

STATE CONVENTION HERE

Catholic women tackle issues

Hear porno talk by ex-FBI man

By Betsy Kennedy
 Voice staff writer

Blessed are the peacemakers for they shall be called the children of God...
 Matthew 5:7

Holding up a copy of "Hustler" magazine, former FBI agent William Kelly showed the women, most of whom are grandmothers and mothers, the color photograph of a mock crucifixion of a woman.

"The biggest purchasers of these porn magazines are the 12-17 year-olds," Kelly told the audience, many of whom registered surprise at his statement.

Pornography was only one of the many topics addressed by more than 200 women who attended the seventh biennial conference of the Florida Council of Catholic Women at the Konover Hotel in Miami Beach last week. The women from around the state also listened to experts on migrant labor, pro-life, and family life, during two days of presentations on the theme, "Peace in Today's World."

Long-time crusaders against enemies of peace and morality in their dioceses throughout Florida, many of the FCCW members agreed that until they heard a panel of experts talk at the conference, they had not been aware of the extent of the pornography problem.

"This porn issue shook many of us up...took us by surprise. We had always felt we couldn't do much about it and had stayed laid back. You hear about drug abuse and abortion almost every day, but not pornography...I believe it's time we get more involved..." said Helen Nowels, publicity chairman for the Miami Archdiocesan Council of Catholic Women.



Priestly balance

Father Jim Vitucci demonstrates the famous Russian squat dance which all priests learn at the seminary in case they should ever appear on television's 'Dance Fever.' It also helps make young people like Laura Rivera laugh at a recent Youth Night at the Schott Memorial Center for the Deaf and Handicapped in Davie. (Voice photo by Prent Browning)

"Our councils already had pornography committees..but we've learned a great deal from the panel and will be taking even stronger action in the future," added Joyce Masso, conference coordinator and Vice President of FCCW.

In his hard-hitting talk, Kelly warned

the group that complacency and passivity are the biggest allies of the pornographer.

"The wheels have been greased by new public awareness of the influx of child pornography, but for the most part, communities are far too passive about what is going on in adult book

and videotape stores, strip shows, and other marketplaces where porn festers," he said.

Although this state has a strong pornography law, it is the interpretation and enforcement of the law which is weak, he explained.

"In order for something to be
 (continued on page 12)

St. Thomas U. celebrates 25th

By Prent Browning
 Voice staff writer

A forward looking university recently spent a day looking backward, celebrating not only its spiritual roots but an important anniversary in the life of the institution.

St. Thomas University in Miami celebrated not only its 25th anniversary Sept. 21 but also the 1600th anniversary of the conversion of St. Augustine and the 500th anniversary of the birth of St. Thomas of Villanova.

A Mass was concelebrated in honor of this infrequent coincidence of round numbers by Archbishop Edward McCarthy, Auxiliary Bishop Norbert Dorsey, St. Thomas President, Fr. Patrick O'Neill, and the Prior of the Augustinians for the university community, Fr. Jim MacDougall, in the Convocation Hall of the school's new library.

Hundreds of faculty, administrators, students and well-wishers attended the Mass which was an occasion to reflect on the origins and

'We want our students here to leave not only with economic security...We want to expand their horizons so they'll constantly seek after this deeper meaning in their lives'
 Fr. Jim MacDougall

ultimate purpose of the rapidly expanding Augustinian university.

St. Thomas University, originally named Biscayne College, was chartered in 1961 and incorporated many of the Augustinian priests who had taught at St. Thomas of Villanova University in Havana and had fled Cuba after Castro closed the university.

Archbishop McCarthy praised at the Mass the school's local involvement and the commitment of its president and faculty who he said are like St. Augustine

in their dedication to the church and community.

"I know that I speak for everyone," the Archbishop said, "when we say how grateful we are for the dynamic leadership and the integral part of our faith life in the community that St. Thomas University is."

Of course, none of this would have been possible without the original enlightenment of St. Augustine himself and it was noted by speakers the influence that one event, in this case the conversion of St. Augustine, can have on history even over 1,000 years later.

Fr. MacDougall spoke of the long search for happiness and meaning that St. Augustine underwent.

He lived with a mistress for many years and fell in with a group called the Manichees, who Fr. MacDougall compared to the "Moonies" in their emphasis on secret, mystical knowledge that only initiates can share.

"Finally he went off to Rome and became a professor of Rhetoric taking a more prestigious position when one

opened up in Milan. He went to hear St. Ambrose (bishop of Milan and prominent theologian). Slowly but surely he became enamored of what St. Ambrose said and he began his search with more frantic efforts."

Eventually in 386 came his famous conversion. He was in a garden and heard some children singing "pick up and read", "pick up and read".

"There was a book in the garden," continued Fr. MacDougall, "it was the letter of Paul to the Romans and the first thing he read there was the passage 'let us not live our lives in carousing, drunkenness, or sexual excess and lust, nor in quarrelling and jealousy, rather put on the Lord Jesus Christ.'"

"He said, 'That's the answer. I know I can't do it myself. But if I turn myself over to Christ and let Christ live my life, let him live in me, then all things are possible.'"

Like St. Augustine, St. Thomas of Villanova, a 16th century Augustinian, was also known for his "piety and
 (continued on page 13)

Bishops' fund gives \$6 million in grants

WASHINGTON (NC) — An economic development program in Epes, Ala., and a low-income housing coalition in El Paso, Texas, are among 220 self-help projects awarded a total of \$6.34 million by the Campaign for Human Development.

The campaign is the U.S. bishops' anti-poverty program and is funded by a national collection the Sunday

before Thanksgiving. Three-quarters of the funds are used for national grants, while one-quarter remains at the local level.

Bishop Arthur Tafoya, chairman of the committee overseeing the campaign, noted that recent data indicate a slight drop in the U.S. poverty rate, but "the fact is that more than 33 million Americans continue to struggle for a decent life

at or below the poverty line."

He said the 1986 grants "will enable untold numbers of our brothers and sisters living in poverty to gain a sense of human dignity and a voice — individually and collectively — in the decision-making processes that affect their lives."

Through funding and educational materials and workshops, the campaign "seeks to bring poor and

non-poor together to help people help themselves," the bishop added.

Recipients include urban, rural, statewide and national projects. The average grant was about \$29,000.

This year's largest grant, \$75,000, went to the Federation of Southern Co-ops in Epes, Ala. The federation has been involved in economic development for 100 cooperatives and credit unions in the rural South.

College honors Nancy Reagan for her anti-drug campaign

WASHINGTON (NC) — The Catholic University of America will present Nancy Reagan with the Cardinal Gibbons Medal for her anti-drug campaign. The medal will be presented Oct. 11 at the university's homecoming banquet in Washington. The medal is the highest honor conferred by the university's alumni association and is given for service to the church, the United States or Catholic University.

Msgr. Hoye opposes death penalty provision in pending legislation

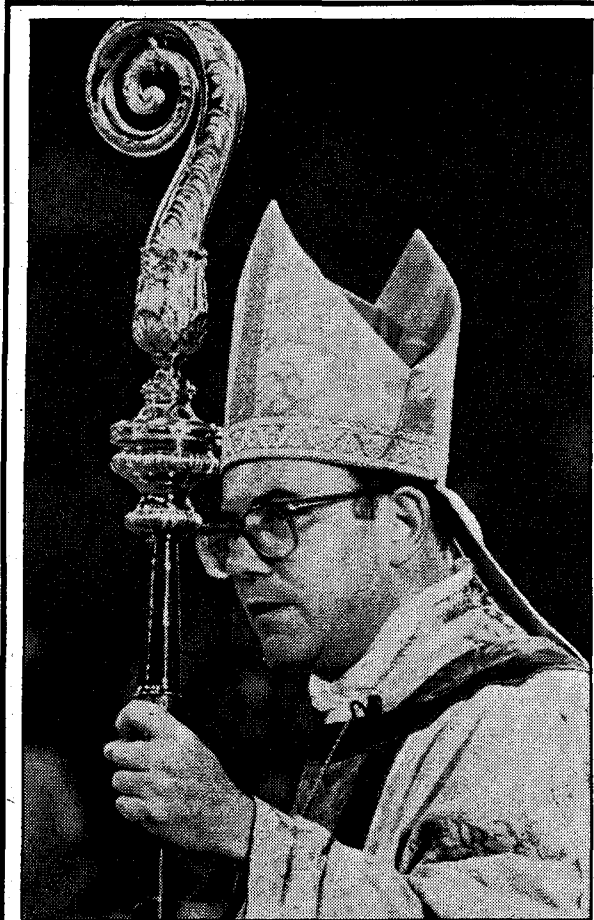
WASHINGTON (NC) — Do not attach death penalty provisions to anti-drug legislation pending in the Senate, Msgr. Daniel F. Hoye, U.S. Catholic Conference general secretary, urged senators. Msgr. Hoye supported vigorous enforcement of anti-drug laws and increased efforts at rehabilitation. But he said the USCC, public policy arm of the U.S. bishops, feels that "the inclusion of the death penalty in the anti-drug bill would expand the use of a form of punishment that we believe should not be used in our society." The bill before the Senate would impose the death penalty for intentional killing while engaged in continuing drug trafficking. But it also would impose the death penalty for assassination or attempted assassination of the president, murder for hire, murder by a federal prisoner serving a life sentence, and murder or loss of life arising out of a hostage-taking situation.

Amnesty group urges Britain to protect Irish opponents

NEW YORK (NC) — Amnesty International has urged Britain to institute measures for protecting its opponents in Northern Ireland from violations by security forces. The international human rights group said the government's efforts in dealing with killings of unarmed persons by security personnel or allegations that security personnel have targeted particular individuals are inadequate. The efforts "have distinctly failed either to reach quick conclusions or to explain satisfactorily what happened." Amnesty also said it was concerned that Britain's laws governing the use of lethal force were less stringent than international regulations. Northern Ireland, a British province, has been the scene of violence between Protestants, who form about two-thirds of the population, and Catholics, the minority.

Pro-life leaders praise revised family planning rule

WASHINGTON (NC) — Pro-life leaders have praised a decision to lift a government regulation that had required federally funded family planning clinics to give information on abortion to pregnant clients. Under the regulation, government-funded clinics were required to give "non-directive" information on abortion along with information on prenatal care and delivery, infant care, foster care and adoption to a woman seeking advice on an unintended pregnancy. Pro-life groups had complained that the rule meant they could not participate in the \$142.5 million a year federal family planning program because they could not comply with the requirement to tell pregnant clients about the availability of abortion.



Eighth in line

Archbishop William Levada greets the faithful after receiving his crozier and becoming the eighth archbishop of Portland, Ore. The former Los Angeles auxiliary bishop was installed during a Mass at the University of Portland. (NC photo by Jed Doty)

Bishops establish task force to study agricultural issues

WASHINGTON (NC) — Citing changing conditions in agriculture and the effect on food policy, the U.S. bishops have set up a task force to assess how the Catholic Church should address food and agricultural issues. Establishment of the task force was announced Sept. 17 in Washington. Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, named Archbishop John R. Roach of St. Paul-Minneapolis as task force chairman.

Bishop says women have inspired the priesthood

COLORADO SPRINGS, Colo. (NC) — The Catholic priesthood may not be open to women "but women have changed the Catholic priesthood," according to Bishop Richard C. Hanifen of Colorado Springs. Bishop Hanifen was commenting on women in the church in a "special pastoral issue" of his diocesan newspaper, The Catholic Herald. He also discussed celibacy, abortion, capital punishment, contraception, military service, homosexuality and divorce. On women, Bishop Hanifen said the church "does not see herself" as able to ordain them, but he termed as "inspiring" their ministry in roles open to them.

Group wants Eucharist to be exposed for unlimited time

WASHINGTON (NC) — Backers of a new movement for perpetual eucharistic exposition in parishes said they have asked the Holy See's opinion of a view by the U.S. bishops' Committee on the Liturgy that the practice is against general church law. Msgr. Frederick McManus, a canon law professor at The Catholic University of America and a leading U.S. expert in Catholic liturgical law, defended the committee's view, however. The practice differs from other eucharistic devotions, such as the traditional 40 hours' devotion, in that the Eucharist is exposed in the parish church indefinitely rather than for a limited period of time.

'I wasn't dumped,' says bishop relieved of his duties

DETROIT (NC) — Auxiliary Bishop Thomas J. Gumbleton of Detroit at his request has been relieved of administrative duties he has performed for 26 years as priest and bishop to spend more time in city parishes. Archbishop Edmund C. Szoka announced the change in early September. Bishop Gumbleton made the request in June. Bishop Gumbleton, 56, who also is president of the U.S. branch of the international peace group Pax Christi, told The Michigan Catholic, the archdiocesan newspaper, that any speculation that the move was a demotion is "untrue" because he made the request himself. "I wasn't dumped" but many people "see it that way," the bishop said.

Reagan's anti-drug plans 'doomed,' claims New York priest

NEW YORK (NC) — Anti-drug efforts by President and Mrs. Reagan, including their nationally televised anti-drug message in mid-September, are "excellent theater" but "doomed to failure," said a priest who heads a New York drug treatment agency. Msgr. O'Brien, who helped start the Daytop Village agency in 1963, said in an interview that an effective national approach to drug abuse would require simultaneous and equal attention to law enforcement, treatment of drug abusers and preventive efforts aimed at non-users. He said most current efforts are aimed at enforcement but that those will remain a "colossal failure" unless demand by users is reduced.

Comedian Steve Allen named winner of 1986 Gabriel award

NORTH ANDOVER, Mass. (NC) — Comedian Steve Allen has been named winner of the 1986 Gabriel Personal Achievement Award. The award, presented by Unda-USA, a Catholic association of broadcasters and communicators, is given annually to an individual whose work and career have provided outstanding leadership to the broadcasting community. Maury Sheridan, president of Unda-USA and director of the Seattle Archdiocese's communications office, cited Allen's skills as a writer, musician and actor and said that Allen, a Presbyterian lay man, "has given of his time to media projects ranging from spots for the release of the hostages in Lebanon to specials on the hungry and homeless." The office also named 39 television and radio programs and two stations from 600 entries as winners of Gabriel Awards and Gabriel Certificates of Merit.

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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New rector installed at major seminary

By Araceli M. Cantero
Editor, La Voz

BOYNTON BEACH -- With conviction and optimism, Father Joseph Cunningham last week accepted the challenge of training competent priests for the Church of tomorrow.

At the ceremony of his installation as President/Rector of St. Vincent de Paul Regional Seminary here, the 49-year-old priest of the Diocese of Brooklyn expressed his love for the Church and his commitment to intellectual pursuit.

In front of Archbishop Edward A. McCarthy and nine other bishops of Florida attending the ceremony, he spoke of his views on seminary training, and of his desire that students "embrace all aspects of theology with a voracious appetite."

He said the parish priest must be "an expert in applied theology," because it is "in the parish that questions arise that are in need of solution."

But Father Cunningham did not take his five-year appointment as rector unaware of the challenges ahead.

St. Vincent is one of only 48 Catholic major seminaries in the United States, and the only one south of Baltimore and east of New Orleans. It is operated jointly by six dioceses in Florida, and its rector must be accountable to those bishops and a Board of Trustees.

In addition to training seminarians from the Florida dioceses, it also accepts students from Puerto Rico and elsewhere in the Caribbean and Latin America. Currently, total enrollment is 70 seminarians and 30 lay students.

'Larger Church'

"Seminarians should be exposed to something larger than their own local Church," said Father Cunningham during an interview with *La Voz* after his installation.

It was that sense of commitment to the "larger Church" that was praised by Bishop John Snyder of St. Augustine, chairman of the seminary's Board of Trustees, during his talk at the installation ceremony.

Bishop Snyder recalled the commitment of the previous rector, Father Felipe Estevez, and encouraged Father Cunningham to "lead forward in an age full of challenges."

In his own talk, the new rector spoke of some of them.

Training competent priests "defies definition or concretization because the time and demands of the ministry change from century to century, place to place and generation to generation," he said, as he compared today's statistics of seminary enrollment with those of the 60s, when theologates were full.

"Most seminarians today are vividly aware of the ambiguities of their future role as a priest in a Church that is changing demographically, culturally and institutionally," he added.

But Father Cunningham is not dismayed by that. He believes a good seminary formation can bridge the gap of the unknown, and added that, at the seminary, "the pastoral role of the parish priest must be emphasized and

affirmed."

In the interview with *La Voz*, the new rector said he is concerned about the special needs of a bilingual, multicultural seminary such as St. Vincent's. He added that he is not afraid and feels well prepared to relate to the various cultures present there.

In addition to his extensive credentials in liturgy and his service as assistant chancellor in the Diocese of Brooklyn, he served for five years as principal of Cathedral Preparatory Seminary in Brooklyn, where more than 20 percent of the student body was "non anglo."

At St. Vincent's, he said, he wants to give witness to the joy of ministry, especially the priesthood. He also mentioned some of his goals for the next five years:

- Increase the number of students;
- Improve the bilingual program so that both Anglos and Hispanics can better know and use each other's language;
- See the field education program re-stylized and revamped and;
- Increase the number of lay students.

Praised faculty

Quoting recent statistics concerning seminary life, Father Cunningham said that seminaries today have students of very different ages, "yet the experience of age and the enthusiasm of youth complement each other."

During his homily at the installation ceremony, the new rector spoke of his expectations for faculty members: that they be "vulnerable, quite human, with no pretensions, yet respected, directive and clearly responsible."

