league. She was the only girl. (Strong arm, decent fielding, and, when she wears her glasses, she can rip a line drive that is the envy of her three younger brothers.)

- My wife, Eileen, expanding her daily world



beyond the house and taking dance classes during the day and evening, and recently taking a part-time job. It dawned on me after some reflection (the product of some marital tension) that my "more equal than thou" status had been challenged.

This last experience in many ways has been the richest. I was still on the other side of the sliding glass door and very clear about my commitment to "equality." I would be the first to encourage male friends to quit moaning about their wives wanting to take jobs, go back to school, etc. "It will be good for her and good for your marriage," I sagely advised.

Then it was my turn. I did not like having someone else (much less "my" wife?) controlling "my" time — when I would have to be at home with the children, when I would not have access to the car, etc.

But, it would be good for her, and she really wanted to do it. I would be big about it and allow it.

Allow!

You could hear the nasal cartilage crunch for blocks when that insight sunk in. The word "paternal" took on new and rather personal meaning. "Yuk, Morris," I said to myself, "you

are really at some level a power-oriented, paternalizing sexist."

Sexist language is clearly the tip of the sexist iceberg. I used to grimace when people would correct me with "or her" and "humankind." "Come on," I said, "don't imply I am a sexist because I use the common understanding of the language our culture employs."

Yet it seems we have to be honest here. Mastering inclusive language does not a feminist make. The matter of fact is that the American culture is sexist. And I do not mean just the inherited sexism of roles — women are nurses, doctors are men, etc. We as an American culture here and now encourage our own modern sexism. Look at jeans and gin commercials. Listen to the dialogue of "Riptide" or "The A-Team" or "The Dukes of Hazzard." Watch a Dallas Cowboys football game.

Women are so often portrayed as objects, possessions, products. And it is here I find myself more and more militantly feminist. I could dismiss feminism when I stereotyped it as frustrated types wanting to be like men — worse yet, wanting to blur any and all differences between men and women. However, I have become ashamedly aware that this was my strawperson (a-hah!), and that feminism is not so much about sameness as it is equality. Sure there are man-haters out there, but their brand of feminism is more popular with headline writers than it is with the groundswell of men and women working to liberate the dignity of one another.

Enter Christian feminism, or at least my admittedly neophyte version of it. Scripture shouts that in Christ there is no distinction between slave and free, Jew and Gentile, male and female. And Christians cannot overlook the fact that Christ himself bruised many of the conventions of his culture in his associations with women. But not infrequently we Christian feminist males get ourselves tripped up here in the ambivalence of the movement. Where does convention end and paternalism begin? How does one respond to the woman who says, "I am a feminist, but I love a man who is a gentleman?" Open the door for her and walk through first? Pay for dinner and let her drive home?

Those ambiguities aside, it is clear the Gospel calls Christians to a service to one another unaffected by class, sex, race, age, appearance, politics, or titles.

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Married priests, yes; bishops' stands, no

Religious News Service

A national survey of Catholic priests and lay people has found a wide gap in opinions on whether bishops should take stands on political issues, with lay people registering a high rate of disapproval.

Dean R. Hoge, a Catholic University of America sociologist who conducted the survey, called the finding "a surprise" and said it warrants further study. He said it indicates that the bishops' political stands, rather than issues such as women's ordination or priestly celibacy, may be the most serious threat to future unity in the American Catholic Church.

The surprise finding came in a three-part survey of attitudes among Catholic college students, adult Catholics and priests. For the most part, it found broad agreement on issues such as women's ordination to the priesthood and on the need to change parish structures as a way of coping with the nationwide shortage of priests.

For instance, about half of the students surveyed, 47 percent of the adults and 38 percent of the priests favored women's ordination. A much higher figure — 63 percent among lay adults and priests — supported ordination of married men. All three groups also showed

strong support for giving more parish decision-making authority to lay people and trained lay ministers.

However, a huge clergy-laity gap surfaced in response to the statement, "The Catholic bishops should take public stands on some political issues such as the arms race or the American economic system." While 80 percent of the priests agreed with this statement, only 39 percent of the lay people expressed approval.

"We were surprised by the size of this gap, especially when considering the lack of any gap on the issues of women's ordination or the ordination of married men," Dr. Hoge, a leading church researcher, and several colleagues said in one of three reports on the findings.

"If the pattern here is borne out in other tests, it can be concluded that the greatest threat to future unity in the American Catholic Church will come from disagreements over the bishop's social and political stands, not over the issues of women's ordination and celibacy," the report added. "This does not seem to be widely recognized today."

The study, titled "Study of Future Church Leadership," focused on Catholic attitudes toward parish life, the shortage of priests and religious vocations, especially among college students and campus-ministry leaders. It consisted of

telephone interviews with 607 students in 256 Catholic colleges and 351 non-Catholic colleges, and written responses by 610 student campus-ministry leaders.

There were also telephone interviews, conducted by the Gallup Organization, with 800 adult Catholics, and questionnaires filled out by 1,062 priests in 28 dioceses and 27 religious orders.

When asked about ways of dealing with the priests' shortage, the vast majority of Catholic college students placed greater urgency on encouraging lay people to perform many priestly tasks than on recruiting more priests.

Three-quarters of the students and a majority — 54 percent — of adults felt this way. "The main message is that, apart from marriages, baptism, and preaching in Mass, most of the work currently being done by parish priests could be reassigned to deacons or lay persons," said the report. As examples, it cited such tasks as coordination of youth, education and charitable programs, and supervision of parish finances and property.

Catholics also favor opening the permanent diaconate, an ancient order reinstated for married men in the 1970s, to women, hiring full-time lay ministers, and allowing parishes to choose their own priests, according to the study.

Another dissenter, another public tiff

The phenomenon of the Church cracking down on certain dissenters continues.

A year ago the Vatican came down on signers of the famous — or infamous — New York Times "pro-choice" ad, requiring any religious signing it to recant or quit being members of religious orders. Liberation theologians in Latin America have been reprimanded or warned about being too leftist in theory.

Now the Vatican has given an ultimatum to Catholic University theologian Father Charles Curran to retract his positions in areas such as contraception, euthanasia, abortion, masturbation, divorce, homosexual acts, etc. Generally, Curran does not advocate rampant change in these areas, but does advocate exceptions for some cases. The Church does not, however, make exceptions in these areas.

In the broader sense, the Church apparently is making a deliberate effort to tighten up control over her official representatives, that is, priests and religious whom the Vatican believes to be drifting from official orthodoxy. The Pope evidently feels that too many individuals have gone too far into their own beliefs or agendas, spreading ideas that are not in line with official teaching.

And this creates a painful dilemma. If the Vatican does nothing, some religious, often with the best of motives, will eventually take theology or social theory to the twilight zone. The Church at the highest levels must

Voice editorial

define itself not only through its structure but through its teachings. If it had not, over the centuries, there would be no Church today.

On the other hand, if the Church censures someone like Father Curran, it invites charges of injustice and opens up questions about the right to dissent. Curran says the areas he differs with are not infallible dogma and should be open to dissent and discussion. The Vatican says those areas are part of the serious teachings of the Church under the magisterium and must be taught by theologians.

Curran does not teach sexual ethics at Catholic University and has urged a compromise that would allow him to discuss or write his views but not teach them. The Vatican has refused, apparently believing his influence to be too widespread to allow him to continue his official status of theologian at a pontifical university.

It is understandable that the Church must maintain some sort of control over what its teachers teach in the name of the Church.

But it is our belief that if the Church is going to embark on a campaign that involves silencing or firing from universities and such, then the Vatican must first back off, sit down with appropriate advisor-bishops and establish a uniform policy for matters of dissent. Picking a target here and there and making an example will only breed resentment and alienate even worse those who agree with the dissenters, and will polarize Catholics.

The Brazilian bishops recently expressed displeasure at the silencing of liberation theologian Leonard Boff without even consulting them or suggesting that they handle the problem first.

Now nine past presidents of the Catholic Theological Society of America and the College Theology Society have signed a statement saying that if Father Curran is to be disciplined then the Vatican must discipline others, many of whom are more radical than Curran. If the Vatican censures a moderate dissenter while ignoring radicals, how can theologians and, indeed, the public accept it as just? Yet, for the Vatican to engage in a wholesale firing of theologians worldwide would be to create a storm of controversy and disunity.

Letters

Catholic press utter necessity today... and still a bargain!

Editor:

I know that I will frown more and more frequently as those checks to the Post Office arrive at my desk for signature in the future. But even so, I am as convinced as ever of two realities: *The Catholic press is an utter necessity in the church today in America, and it is a bargain.*

In the 40 years that have followed the Second World War, American society has experienced profound changes. Catholics in America have faced very significant changes in how they express their beliefs.

Traditional ties are by no means as strong as they once were. Many people feel no link to past associations or to old values. A complexity of interests, new understandings and old or new ignorances obscure or replace those values. New words express new values. There are few sanctions for those who deny values.

In that reality one historic fact is clear: Human life is immensely enriched and softened by attention to transcendental values, and by an active concern for all others within the human community.

