

'Free...Free...I am free!'

Emotional welcome for prisoners

By Araceli Cantero
Editor, La Voz

With cries of "Viva Norte America," 109 Cuban political prisoners and their families arrived at Miami International Airport at 5:55 a.m. Monday. Two hours later they received the emotional welcome of an excited crowd of 3,000, gathered since dawn at a public park 10 miles from the airport.

"Free, free. I am free!" Tomas Marquez Batista shouted in Spanish upon arrival.

"Thank you for letting me out of communism," a companion cried out as he stepped out of the bus transporting the prisoners to the park where they met their relatives and friends.

There were shouts of joy, applause and tears when the newly arrived entered the park for a brief welcoming ceremony.

Archbishop Edward A. McCarthy hardly managed to get a hearing for his speech as people started to cross the barricades and embrace their loved ones. "Today our prayers will be in thanksgiving for you and for the freedom of your compatriots who are still imprisoned," he told them.

Auxiliary Bishop Agustin Roman shouted into the microphone, "For twenty years we have been praying for the prisoners and we are glad they are now with us." The Cuban-born auxiliary bishop of Miami and Archbishop McCarthy had greeted the prisoners at the airport where U.S. Customs agents had set up the processing area.

With them at the airport were Monsignor Nicholas di Marzio who heads the USCC Migration and Refugee Service, Undersecretary of State for Inter-American affairs Elliot Abrams, Miami's first Cuban Mayor Xavier Suarez, and representatives of Cuban organizations in exile.



Photo by Araceli Cantero

A loving touch greets Josefa Rodriguez Martinez, wife of a prisoner, who arrived in a wheelchair.

But it was at the arrival of the ex-prisoners at Tropical Park in Miami that the emotions ran high. Expectant families waived American and Cuban flags and white handkerchiefs with

'First you'll have to kill me because this is my soul...for 21 years you had my body, but my soul, never'

--Ramon Alsina to Cuban guard

which they also wiped their tears.

"It gets more emotional each time," said Monsignor Bryan Walsh, Archdiocese of Miami Catholic Community Services director and a

veteran at welcoming Cuban exiles.

Twenty years earlier Msgr. Walsh had worked closely with one of the arriving prisoners in the Pedro Pan program which got some 1400 unaccompanied children out of Castro's regime into this country.

Ramon Grau Alsina, now 62, was arrested and charged in the mid 60's for his key role in that program. After 21 years in prison, the nephew of former Cuban President Ramon Grau San Martin was meeting his American connection for the first time. The two looked at each other and shared a long embrace. They also cried.

Grau's sister Pola, his wife Avelina and three grown children with a van full of relatives had driven from Pompano Beach to meet the joyous and

outspoken man in a blue guayabera, who showed no bitterness about his 21 years of imprisonment.

"My faith kept me going," he said as he showed a wooden cross hanging

'Castro is too embarrassed by these kinds of visits. They shame him into letting some of the prisoners out'

--Eliot Abrams, Under Sec. of State

from his neck. In perfect English he told reporters that a Cuban official had tried to take the cross away before boarding the flight to freedom.

(continued on page 14)

MARK YEAR OF PEACE IN ASSISI

Pope calls religious leader summit

VATICAN CITY (NC) -- Pope John Paul II said has called for a prayer meeting of world religious leaders, to be held next month, because only an appeal to God could lead to peace.

The pope spoke on the upcoming event during a weekend which included a visit to the central Italian town of Assisi, where he blessed the opening of two parish churches and commemorated the town's 50th anniversary.

In his Sept. 14 Angelus address, the pope said he had invited the world's religious leaders to pray with him in Assisi Oct. 27 to mark the U.N. International Year of Peace.

"The more situations of conflict become complicated and the difficulties humanly insurmountable, the more we must turn to God, so that he can give us the grace to live as brothers in a

reconciled world," the pope said.

After his Angelus address, the pope addressed pilgrims and visitors at his summer residence in Castel Gandolfo.

He said he hoped that through the Assisi meeting all will "grow ever more intensely in determination to work and pray for peace -- that gift which God

'The more situations of conflict become complicated, the more we must turn to God so that he can give us the grace to live as brothers'

--Pope John Paul

alone can give."

Last January 25, the pope called upon the leaders of the world's religions

to join with him in a prayer summit for peace. The Vatican said June 12 that representatives of many Christian denominations, Buddhism, Shintoism, Hinduism, Judaism, Islam and others will join the Pope in Assisi.

The day will consist of prayer and fasting, followed by a shared meal, a Vatican spokesman said.

During the Pope's visit to Assisi, following the Angelus talk, he spoke at two new parish churches, addressed a gathering of townspeople and civic leaders, and celebrated Mass.

Assisi, about 23 miles south of Rome, was founded 50 years ago in a once malaria-infested region. The town was heavily damaged during World War II, but today has more than 50,000 inhabitants.

In his speech to the city's leaders,

the pope praised the sacrifices of the city's founders, saying that where there was once "desolation and spualor, there is now fertility and prosperity."

The pope praised the Catholics of Assisi for their sacrifices in building two new parish churches, and spoke about the importance of the parish in the Christian community.

He stressed the central role of prayer and liturgical life, particularly "the community celebration of Sunday Mass," and called on Catholics to spread the message of their faith.

"The parish community has an eminently missionary spirit," Pope John Paul said.

"The obstacles and the difficulties that one meets in the mentality and in the customs of secular society must incite a greater commitment."

Religious leaders: we must disarm by the year 2000

WASHINGTON (NC) -- The superpowers must eliminate nuclear weapons by the year 2000 or the next generation is doomed, said religious leaders who have endorsed a petition for disarmament.

"Nuclear war is inevitable. We can't escape the horror," said Auxiliary Bishop Thomas Gumbleton of Detroit as he and other religious leaders met in Washington to sign what they called a "citizens' declaration."

The declaration says nuclear deterrence is "morally unjustifiable" and calls the use of nuclear weapons disproportional to "reasonable military objectives."

More than 100 Catholic, Jewish, Methodist and Baptist leaders and groups endorsed the petition.

It accepts a proposal President Reagan made in February for complete elimination of U.S. and Soviet intermediate-range forces in Europe but urges that it be completed within the next three or four years.

It also endorses Soviet leader Mikhail Gorbachev's proposal for the elimination of all strategic nuclear weapons by Dec. 31, 1999, and advocates:

- An immediate freeze of nuclear weapons.
- A 10-year withdrawal of Soviet and U.S. troops from Europe.
- The pullback of forces along the lengthy border between the Soviet Union and China.
- The reallocation of money from nuclear weapons to domestic needs and to the Third World.

Bishop Gumbleton, president of the Catholic peace organization Pax Christi USA, said the nuclear accident at the Soviets' Chernobyl power plant illustrates that "we are all downwind from destructive radiation and radioactivity."

Cleveland bishop calls for reform of welfare benefits

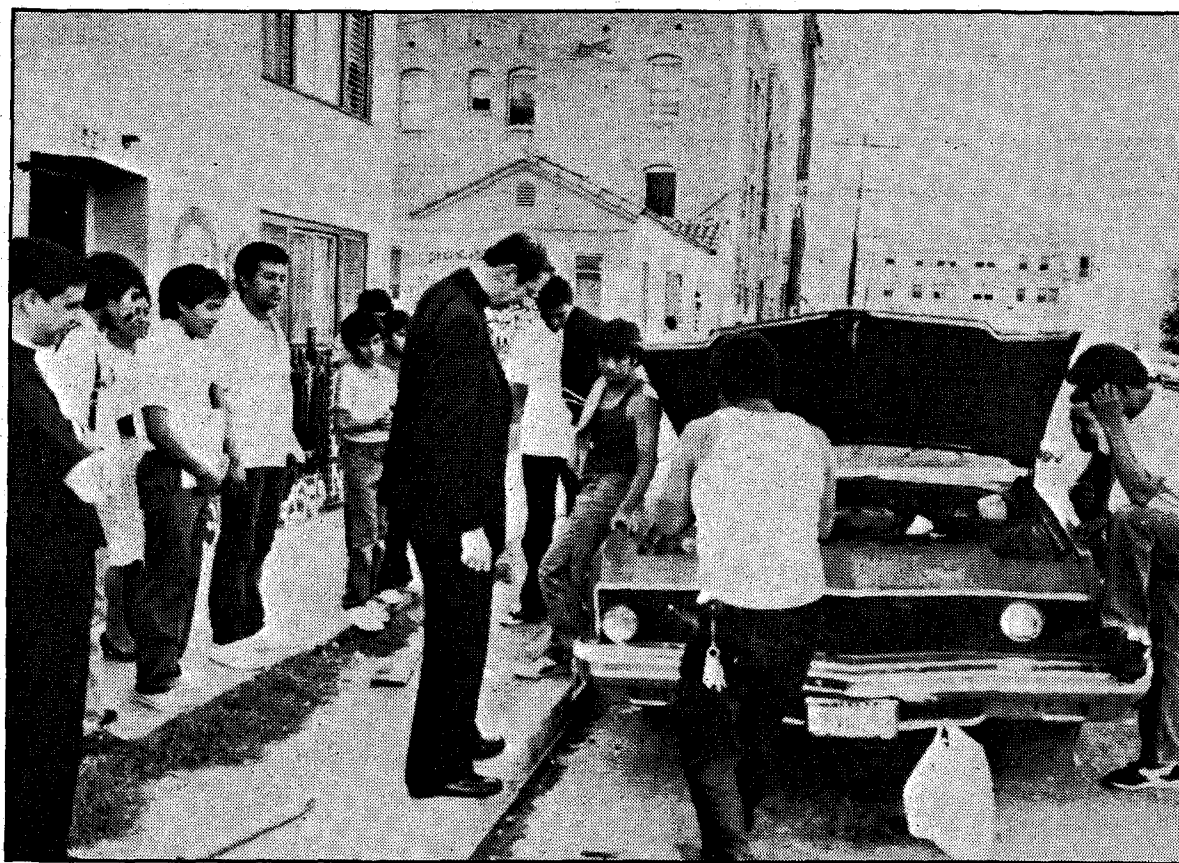
WASHINGTON (NC) -- Auxiliary Bishop James P. Lyke of Cleveland, in welfare reform testimony before a federal commission, called for federally set minimums to guarantee adequate welfare benefits across the country. He also denounced as "morally indefensible" and "social suicide" the rules in many states "forcing employed or unemployed fathers out of the home" as a condition for assistance in the Aid to Families with Dependent Children program.

Priest who 'discourages' others from religious life draws criticism

CINCINNATI (NC) -- An anonymous priest who wrote in St. Anthony Messenger magazine that he would now have to "discourage strongly" someone who wanted to become a priest has drawn heavy reader reaction, including a response from Archbishop Roger Mahony of Los Angeles. Archbishop Mahony, one of about 200 letter writers responding to the article, urged the priest to "re-ignite your prayer life." He said the article indicated that the priest "has long ago lost the meaning of his share in the priesthood of Jesus Christ." The controversial article appeared in the August issue of the monthly magazine.

Anti-Americanism is growing in Korea, says Cardinal Kim

MARYKNOLL, N.Y. (NC) -- Cardinal Stephen Kim of Seoul, Korea said in an interview that anti-Americanism is growing among young people of South Korea because of a belief that the United States is working to keep the present government of President Chun Doo Hwan in power. He said he had no way of knowing how strongly the United States supports the Chun government, which like the government of former Philippine President Ferdinand Marcos, has been accused of human rights violations, but said the perception of the U.S. backing for Chun was held by "many" in Korea.



Street Talk

Archbishop Roger Mahoney of Los Angeles talks with inner city youth as they ponder an automobile problem. The archbishop had joined laity in a program to visit Hispanics in impoverished areas in St. Thomas parish. (NC photo by Al Anczak)

Vatican approves canonization of three Byzantine bishops

UNIONTOWN, PA. (NC) -- Byzantine-rite Archbishop century Catholic bishops of his rite who were killed or imprisoned under communist rule in Eastern Europe. Archbishop Kocisko and his four fellow U.S. Byzantine Catholic bishops announced the formal inauguration of the canonization causes. "Our last three bishops... Bishop Theodore G. Romzha, Bishop Paul Peter Goidich and Bishop Basil Hopko, were called upon to make heroic sacrifices for the faith and the rite, which we observe freely," said the five U.S. bishops in a joint statement.

NCEA president calls for unity among Catholic laity, families

WASHINGTON (NC) -- At her installation as president of the National Catholic Educational Association, Sister Catherine McNamee called for a partnership among groups making up the "rich mosaic that is Catholic education." Sr. McNamee, a member of the Sisters of St. Joseph of Carondelet and the first woman NCEA president, was installed at St. Matthew's Cathedral in Washington. The new president said she hopes for collaboration between parents and parishes, clergy and laity, and parochial and public educators together so they "can face the challenge of education in the 21st century."

Professor's study reveals Catholics appreciate Judaism

NEW YORK (NC) -- "Jews, Judaism and Catholic Education," a study which revealed increased appreciation of Judaism, has been published by two Jewish groups and Seton Hall University. Based on a survey of Jewish studies programs at several hundred Catholic educational institutions, the study was conducted by Dominican Sister Rose Thering, a professor of education at Seton Hall. It said faculty and students in Catholic schools have developed a "deep appreciation of Jews and Judaism," in the 20 years since the Second Vatican Council's declaration on Jews and Judaism in "Nostra Aetate."

Sanctuary backers dispute survey on Salvadoran refugees

WASHINGTON (NC) -- A study of Salvadoran refugees forced to return home found that the majority went to the U.S. for economic--not political reasons--and reported few cases of persecution in El Salvador. But members of the sanctuary movement, a network of church workers who shelter Salvadorans illegally, disputed the methods used for the survey. Sanctuary workers say refugees tell them their lives are endangered by the fighting between the U.S.-backed government and guerrillas.

Clergy, friends join Bishop Perry to celebrate his 20th anniversary

NEW ORLEANS (NC) -- Fellow bishops, black Catholics and others gathered in New Orleans to celebrate Auxiliary Bishop Harold R. Perry's 20th anniversary as a bishop. Bishop Perry has served as an auxiliary of the New Orleans Archdiocese since he became, in 1966, the first black U.S. Catholic bishop in the 20th century. The nation's nine other black bishops converging on New Orleans for the festivities, were joined at a Mass and dinner by bishops from around the South.

Governor Cuomo questions directive from New York prelate

NEW YORK (NC) -- New York Gov. Mario Cuomo, who had a public dispute with Cardinal John J. O'Connor in 1984 over public policy on abortion, has come into conflict with another prelate of the New York Archdiocese. Touching off the new controversy was a directive to archdiocesan parishes by Auxiliary Bishop Joseph T. O'Keefe, archdiocesan vicar general, who said pastors should exercise "great care and prudence" in deciding on speakers at events such as Communion breakfasts and graduations "of the church." Bishop O'Keefe named no individuals in the directive, but Cuomo questioned the policy in recent comments to The New York Times.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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Reagan calls educators 'heroes' Urges them to join fight against drugs

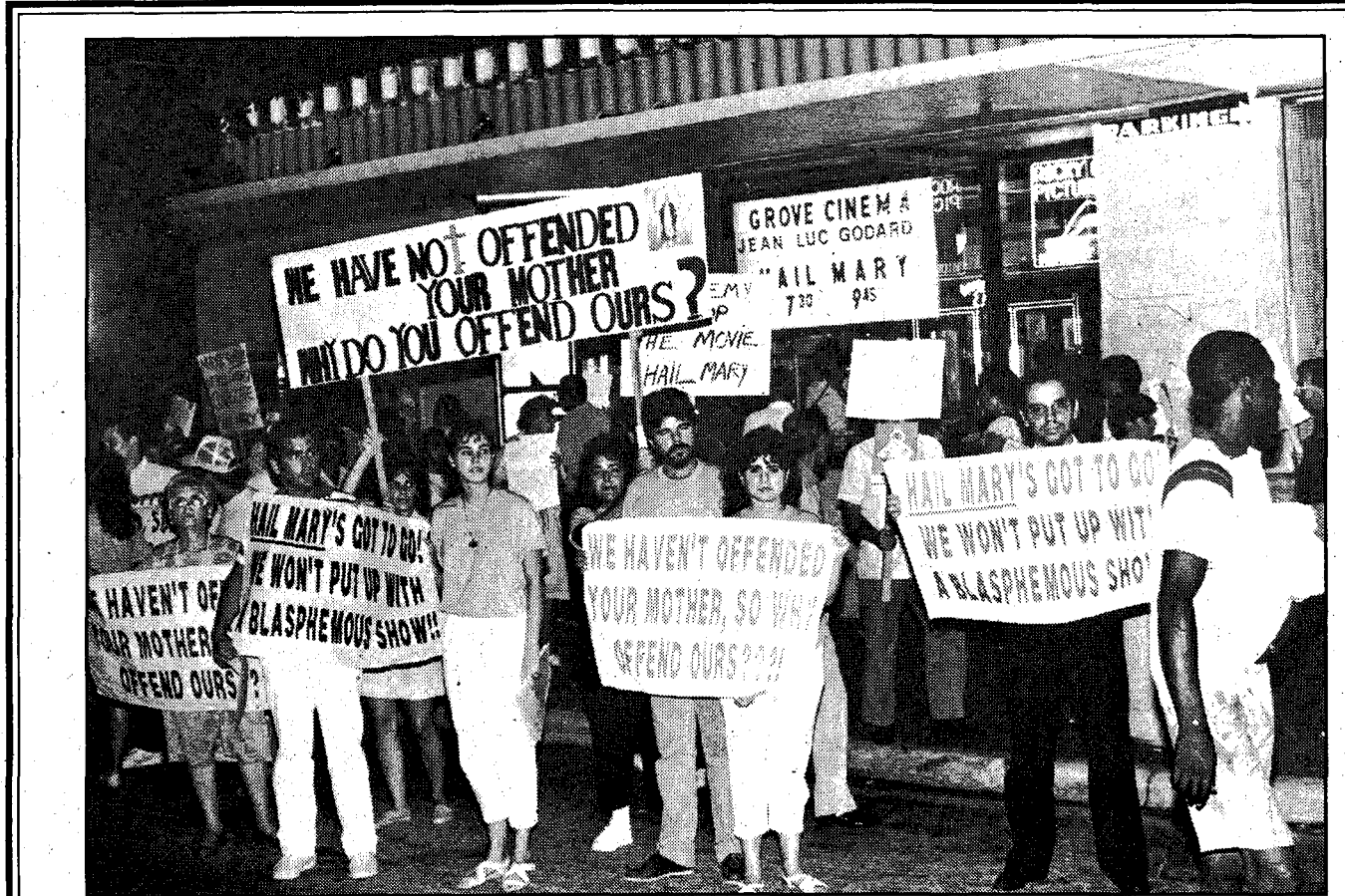
WASHINGTON (NC) -- President Reagan Sept. 12 praised Catholic and public elementary school educators as "heroes" and urged them to join in the fight against drugs.

Secretary of Education William J. Bennett called them "decent people committed to creating extraordinary schools."

Representatives of 272 elementary schools -- including 34 Catholic schools and 26 other non-public schools -- were in Washington to be honored by the U.S. Department of Education for their schools' overall excellence. St. Rose of Lima Catholic School in Miami Shores was among those honored.

Reagan addressed the group in brief remarks in the White House Rose Garden, followed by a talk by Bennett in a federal auditorium.

Reagan praised the educators' abilities and sought to enroll them in his anti-drug campaign. He cited the importance of elementary schools in teaching the basic skills and other attributes needed in later life and told the educators that "next to the family, elementary schools are the most [important] influence in our children's



Offended mother

About 150 demonstrators paraded in front of the Grove Cinema in Coconut Grove Tuesday Night, protesting the French movie 'Hail Mary' which portrays Joseph and Mary in a pornographic fashion, featuring nudity and profanity. The demonstrators are picketing every performance. Auxiliary Bishop Agustin Roman will celebrate a Mass of reparation at the Shrine of Our Lady of Charity next Wednesday, the feast day of Our Lady of Mercy, at 8 p.m. (Voice Photo by Robert O'Steen)

lives."

No one understands better than teachers what effect drugs have on children, Reagan told the group. He announced his intention to "call on teachers across America to take the pledge to take no drugs themselves" and to do everything possible to rid their schools of drugs.

The public agrees that "drugs and education don't mix," he said. Bennett, addressing a larger group of principals, superintendents, board members, students and teachers from the honored schools, called elementary schools "among the most important institutions

'Next to the family, elementary schools are the most [important] influence in our children's lives.'

President Reagan

in society and in any child's life."

He urged schools across the country to follow the example of those honored by the Department of

Education.

"Yours are good schools, excellent schools," he told the group. "But they are not some breed of mythical, unattainable super school. The people who run them and teach in them are not supermen or women. They are decent, able people committed to creating extraordinary schools."

The 60 non-public elementary schools honored were chosen by the Council for American Private Education, an organization of most U.S. religious and secular private schools. The public schools were chosen from nominations by state school chiefs.

Priest: Surrogate motherhood unethical

WASHINGTON (NC) -- A Jesuit theologian dissenting from an ethics panel's report on reproductive technology said the use of donor sperm, donor ovum, or a surrogate womb in human reproduction is "ethically inappropriate."