And he added during the interview that he would never have taken the job of rector had he not already worked with the faculty of St. Vincent and known of "its ability and competence."

He acknowledged that the lifestyle at the seminary, where parish priests not trained for community living must do so, demands adjustments.

And he spoke of the modeling role faculty plays for students, presenting a witness of "cooperation rather than domination; dialogue rather than edict; candidness rather than intrigue; respect for the life experiences of others who as



Father Joseph Cunningham, new rector of St. Vincent de Paul Regional Seminary, speaks during his installation ceremony. (Voice photos/Araceli Cantero)

seminarians may be older than oneself; tolerant, yet directive amid the pluralism of ecclesiologies found in candidates and dioceses."

For Father Cunningham, the seminary professors "by avocation idealists, must be realists and live with the tensions found within the Church, patiently allowing the human elements to run their course. They must accept the discipline of the moment, be role models without allowing every directive to be a cause of theological debate. They must be able to handle controversy honestly, candidly and optimistically."

'Love of Church'

But above all for Father Cunningham, "great love for the Church" is required of those in seminary work. A love that must be "transparent and as such contagious."

Father Cunningham arrived at the seminary in 1984 as professor of liturgy and last year served as Dean of Students. Both students and faculty seem to be behind him 100 percent.

"He will get all the support he needs from the faculty," said Father Gerard Grace, who teaches Scripture.

"He is extremely approachable, very creative and open to a pluralism of ideas," commented Armando Alonso, a second-year theologian.

Zoila Diaz, director of Lay

Ministry for the Archdiocese of Miami and a member of the seminary's Board of Trustees, said Father Cunningham is a man of vision, of deep faith and a great organizer. "What better qualities would you want?" she added.

These qualities were recognized by the search committee, headed by Bishop John Nevins of the Diocese of Venice, which after a year's work recommended Father Cunningham for the position.

Bishop Nevins was delighted. The two had met earlier, while Father Cunningham was rector of the high school seminary in Brooklyn. "I saw him not only as a very hospitable and gracious person but as a man who certainly believed in scholarship and who always had about him outstanding faculty members. I believe that we are going to have that same kind of growth here," he said.

"A terrific guy," added Father Neil Doherty, director of Vocations for the Archdiocese, who as such worked with Father Cunningham during the past two years.

"He has a sound position on the issues which are very difficult today, and he is very flexible to do business with," Father Doherty said. "To students he was a friend and a faculty member, now he will be a rector and a friend."



Some of the bishops who concelebrated the installation liturgy, from left: Bishops Norbert Dorsey and Agustin Roman, auxiliaries of Miami; Bishop Thomas Grady of Orlando; Bishop J. Keith Symons of Pensacola-Tallahassee; Bishop John Nevins of Venice; Bishop Thomas Daily of Palm Beach; and Bishop Thomas Donnellan of Atlanta.

Pope vows church support for Haiti

VATICAN CITY (NC) — Pope John Paul II has pledged church support for social change in Haiti based on a democratic form of government.

Haitians must "turn the page on the errors of the past" and "sincerely unite to save the nation and promote its democratic future," the pope said.

"The building of a democratic society is a marvelous and difficult task," he said in a speech welcoming Wilson Florestal, 56, as the new Haitian ambassador to the Vatican.

The pope supported the Haitian bishops' call earlier this year for greater democratic participation in public life after almost three decades of dictatorial rule by the Duvalier family.

The bishops issued the call after President-for-life Jean-Claude Duvalier fled the country in February because of widespread anti-government protests.

Duvalier's fall was followed by a military-civilian government which has been plagued by internal divisions, stalling long-term political reforms.

Haiti is one of the Western Hemisphere's poorest countries with a per capita annual income of \$300.

The pope said he was impressed during his 1983 visit to Haiti by the population's "avid support for social change."

"I can only encourage this aspiration," the pope told the new Haitian ambassador.

"Your compatriots see political change as a preliminary condition" for social change, the pope said.

Religious call for freedom in South Korea

SEOUL, South Korea (NC) — Catholic priests, Protestant ministers and Buddhist monks joined in a continuing chorus of dissidents calling for more democracy in South Korea. Their protests came as the country prepared for the 1986 Asian Game. Some religious leaders said the government is using the sports event to bolster its prestige and garner support for what they termed a dictatorship.

Pope urges educators to teach art of dialoguing

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II told educators of diplomats they should train their students to promote dialogue among cultures to help build international understanding. The pope said cultural exchanges were an important factor in avoiding misunderstanding and conflicts. "Where dialogue between cultures is lacking, mutual incomprehension takes its place" and national differences are seen in a negative way, the pope said.

Chinese closed seminary that was loyal to Vatican

ROME (NC) — Chinese authorities forcibly closed a Catholic seminary loyal to the Vatican and arrested or interrogated its students and faculty, according to news reports published in Europe. The "clandestine" seminary, located in the province of Hebei, was founded a year ago without Chinese government permission, Father Hou Jinde, a professor at an officially sanctioned seminary in the province, told a French news agency. Seminaries and churches are allowed by Chinese authorities if they belong to the National Association of Patriotic Catholics, a government-approved organization which claims independence from the Vatican. Catholics who continue to acknowledge allegiance to the Vatican face government opposition, however. Last March church officials met in Rome to draw up guidelines governing church contacts with China and to seek ways of improving Vatican relations with the Asian Country.

Pope blames Mafia for contributing to juvenile crime

VATICAN CITY (NC) — Pope John Paul II blamed the Mafia for contributing to juvenile delinquency and other "grave deformities" in Sicilian society. The pope's attack on the Mafia came during a Sept. 22 speech to Sicilian bishops, following their "ad limina" visits to the Vatican. The visits are required every five years for heads of dioceses. Pope John Paul called for renewed evangelization by the Sicilian church to fight crime, unemployment and the breakdown of the family.

Pope plans two-week stay in Asian and Pacific countries

VATICAN CITY (NC) — Pope John Paul II is scheduled to spend nearly two weeks this fall visiting Australia, New Zealand and several other Asian and Pacific countries, the Vatican said. The papal itinerary, released by the Vatican Sept. 20, includes stops in Bangladesh, Singapore, the Fiji Islands, New Zealand, Australia and Seychelles, an island-state in the Indian Ocean. The trip follows the pope's Oct. 4-7 visit to France. Earlier this year, he visited India and Colombia.



Gift from the east

Two Buddhists present a gift to Pope John Paul II during a private Vatican audience. The Buddhists are in Italy for the 25th anniversary of the World Wildlife fund. (NC photo from UPI-Reuters)

Vatican chides theologian for dissident views

VATICAN CITY (NC) — The Vatican Congregation for the Doctrine of the Faith has said that theologian Father Edward Schillebeeckx's views on priestly ministry "remain in disagreement with the teaching of the church." The congregation's public statement, called a "notification" and approved by Pope John Paul II, did not indicate any further congregational action against the Belgian-born Dominican. The congregation focused on Father Schillebeeckx's views on the apostolic nature of sacramental ordination, the possibility of lay people presiding at the Eucharist and his use of historical-biblical research.

Prince Charles's visit to Mass sparks ire of church leader

LONDON (NC) — An evangelical Protestant leader said Prince Charles compromised his position as heir to the British throne and potential head of the Church of England by attending a Catholic Mass in northern England. "It was very unwise. If he goes on like this he could precipitate a constitutional crisis," said David Samuel, head of the traditionalist Church Society, an evangelical organization within the Church of England. "The heir to the throne should steer clear of controversy." The prince, a supporter of efforts to reconcile the Anglican and Roman Catholic churches, attended the 9 a.m. Mass at the church in Kirby Stephen, Cumbria, Sept. 21, with a Catholic family he was visiting. Princess Diana did not accompany him.

Cardinals agree to sponsor Jewish-Catholic conferences

NEW YORK (RNS) — Cardinal Jozef Glemp of Warsaw and Cardinal Frantisek Macharski of Krakow have agreed to sponsor Catholic-Jewish conferences in Poland next year with the Anti-Defamation League (ADL) of B'nai B'rith. ADL announced that the conferences will be held in Warsaw and Krakow and will examine anti-Semitism, the meaning of the Holocaust, Judaism and current Jewish concerns. Leonard Zakim, ADL's New England regional director, and Kitty Dukakis, wife of Massachusetts Governor Michael Dukakis, met with the two cardinals in August during a trip to Poland as specially invited Jewish guests accompanying a mission of 100 Catholics led by Cardinal Bernard Law of Boston.

Vatican was not involved in visit of Melkite bishop

VATICAN CITY (NC) — The Vatican said it was not involved in the visit of controversial Melkite Archbishop Hilarion Capucci to a Lebanese terrorist held in a French prison. The archbishop, who lives in Rome, acted at the French government's request, Joaquin Navarro-Valls, head of the Vatican press office, said Sept. 25 after the visit was reported in the French press. The prisoner, Georges Ibrahim Abdallah, has been in French jails since 1984. French police say his brothers and several friends are responsible for a wave of bombings in Paris during September aimed at forcing France to free Abdallah. At least nine people were killed and more than 160 injured in the bombings. Archbishop Capucci is a Syrian once convicted by an Israeli court of smuggling guns to Palestinian guerrillas.

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Weakened French Church hoping for boost from Pope this week

By Agostino Bono

PARIS (NC) — The Catholic Church, for centuries the dominant factor in French society, is today weak and worried, say French church officials who hope Pope John Paul II's Oct. 4-7 visit will give the church a boost.

A nationwide program to strengthen institutional church life began after the pope's first trip to the country, when he visited Paris in 1980.

While in the French capital, the pontiff chastised French Catholics for being lax in their religion.

"France, are you faithful to the promises of your baptism?" he asked. French Catholicism dates from the second century.

"The pope's visit will emphasize the richness of Christian history. He'll talk about French saints such as the Cure of Ars and get people to see their positive Christian roots," said Olivier Jay, press spokesman for Cardinal Jean-Marie Lustiger of Paris.

French churchmen note that French Catholic attitudes toward the church are complex. For instance, Mass attendance is low and vocations are declining, but the number of Catholic baptisms and marriages is high and there is a general respect for the moral vision of the faith, they say.

One bishop said French Catholics lack a "deep understanding" of their faith.

Church studies show that while 80 percent of France's 54.8 million people profess Catholicism, only 10 per-

cent attend Mass weekly. The average age of diocesan priests is 60 and ordinations have been heading downward since 1970, when they totaled 285. In 1985 ordinations numbered 120.

Because of the growing scarcity of clergy, "priestless Sundays," when lay people lead prayer services, are common in more than two-thirds of France's 97 dioceses — especially in rural parishes.

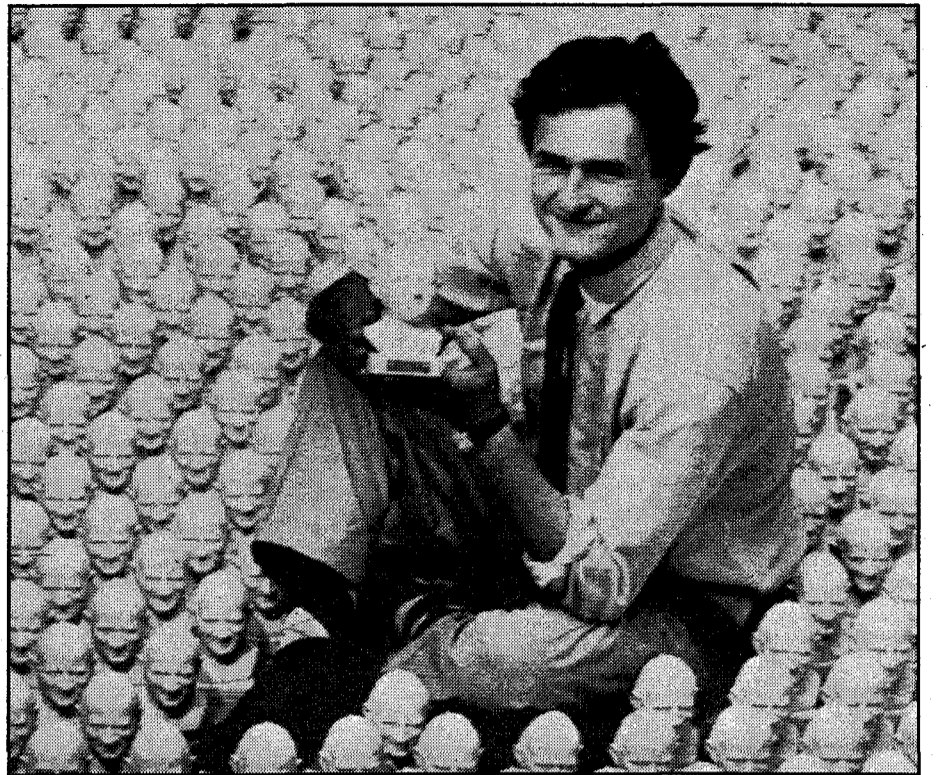
Two major factors behind the decline of church influence were the 18th-century French Revolution and the 20th-century official separation of church and state, say church officials.

In 1905, Catholicism lost its status as the state religion — ending its privileged and highly visible role as the denomination of kings and the training ground of cardinal-politicians.

More than a century earlier, the rise of anti-clericalism accompanying the revolution that toppled the Bourbon monarchy was a significant blow to the church's position. That anti-clerical heritage still exists in some French political parties.

French church officials say these elements resulted in a society which neither values religious practice, nor encourages clerical vocations.

Catholicism's long tenure as the country's chief religion also contributed to its current troubles by creating an institutional complacency, said Father Michel Boulet, assistant general secretary of the French bishops' conference.



Eric Martin of Lyons, France, sits among some of the 30,000 statuettes of Pope John Paul II he has produced for the Oct. 4-7 visit by the pope to the Rhone-Alpes region of France. (NC/UPI-Reuter photo)

"We had a superiority complex because we were in the majority," he said, and because of that, church structure was neglected.

As a result, the church "began disintegrating," said Father Boulet. "The present situation is one of insecurity for the church in France," he said.

In 1981 the bishops launched a program to rebuild the church's ability. This involved making statements on important public issues, increasing church use of the mass media, fostering greater unity among Catholic organizations and renewing religious education.

Programs are aimed at the "occasional Catholic," said Bishop Jean

Vilnet of Lille, president of the French bishops' conference.

While Mass attendance is low, the number of baptisms and Catholic weddings remain high, he said. "That is why the bishops are attaching so much importance to baptism and marriage preparation classes."

Bishop Vilnet added that about 60 percent of Catholic parents also send their children to Catholic schools or religious instruction classes — providing opportunities for the catechetical program.

Lack of deep understanding of the faith is a principle reason French Catholics have a low involvement in church life, said Bishop Vilnet.

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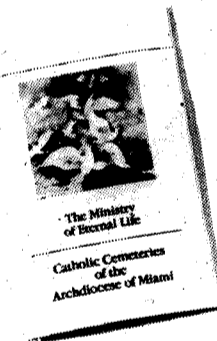
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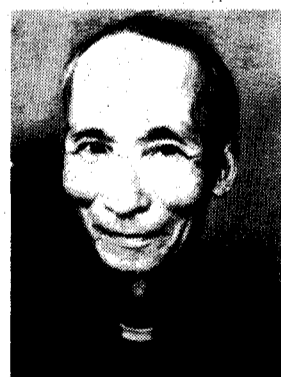
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Father Francis Chu, have died under this brutal regime. All have been victims of hideous tortures too devilish to describe.

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Won't return to Nicaragua until rights restored -- Bishop Vega

WASHINGTON (NC) — Nicaraguan Bishop Pablo Antonio Vega, expelled from his country July 4, said he would not go home unless the Sandinista government guarantees Nicaraguans basic civil rights.

Bishop Vega, who heads the Prelature of Juigalpa and is vice president of the Nicaraguan bishops' conference, cited freedom of conscience and the free participation in society of various religious, cultural, political and economic groups as conditions under which he would consider returning.

During a press conference at the U.S. Catholic Conference building, the bishop said he is not interested in negotiating his return since it might require "my silence and the silencing of my people." That, he said, would be "blackmail."

Commenting on the church situation in his homeland, Bishop Vega said "the priest more than ever before has to be sign and symbol of the redemption and liberation of mankind." He said the "worst crime that can be com-

The Sandinistas' desire to 'control minds' is much stronger and more dehumanizing than previous repression in Nicaragua.

Bishop Vega

mitted against humanity today" is the silencing of the voice of the Holy Spirit.

The bishop said the killings of three lay workers in Nicaragua, the closing of La Prensa, Nicaragua's opposition newspaper, increased government control over food distribution, and appropriation of private lands are evidence of a policy of "systematic silencing and intimidation" in his homeland.

Sarali Porta, a spokeswoman for the Nicaraguan Embassy, said "The bishops of Nicaragua can make

political declarations critical of the government and they do.

"The difference is that Bishop Vega and Msgr. (Bismarck) Carballo were doing active work in advocating to get funding for the contras (U.S.-backed rebels) approved," she said. "They were advocating aggression of a foreign power toward our country. That's why they are not allowed to return."

Msgr. Carballo, director of communications for the Managua, Nicaragua Archdiocese, was barred from returning home after attending a conference in Paris last June. He is living in the Washington Archdiocese.