FOR ROMAN CATHOLICS that historic reality is joyfully wedded to the church. For them the church represents Jesus and it is the place where, for generations of people, reason, purpose, hope and

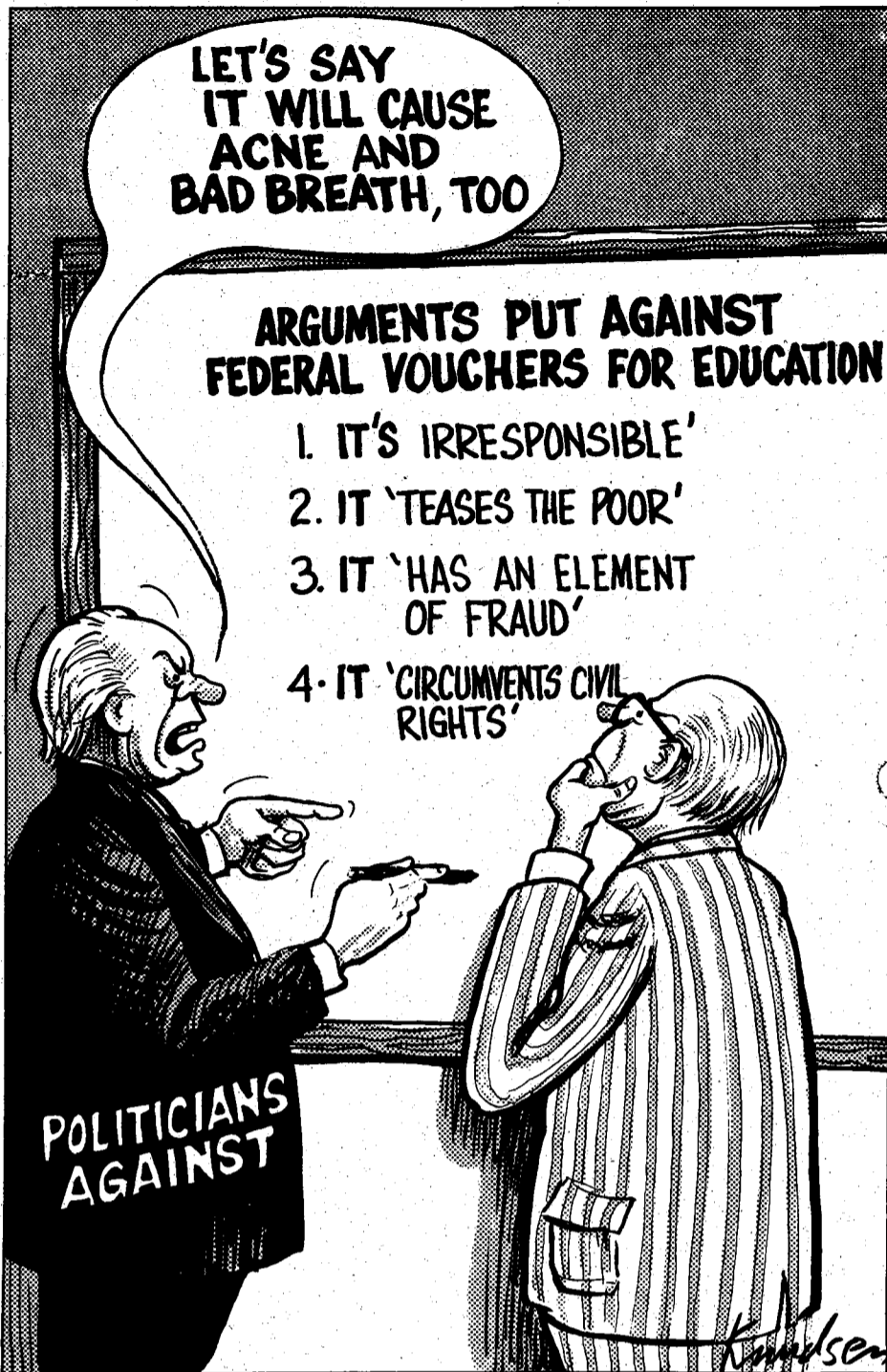
gentleness have dwelt.

Quite simply the essential mission of the Catholic press in this day and time in America is to enable the many Catholics in America — and indeed persons not of Catholic background — to know Christian values and to project them into life.

Changes in society, and indeed even greatly improved communication and wider knowledge, have not made the Catholic press less required by an active church. *They make it all the more so.*

Experience has another Lesson: Nothing does the job as well as the Catholic press. No other medium of mass communications even now is as precise in its direction, as cost efficient, as historic in its association with the church, as respected by the Catholic population and as discernible in its impact as is the Catholic press. There is no doubt about it. The Catholic press proves itself. It performs well, with a very solemn responsibility.

IT IS STILL A BARGAIN. Recently I found among several personal papers a financial journal my mother kept of household expenses after she and my father were married in August 1937. To my astonishment, I noticed that their total telephone bill for one month was \$1.25 for local service and equipment. Last week, I paid bills for



The U.S. Bishops asked the Vatican to set up guidelines for dissent several years ago. Clearly, this is what the Vatican must do but so far, has not. Perhaps they feel that to regulate methods of dissent is to invite it.

But the dissent is already there among some theologians and activists. The public only becomes most aware of it when a Curran or a Boff or a Kung is disciplined.

Better to outline the rules of the game in advance than jump from crisis to crisis on an ad hoc basis.

A family can get along much better when everyone knows the house rules and they are applied evenly.

the same service about 25 times as great.

I do not complain, however. The service in 1937 was a necessity. I know that it absolutely is a necessity today. Considering everything, it is a bargain.

The same comparison applies to almost everything in the way we live

and how we compute costs. It certainly applies to the Catholic press.

So when I sign those checks to the postal service, I am going to remind myself of the conviction I long have possessed: *In the Catholic press, we provide a necessity — and at bargain prices.*

Fr. Owen Campion
Nashville, Tenn.

Back Contras in Nicaragua

Editor:

The administration's attempt to support the rebels in Nicaragua, has caused wide discussions on whether we should or should not go and support them with more funds and supplies. We cannot afford to support them and yet we cannot afford not to!

We have become very docile on communism. The full horrors of communism have to be faced and spoken out against as it exists now in Russia, Central Europe, East Germany, Baltics, Balkans, Cuba, Afghanistan, parts of Africa and Asia. If it gains a foothold in Central America, South America will fall with Cuba in the lead.

Over 70 years have passed since Communism has incarcerated, enslaved and killed millions of people. If the record be known, it has out-

done Nazism and Fascism by far. We seem to have forgotten that Stalin and Hitler got together and invaded Poland. Today, Poland is still under the heel of the U.S.S.R. Communism is an insult to Almighty God Himself and a threat to all the free nations of the world. Hitler, still remains a magnetic symbol of evil. The USSR, however, is kept on a higher plane though it causes dissention in the free world.

No one listens to Alex Solzhenitsyn's warnings any longer. Our naivete has become our achilles heel and liberalism the Trojan Horse.

President Ronald W. Reagan's plan to halt the communists in the West must be supported at all costs!

Herbert J. Hinkel
Tamarac

The divinity of Jesus

Q. Recently in a homily I heard a priest comment that "according to scripture scholars Jesus came to the realization that he was God over the course of his life." The priest said this is a good thing since we now know that Jesus was subject to doubt and confusion as we all are.

I heard the same idea about a dozen years ago in a theology class at a Catholic college. The reaction was: "If Jesus didn't know for sure that he was God, why should we follow his teachings?"



BY FR. JOHN DIETZEN

What is the official church teaching on this matter? Has not the post-Vatican II church gone overboard in stressing the humanity of Jesus? (Pennsylvania)

A. As you know, your question involves one of the two most profound and pivotal mysteries of our faith. (The other is the Trinity.) We believe that Jesus is truly God and truly human. How can one person combine in himself all the attributes of an infinite God and at the same time all the attributes (except sin) of a very finite human nature?

That is mystery. It is the question Christians have wrestled with since the beginning and which we continually attempt to understand further, always realizing that full explanation is beyond the reach of our intelligence.

Whatever we say must respect both of those natures. We cannot deny any facet of God as present in Jesus. On the other hand, our faith and the New Testament itself affirm that Jesus was not just dabbling here and there with being human. He possessed a perfect human nature, including a real human mind and a real human will, with all that those things necessarily imply.

Some people, and some theologians in the early centuries especially, have spoken of Jesus' mind in such a way that it nearly destroys the humanity of that mind. They seem to say that, particularly in a crisis, he possessed a kind of trap door that connected his mind to God's, in effect making his mind not human but divine.

How far can one go with this without ultimately claiming that Jesus did not really, but only seemed to have a human intelligence, a human nature?

Even the New Testament seems to be clear about the distinction. Luke tells us that as Jesus lived in the home of Nazareth he "progressed steadily in wisdom and age and grace before God and men" (2:52).

Hebrews tells us, among many other statements regarding the nature of Jesus, that he learned "obedience from what he suffered" (5:8).

From the tone of your letter you might well remark: How can one say those things about God? We don't know. But obviously Luke and the author of Hebrews felt comfortable saying them about Jesus.