Such procedures "blur a child's genealogy," said the theologian, Jesuit Father Richard A. McCormick of the University of Notre Dame.

Father McCormick was a member of the American Fertility Society's Ethics Committee formed in February 1985 to create guidelines which the society said were necessary for an ever-increasing variety of technological aids to reproduction. He commented in a dissent from some of the ethical guidelines issued by the committee last week.

The committee judged as ethically acceptable the "in vitro" fertilization procedure in general as well as the use of donor sperm, donor eggs or donor pre-embryos.

In "in vitro" fertilization, the ova and sperm are united in a laboratory dish and implanted into the womb. Objections have been raised by the Catholic Church because fertilized eggs can be destroyed in the process and intercourse is divorced from procreation.

Regarding surrogate motherhood, the committee said it had "serious ethical reservations" but had no reason to recommend legal prohibition. It called for intensive scrutiny of the issue

as well as further scientific studies.

The committee said it was unacceptable to use a surrogate mother for non-medical reasons, such as convenience or vanity.

Father McCormick wrote that the use of "third parties" seems "inviolative of the marriage covenant wherein exclusive, non-transferable, inalienable rights to each other's person and

generative acts are exchanged."

The priest, who until this year was a professor of Christian ethics at Georgetown University, said it "fundamentally severs procreation from the marital union."

He also said the method could encourage adultery to "the detriment of marriage" and could promote a "stud-farm mentality."

Father McCormick also wrote that it tends to "absolutize sterility as a disvalue and childbearing and rearing as a value" at the risk of distorting some basic human values, including life, marriage and the family.

Father McCormick said that childbearing and rearing are always a value but not "so absolute that everything is subordinate to it in order to give a childless couple a child no matter what."

He said he felt the committee's guidelines in general would constitute peer guidance for researchers and physicians and, though they carry "no force of law," would be regarded "out of a sense of respect."

In another statement, Father Edward Bryce, director of the U.S. bishops' Office for Pro-Life Activities, said moral problems outlined by the guidelines "should be taken very seriously."

But he added that some moral problems were downplayed because of the fertility society's "vested interests" and "inadequate set of moral premises."

Vatican: Children are not 'goods' to be used to gain happiness

VATICAN CITY (NC) -- The Vatican newspaper said medical techniques used to impregnate a sterilized Italian woman were a "bitter defeat" for humanity.

In a Sept. 7 editorial, *L'Osservatore Romano* said the techniques reduced a human being to a "transferrable object."

The editorial was sparked by news of the birth of a child conceived by artificially inseminating an anonymous woman with the sperm of a man named Rosario Panzera. The fertilized ovum was transferred to Panzera's wife, Caterina Muratore, whose ovaries were removed when she was 17. On July 15, she bore a boy, Carmine.

L'Osservatore Romano said the techniques "committed grave injustices: against Carmine and against the dignity of every woman."

The child is not simply for satisfying the desire for a child, the editorial said, even though the desire is legitimate.

"He is a person and, therefore, is not reducible to a good which can be used to have happiness," the editorial added.

Church officials have frequently condemned artificial insemination.

Msr. Carlo Caffara, head of the Lateran University's John Paul II Institute on Marriage and the Family, said in a January 1985 interview that all involved in the technique -- "the doctor, the sterile couple and the donor" -- are guilty of an illicit act.

Polish bishops plead for release of all prisoners

VATICAN CITY (NC)-- Poland's bishops have urged the government to release all political prisoners and stop discriminating against those already freed.

The bishops' appeal was aimed at the communist government's amnesty policy, adopted in July. Under the policy, prisoners are required to sign statements in which they promise not to engage in opposition activity. Breaking the agreement would subject them to re-arrest.

The bishops said the government should respect Poland's constitution, which forbids discrimination on the basis of individual's "beliefs, opinions or ideologies."

They said prisoners, once freed, should enjoy "social and juridical solutions that are not the source of political discrimination."

The current government policy, the bishops said, risks causing an "impoverishment of public life." The statement was released after a two-day meeting of the Polish bishops' conference in the southern industrial city of Tarnow.

The Polish government said that 103 political prisoners took advantage of the amnesty policy, which expired Sept. 15. Another 164 opposition activists, the government said, turned themselves in to authorities to obtain the benefits of the policy.

The government has estimated that there are about 85 such prisoners still in detention, but other sources say the figure may be closer to 250. The government also said it is investigating more than 100 new cases of "crimes against the state."

The bishops also expressed their "regret" over the abandonment of plans for a church-sponsored fund to help Poland's private farmers. But they said they hoped the initiative might be explored again.

Early in September, the bishops said they were forced to give up the plan because of government insistence on control over the fund.

CRS commits \$25,000 in aid to Cameroon disaster victims

NEW YORK (RNS) -- Catholic Relief Services has committed \$25,000 in aid to the victims of the August 22 volcanic gas release in Cameroon Central Africa. John Waiter, CRS representative for Cameroon, stated that the money would be used for local purchase of beds, cots and mattresses for 1,000 of the estimated 5000 evacuees in the affected area. Noxious gas from an underground explosion at the bottom of a volcanic lake killed 1,500 people and injured another 20,000 in northwest Cameroon.

Pope tells Peruvian president to 'protect' democracy

CASTEL GANDOLFO, Italy (NC) -- Pope John Paul II met with Peruvian President Alan Garcia Perez Sept. 9 and said afterward that democracy in Peru should be protected. The Vatican released no details of the private meeting at Castel Gandolfo. But in an exchange with journalists during a photo session later, the Peruvian leader said the two had discussed "national security as seen in a new perspective suggested by the pope -- that of democratic security." The pope added: "Yes, because the 'demos' -- the people -- must be protected from every threat."

Thousands still homeless a year after Mexico City earthquakes

MEXICO CITY (NC)-- Early on the morning of Sept. 19, 1985, the first of two major earthquakes struck Mexico's capital city, killing upwards of 20,000 people and leaving 400,000 homeless. Most of the 400,000 are still awaiting adequate housing from church and government programs. Critics say the slow-moving government effort is impeded by corruption and inefficiency, which have compounded problems caused by bad weather and logistics. Antonio Sevilla Camacho, superintendent of works for the Habitational Renovation Program, said the government began in early July to cancel contracts with the firms it judged "had not kept pace with the rhythm of the program." The city's Catholic Church is planning to help by building 1,500 units for the homeless.

Philippine bishop asks Dole Co. to stop ejecting farm families

POLOMOLOK, Philippines (NC) -- Bishop Dinualdo Gutierrez of Marbel has asked Dole Philippines, a multinational agribusiness, to stop ejecting tribal families from their traditional homes at the foot of Mount Matutum. "Where will these people go if you eject them from their ancestral land?" he asked executives of the pineapple-growing corporation at a meeting with local people. Dole controls 74,000 acres of agricultural land on Mindanao Island, including nearly 10,000 acres in the Polomolok-Tupi area, once farmed by tribals or homesteaders growing rice, corn and sorghum.



Priests Exiled

Father Pierre DuBois, a French priest who had been serving a parish in a Santiago slum was recently expelled from Chile along with two other missionaries. The photo behind him on the wall is of Father Andre Jarian, another French priest who was killed during a 1984 anti-government rally. (NC photo from UPI- Reuter).

Vatican asks Maryknoll to retract abortion statement

(Undated) (NC) -- The Vatican Congregation for the Evangelization of Peoples has ordered Maryknoll Sister Rose Dominic Trapasso to retract her support for a 1984 statement on abortion or face possible expulsion from her order. Sister Trapasso, a missionary in Peru, was ordered to "make a public retraction of her opposition to the teaching of the church" on abortion or undergo disciplinary actions.

Pope condemns savage attack on Filipino Catholic wedding

VATICAN CITY (NC) -- Pope John Paul II has condemned a bloody attack on a Filipino Catholic wedding party as a "particularly vile form of terrorism." At least 11 people died and 108 were injured when two armed men threw hand grenades into a packed church then sprayed the congregation with machine-gun fire. Government officials said Moslem separatists were responsible for the attack, which occurred in the town of Salvador on the island of Mindanao.

Vatican is non-committal about weekly TV show

VATICAN CITY (NC) -- The Vatican has made no commitment to work with three U.S. priests who have proposed a weekly, Vatican-originated TV program, said Archbishop John P. Foley, head of the Pontifical Commission for Social Communications. Archbishop Foley said the Vatican has no plans to meet with the priests in September to finalize the project. "The proposal is strictly in the idea stage," Archbishop Foley said Sept. 11. Father Edmund Nadolny, chief fund-raiser for the project in the United States, said in August that the Vatican Television Center had said it could produce the one-hour show.

Defendants in case of slain priest have violent history

KIDAPAWAN, Philippines (NC) -- The prosecution in the trial of the alleged murderers of missionary Father Tullio Favali rested its case with testimony from the priest's assistant that the defendants have a long, violent history. Father Favali, an Italian member of the Pontifical Institute for Foreign Missions (PIME), was shot to death April 11, 1985, in Tulunan town, North Cotabato, about 500 miles south of Manila. Eight persons were charged with the murder.

Bishop: Guam weddings aren't drawing converts to Catholicism

AGANA, Guam (NC) -- Catholic weddings for Japanese tourists in Guam will come to a halt this month because the ceremonies have failed to spread the faith, said Archbishop Anthony S. Apuron of Agana. He said the tourist weddings, which began 15 years ago and can cost less than weddings in Japan, have been performed in churches because of a desire to promote the Catholic faith. "The possibility of welcoming someone to join our church is not only remote but appears never to have successfully produced results to date," Archbishop Apuron said in a letter to the diocese. The majority of Japanese profess Buddhism or Shintoism.

British theologians concerned about dismissal of Curran

LONDON (NC) -- Twenty-nine British theologians expressed "urgent concern" to their hierarchy over the Vatican's recent expulsion of U.S. Father Charles Curran from the church's official theological ranks. The theologians said they were worried about "an apparent tendency in some recent actions of ecclesiastical authorities to compromise the legitimate exercise of responsible freedom in theological discussion and debate within the church." The message was written at the annual conference of the Catholic Theological Association of Great Britain, held Sept. 6-7 in Leeds, England.

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Seattle Archbishop disciplined

Auxiliary bishop given control in certain areas

VATICAN CITY (NC) -- Removal of Archbishop Raymond Hunthausen's authority over key activities in the Archdiocese of Seattle was a "disciplinary" action meant to correct an extraordinary situation, said an official of the Vatican's Congregation for Bishops.

The official, Msgr. Marcello Costalunga, undersecretary of the congregation, said Sept. 8 said that the measures were not necessarily permanent and that "one hopes everything will eventually return to normal."

He said the Vatican congregation removed the archbishop's control in certain areas to "strengthen and better guarantee pastoral governance" in the archdiocese.

"These are disciplinary measures to correct a specific situation," Msgr. Costalunga said. On Sept. 4, Archbishop Hunthausen announced that under Vatican orders he has relinquished to his auxiliary, Bishop Donald Wuerl, complete authority over liturgy, the archdiocesan church court, seminarians and priestly formation, laicized priests, and moral issues of health care and ministry to homosexuals.

They were among those highlighted as problem areas during a 1983-85 Vatican investigation of Archbishop Hunthausen's administration in Seattle.

Msgr. Costalunga said the congregation had taken similar action in other "rare" cases, but said he could not immediately name any examples.

He added that it could be embarrassing to discuss similar past cases because the action represents a "negative" mark on a bishop's record.

"These are extraordinary,

exceptional situations, but unfortunately they happen," Msgr. Costalunga said.

He said he hoped Archbishop Hunthausen would in the future return to the full governance of the archdiocese, but did not say what conditions would be necessary for such a

Supporters begin petition drive

SEATTLE (NC) -- A group of Seattle Catholics has begun to circulate a petition backing Archbishop Raymond Hunthausen and asking the Vatican to explain more clearly what objections it has to his administration.

The petition drive was launched by several Catholic leaders who also organized a protest letter Sept. 5 signed by more than 140 Seattle archdiocesan priests, Religious and lay Catholics. The separate letter asked why the Holy See took unusual steps to strip Archbishop Hunthausen of his authority over liturgy, the archdiocesan marriage court, and several other areas of pastoral responsibility.

"What kind of church are we becoming?" began the letter questioning the decisions. It asked for the restoration of full archdiocesan authority to Archbishop Hunthausen.

At a press conference Sept. 4, Archbishop Hunthausen announced that, at the request of the Holy See, he was delegating to Auxiliary Bishop Donald Wuerl complete, final authority over archdiocesan matters of:

- Liturgy.
- Staff and operations of the archdiocesan church court.

- Clergy formation, seminarians and the continuing education of priests.

change.

Vatican spokesman Joaquin Navarro-Valls described the Vatican action as a "regular" procedure done in line with canon law. He said he thought the action could be reversed "if discipline is restored in the archdiocese."

Archbishop Hunthausen said the Vatican intention to give Bishop Wuerl complete and final authority over certain aspects of church life in Seattle was made clear to him when he met in June with Archbishop Pio Laghi, papal pronuncio to the United States.

-- Priests leaving the ministry and laicized priests.

-- Moral issues in health care institutions and ministry to homosexuals.

Bishop Wuerl was appointed an auxiliary in Seattle in December 1985 following a two-year, Vatican-ordered investigation of Archbishop Hunthausen.

The archbishop said he understood from the start that Bishop Wuerl's appointment was to involve special authority in those areas, but it was only this summer that the Holy See made clear that the auxiliary bishop was to be given full, final authority on those matters.

The five areas encompassed the basic problems in the Seattle Archdiocese which Archbishop Pio Laghi, papal pronuncio to the United States, cited in a 1985 letter announcing that the Vatican investigation of Archbishop Hunthausen was ended.

"Basically we are saying we want to maintain our relationship with the church of Rome, but we want one single, united administration under Archbishop Hunthausen," said Providence Sister Chauncey Boyle, one of the petition drive organizers and president of the archdiocesan sisters' council.

"We want to deal with the results of the Vatican investigation and have the opportunity to respond," Sister Boyle added. "We want to know exactly what those charges were. No specific charges were ever made."

The text of the Seattle

Catholics' letter was not made public, but it asked Archbishop Hunthausen and Bishop Wuerl to meet with the signers. According to organizers, it asked for a clarification of Bishop Wuerl's role and an explanation of how a split leadership was supposed to function. It also questioned what it called a lack of Vatican consultation with the local Catholic community.

Backers of the separate petition drive said they hoped to reach as many of the 300,000 Catholics in the Seattle Archdiocese as possible. While they had no specific goal, Sister Boyle said there was some discussion of gathering as many as 30,000 signatures across the archdiocese.

Father David Jaeger, archdiocesan director of seminarians and another signer of the letter, said, "We are in full communion and want to stay that way. People just don't understand how you can have two Ordinaries (bishops in charge). We want one, and we want it to be Archbishop Hunthausen."

Father Jaeger added, "The Holy See seems very concerned that we deal with this, but we don't know what they want. Archbishop Hunthausen is orthodox on homosexuality, divorce, abortion. He tries to minister to people within the laws of the church. He has consistently provided clear and accurate teaching." Sister Boyle and Father Jaeger emphasized that the petition organizers were not "out to get" Bishop Wuerl. "Bishop Wuerl has a special gift and we don't want anyone to have the impression we don't accept him. We do," said Father Jaeger.

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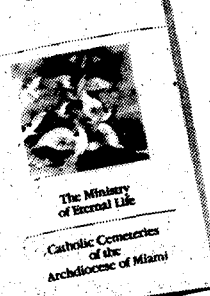
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Teacher shortage

Schools in some dioceses recruiting foreigners

WASHINGTON (NC) -- Because of the teacher shortage, including the shortage of experienced Catholic teachers willing to work for low pay, some Catholic school districts in the United States are recruiting teachers in Ireland, Canada, Puerto Rico and the Philippines.

Several U.S. Catholic school officials said the foreign teachers have excellent credentials, are almost always Catholic, and generally consider working in the United States a boost to their careers back home.

Foreign teachers may be brought into the United States under an immigration provision that grants temporary visas to professionals working in fields where there are shortages. Diocesan officials say these foreign teachers receive the same pay and benefits as their American counterparts.

Public schools are also facing shortages -- an estimated 1.1 million shortage by 1991 -- according to Scott Treibitz, technical assistant for the American Federation of Teachers.

Public school recruitment of foreign teachers has not yet become common, Treibitz said, but public school salaries average thousands of dollars higher than parochial schools, and public school districts are able to offer perks such as free rent to attract teachers from other areas of the country.

Private schools can keep gov. \$\$\$

WASHINGTON (NC) -- Private schools in Rhode Island may continue to receive federal block grants under a Sept. 3 court settlement as long as the money is not used for religious purposes.

The settlement restricts use of the block grant money from Chapter II of the Education Consolidation and Improvement Act. Twenty percent of the Chapter II money the state receives goes to private schools.

The suit, brought by the Rhode Island chapter of the American Civil Liberties Union, was filed in 1983 in U.S. District Court against the federal and state education departments.

Richard Duffy, U.S. Catholic Conference representative for federal assistance, called the settlement "a kind of victory" for private schools because "what the opponents wanted was the removal of all equipment and material purchased under Chapter II."

Mercy Sister Marie Andre Guay, superintendent of schools for the Diocese of Providence, R.I., also called it a good settlement because "it keeps our funding intact."

Before the 1981 education act, parochial schools could not receive any equipment, she said. "When Chapter II came along it did allow for equipment."

In both public and private education the shortage seems to be regional -- hitting East and West Coast cities and parts of the South.

Joseph O'Grady-Peyton, managing director of O'Grady-Peyton International Recruitment in Dublin, said dioceses that recruited Irish teachers this year include New York; Hartford, Conn.; Washington; Baltimore; Boston and Worcester, Mass.; Milwaukee; Los Angeles, San Diego and San Bernardino, Calif.; New Orleans; and Dallas,

Houston, San Antonio and Fort Worth, Texas.

Pura Madlansacay, general manager of Mann Recruitment Agency in New York, said the New York Archdiocese is hiring experienced math, science and elementary teachers from the Philippines to fill positions in about 10 schools.

Recruiting Filipino teachers is new, she said, although the agency has been bringing in Filipino nurses and physical therapists as temporary workers since 1981.

Christian Brother Joseph Shields, associate superintendent of teacher personnel for the New York Archdiocese, said that "like other large urban areas we are experiencing a teacher shortage." To combat the shortage he stays in contact with "every Catholic college" and recruits from Canada and Puerto Rico as well as Ireland and the Philippines.

As a result, he said, about 80 "excellent" foreign teachers are in the 345 New York Catholic schools this year. He said recruiting teachers is "a 12-month effort."

"We don't want to hire 'Labor Day specials' who appear just before schools open. We want to hire people because we want to hire them, not just to fill space," Brother Shields said.

The New York Archdiocese has no perks to offer, according to Brother Shields. But "we don't have to sell the schools -- they have a fabulous reputation. We have to sell New York City."

Last year beginning teachers made \$12,600 in Catholic elementary schools in the New York Archdiocese and \$14,000 in secondary schools, compared to about \$20,000 for starting teachers in the public school system.

The teacher shortage is a recent development, Brother Shields said, brought on in part because young people were discouraged by the previous surplus. Also, "teaching is no longer looked up to."

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Youth's 'moral illiteracy' blamed on family

PITTSBURGH (NC) -- Moral illiteracy among Catholic college students is caused by parental apathy toward religious education, not by catechists or textbooks, according to Father Robert Friday.

"Most of the students cannot articulate a credible notion or definition of morality or of sin," said Father Friday, associate dean and professor of

'Most of the students cannot articulate a...definition of morality or of sin.'

religion and religious education in the school of religious studies at The Catholic University of America, Washington.

Father Friday, a priest of the Pittsburgh Diocese, spoke at a training program for Pittsburgh catechists.

"If I asked why the Catholic Church teaches as it does about birth control, abortion, war, capital punishment or the economy, even the brightest students that I have on the undergraduate level usually hazard an 'I guess it's in the Bible,'" he said.

To the college student, freedom of conscience means "do what you feel you should do," he added.

However, morality and freedom of conscience are not about feelings, but about beliefs, Father Friday said.

Students know what the Catholic Church teaches about artificial contraception, abortion and homosexual activity, but few students appreciate "that the church teaching on sexuality is

Fr. Greeley fund to help Catholic schools

CHICAGO (NC) — Best-selling novelist Father Andrew Greeley announced Sept. 12 that he was starting his own million-dollar fund for Chicago Catholic schoolchildren after the Chicago Archdiocese turned the money down.

"I think it's the first time the church has turned down money," Father Greeley told one Chicago newspaper.

He said he is often asked why he does not give all his book royalties to the church, and said he has "a really good answer to that now. They won't take it."

He said that through his lawyers he had offered \$1 million to the archdiocese last July as a contribution to a new fund for inner-city Catholic schools planned by Cardinal Joseph L. Bernardin of Chicago. The tentative initial goal of the archdiocesan fund is \$10 million.