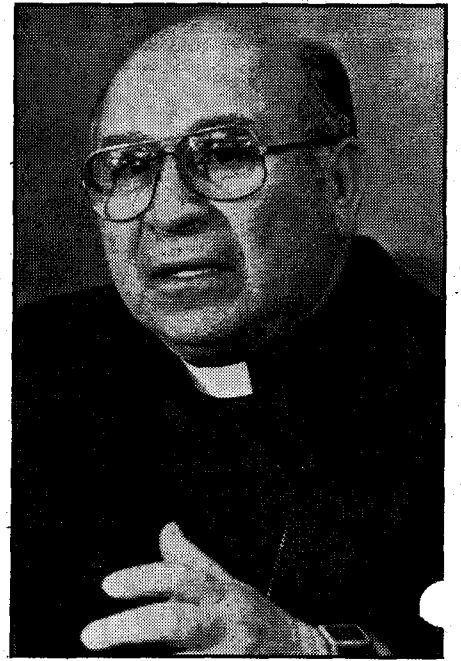
Bishop Vega said dialogue between the Sandinistas and church officials in Nicaragua is essential, but he noted during an interview that current conditions in Nicaragua "do not inspire confidence."

Nicaragua's Cardinal Miguel Obando Bravo and Auxiliary Bishop Bosco Vivas Robelo of Managua were scheduled to participate in talks with President Daniel Ortega beginning Sept. 27.

For those talks to be worthwhile, Bishop Vega said, a synthesis of ideas must be reached.

During the press conference, he said that Nicaraguan church authorities hold that human beings should be allowed to determine their own actions. Totalitarian governments, he said, believe that humans should be dominated by "mechanisms of force."

The Nicaraguan church leaders look



Bishop Pablo Antonio Vega, expelled July 4 (NC photo)

for "true revolution," the bishop said, "not new domination or a new dictatorship which exploits." He said the dominant class that has emerged since the Sandinistas took over enjoys special privileges and is "more dominating" than was the regime of previous leader Anastasio Somoza.

Bishop Vega said the Sandinistas' desire to "control minds" is much stronger and more dehumanizing than previous repression in Nicaragua.

While the U.S. Catholic Conference, the public policy arm of the U.S. bishops, has repeatedly urged the House of Representatives and Senate to reject military aid to the contras, it also has denounced what it refers to as specific violations of human rights and church rights by the Sandinistas and condemned the expulsion of Bishop Vega.

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Welfare reform

Pro-family proposals and two-parent families

By Liz Schevtchuk

WASHINGTON (NC) — As tax reform captured the national imagination in 1986, welfare reform may emerge as a hot national political issue in 1987.

In his State of the Union address last February, President Reagan ordered the White House Domestic Council to draft, by Dec. 1, a welfare system overhaul to meet the "concerns of poor families."

With the clock ticking away toward the deadline, many groups including the nation's Catholic bishops and governors already had suggested welfare remedies — some of them at odds with White House sentiments.

The administration disagrees with the bishops and House of Representatives over a crucial question: whether federal policy should mandate that poor, two-parent families can get welfare.

The bishops and the House say yes. The Reagan administration says no.

Under the current policy structure, although welfare is a national program, it is administered by the states, which can set their own eligibility requirements and amount of the basic welfare payment.

Thus, somewhat less than half of the states, according to the U.S. Catholic Conference, allow poor families with two parents in the household to receive welfare.

Even there, however, restrictions prevent two-parent families with a working, but low-paid father from receiving welfare.

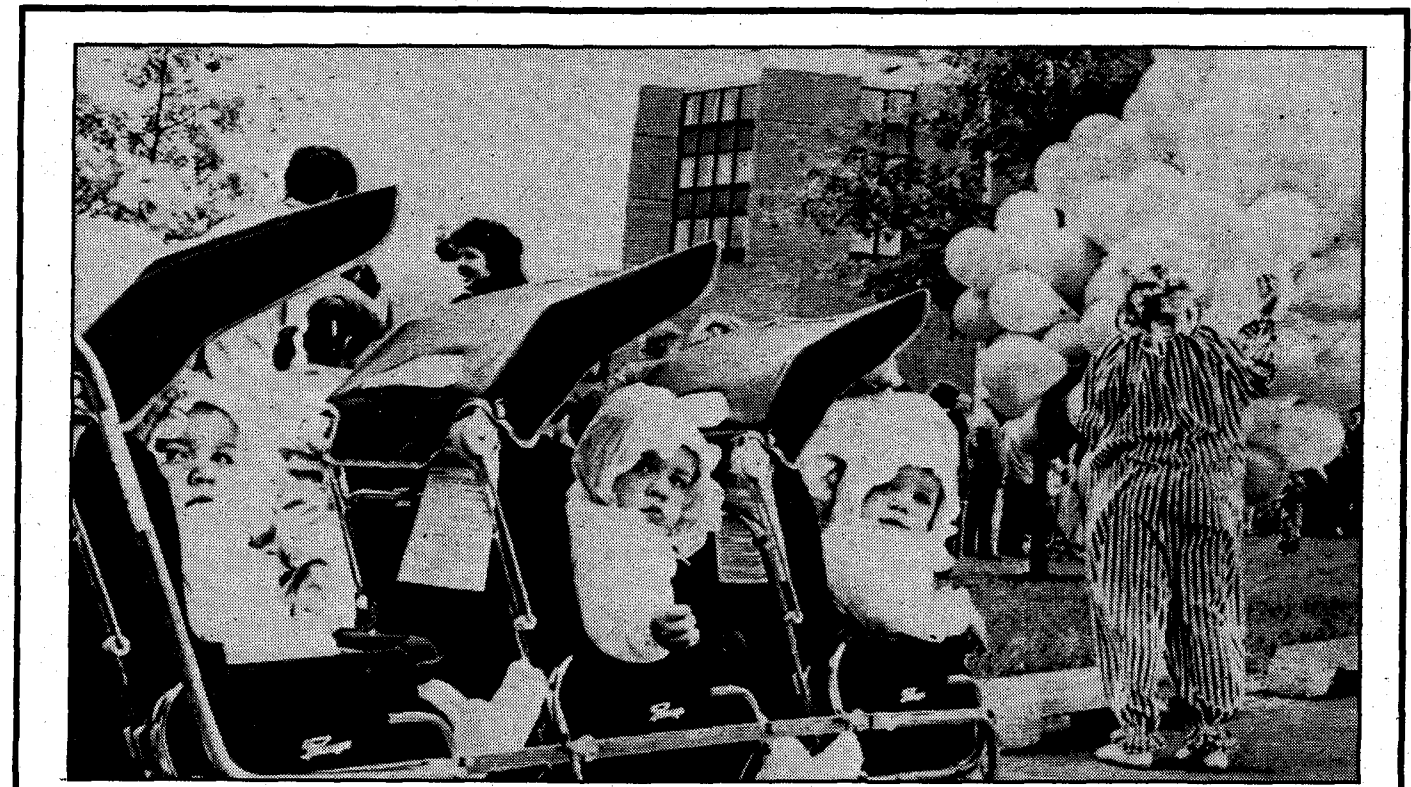
Other states insist that a poor family headed by both father and mother cannot get welfare.

Sen. Daniel P. Moynihan, D-N.Y., has estimated that one-third of America's children will live in welfare families for at least a time before age 18.

Currently, more than 90 percent of the nation's welfare families are headed by unmarried women, Auxiliary Bishop James P. Lyke of Cleveland told a federal welfare policy panel.

Himself the product of a welfare family headed by a single parent — his mother — Bishop Lyke denounced a system that forces fathers out of the home if money is to come into it.

"Help must also be available regardless of family structure," he added. "Forcing employed or unemployed fathers out of the home is



Registration in triplicate

As part of its 75th anniversary celebration, Mercy Hospital in Altoona, Pa., invited back every baby born there. The Hill triplets, Stephanie, Katie and Vanessa, born last Oct. 4, showed up and took their places in the registration line. (NC/UPI photo)

a morally indefensible policy, and, to repeat, it is social suicide."

Cardinal John J. O'Connor of New York, chairman of the USCC Committee on Social Development and World Peace, expressed similar outrage in his 1986 Labor Day statement.

"Families should certainly not be denied aid because the parents are married and living together or when the income of a working father is inadequate," he said. Among criteria "true welfare reform must meet" is "promotion of family stability," he said.

Two years ago, in their recommendations for the Democratic and Republican party platforms, the nation's bishops argued that "current federal policy, which permits states to discriminate against married couples with children, is anti-family and should be abandoned."

Working on their own welfare reform scheme, the nation's governors set up committees to, among other things, find new welfare approaches to

promote family unity.

The House of Representatives, meanwhile, included a provision in its proposed 1987 budget reconciliation bill to require states to include two-parent families in welfare coverage.

Bishop Lyke stated that the USCC and Catholic Charities USA have pushed the administration — to no avail — to accept "this important pro-family measure."

Yet, President Reagan has often cited the importance of pro-family government policies.

"In the welfare culture, the breakdown of the family, the most basic support system, has reached crisis proportions..." he said in the State of the Union address announcing plans for a welfare overhaul. "We must revise or replace programs enacted in the name of compassion that degrade the moral worth of work, encourage family breakups, and drive entire communities into a bleak and heartless dependency."

"And in view of the plight of the poor, especially the breakdown of the

poor family, we must engage in a thorough reform of our welfare system," he told the press last winter. "There are city blocks where families have virtually no experience of fathers, just of mothers struggling alone in poverty to raise their children."

The Reagan White House has fought provisions to require welfare coverage of two-parent families, Edwin L. Dale, Office of Management and Budget assistant director for public affairs, told National Catholic News Service.

"The administration has been consistently opposed to the pressure in the House to deal with the unemployed parent issue," Dale said. "We just regard it as a states' rights issue."

He pointed out that about half the states do offer welfare to two-parent families.

But does the administration's position put it at odds with pro-family goals? "That's for the states (to decide)," said Dale.

Hispanics hit Planned Parenthood targeting

WASHINGTON (NC) — A representative of a California Hispanic group accused Planned Parenthood of targeting Hispanics in family planning efforts and called for an end to government funding for the organization in testimony to a congressional committee.

Carmen Beatriz Bernal, co-chair and founder of the California-based Hispanics for Social Justice, called on the government to "get out of the population control business" and cease funding for "government-dependent organizations like Planned Parenthood."

Ms. Bernal made the plea in testimony Sept. 18 before the House Select Committee on Children, Youth and Families and the House Subcommittee on Employment Opportunities. The hearing gave groups a chance to report on the status of Hispanic youths and families.

Government-sponsored population control programs which promote abortions and sterilizations target

Hispanics in California and undermine Hispanic respect for marriage and family, said Ms. Bernal.

"The greatest injustice perpetrated against Hispanics in this country has been the imposition of anti-family policies through government-funded agencies," she said.

Ms. Bernal cited several means by which she said family planning programs, primarily Planned Parent-

hood, undermine the values of Hispanics through clinics and distribution of literature. She especially

criticized targeting of Hispanics through school-based clinics, which, she said, are "strategically placed" in predominantly Hispanic populated areas.

She also scored "offensive literature" of population control

groups which, she said, undermine Hispanics "by instilling anti-family, anti-life thinking in our young."

"We understand that abortion and other anti-family practices are legal and so is sterilization," she said. "But just because it's legal" does not mean that "a minor or an adult should be proselytized into such sterilizations only on the premise that it is legal."

Bishops oppose 'official language' proposal

SACRAMENTO, Calif. (NC) — A proposed amendment to the California Constitution that would declare English the official language of the state has been opposed by the California bishops.

Proposition 63, as the initiative is known, would cause disharmony among ethnic groups and curtail services to linguistic minorities in California, the bishops said in a statement this month.

The initiative, which will appear on the November ballot in California, was introduced by a California group

called the California English Campaign, part of United States English, a national organization based in Washington, D.C.

According to the bishops, the measure would jeopardize all forms of bilingual assistance, including the availability of hospital translators and court interpreters.

They warned that passage of the initiative would "open the way for endless and costly lawsuits" against bilingual programs and services, including those sponsored by Catholic Charities, which receive state funds.

Proposition 63 "implies that linguistic minority groups are un-American and ignores the longstanding American tradition of appreciation of ethnic and linguistic heritage," said the bishops.

Immigrants are well aware of the importance of learning the English language, the bishops said, and English programs are overcrowded. Rather than restricting the use of other languages, the government should provide increased funding for English classes, they added.

Parish raffles, 'Vegas Nights' under fire

By NC News Service

Church-sponsored bingos, raffles and "Las Vegas Nights" ran into new limitations in three unrelated actions around the country.

• Missouri's state revenue department banned Catholic press notices for parish bingo socials.

• In Kentucky the Louisville Archdiocese restricted revenue-raising raffles.

• In Illinois the Peoria Diocese asked parishes to refrain from sponsoring "Las Vegas Nights" even though a new state law allows religious organizations to hold them.

The incidents were among the latest casualties in the recently renewed controversy over Catholic churches using games of chance as a way to raise money.

The St. Louis Review, archdiocesan newspaper, announced Sept. 5 that it was dropping all notices of parish socials from its weekly "Events and Calendar" column.

The decision came after parishes

which had socials listed in the column received warning notices from the Missouri Department of Revenue threatening suspension or revocation of their bingo licenses for violating state laws that prohibit advertising of the games.

The term "social" is "merely a cover for bingo," the state agency said. Although the newspaper did not charge for the listings, the agency said the announcements constituted "advertising."

One parish bingo representative who called the paper to cancel a "social" announcement complained, "I don't know why the state can advertise their lottery and we can't advertise our bingo."

The Louisville Archdiocese announced plans in mid-September to develop new fund-raising guidelines. In the meantime, it lowered ceilings on raffle prizes to \$20,000 for parishes and \$40,000 for schools.

In a letter Sept. 16 Auxiliary Bishop Charles Maloney of Louisville said the

archdiocese decided to review its policy when two organizations asked permission to hold raffles with prizes set at \$50,000, the former parish limit, and \$100,000, the former school limit.

"All of us simply must exercise prudent caution and restraint," he wrote. "Some groups in our community are opposed to these games" and the church's reputation "must be a prime consideration" in avoiding excesses.

In Peoria, reacting to the new Illinois law permitting "Las Vegas Nights" by certain groups such as religious organizations, Bishop Edward W. O'Rourke sent a letter warning priests not to let their parish halls be turned into casinos.

He expressed concern that the relaxed law "may result in our parishes relying increasingly on gambling to support the church's mission."

The priests' council, meeting Sept. 9, backed the bishop and asked Catholic organizations to refrain from starting "Las Vegas Nights" until a diocesan policy could be drawn up.

Parish raffles, bingo, game booths at social events and other forms of gambling for charity have long been a staple — if at times a controversial — part of the U.S. Catholic parish life.

In July Bishop Warren Boudreaux of Houma-Thibodaux, La., drew national attention when he ordered all parishes and Catholic organizations in his diocese to phase out bingo, gambling, fairs and festivals as fundraisers within 10 years.

Last spring Cardinal Joseph L. Bernardin of Chicago expressed reservations about parishes depending too heavily on games of chance for their revenues.

The University of Notre Dame Study of Catholic Parish Life recently reported that when pastors were asked to list the three parish activities "most well attended by parishioners," bingo was among the top three in 60 percent of the responses, making it second only to Sunday Mass as a point of parish gathering.

Bishop-disciplining disturbs priests

SEATTLE (NC) — At a daylong closed meeting involving about 250 priests, Religious and lay leaders, some expressed anger and frustration at the Vatican decision to strip Archbishop Raymond Hunthausen of his authority over some areas of archdioc-

esan life.

"I have never seen so many priests and bishops yelling at each other," said one participant, who asked not to be identified.

Another described the Sept. 26 meeting as "disastrous" and said the

archdiocesan priests' council, whose members were present, held an emergency meeting during the lunch break and asked Archbishop Hunthausen and Auxiliary Bishop Donald Wuerl to scrap the original agenda in order to salvage something from the meeting.

The purpose of the meeting was to discuss a course of action to resolve the problems facing the Seattle Archdiocese. The bishops reportedly said in a joint prepared statement to the group that one of their chief concerns was to "maintain unity."

Last year the Holy See listed problem areas after an apostolic visitation investigating Archbishop Hunthausen. Shortly afterward Pope John Paul II appointed Bishop Wuerl as an auxiliary with special duties in those areas.

In September the archbishop and bishop announced that the Vatican has said the auxiliary's special duties involved delegating to him complete, final authority over those areas.

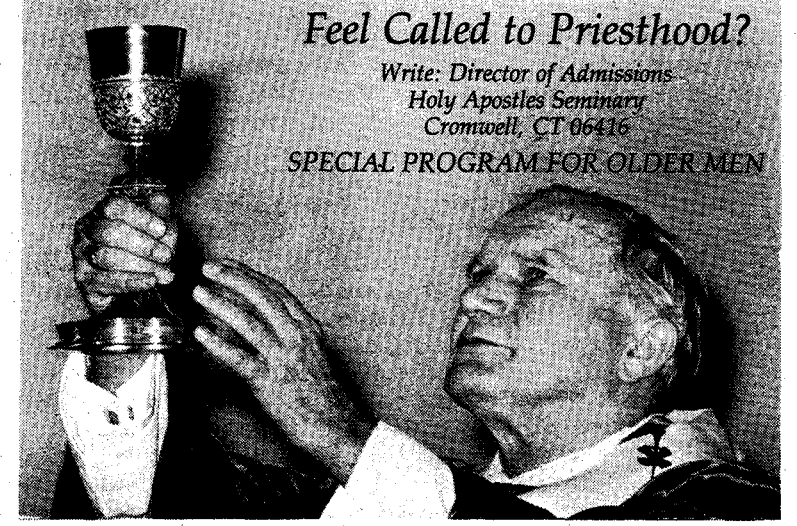
The areas of concern involve supervision of the liturgy, seminarians, continuing education of priests, priests who were laicized or seeking to leave active ministry, the archdiocesan tribunal, and moral concerns regarding homosexuality and contraceptive sterilization.