We must be extremely careful that our ways of speaking do not imply a denial of the divinity of Jesus. We must, however, be just as careful not to say anything that would imply a denial of his genuine human nature.

It is not a matter of "stressing," but admitting that he was truly a human being as well as truly God.

As I said, the union of those two natures in our Lord is a mystery. We may try to delve into a mystery, but we must never attempt to solve it by taking part of it away. This we would do if we denied something in Jesus that is necessary for a true human nature.

The right to die

BY ANTOINETTE BOSCO



can do for these people. They just don't have an unyielding dedication to prolonging the inevitable, especially if the patient and the family decide what is best for the patient."

I guess no one asks whether God has a say in the decision, when technology is seen as being in charge of life-or-death decisions.

When my father's condition had deteriorated to where he couldn't swallow and would have to be fed by a tube, friends could not understand why we would feed him. His life had no more "quality" they said.

Our answer was that maybe we're not the ones who should decide. We saw our father alive. His face told us that. His eyes followed us, and somehow, to the very end, he could smile.

During those seven weeks, whenever our father opened his eyes he could see one of his eight children. For a brief moment he knew he was loved and he responded.

That is living. Having even a few moments each day of seeing the face of a loved one is quality living of the highest kind.

We were in no hurry to bury our father, who had to be resuscitated twice and was fed through a tube into his stomach.

The right to die versus the right to live is the toughest decision a dying person and their families have to make. It's the kind of decision that truly needs the help of God.

(NC News Service)

In the past few years it has become almost commonplace to hear of the "right to die." The phrase is used to justify decisions made when it is deemed by the medical establishment, the family or the dying person that the "quality" of life has eroded to a point of no return.

I would not attempt to judge whether decisions to pull a plug or not to resuscitate a patient, or to refrain from extraordinary means of sustaining a life are morally right or wrong because, obviously, each one needs its own honest examination.

But I think there is far too much emphasis on the right to die. This is couched in sanctimonious language about not wanting patients to suffer pain or families to suffer economic stress.

At the same time, there is far too little concern about a dying person's right to live.

That probably seems like a contradiction, but from the recent experience I had with my father's seven-week illness and death, I learned a lot.

It was amazing to see how almost everybody was ready to bury my father — except his children and his family doctor.

The phrases that accompanied these truly sincere expressions of sorrow for my family went: "It would be better if the Lord took him." People felt genuinely sad that my father, in their perception, was suffering and that our family was under great strain because of this.

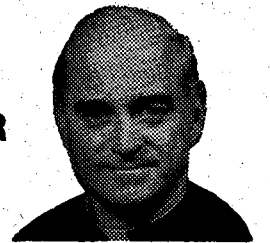
Sincere concern may be the real underlying motivation for the escalation of do-not-resuscitate orders and orders signed by patients or their relatives telling doctors not to revive a terminally ill patient when death is inevitable.

A research study of 13 hospitals reported in January's "Journal of the American Medical Association" that 39 percent of patients dying in intensive-care units had DNR orders and that 94 percent of patients with DNR orders died in the hospital.

Dr. Jack Zimmerman, the study leader, commented: "Doctors do acknowledge their limitations in what they

Russia vs. China

BY FR. JOHN CATOIR



I've been to Russia; I've been to China; and all things considered, if I had to spend the rest of my life in one of those two countries, I would choose China.

Russia is intimidating. Today's China is inviting. From the moment you set foot inside the Soviet Union, you are confronted with armed soldiers who look at you as though you were a spy. The faint possibility of spending the rest of your life in Siberia haunts your entire visit.

In China, the border guards and custom officers are unarmed and look more like the ushers at your local theater than soldiers. The boys and girls in uniform practice their English on you and giggle, "You American? America is a nice place." In general, the Chinese spirit seems more free, more informal, more friendly.

Communism, as a political ideology, has failed miserably. It was born in reaction to the abuses of the industrial era. But in the U.S., we are nearly 30 years into what Harvard sociologist Daniel Bell termed the "post-industrial society." Most Americans work in non-industrial jobs that create, process, or distribute information. According to David L. Birch of M.I.T., only 12 percent of our labor force is engaged in manufacturing. Farmers are down to less than three percent of the labor force. At the turn of the century, the figure was 33 percent. Soviet Communism is still reacting to a past that is slowly vanishing.

I hope and pray the Russians learn from the Chinese,

who have had the humility to begin again. While they may admit that Communism hasn't lived up to its dream, we all know change doesn't happen overnight. They need time. But we have to be open to their willingness to change. Hopefully the Soviet Union will, in time, follow the same path.

Pray for the people of Russia and China; they have suffered long in the grip of a severe ideology. They are our brothers and sisters on this small planet Earth. With them, we are the world; there is no other place for any of us to hide.

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

Time capsules

By Frank Morgan



The 'Republic of Heaven'

George Washington had several sets of dentures. One was carved from walrus tusk; another was lead-based and inset with hippo, cow and elephant teeth. His last set, built around a metal spring that held them in place, boasted a variety of tusk and teeth, including a couple from people who weren't using them anymore.

Princeton graduate James Madison was our shortest and lightest President. He was 5'4" tall and weighed 100 lbs. He dressed all in black from his silver buckled shoes to the black ribbon in his powdered hair. And because of this plus his strong stand on favoring religious freedom, he was nicknamed "the monk."

His cousin, Bishop John Madison was a very democratic clergyman. He wanted the words in all prayer books changed from the Kingdom of Heaven to the Republic of Heaven.

Before Thomas Paine met Benjamin Franklin in England, he was an out-of-work corset maker who had been given 35 pounds by his second wife to leave her house and never return.

After the Revolutionary War, Paine went to France to help with the French Revolution. But Robespierre thought he was an English spy and had him imprisoned. He was slated for execution but the jailer marked the inside of Paine's cell door instead of the outside and the execution squad continued past his cell.

Thomas Paine died in 1809 and was buried on his New Rochelle, New York farm. But an Englishman of high rank had him disinterred to be reburied in England with honors. Before the reburial could take place however, the Englishman behind the idea died and his heirs did not share his admiration of Paine. Paine's bones then disappeared, never to be found again.

A spring resolution

Dear Dr. Kenny: Every year I make a New Year's resolution to lose weight. And every year I do well for a few weeks; then I start to put the pounds back on. So I make the same resolution again in February and again in March, with the same results. I've tried all kinds of recommended diets with the same brief success and then back to overeating. Other people seem able to stick to their diets. Why can't I? I am 280 pounds, and I want to lose at least 100. Please give me some suggestions. (Indiana)

The reason why most weight-loss plans fail is incredibly simple. We humans love to eat. Above and beyond its necessity for survival, eating is one of our major and elemental pleasures.

Complicating the matter further, no matter how much we cut back, we cannot stop eating. Other addictions are not like that. We can stop drinking alcohol entirely or cut out cigarettes. But not food. A certain amount is required for life.

New Year's Day may be a poor time to resolve to lose weight. So many factors are working against you at that time. Holiday eating is part of the celebration. Leftovers of all varieties remain in the refrigerator to tempt you.

The postholiday blues usually hit around mid-January. Indulging in good eating is a common way to respond to the midwinter depression.

Winter itself is a deterrent. When weather is un-



BY
DR. JAMES
AND MARY
KENNY

pleasant, people are apt to stay indoors, bemoan the cold and eat.

Further, with bad weather, aerobic exercise becomes more difficult. Modern research into weight loss tell us that aerobic exercise must be a part of any serious weight-loss program.

A good time to make a resolution to lose weight would be March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new beginnings. Easter celebrates resurrection, a rising from the "dead" of old habits to a new lifestyle and a new body. Use these images to visualize your new plan.

Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they

don't lose fast enough.

Dieting and exercise are behaviors. Do not resolve to lose weight. Instead, promise that you will follow a certain diet (a 1,200 to 1,500 calorie exchange diet should be fine) and that you will do 20 minutes of aerobic exercise each day.

Set very short-term goals: one day at a time. Keep track nightly of how well you have done, just as a basketball coach counts points, free throws, assists and rebounds. Use a chart to record your success at dieting and exercising. Nightly charting allows you to assess your behavior one day at a time and is a much better motivator than a long-range goal.

Reward yourself for daily success. If it was a bad day, start fresh tomorrow. Let a friend or family member monitor your daily progress.

From your letter, your problem with weight loss sounds mostly motivational. You will do better to focus on the behaviors of successful dieting and exercising rather than the hoped-for result of weight loss. Keep a nightly chart of your success: one day at a time:

Good luck. Cutting back on eating is difficult. But spring is a season of hope.

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.

Teenage fears and behaviors

"Teenagers ... if you are tired of being hassled by unreasonable parents, now is the time for action!! — "Leave home and pay your own way while you still know everything!"

I chuckled when I read and bought this poster. I've even been known to yank it off the refrigerator and hand it to a stony-faced adolescent at show-down time. It's a not-so-subtle way of saying, "Because I said so."

In cooler moments, however, I realize it's an inadequate response to an adolescent's attempt to grow up. We seem more prone to focus on teen behaviors than fears.