Mercy Sister Joy Clough, archdiocesan spokeswoman, confirmed

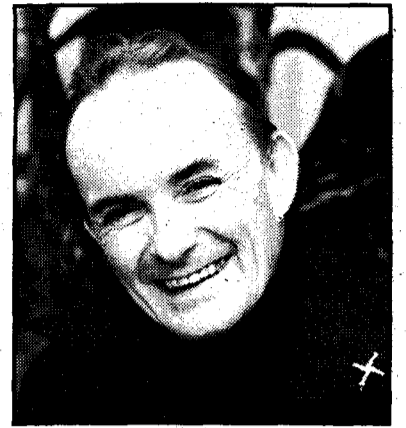
that Cardinal Bernardin had received and rejected Father Greeley's offer. But she refused "as a matter of policy" to give any reasons for the decision, saying the cardinal considered it "a private matter between a bishop and his priest."

Father Greeley said he would use the money, earned from royalties on his novels and other writings, to create his own Catholic Inner-City School Fund.

Sister Clough said the purpose of Father Greeley's fund "is certainly a worthy one, and we're confident that much practical good will be accomplished."

She said Catholic schools in Chicago are locally run and can apply independently for help from Father Greeley's fund.

Father Greeley, 58, has been a priest of the Chicago Archdiocese for 32 years. A sociologist by profession and a prolific writer, he was nationally known in the 1960s and '70s chiefly for his extensive socio-



Fr. Greeley: Chicago Archdiocese refused money

logical studies of American Catholicism and Catholic schools and priests, and for his often acerbic commentary on the U.S. church in a nationally syndicated column.

In 1979 he wrote his first novel, "The Magic Cup." Since then he has written 10 other novels and has sales in the millions with such best-sellers as "The Cardinal Sins" and "Thy Brother's Wife."

He announced creation of his inner-city education fund as his latest work, the autobiographical "Confessions of a Parish Priest," went on sale in bookstores.

something good, aesthetically beautiful and radically humanizing. They seem to know only what you can't do," he said.

Father Friday said both students and teachers blamed uninterested and uninformed parents as a factor in the moral development of students.

"Parents don't learn with the child,"

he said. "They simply ask whether the homework is done instead (of asking) 'what are you learning?'" When parents do not know what is being taught, they cannot reinforce the teaching.

Parents are often closed to the possibilities of change or development, he said, but "moral learning is an ongoing, developmental growth process," not just learning facts. Until parents are better informed, problems will continue with the students.

Moral training is needed for a well-informed conscience, Father Friday

added.

Mindless obedience to authority is immaturity and unworthy of a Christian.

"A well-informed conscience must take into consideration and give very heavy weight to church teaching. But the church never said that you must always only do what the teaching says. It doesn't mean pick and choose. It means you have the absolute responsibility to be informed to what the church teaches and why -- and then to follow the conscience," Father Friday said.

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Fr. Jenco: pressure Reagan

WASHINGTON (NC) — Ex-hostage Father Lawrence Martin Jenco, two other former captives and their families have asked Americans to pressure the Reagan administration to negotiate for the release of remaining U.S. hostages in Lebanon.

"I honestly believe that when one American is held hostage, all Americans are held hostage," the Servite priest said as the group met in Washington Sept. 12 to launch a nationwide campaign to draw attention to the plight of the Americans still held captive.

In an interview Father Jenco said that each day he is reminded of his captivity and his "brothers" who remain hostages.

"So many things bring it to mind. The sun, the trees, the face of a lovely child. For 19 months I didn't touch the earth, I didn't walk in the fresh air or the rain," he said.

The priest also said Americans must learn about the world's "800 million people of Islam" and to make their understanding part of foreign policy toward the Middle East.

Also at the press conference was Elaine Collett of New York, the American wife of British journalist Alec Collett, 64. Collett had been reported hanged by his pro-Libyan captors in April but no body was recovered.



Father Lawrence Jenco and Msgr. Robert Charlebois, an official of Catholic Relief Services, share a laugh at CRS headquarters in New York. Fr. Jenco was a CRS director when taken hostage in Lebanon. (NC photo)

Haitians learning democracy

WASHINGTON (NC) — Working with such concepts as "democracy" and "how to recognize a dictator," 7,000 Haitians are learning to read, write and analyze social issues, said those familiar with the Catholic Church's literacy program on the Caribbean island-state.

The students are the first in a major push by the church to launch the literacy project, said Eddy Louis-Jacques, administrator of Radio Soleil, the Catholic-run station which works with the campaign.

"This is really the first test of the

project," said Louis-Jacques, who said the campaign is going "pretty well." Louis-Jacques was interviewed in Washington in September.

The current group should be literate by October, he said. Also by then, 1,000 literacy teachers should be trained, the broadcaster said.

Radio Soleil sends tapes of lessons to literacy centers around Haiti, where the tapes can facilitate discussion, said Louis-Jacques.

He noted that with the new teachers trained, the church will be able to open 1,000 new literacy centers.

Radio Soleil also is involved in continuing education for those who have completed the literacy program. Louis-Jacques said the station works with members of basic Christian communities to teach people skills such as caring for their houses and land.

S. Africa priests OK pressure

PRETORIA, South Africa (NC) — The South African council of Priests has passed a resolution supporting economic pressure to end their nation's system of racial segregation, apartheid.

The resolution gave formal support to the Southern African Catholic Bishops' Conference stand of economic pressure against the government, as outlined in a pastoral letter issued in May.

Noel Bruyns, information officer for the bishops, said press reports "based on disinformation" gave the impression that a large body of "rebel priests" in Durban, South Africa, had opposed the bishops' conference on the letter.

The bishops' conference — which includes bishops from South Africa, Swaziland, Botswana and Namibia — made a point of calling for pressure, not sanctions. Sanctions could adversely affect the majority of South Africans, they said.

Tutu: Church must challenge politics

VATICAN CITY (NC) — South African Anglican Archbishop Desmond Tutu, an outspoken critic of his country's system of forced racial segregation, said religious leaders must "challenge the power structures," even when it brings them into politics.

"The authorities want a quiescent church, one that is docile, one that sanctifies the status quo. That is not the role of the church," the black church leader said in a Sept. 9 interview with Vatican Radio. "The role of the church is to be where Christ would be — among the downtrodden and the voiceless," he said.

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Fr. Richard Walsh is a priest in the Diocese of Orlando, Florida. He was born in Ireland and ordained to the priesthood there. Since coming to Central Florida in 1968 he has ministered in several parishes. Presently he is Pastor of St. Margaret Mary Parish, Winter Park, Florida.

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Faith rally!

After success among Hispanics, Damascus takes aim at alienated Catholics in Anglo community

By Betsy Kennedy
Voice Staff Writer

Hundreds of years ago, a weary traveler by the name of Paul came to a spiritual crossroads while en route to Damascus. He chose to walk the difficult road, but it was one that would lead him to God.

The poet Robert Frost had his own interpretation of that same road, written in words which continue to immortalize him: "Two roads diverged in a yellow wood...I'm sorry I could not travel both...I took the one less traveled by, and that has made all the difference..."

Fellow pilgrims who are journeying toward the same spiritual destination can now meet once a month in an informal --and inspirational-- faith rally called Damascus.

Co-sponsored by the offices of Lay Ministry and Evangelization, the English-speaking version of Damascus was held for the first time on Sept. 7 at Gratigny Elementary School in North Miami.

It is a replicate of the Hispanic "Damasco" program which has been a highly successful evangelization tool for the past two years in the Archdiocese of Miami.

After attending the Hispanic program for two years, Sister Lucy Cardet, principal of Corpus Christi School, was so pleased with the impact it had on her life that she wanted other Catholics to have the same experience.

After speaking to Damasco leaders Adele Gonzalez and Zoila Diaz of the Lay Ministry office, Sister Lucy decided to take the initiative and introduce Damascus to Anglo Catholics. Along with a core group of others who felt there was a need for an English

Damasco, Sister Cardet began organizing its first meeting.

Flyers were distributed by the office of Lay Ministry and youth groups also helped spread the word. On Sept. 7, more than 50 people were on hand for the afternoon of prayer, singing, witnessing and Mass.

The informality and warmth of the Damascus program is designed to make Catholics who have been away from the Church feel comfortable about returning, explained Sister Lucy.

"We want people to meet Jesus and we want to share his message with one another. We also hope to bridge the gap between the street and parish. We're a kind of spiritual half-way house."

During the Damascus, people are encouraged to give witness to how God has worked in their lives.

Deacon Joe Pearce from St. James parish in North Miami was eager to testify to how the Good News has affected his life.

"When I was in the 5th grade I had a vision that I would be serving God. But I struggled against it. Despite my

"We want people to meet Jesus and we want to share his message with one another. We also hope to bridge the gap between the street and parish. We're a kind of spiritual half-way house."

Sister Lucy Cardet,
Damascus

objections, here I am...and He has done so much for me personally and in my ministry. I know he can do the same for everyone."

Zoila Diaz told the audience that she had always been so busy organizing the Hispanic Damasco events she had

she said.

For Sister Lucy, the Damasco brought about a re-awakening of her promise to serve God through the Religious life.

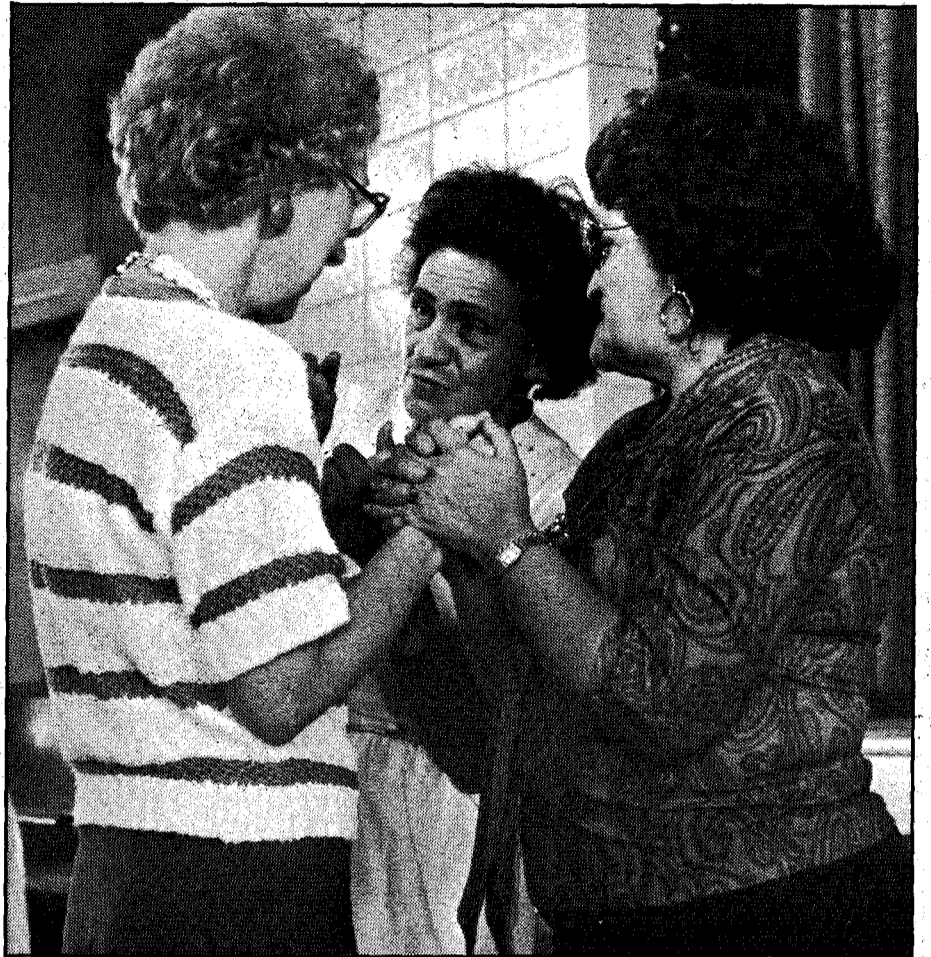
"I have been re-evangelized myself. I understand the Good News of Jesus

better than ever before and have made more of a commitment. This may seem strange words coming from a nun. But even people in Christ's service can come into a deeper account with Jesus."

If the Anglo Damasco reaches as many of the unchurched as its Hispanic counterpart, it will also boost the diocese's evangelization efforts, added Sister Lucy.

Adele Gonzalez reported that at the end of the Damasco program, those who attend are asked to fill out blue cards giving background information on themselves. An average of between 35-50 unchurched Hispanic Catholics fill out the cards during every monthly meeting

For information on upcoming English language Damasco rallies, call the Offices of Evangelization or Lay Ministry at the Pastoral Center, 757-6241, Exts. 189 and 370 respectively.



Friends gather for intimate prayer during the first English-language Damasco, an informal gathering for prayer, singing and Mass. (Voice photo/Betsy Kennedy)

Catechetical observance this weekend

More than 1,500 catechists and directors of religious education will gather this Saturday at the Konover Hotel on Miami Beach for their third annual Catechetical Day, sponsored by the Office of Religious Education of the Archdiocese of Miami.

The theme for this year's celebration is "Speak the Truth in Love," which is also the theme for Catechetical Sunday, Sept. 21.

Catechetical Sunday is a time for local parishes to pay tribute to the thousands of professionals and volunteers who serve as religion teachers in Catholic schools, parish CCD programs, youth and adult education programs.

Materials for the celebration have been sent out to parishes throughout the Archdiocese, and legal pins bearing the symbol of the Religious Education office are also available.

Sister Jeanne O'Loughlin, O.P., president of Barry University, will be the keynote speaker at Saturday's Catechetical Day, which begins at 9 a.m. and ends with a 2:45 p.m. Mass which will be concelebrated by Archbishop Edward McCarthy and other priests of the Archdiocese.

Workshops will be conducted in both English and Spanish, and cover a wide range of topics, including: the hurting family; special education; peace and social justice issues; creative teaching methods; spirituality; youth and high school programs; and children as proclaimers of the Word.



Catechetical Day '86 T-shirts, with the word "love" written in four languages and a heart superimposed on the Archdiocesan Synod logo, are being sold for \$5 by the Department of Religious Education.

Among those who will lead the workshops are: Carol Farrell, director of the Archdiocese's Family Life Ministry; Father Michael Flanagan, counselor, Catholic Family Services; Eileen Anderson of the William Sadlier Co.; Mary Lou Obodzinsky of Silver Burdette Co.; Walter Dean Hicks of Loyola University in Chicago; and Sister Cecilia Willis, director of Religious Education in the Diocese of Orlando.

Throughout the day, major publishing houses will be exhibiting their religious education materials.

Registration is \$15 for the day, including lunch, and may be made by calling the Religious Education Department, 757-6241, Ext. 180, or at the Konover on the day of the conference.

Separated, divorced conference set

The Seventh Annual Conference for Separated and Divorced Catholics will be held on Oct. 25 at St. Rose of Lima School, 10690 N.E. 5th Ave. in Miami Shores, from 9 a.m. to 4:30 p.m. Pre-registration is required. Cost for the day will be \$10 for adults and \$2 for children and lunch will be provided.

The conference will begin with an address by Father Sean Mulcahy, pastor of St. Maurice Church in Ft. Lauderdale. During the remainder of the day, adults will have an opportunity to attend workshops on various topics.

Adult workshops will include: Annulments; The

Possibilities: Courting, Remarriage; Divorce: A Time for Personal Growth; How to be a Happier and More Effective Parent; Can You Be Catholic and Sexual; and more.

Under the supervision of staff members from the COR Counseling Center in Kendall, the children will use art, music, films, play and group discussion to deal with their experience of divorce. Parents whose children are participating in the day will share one workshop session with their children.

For pre-registration and further information contact The Family Enrichment Center at 651-0280.

Miami mayor speaks out for unborn

By Betsy Kennedy
Voice Staff Writer

Love is a special kind of thing, especially when it focuses on the most innocent and defenseless of human life - the unborn child.

It easily dissolved any socio-economic barriers between the housewives, the politician running for Congress, the police, and the mayor of Miami. In their mutual love and concern for the unborn child, they were together, as one embodied force, with one aim: to reverse the Supreme Court decision of 1973 which legalized abortion.

During the annual Respect Life Luncheon at the Calder Holiday Inn last Saturday, they rallied, shared laughter and renewed their commitment. Some held new babies in their laps, others, already in their golden years, just smiled wistfully and remembered.

The children's program almost outshone the mayor's talk. Sean Snelling, Katherine and Genevieve Foreman and Lisa Israel sang "Love Is," and "Multiply" and the crowd cheered and applauded before the music had ended.

Unlike most talks by politicians, the warm one delivered by Mayor Xavier Suarez kept the crowd attentive. He apologized for keeping it short, because he had another important engagement. He had to get home and take his own children to the movies that afternoon.

"I just don't get to spend enough time with them and I promised..." he said.

In more serious reflection, he talked of his own personal battle against abortion, which began when he was in



For unwed mothers

Supporters of Mother Teresa of Calcutta's Missionaries of Charity took part recently in a Mass and groundbreaking ceremony for a planned home for unwed mothers. It will be located adjacent to the shelter for women and children which is run by the missionaries at 724 NW 17 Street in Miami. Father Daniel Kubala, director of the Respect Life Office of the Archdiocese of Miami (pictured), who conducted the ceremony, says the new facility is in the planning stages and any volunteers who would like to offer their help should contact the Missionaries of Charity. (Voice photo/Betsy Kennedy)

law school at Harvard. He attended the first pro-life march in Washington in 1974, arriving there in his "old beat up Buick." He recalled nostalgically the first *Life* magazine photos of the unborn child and the first stream of TV programs and films which introduced the scientific revelations about the miracle of life to the public.

"The Supreme Court decision undid the progress we had made in understanding the unborn child...In the legal realm fathers were responsible for bearing the financial cost of their children, welfare rules had improved...the decision was arrogantly written, a 'raw exercise in power,' " Suarez said.

He joked with his listeners about the garrulous atmosphere of Cuban doctors' offices.

"In the waiting rooms of American doctors' offices, everyone is so quiet and keeps to themselves. But in the Cuban ones, people are telling each other their life story."

He recounted the experience of a columnist of the *Boston Globe* newspaper. It took place when a mentally retarded boy came into an American doctor's waiting room, steeped in silence. After the boy bounced in and introduced himself in a congenial and innocent manner to each person, friendly chatter erupted between all the patients.

"Someone like that brings so much love into our lives and the only way people can learn that kind of love is

through the family. We must help the family and preserve its values. And its most essential value is the unborn child," said the mayor in conclusion.

Father Daniel Kubala, director of the Respect Life office of the Archdiocese of Miami, ended the program by acknowledging dozens of pro-life workers and volunteers, especially the Emergency Pregnancy Service offices and the SS. Joachim and Anne Center for the elderly, which helped sponsor the luncheon.

As visitors left the room, stacks of lapel pins were for sale on a table. Sunlight poured in catching their reflection: hundreds of tiny replicas of unborn feet.

Officials

Archdiocese of Miami

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

THE MOST REVEREND NORBERT DORSEY, C.P., V.G. — to Consultor of the Archdiocese of Miami, effective September 10, 1986.

THE VERY REVEREND PATRICK MURNANE, V.F. — to Pastor, Nativity Church, Hollywood, effective September 7, 1986.

THE REVEREND JAMES A. QUINN — to administrator, St. Andrew Church, Coral Springs, effective September 22, 1986.

THE REVEREND NOEL BENNETT — to Chaplain, Miami Beach Council #3270, Knights of Columbus, effective August 25, 1986.

THE REVEREND JAMES VITTUCI — to Chaplain, Hollywood Police Department, effective August 22, 1986.

THE REVEREND GEORGE CARDONA — to Associate Pastor, St. James Church, Miami, effective September 17, 1986.

THE REVEREND SERGIO CABRERA — to Associate Pastor, St. Brendan Church, Miami, effective September 17, 1986.

THE REVEREND ROMEO RIVAS — to Associate Pastor, St. Timothy Church, Miami, effective September 24, 1986.

THE REVEREND HECTOR GONZALEZ — to Associate Pastor, St. Hugh Church, Coconut Grove, effective September 17, 1986.

THE REVEREND FRANCIS LYONS — to Administrator, St. Bernadette Church, Hollywood, effective September 22, 1986.

THE REVEREND JOSEPH CINESI

— to Associate Pastor, Nativity Church, Hollywood, effective September 24, 1986.

THE REVEREND CHARLES PETERMAN — to Associate Pastor, St. David Church, Davie, effective September 24, 1986.

THE REVEREND JOSEPH VALORET — to Associate Director, Our Lady of Charity Shrine, Miami, effective September 17, 1986.

THE REVEREND GARY WIESMANN — to reside at St. Thomas the Apostle Rectory, Miami, effective September 17, 1986.

THE REVEREND ANGELO NOBILE — to Associate Pastor, St. John the Baptist Church, Fort Lauderdale, effective September 24, 1986.

THE REVEREND JUAN LUIS SANCHEZ — to Associate Pastor, St. Patrick Church, Miami Beach, effective September 17, 1986.

THE REVEREND RESTITUTO PEREZ, OP — to Associate Pastor, St. Dominic Church, Miami, effective August 1, 1986, upon nomination by his Superior.

THE REVEREND DENNIS RAUSCH, SVD — to Associate Pastor, St. Augustine Church, Coral Gables, effective September 17, 1986.