A statement by the archdiocese after the meeting made no mention of the sometimes heated exchanges which participants said occurred. The statement said the two bishops and the other participants "acknowledged that there are still feelings of hurt, anger and confusion within the archdiocese."

It also said that the bishops presented the group with a plan, developed a week earlier at a meeting of the archdiocesan priests' council, which "calls for the two bishops to convey to the Holy See in an appropriate way and at the appropriate time the concerns expressed by the clergy, other Religious and the lay people of the archdiocese."

A participant said Archbishop Hunthausen stressed that the problem would take a long time to resolve and the bishops indicated that they did not know yet whether they would begin their discussion with Rome by correspondence or by a visit.

Participants said that one point of dispute at the meeting was a comment by Bishop Wuerl objecting to the continued circulation of a petition in the archdiocese urging the Vatican to restore full authority to Archbishop Hunthausen.



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Black Catholics: Give us greater say

By Ana Rodriguez-Soto
Voice News Editor

Black Catholics have sent a loud and clear message to the Church of South Florida: include us among your powerful, the decision-makers.

During a meeting last Saturday at the Archdiocesan Pastoral Center, more than 100 representatives of eight predominantly black and Haitian parishes of the Archdiocese chose five issues they thought the Church should address. The five are:

- The lack of an office for black Catholics in the Archdiocese, and the need for a black staff member in the office of education;

- The need for more black representation at the higher echelons of the Church, and the desire "someday" for a black auxiliary bishop in Miami;

- Concern about the self-image of young blacks and the lack of black "heroes," black priests, black Religious to serve as role models for them;

- Worries about the image of a "white church" whose "paternalistic attitudes" continue the "oppression" of blacks in the Church;

- The need, at the government level, for equal treatment of Haitian immigrants, who quite often are detained and deported while

others, such as Cubans, are welcomed as heroes.

In addition to being heard by Archbishop Edward McCarthy, those five issues will be presented, along with those of other dioceses, at a National Black Catholic Congress to be held in Washington, D.C., in May of 1987. It will be the first such meeting of American black Catholics since the early 1890s.

Ten of the participants at the local meeting will be chosen to represent the Archdiocese at the national congress, said Father William Mason, pastor of St. Francis Xavier Church in Overtown and director of the Archdiocese's Ministry to Black and Native American Catholics.

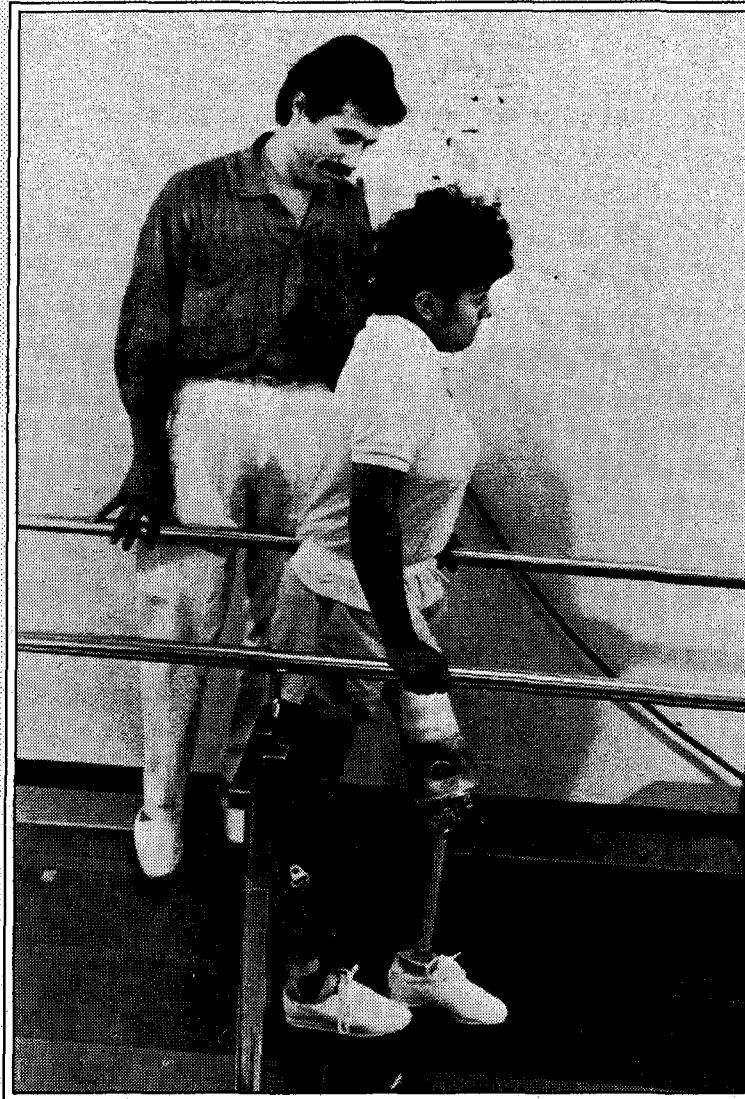
The purpose of the national congress is to find more effective ways to evangelize among black Americans. Of the 30 million blacks in the United States, approximately 1.3 million are Catholic, but 6 to 10 million have no formal ties to any religion.

Since 1975, the black Catholic population of the United States has increased by 41 percent, due both to increased evangelization efforts and growing numbers of Haitian immigrants, the vast majority of whom are Catholic.

At the day-long meeting Saturday, which was conducted much like an Archdiocesan Synod hearing, the participants were average black Catholics and the priests and Religious who minister to them.

The day began with a general reflection and Mass, concelebrated by Archbishop McCarthy. Then participants broke into small groups and put their priorities on paper.

A total of 49 issues were raised, and some, although they did not make the top five at the final



Edward Olmos, the Mexican actor who plays Lieutenant Castillo on the TV series 'Miami Vice,' watches Carmen Aldana, 19, take a step with the new prosthesis donated by Reid Prosthetic Service. Bon Secours Hospital in North Miami is donating the cost of the physical therapy for the victim of last year's Mexican earthquake. (Voice photo/Prent Browning).

Helping hands

'Miami Vice' star, Bon Secours Hospital team up to help Mexican earthquake victim

By Prent Browning
Voice Staff Writer

Carmen Aldana was attending class at her school in Mexico City when, shortly after 7 a.m., the earthquake began. The floor beneath her gave way and the walls fell in on top of her. Buried underneath the rubble, she was not rescued until 21 hours later. When she was rushed to a nearby hospital, her left leg had to be amputated.

Her life, she thought at 19, was over. How would she work? How would she live?

Carmen is just one of thousands of Mexicans who still need medical and rehabilitative services a year after the earthquake, but thanks to Bon Secours Hospital and an Emmy-winning actor she is one of the lucky ones.

Edward Olmos, the Mexican actor who plays the brooding police lieutenant on the hit T.V. series "Miami Vice", together with Cipriano Garza, President of the Mexican Earthquake Relief Fund Committee, and Henry Sillman, director of Dominique's Restaurant, are seeking sponsors for several hundred earthquake victims who still need help.

Bon Secours Hospital, a rehabilitation facility owned and operated by the Sisters of Bon Secours in North Miami, agreed to sponsor the treatment of Carmen.

The Mexican girl is now being fitted for a prosthesis at the hospital, which is paying the full

cost of physical therapy, an estimated \$30,000. Travel expenses and accommodations are being paid for by various private sponsors and the prosthesis itself, known for its durability, was donated by Reid Prosthetic Service.

Olmos, Garza, Sillman and other interested parties held a press conference last week at Bon Secours to announce the arrangement and underline the need for more medical sponsors.

Citing lack of water supplies and other necessities, Olmos told a group of local reporters, "those of us who have been to Mexico see a lot of cosmetic advancements but the human need is more than a year ago."

"If they don't get help there will be a huge deterioration of human life in Mexico."

Olmos said that he and his partners in the program have drawn up a list of several hundred people who need help, many of them children who are without limbs.

Those who wish to donate to aid for the earthquake victims were encouraged to call the relief fund at 248-1650.

After the press conference, Olmos watched with satisfaction as Carmen tried out her new prosthesis, and he broke into a smile he rarely shows in his T.V. role.

It was a happy moment for Carmen too. "When I found out about the possibility to walk like a normal human being," she said, "I started to live again."

voting, were repeated a number of times. Among these:

- The need for liturgies and priests who are more in tune with black culture, black music and the ebullient and joyous black way of worshipping;

- Concern about the "drug epidemic" and how to fight it --among the suggestions, more Archdiocesan programs aimed at young people and their parents, and more black self-help programs;

- The need for more Church programs aimed at youth in the black community;

- Concern over how to alleviate the precarious financial situation of mostly-black Catholic schools;

- The need to increase the number of black vocations to the priesthood and Religious life;

- The need for more unity and understanding among blacks themselves.

"This, to me, is very encouraging," said Father James O'Shaughnessy, pastor of the predominantly black Christ the King parish in Perrine. He was referring to the hundred-plus people who turned out for the meeting, the first time that black Catholics in the Archdiocese have met as such.

Although no dates have been set, many of those who attended expressed a desire to continue to meet in order to deal with the Archdiocesan issues that were raised.

"Apartheid is alive and well in South Florida. We have a job, as the Church, to fight against that," said Father O'Shaughnessy.

Official

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

The Reverend George Garcia --to Pastor, St. John the Apostle Church, Hialeah, effective September 21, 1986.

Rev. Mr. Thomas Gato --Permanent Deacon-- to St. Peter Church, Big Pine Key, effective September 17, 1986.

Rev. Mr. David Foster --Transitional Deacon-- to St. Patrick Church, Miami Beach, effective October 1, 1986.

Teaching love

1600 Catechists convene to learn the ways

By Ana Rodriguez-Soto
Voice News Editor

Nearly 1,600 religion teachers gathered recently on Miami Beach to hear a simple message: love one another.

And teach young people to love as well.

That's what Sister Jeanne O'Laughlin, president of Barry University in Miami Shores, urged in her keynote speech at the Archdiocese of Miami's sixth annual Catechetical Day.

The goal of the celebration is to "rally" hundreds of women and men, mainly volunteers, who teach CCD in the parishes and religion in the schools, said Sister Rose Monique, director of the Office of Religious Education in the Archdiocese.

It is to create a spirit of "brotherhood," so that "we won't be close-minded," she explained, adding that a catechist "is not a person who fills holes [at the parish level]. They have to be people with a purpose."

According to Sister Jeanne, the catechists' purpose is the same as that of all Christians -- to love one another.

A simple command but one that is difficult to carry out, because in daily life it gets lost among a host of trivial things, said Sister Jeanne.

"We want all of us to be exactly alike. We condemn [those who are not]. That's ridiculous," she said later in an interview with *The Voice*.

"The Gospel does not change...The basic message is still we've got to love one another. I think we've been complicating it so much."

In her speech, an emotional one filled with personal anecdotes, Sister Jeanne stressed that God is always guiding His people, calling them to remain faithful to His way of love.

And He does it through "surprises," she said, by putting people in situations, many times unexpected, where they must choose between loving or not loving.

"Look for the 'surprise' of the God of hope, who cuts through all those things that are not essential and points out to us that the real mission for those young [people] is to help them to know the life and mission of Jesus Christ," Sister Jeanne said.

She recalled how, after the U.S. invasion of Grenada, President Reagan asked American universities to help train Grenadian teachers, nurses and civil workers who had been denied an adequate education by the island's Communist government.

Sister Jeanne said Barry was the only college in the nation which accepted the President's challenge, and it continues to send teachers to the island even though it is getting no reimbursement from the federal government. So far, more than 300 Grenadians have been trained through the program.

In addition, Sister Jeanne said, she complied with a request by the island's bishop and permitted two young Grenadians to come study at Barry for one year.

Unfortunately, these "surprises" from the Lord, as she called them, came with no money. It was difficult even to find \$20 to buy a pair of shoes for the young woman, and the \$1,500 necessary to pay for her living expenses was actually won by Sister Jeanne dropping quarters into the "one-armed bandit" of a cruise ship.

Well, she won \$1,250 that way. A local banker, a friend, decided to give her the rest after he saw how she continued to press her luck in order to reach \$1,500.

"I'm not for casinos," Sister Jeanne told the catechists, but "I will do anything for the mission of Jesus."

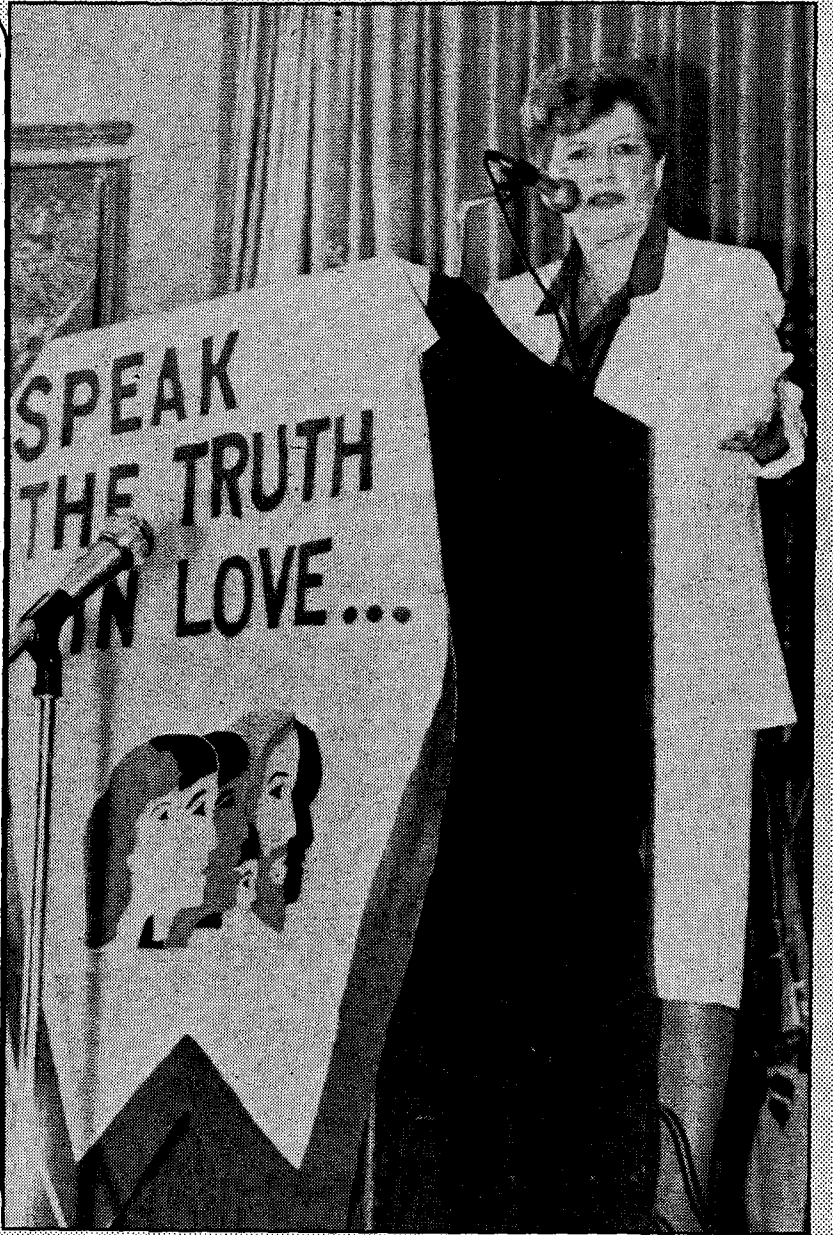


Three young catechists, Sylvia and Ana Perez and Maria Alonzo display T-shirts with the Catechetical Day theme 'Speak the Truth With Love'. The shirts were designed by Araceli Cantero and are intended to tie in with the Synod themes.

△△△

'We want all of us to be exactly alike. We condemn (those who are not.). That's ridiculous. The Gospel does not change...The basic message is still we've got to love one another. I think we've been complicating it so much'

-- Sister Jeanne O'Laughlin, President, Barry Univ.



Voice photo by Ana Rodriguez-Soto

This year, she has accepted six more "surprises" sent by the Grenadian bishop.

Barry has only a \$600,000 endowment to guarantee its future as an institution, the Dominican nun said, but the school has set aside \$1.2 million to help needy students. She considers that a good investment.

"There is the endowment. It walks in the feet of the poor of the world. And the interest from that endowment will be more than nine-and-a-half percent," she said, urging the catechists to continue "planting seeds" for the future.

In addition to Sister Jeanne's talk, Catechetical Day '86 featured more than a dozen workshops -- both in English and Spanish-- designed to help catechists do a better job.

Workshops centered on such topics as how to be more creative, how to teach values to high school students,

and how to integrate faith and justice in the curriculum.

A workshop on "touching hurting families" reminded catechists that "all families are hurting families. It's not us and them. We're all in the same boat."

"It is so important that every time you touch [these children] you remember there is pain," added Carol Farrell, director of the Archdiocese's Family Enrichment Center, who directed the workshop along with Father Michael Flanagan, family counselor for Catholic Family and Children's Services of the Archdiocese.

During another workshop, Father James Murphy, pastor of St. Patrick Church on Miami Beach, frankly told catechists what he and other pastors expect from them.