In a survey conducted by *Teen Age* magazine, here in order of priority are the responses teens gave to the question, "What are you afraid of?": Nuclear War — 57%; Parents dying — 54%; Failing school — 44%; Dying — 43%; Having a car accident — 34%; Loneliness — 33%; Not having a boyfriend/girlfriend — 30%; Being beaten/injured — 29%; Disease — 28%; Rejection — 28%.

These are reasonable fears and it's fair to assume that adolescents living under our roof have one or several of them. It's also likely that they won't admit to them. Like adults, they tend to push them under and pretend to be in control.

We err when we mistake teens' icy exterior for confidence. I hear some parents say, "My teenager doesn't have any concerns. He's just a happy-go-lucky kid." I question their judgement because teens are very good at pretending. Often, the more

BY
DOLORES
CURRAN



anxious they feel, the more confidence they project.

The best parents of an adolescent have the best memories of what it was like being an adolescent. Contrary to the popular images that adolescence is a carefree and gay time, it is a painful time for most. Many feel ugly and lonely a good deal of the time.

And they worry a lot more than parents realize. If we look beyond that surface confronting body that irritates us so and see instead an insecure person trying to sort out life and relationships, we will respond more empathically than angrily.

If we can control our instant reaction and say to ourselves, "Something's bothering him," instead of, "Why is he treating me like this?", our attitude changes.

I learned this years ago when I taught high schoolers. I had one 16-year-old who made teaching miserable. He was brash, impertinent, and

downright obnoxious at times. I was firm, authoritarian, and determined not to let him ruin my class.

For the first month, we were confrontational. I tried a variety of techniques: isolation, humiliation (which backfired and put the class on his side), and incarceration after school, during which time we stared hostilely at one another.

Finally, I reached back into educational psychology and decided to back off. One day when he made a nasty remark, I look at him empathically and said, "You must be really hurting to feel like that." He fell silent and so did the class.

You see, they knew he was hurting or he wouldn't have behaved as he did. He was subdued the following day and after that, whenever he acted up, I just smiled knowingly at him.

A couple of weeks later, he dropped by after school, uninvited, and asked if he could talk. He was hurting, living in the limbo of his parents' constant wars. Once he felt understood, he became likeable.

In understanding teens, we often have to ignore their behavior toward us. At times like this, I try to remember the story of the father who berated his son angrily for over an hour. Finally, he said in exasperation, "Why don't you grow up?"

With tears in his eyes, his son replied, "That's what I'm trying to do."

It's good to remember that when we get into a standoff with our teens.

(Alt Publishing Co.)

Family matters

A lifeline to marriage

By Lynda DiPrima
Director of the Ministry to
Married and Engaged couples

"We just don't seem able to understand each other anymore" a wife recently said about her marriage. She and her husband have been married for almost 18 years and have been busily raising three children and juggling two careers. Suddenly they find themselves at different poles... with opposing expectations, needs, feelings, contrasting personality tendencies... and, to complicate the situation, very little quality time to deal with relationship issues. Both the husband and wife have experienced the normal developmental change over the years and are not the same people they were when they married in their mid-twenties.

Yet they have not periodically redefined themselves as individuals or as a couple in order to understand their needs and goals. The demands of parenting, finances, household duties, jobs, as

well as unfulfilled expectations and disillusionments, have created tension and feelings of isolation within the marriage. Whenever this particular couple does try to discuss their situation they end up getting off the subject and feeling angry and misunderstood... it happens to all of us from time to time as we learn to live and love.

At this point in a relationship the couple may need to examine themselves and their marriage as well as to re-learn concrete ways of rebuilding healthy communication patterns and intimacy. Skills and practice in effective conflict resolution and new understanding of differing personality types may enable them to view their marriage as a new "season" for growth rather than the "winter of our discontent."

We at the Family Enrichment Center are pleased to announce that the Marriage Lifeline Weekend Workshop which will be held here on April 26 from 9:00 a.m. to 5:00 p.m. and April 27 from 9:00 a.m. to

1:00 p.m. will focus on these and other significant issues in marriage. The weekend will provide time, guidance, and a peaceful environment to begin to deal with them. It is open to couples of all ages who want to invest the time, energy and dedication to working at their marriage.

The weekend will be facilitated by Frank and Rosemary McGarry and John and Lynda DiPrima. Both facilitating couples have experience in couple education and counseling and human growth and development. In addition, Mr. McGarry is a licensed marriage and family therapist.

Couples planning to attend the weekend will also come to the Family Enrichment Center on April 11, 8 p.m., for a brief orientation meeting. If you, or someone you know, is interested in Marriage Lifeline please contact Lynda DiPrima, 651-0280. Reservations are limited and will be on a first come, first served basis. The cost of the weekend is \$60 per couple.

What's up doc?

Plenty of ads with Saturday cartoons

Here's what I did: I set up my VCR to record beginning on a recent Saturday morning at 8. While I snoozed, I instructed my eight-year-old daughter, Carrie, that she could watch what she wanted.



BY
JAMES
BREIG

"Okay," she replied, "I'll watch the Disney Channel."

"No," I screamed, "not that. I want you to watch the junk that's on NBC, CBS and ABC. You know, the stuff with all the commercials. If you watch the Disney Channel, which has no ads, you'll ruin me!"

She smiled the smile which children reserve for the really mentally disturbed and agreed.

You see, I wanted to analyze the commercials which entice, cajole, propagandize and otherwise undermine our children. By letting her roam the dial freely, I would get a good look at what kids see when they watch all those Saturday a.m. cartoons.

So, when she had completed her viewing, I had three-plus hours of tape. For a change, I fast-forwarded through the shows and stopped to watch the ads, a reversal of my usual policy when taping programs. And what did I — and she — see? I'd like you to sit down and relax because this is going to be exhausting. In that time, my daughter and your kids were exposed to commercials for the following products:

Rice Krispie Bars, Hershey Bars, Honey-Comb cereal, Cocoa Puffs, Cinnamon Toast Crunch, Raisin Bran, Twinkies, Tootsie Rolls, Rice Krispies (cereal this time, not the bars), Crest, Go-Bots, Fun Fruits, McDonald's, Honey Smacks, a movie starring Heathcliff, Corn Pops, SpaghettiO's, milk, Bonkers, M&M's...

Tired yet? I hope not 'cuz we just started. There were also promotions for:

Oreos, Cap'n Crunch, the CBS



FRED AND GINGER — The new Federico Fellini film is about a pair of retired Vaudevillians whose act imitated the dance team of Ginger Rogers and Fred Astaire during the '30s and '40s. In the film "Fred and Ginger," the extraordinary talents of the stars and Fellini's direction are 'most satisfying,' says the USCC. The film is rated A-III, adults. (NC photo)

Evening News (huh?), Tootsie Pops (not Rolls), Masters of the Universe toys, Smurf pasta, Golden Grahams, Hostess cupcakes, Fruit Pebbles, Levis, Colgate, orange juice, Alpha-Bits...

All done, right? Wrong! There were commercials for:

Hershey Kisses, Cheerios, Skeletor figures, 3 Musketeer bars, Trix and...

"Stop!" I hear you cry. "That must be the end." Well, yes, in a way. You see, I listed all the different products, but I omitted the repetitions. For instance, I saw three

ads for Cinnamon Toast Crunch. In all, I witnessed 67 ads in less than three and a half hours. Giving each ad 30 seconds, that means our children sat through at least a half hour of product messages while trying to see the Smurfs, Wuzzles, Muppets and Snorks.

There were some positive messages in the grab-bag — for milk, O.J. and Dan Rather — but most of it was for candy, junk food and cereal. Cereal, by the way, is always "part of a nutritious breakfast" in those ads. In the same way a cigar would be if it were munched along with juice, bacon and eggs. (Anyone who can explain why Dan Rather is promoted during these shows should send me the explanation right away.)

'You might want to sacrifice a Saturday morning sometime soon to check out the messages your children are ingesting once a week...'

Unless you count him or consider Ronald McDonald an adult, grown-ups are absent from these ads, which also eschew written words since their consumers can't read. Those adults who do appear come on as thieves attempting to hijack somebody's favorite pastry, crazy old ladies or grumps.

On the positive side, the ads were remarkably free from hard sell. Granted, the products are linked to flying, athletic prowess and popularity, but they were never forced on children as "must-haves." No announcers demanded that kids implore their parents for this doodad or that Corn Pop.

I tried to get Carrie to comment on the ads, but she was mum. Apparently, they don't make a big impression on her and she has Disney for an alternative.

You might want to sacrifice a Saturday morning sometime soon to check out the messages your children are ingesting once a week. It might explain a lot about their eating habits.

Books for Catholic readers

By Richard P. Philbrick

WASHINGTON (NC) — Here is a list of new books of particular interest to Catholic readers.

Lest We Forget, by William G. Storey, Paulist Press, \$4.95, 182 pp. Brief worship services for each day of 1 month.

How to Form a Christian Growth Support Group, by Philip St. Romain, Liguori Publications, \$2.95, 49 pp. Practical information concerning support groups, their programs, and how to organize them.