THE REVEREND RAYMOND LEE — to Director, Korean Apostolate in the Archdiocese of Miami, effective August 26, 1986.

THE REVEREND LUIS MARQUINA — to Associate Pastor, Our Lady of the Divine Providence Church, Miami, effective September 17, 1986.

MR. GEORGE LEZCANO — to Acting Director of the Department of Radio & Television of the Archdiocese of Miami, effective October 1, 1986.



Helping hands

A youthful and dedicated group of volunteers pose with patients at St. John's Rehabilitation Hospital, an Archdiocesan facility for the elderly located in Lauderdale Lakes. The youngsters, ages 8 to 14, help to transport patients to activities and participate in arts and crafts, bingo, sing-a-alongs, ice cream socials and other events. They also visit the patients in their rooms and read to them or run personal errands, all of which makes for close ties between young and old. More volunteers are needed. For information, call Beth Kittrell at 739-6233, Ext. 258.

A Million Minutes of Peace

Worldwide campaign asks people to donate time, prayers

By Ana Rodriguez-Soto
Voice News Editor

It's a donation everyone can make, and the beneficiary is the world. For the next 30 days, pledge a minute for peace. Say a prayer. Think good thoughts.

Catholic schoolchildren in South Florida and people throughout the world will be doing it until Oct. 16, as part of an international campaign to raise a million minutes of peace in each of more than 40 participating countries.

The total number of minutes collected will be presented to United Nations General Secretary Javier Perez de Cuellar on Oct. 24, as a "gift to the world" on this, the International Year of Peace.

Organizers of the Million Minutes of Peace Appeal say thoughts can be powerful weapons in bringing peace to the world.

"Sometimes, when people hear peace, they think it's political," says Veronica McHugh, a Miami resident who serves as Florida coordinator of the Million Minutes appeal.

"Here, the emphasis is on the individual's responsibility for peace, for peace in his or her own home and for peace in the community. Just like they say that war starts in the mind of man, that's where peace starts as well. Peace begins with a thought," says McHugh who, rather appropriately, teaches meditation.

Realistically, the appeal won't stop a terrorist bomb from exploding or put an end to the hostilities in the Middle East.

But McHugh says the goal of the Million Minutes campaign is to establish peace in much smaller battlefields: people's hearts.

"In ways that [we] don't realize, [we're] contributing to war, by our own personal aggressions and ego," she says. "If you just think about it for a minute, you can get rid of that vicious feeling... [The appeal] is to try to get people to



Shower of appreciation

A surprise appearance by a baby at a baby shower. Why not? The unanticipated guest, singer Agatha Castro in a baby outfit, livened up a recent shower at the Carroll Manor Residence for senior citizens, an Archdiocesan facility located in west Miami. Attended by more than 300 residents, the celebration was for young Carlos Santana, a maintenance worker at the facility and his expectant wife, Lidiana. Carlos is appreciated, said one resident, for his helpfulness and "beautiful smile." (Voice photo/Prent Browning)

realize that the natural state of human beings is peace. If we were all peaceful in our own minds, would we want to take up a gun against anyone else?"

The sponsors of the campaign are a loosely-knit group of international peace organizations, many of them affiliated with the United Nations. All the work is being done by volunteers, and many prominent individuals in the civic, religious and entertainment fields have lent their support, including Mother Teresa of Calcutta, the Dalai Lama, Nobel Peace Prize winner Adolfo Perez Esquivel, singer-songwriter Paul McCartney, actress Deborah Kerr and actor Ben Kingsley, who played the title role in the movie "Gandhi."

Corporations also have donated their services to the appeal, which expressly asks that people "send no money."

"It's non-political, it's non-

commercial, it's non-confrontational. We are not anti-anything," McHugh says. "We are pro peace."

The campaign kick-off took place this week, Sept. 16, at noon local time in each of the participating countries. In Miami, balloons were released in front of the Metro-Dade building, and a song written especially for the appeal by a Miami resident of Spanish descent, Jesus Maria del Rincon, was sung. The song is titled, "Hermanas y Hermanos" (Sisters and Brothers).

In London, all the church bells started ringing at 11:55, then stopped for a minute of silence at noon. In Hong Kong, the stock market stopped trading and observed its own minute of silence.

McHugh says there's no limit to what people can donate to the appeal - prayers, songs, paintings, a minute a

day or 30 minutes a day. "The whole thing is about people being creative."

The pledge forms for the Million Minutes appeal include space for people to write their own thoughts on peace. McHugh likes what one five-year-old girl said:

"I think we should send out little boxes filled with love so that everybody in the whole wide world will have peace. And then every morning God will send out more boxes filled with peace."

That's very true, McHugh says. "The more we have thoughts of peace, the more we're able to attract the peace that God gives."

Individuals, groups or schools interested in obtaining pledge forms may call McHugh at 661-0373.

Black composer will add soul to parish liturgies

By Prent Browning
Voice Staff Writer

Grayson Warren Brown, a noted black liturgical composer, thought he might never work for a parish again. He had seen many in his travels and there was a lot he saw that he didn't like.

"I saw parishes where people would sit down and look angry, mean, and upset," he says.

The dynamic musician, who has composed two Masses, has spent the past nine years touring Catholic parishes throughout the country, giving lectures and workshops on topics such as gospel music in the liturgy, Bible study, spiritual motivation and social justice.

Brown, who began his music ministry as an organist in a small church in Brooklyn, N.Y., found that Catholic churches often compared unfavorably to the more expressive black, Protestant churches.

"You'd see some of the faces of the people that came to give praise to God and you'd wonder what God ever did to them that they looked like that," he says.

"Anyone walking in there if he had any sense at all, his first reaction is to turn around and walk out. The priest

would say, 'why didn't they stay for the final hymn?' I'd say, 'because frankly, Father, they couldn't wait to leave and I don't blame them.'"

One church that didn't fit into that pattern, Brown discovered during several visits, was Christ the King parish in Perrine. "At Christ the King I met people who weren't afraid to touch each other and to proclaim their belief in God."

He was so impressed with the parish and the area, in fact, that he recently decided to accept a position there as director of Worship and Ministries.

Brown received a warm reception from Christ the King parishioners during a recent Mass welcoming the musician. During the Mass, the congregation held hands and sang "Amazing Grace" and Brown told them not to be self-conscious about worshipping God.

"There is a passage from St. Paul: 'Never be afraid to be a fool for Christ.' Do not worry about your image more than your ministry. Then when you go out into the world and try to follow Jesus and you get beat up, you know that there is a place that's home for you."

Pastor James O'Shaughnessy



Grayson Warren Brown: Christ the King's new director of Music and Ministries (Voice photo/Prent Browning)

believes the musician is a welcome addition to a parish that contains a variety of ethnic groups but which anticipates in the future a large concentration of blacks.

"For people who have suffered and been oppressed," says Brown, "worship has to be a feeling experience. The black denominations, particularly, believe in

speaking to people's hearts."

Whatever the future brings, you will be hearing more from Christ the King, at least if its new worship director has anything to say about it.

"I make no secret," he says, "of the fact that I hope Christ the King will become the best singing and praising church in all Florida."

Prison ministry

By Ana Rodriguez-Soto
Voice News Editor

"...I was in prison and you visited me..." *Matthew 25:36*

It's not exactly the rage today, showing compassion toward prisoners. In fact, with fear of crime running rampant in suburbia, the political trend borders on barbarism: jail all criminals, or better yet, kill them.

But Father Mark Santo says people who call themselves Christians should think differently.

"We've kind of missed the point of what Jesus was all about," the Servite priest says. "He was about reconciliation and human worth and dignity and caring. We're about security and comfort and getting ahead."

Which is not to say that people who break society's laws should go unpunished. But it is to say that once they are in prison, they should not be forgotten, or mistreated.

"No psychologist, no sociologist has proven that making prison more ugly prevents crime," Father Santo says. "Do you keep people [in jail] forever because they mugged somebody? Or do you do something with them when they're in there so they won't go out and mug again?"

That's where Christians can truly make a difference, he says. "The greatest rehabilitation occurs when men and women realize that life must be different for them. No other program can do what religion can do in that regard."

Naive, you think? But Father Santo is no dreamy-eyed fool. Since the late '60s he has been visiting jails and prisons on a regular basis, and in 1974 he began a two-year stint as fulltime chaplain at the federal prison in Milan, Mich.

After taking time out to work as a pastor in Chicago and get a degree in counseling from Barry University, he took on the job of directing prison ministry for the Archdiocese of Miami, a position he has held for the past two years. A year ago he also became the first, fulltime Catholic prison chaplain in Florida, when he was appointed to the federally-run Metropolitan Correctional Center in South Dade.

(Since then, another priest has been hired as a prison chaplain in Florida. Maryknoll Father Francis 'Skip' Flynn,

Because Christ called for compassion, reconciliation

who works at the new South Florida Reception Center, was the first Catholic chaplain ever hired by the State. See accompanying story.)

Father Santo lists three priorities for prison ministry in the Archdiocese:

- Putting more fulltime Catholic chaplains -- priests, deacons or Religious -- to work in the 25 detention facilities located within Dade, Broward and Monroe counties.

- Increasing the number of lay volunteers who work hand-in-hand with the chaplains.

- Coordinating the work of those volunteers with others who will work on the "outside": with prisoners' families, in life-after-prison programs

'No [one] has proven that making prison more ugly prevents crime.'

Fr. Mark Santo

and in alternatives-to-prison programs.

- Educating Catholics "to change their attitudes toward reconciliation."

"If we had a hospital with no chaplain, people would be up in arms about it," says Father Santo. "In the same place where Jesus talked about visiting the sick, He talked about visiting those in prison."

Only 40 people in the entire Archdiocese were doing that with any regularity until two weekends ago, when nearly 80 more signed up during a weekend training session held at St. Thomas University. (Many Catholics are involved in Kairos, an ecumenical movement that several times a year offers weekend-long retreats, very similar to Cursillos, inside prisons.)

Although similar training sessions have taken place during the past two years, this was by far the best attended, and it was the first to be coordinated by the Archdiocesan Office of Lay Ministry. From now on, prison ministry will be a regular course on the Lay Ministry curriculum.

"We want, in a more organized and

pastoral way, to reach all the prisons" within the Archdiocese, says Auxiliary Bishop Agustin Roman, who oversees the Ministry of Pastoral Service.

Bishop Roman says visiting and praying for prisoners always has been a priority with the Catholic Church. In Latin America and Europe, he mentioned, entire orders of Religious are dedicated solely to that task.

But Father Santo says Catholics in general tend to forget Christ's compassion when it comes to crime. Instead, they adopt the secular attitude: build more jails, hand out longer sentences, make sure life behind bars is no picnic. And, if all that fails, impose the death penalty.

"That's the simplistic solution," he says. And it doesn't work.

"There's a reasonable need to protect society from criminals. Punishment is a legitimate solution to crime. The question is, having punished the person by confining them, what do we do that's going to help prevent them from repeating what they've done?"

"That isn't, I think, to add more evil to their life," Father Santo says. "The more humane the punishment is, the more likely the person being punished will benefit from it..."

"The inmate has to feel some self-worth, some purpose in life, some need to be good...Everybody's telling him how bad he is, so he's going to be bad. We need somebody to tell him he's good."

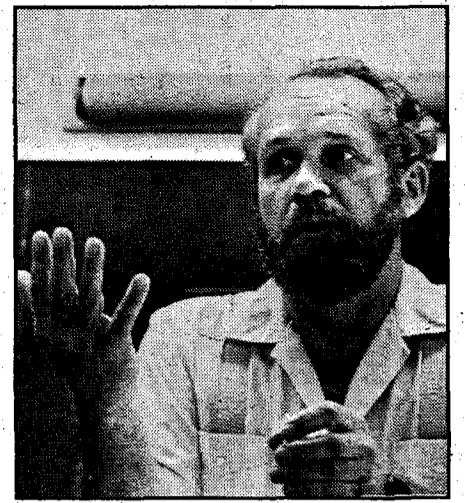
In the majority of cases, Father Santo points out, the punishment itself -- a period of confinement away from society -- is enough to convince people that, to use the old cliché, crime doesn't pay.

Currently, about 500,000 people a year spend some time in prison or jail in the United States. A total of about 10 million people have been in prison.

In Florida, about 31,000 people are inmates in state institutions. But about 100,000 pass through the jail cells in the course of a year.

"There's an enormous number of people who never come back," Father

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Father Mark Santo, director of Prison Ministry in the Archdiocese

State must hire more Catholic chaplains

By Ana Rodriguez-Soto
Voice News Editor

The Florida Catholic Conference called it discrimination. So did several Jewish organizations. In the entire state of Florida, not a single prison chaplain was Catholic or Jewish. All were Protestant.

Now, after a lawsuit and public pressure, one Catholic priest has been hired as chaplain at the new South Florida Reception Center, a state-run facility located in west Dade.

Father Mark Santo isn't sure whether the hiring of Maryknoll Father Francis 'Skip' Flynn is a "token or they really intend to change."

But the director of Prison Ministry in the Archdiocese of Miami says "if they want a model, they should look at the federal system," which is "very conscious" of hiring chaplains from many different denominations.

Father Santo himself was hired by the federal government a year ago to serve as fulltime chaplain at the Metropolitan Correctional Center in south Dade. At that time, he was the only Catholic prison chaplain anywhere in the state of Florida.

Although being hired by the prison somewhat restricts the freedom of a chaplain, Father Santo says the job offers tremendous advantages over once-a-week visits by priests or Religious.

"It gives direct influence over what happens in that institution," he says. "Prison ministry involves more than Mass once a week."

A fulltime chaplain can devote time and energy to counseling inmates and helping their families cope; be on hand when crises occur; and coordinate the activities of lay volunteers with precise knowledge of the needs of the inmates.

Ultimately, by making God and religion a fulltime presence in the prison, a chaplain can improve the conditions for both inmates and guards, Father Santo says. And the more humane the environment, the more likely that a convict will be truly rehabilitated.

"You tell people they're bad and they'll be bad" is Father Santo's maxim.

Unfortunately, some officials in the state of Florida are not convinced. Broward County is a glaring example of that, according to Father Santo. Its brand new jail "has no room for a chaplain, a chaplain's office or a chapel."

The Dade County Jail does have one fulltime chaplain, a Protestant minister. But it could use "at least one fulltime Catholic chaplain," Father Santo says, because many of its inmates

Continued on page 14

Volunteer: We're 'wounded healers'

By Ana Rodriguez-Soto
Voice News Editor

Mary Carter Warren walked into prison the first time quite pleased with herself. "I was going to do this wonderful thing, prison ministry."

She walked out a much humbler person, for the more the women of the federal prison in Alderson, West Virginia, spoke, "the more I kept quiet."

"I kind of wanted to believe that these women would somehow be different from me. That they'd be tough and they'd be hard and they'd be crusty. But instead they were soft and they were feminine and they worried about their children. They were just like me."

Warren spoke at a recent training session for prison ministers in the Archdiocese of Miami. She works as coordinator of the Institute for Pastoral Ministries at St. Thomas University. She also has been appointed to the Archdiocesan Synod body.

Warren's point to would-be prison ministers was that "we really are...wounded healers. We can offer some ways of healing but only because we're also broken. Our brokenness may not show in the same way."

Although she has not been involved in prison ministry since coming to the Archdiocese of Miami four years ago,



Mary Carter Warren

Warren served several years as a volunteer in the Alderson federal prison and then was coordinator of prison ministry programs for parishes in the Winston-Salem area of North Carolina.

She says working with inmates "is one of the toughest ministries" because "it's a lot of watering seeds without ever seeing the fruit...No matter how much a person can set themselves right with God, or with their families, if they're doing 50 years, they're going to do a good portion of those 50 years. You can [only] offer them hope."

Nevertheless, visiting those in prison is a holy calling, and one that more Christians should get involved in, Warren says.

"I think that Christian people have to re-examine what we're being called to be about. As Catholics, we really do believe in the inherent dignity of the person and in a God who totally forgives, who doesn't hold a grudge. And if that really is true, that means different things in our attitude toward other people... Just because they broke the rules does not make them an inherently evil person."

Inmates simply "are people who are locked up, who are lonely, and who need to hear the Gospel. We need people who will go in and do that. That's the bottom line."

Charismatic leader: we need renewal

by Prent Browning,
Voice staff writer

It was a time for rejoicing, praising God, and linking hands in prayer.

But the Miami Archdiocesan Catholic Charismatic conference held last weekend in Hollywood was also a time for reflecting on the need for greater unity and for a renewed spiritual commitment in the Charismatic movement.

Over 3,000 South Florida Charismatics attended the three-day conference at the Diplomat hotel which

'I have talked to thousands of people in many-cities and there is a lessening of a sense of vitality among Charismatics' --William Beatty

featured singing, speakers, and a prayer and healing service. The conference concluded on Sunday with a Mass concelebrated by Archbishop Edward McCarthy and several priests.

The spacious ballroom at the hotel was rented after hundreds were turned away at last year's conference because of lack of space, but William Beatty, the Executive Director of the National Service Committee of the U.S. Catholic Charismatic Renewal, said Saturday that many areas are experiencing a decline in membership.

Beatty, one of the principal speakers at the conference, spoke of the support Charismatics have received from bishops and the Pope but warned that problems within the movement itself currently threaten its momentum.

"I have talked to thousands of people in many cities and there is a lessening of a sense of vitality (among Charismatics) in many situations," he said.

"I see a certain bewilderment about where is all this going, a disorientation about what we're caught up in and what God is doing, even a growing lack of the use of spiritual gifts."

"Prayer meetings are becoming kind of shared prayer and intercessory prayer groups. The Charisms are drying up."

Beatty said many people are looking upon their

baptism in the Holy Spirit as a onetime occurrence, something that "happened to them back in 1972 or '76."

The Charismatic director also sees a lack of unity among its leaders.

"One leader said to me, 'I use to be an angel until the backbiters ate my wings off.'"

Some of the other problems he mentioned included the fact that the average age of participants is getting older, many leaders suffer 'burn-out' and "there is almost a universal lack of priestly involvement."

Another principle speaker, Marilyn Kramer, the President of Charisma In Missions Inc., a Catholic missionary evangelization society, also spoke of the need for unity in the prayer community and urged those who attended the conference to act on their faith.

"What good is it (faith)," she said, "if you see a man who comes into the auditorium with no clothes and you say 'goodbye, good luck, hope you get fed, hope you find clothes.' Faith without works is death."

"What are you doing with your time and your money?" asked Beatty. "Are you being more generous with the Lord and his people?"

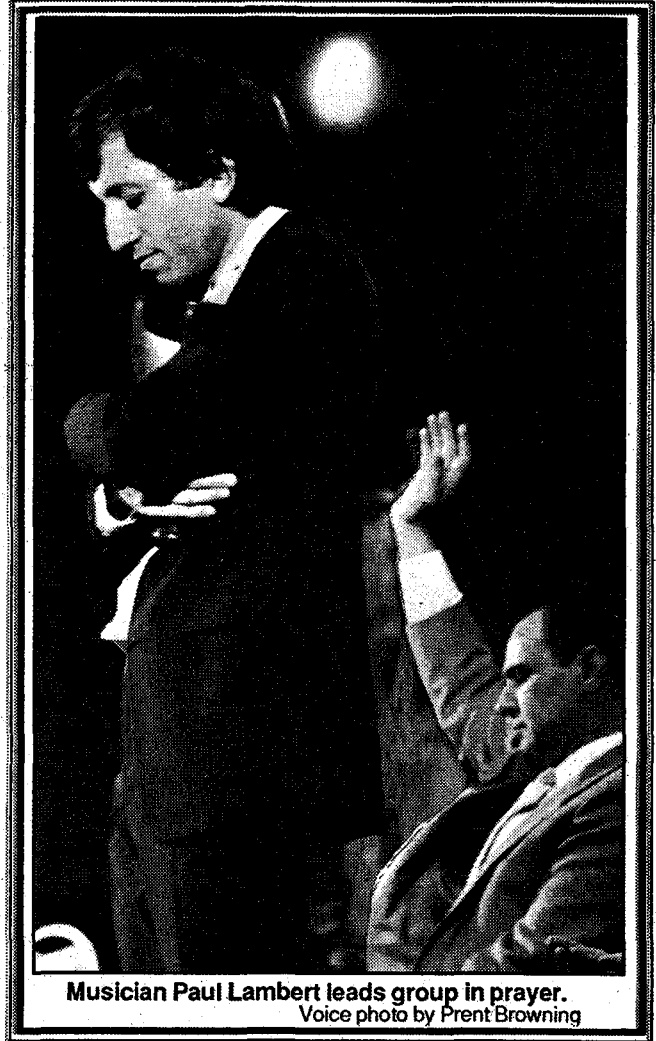
These are the important signs of a real spiritual involvement and not the number of prayer groups or Charismatic meetings you attend, he said.

In fact, many of the difficulties within the Charismatic movement stem not from too little involvement but from too many people trying too hard to be exemplary Charismatics, Beatty said. Some are wearing themselves down by attending too many prayer meetings and Charismatic events.

"A lot of us can resemble the church in Corinth--very busy but something's missing. Despite all that spiritual activity Paul had to re-instill in them a fresh understanding of the fear of the Lord and of the love of God."