Father Murphy said that, among other things, he insists that his teachers:

- follow the books' lessons faithfully, without adding or deleting

anything;

- take the children to Mass every week, to inculcate in them the habit of going to church;

- make children memorize the prayers and responses of the Mass and the sacraments.

There was a time, Father Murphy said, when he didn't believe in memorization, preferring to see people pray to God in their own words. But he realized that even adults found this very difficult, and children who didn't know how to start their first confession were very embarrassed.

"I don't want a child to be embarrassed, ever, in the sacrament of penance," Father Murphy said.

He added that he is a "benevolent dictator" with his catechists because he feels that, if teachers are "instilled with the spirit" and a religion program is well-run, "our children can learn so much and love religion so much."

Blessed Sacrament's 25th

Caring parish in Ft. Lauderdale preserves tradition

By Betsy Kennedy
Voice Staff Writer

On December 7, 1963, at the dedication ceremony for Blessed Sacrament church in Ft. Lauderdale, the late Archbishop Coleman F. Carroll offered a group of men and women a prophecy:

"As the years go on, you will recognize that you have provided for you and your children a focal point that will draw joy in this House of God on many occasions."

That was almost 25 years ago.

'There are a lot of unsung heroes among [Blessed Sacrament parishioners], people who give quietly and unselfishly of themselves.'

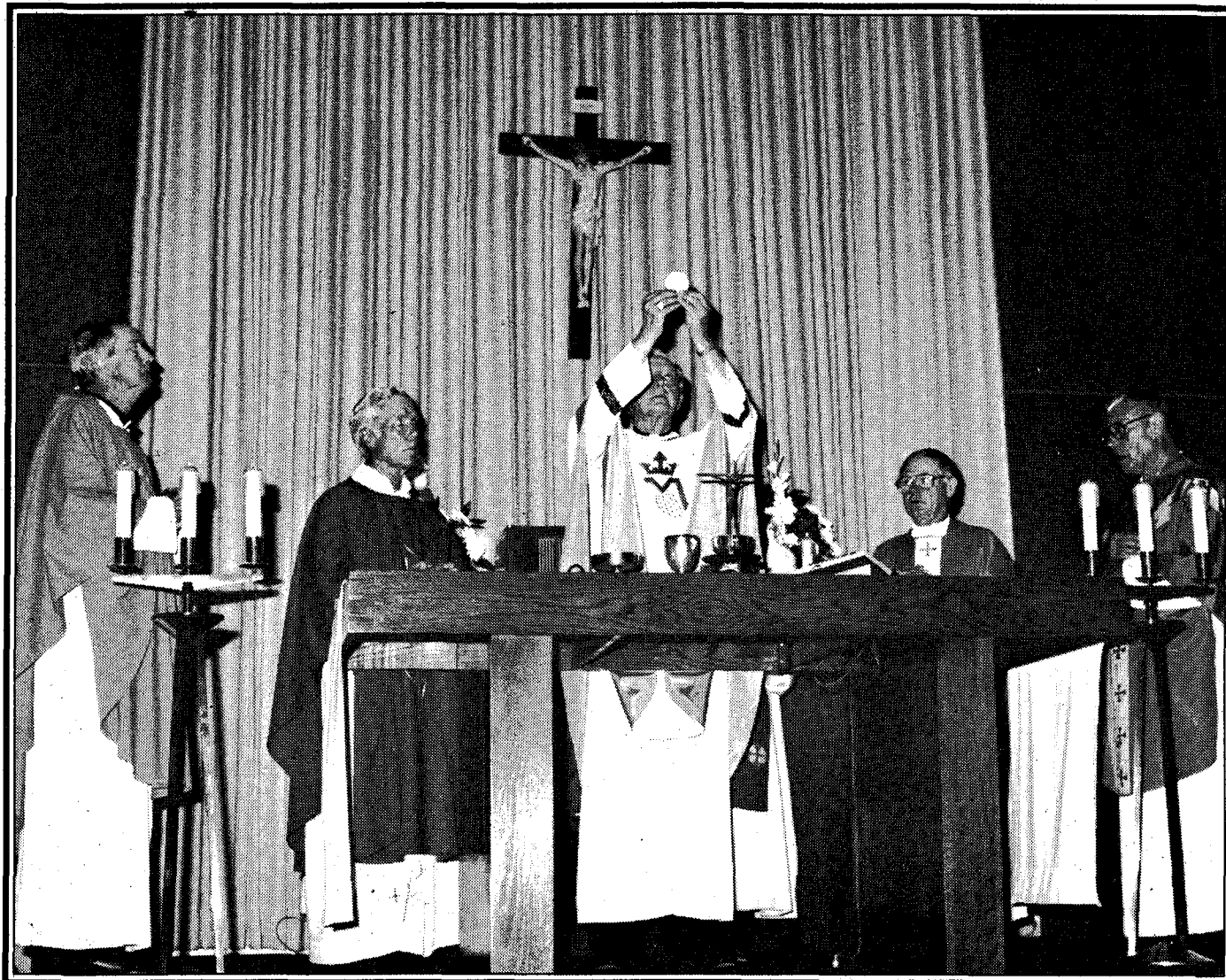
Fr. Jerome Martin,
pastor

Since then, the Archdiocese has almost doubled in size. The fabled city of Fort Lauderdale has gone through its own share of growing pains, and large tracts of land surrounding the church have been transformed from weed-choked lots into a bustling commercial district.

But the church on East Oakland Park Boulevard is the same, both in its physical appearance and in the unpretentious devotion expressed by its people. Many of the original founders and their families have remained members.

Last Sunday, the members of Blessed Sacrament celebrated their parish's 25th anniversary with a Mass concelebrated by Archbishop Edward A. McCarthy; Father Jerome Martin, pastor; Father John Murphy, associate pastor and the newest member of the parish family; Father Vincent Novak, retired; and Father Pat McDonnell, pastor of St. Clement.

In his homily, Fr. McDonnell lauded the parish as, "a powerhouse of prayer. You are responsible for good things happening because of the strength of your faithful prayers. You cry out from the mountaintops on Respect Life issues. You minister to the



In honor of Blessed Sacrament's 25th anniversary, Archbishop Edward A. McCarthy (center) concelebrated Mass with (from left) Fr. John Murphy, associate pastor, Fr. Jerome Martin, pastor, Fr. Pat McDonnell from St. Clement's and Fr. Vincent Novak (retired). (Photos by John Leonard)

sick and the elderly among you."

To establish a parish, he said, "is to establish the kingdom of heaven on earth. It is a calling for Catholics to represent the presence of God in the world...Jesus called the apostles, the disciples and the holy women and told them to go out and make new disciples. This is the history of a parish. You become lovers and you draw people in."

Archbishop McCarthy also spoke of the parish's close-knit family atmosphere.

"You minister to each other...and you rejoice together in your organizations," he said.

"We are called to live a life of prayer...it spreads from the church

community to the little churches of our homes. We come together to inspire and encourage each other."

After the celebration, Fr. Martin talked about the church where he has served as pastor for 15 years.

"Our parish is comprised primarily of senior citizens, so that means a number of them are also sick or shut in. They always try to look out for each other. We have a group that makes regular home visits. There are a lot of unsung heroes among them, people who give quietly and unselfishly of themselves."

There are several parish organizations such as the Leisure Club for seniors and the Women's Club, although many of the elderly are fearful to participate in activities that will take them out of their homes in the evening hours, said Fr. Martin.

But when it comes to getting a job done, the pastor never lacks volunteers. "They do well and work hard at projects, such as bazaars...and it is a good outlet for them."

There are few young families currently registered at Blessed Sacrament, but most of the approximately 800 families in the parish are living on fixed incomes. They are content with the unornamental look of the church--the only change it has undergone in the past two decades is the addition of fascia on the exterior.

Some among the parishioners can remember the birth of the church because they were there. They reminisce, with good humor, about the days when they met at the Old Beachcomber restaurant and later the Baird-Case funeral home, where Masses were held.

The church was first established as



Following Mass, Archbishop McCarthy greets enthusiastic parishioners from Blessed Sacrament.

a mission in 1960 with Fr. Joseph Cronin as the first pastor. Father Bernard Boudreau served as assistant pastor and Fr. Robert Reardon was administrator.

A number of old familiar friends are gone and as in any parish, priestly administrators have moved on to serve new communities. But overcoming losses and transition and hard times, the parishioners have kept their spiritual household a "focal point that draws joy," as foretold by a dynamic bishop 25 years ago.



Father Jerome Martin, pastor of Blessed Sacrament, assists Archbishop McCarthy in receiving the offertory during the anniversary Mass.

Florida women tackle issues

Peace, pornography, abortion on agenda at state meet

Continued from page 1

considered legally obscene in the state of Florida, it has to be patently offensive to community standards...to appeal to the prurient interests of the public and be void of any scientific, artistic or literary purpose...and this gives the smut peddler a lot of loopholes."

According to Tom Horkan, Executive Director for the Florida Catholic Conference, pornography became so widespread by 1975 that society could no longer blush and just turn away.

The Catholic Church was among those to take a strong stand against it. The bishops of Florida set up a committee to study the pornography laws governing the state. A tougher law was eventually adopted, but in the following year, the Supreme Court upheld the pre-existing law, creating the confusion of two conflicting laws on the books at the same time.

That decision was reversed and the more stringent law is the one now in effect.

"But as Kelly explained, the problem is not what is on the books, but the need to get prosecutors, judges, police and the public to enforce the laws," said Horkan.

Crime link

Marcella Cohen, a special prosecuting attorney for Dade County, discussed cases she has handled which reveal the link between pornography and organized crime.

One alleged racketeer, Robert De Bernardo, was in control of Star Distributors, a New York based company which also had operations in Florida. It was later found that De Bernardo had ties with the Carlo Gambino organized crime family. After extensive investigations, Cohen said, a 57-page indictment was prepared on De Bernardo. But on June 2, 1986, he was reported missing and has not been found.

Cohen also traced the sordid history of the owners of a chain of 700 peep shows located in adult book stores in South Florida and described how they violated dozens of laws, from falsifying corporate documents to attempted bribery, in order to protect their exploitive empire. The owners were finally convicted on a number of charges, including criminal obstruction of justice and racketeering, but received only 4-year sentences in the state penitentiary.

"Community standards play an important role in the prosecution of



Catholic women sing "happy birthday" to Bishop Thomas Daily of Palm Beach, who celebrated his 59th during the convention.

obscenity cases...tolerance is measured by availability and if you don't want availability you shouldn't be tolerant. Don't just sit there. Learn about the materials and do something about it," said Cohen.

Following the panel presentation,

"What a difference we could make in our Church, our communities and homes if there was no distinction between what we believe and what we live."

Bishop John J. Snyder,
St. Augustine

Rosemary Gallagher, assistant director of the FCCW, urged the women to write to their legislators, sign petitions and make careful judgments about who they vote for in elections.

Because one Florida judge shows a record of lenient decisions in pornography trials, the FCCW plans to send him 500 signed postcards informing him of their disapproval, said Gallagher.

The FCCW participants were also joined in their conference by the bishops of Florida, who concelebrated the opening and closing Masses. (Bishop Thomas Larkin of St. Petersburg was unable to attend.)

secular humanism.

"We are witnessing the glamorization of vice, the proliferation of abortion and divorce...less than 40 percent of the people who produce movies and television programming are Christian and even lesser percentage than that practice their faith," he said.

The archbishop asked the council representatives to continue their struggle against the inception of school-based health clinics, which the Dade County School Board recently approved despite the protests of the Archdiocese and citizens groups within the community.

He also cited rampant alcohol and drug abuse as social ills that need the

maternal healing power of women.

"You are called to be the modern Mary Magdalenes, the Veronicas wiping the face of Jesus, you are called in this cynical world to be women of faith, like the woman whose daughter was plagued by demons and believed that Jesus could heal her."

Peace disciples

The women were called to be disciples of peace by Bishop John J. Snyder of St. Augustine, who delivered the address at the closing banquet of the conference.

"In the life of the church, peace and discipleship are inseparable...spirituality is what succeeds in bringing an inner transformation of love," said Bishop Snyder.

While the bishops were writing their peace pastoral, said Bishop Snyder, they asked themselves, 'why do we address these matters fraught with passion and controversy? Because we live in a nuclear age filled with physical as well as moral danger.'

Citing Pope John Paul II, he added, "If you want peace work for justice."

If the church receives more sympathy and attention from the rich than it does from the poor and oppressed, than something is wrong, said Bishop Snyder.

He praised Catholic peace activist Dorothy Day who after her death in 1980 was called by one observer, "the most significant, influential and interesting person in the history of Catholicism" for fighting for her ideals.

"Her views conflicted with those of others but her gospel values and peacemaking efforts were fueled by a deep spiritual life...she was not afraid to draw upon radical possibilities to accomplish her dreams."

Issuing an emotional challenge to the FCCW members in his concluding remarks, Bishop Snyder said, "We must live up to our ideals...what a difference we could make in our church, our communities and homes if there was no distinction between what we believe and what we live."

The banquet was culminated by a surprise tribute from Bishop Thomas Daily of Palm Beach, who read a poem about the FCCW women that he had composed himself.



Miamian Marie Palmer (center), first president of the FCCW and now known as the "little mother" by the women, chats with Jean Gwaltney (right) of St. Petersburg, immediate past president of the FCCW, and a guest during the closing banquet. (Voice photos/Betsy Kennedy)

A history of innovation

By Prent Browning
Voice Staff writer

St. Thomas University is an institution that is dedicated to meeting the needs of the present but has never abandoned its religious roots.

In recent years, the Augustinian university has earned a reputation for melding innovative, technologically advanced programs benefiting the community with traditional values and spiritual ideals.

As the city of Miami has become enriched with an international flavor, so has the college campus. Currently, students from more than 48 countries are enrolled, with many students from Central America and the Caribbean attending on scholarship.

The peacemaker program, called P.O.T.C., Peacemakers of the Community, is the first of its kind in the nation.

Indeed, the university has international roots of its own dating back to 1961, when Fidel Castro forced St. Thomas of Villanova University in Havana to close and the faculty fled to the United States.

That same year the late Archbishop Coleman Carroll granted a charter for a new college in Miami that subsequently named as faculty many of the teachers from the Augustinian University in Cuba.

The institution at that time was named Biscayne College for a site near Biscayne Bay in Coconut Grove. But before actual groundbreaking began on that site, a generous benefactor donated land in North Miami, and Biscayne College was

constructed on a 140 acre campus in Northwest Miami, an area accessible to both Dade and Broward residents.

In the beginning, it was a very small institution for men. The first graduating class in 1966 contained only nine students taught in a single building, Kennedy Hall, which doubled as classroom and administrative area.

In 1972 two satellite campuses were acquired to meet the needs of Miami's bilingual residents. At the Villanueva and Hialeah campuses, over 12,000 students learned English during the recent influx of Mariel Cubans. Within the past six months these two campuses have consolidated into the Villanueva Center in Hialeah.

In the 1976-77 school year, the college went coed and enrollment jumped to more than 1,000 students for the first time.

But the growth of the college really gained momentum in 1980 with the arrival of an energetic and visionary new president, Fr. Patrick O'Neill, OSA, PHD.

Under the new president enrollment has increased by about 40 percent, largely due to the expansion of graduate level programs.

Fr. O'Neill, concerned with the college's role in the community, strengthened the school of Adult and Continuing Education, making it a separate entity and increasing its enrollment by 35 percent.

The university recently opened a program called AHEAD which makes it possible for the mature, working adult to receive a Bachelor's degree at night. Students can even receive some credit for prior work experience.

Perhaps the biggest project, however, has been the establishment of a law school, The Ambassador Nicholas A. Morley Law Center, which opened its doors in 1984, accepting 180 applicants.

Although there are already six law schools in Florida and two within the boundaries of the Archdiocese, the \$7 million Morley Law Center will provide background of particular interest to those seeking legal justice for refugees and minorities. Courses in international, immigration, and labor law are among those offered.

An integral aspect of any law school is its library, and the university believes it has taken a "quantum leap" by creating a computer lab that gives students access to 2.5 million volumes. The largest law library in the nation exists at Harvard with 1.5 million volumes.

Similarly advanced is the large all-purpose library the school built across the courtyard from Kennedy Hall.

The \$5 million facility was dedicated in 1982, increasing library capacity from 6,000 square feet to more than 50,000 square feet and taking advantage of the latest advances in computer technology.

But while the school was raising money for its law center, library and other projects it wasn't ignoring the spiritual needs of those living in the Miami Archdiocese.

In 1981, the Institute for Pastoral Ministries opened, offering academic certificates and Master of Arts degrees for Pastoral Ministries. The institute offers specialties in youth ministries, campus and young adult ministries, adult and family ministries, religious education, pastoral counseling, evangelization and peacemaker studies.

The peacemaker program, called P.O.T.C. or Peacemakers of the Community, is the first of its kind in the country, providing courses in conflict resolution that can be applied on an individual, community, or national level. P.O.T.C. is based on the



The late Msgr. William Barry (standing) and Archbishop Coleman Carroll (seated, center) during groundbreaking ceremonies for Biscayne College in 1961. Below, at the 25th anniversary Mass, from left: Archbishop Edward McCarthy, Auxiliary Bishop Norbert Dorsey and Father Patrick O'Neill, energetic president of the renamed St. Thomas University.



philosophy of non-violence outlined in the Pastoral Letter on Peace issued by the Catholic bishops and on the current popularity of mediation techniques.