They Were Women Like Me, by Joy Jacobs, Prentice-Hall, \$7.95, 214 pp. Devotions based on revered female figures in the New Testament with

historical information about the times in which the women lived.

Being Sexual... And Celibate, by Father Keith Clark, Ave Maria Press, \$4.95, 182 pp. Personal, reflective commentary on the connection between sexuality and celibacy.

The Manual of Life, by Father M. Basil Pennington, O.C.S.O., Paulist Press, \$4.95, 118 pp. Reviews the New Testament as a guide for daily living.

Brief Bible Studies, by Frances Lof-tiss Carroll, Prentice-Hall, \$6.95, 124 pp. Short Bible passages for each day along with meditations of an inspiring, encouraging nature.

Words Made Flesh, by Sister Fran Ferder, Ave Maria Press, \$5.95, 183

pp. Human communication that integrates solid scriptural research and reflection with contemporary psychological insights.

The Joyful Christ, by Carl Samra, Harper & Row, \$7.95, 212 pp. Healing power of humor in a revised and expanded edition of "Jesus Put On A Happy Face."

The Story of Christianity, by Justo L. Gonzalez, Harper & Row, NPG, 411 pp. Second volume in a series covers Reformation to the present day.

Cries of Victims — Voice of God, by Bishop Remi De Roo, Novalis, \$9.95, 176 pp. Summons Christians to make necessary changes in society.

Every Bush Is Burning, by Sister Joan Puls, O.S.F., Twenty-Third Publications, \$10.95 cloth, \$5.95 paper, 102 pp. Subtitled "A Spirituality for our Times." Integrates personal spirituality with everyday life.

Yahweh and Son, by Anthony Marinelli, Paulist Press, \$7.95, 151 pp. Teen-ager's guide to the Bible written by a high school religion teacher.

From Darkness to the Dawn, by Father A.R. van de Walle, Twenty-Third Publications, \$10.95, 261 pp. Contends that the decline among Christians of belief in life after death is a denial of love.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEA'S. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531.

751-4429

A TOUCH OF CAPE COD ON BISCAYNE BAY

On The
79th St.
Causeway
CLOSED MONDAY

Mike Gordon
SEAFOOD RESTAURANT

MAINE LOBSTERS
CLAMS AND OYSTERS
NEW ENGLAND SEAFOOD

COCKTAIL
LOUNGE

Our 39th Year



PASSOVER MEAL — Fr. James Vitucci, director of the office of the deaf and handicapped, presided over a traditional Passover meal on Good Friday at the Schott Memorial Center for the Deaf and Handicapped in Southwest Broward attended by dozens of deaf people. Fr. Vitucci recited parts of the Jewish Seder ceremony while simultaneously expressing himself in sign language for the deaf.

Course examines cultural aspects of aging

"Parish Leadership With Older Adults" will be taught by Msgr. Charles Fahey as a three credit graduate course, June 23-27, by the Institute for Pastoral Ministries at St. Thomas University. This

intensive one week course is designed to look at ministry to, by, and with active older adults, and will examine the cultural and social aspects of aging in America, as well as to brainstorm creative pastoral

Fr. Garnsey, pioneer in alcoholic rehabilitation

DEERFIELD BEACH — A Mass of Christian Burial was concelebrated Tuesday in Our Lady of Mercy Church for Father Ross Garnsey who died last Saturday after a long illness.

Auxiliary Bishop Agustin Roman was the principal celebrant of the Mass for the 78-year-old native of Clayton, N.Y. who pioneered in Archdiocesan programs of alcoholic rehabilitation.

An active member of Alcoholics Anonymous, he was the co-founder with the late Dr. Ben Sheppard of Bethesda Manor, a Catholic Community Services residential program for alcohol and poly drug users in Miami.

Father Garnsey, who had retired from active ministry in 1984 to St. John Nursing and Rehabilitation Center, Lauderdale

Lakes, came to Miami in 1960 and served for four years at Visitation parish in North Dade. From 1964 to 1969 he assisted at Blessed Trinity Church, Miami Springs and was associated with Catholic Community Services from 1967 to 1969.

Between 1969 and 1975 he assisted in St. Louis Church, South Dade, and was then appointed associate pastor of St. Joseph Church, Miami Beach, where he served until 1979 when he was reassigned to St. Edward Church, Palm Beach.

Father Garnsey is survived by a brother, Daniel and a sister, Mary, both of Pompano Beach.

Burial was in Our Lady Queen of Heaven Cemetery in Fort Lauderdale. Kraeer Funeral Home was in charge of arrangements.

Fr. William J. Barry

Funeral services were held in Holy Cross Church, Deerfield, Ill., for Father William J. Barry, a great nephew of the late Msgr. William Barry, founding pastor of St. Patrick Church, Miami Beach; and of the late Bishop Patrick Barry, Bishop of St. Augustine.

The son of Mr. and Mrs. Gerald Barry of Chicago, died suddenly at the age of 58

in the rectory of Holy Cross parish, of which he was pastor.

Cardinal Joseph Bernardin of Chicago, was the principal celebrant of the Mass for the priest who had distinguished himself in ministry to disturbed persons.

Among survivors are Msgr. Dominic Barry, pastor, St. Coleman Church, Pompano Beach, and Sr. Marie Joseph Barry, O.P., Barry University.

Divorce adjustment series offered

A Divorce Adjustment Series of nine sessions will be conducted at Our Lady of the Lakes Church from 8-10 pm on the 2nd and 4th Wednesday of each month beginning April 9. It is designed to help divorced persons work through the different stages of grief in their lives, and to come to a new wholeness and a second beginning.

During the 9-session series, persons can talk to others who have experienced similar problems. Discussions will include such topics as: dealing with loneliness and stress, coping with loss and grief, trusting self, changes in relationships, single parenting, relationship to God and

church, and personal growth.

Input will be given at each session, along with group sharing, prayer and socializing. The group cares and shares with the greatest of confidentiality.

This series is under the direction of Sister Virginia McCall, Director of Ministry to the Separated and Divorced, Family Enrichment Center, Archdiocese of Miami.

Advance registration is requested. A fee of \$5 for the series will be charged to cover the cost of supplies. To register or inquire more about the series call Sister Virginia McCall at the Family Enrichment Center, 651-0280.

St. Vincent De Paul golf tourney

A highly successful event in 1985 will be repeated this year by the Miami area St. Vincent DePaul Society. With the primary

goal of funding the year long Hot Meals program for center city needy, provided at the Gesu Church in downtown Miami, a day long luncheon and golf tournament will be held on Friday, April 18th, at the Calusa Country Club in Kendall.

Traditionally, the work of the Society are funded by the individual contributions to the "poor boxes" found in most Catholic churches, as well as by benefactors' donations and wills. The Catholic concept of brotherhood and community for the benefit of our less fortunate and disadvantaged brothers and sisters is one of Miami's world-renowned assets.

The tournament is open to the public but reservations must be made in advance. Luncheon will be served and prizes will be awarded in accord with usual tournament rules. For information call Ben LaPointe, tournament director, at 634-0636. For reservations call Jim Garvey at 661-8657.

responses for the Church of the 1990's.

Msgr. Charles Fahey is the Director of the Third Age Center at Fordham University in New York.

The deadline for registration for this course is June 16, 1986.

For more information on this course, or on the Institute for Pastoral Ministries, please call or write: Institute for Pastoral Ministries, St. Thomas University, 16400 N.W. 32 Avenue, Miami, Florida, (305) 625-6000, Ext. 141.

Office of Worship workshop schedule

FINAL EUCHARISTIC MINISTER WORKSHOP UNTIL SEPTEMBER (English & Spanish)

This is specifically a training day for new Eucharistic Ministers, but those already functioning are welcome to come again if they feel the need of a "refresher."

Saturday, April 12... St. Timothy in Southwest Dade... 10 A.M. to 3 P.M. Deadline for reservations is Wednesday, April 9.

REQUIREMENTS FOR COMMISSIONING:

1.) Candidates must be recommended in letters signed by their pastors (or, in the case of schools), by their spiritual directors.

2.) Candidates must attend one full day of training (5 hours).

Fee: \$5 per person payable in advance (include check with letter of recommendation if possible). Reservations required.

Procedure: Letter of recommendation should include the following:

1.) Names of all those candidates

being recommended from a given parish or institution and designation of how many will attend the English and how many attend the Spanish workshop.

2.) Check to cover expenses (lunch, materials, speaker); make payable and mail to: Office of Worship and Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL.

FINAL EVENING OF REFLECTION FOR LITURGICAL MINISTERS TILL SEPTEMBER

Tuesday, April 22... Epiphany parish in South Miami... 7:30 - 10 P.M.

Epiphany is host parish; ministers are invited from surrounding parishes.

Presentation is for all liturgical ministers: Eucharistic Ministers, Lectors, Ushers, Altar Servers, Musicians, Sacristans, Environmental Artists, Deacons, Clergy, etc.

Presentation is in English and Spanish. No fee, but reservations requested.

It's a Date

Festivals

St. Stephen Church at 2000 S. State Rd. 7, Miramar, will have a Mardi Gras festival from April 10th - April 13th. Games, rides, food.