"Some of us have come into a land of Charismatic plenty and we have forgotten our utter need for God. I think the Lord wants us to rediscover that and realize that everything we have is pure gift."

In fact, it is a realization of our weaknesses rather than pride in our spiritual accomplishments that lies at the heart of the message of Christ, well-known music minister Paul Lambert told Charismatics at the conference.



Musician Paul Lambert leads group in prayer. Voice photo by Prent Browning

Lambert, who with his musical partner Roger Grenier is currently leading retreats and conferences throughout the country, spoke last weekend about the mystery of the cross.

Moses was a stutterer and David was a weakling compared to huge Goliath, he said.

"This is a God who delights in taking those things that seem insignificant and using them in a great way."

"There's nothing pretty about the crucifixion of Jesus Christ...but he wants us to look at it for what once was ugly is a means to his grace."

"What is ugly to us is our weaknesses, our trials, the people who drive us crazy - we don't want to look at them. Those things are like the cross of Jesus... and God is saying look at it, I know its ugly but look at it, it'll heal you!"

Although there was an emphasis on acknowledging shortcomings and purging personal obstacles to spiritual growth, the mood at the conference was anything but somber.

Led by Roger and Paul (Lambert and Grenier) and music ministers Charles Stracuzzi and Chris Dorman, the Charismatics sang dozens of songs in several different languages, spoke in tongues, and extended their arms, palms upward, to receive the Holy Spirit.

Members of Christian youth groups grasped hands and danced down the aisles Saturday night.

Beatty in a positive note mentioned the "hundreds of thousands of American Catholics who love God with all they've got."

In only 19 years of the Catholic Charismatic renewal, he told his audience, in the United States alone there have been over 10 million Catholics who have been baptised in the Holy Spirit.

"But it's only just the beginning of what God wants us to accomplish. We have only just begun."



Over 3,000 South Florida Charismatics prayed, sang, and healed at their Hollywood conference.

Faith brought her physical, spiritual healing

Prent Browning,
Voice staff writer

Signs and wonders will follow those who believe, says the Bible.

Some evidence for this can be found in the life of Jackie Tucci, the Director of Catholic Charismatic Services for the Miami Archdiocese, who shared some personal experiences at this year's Catholic Charismatic Conference about how prayer and faith had a direct and dramatic impact on her life.

Tucci, who founded the first Charismatic prayer group in South Florida during the late 1960's, said that she went through a period where she was starting to "lose her way" spiritually even though she attended church every Sunday.

"It was the God is dead era, the 60's. We were at best becoming an agnostic people. It was a time for hippies, yuppies, and T.M. (transcendental meditation).


"I had a wonderful husband, good friends, but somewhere inside me there was this great big hole."

She described how one day she was invited by a friend to a Protestant mission and underwent a baptism of the Holy Spirit, an event that had been predicted for her.

After she became involved in Charismatic

Suddenly I saw Jesus with this beautiful smile and he held out his hands so that I could see the wounds...

—Jackie Tucci



Renewal, long standing kidney problems became more serious and chronic. Attending a prayer group in South Miami she was praying for a healing, she said, when she had a vision.

"Suddenly I saw Jesus with this beautiful smile and he held out his hands so that I could see the wounds. He grabbed the top of the head of a man in front of me and said to me, 'this victory is mine and I give it to you.'"

The man who was touched had meanwhile jumped up and was telling everyone that there was someone at

the meeting who needed to be cured, she said.

"And I said it was me and they came and laid hands on me and I was completely cured."

Her daughter, Karen, she said, was born with a hole in her heart and wasn't expected to live a normal life span. After praying for her recovery, her daughter had X-rays which showed the hole had completely healed.

"The doctor said 'I don't know what's happened here but the hole is closed.' He said 'go home and get down on your knees and thank God.'"

Her son also had serious medical problems, having convulsions when he was a baby that were expected to cause brain damage. He is now completely normal.

Ironically, considering their respective ailments, her son Keith is now a resident in neurosurgery and her daughter is a neo-natal nurse.

Although these are dramatic examples of the power of faith, Tucci said, anyone can triumph over their adversities with the help of Christ.

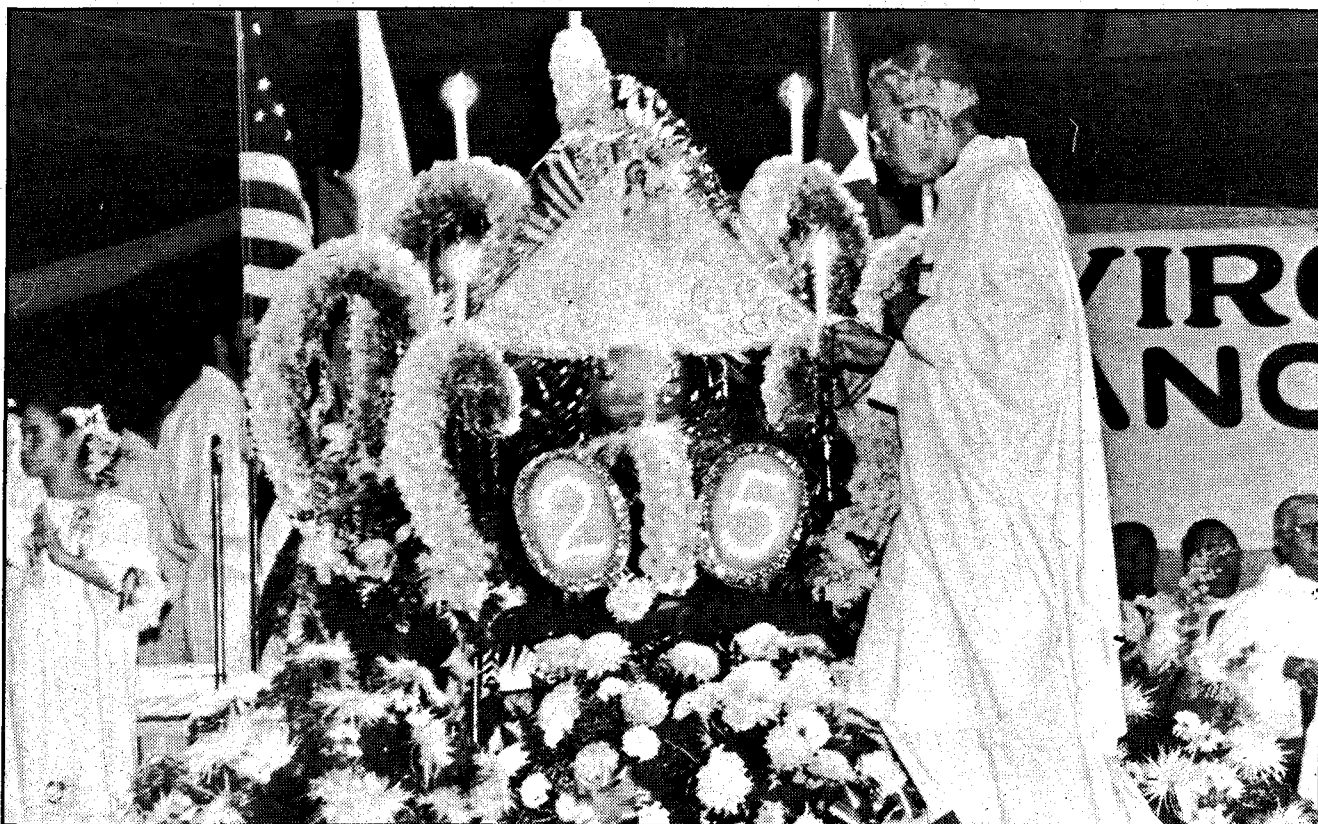
"Anyone of us who are not ashamed to profess Jesus Christ before men, we are the victors."

"I think what God is trying to get across to us," she said, "is that the greatest signs and wonders that we'll see are that we are going to see people and places worshipping God that we never felt possible."

25 years in exile

Close to 7,000 white handkerchiefs waved in the night at Marine Stadium Sept. 8 as Cubans celebrated the annual feastday of Our Lady of Charity of Cobre, patroness of the island. This year marked the 25th anniversary of the statue's arrival in Miami. As has become the custom, the celebration, an unabashed mixture of patriotism and faith, opened with a Rosary, followed by the arrival of the statue of Our Lady by boat. The statue's year-round home is the Shrine of Our Lady of Charity, just across the bay from Marine Stadium.

The Mass which followed was concelebrated in Spanish by Archbishop Edward McCarthy (right, incensing statue), Auxiliary Bishops Agustin Roman and Norbert Dorsey and more than 50 priests, deacons and seminarians of the Archdiocese. (La Voz photo/Araceli Cantero)



Emotional welcome for political prisoners

Continued from page 1

"First you'll have to kill me because this is my soul," Grau said he told the official. "For 21 years you have had my body, but my soul, never."

Among the prisoners, all men, were Cubans who had served for 27 years in the well known prisons of Boniato and Combinado del Este. None had served less than 20 years and for some their incarceration was due to their support of former Cuban President Fulgencio Batista, overthrown by Castro in 1959.

Their release followed almost two years of quiet diplomacy by the Cuban Catholic Church and public pressure from the U.S. Catholic Bishops, the Rev. Jesse Jackson and oceanographer Jacques Cousteau, who visited Cuba and personally presented Castro with a list of prisoners.

"Castro gets too embarrassed by these kinds of visits. They shame him into letting some of the prisoners out," said Eliot Abrams, who was attending a celebration of Nicaraguan Independence day in Miami. He assured reporters that the United States had not given up anything in exchange for the prisoners, and acknowledged that negotiations for their release had been slow due to the bureaucracy and the fact that each prisoner had to be personally interviewed.

Monsignor Di Marzio personally traveled to Havana to interview the



Archbishop Edward McCarthy offers condolences to Maria Teresa Gonzalez, Matilde Olaechea and Ana Maria Gomez, whose brother, Juan Mateo Gomez Blanco, died of a heart attack before boarding the plane to freedom. (La Voz photo/Araceli Cantero)

prisoners and met them in their jail cells. Some were wearing pajamas, a sign of their refusal to wear the uniform of common prisoners. Also in Miami at the welcoming of the freedom flight, Msgr. DiMarzio expressed his conviction that the event marks a new era in the relationships of Cuba and this country. He confirmed reports of continuing negotiations for the arrival of other groups of prisoners in the future.

It was because of the launching of Radio Marti broadcasting to Cuba from the United States that President Castro retaliated in May 1985, by breaking a pact to exchange these prisoners for convicted criminals who had arrived in the 1980 Mariel boatlift.

The Reagan administration had been slow to renew negotiations until Cuban groups around the nation protested, saying that it was not fair to punish friends in order to chastise an enemy.

In Miami, Cuban American National Foundation Chairman Jose Mas Canosa admitted that the gradual release of prisoners may be part of Castro's scheme to improve his image in Latin America.

"Castro gives away human beings as token presents to visitors, but we are glad these people are arriving," he said.

Once in Miami, 43 of the prisoners and their families took connecting flights to 11 other areas, including Chicago, New York, Los Angeles and New Jersey.

In the confusion of the arrival, some were not found by their families, as was the case with Jesus Hernandez Verdecia, who ended up at a local Cuban radio station answering questions from callers about political prisoners he had met in jail.

And for Matilde Olaechea and Ana Maria Gomez, the tears of joy turned into mourning as they learned, only moments before the arrival of the freedom flight, that their brother would not be on board.

The first of the prisoners to be interviewed by Msgr. Di Marzio at the Combinado del Este prison in Havana, Juan Mateo Gomez Blanco suffered a stroke before boarding the plane and was taken to a Havana Hospital where he died. His wife, Elia Martinez, decided to remain in Cuba.

"We had recent news that he was well mentally and physically," a somber Matilde Olaechea explained. "This is very beautiful, but it is also terrible," she said, looking at the joyous crowd. She and her family were comforted by Archbishop McCarthy and Bishop Roman, who later in the day celebrated a memorial Mass for the deceased prisoner at the Shrine of Our Lady of Charity.

Planned as a Mass of thanksgiving for the arrival of the prisoners, it turned into a memorial for the man who waited 24 for years of his life for freedom, but was only able to die free.

Priest: People in prison need to feel God's love

Continued from page 12

Santo says. "Some people come back dozens of times, and they skew the statistics."

It may be too late to help those repeat offenders, he admits. But is that any reason for giving up on all the others? Besides, Christians must examine their own attitudes before they can throw the first stone at criminals.

"We intensify the problem" by not hiring ex-convicts and refusing to permit halfway houses in our neighborhoods, Father Santo says.

"Christians need to hear that that's not Christian. If we say [those things] we're saying something that goes against what Jesus said."

Ironically, the inmates who could be helped the most -- juveniles -- are receiving the least from the Church, Father Santo says. He would like to see more volunteers working with Youth Hall and the courts to see that kids are turned away from crime before it becomes a way of life.

"If there's any place where we need

a chaplain -- goodness, isn't it the juvenile facility where we could have an influence?" he asks.

One thing is clear, Father Santo says. Crime is not a problem for psychologists or sociologists only. It's a problem for anyone who believes in God and the inherent dignity of human beings.

"I don't think society sees rehabilitation as the kind of personal reconciliation that we do in a religious program," he says.

The purpose of prison ministry is "to reconcile [the inmate]. To reconcile him to the Christian community, saying 'we care about you,' and in so doing raise his self-esteem. If he thinks good of himself, he's more likely to do good."

And caring for a criminal does not minimize concern for the victim, he points out. "The victim is also helped if the criminal is changed, because the criminal is less likely to be a criminal again. You don't have to make a choice between the two."

The bottom line, for Father Santo, is "what did Jesus say? How did He treat the person who was feared or despised or detested? ... [Prison ministry] is work for everybody who claims they're Christian."

To volunteer, call Father Santo at 757-6241, Ext. 186, or the Office of Lay Ministry, Ext. 370.

State must hire more Catholic prison chaplains

Continued from page 12

are Hispanic and therefore Catholic. The problem is not that the state lacks money, he adds. The prison at Raiford at one time had five Baptist chaplains on staff. It still doesn't have a Catholic priest on staff.

Another South Florida prison hired two Protestant chaplains, then asked Father Santo to find a Catholic priest to serve as a volunteer. "Why didn't they call me before?"

Neither does the Church lack

priests for the job, he says. "It may take some of an effort to recruit, but there are certainly priests and deacons and sisters who are interested."

"Chaplains are an absolute need," Father Santo adds.

Pope decries terrorism from mountaintop

By Augustino Bono

VATICAN CITY (NC) -- Pope John Paul II took a helicopter ride over 7,000 feet into the Italian Alps to visit a shrine to peace, a mountaintop statue of Mary.

But in the dramatic scenery of an isolated peak set against the backdrop of a snow-capped ridge, he addressed one of the world's most violent phenomena.

It is necessary, and without delay, to do everything possible to put an end to the incessant escalation of terrorism," he said in the Sept. 7 message.

The pope spoke shortly after an airliner hijacking in Pakistan and a raid on a synagogue in Turkey left about 40 people dead. Police officials in both countries said the attackers were Arabs. These were "insane episodes" that "scattered innocent blood," the pope said.

'It is necessary, and without delay, to do everything possible to put an end to the incessant escalation of terrorism' and 'insane episodes'

The 180-word speech added to the litany of papal condemnations of political violence and the loss of innocent lives. As is generally the case when the pope discusses touchy political issues, these statements do not support specific methods for overcoming a problem. Instead, the pope offers general norms aimed at

guiding government and political leaders in their search for solutions.

The cornerstone of these norms, say Vatican officials, is the search for non-violent solutions to the socioeconomic and political causes of terrorism.

"The pope issues general norms for specific situations. He says the Palestinian issue must be resolved and that apartheid is wrong. But it is not his competence as church leader to provide the specific solutions. He leaves this to public authorities and civic leaders," said Joaquin Navarro-Valls, Vatican press spokesman.

The pope believes that the antagonistic parties should resolve the disputes through dialogue and non-violent means, Navarro-Valls added.

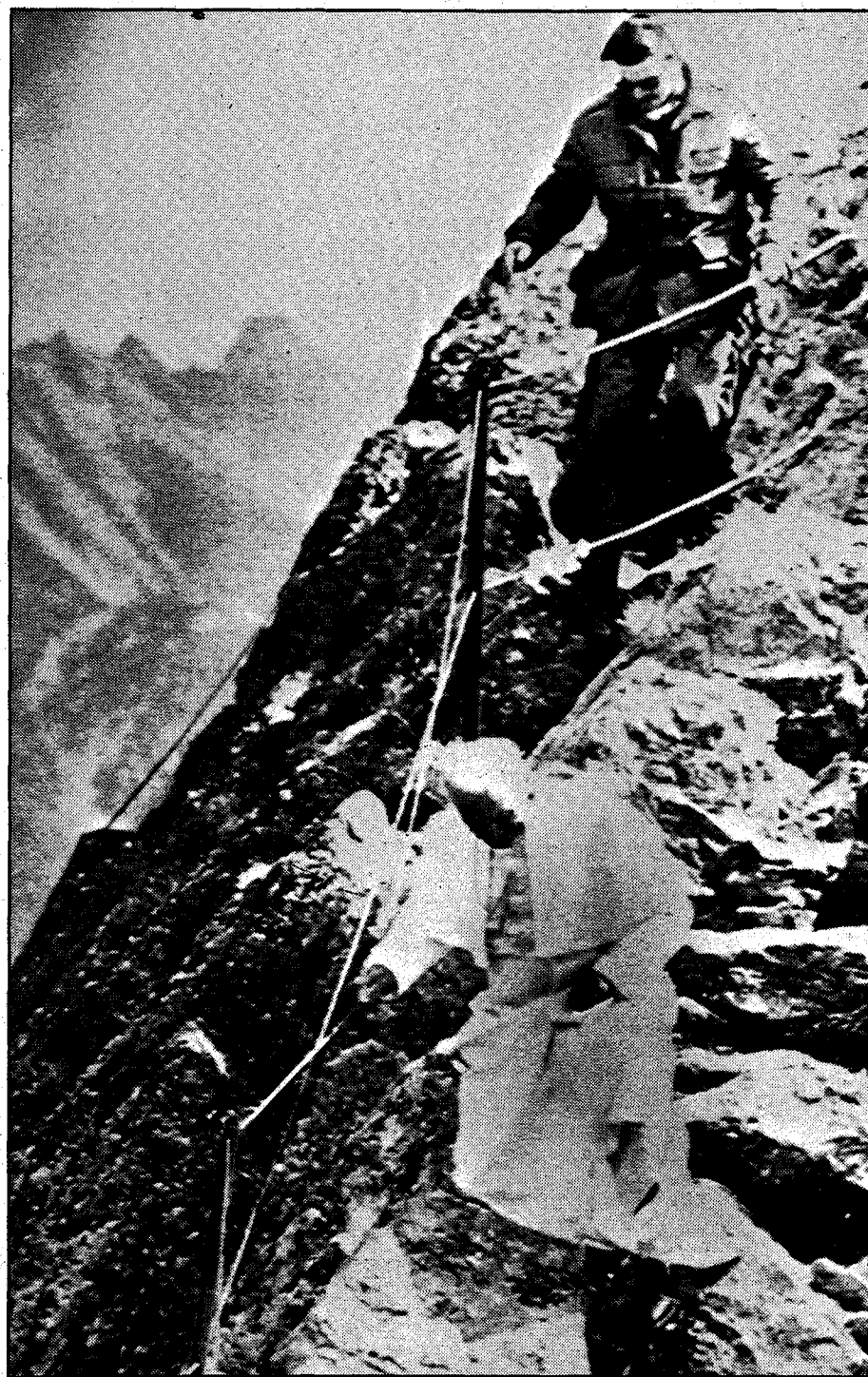
Several times this year, the pope has stressed that military reprisals are not the answer to terrorist violence. He has condemned them with the same firmness as he has denounced terrorist acts.

Armed reprisals "represent illusory solutions and impede the moral isolation of terrorists," the pope said last January to diplomats accredited to the Vatican. Armed reprisals "also indiscriminately reach innocent people and continue the spiral of violence," he told the diplomats. The papal speech also condemned terrorism and its "massacres of innocents to plead a cause" and asked for "concrete and firm action to banish terrorism from human affairs."

Last April the pope criticized the United States for bombing several military and civilian sites in Libya. President Reagan had defended the attacks as legitimate retaliation for Libyan-sponsored raids against U.S. citizens.

The pope asked that government leaders develop "the necessary wisdom and magnanimity, in such a crucial moment, to know and to have recourse to the means of a just understanding among nations." Vatican officials note that even though the pope does not offer specific solutions, it is important for him to keep the issue before the public as a means of spurring world leaders to seek innovative answers to the root causes of terrorism.

"There is a certain stagnation in the world. Everybody repeats the same phrases and slogans, but there really aren't any new, creative initiatives.



Pope John Paul descends the rocky peak of Mount Chetif after praying his noontime Angelus from the mountaintop before a statue of Mary with breathtaking scenery in the background. (NC photo)

The role of the Holy See is to continue speaking of certain values to keep these elements alive in public opinion," said Msgr. William F. Murphy, undersecretary of the Pontifical Justice and Peace Commission, in a press briefing for journalists last June.