Equally groundbreaking is the evangelization program, also the first in the nation, which offers students the opportunity to earn degrees in evangelization. The program is funded by the missionary organization "Food for the Poor" of Pompano Beach.

The Catholic institution came of age in 1984 when, with its several masters level programs, it achieved university status. The board of trustees voted to adopt the name St. Thomas of Villanova University in acknowledgement of its ties to the Cuban institution and the Hispanic community in general. Indeed, over 40 percent of the students at the university, which later shortened its name to St. Thomas, are Hispanic.

St. Thomas has had an impact on the South Florida community in other ways.

After its tourism division received many calls for service improvement, the school developed and coordinated a courtesy training program for taxi cab drivers called "Miami Nice." In addition to tips on politeness and cab care, drivers receive instruction in safety and local history and attractions.

A year and over 2,000 graduates later, Miami Nice has been a measurable success. Complaints against cabbies this year have dropped by nearly 80 percent and response has been so positive that the classes are now required for new taxi drivers.

The university has also served as the home practice site for the Miami Dolphins and as a training camp for the Baltimore Orioles farm teams.

Today, the school has a total enrollment of over 3,000 students, about equally divided between men and women.

The future for St. Thomas? With its rapid expansion and community leadership, South Florida's religious and secular community can only look eagerly toward the school and ask "what's next?"

St. Thomas: 25 years of 'truth-seeking'

Continued from page 1

devotion," Fr. MacDougall said.

The school changed its name to St. Thomas of Villanova several years ago (later shortening it to 'St. Thomas') to emphasize its ties with the Cuban university. St. Thomas of Villanova was provincial of the Augustinian provinces in Spain and sent Augustinians to Mexico not too long after the discovery of America by Columbus.

Fr. MacDougall said that the students at St. Thomas carry on the same tradition of search for truth as St. Augustine.

"We want our students here," he said, "to leave not only with economic security so they can get a job and make their way in the world, we want to expand their horizons so they'll constantly seek after this truth, they'll constantly seek for this deeper meaning in their lives."

'I know that I speak for everyone when we say how grateful we are for the dynamic leadership... [of] St. Thomas University.'

Archbishop McCarthy

Archbishop McCarthy closed the Mass with remarks relating the conversion of St. Augustine after a long struggle to the reconciliation with the church that many people will undergo in this Year of Reconciliation.

"People are overcoming," he said, "the religious indifference of our time, the materialism and the consequent crime and drug abuse, terrorism and divorce, all these things which result from a failure to reconcile with the Lord."

Praying couples

'Retorno' brings married couples closer together

By Ana Rodriguez-Soto
Voice News Editor

Praying together — an experience more intimate and fulfilling than sex for married couples?

Yes, says Cecelia Losiewicz.

"We can do without sex once in a while. But to do without prayer... that comes first."

"I probably wouldn't have believed (it)," adds Vicki Owoc. But now she's convinced:

"It's more personal than your sexual relations. You're really bearing yourself — more than just your body — your spirit, your heart, your weaknesses, your strength."

Their husbands agree. After a search for "something more" in their marriages, they found what they were looking for in a Marriage Retorno, a weekend program designed to teach couples how to make daily prayer together a part of their lives.

Retorno is a little-known offspring of Father Gabriel Calvo, the Spanish priest who also founded the hugely successful Marriage Encounter move-

form part of the core group of Marriage Retorno in South Florida, describe the difference in geometric terms.

Retorno "is a depth experience," says Vicki Owoc. "It's not a high."

In fact, Cecelia Losiewicz says, Retorno is not for everyone, only for couples who feel "called" to a deeper relationship with each other and God.

"It's very threatening for a husband and wife to pray together," she says. Once you start, "you're no longer a couple. You're a triple. It's you two and God. You're no longer searching for more."

A typical Retorno weekend is held in a private home, beginning Friday night and ending sometime Sunday afternoon. Couples return to their own homes at the end of the day, usually between 10 and 10:30 p.m., and gather again at about 8 a.m.

It's a small affair, since usually no more than five or six couples are in attendance. Since the Retorno was introduced in South Florida in 1977, about 150 couples have taken part in the weekend, which is open to Christians of all denominations.

In addition to the host couples, a celibate person is always part of the Retorno team. Father William Sheehan, director of the Ministry to Priests in the Archdiocese, and Sister Catherine McCarthy, a member of the Marriage Tribunal staff, take turns on alternate weekends, and both are part of the Retorno core group.

The weekend themes center around the Trinity — Father, Son and Holy Spirit — and reconciliation. After talks by the team leaders, different passages from Scripture are read and reflected upon: first, in silence, by each individual, then privately by the couples, then together by the whole group.

The goal is to teach couples to pray together by using the daily Scripture readings. There is no follow-up to a Retorno, but couples are free to repeat the experience as often as they wish.

"It's very quiet, very intimate, just a prayerful weekend," says Alex Losiewicz, who began praying together with Cecelia even before they were married six years ago. They are



Cecelia and Alex Losiewicz of St. Stephen parish in Hollywood have been praying together daily for more than six years. Marriage Retorno taught them how. (Voice photo/Ana Rodriguez-Soto)

members of St. Stephen's parish in Hollywood.

He didn't have much of a private prayer life until then, he admits, not much more than Mass on Sundays. But now, if they can't make the time to pray together, "we feel like things aren't going right."

They each have grown personally in their faith lives, and become more involved Catholics as a result of praying together, they say.

In addition, "it keeps us in tune with each other," says Cecelia. "I know there's great power in our prayer together."

"The power that we have as a couple to pray for our children, that's a great power that couples don't realize they have," adds Vicki Owoc.

She and Jack, members of St. Bernadette parish in Hollywood, say they began praying together since making a Cursillo 21 years ago. But it was a "haphazard" affair at best, Vicki ad-

mits.

Since making the Retorno four years ago, they spend at least 30 minutes in prayer together every morning before going to work, and "it really has made a difference in our lives," she says.

"We still argue. We still disagree. But there's not that long silence or that pouting. Before, even after we made up, there was still that extra day of not being as nice as you could be. We've grown a lot in that area."

And the children "sense something deeper in our relationship," she adds.

Finding the time is not that difficult when prayer becomes a daily habit, both couples say.

"Our job is trying to keep (four pillars) in balance: prayer, work, love and play," says Alex. "You need that balance or there's something missing."

The Church "sanctions your marriage," adds Cecelia, but "what really bonds it together is praying together."

Retorno schedule

The next Marriage Retorno will be held on the weekend of Oct. 24, 25 and 26. Cost is \$30 per couple, plus a covered dish.

Three more Retornos also have been scheduled for: Nov. 14-16; Feb. 13-15 and March 13-15, 1987.

For information, call Alex and Cecelia Losiewicz at 989-0499 in Broward, or the Family Enrichment Center, 651-0280 in Dade.

ment.

Aside from that, and the fact that many Retorno couples have been through an Encounter, there is no connection between the two programs, whose goals are completely different.

While an Encounter is designed to get couples to communicate better with each other, the purpose of a Retorno is to teach couples how to pray together.

The Losiewicz and the Owocs, who



Getting their just reward

A welcoming committee of more than 50 eighth-graders (left) surprised Sister Anne Bernard, principal of St. Rose of Lima School in Miami Shores, at Miami International Airport recently, as she returned from a Washington, D.C., reception with President Reagan. St. Rose was one of only 60 private elementary schools nationwide selected as "models of excellence" by the U.S. Education Department. The eighth-graders, accompanied by St. Rose pastor Msgr. Noel Fogarty, some parents and teachers, were only a prelude to the welcome Sister Anne received when she presented the entire school with its "banner of excellence."

Parishes should quit gambling on finances

By Tim Unsworth

Scene One:

The little girl at the door was as cute as a bug's ear. Her pleated, plaid skirt and white, oxford-cloth blouse with parish logo made me proud of my church. Then she flashed a big smile and a candy bar about the size of a log and asked if I'd care to buy one in order to support the parish.

I bought one. But it made me mad.

Scene Two:

Same cute girl. She was back within a week, promising to walk five miles around the parish if my wife and I would sponsor her at whatever-we-wanted-to-give per mile.

Now I was mad. What would be next? Bonded slavery?

Scene Three:

Another parish, another place: The pastor didn't talk money. He gave a homily. (He was described to me as "Not the leader of the parish, but one of the leaders"-a kind of first among equals, if you want to push the point.)

After the liturgy, an articulate layman went to the lectern and, in an unfiltered, unvarnished way, talked money. He was very specific. "Last month we took in...and we spent..." (Note the "we"-not a papal "we" that really means "I", but a community "we" that really means "us".) And then he added: "We could also use an IBM PC if there's someone in the community who has one to give, and we could use some kitchen utensils and mimeograph paper..."

During the liturgy, the organist played a hymn and the congregation sang while the basket was passed prayerfully and thoughtfully. And when the gifts of bread and wine were brought to the altar, another parishioner followed behind with the financial offerings in a wicker basket. The celebrant raised the chalice and paten. And then he raised the basket that contained the stewardship gifts.

Nicely done. As a professional fund-raiser, the format touched my professional heart. Adult. Intelligent. Responsible. I could have danced all night.

As a Roman Catholic, however, I was a bit saddened. This nice church was an Episcopal church. No bingo cards. No giant thermometers in the

'Money magazine placed Catholics ninth among the top ten in annual giving with an average of \$274 per year. Episcopalians aren't a whole lot higher, just under \$300. But Jewish believers give more than \$450 each year, and the Seventh Day Adventists lead the pack with an average giving of \$2400 per year'

sanctuary. No candy bars or car washes. (Are you old enough to remember the carnivals during which you had a chance to dunk the curate if you hit a bull's-eye with a soggy baseball? And Catholics wonder why priest leave?) This church simply had adult, Christian stewardship-people giving because they believe. They feel like investors-not employees.

Figures are hard to come by. The law does not require churches to file financial reports. But some recent "guesstimates" in Money magazine placed Roman Catholics ninth among the top ten in terms of annual giving with an average of \$274 per year. The Episcopalians aren't a whole lot higher, by the way. Just under \$300. But Jewish believers give more than \$450 each year, and the Seventh Day Adventists lead the pack with an average giving of \$2400 per year. (Mormon figures were not available, but are thought to be even higher.)

Comparisons are not always odious. They can be instructive. Allowing for all kinds of other factors, however, Catholics aren't doing as well as they should.

'Parishes need to appoint--or hire-- ministers for stewardship who will educate the community by using established and successful fund-raising models that have worked well in Protestant churches, universities and hospitals'



It's time to change. It's time to shake off the ghetto mentality about giving. It's time to take the financial responsibility for the parish out of the hands of the pastor and share it with the parish community. Seminaries need to have courses in development and the gathering of parish resources. Parishes need to appoint-or hire-ministers for stewardship who will educate the community by using established and successful fund-raising models that have worked well in Protestant churches, universities, and hospitals.

A nice but naive pastor once said to me: "Harry Bigbucks is a wonderfully generous man. He drops \$100 a week in the basket." But the reality was that Harry's net worth was \$50 million, and his annual income was about \$2.5 million. His \$5000 per year in the basket represented one-fifth of 1 percent of his income-the equivalent of family earning \$50,000 annually and giving two bucks a week.

I knew Harry. He was a nice guy and, by his own lights, a generous one. He simply needed vastly more education in stewardship. A university spotted him; educated him into giving, and tapped him for a million.

Catholics need to look more seriously at tithing. One needn't tithe the full 10 percent, and it doesn't have to be mandatory. Just an option for those who wish to avail themselves of it. One parish modestly boasts 27 families out of 1300 units who tithe, but the number inches up each month.

Ideally, a parish never asks for money. It presents needs. When parishioners become excited about a parish's needs, the money will follow, provided that there is an intelligent mechanism in place.

Parishioners will respond. They only need to be addressed as adults, given complete information, and asked to share the burden. The pastor who is unwilling to share information or power will not make it in the post-Vatican II adult league.

My own pastor is a man of extraordinary gifts. But he was a practicing carnivalite until a group of us winged him with the Newtonian apple of good fund-raising gospel.

Now, with the aid of literally dozens of parishioners on a variety of committees, he is working his way down the parish pyramid. With 20 percent of the parishioners contacted, the parish has 75 percent of the funds needed to help renovate and restore the church.

In the process of informing the people, weekly collections have increased significantly. The pastor has learned more about the parish than he ever dreamed. More people have become involved in an adult way, and the parish has uncovered enough pastoral concerns to keep the Twelve Apostles busy.

Remember the recent pastoral on nuclear weapons?

In it, the bishops had a sentence that read: "To become true disciples we must undergo a demanding course in adult Christian community." Surely, fiscal responsibility in the gathering and spending of resources can be handled as openly and honestly as she dialogue on nuclear weapons.

Catholics must begin to maintain their churches and other facilities-or these will start to look like local highways. They also need to support programs just as much as bricks and mortar. With their decreasing number, priests roles must be limited to pastoral services and not fiscal responsibility. It's time to gently wrest their clipboards, checkbooks, and key rings from them and convince them that ordering light bulbs does not partake of the divinity.

Recently, one pastor said this to me: "Listen. When the church comes unglued, it isn't going to be over church discipline, or clerical celibacy or birth control or scandals or any of that stuff. It's going to be the boilers. When the boilers go, the whole thing will go down the tubes."

He had a point.

Support your local parish in an adult, involved, Christian way. If any cute parish kid comes to your

'Ideally a parish never asks for money. It presents needs. When parishioners become excited about a parish's needs, the money will follow...'

door with a candy bar or raffle book, turn them away politely and send the parish a check for twice the amount. Put a note with it, promising that you'll boycott bingo and any other gambling. If the parish gets enough notes-and checks-they might decide to come out of their fund-raising closet, grow up, share resources, responsibility, and authority.

Catholics have arrived. No more need to demean. Catholics no longer need to be the objects of ridicule by those who equate Catholicism with bingo.

I saw a sign in a used book store the other day. It read: "People who say they like poetry and never buy a poetry book are a bunch of cheap *@%&-es!"

People who say they love their parish and don't contribute are a bunch of...'

(Reprinted from October *U.S. Catholic*, a Claretian Fathers and Brothers publication, 221 W. Madison St., Chicago, Ill., 60606)

"Hail Mary" film and local effects

The recent controversy over the film 'Hail Mary' playing in South Florida has once again brought into focus two divergent views over censorship, morals and the public good.

Fortunately the controversy in Miami was kept at a rational level while honest and well-intended people differed on the issues, but that in no way diminishes the reality of the deep rift in perspectives.

In brief, a group of mostly Catholics picketed the French film in Coconut Grove, straw-vote measures on offensive films were put on some local ballots and secular columnists responded with ridicule. In the strictly official sense, the Church did not take a formal position. From most accounts, the film was not actually *intended* to be offensive but was an attempt to portray Mary and Joseph in a modern setting.

That concept, in itself, could have meritorious potential except that the film's makers seemed to think that anything in a modern setting must include

Voice editorial

foul language, lingering preoccupation with the Virgin's nude body and a general wallowing in modern seediness and banality. Secular 'artists' seem unable to conceive (pun intended) of a married couple grappling with modern life through dedication and love—even when that couple is arguably the most extraordinary married couple in history, their child having altered the course of mankind not only spiritually but even in the most secular sense.

Therefore, while the film may have been offensive it was probably less due to intent than to narrowness and lack of vision by the filmmaker. We would have to say that last year's play 'Mary Ignatius' was far more offensive in that its author, a disgruntled former Catholic was deliberately defaming and ridiculing Catholicism and ultimately all religion.

As for the straw votes—why not?

They do not mandate force of law and they should not be taken as if they do. Yet they do manifest a sense of the people's will. Why should newspaper columnists fear simply letting the people express themselves? The columnists and editorial writers do it daily, telling the government and the people what they ought to do or not do.

Perhaps it will be instructive not only to elected officials but to local writers to have a sense of what the average person thinks about certain moral issues. Perhaps courts and lawmakers will find it instructive in their running of the government by the people, for the people, etc.

Let the people speak!

Why should journalists have a monopoly on public expression?



Letters

Don't divest in South Africa

Editor:

Are we examining the events in South Africa in the proper perspective? If we divest in South Africa in order to bring down the heinous apartheid government, aren't we cutting off our nose to spite our face? We are simply replacing this government with a communist government, which from a humanitarian point of view as well as from our own self interest, would be an infinitely worse situation. From a humanitarian point of view you would be replacing the apartheid government with a government whose Soviet masters and their cronies around the world are responsible for murdering or starving to death more than 100 million people since the Red Revolution.

"Let he who is without guilt cast the first stone." Are we so guiltless of atrocities that we can afford to point the accusing finger at others? What about the 1.5 million children we murder each year through abortion? Since most of your black leaders support abortion, they are responsible for more atrocities to their people than all the apartheid leaders of South Africa.

From a self interest point of view, South Africa is a unique source of raw materials that are indispensable to our vital industries and if South Africa falls to the Soviets, we all will be at the mercy of the Soviets. Why should the majority of Americans jeopardize their lives and well-being for a minority that don't protect its own unborn?

—Cornelius U. Morgan
Baltimore, Md.

Columnist ridicules church's sex laws

Editor:

For columnist Edwin Yoder to characterize the Vatican's teaching on marriage and sexual morality as "indoctrination parading as teaching" is surely a clear case of the pot calling the kettle black when the liberal agenda which has been foisted on this country by subtle and not so subtle propaganda has resulted in social destruction and disaster.