St. Benedict, at 701 W. 77th St. in Hialeah will hold its spring festival on April 10-13. Rides, booths, games, International food.

St. Bernard Catholic Church will host its annual festival, "The Carnivale," on April 10-13.

Dances

St. Luke's will hold their first spring dinner dance on April 19th at the Knights of Columbus Hall, N.E. 49th St. and Federal Hwy. in Pompano Beach from 7 'til midnight. For more info call 972-2349 or 973-7727.

St. Henry's Church is sponsoring a "Swinging on Sundays Dance" at St. Henry's Parish Hall, 1500 South Andrews Avenue, Pompano Beach, 18 piece Hall of Fame Orchestra April 27 from 5 p.m. until 8 p.m. Admission \$5 per person includes complimentary Dance lesson, which begins at 3:45 p.m. For tickets call Louise 785-2450.

Our Lady of the Lakes Catholic Church at 15801 N.W. 67th Avenue in Miami Lakes will host its Second Annual Spring Dinner and Dance on April 12th, beginning at 8 p.m.

Music and dancing until 1 a.m. with the "Number One Dance Band." Tickets \$15 per person must be purchased before April 12th. Tickets purchased at the Parish rectory or ticket orders may be placed by calling the rectory at 558-2202 or Gus Bonanno at 822-5451.

Spiritual Renewal

The Cenacle will hold a charismatic retreat on April 11-13 given by Aamon Tobin. There will also be an Eastertide general retreat April 18-20. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 22462. Phone: 582-2534.

Immaculate Conception Church in Hialeah will host a day of renewal in their Mercy Hall, 68 West 45th Pl., on April 12 from 1 to 6 p.m. Mass celebrated at 5 p.m. Speaker: Fr. Paul Vuturo, Pastor of St. John the Apostle parish in Hialeah.

Women of Light (Dade County) Bible brunch on April 12 from 9:30 to 11:30 a.m. Scripture teaching, personal witness of faith and song. Sheraton River House, 3900 N.W. 21 St. Miami. \$8. For reservations call 264-3591 or 266-3585.

Single/divorced/widowed

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.

The Dade Catholic Singles Club will go dancing at the Center Stag Lounge, 10400 Sunset Drive, Miami, around 9:30 p.m. April 5. More information call Maria Lopez at 552-6858.

Happenings Singles is having an "Outstanding Singles Party" on Friday, April 4, at 9 P.M., at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale. Dancing, Live band. Admission \$6. For more information call Sharon Silver 385-1255.

Potpourri

Immaculate Conception parish in Hialeah will host an evening of music April 14 with Michael Derrick and Robert Andrews playing the pipe organ, piano, and synthesizer at 8 p.m. Works featured by Bach, Pachelbel, Mozart and Chopin. For info call 821-0525. Admission open.

The Columbiettes of Fr. M.F. Monahan Council No.4851 will have a fashion show on April 5 at 11:30 a.m. at Vinnie's, 2101 S. University Dr., in Davie. For info call Ronnie at 987-5311.

The St. Maurice Women of the Stable will hold their annual Fashion-Show Luncheon April 20 at the Sea Fair in Dania. Fashions in larger sizes from women's to children's wear. Tickets \$20 in advance. For reservations or more information call 792-7751. Reception: 12:30. Luncheon: 1:30.

Barry University blood drive in the Hounds-tooth from 9 a.m. to 6:30 p.m. on April 14.

St. Bernard Church blood drive April 20, 8 a.m. to 2 p.m., 8279 Sunset Strip, (corner University Dr.) Sunrise. Sponsored by the Broward Community Blood Center. For further information, call 741-7800.

Catholic Daughters of the Americas, Court Holy Spirit No.1912 will hold their regular business meeting on April 11th at St. Elizabeth Gardens, Pompano Beach, Fla. at 1 P.M.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on April 6th and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 Street, Miami, at 1 p.m. Anyone interested is invited.

Any Spanish or English Speaking members of the Third Order Discalced Carmelites please contact: Phyllis Koch at St. Louis Parish, 238-7562, or write to P.O. Box 450713, Miami, FL 33145.

Thinking it over What role does TV play in your life?

If you were to list six leading elements of the environment in which you live, would television be on your list?

Some experts think television should definitely find a place on such a list. Not only does television make its presence known on a daily basis in a large percentage of homes, but its impact often is felt over the course of four, five or six hours a day.

At any given point television may be just one of several activities taking place in a home. One person may be cooking, one may be studying, two may be watching television.

But other times, television virtually shapes the home's environment, becoming the focal point. Everyone gathers around it, everyone talks about the subjects it selects.

Sometimes television is a focal point that stimulates people and creates a bond among them. Other times television is much like a crutch, allowed to usurp the place of conversation or reading or long walks together.

Sometimes television merely provides background noise in a home.

Before television there was radio, with families gathering to listen to entertainment shows and to pass time with Jack Benny or hear the news. So television is not the first communications medium to play an important role in the home environment.

Old radio shows, of course, left a great deal to the imagination. Children formed their own ideas of what radio's Sergeant Preston of the Yukon looked like or what Sky King could do.

The images television communicates are what make it a truly unique part of the home environment.

Some people say that television's graphic, colorful, close-up images — requiring no effort from the viewer to visualize what is occurring — do little to foster the human imagination.

But other contend that television's images help to engage and to foster people's imaginative powers by showing them cultures and worlds they might never have envisioned before and by expanding their notions of what is possible for them.

(NC News Service)



Parents need to claim their own power over the medium, says Michael Warren. Sometimes that means turning off the set. (NC photo)

It's not enough to watch TV

By Katherine Bird
NC News Service

Acts of violence occur six times per hour in prime-time television; 25 times per hour on children's weekend daytime programming. And:

- Blue-collar workers make up 60 percent of the U.S. population but only 10 percent of characters on television.

- Men outnumber women on television three to one.

- Young people on television are one-third of their true proportion in U.S. society; the elderly are one-fifth.

- Of 300 personalities on screen weekly, 44 are in law enforcement, 21 are criminals.

- Television seems to mirror the real lives of viewers — but does it really?

That is the sort of question that Michael Warren, who provided the statistics, thinks viewers need to ask to become knowledgeable consumers of television. He is professor of catechetical ministry at St. John's University, Jamaica, N.Y.

For two years, Warren has served on the National Council of Churches Commission on Television and the Electronic Media. Partly funded by the Catholic Communication Campaign, the commission is studying the

possible impact of television on viewers.

The commission came about, Warren said, because of "a growing concern in the churches that here is a major social influence capturing people and often going against the message of churches." Members want to "alert churches on the need to educate on TV watching."

'We need to be sure that what we're consuming is good.'

Viewers should approach television from the "consumer-awareness angle," Warren thinks.

We need "to be sure that what we are consuming is good. There's a danger in imbibing anything thoughtlessly," he said.

Becoming "active" viewers of television is a key to becoming good consumers, Warren said. He offered the following suggestions on how to do this:

- Approach TV viewing like movie and theater going. Read reviews; find

out what other people think about particular programs.

- Get to know TV producers and directors by reading credit lines at the end of programs. Over time, viewers can get some insight into the particular biases of individual producers and directors. It is important for viewers to be aware that behind every program is someone promoting a particular story line.

- In the face of TV's power, parents need to claim their own power over the medium. This means examining television programs with children. Sometimes it means turning off the set.

Another suggestion Warren makes, especially for parents, is to make sure they "expose kids to the best" outside television. Take them to plays, to the ballet, to museums, to things where "they get a different level of imagery and ritual," he said.

For Warren, the value in becoming an informed consumer of television is that it puts people in a position to make intelligent decisions about what to watch.

Scriptures

The trials of faith

Reflections on next
Sunday's first reading,
Acts 5:27-32, 40-41

Introduction

Gothic cathedrals represent the loveliest creations. They resemble human attempts, perhaps, to mimic the mountains of God's creation; more importantly, as we stand in awe before them, we marvel at the faith expressed in their stones.

It was the German author Heinrich Heine who noted: "People in those old times had convictions; we moderns only have opinions. And it needs more than an opinion to erect a Gothic cathedral."

This Sunday, our first reading looks at "convictions," the foundations of that faith which was to be expressed in "Gothic cathedrals" of later ages.

Background

Chapters 4 and 5 of Acts record two separate trials before the highest tribunal in Judaism. Like their Lord, the apostles must

face the Sanhedrin. The good news which Jesus proclaimed is again "on trial," as those whom he commissioned continue to announce that message.

Throughout the first half of Acts, Peter is the central figure. The great "speeches" are his alone to give. But in both trial scenes, although Peter is the principal spokesperson, he does so together with the other apostles.

Luke is thus able to balance the importance of Peter's role among the apostles with the work and ministry of all the apostles. Peter was not on trial alone, nor for that matter were the apostles as a group. The faith they professed and proclaimed was being judged.

Commentary

Television and kids

How to turn the bad and the ugly into good

By Monica Clark
NC News Service

Is television a bad influence on children? Many think so, citing scenes of sex, violence and blatant commercialism.

But Lillian Black thinks television can be a teaching tool "which parents can use to reinforce the family's Christian values."