The briefing was to acquaint journalists with the issues the pope would address in his 1987 World Peace Day message.

And one of the issues will be terrorism and its causes -- the concern Pope John Paul has addressed in diplomatic gatherings and on mountain peaks.

Bishops \$queezing S. Africa

By Liz Schevtchuk

WASHINGTON (NC) -- The U.S. Catholic Conference intention to divest South Africa--related corporate stocks if the nation refuses to begin dismantling apartheid by next spring follows increasingly frequent and anxious outcries by U.S. bishops against apartheid.

Divestment was approved by the 46-bishop USCC administrative board, which supervises activities of the USCC, the bishops' public policy agency.

The board asked Catholic dioceses and other church entities to remove their funds from companies doing business in South Africa if the government there fails to begin dismantling apartheid and negotiating with black leaders by May 15, 1987.

It also suggested that, in some cases, small blocks of stock be retained as clout in shareholder actions questioning corporate policies on South Africa.

Through apartheid, the legally mandated separation of the races, white supremacist South Africa has maintained national power for a white minority over majority black and Asian citizens.

The system, now exploding in

violence, has drawn the world's scorn. It also has prompted the decision by many U.S. church, university and private investors to divest.

In November 1984, Auxiliary Bishop Emerson Moore of New York asked his brother bishops to adopt a position regarding divestment.

His suggestion developed into a nearly two-year study by ESCC Office of International Justice and Peace, culminating in the Sept. 10 recommendation.

In the past two years, much has happened to fuel the fires of U.S. Catholic ire over apartheid.

Acts of bigotry, brutality and repression in South Africa have frequently -- sometimes, almost weekly -- evoked strong criticisms from U.S. church leaders.

During the last days of August, Bishop James Malone of Youngstown, USCC president, Cardinal Joseph Bernardin of Chicago, and Cardinal John O'Connor of New York all called for intensified American pressure to end apartheid and denounced the torture of jailed Father Smangalis Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference.

Meanwhile, the Archdiocese of Baltimore announced it would divest stock from assorted companies if they

do not cease their South African operations by Dec. 31. Archbishop Williams Borders said the policy was intended to "bring pressure on the South African government to end the inhuman practices of apartheid."

On July 30, USCC General Secretary Msgr. Daniel Hoye backed Senate legislation to impose sanctions -- economic penalties -- on South Africa. He termed it "morally indefensible and harmful to American long-term interests" to fail to take a strong stance.

A month earlier, on June 17, Bishop Malone protested stringent South African state of emergency restrictions and crackdowns, including the curtailment of the press, harassment and incarceration of human rights workers and detainment of journalists at a church-run publication.

Bishop Malone had earlier called for days of prayers for peace in South Africa on June 14-15.

On May 16, Msgr. Hoye sought prayers by Americans for all South Africans unjustly detained or imprisoned.

The South African bishops, on May 2, meanwhile, became the first governing body of a South African church to call collectively for economic pressures to fight apartheid.

In 1985, unjust actions in South

Africa were repudiated by various U.S. churchmen, including Msgr. Hoye, Bishop Ernest Unterkoefler of Charleston, S.C., and Cardinal O'Connor -- who also provided \$10,000 to a South African ecumenical justice and peace agency.

And in December 1984, Bishop Malone, in a letter to President Reagan, criticized administration policies involving South Africa.

Finally, groundwork for the administrative board's Sept. 10 action came a year ago when the board issued a "Statement on South Africa." The document referred to the USCC's own, then-ongoing perusal of divestment, called for American awareness of problems in South Africa, requested prayers for that embattled land, and recommended other actions.

The Sept. 11, 1985, statement minced no words in condemning apartheid.

As the statement put it, "on item after item, apartheid stands as a contradiction to the basic Christian teaching on human dignity and the human person." In an analysis presented in the board's statement, the USCC Department of Social Development and World Peace termed apartheid "one of the most reprehensible and all-pervasive systems of repression ..."

Pro-life litmus test and the media ox

By Fr. Virgil C. Blum, S.J.*
President, Catholic League

President Reagan has been accused of employing a judicial litmus test in selecting candidates for the Supreme Court as well as for the federal appeals and district courts. The secular media have raised an anguished hue and cry because pro-abortion lawyers cannot pass muster under the Reagan regime.

This should come as no surprise. The Lichter-Rothman study revealed that 90 percent of the most influential journalists in the print and electronic media approve the killing of unborn babies.

Their complaint is that applying a political and philosophical litmus test to judicial candidates violates the spirit of the Constitution. If they were serious they would be displaying crass ignorance of American political history. Every president since Washington has appointed individuals to the federal courts who would reflect their own principles and values in judicial decisions.

One president — Frankling Roosevelt — even tried to pack the Supreme Court with up to five additional justices. Had Congress approved his bold scheme, FDR would certainly have applied a litmus test to exclude any candidates not ideologically sympathetic to his New Deal legislation.

However, despite their claims to objectivity, the media have their own pet interpretations of the Constitution. It is simply a question of whose ideological ox is being gored at the moment. There was not a peep out of the media when President Carter set up judicial screening commissions with a long shopping list of ideological criteria.

Each candidate, for example, had to have "proper feminist credentials," which means in plain English that he or she approved of killing babies. Of the 258 judicial candidates who passed Carter's screening process, only a handful of pro-lifers slipped through the cracks. This was clearly an ideological litmus test. The difference was that the Carter ideology had the media's stamp of approval.

Since the 1973 *Roe* decision, the American medical establishment has unleashed a bloody reign of terror against the unborn which quickly surpassed the gruesome record of Hitler's Nazi quacks. In the wake of that decision, some state legislatures have attempted to provide the helpless infants some measure of protection from the American Holocaust.

Yet Carter's pro-abortion judges are now striking down even those feeble restrictions at a rate of almost one a month. Every time they do so, they are roundly applauded by their fellow pro-abortionists among the media elite.

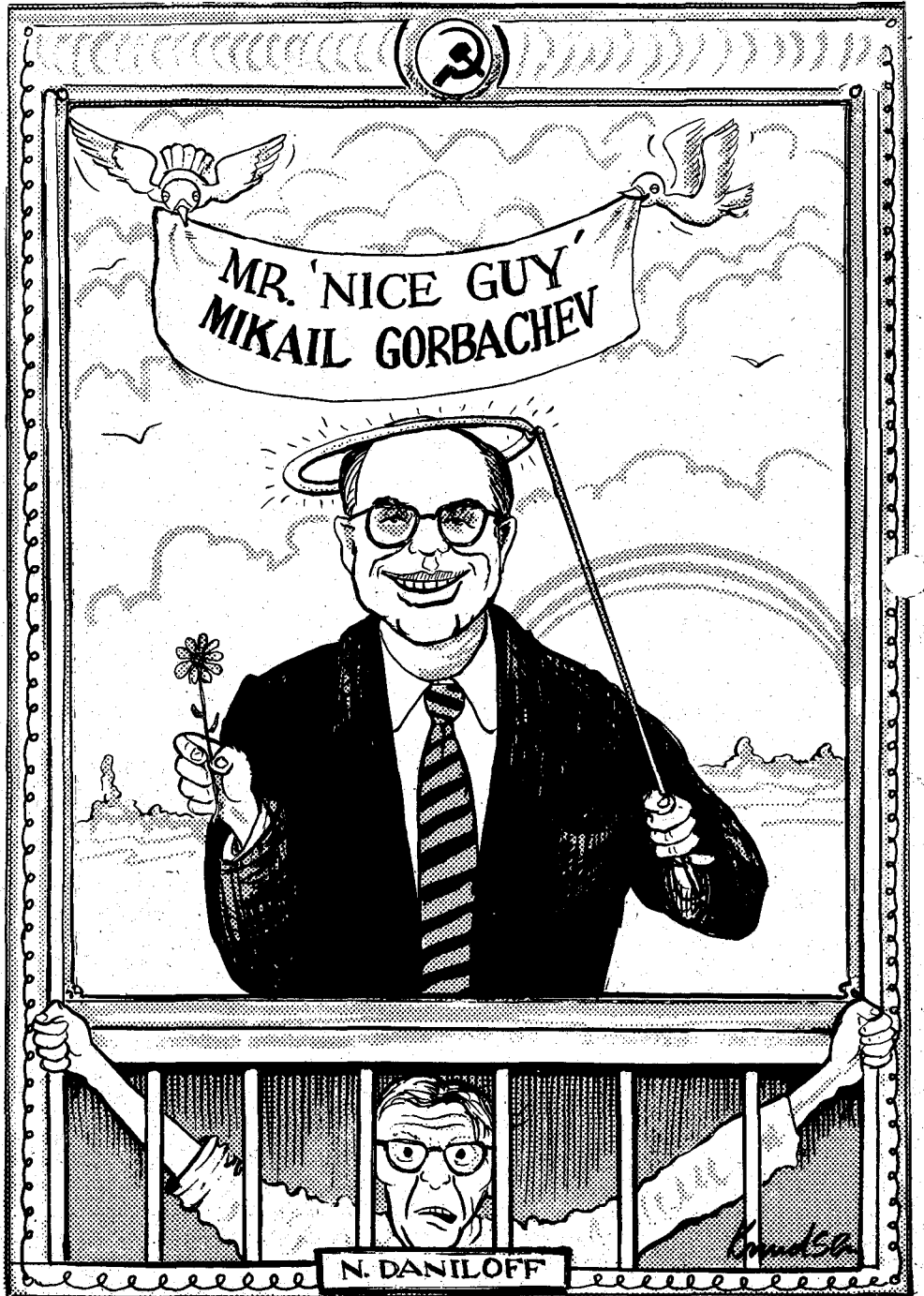
The same crowd that approved Carter's pro-abortion litmus test now decry Reagan's pro-life test. They declare indignantly — and hypocritically — that it is improper for the president to apply moral principles in the screening of judicial candidates.

The pro-abortion press is now approaching a state of panic. At the federal court level, Reagan has already appointed about 269 of the 736 judges and he may appoint another 80 or so before he completes his second term of office. Furthermore, on the Supreme Court, the 7-2 pro-abortion majority in *Roe* has dropped to a 5-2 majority in the recent *Thornburgh* case.

It should be noted, however, that those five pro-abortion justices have become even more radical since *Roe*, asserting a women's near absolute right to kill her unborn child.

What undoubtedly distresses the pro-abortion media the most is the fact that Chief Justice Burger and Justices White and O'Connor now say boldly that the *Roe* decision should be overturned. Justice White had already stated in his *Roe* dissent that the Court's decision was nothing more than an exercise of "raw judicial power." Harvard Law Professor Ely underscored White's dissent by declaring that the *Roe* decision "is not constitutional law."

Now in *Thornburgh* Justice White says further that decisions that ignore constitutional principles "usurp the people's authority." Such decisions — and *Roe* is a prime example — "represent choices that the people have never made and they cannot disavow through corrective legislation." For



Official portrait and frame

this reason, argues White, the Court should overrule its pro-abortion decision of 1973.

In other words, Justice White argues that the supposed right of a woman to kill her unborn child is not based on the Constitution adopted by the people, but is based on a usurpation of authority by the Supreme Court. This usurpation must be overruled by returning to the people the right to protect the sanctity of life, particularly of innocent unborn children.

But even if the Supreme Court were to overrule its *Roe* decision, the most influential journalists in the print and electronic media would, no doubt, continue their crusade against the sanctity of human life.

*Reverend Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.

Letters

Gov't officials just Communist pawns

Editor:

Some legislators in the Congress were reluctant to call Tip O'Neill and his cronies in the Congress disloyal. Disloyalty is not the word, it should be traitorous. They along with their entrenched Alger Hisses in the State Department have been the pawns of the communists for years in their support of Soviet adventurism around the world while denying the needed support to our allies to survive.

As the Soviet sphere of influence has continued to engulf us, they have brought our beloved country to the brink of destruction and if the American people don't vote them out in the fall, this country is going right down the drain. Lord, preserve us from the actions of these people.

—Cornelius U. Morgan
Baltimore, Md.

Women's ordination pointless, divisive

Editor:

If there is one controversial topic in the Church today creating polariza-

tion, it is the ordination of women. In no other country in the world is so much effort wasted on a fruitless cause that has been hashed and rehashed over and over again.

A woman simply can't ever take the place of Christ at the altar because she's a female and that at most would make her a priestess, something totally alien in the Old and New Testament and the Catholic Church's 2000 year old history.

Christ did not call women to the priesthood and no groups of women libbers can ever change the behavior of the Lord. By their dissent women sadly imply that Jesus Christ, the Son of God, was wrong — on a central point of His teaching in practice.

It is plainly written that Christ selected only men — by name — as His apostles on whom He conferred the priestly powers at the Last Supper. The dignity of the priesthood is so great that no one takes it on himself, but only he who is called by God — and women were not, for reasons we are all too small to question.

Since this exclusion is of divine origin, today's Church practice is a continuation of this divine law. It is irreversible Catholic doctrine. Those who continue to add fuel for further

agitation, knowingly or otherwise seem to forget the "High Dignity" they profess to serve or should serve.

The entire movement is sociologically spearheaded by the avant-garde who conceive of equality only in terms of being able to do exactly what men do — even to the invasion of the reserved sacred field, where angels fear to tread.

In God's wisdom we are called to the carrying out of the mission of the Church, we are none in secondary positions, we have only different functions, but all are of first importance. If we believe the Church is guided by the Holy Spirit, then this should have meaning.

And if women did not receive the special call to the apostolate of the Twelve, nonetheless they are invited to follow Christ as disciples and co-workers.

—Edward Starks
Buffalo, N.Y.

Theologian's ideas are smorgasbord

Editor:

After reading the comments by Father Curran in the recent issue of the Toledo Catholic Chronicle one could conclude that the deficiencies

in Father Curran's right reasoning are most likely responsible for his lack of appreciation of the scandal he is inflicting on Mother Church. His exhibited thinking is indigenous to sophomoric intellectualism.

One wonders how has it been possible for Father Curran to occupy such a high position in the Catholic University of America for so long; and why has the Vatican been so lenient in dispensing loving justice. Pray God that Father Curran be not typical of the Staff at the University. Pray God that Father Curran's smorgasbord Religion and personal Theology are not the 'standard' at Catholic University.

Pray God, too, that the U.S. Council of Catholic Bishops abandon their obsession on issuing secularistic sociological directives; but follow more in the direction of The WAY — The TRUTH — The LIFE; and become more men of prayer and commitment the likes of Mother Teresa. Present times demand more and more — exemplary and totally committed Christian Leaders and less laureated chairmen of Committees on 'opinions.' Mother Church does not wish nor does She need an American Church; nor do present times.

N.M. Camardese
Norwalk, Ohio

Is there a limbo?

Q. Recently I became involved in a discussion with a well-educated young minister of a Protestant denomination. He brought up limbo as an example of Catholic dogma which has been "revised." Just how has said dogma been revised? I have been under the impression that dogma is not revisable. Are there any other examples of this kind of revision? (Wisconsin)

A. The word "dogma" simply means "teaching." Much confusion has resulted, however, from failure to

By Fr.
John
Dietzen



remember that not all teachings of the church enjoy the same level of authority or, if you will, infallibility.

The fact that there are three persons in one God, or that Jesus is truly divine and truly human, is of a far higher level of unchangeability than, for example, the teaching and belief of the church on the precise nature of original sin.

The church once strongly held, for example, that the Bible required us to believe that the sun revolved around the earth. Galileo was silenced and condemned by the official church for teaching otherwise.

Obviously, since not long after Galileo, the church has changed its teaching about our universe and about its understanding of the meaning of biblical truth.

Thus, to answer your question, the questions, change and development in the doctrines of the church are not that new or unusual.

As for limbo, most people are amazed to learn that the church's official teaching has not changed all that much; but what many Catholic books, including catechisms, presented as Catholic doctrine was often a less than accurate presentation of official doctrine.

Limbo is an excellent example of what I said above about levels of authority -- or how closely a doctrine is related to divine revelation.

The teaching about a limbo for infants relates to a question about which we still know very little: What happens to an infant who dies without baptism?

For centuries it was simply assumed that God took care of these children in his own way. Some theologians held that unbaptized infants suffered physical pain, but by the 12th or 13th centuries that idea was widely rejected.

A few centuries later, limbo again became the subject of heated debate. A heretical group called Jansenists, who harmed the church enormously in many ways even up to our own generation, taught that all infants who died without baptism are condemned to the fire of hell.

In 1794, Pope Pius VI condemned this teaching. One may believe in some sort of limbo, he said, a place of happiness that is not heaven but where there is no suffering and still be a Catholic.

This is the only mention of limbo in all the major official documents of the church.

Does God, as some theologians hold, give a dying infant a moment of awareness in which he or she can make a decision for God?

We simply do not know. We are certain only that God, in his desire for the salvation of all mankind, has arranged some plan for fulfilling that desire through the merits of our Savior.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Watching children grow

I now am in a most gratifying phase of motherhood: Watching my children grow through the events in their adult lives.

A recent incident in my daughter Margaret's life made me think about this. Margaret and her French husband, Jean-Claude, ran their own business overseas for several years before returning to the United States to have a baby.

In the last few months, they have used most of their savings to pay medical bills, to get re-established here and to start a small home-decorating business. Last week something went wrong."

"When Jean-Claude came home, I took one look at his face and I just knew what had happened," my daughter said. "All of the tools which he had just bought had been stolen from the van. The whole investment -- gone! We were so upset."

But then, she continued, "we both looked at the baby and he was laughing. He didn't know that the tools had been stolen. He was just happy."

Margaret explained that pretty soon the tools didn't seem so important, compared with the baby. She said that she felt no anger toward the thieves who probably were desperate for money. "The way I look at it," Margaret said, "when we live in such a material world, gaining things and losing things is all part of the balance of nature."

This is a far cry from the reaction Margaret had six or seven years ago when three of her "precious" silk blouses were stolen from the dry cleaners. She was terribly upset and crying, and I hoped then that she would grow beyond such a strong attachment to personal belongings.

It makes me happy to see the enormous growth which has taken place in Margaret, especially since the birth of her son six months ago. Giving birth opens your eyes to understand that only life and love are important. The rest falls into place when you get your priorities straight.

I can recall an even earlier time when I was on vacation in

By
Antoinette
Bosco



Florida and received an "urgent" message to return a call from Margaret.

To say that I panicked would be an understatement. When I reached her she exclaimed excitedly: "Mom, the house has been robbed!" I breathed a sigh of relief and said, "Is that all?"

In my mind, the only thing that would be "urgent" would be an injury to one of my children. Now that Margaret is a mother herself, she can fully understand this.

In my new phase of motherhood, I am watching my children bring life and joy into the world through their own young families and through their work. As they do so, I believe their own souls are evolving.

Every person's soul must evolve to a higher plane to be ready for the life which is to come. And this evolution of the soul has nothing to do with tools and blouses or any other material thing. It has to do with learning and loving.

I am still learning so much about this from my father's death last winter. I keep seeing the picture of him being carried to the grave by 10 strong grandsons -- each in the prime of his young manhood, each of whom loved his grandfather. I keep thinking of him, the simplest man in the world who couldn't care less about money.

The question in the end, after all, is never, "How much did you own?" but "How much did you love?"

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Letter to a student

My Dear Friend:

So you're back to school and feeling depressed. Please don't be discouraged because you're unhappy. It's normal at this stage of your life; you're faced with so many choices. The emotional pain passes, once you've found your purpose in life. How do you find your purpose? It isn't easy but perhaps a few ideas may help.

First you have to be clear about the meaning of "purpose." An apple seed develops into a tree that produces leaves, blossoms and eventually delicious fruit. It does so by following its purpose-its fixed laws. Within your own body there are forces that keep your heart beating, that restore and preserve the chemical balance of your cells, all with the purpose of nourishing your health.

But why have good health? Why graduate from college? Why go on living? Those are profound questions requiring a healthy philosophy of life. If you believe the world is governed by chance you're likely to conclude that your purpose is merely to get your share of personal pleasure.

I think much of your unhappiness right now stems from the fact that you want a lot out of life, which is good. Something deep within your soul is telling you that a life based on the pursuit of pleasure and wealth can not be rich either in achievement or success. You're in conflict about your goals, your purpose.

It's important to have a healthy personal philosophy to solve this problem. A rotten philosophy will produce rotten fruit. If you think that morality or ethics is not from God, but consists of nothing more than abiding by certain conventions representing the collective desires of the community, then you will not likely seek to be virtuous.

But if you understand that God has a plan for your life,

By Fr.
John
Catoir



then you begin to live for a higher purpose, not your happiness per se, but the plan itself. Happiness is a by-product. The idea of purpose or destiny inevitably becomes a factor in your thinking and the Christian concept of Divine Providence begins to make sense.

God made all things for a purpose. You have a purpose in life. If you listen carefully to the movement of your own soul when it is free from passion and the blindness that comes from selfishness and sin you will sense the marvelous harmony of your life with God.

If this is unclear right now, open your heart in prayer. Read the words of Jesus and receive Holy Communion frequently. The Bread of Life was given to us to feed our spiritual hunger. If you are wise you will pray to find your purpose in life.