To suggest that the church's insistence that sex should not be trivialized, that marriage should mean fidelity and commitment, that children should be taught sexual control and that human life is a precious value to be protected by our constitution — to call this indoctrination

when every reasonable and thoughtful observer realizes that this is what we need to find our way out of the present morass of pornography, divorce, sexual crime, perversion and child abuse with its child prostitution and kiddy porn bespeaks incredible ignorance of the church's proper role.

For Father Curran to stand in this mire and beckon the church to jump in is a measure of the narrow focus of this man's vision.

Mr. Yoder characterizes present mores as high tech-sex. Can he not see that the technology has failed when millions of children become pregnant every year? Hasn't tech-sex gone insane when we have 1.5 million unborn children aborted each year

and what of the real winners of the tech-sex revolution, the pornographers and venereal disease.

Should we continue to canonize the Three Stooges: Flynt, Hefner, and Guccione? Is Yoder too dull-witted to realize that the spirochete of syphilis, the gonococcus and the AIDS virus are the real winners? What church would want to wallow in this scene to serve the narrow claims of its intellectual elite?

Wake up, Mr. Yoder! Wake up, Father Curran! There is a real world out there and the real indoctrination is coming from the media elite to whom Mr. Yoder is so subservient.

—Bart T. Heffernan, M.D.
Fort Lauderdale

Drug compulsion is Satanic force

Editor:

Recently much is being said and publicized in newspapers, magazines, TV, and radio about the enormous and tragic misuse of drugs; including a special speech from President Reagan and his wife Nancy. All well and good.

Yet none has thought — or at least said publicly, that the extensive and supposedly 'fun' of this illicit drug abuse (which in one way or another becomes damaging to the brain and body of its user) is evil, devilish, or Satanic. Yet how else to better describe this obsessive yearning and unrestricted desire for drugs which amounts to deliberate self-destruction? Surely you don't feel that way about corn flakes or bacon and eggs, do you?

Is it because 'we lack scientific evidence' of an existence of Satan and his devils? Or because no one wishes to be thought of as having either a 'superstitious' mind or a

'medieval' mentality?

Nonsense! The idea that its 'fun to be on drugs' is a devilish deception and the beginning of a personal moral decay. And the resultant mental anguish and emotional despair is not easily ended.

Therefore realize that this very intense and illegal narcotics trade is also an evil empire. And it belongs to Satan.

Yes, and regrettably there are those who would do anything for cocaine (or other drugs) including theft, burglary, robbery, homosexuality, prostitution; yes, even to kill (murder) for cocaine (etc.) to satisfy their addictive narcotic habits! And you say they are not 'possessed'...?

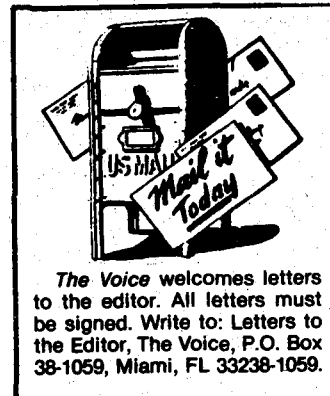
That's certainly not a 'heavenly' or angelic attitude is it? Or do you prefer some excusing psychological term?

You see, if you are obsessed with a desire for drugs, then in fact, you are 'possessed'. Yes, you (hundreds

of thousands) are crushed and made helpless because of drug dependency. And Satan is delighted because of it!

Therefore seek healing assistance from your church. Because (even otherwise) without Christ...you are dead.

—Robert Tome
Hollywood, FL



Is skipping Mass a sin?

Q. Has the church changed its rules on attending Mass? Is it still a mortal sin to miss Mass on Sunday? We have relatives who go only when they feel like it. Their excuse is that there is no more sin since Vatican II (Massachusetts).

A. I am sometimes tempted to believe that one of the biggest mistakes the church has made is to make it a "law" that we must go to Mass on Sunday. Letters like yours always sharpen that temptation.

By Fr. John Dietzen



For yet far too many Catholics, the obligation to participate in the Mass each Sunday is in somewhat the same category of church law as abstaining from meat on the Fridays of Lent, or even of attending Mass on holy days of obligation. It obscures the whole tradition of our Christian faith on the significance of the Sunday Eucharist for us Christians.

To speak of the presence or absence of a church regulation as a primary motive for participation in the Sunday Eucharist radically misses the point. For centuries before it was a church "rule," participation in the Eucharist each week was considered automatic.

Assuming one was not ill, only two reasons could explain an individual's routine absence. He had either decided he did not wish to be a Christian anymore or his knowledge of the faith was seriously deficient and more instruction was needed.

Sunday Eucharist, in other words, constituted the life breath of the Christian person and community. Both the New Testament and the earliest Christian writings point out this truth (See, for example, Acts 20:7: "On the first day of the week, when we gathered for the breaking of the bread...").

The church has begun to realize in the past few generations that many, maybe even most, Catholics have lost touch with this essential Christian tradition, if indeed they were ever aware of it. To participate in the Sunday Eucharist because "I have to" may be normal at certain stages of growing up. A Catholic adult at age 30 or 50 should have moved beyond that.

To answer your question directly, the law is still there and perhaps is still necessary for most or all of us to have the opportunity to grow to a fuller appreciation of this central part of our faith.

The Code of Canon Law recalls our tradition: "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal church."

It then provides, "On Sundays and other holy days of obligation the faithful are bound to participate in Mass" (Canons 1246 and 1247).

Vatican Council II did not and had no intention to minimize the essential role of the Sunday Eucharist in the life of the church.

(A free brochure explaining the Catholic position on membership in the Masons is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

Send questions to same address)

Human scale charity

A new trend in private philanthropy has appeared on the scene and it deserves applause. A New York couple, Felix Rohatyn, the man who successfully guided New York City through its financial crisis in the 1970s, and his wife Elizabeth have announced their intention to "adopt" a class of sixth-grade children in a low-income, inner-city neighborhood.

For the next six years, according to news reports, they will be personally involved with those children, serve as role models for them and meet with them and their parents. The couple also will provide counseling and tutoring through high school and then fund college tuition.

The Rohatyn's plan will require a major personal and financial commitment. It is a real gift of love which may change the entire course of the lives of those 30 or so students.

The Rohatyns decided to do this partly because they are critical of ostentatious charity balls. They believe that lavish, high-society parties for glamorous causes are "misguided," and that the money could be better spent on more needy causes such as the public school system.

The Rohatyns aren't the first to hit on this sort of plan. Five years ago, philanthropist Eugene Lang adopted a class in East Harlem. He has encouraged acquaintances to follow in his footsteps. Similar programs exist in Dallas and Atlanta.

It's too bad that such a program can't encompass all of the children who desperately need this kind of support. Twenty-one percent of U.S. children are now living below the poverty level. Each one of them has a right to equal opportunity but they are not getting it.

It is no doubt unrealistic to think that the private sector will provide all the financial and psychological support needed by the huge number of schoolchildren in poverty. We would need a million philanthropists like the Rohatyns. That will never come to pass. As public policy it's a cop-out.

And the only way we can begin to reverse the failures of the public school system is through a major, across-the-board government commitment to education.

Nonetheless, there is something very special about the

By Antoinette Bosco



kind of philanthropy the Rohatyns are advocating. It gives a lot of direct help to a few instead of a little indirect help to the many. In doing so, the tremendous dignity and importance of each child is affirmed. Each will learn that individual lives matter.

For the benefactor, too, such a direct tangible gift has its rewards. As Rohatyn said: "It's a project we (he and his wife) can do together in our advancing middle age." In adopting children, the Rohatyns and others connect themselves with youth and come closer to the source of life.

Most of the time, philanthropists direct their efforts to large-scale projects for the general public -- libraries, museums, universities, causes such as cerebral palsy or organizations like the United Way. Those indirect gifts no doubt reach the greatest number of people and in the long run probably do more to improve world conditions than one-on-one philanthropy can.

But there is also room for charity that operates on a human scale. The gifts given through one-on-one human relationships may well have a deeper effect on the people involved, both giver and receiver, than any distant program can.

The adopt-a-class program is a new twist on the old saying that "charity begins at home." I hope that more wealthy people, organizations and communities will follow the Rohatyns' example.

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'Be not anxious'

Dwight Eisenhower when approaching his golf ball used to pray: "Lord give me the strength to swing easy." Julius Boros wrote a book on the subject: "Swing Easy- Hit Hard." Hands that are too quick cause a wicked slice and ruin your golf score.

The same is true in medicine. A doctor who is too quick in giving a diagnosis can ruin your health. Jane Brody, author and health columnist for the New York Times, says 80 percent of those who run to the doctor for the slightest ailment would have healed naturally in the same amount of time if they had trusted their own body's marvelous recuperative powers and paid more attention to their nutrition.

'Confidence in God's loving providence should lead us to thank God in all circumstances.'

Some people are also too quick in diagnosing their own state of mind. They see danger everywhere and become overly self-protective, setting themselves up for all kinds of fear-related nervous symptoms, like cold sweats, heart palpitations, anxiety attacks, shortness of breath, ect. Then a vicious cycle begins and they become frightened of their own bodily reactions; fear begets fear. Dr. Abraham Low, author of "Mental Health Through Will Training," teaches his patients to

By Fr. John Catoir



control their thoughts. "Nervous symptoms are distressing," he says, "but they are not dangerous."

Jesus once said, "Be not anxious about what tomorrow will bring, sufficient unto the day are this day's troubles." I think He was advising us to slow down a bit, and not be too quick to see danger.

In other words He wants us to trust Him more and ourselves less. He taught us to pray for "our daily bread." Everything we need spiritually is given here and now. Confidence in God's loving providence should lead us to thank God in all circumstances. In that spirit, anxiety will decrease and peace of soul will increase.

So there you have it. Control your fears, control your thoughts, control your medication intake and, if you're a golfer, control your down-swing and finish high.

(For a free copy of The Christopher News Note, *Confidence in Prayer*, send a stamped self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017)

Time capsules

Looking for 'loopholes'

W.C. Fields was not a religious man so the appearance of a Bible on his night stand surprised his hospital visitors a few days before his death. One of the visitors said to him, "Bill, I didn't know that you had an interest in religion."

Fields replied, "Well, I really don't. What I'm doing is looking for loopholes." ***

Thomas Jefferson did not think too highly of daily newspapers. He once wrote: "perhaps editors should divide their papers into four sections, heading the first, 'Truths', the second, 'Probabilities', the third, 'Possibilities' and the fourth, 'lies.'"

Then there's the old story of the newspaperman who was shipwrecked and captured by cannibals. When he was brought before the chief, he was asked what he did. He replied quite proudly, "Why I'm a newspaper editor."

"Well pretty soon," said the top cannibal, "you're going to be promoted to editor-in-chief." ***

Knitting originated in the Middle East about 200 A.D. and was carried around the globe by male sailors and merchants. In

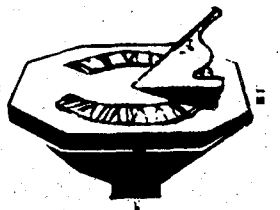
medieval Europe, herdsmen, farmers, cart drivers and fishermen knitted wool stockings while on the job.

When the knitting and hoisery guilds were established in the 15th century, only men were admitted. After serving a six-year apprenticeship, a craftsman had to complete four projects: a carpet, a beret, a wool shirt, and a pair of hose decorated with Spanish clocks. If the projects were approved, the applicant was admitted to the guild as a "master knitter." ***

Pizza has been traced back 2,000 years to the time when Roman soldiers added olive oil and cheese to Jewish matzohs. The people of Naples later added the tomatoes and anchovies.

Pizza made its appearance in America about 50 years ago. But in that brief time, it has become one of the country's favorite foods, running neck and neck with the traditional hamburgers and hot dogs. ***

Lavender is a small bush that bears fragrant flowers and leaves. Its name comes from the Latin word, "Lavo", which means to wash because the Romans put the leaves and petals of the flower in their water while they bathed.



When a boy dresses as a girl

Dear Dr. Kenny: I have a friend who would like her 4-year-old son to play with my 5-year-old son more. She describes him as "different" from her younger children. I noticed on three occasions that he likes to dress up as a girl when our play group meets.

I realize it is a mistake to stereotype boys and girls in what they should not do, but this worries me. I do not want to reject this boy. But I do not want my child influenced in the wrong direction.

My husband and I have decided I will teach my son at home the first year or two. I am aware of the need to avoid overprotecting him since he is our only child. Now my friend has asked me to teach her son with mine. What do you think? -- Indiana

You raise several problems. Should a boy be dressing in girls' clothes? Should you allow your son to play with a boy like that? Should you teach the two of them? Let's take the questions one at a time.

I gather from the reaction of the boy's mother that they have not encouraged him to dress up like a girl. He does this on his own. It would help to know why. Is he simply being ornery? Silly? Or does he feel female?

The role of the woman is learned. Many traits normally considered feminine are attractive in either sex.

By
Dr. James
and Mary
Kenny



These include gentleness, artistic inclinations and enjoyment of reading. They should be encouraged in both sexes.

Other sex differences are physiological. Men, due to hormonal differences, are generally more active and aggressive.

Perhaps you and the boy's mother can encourage him to participate in more vigorous games. See that he has young adult male role models, like a "Big Brother." Give him opportunities to play with other boys his age.

I would not forbid him to dress like a girl. I would ignore this. Failing to respond in any way to some action is the best way in the long run to get rid of it.

Should you allow your son to play with this boy? Unless behavior is clearly dangerous or immoral, I let my children choose their playmates. Since this behavior is neither, my answer is yes.

Your son will not be led to a homosexual lifestyle because he associates with a boy who dresses like a girl on occasion. However, he might learn to be selfish and bigoted if you teach him that some people, because they are "different," should be avoided. Besides, parents are never too successful at trying to arrange friendships.

Should you teach the two at home? It sounds as though this other boy needs the socialization experience of being around a number of young children. If he continues to be relatively isolated in a classroom of two children, the difference gap may increase.

Children of all sizes and colors and persuasions and mental differences have a lot to offer. Sometimes we parents may feel they are leading our child astray. But mostly, they have much to learn from one another.

You may want to rethink your plan to isolate your child from his peers. As an only child, he may be further handicapped to join the "group" late. Perhaps there is some way you can provide what you wish him to have and still allow him to interact with others his age. Good luck!

(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.)

Is peace a gender issue?

Several years ago I wrote a column asking readers to respond to the question: Is peace a gender issue?

Response was large and mixed. The only conclusion I was able to draw was a general attitude that we expect and teach boys to be more defense-oriented and war-loving than girls.

I was pleased that so many families used the column to discuss the issue of peace and war. A family from Auburn, WA, wrote: "Our family discussed your column at dinner last night after I read it aloud. Our consensus is that, yes, women would have a mellowing influence on politics. We felt that generally women are more inclined to compromise and seek a peaceful solution to disagreements. We feel men are naturally

'The war is found in each individual and here is where God gives his peace.'

more aggressive. My husband added that this would bring hope for world peace only if women had more influence world-wide. Feminine influence in only one or a few countries would be of little help."

P.W. of Overland Park, Kansas, writes, "...our expectations of our males are still influenced by the 'macho man.' To show emotions, to cry freely, to be nurturing, to be sensitive and caring, all of these are considered feminine qualities which our culture does not find 'manly'. For a man to develop a spirituality, for

By
Dolores
Curran



him to be the spiritual head of the family, is still not a comfortable role for our men.

"When we truly believe and understand that we all possess male and female qualities: when we find the 'gentle man' qualities of a man his strongest attributes and when we see our men as having deep spiritual qualities with which they can give to their families-when this man can be role model and hero to our boys, perhaps war and all that goes with it won't be as appealing to our men and boys."

C.H. of Daly City, CA, writes, "It does not follow, however, that by default women are more peaceful. Because women generally are not in positions of leadership, their peacemaking ability or absence of it is seen other ways.

Passivity does not equate peace. Some examples of women's absence of peace are anorexia nervosa, compulsive overeating, crippling guilt, low self-esteem, political indifference, alcoholism, depression. These are characterized by an inward-turning of aggression, rather than directing it outward."

M.C. of Metairie, LA, writes, "If women become more vocally anti-war and less supportive of their sons' involvement, then who will defend our country and the rest of the world against aggression? Are we mothers then willing to pick up the guns and defend our homes and children? Or is the answer to submit to the aggressor?"

From T.M. in Richland, IA, "Last year when I was collecting signatures on the nuclear freeze petition, I collected ten women's signatures for every man who signed...Women almost invariably said, 'Yes, I am concerned,' and would sign; men would hedge nervously and then say, 'No, thanks.'"

P.S. from Taylors, SC, says, "I have been saying for years that as a mother of 4 sons and 3 daughters I am sick to death of wars fought in the name of peace-keeping..."

"Our twenty-two year-old who just graduated from college has just left for the Peace Corps. As we took him to the airport, I saw another family with a son in military uniform. As hard as our separation seemed to be, theirs appeared worse to me."

Many readers echoed J. and G.F. from San Francisco, who said, "Whether we have a patriarchy or matriarchy changes little for we will still go around in mad vicious circles until we wake up and submit ourselves to a Higher Power that restores us to sanity and a new way of living. The war is found in each individual and here is where God gives His peace."

(Alt Publishing Company)

Family matters

Pre-Cana II, preparation for second marriage

By Lynda DiPrima,
Director of Ministry to Engaged and
Married Couples,
Archdiocese of Miami

Couples who are planning to be married in the Catholic Church who have an annulment from a prior marriage or who have experienced the death of a former spouse will have the opportunity to attend a Pre-Cana II on Nov. 8 from 9-5 at the Family Enrichment Center.