Even negative aspects of the medium can be used for good if parents take the time to talk with their children about them, she says.

Black, a seasoned Catholic school teacher, principal and now coordinator for curriculum and personnel services for the Diocese of Oakland, Calif., helps parents develop an approach to TV viewing.

We have to come to grips with the fact that we can't isolate our children from the influence of television," she believes. "What we can do is get involved in turning that influence to good."

She offered several suggestions.

Help children make positive choices about what they watch.

Black suggests "bargaining" — a parent sits down with the child to plan a balanced viewing schedule. "Let the child make selections for the month but say it must include one or two cultural events, one news-cast and perhaps a sport not watched before.

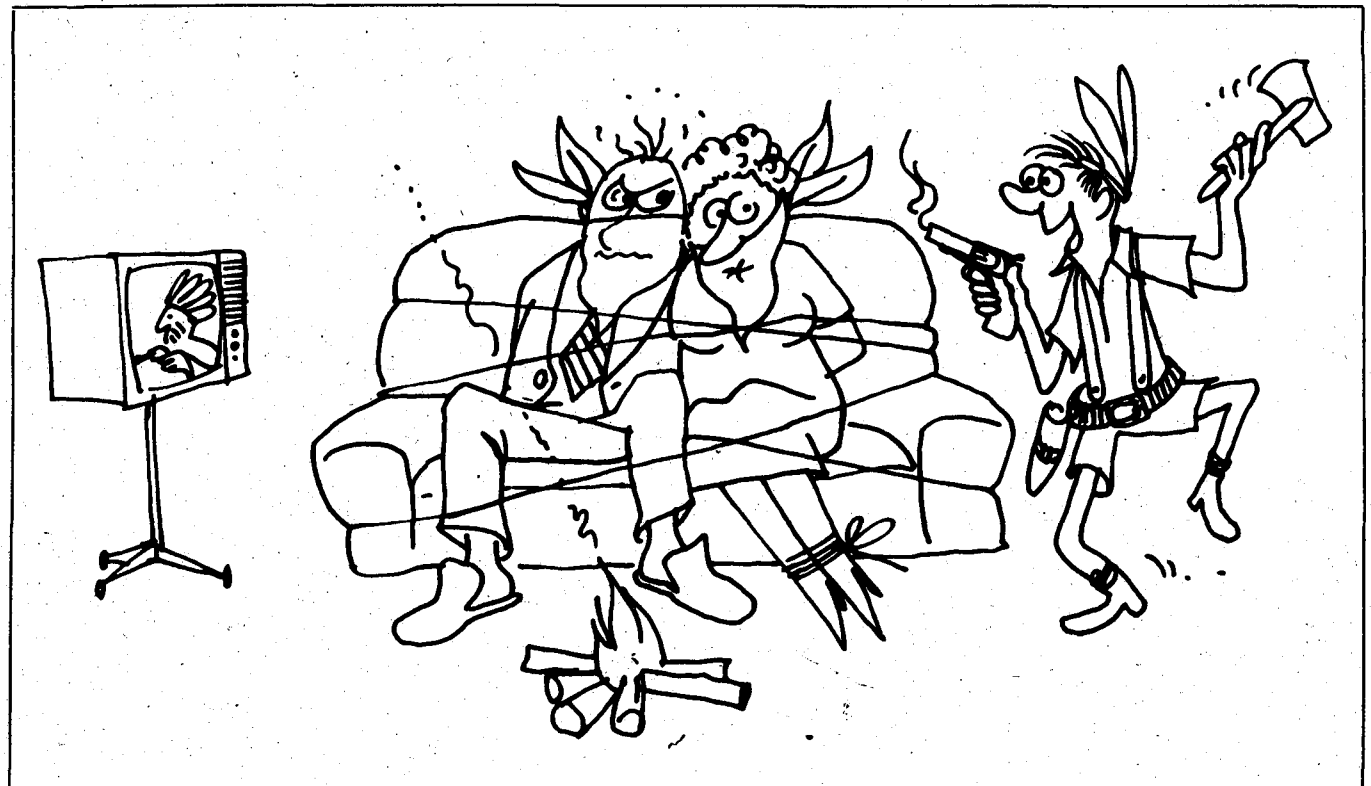
"How else can most families afford concerts, athletic events, live theater and trips to places around the world?" she asks.

The programming must match the child's maturity level. "We don't give children books beyond their level of comprehension. Likewise, TV show selection has to take the stage of development into account," she says.

Talk to children about TV programs they've watched.

A child needs help in discerning what values are being communicated. She suggests asking some key question:

- "If you were in that situation, what would you do?"
- "How do you think those people got to be the way they are?"
- "Who in that situation do you



Many think television is a bad influence on children, but Lillian Black, coordinator for curriculum and personnel services for the Diocese of Oakland, Calif., believes television can be a teaching tool "which parents can use to reinforce the family's Christian values." Particularly when shows include violence, children need to understand that in real life violence hurts people. (NC sketch)

admire? Would you like to be like that person?

- "What is that program or commercial trying to tell you? How does that make you feel?"

Such conversation gives parents opportunities to clarify values and to discover what is going on inside their child. "There can be wonderful surprises," Black says.

It is important to help children differentiate between what is real and what is fiction. Particularly when shows include violence, it is important for children to understand that in real life violence hurts people. Black cautions parents against becoming numb to TV violence and consequently not recognizing its potential effects on children.

She urges parents to take the initiative, not waiting for a child to bring up questions about the violence or sex they've seen on television.

Respect the fact that a child's tastes will differ from your own.

Letting a child watch programs that a parent doesn't enjoy does not mean a parent is relinquishing responsibility. "Be aware of what

the child watch the program alone. Families with videocassette recorders might tape the program for parental critique before the child watches it.

Watch television with your children, at least occasionally.

Black suggests that when possible a parent move in and out of the viewing room to get the gist of a program children are viewing, in order to be able to talk with them about it later.

She suggests sometimes changing routines to watch several shows with the children. "Or have a popcorn party while watching a special program, particularly one that can open the lines of communication about a topic.

The communication is of key importance, Black says. "If you give up the occasions television presents to instill the values you want in your children, then television will be the values teacher."

'If you give up the occasions television presents to instill the values you want in your children, then television will be the values teacher.'

they're watching and always reserve the right to point out things that don't reflect the family's Christian values," she advises. The goal is to create discerning viewers, not to have children copy their parents' viewing habits.

If parents are not certain about a program, Black suggests they not let

The conviction that the apostles had could not be shaken, even if they were to be convicted for teaching about Christ. In this "trial," Peter declares that all the apostles are "witnesses" to the truth they steadfastly maintained: Jesus had risen from the dead.

As the apostles take the "stand before the Sanhedrin," they call in another "witness." It is none other than the Holy Spirit.

The apostles and the Sanhedrin have a common ground. The God who raised Jesus from death is "the God of our fathers," the God whom Israel had worshiped. And there is further common ground: the Sanhedrin, as well as the apostles, felt it their deepest duty to obey God.

But a wide gulf separates the two groups.

The Holy Spirit is "given to those who obey" God. Since the apostles must "obey God rather than men" (v. 29), the Spirit has evidently been conferred upon them! Therefore, they can call upon the Spirit as co-witness to the truth of their convictions.

Before our reading continues (vv. 40-41), at least one member of the Sanhedrin offers sage advice. Gamaliel, considered to be the greatest religious authority of his time, inserts logic into a debate where emotions were running high.

Gamaliel is right. The apostle's "activity" is from God, and God would not be resisted. The Sanhedrin listens, and a certain calmness ensues. So the apostles are dismissed, after having been scourged.

When they depart, however, it is not with sadness but with joy. It is with this note that we find the actual "trial" that was being conducted. The apostles had been "judged," not by the Sanhedrin, but by God. They had been found "worthy" of suffering "for the sake of the Name," for God's sake.

With their suffering, the faith, that would later build the Gothic cathedrals, gained a foothold upon the earth.

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.

In defense of virginity

A young woman's 'no'

The following article originally appeared in the Catholic Twin Circle. Written by a writer in letter form in collaboration with a young woman, it is reprinted here by permission.

I guess that 2 a.m. on an autumn night is as good a time as any for an emotional breakdown. Which is why my pillow is wet and the mascara (so carefully applied to impress you, Richard) is spread across my nose and cheeks.

Waterproof mascara they call it, but sometimes life's setbacks are too much for waterproof mascara.

'I've lost you Richard, but I retain my independence, my simple, uncomplicated existence...'

We've been dating steadily for three months now. But when you drove off half-an-hour ago, your masculine pride wounded, I realized that we're through. You didn't say as much, but I know you won't call again. You said, "I've been patient, Fay, but three months is a long time, and well... you know..."

Sure, three months is a long time to date a girl who doesn't put out. The pressure's been building up slowly as we've become more intimate, more fond of each other. At least you were nice enough to bother with me for three whole months. I mean a virgin and a football player! Not a workable combination, is it Richard?