(For a free copy of The Christopher News Note, Life: There's Nothing Like It, send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



The nun who saved Paris

Attila the Hun inherited his kingdom which was centered in present-day Hungary. He ruled jointly with his brother Bleda until he murdered him in 445. Five years later, he demanded Honoria, the sister of Emperor Valentinian III, as his bride and half of the West Roman Empire as her dowry. When Valentinian refused, Attila invaded the Roman Empire and captured many cities.

As he neared Paris, the French nun, St. Genevieve of Paris, persuaded her fellow citizens not to desert their city but to pray for deliverance. Impressed by this unusual form of defense, Attila marched warily around Paris and went off to devastate Rome instead.

When Attila the Hun, "The Scourge of God," stood outside of Rome, Pope Leo the Great went out to meet him when everyone else had run away. Using his powers of persuasion, Pope Leo prevented Attila from destroying Rome and convinced him to return to his homeland.

On his return march, Attila met the forces of the Roman General Aetius. Attila lost the Battle of Chalons just as Halley's Comet was sailing by in 451. Attila returned to his homeland where he died two years later and his kingdom died

with him.

In 193, Pertinax became the Emperor of Rome. His first act was to curb the lawlessness of his Praetorian Guard. But the guard retaliated and ended his reign and his life after three months. They then sold the Emperorship to the highest bidder, who was Didius Julianus. But the guard soon tired of Didius. They murdered him and replaced him with Septimus Severus.

After 200 A.D., of the 29 men who served as Roman Emperors, only four died a natural death.

Tacitus, a Roman historian of the time, noted that "the more corrupt the state, the more laws it makes."

In 141 A.D., Halley's Comet was blamed for a Chinese plague that spread throughout the known world, killing 400,000 people in Italy alone.

In 1889, the Ayres Sasparilla Company claimed in its advertising that since its product had come on the market, the life expectancy for Americans had increased 20%.

Skills you may have ignored

Dear Dr. Kenny: I read with interest your recent column titled "How Do I Find a Job?" which dealt with the entry of a widow into the work force. I would like to point out to your readers the value of volunteer experience and of including it in resumes.

Many skills, talents and abilities used in volunteer work can effectively be transferred to the job market. Consider the person who organizes fundraising activity or coordinates a workshop or does data entry or coaches a Little League team. These activities allow for the development of leadership qualities, money management, organizational and people skills, as well as encouraging one to be punctual, accept responsibility and initiate creative programs. In addition, those considering re-entry into the job market or taking this step for the first time should consider volunteer work as a way of polishing old skills, exploring careers, developing contacts and gaining experience.

I suggest that readers contact a voluntary action center or volunteer bureau if there is one in their area. If not, they can make a direct contact with an appropriate community agency or organization, many of which depend on volunteers. Then, if and when they decide to join the work force, they will be able to draw on their volunteer jobs for recent experience and letters of recommendation. They will also have made a contribution to their communities.

An individual who has never worked for pay but has given many hours of community service as a

By
Dr. James
and Mary
Kenny



volunteer has skills and qualifications to offer a prospective employer, and today's employers recognize this. -- director of volunteer bureau, Massachusetts

Thank you. Unemployed readers of our column, especially those seeking a first job without much luck, should benefit from your remarks. When one cannot find a job that pays enough to cover expenses, it is good advice to use the "down" time to improve work skills. While this is often done through formal education, it can also be done through volunteer work.

As the writer notes, volunteer work is an acceptable way to fortify a creditable resume. This can be especially useful for mothers who have raised their children, but are entering the formal work force for the first time.

Be selective. Pick your place to volunteer carefully. Choose work in the area in which you

eventually hope to find employment. Be willing to perform small tasks. Be a "gofer," a messenger, a receptionist, whatever. Keep your eyes and ears open. Learn while you work.

Ideally, volunteering is like the old-fashioned apprentice system.

When a person wanted to learn a trade, he worked alongside an expert craftsman.

Volunteering not only gives you a chance to work, it also places you in contact with people in the work world. You might impress your supervisor or meet other potential employers. You are better off out where the action is than sitting home waiting for someone to call.

Volunteering is one temporary answer to unemployment, not the only alternative, but a productive way to prepare yourself while you wait.

It has three big advantages. First, you are doing something worthwhile. Second, you are building a resume, both with creditable work and possible personal references. And third, you are learning practical skills.

Volunteering can be more than a charitable donation of time.

(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.)

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Shy? You're not alone

"I was painfully shy as a child," a self-assured young mother admitted in a workshop. "Now I see my own child struggling with this problem. How can I help him?"

"How did you deal with it?" I asked. "What helped you overcome it?"

She laughed nervously. "I didn't. I'm embarrassed to say I'm still shy."

Those around her reacted with disbelief. "You? Shy?" one of her friends exclaimed. "You're one of the most confident people I know."

"It's all surface," the shy mother replied. "Underneath I'm really insecure, especially with new people and situations. I wouldn't come today if you weren't here."

There was a slight rustle of empathy and I asked, "How many of you here consider yourselves shy? Three fourths of the group raised hands."

Shy people are in the majority of our culture. A recent survey indicates that 40 percent of college-aged people consider themselves shy, with another 40

By
Dolores
Curran



others' impressions of them. They fear rejection. They often react by withdrawing so they appear unfriendly to others. They don't mean to appear so but the result, of course, is that other people perceive them as unfriendly and react accordingly, which only intensifies the shy person's feelings of unworthiness.

Shyness can be a painful affliction. It doesn't help to tell basically shy persons they should not feel shy. That's discounting their feelings. And it doesn't help to push shy children into new social situations because it merely increases their anxiety.

Self-esteem lies at the base of shyness. If people fear ridicule, rejection or failure, their fear often gets in the way of success and proves they are incapable and unlovable. To counteract this, they avoid risks. They are comfortable only with familiar people and situations and avoid others.

Because shyness involves an unusually high preoccupation with oneself - how are others perceiving me - the most effective method of overcoming shyness is that of shifting one's attention to others, particularly

helping others in a certain situation. Shy people are great caregivers and evidence a high degree of empathy.

Eleanor Roosevelt, who ended up travelling around the world and meeting heads of state, was paralyzed by shyness as a child and young adult. She overcame her disability by learning to ask people about themselves and listening to them. Once she turned attention away from herself, she was okay.

One of the myths of shyness is that it cannot be changed. It can, and has been, with considerable success. Much shyness emanates from learned behavior which can be unlearned if one makes the effort.

For those suffering from shyness, I recommend Philip Zimbardo's book, *Shyness: What Is It, What To Do About It*, and for parents of shy children, I recommend the same author's *The Shy Child*. Both include information and helpful suggestions on learning to deal with failure, perfectionism, rejection, and insecurity so these will not remain a lifelong affliction.

Having said all of the above, I must admit that some of my favorite people are shy. They are above the pretense and bravado that so many adopt today to appear successful. At least shy people are genuine. They know their limitations and they genuinely care about others. I just wish they felt better about themselves. Then, of course, they would no longer be shy and I probably wouldn't like them so much.

(Alt Publishing Co.)

Family matters

A tribute to Fr. Jim Young

By Sister Virginia McCall, PBVM,
Director of Ministry to Separated and
Divorced,
Family Enrichment Center

The death of Father Jim Young has left those who knew and loved him stunned with disbelief. His understanding, compassion and genuine care has enabled countless men and women to regain a sense of dignity and self-acceptance after the trauma of divorce. For those whose second marriages were not blessed by the Church, he brought hope and acceptance. There is probably no other person who has had a greater impact on ministering to the separated and divorced.

Father Young, a Paulist priest, was the founder and National Chaplain of the North American Conference of Separated and Divorced Catholics. He is known by many in the Miami area through his participation over the past six years in the Archdiocesan conferences for separated and divorced.

Father Jim was a great story teller and his favorite was the *Women at the Well*. Perhaps the best way to

portray Father Jim is to tell this story in his own words.

"Often I am asked, 'Is there a patron saint of

'His understanding, compassion, and genuine care has enabled countless men and women to regain a sense of dignity and self-acceptance.'

divorced Catholics?' There is a person I like to suggest, but unfortunately we don't know her name. She is the woman, who had been divorced by five men, whom Jesus meets at Jacob's well. (John 4:4-30) This is the woman, who came to the well at an off-hour, probably to avoid the townspeople and was surprised to find an unusual rabbi sitting there. (Rabbis were taught never to speak to women in public and especially not Samaritan women.) Yet this rabbi asks her for a drink and then goes on to share himself with her...offering her the healing water of his own life. The woman is startled that the rabbi knows everything about her and

when she asks if he is the long awaited Messiah, he answers, 'I who am speaking with you. I am he.'

"This woman, who had been divorced by five men, is the first person in Saint John's Gospel to whom Jesus publicly reveals his identity."

"She then runs back to the town to tell the people all about him. It has been remarked that she may have been the first apostle."

"The same Lord who called his followers, when they married, to commit themselves to each other until death; reveals his merciful compassion for those who suffer."

"The Church today is struggling to be more like its Lord in balancing these two values; the woman at the well is a reminder that the two belong together. In her we find acceptance, and know that we are loved."

Father Jim is dead but his spirit lives on through the countless lives he has touched. He will be sorely missed but not forgotten.

What do bishops think of TV?

It would be difficult to picture one of the dignified Catholic bishops removing his miter and robes, then changing to his J.C. Penny's pants and shirt and sitting down to watch television for a couple of hours. Of course, bishops would tend to be more selective than the average tube buff. And this brings to mind a number of

By
**James
Reig**



intriguing questions:

What do Catholic bishops watch when they sit down in front of their TV sets?

How often do they watch and how important do they feel it is to keep abreast of issues raised on TV?

How do they judge the power of television and its influence over viewers?

Do they think the Church is doing enough to deal with the most pervasive medium ever invented?

Which words would they use to describe TV?

Those are some of the questions I recently put to 30 Catholic leaders—cardinals, archbishops and bishops—in an effort to find out what they think of the tube. I picked the 30 easily; they head the dioceses which use my TV column in their newspapers. Of the 30, a dozen responded, some choosing to remain anonymous, but most willing to go public with their views.

For the next two columns, I'll share their responses with you. The project began when I pondered a familiar charge against bishops: they are out of touch with their people simply because they live in a different lifestyle. This is especially true regarding television, the thinking goes, because men in such high positions don't have the time or inclination to watch, "My Sister Sam" or "Dallas." Therefore, they don't realize the power TV wields over Catholic individuals and families, and therefore, they don't expend any special effort to counteract TV.

That's the charge, but is it a valid one? I thought I'd ask the bishops themselves. So one question was phrased this way: "Do you think Church leaders watch enough TV to understand how it influences society, the home, families and Catholics?"

Only two bishops answered generally no while the remaining ten split in half between "yes" and "don't know." Archbishop John Whealon of Hartford, Ct., added an additional thought: "I am not sure the question is valid. I have my daily responsibilities and cannot see this as something to be done. I must read and work."

My next question was: "Is the Church doing enough to help people cope with the power and influence of TV?"

Again, only two bishops replied,

'Increase the church's use of TV as a constructive critic and a wholesome communicator...'

"Don't know" while the entire remaining 10 checked off "no." The survey then gave them room to say what they think the Church could do. Here are some of the suggestions:

• Bishop Joseph Fiorenza, Galveston-Houston, Tx: "Raise the issue more frequently with parents and educators."

• Anonymous archbishop: "Increase (the Church's) use of TV as a constructive critic and also as a wholesome contributor."

• Bishop Howard Hubbard, Albany, N.Y.: "Help people unravel the subtle messages TV communicates. Help people advocate for the type of programming that will present positive values."

• Archbishop Daniel Kucera, Dubuque, IA: "Better education in making correct judgments; value training."

• Archbishop Edward McCarthy, Miami: "Follow suggestions of Sacred Congregation of Education on training



COURAGEOUS WOMAN—Sophia Loren stars as Marianna Miraldo and Hector Elizondo as her husband in "Courage," a TV movie based on the life of a woman who helped bust a \$3.5 billion cocaine ring. The movie airs on CBS on Sept. 24.

seminarians to properly evaluate and use the media."

• Archbishop Whealon: "Somehow give them the view of life as to be led by an educated, cultured, religious person, with trash to be eliminated."

Education, is the key according to the bishops, which will help overcome TV's problems. What problems? To find out, I asked the bishops to rank five suggested problem areas according to seriousness. Their rankings, when compiled, show what the dozen Church leaders consider the worst problems of the tube (the results are listed with the worst problem first):

1. Sexual content of the shows
2. Lack of worth of most shows
3. Violence
4. Power of the ads
5. Lack of Church presence on TV

The first three problems were clustered closely in the voting and only Archbishop Whealon selected "other" writing in "total materialism" as his nominee for the second worst problem with television.

Next: What bishops watch and how they assess TV.

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Ted Danson botches 'A Fine Mess'

A Fine Mess O, PG

Ted Danson has the charm of a serpent in this film as he slithers bravely around trying to be aloof and cunning. He's softened a bit in the scenes with zany comic Howie Mandel. Writer-director Blake Edwards pen seem fixated upon comic conventions. Playing two thugs, Stuart Margolin and Richard Mulligan provide the genuinely funny spark in the story. Danson's character is an unwholesome role model perpetuating the myth of male promiscuity and providing an acceptance of sexual irresponsibility which hasn't even the slightest redemption of satire.

One Crazy Summer A-III, PG

A thoroughly absurd comedy that becomes intellectually offensive. The tiresome, youth-oriented tale centers around the efforts of a group of insecure, graceless high school grads who goon their way through a summer on Nantucket Island and foil the attempt of a rotten rich kid and his demented dad

Capsule Reviews

from developing part of the land into a massive commercial apartment complex. This kind of gunk humor erodes the dignity of today's teens.

Born American O, R

Three college guys taken their Arctic vacation to extremes when they cross the border into the Soviet Union as a childish prank. They are tormented, tortured and brutalized by the suspicious Rusksies in this absurd action-adventure yarn featuring a youthful vindictive survivor of a Soviet prison camp.

Bullies O, R

A rough and tumble family of thugs terrorizes a city family that moves to a rural resort town. The teen-aged boy manages to kill all the cutthroats. Promiscuity, harrassment, molestation, rape, brutality, murder and other acts of violence populate this production about small town dementia.

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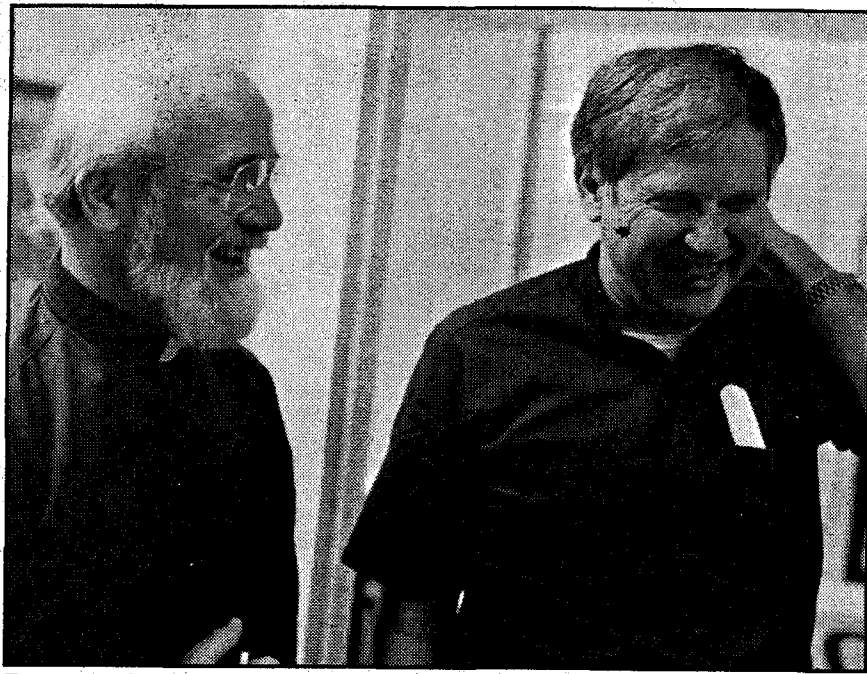
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Deacon honored

George Mickwee, a permanent deacon of the Archdiocese of Miami and Associate Director of the Permanent Diaconate from 1979, was recently honored with a Mass and reception at his parish, St. Maurice, on the occasion of his moving to Alabama. Fr. Edward Brown, coordinator of the Permanent Diaconate, presented him with a plaque recognizing his years of service.

National Merit Scholar semifinalists named

Twenty students from Catholic high schools in the Archdiocese of Miami have been recognized as semifinalists in this year's National Merit Scholarship Program, an honor

given to less than 1/2 of 1 percent of the top scoring students nationally.

The following students have been recognized: Emily W. Daughtrey and Christopher J. Ross from Cardinal

Florida honored at CDA convention

Florida courts of the Catholic Daughters of the Americas received two second place awards at the 41st National Catholic Daughters of the Americas Convention held this summer in Philadelphia. The awards were given for the state's participation in the Heart Speaks to Heart Program. A special award was given to Court Holy Spirit of

Pompano Beach for their contribution to the Bishops Relocation Fund. Another award was given to Florence D'Ermic for her contribution to the fund.

The Catholic Daughters throughout the United States have pledged \$500,000 towards the erection of a new building for the Bishops in Washington, D.C.

New newspaper aimed at black Catholics

A new newspaper, tentatively named *The National Catholic Mentor*, will focus on the black Catholic Community and is scheduled to appear this fall.

The newspaper will publish its first issue October 1st and then monthly until January 1987 when it will shift to a bi-weekly schedule, says Dr. Winston Peebles, the paper's founder and president of Winston-Derek Publishers, Inc., of Nashville.

Of priority to the newspaper will be coverage of the black community and increased participation in the Catholic press by blacks.

Peebles sees the *Mentor* as a way of educating and evangelizing black Catholics.

"There is a new climate (in the church)," Peebles says, "toward the evangelization of black people. A black Catholic newspaper would serve as an important instrument in procuring black members and converts."

Peebles finds that blacks are in general ignorant of their church history as Catholics and that there is little cohesiveness between black Catholics in different parts of the country.

Subscription is \$7 yearly. Parish rates available. Subscribe by writing to *The National Catholic Mentor*, sub. dept., Jo Jaworski, P.O. Box 90883, Nashville, Tennessee 37209, or call toll free 1-800-826-1888.

The newspaper is also seeking organizations to sell the paper for profit.

"The Witness" to be performed at St. Agnes

"The Witness", a story in word and song of the life of Christ as seen by His witness, St. Peter, will be performed by the Joyful Noise Ensemble at St. Agnes Church, 8 p.m. on Sept. 27 at the church, 100 Harbor Drive, Key Biscayne.

The Joyful Noise Ensemble is a voluntary group of singers from Palm Beach and Broward Counties dedicated to proclaiming the Good News.

The group has performed the musical since 1979 and it has been well received by parishes from Orlando to South Miami.

Dance for Respect Life

Annunciation church at 3781 S.W. 39th St. in Hollywood is hosting a dinner/dance in celebration of the 8th Anniversary of the election of Pope Paul II on Oct. 11 at 8 p.m. Proceeds to benefit The Respect Life Apostolate. Tickets \$15 call 653-2921.

It's a Date

The Council of Catholic Women will be having a brief meeting on Oct. 2 at 8 p.m. Film, at 8:30 p.m., about Padre Pio. Meeting at St. Stephen's Social Hall, 2000 S.W. State Rd. 7 in Miramar.

A Marriage Encounter weekend will be offered Sept. 26-28 at the San Souci Hotel. Fee \$50. Couples of all faiths welcome. For reservations call Barry and Shirley Lombard at 434-4866.

The Widow and Widowers Club of Broward County has social gatherings every 1st and 3rd Sunday in the Wilton Manors Recreation Hall. For more info call 564-7394 or 731-2915.

The Dade Catholic Singles Club will be having dinner at JJ's American Diner at 5850 Sunset Drive, South Miami at 8 p.m. on Sept. 20. Dance to follow. For more information call Victor at 221-5479.

The Catholic Daughters of the Americas will sponsor a Dessert Card Party on Sept. 27 at noon at St. Elizabeth Garden. Donation \$1.15. Refreshments. Proceeds for charity. For info call 941-5546.

Columbiettes of Fr. M.F. Monahan Council #4851 Hollywood, cordially invite you to a formal membership tea on Sept. 21 from 2 to 4 p.m. at K. of C. Hall, 600 Knights Rd., Hollywood.

The Holy Cross Academy will be holding its Autumn rummage sale on Sept. 20 from 9 a.m. to 4 p.m. on the school grounds located at 12425 Sunset Drive, Miami. For more info call 598-0009.

The Cenacle will host a compulsive overeaters retreat on Oct. 3-5, directed by Sr. Mary Sullivan, a member of Overeaters Anonymous. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

The Family Enrichment Center offering six Positive Parenting sessions on Thursdays starting Oct. 2 at St. John the Apostle Church in Hialeah, 7:30 to 9:30 p.m. Register at 885-4074. \$40/couple.

The Beginning Experience Weekend, a weekend designed for separated and divorced men and women who have already worked through the initial feelings of anger and despair, will be held Oct. 10-12 at Our Lady of Florida Monastery in North Palm Beach. For further information contact in Dade or Broward Sr. Virginia at 651-0280 or Conchita del Portillo at 443-2290. In Palm Beach and Martin contact Kitty Conte at 627-6251.