But I won't be dateless forever. In spite of what people say, there are a lot of guys who will date virgins. After all, I'm only 17 and you're 18 — we're not in the "compulsory affair" age group yet. I'm pretty enough to have guys calling me up, Richard, but I'll admit they're not superstars like you.

Because your jaw is square and you look like Sean Penn, you're charming and witty, and you led the league in rushing last season, you expect a girl to put out. And I know plenty of my girlfriends who would (maybe will?) do that for you. But why won't I? That's not easy to explain.

And sitting in your car right now

with the engine on idle and your eyes blazing angrily at me, the reasons fell out of my head like shingles off a roof. I felt stupid for not wanting to make love. And yet there are reasons for why I'm unwilling.

Is it because I'm Catholic, you asked? In a way, but that's not the whole reason.

If I slept with you, I couldn't go to Communion on Sunday, and as we go to Mass as a family that would set my parents worrying, and what do I tell them? So, that's two people that I love hurt right there. Plus, I'd feel hurt and guilty and probably stop going to Mass altogether.

I'm no saint, Richard, but I don't want to abandon my Faith. I believe in it — in God — and that belief gives my life a sane perspective. I like being a practicing Catholic, but, as you have no religion, that's like saying I like being a chimpanzee. You don't understand.

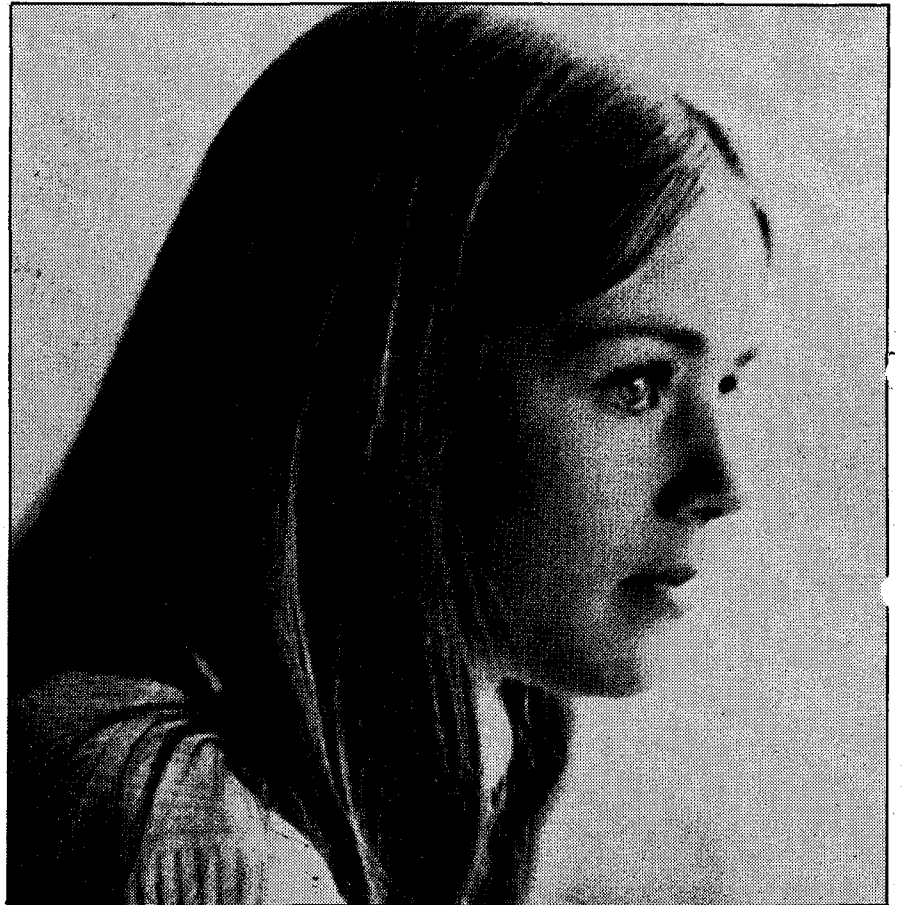
What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the "revolution" and say, "they lived happily ever after," I might be a convert. I might even now be snuggled in your arms in that warm car. But it's not like that, Richard, I see a big lack of happiness out there and it's off-putting.

My older sister Ruth lived with her boyfriend for 12 months when she was 19, and then it fell apart — his doing mainly — and she was so hurt by it that she warned me never to get caught in the same situation.

She's still not married, and I think the experience has hurt her so badly it has warped her attitude toward making a future commitment.

What other reasons come to mind as I lie here in bed? Many. My generation — our generation, Richard — sees a lot of scary outcomes from having casual sex — herpes, AIDS, venereal diseases, warts and sores and abortions. Back in the '60s, teenagers didn't have to worry as much. I mean, there was V.D., but that was about it.

Today, when a girl loses her virgini-



How does a 17-year-old girl find the courage to refrain from pre-marital sex? One young woman says faith, self-worth and the knowledge that the sexual revolution has not brought happiness, helps support her decision to remain a virgin. (NC photo)

ty, my friends joke, "Now she's eligible for the 'Big D' — D for death." If you get AIDS you can die from sex. Which makes "casual sex" less casual.

I don't personally know anyone who has herpes, but one of my sister's girlfriends caught it off a guy whom she considered very nice. It was only the second guy she'd slept with. Now herpes has given her a lifetime of problems — like who would want to marry her; and when she has babies, if the herpes is active, she will have to have them by cesarean.

And there's another reason, Richard, why I'd like to hold onto my virginity. What could have started tonight would have been a "relationship" — an open-ended affair with no strings, no commitments, no ground rules at all. How long would it last? Six months, a year? But not forever — that's for sure — because neither of us

is ready for marriage.

I don't want to be somebody's casual "relationship." When I give myself I want it to be in marriage. I want to be someone's lifelong lover, the person my man can't bear to live without. I don't want a relationship — anyone can have that. I want a passionate, committed, 50-year-love affair with the same man.

That is the stuff poems are written about. Elizabeth Barrett Browning wrote: "How do I love thee? Let me count the ways..." Elizabeth Barrett Browning did *not* write: "How do I relate to thee? Let me count the ways."

I've lost you, Richard, but I retain my independence, my self-respect, my simple, uncomplicated existence. Tomorrow, my eyes will be swollen, but my future will be free and unfettered. So, I guess I'm not a loser after all...

the Saints by Luke

ST. VINCENT FERRER WAS BORN AT VALENCIA, SPAIN, IN 1350. AT 18 HE JOINED THE DOMINICANS AND BEGAN STUDYING THEOLOGY. FOR THREE YEARS HE READ ONLY SCRIPTURE AND KNEW THE BIBLE VERY WELL.

HE WAS CALLED THE "ANGEL OF THE JUDGMENT," BECAUSE OF HIS ELOQUENT PREACHING.

HE PREACHED THROUGHOUT SPAIN, SWITZERLAND, FRANCE, ITALY, ENGLAND, IRELAND AND SCOTLAND. PREACHING IN HIS NATIVE SPANISH, HE WAS SAID TO BE UNDERSTOOD IN ALL TONGUES. THOUSANDS OF SINNERS WERE REFORMED; JEWS, INFIDELS AND HERETICS WERE CONVERTED. CONVENTS, ORPHANAGES AND HOSPITALS AROSE IN HIS PATH.

HE ALWAYS PREPARED FOR PREACHING BY PRAYER. HIS MOTTO WAS, "WHATEVER YOU DO, THINK NOT OF YOURSELF, BUT OF GOD." HE CURED THE SICK, THE BLIND, AND THE LAME. VINCENT BECAME ILL IN BRITANNY AND DIED IN 1419.

THE FEAST OF ST. VINCENT FERRER IS APRIL 5.

ST. VINCENT FERRER



Contemplating compulsions

By Hilda Young

Every Lent I try to do what every self-respecting Catholic wife with any kind of Irish blood in her at all strives to do: Improve her husband.

This Lent I tried to help him with his compulsions. I mean, it's not impossible for a grown man to unlearn compulsive behavior like having to have the "on" switch up and the "off" switch down. We have one light controlled by three switches and I've seen the poor man spend the better part of a half hour running from switch to switch trying to get all the "offs" down and "ons" up.

(I admit in weak moments I've been tempted to hire an electrician to wire one of the switches backward just to see what would happen.)

"That's not a compulsion," he said last night. "It's just a natural desire for an ordered life. If you want to see compulsion, watch yourself cook sometime."

"Coming from a man who has to cut his fried eggs in little squares before he can eat them, just what do

you mean by that?" I asked.

"We have four spatulas, but I have seen you dig through a mound of dirty dishes to wash that one you insist on using."

"It's just my favorite, that's all. Compulsion is not being able to go to sleep unless the pillowcase opens to the outside of the bed."

"How would you label behavior like barking at the kids if the milk is not on the left side of the refrigerator, or having to suck through one's teeth before taking the first sip of coffee?"

"Hah," I exclaimed with Lenten calm. "I wonder what ol' Freud would have to say about a man who refolds his undershirts if they're put in his drawer with the arms showing?"

"Probably not nearly what he would say about someone who spends hours making sure postage stamps are put on envelopes one-eighth inch from the top and one-eighth inch from the right."

The electrician should be arriving at any minute.