The St. Louis Young Adult Ministry will sponsor a performance of "Another Reality" at St. Louis Parish, 7270 SW 120 st. in South Miami, on Sept. 20 at

7:30 p.m. "Another Reality" is a ministry of Christian illusion and drama performed by Ned and Joan Way.

Amor en Accion, a Catholic lay missionary group, celebrates its tenth anniversary at a Mass at St. Michael's Church, 2987 W. Flagler, on Oct. 4 at 5:30 p.m. celebrated by Archbishop McCarthy.

The North Dade Catholic Widow and Widowers Club will hold a meeting and social at 7:30 p.m. on Sept. 26 at Visitation Church Social Hall, 100 N.E. 191st st., Miami. All faiths welcome. Call 651-5539 or 652-3052.

The Bethany Support Group of St. Louis Catholic Church is sponsoring a talk, "Benefit, Burdened and Bewildered," on Sept. 22 at 7:30 p.m. in the Hospitality Room of St. Louis Church, 7270 S.W. 120th St., Miami. Free admission.

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Fall catechist certification courses slated

Are you interested in learning more about your faith, the bible?

Do you teach in a religious education program in the Archdiocese? Are you a teacher in a Catholic school?

This semester there is offered courses on the sacraments, the Old and New Testament, the Church and Vatican II and methodology.

This semester for the first time, in cooperation with the Department of Education, teachers in parochial schools may count these courses toward updating their state teacher certification.

All courses may also be taken for college credit with either Barry University or St. Thomas University, or you may audit any course for your own enrichment without enrolling for any type of credit.

Tuition for a course is normally \$20; \$50 for academic credit.

The courses are as follows:

Intro to the Sacraments
St. Timothy Parish (Span)
 Sept. 23, 30, Oct. 7, 14, 21, 28; Esperanza Ginoris; 7:30 to 10 p.m.
St. Michael Parish (Span) Sept. 26; Oct. 3, 10, 17, 24, 31; 7:30-10 p.m.
St. Thomas the Apostle (Eng); Sept. 27; Oct. 11, 25; Mrs. Jeanne Hutton; 9 A.M. - 3 P.M.
St. Maurice Parish (English) Oct. 14, 21, 28; Nov. 11, 18; Sr. Dorothy Beck; 7:00 - 10:00 P.M.
St. Gregory Parish (English) Oct. 1, 8, 15, 22, 29; Sr. Dorothy Beck; 7-10.
Teaching Religion in the 80's Part I
Christ the King Parish (English); Sept. 29; Oct. 6, 13, 20, 27; Sr. Rosa Monique Peña, O.P.; 7-10 P.M.
Sts. Peter & Paul Parish (Spanish) Oct. 1, 8, 15, 22, 29; Nov.

5; Esperanza Ginoris; 7:30 - 10:00 P.M.
Epiphany Parish (English) Oct. 2, 9, 16, 23, 30; Sr. Rosa Monique Peña; 7:00 - 10:00 P.M.
St. Michael Parish (Spanish) Oct. 4, 11, 18, 25; Nov. 1; Esperanza Ginoris; 9:00 - 11:30 A.M.
Little Flower Parish (English); Nov. 3, 10, 17, 24; Dec. 1; Sr. Rosa Monique Peña; 7:00 - 10:00 P.M.
St. Helen Parish (Spanish) Sept. 13, 27; Oct. 11; Sr. Rosa Monique Peña; 9:00 - 3:00 P.M.
Teaching Religion in the 80's Part II
St. Michael Parish (Spanish) Nov. 15, 22; Dec. 6, 13, 20; Esperanza Ginoris; 9:00 - 11:30 A.M.
Immaculate Conception (English) Nov. 6, 13, 20; Dec. 4, 11; Sr. Rosa Monique Peña; 7:00 - 10:00 P.M.
The Church After Vatican II

St. Brendan Parish (English) Oct. 28; Nov. 4, 11, 18, 25; María Luisa Gastón; 7- 10 P.M.
St. Patrick Parish (English) Oct. 4, 11, 25; Nov. 8, 22; Fr. James P. Murphy; 9:00 A.M. - 12:00 P.M.
Our Lady of Mercy (English) Nov. 8, 22; Dec. 13; María Luisa Gastón; 9 A.M. - 3 P.M.
Introduction to the New Testament
Annunciation Parish (English) Nov. 5, 12, 19; Dec. 3, 10; St. Dorothy Beck; 7:00 - 10:00 P.M.
Introduction to the Old Testament
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A solid relationship is built step-by-step

By Neil Parent
NC News Service

The wedding ceremony was exquisite. The bride and groom had looked to every detail, from the arrangement of the flowers to the selection of music. They had worked closely with the officiating priest in preparing the liturgy. Everything came off just as they had planned; it was a beautiful and fitting testimony of their love.

Unfortunately, their marriage didn't survive its first decade. It became another statistic in the rising divorce rate that has now reached near epidemic proportions. For Americans marrying today, Catholic or otherwise, there is a 50 percent statistical probability that their marriage will end in divorce.

A successful marriage takes lots of dedication and hard work. Passionate feelings on one's wedding day are not enough.

But couples can do much to assist

'A successful marriage takes lots of dedication and hard work. Passionate feelings on one's wedding day are not enough.'

their marriage in today's stressful times by concentrating on three important areas in building and maintaining a relationship of love: affirming one another, seeking intimacy and attending to the relationship.

• Affirming one another:

What a contrast there often is between the ways in which couples spoke to and of each other in their courtship days and after they have been married a few years. For too many couples, gone are the kind words with which they affirmed one another, gone is the mutual esteem they treasured, the positive approach they took, the overlooking of minor shortcomings, the ready forgiveness of offenses.

These traits can become casualties of living together as husband and wife, replaced by biting criticism, fault-finding and insensitivity.

Couples can give a boost to their

marriage by affirming each other more. This means they seek out ways to enhance each other's self-esteem by compliments and speaking positively about one another.

I learned this lesson firsthand from my wife, who over the years has consistently refrained from pointing out my failings, preferring instead to compliment my efforts, however feeble they may have been. Stress the positive; de-emphasize the negative. This is the golden rule of child-rearing. It is also a formula for happy marriages.

• Seeking intimacy:

Authentic intimacy is perhaps the one thing that we most desire from a marriage; it is also the most difficult to achieve. When we marry, we are seeking not only physical intimacy, but psychological and spiritual intimacy as well.

Physical intimacy is the easiest to achieve. It is much easier to reveal our physical nakedness than to allow our mate to see us as we really are, warts and all.

Intimacy is the foundation for the kind of love that will sustain a marriage. Intimacy requires risk-taking, allowing ourselves to be vulnerable so that the other may see us as we are. It is worked on over a lifetime, like building a solid house one brick at a time.

In marriage, we want to know and be known, to become two in one flesh. But for this to happen, we must seek mutual intimacy based on sensitivity, care and loving trust.

• Attending to the relationship:

The marital relationship itself must be given priority. This means attending to each other's needs in the relationship and finding ways to give each other needed time.

In our fast-paced society, it is common for a couple to begin marriage with both partners working, pursuing important and interesting careers. This can bring welcome stimulation and variety to the relationship. But it also can siphon off time and energy needed to build intimacy and secure emotional and spiritual bonding.

When children come along, the needs of the relationship can be even further strained. It is surprising how easy it is for couples to find themselves running here and there, meeting the demands of raising

...and a marriage is more than a contract

By NC News Service

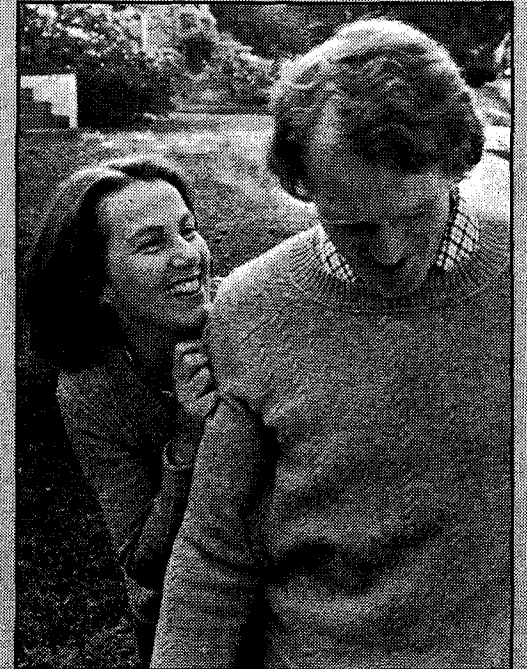
The shared lifestyle of marriage cannot be characterized by a legalistic, contractual approach to daily living.

Dr. David Thomas related the story of a couple who entered marriage

determined that everything should be shared 50-50. Both spouses had careers with nearly identical wages.

So they divided the household chores and parenting responsibilities equally. They each contributed half for all household expenses.

"The marriage never made it," said Thomas, director of the graduate program in family ministry at Regis College in Denver. "Once you get beyond dollars and cents, you can't calculate time and energy that way."



What happens in this kind of arrangement is that one person usually begins to feel cheated, as if he or she is giving more, is putting more effort into the relationship than the other.

A calculating, controlling approach can destroy the marriage, Thomas suggested. "In marriage you cannot count the cost. You give without worrying about what you're going to get out of it. It is the genuine giving of self which in the Church's language is the kernel of marriage."

Another hindrance to the development of a shared lifestyle in marriage is society's "very strong myth of romantic love, which is a possessive kind of love," said Thomas. This is not the "non-possessive love which is very important in marriage, the love that says I am here to help you be your best self."

Unless people get beyond the idea that the greatest "possession" is the best kind of spouse and begin to look upon their partner as a unique person, supporting that person "for his or her own sake, then real, mature love is simply not present," he said.

And Thomas believes that a marriage should not be viewed as a finished product but rather an ongoing process. Good marriages don't just happen because of chemistry or background, he added. They happen because people have made conscious decisions to work on them.

"Most married couples in a good marriage will say their appreciation and understanding of each other has grown in the time they have been together," Thomas said. "They will say the person they married years ago is not the person they love right now. There have been surprises, revelations."

Thus, it seems, even the greatest of marriages must unfold over a period of time. Each marriage is unique, with its own special history.

children, postponing the time needed for their relationship.

After a while, the couple may no longer be receiving loving nourishment from one another. Then a relationship can be in real trouble.

Time is priceless. Building intimacy, mutual affirmation and the love which supports a marriage takes time. Couples who wish to nurture their relationship know they must give it the attention it deserves.

Scriptures

Doomed by their injustice

Reflections on
Amos 6:1, 4-7

Readings for Sunday, Sept. 28

The complacency of the rich is ridiculed by Amos (first reading, Amos 6:1,4-7) and strongly condemned by Christ's own parable (Gospel reading, Luke 16:19-31). Within Christ's story, Lazarus, who was poor, is cradled in the bosom of Abraham. He becomes our symbol of the true disciple, called to "take firm hold on everlasting life" (second reading, 1 Timothy 6:11-16).

Introduction

It's a commonplace observation that misfortunes come in bunches. Shakespeare has Hamlet's stepfather phrase the thought succinctly, as he tells Queen Gertrude: "When sorrows come, they come not single spies, but in battalions."

As he launched his attack against the social evils of his day, the prophet Amos arranged his "woes" not singly, but "in battalions."

Background

If we could give Amos a descriptive title, "The Prophet of Social Concern" would serve nicely. He looked beneath the social fabric, cast aside the pleasures that disguised things, and pointed out the evils that most were only too willing to overlook.

Some may have thought of him as "A Prophet of Gloom," but he was simply pointing out injustices that others ignored. Besides, the observations weren't his but the very thoughts that God wished to reveal. If he spoke out against evil, it was because God has spoken to him.

His message was one of doom, precisely because an unjust society was doomed. His words were strong. He declared that "the Lord will roar from Zion," and when Amos spoke God's words, Carmel, known for its lush vegetation, simply "withered" before the roar of his words.

A truly shared life

That's the challenge for married couples today

By Cindy Liebhart
NC News Service



The primary issue in marriage today is not how to preserve the individual identity and foster each partner's personal growth. The real challenge is learning to develop a truly shared life, becoming committed to growth as a married couple, said Dr. David Thomas in a recent interview.

"The fact that people need to grow individually is all over the culture," said Thomas, director of the graduate program in family ministry at Regis College in Denver. Convincing people they need to work on adopting a married lifestyle "which may demand that you change or alter your life, your personal plans, your priorities for the sake of the other, for the sake of the relationship," is much more difficult.

Part of the shift in emphasis can be attributed to the phenomenon of two-career marriages. When husband and wife each have a career, in essence they lead "separate lives with different colleagues, different pressures, different interests that flow from work," Thomas said.

Without determined effort, these couples can end up sharing living quarters and pooling economic resources but leading much the same lifestyle they did before marriage.

Other social forces hinder the development of a shared marital lifestyle as well, Thomas said. Soaring divorce statistics and the increasing mobility of the population, for example, often lead people to view relationships as transitory. Even as they enter marriage, many couples accept the possibility that it may not work out.

What's a couple to do? Thomas, who has been married for nearly 20 years, suggested several ways couples can overcome obstacles and work on a truly shared life:

• **Decision-making:**

Good marriages require both spouses to assume responsibility for the way their life together takes shape. Couples must make conscious decisions about how they will nurture their relationship as well as how they will share home and family responsibilities.

• **Good communication skills:**

Couples need to express sincere interest in one another. This involves creating opportunities to talk together,

really listening to what is going on in the other's life, and being willing to share honestly personal feelings, experiences and desires.

• **Shared interests:**

This may take some creativity. But couples should try to find enjoyable, interesting activities or

A married life 'may demand that you change or alter your lifestyle ... your priorities ... for the sake of the other.'

hobbies they can pursue together regularly.

• **Sexual sensitivity:**

Because sex is "a very human way of deepening their bond," couples need to develop sensitivity to one another in this area.

• **Fine-tuning:**

Periodically,

couples should take a look at their life together to discover some areas that are working smoothly as well as areas which may need some re-adjustment.

Growth as a couple does not deny the importance of personal growth.

"Part of my love for my wife will be my support of the developing of her life, her unique gifts, her special talents," Thomas said.

But it is important to balance personal growth and growth as a couple -- and the two are not always complementary, he added.

Finding this balance will require a couple to define their deeper values, to know clearly what is most important in a life filled with many demands and opportunities. It may require hard choices and sacrifices sometimes -- for example, bypassing a job promotion that will mean extensive travel if it would hurt the marriage.

Marriage is more complicated today, Thomas said, but the rewards are still great. For "when I open my life to the life of another, both of us are enriched."

Commentary

It is said that there are two types of persons responsible for evil: those who do evil and those who do nothing to prevent it. In last Sunday's readings, Amos lashed out against dishonest merchants who were defrauding the poor. This week, his message is aimed at those who stood idly by and allowed the injustice.

In what is perhaps the strongest example of "name-calling" found within the Bible, Amos does not mince his words. He calls "the women of the mountain of Samaria" the "cows of Bashan." For him, those "who oppress the weak and abuse the needy" are not unlike grazing animals who despoil the land.

All in all, Amos lines up a series of "woes," much like a general lines up his battalions. Our reading is from the third such "woe." It is a penetrating attack against the evil that, it seemed, only God and Amos were able to see.

As our passage begins, Amos is lashing out against the leaders of both kingdoms, Israel and Judah (symbolized by their capitals, Samaria and Zion respectively). He is attacking their complacency. They were able to do something to stop evil, and they did nothing.

They deluded themselves into thinking that the prosperity they were enjoying would not be threatened by the rise of a powerful neighbor, Assyria. They assumed that God would protect them, even though they failed to protect the weak and the helpless.

To the contrary, they were inviting their trouble. Their wealth would prove too tempting for another nation not to envy. Furthermore, they were hastening God's anger.

With unmatched sarcasm, Amos describes these idle and overly comfortable leaders. "Wine, women and song," it seemed, was their sole preoccupation. They thought only of themselves,

nothing of the poor and little of God.

Our final verse is the inescapable conclusion that Amos draws from their complacency. It is the "therefore" resulting from their failure to act.

As any prophet, he sought to stir the people to repentance and to forestall a deserved punishment. He urged the people to "return" to the Lord by refusing to turn their backs on injustice any longer.

His anguish matches his anger, yet it did not soften the strength of his message. His words went unheeded, which is nothing new. By and large, they still go unheard.

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.

Priest-farmer cultivates souls

SOLDIER'S GROVE, WIS. (NC) - A priest of the La Crosse Diocese carries on a family farm tradition, threshing oats and straw every summer with a pair of antique machines.

For the past decade Father Michael Gorman, who grew up on a local farm, has put his machines to use for a day annually.

The oats and straw harvested near Soldier's Grove are of secondary importance to the memories relived and friendships cultivated whenever neighbors, relatives and friends come together to thresh, said the said 31-year-old priest.

Threshing machines were used to separate grain and seed crops from straw and chaff throughout the first half of the 20th century. But after World War II, tractor-pulled combines began to replace them. As tractors replaced horses, the demand for small grains--oats in particular--took a nose dive.

By the 1950s, self-propelled combines came on the scene, and threshing all but ceased to exist as a farming method. At the same time, farmers began buying most of their major equipment instead of sharing machinery. Most farm people under the age of 50 don't have a vivid memory of threshing. Fr. Gorman is an exception.

"We threshed at our farm until 1964, just about the time I was old enough to be of help. I remember the excitement of looking through the window and seeing the big machine come down the road, putting leaves on the dining room table to seat all those who came to help and were served dinner, and eating the first apple pies of the season."

When threshing ended at the Gormans, it continued at the farm of Jim and Michael Kinney, cousins of Fr. Gorman's dad. When he was a boy, Fr. Gorman developed a knack for operating the binder, the machine that cuts and gathers the small grain into bundles.

In 1974, using an old machine given to him by the Kinneys, Fr. Gorman threshed several acres of oats on



Priest-farmer Michael Gorman of the Diocese of La Crosse, Wis. stands in front of his McCormick-Deering threshing machine, one of two antique machines he uses in late summer to harvest oats and straw. Fr. Gorman learned the now out-moded technique when he was a boy and has carried on the family tradition ever since. (NC photo).

the Gorman farm.

This year, on a humid, breezeless 90-degree day in late summer, Fr. Gorman started up the Allies Chalmers WD tractor, engaged the pulley on his 1948 McCormick-Deering thresher to turn the 50-foot drive belt--and spent the rest of the day threshing oats.

About 65 people were cheering him on. The day's work yielded 234 bushels of oats and two wagonloads of straw from five acres of oats.

It was a homecoming for Fr. Gorman, who returned to the Diocese of La Crosse in July after studying canon law for two years in Rome. He recently

received a new assignment to work in the marriage tribunal for the diocese and will serve also as the bishop's secretary.

Although he will always love his summer days back home on the farm, Fr. Gorman still prefers harvesting souls for the Lord.

Priest dreams of opening music museum



Fr. Robert Novotny of Holy Cross parish in Wisconsin wants to open a music museum in his city. Over the years he has collected 15 antique pianos which he will contribute for display. He plans to visit Vienna, where he may get help from other collectors of antique instruments who will help him make his dream a reality. (NC photo).

MILWAUKEE (NC) -- Most sabbaticals taken by priests involve updating academic or pastoral skills. Father Robert Novotny has decided to pursue a different set of "notes."

The pastor of Holy Rosary parish in Milwaukee will spend a four-month sabbatical in Vienna, Austria, researching antique musical instruments. The trip will do more than satisfy his personal interest in musical research. He dreams of eventually establishing a museum of musical instruments in Wisconsin.

"The nearest such museums are in St. Paul, Minnesota and at the

For the past 30 years he has been collecting pianos and now owns 15.

University of Michigan at Ann Arbor," said Fr. Novotny.

"There is no comprehensive collection in Chicago. My vision is to help found a museum which would enable musicians to examine early instruments as well as to play those which would sustain playing."

The priest credits a grade-school music teacher, the late Mayme Gruber, with inspiring him. He kept in touch with her over the years, renewing direct contact after his ordination in 1950. He

began serious piano studies at Alverno College, and his former teacher got him his first piano.

Fr. Novotny earned a degree in music from Alverno and later obtained a master's degree in musicology from the Catholic University of America. He taught music for several years at St. Francis de Sales College in Milwaukee before returning to parish work.

For the past 30 years, he has been collecting pianos and now owns 15. His collection represents primarily the 18th and 19th centuries. The piano was invented around 1700 but it was not widely accepted until about 1750, when it began to replace the harpsichord.

During a visit to Vienna two years ago, the seeds of Fr. Novotny's present plan were sown. Searching for a 19th century piano made by the Johannes B. Streicher family, he requested help at the National Museum. There he met Alphonse Huber, an assistant curator, who took an interest in his search and introduced Fr. Novotny to museum director Gerhard Stadner.

Fr. Novotny's dream of a Wisconsin music museum may materialize after his visit to Vienna. Several private collectors have expressed their willingness to exhibit their collections with his at an arts museum in Milwaukee to generate interest in the project.