'Forty percent of second marriages end in divorce within the first four years.'

The Pre-Cana II was first presented in the Archdiocese two years ago as a response to the special needs of escalating numbers of couples who are preparing for a second marriage.

It is usually offered twice a year and, to date, over fifty couples have participated in this day of marriage

preparation.

Pre-Cana II is led by a team of trained remarried couples, a marriage counselor and a priest, and was developed through the collaborative efforts of the Ministry to the Engaged, the Ministry to the Separated and Divorced, and the Tribunal. Its purpose is to enable a couple to understand the particular issues and potential problems relevant to second marriages and to begin to develop constructive communication and processing skills.

Unfortunately, many second marriages develop the same unhealthy patterns of dealing with differences and ineffective communication styles as existed in the first marriage; statistics tell us that more second marriages end in divorce than first marriages. Forty percent of second marriages end in divorce within the first four years. Another ten to fifteen percent are stable but unhappy.

We do tend to repeat rather than learn from our mistakes even though our intention is to "do it right this time." As one young woman said after a Pre-Cana II, "I

didn't realize until today that I tend to blame and put down other people when what I really want to say is how hurt I am or that I'm scared."

Many times divorce is not caused by issues such as money, sex, children, careers, in-laws, ect., but by the ineffective and destructive patterns of coping with the differences we each have regarding those issues. Building and nurturing intimacy is much more difficult than planning the budget or dealing with other day-to-day functions.

In addition to "patterns of coping with differences" and "styles of communication", the Pre-Cana II addresses other topics such as "the shadow of the former spouse", "the blending of families" and "the Sacrament of Marriage." Couples have the opportunity to privately discuss their feelings with each other regarding these issues after each presentation during the day.

For registration or more information call the Family Enrichment Center at 651-0280.

Bishops assess good and evil of TV viewing

Angela Lansbury has the right first name. When I surveyed a dozen Catholic bishops recently, her weekly CBS mystery series, "Murder She Wrote," turned out to be the only series named by more than one bishop as a current favorite.

By
James
Breig



If you recall from my previous column, I did the survey by sending a poll out about TV to the bishops of 30 dioceses which carry my TV column in their newspapers. Among other questions, I asked the bishops how much TV they watch, what types of programs they lean their favorite shows are. A dozen bishops replied.

My purpose was to discover if the Church leadership knows enough about the tube to deal with its influences on Catholics, who, if they follow national trends, spend four hours a day watching TV. That is almost 30 hours per week. No bishop admitted to eyeing that much television.

Asked how many hours they watch a week, no bishop checked a figure higher than eight hours while some checked no box, indicating that they don't watch much TV at all. When they do watch the tube the bishops tend to watch the news, which out-ranked all other program categories. Close seconds went to sports and documentaries, while dramas, comedies and movies lagged behind. No bishop, we should all be relieved to learn, watches soap operas.

But let's get specific: What precisely, do they view? Asked to name their favorite all-time shows, the bishops came up with the following list:

- "Nicholas Nickleby" the multi-part play shown on PBS, nominated by Archbishop John Whealon of Hartford, Ct.

- "I Love Lucy" by an anonymous comedy fan.
- "60 Minutes" by another nameless bishop.
- "M*A*S*H" by Archbishop Oscar Lipscomb of Mobile, Al.
- "The Honeymooners" by Bishop Howard Hubbard of Albany, N.Y.
- "Bob Newhart" by Archbishop Daniel Kucera of Dubuque, IA.
- "Kojak" by another anonymous fan.
- Space shots and the election of the pope by Archbishop Edward A. McCarthy of Miami.

Only five bishops named current TV shows when asked what they like now. "The MacNeil/Lehrer News Hour" on PBS was nominated by an anonymous bishop while Bishop John McGann of Rockville Centre, New York lauded "The Cobby Show." Bishop Hubbard saluted both "60 Minutes" and "Hillstreet Blues."

The only show named on two ballots was "Murder She Wrote," chosen a favorite by Archbishop Whealon and Archbishop McCarthy.

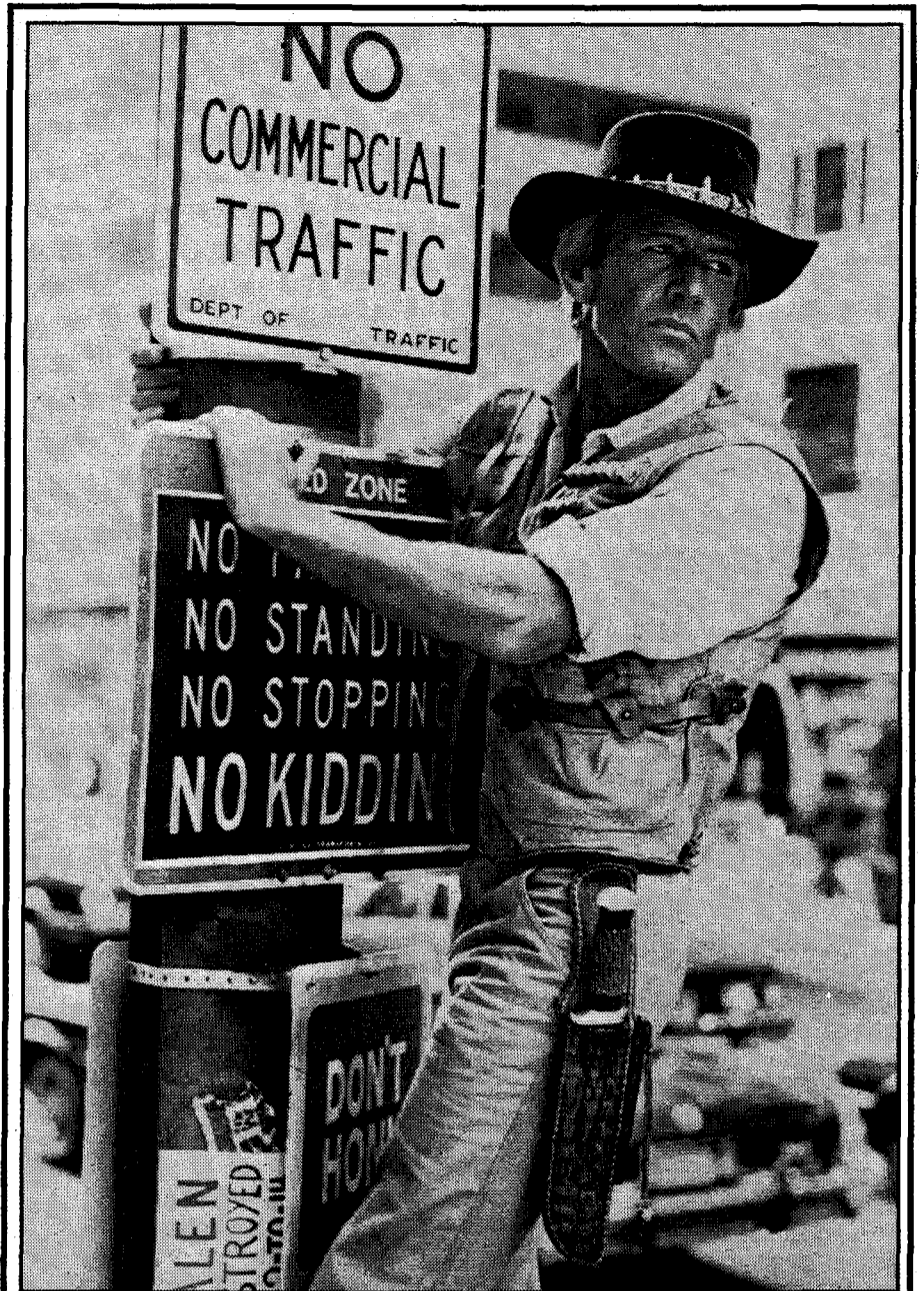
In some ways, it is surprising the bishops came up with any nominees, given the adjectives they used to describe TV. I asked the bishops to consider TV as a whole and to select three words to describe its effect on American Society. Here is what those bishops who signed the survey had to say:

- Archbishop Whealon: "time-wasting, destructive of depth in living, crass."
- Archbishop McCarthy: "secularizing, homogenizing, inducing passivity."
- Bishop Hubbard: "passivity, 'now' focus, awareness."
- Bishop McGann: "materialistic, valueless, hedonistic."
- Archbishop Kucera: "overpowering, sterile, materialistic."
- Archbishop Lipscomb: "pervasive, value-forming, distracting."
- Bishop Thomas Tschoepe, Dallas: "brain-washing, misleading, stultifying."
- Bishop Joseph Fiorenza, Galveston-Houston: "influential, tragic, pervasive."

A final thought on TV was penned by Archbishop Whealon who wrote on the bottom of his survey: "I believe that the Church should be doing more on TV to be competitive to secularism and (TV) evangelists. Yet TV by itself has a fatal weakness: shallowness. The Gospel comes to us best and lives in us best through the more enduring, permanent Word."

My thanks to all the bishops who took time from their busy lives to fill out the surveys. Based on their responses, I would say they recognize how powerful, influential for good and ill, and how pervasive TV is. They also realize that the Church should be doing something to counter its power and use its pervasiveness toward better ends.

But maybe they should be watching a little more TV... I think they would learn a great deal more about the members of their dioceses.



LOST AUSSIE--Australian TV personality Paul Hogan stars in the role of "Crocodile Dundee." A rowdy hunter from the wilds of Down Under follows the reporter he loves to the wilds of Upper Manhattan. The comedy is original, the romance is based on true friendship and Hogan gives the screen a respectable hero. The USCC rating is A-II, adults and adolescents. (NC photo)

A who's who of popes

THE OXFORD DICTIONARY OF POPES, by the Rev. J.N.D. Kelly
Oxford University Press (New York, 1986). 347 pp. \$24.95. Reviewed by James C. O'Neill
NC News Service

In his preface to "The Oxford Dictionary of Popes" the author modestly refers to it as a "papal Who's Who." It is that and more, much more.

As any "Who's Who" should, this compendium provides biographical details of the lives of the popes from St. Peter to John Paul II. It also gives due space to the anti-popes, those claimants to the papacy not recognized as legitimate popes, and even finds room for an appendix on Pope Joan, a pope or popess who never was.

With its more than 310 (by my count) biographies, of which only a few exceed 1,000 words, this is undoubtedly a handy reference. What makes it a remarkable work is the vast amount of scholarly research compressed in its pages and the clarity and impartiality with which this research is presented.

The author is an Anglican priest, canon of Chichester Cathedral and a fellow of the British Academy. He was

vice principal and principal of St. Edmund's Hall (college) at Oxford University for more than 40 years. In the 1960s he was chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations, and accompanied Archbishop Michael Ramsey on his historic visit to Pope Paul VI in Rome in 1966.

Incorporating the findings of current research on papal history, this is a book for general readers as well as scholars. "The Oxford Dictionary of Popes" chronicles the frequently painful, often bloody, sometimes bizarre history of the See of Rome and its bishops, with fascinating detail.

Good news!

Get to know Archbishop Edward A. McCarthy better and learn about topics pertinent to Catholicism at the same time.

The archbishop will be featured on a weekly radio program broadcast on WVCG (1090 AM).

To hear his message, tune in from 7:30 a.m. to 8:15 a.m. every Saturday.

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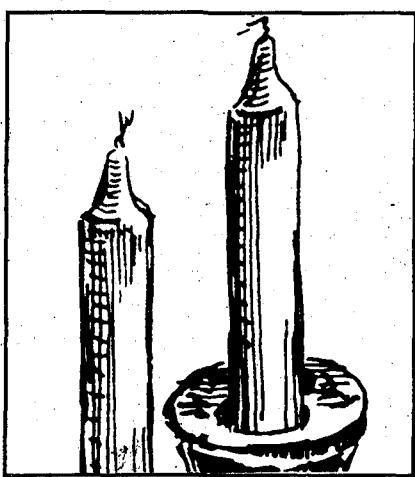
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Greetings to Jewish friends at Rosh Hashanah

"Sunrise, sunset, swiftly flow the years." If you are humming that nostalgic melody from "Fiddler on the Roof" then you realize another year has passed in our relations with our Jewish neighbors.

Again we send them friendly greetings as they approach the new year 5747 in the Jewish Calendar. Rosh Hashanah (head of the year) on Oct. 4 is followed by ten days of prayer in preparation of the holiest and most awesome day of the year, Yom Kippur, the day of atonement, on Oct. 13.

Let us pray in spirit with Jewish people all over the world with a few of the festival prayers beginning on Oct. 3: "with the setting of this evening's sun, we proclaim a new year of hope. Lord of the universe, let your light and your truth come forth to lead us"; (and after the lighting of the Sabbath candles), "Blessed be the Lord our God, Ruler of the Universe, Creator of the fruit of the vine"; (and over the bread), "Blessed is the Lord our God, Ruler of the universe who causes bread to come forth from the earth."

These feasts were celebrated by the Holy Family in their home in Nazareth every year in the life of Jesus.

Prayers over the bread and wine have a familiar sound to our ears since they are the source of our offertory prayers said in every Eucharistic celebration. As Pope John Paul II has declared, "Our two faiths are linked together at the very level of their identity."

Sister Noel Bogg O.P.
Vice-Chair-Ecumenical and
Interfaith Commission.

All Souls Day Masses

At 10 a.m. Nov. 2nd, the annual All Souls Day Mass will be celebrated at both Our Lady of Mercy Cemetery in Miami (11411 N.W. 25th St.) and Our Lady Queen of Heaven Cemetery in North Lauderdale (1500 S. State Rd. 7).

John Shea

Funeral services were held in Saratoga Springs, N.Y. for John Shea, former Archdiocese of Miami employee, who died Sept. 10 of a heart attack at his home in Middleburg, Fl.

A Mass of Christian Burial was celebrated at St. Clement Church in Saratoga Springs, his native city, for the 81-year old TV engineer who pioneered in the Archdiocesan Radio and Television Dept. for 10 years.

He came to Miami in 1949 and was an engineer for 15 years at WTVJ-CH. 4 before joining the Archdiocese staff in 1968 as an engineer.

In addition to his wife, Helen, he is survived by a daughter, Mrs. Jane Beether, Middleburg; and a son, John W. Shea, Carlisle, N.Y., nine grandchildren and four great-grandchildren.

Separated and divorced conference Oct. 25

The Seventh Annual Conference for Separated and Divorced will be held on Oct. 25 at St. Rose of Lima School, 10690 N.E. 5th Ave. in Miami Shores from 9:00 a.m. to 4:30 p.m.

Pre-registration is required. Cost for the day will be \$10 for adults and \$2 children. Lunch provided.

Marriage Lifeline

A "Marriage Lifeline Weekend Workshop" sponsored by the Archdiocese of Miami Family Enrichment Center will be held Oct. 4 and 5 at the Center, 18330 NW 12 Avenue in North Dade.

Sessions on each day begin at 9 a.m. with the concluding session at 1 p.m. Sunday.

Topics to be addressed include: Expectations, Personality Differences, Communication Patterns, Conflict Resolution and Building of Intimacy.

The weekend will also provide time, guidance and a peaceful environment to deal with significant issues in marriage.

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

Adult workshops will include: *Annulments*, Fr. Andrew Anderson;

weekend offered

For Reservations call the Family Enrichment Center at 651-0280.

Plaza to be dedicated

St. Thomas University in Miami has cordially invited the alumni of the Universidad de Santo Tomas de Villanueva of Havana, Cuba to a ceremony for the dedication of Plaza Kelly at the Miami campus.

The dedication is in honor of Fr. John Kelly, former President of the Universidad de Santo Tomas de Villanueva of Havana from 1950 to 1959. The dedication begins with a Mass at 5 p.m. followed by an inauguration ceremony and a dinner/dance.

The Possibilities: Dating, Courting, Remarriage, John Reining; *Healing After Divorce: A Time for Personal Growth and Recovery*, Maureen Duffy; *How to Be a Happier and More Effective Parent*, Carol Farrell; and more.

The Children will be under the direction of staff members from COR Counseling Center in Kendall. Through the use of art, music, films, play and group discussion children will deal with their experience of divorce.

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

Fr. Brian Brady

Fr. Brian Brady, an assistant pastor at St. Richard Parish in Miami from 1983-84 passed away after a short illness while visiting in West Hampstead, N.Y. Fr. Brady who was a priest with the diocese of Dawn and Conor in Ireland at the time of his death is survived by his cousin Beatrice Costello. A Mass of Christian Burial took place at St. Thomas the Apostle Church in West Hampstead on Sept. 29.

It's a Date

The Cathedral High School Alumnae Association in New York will have its annual Mass and luncheon on Oct. 26 at St. Patrick's Cathedral. Information by writing to the association at 350 E. 56th st., New York, NY, 10022.

St. Bernard Secular Franciscan Fraternity is hosting a blessing of the animals on Oct. 4 at 11 a.m. on the grassy area West of St. Bernard Catholic Church, University Drive and Sunset Strip, Sunrise. All animals are welcome.

St. Rose of Lima Parish, 418 N.E. 105 st., Miami Shores, will be hosting Ricardo Castellanos on Oct. 12 from 1-6 p.m. Castellanos is active in the healing ministry and a dynamic speaker.

St. Henry's Catholic Church at

1500 S. Andrews Dr. in Pompano Beach will be holding an antique show on Oct. 17-19.

St. Timothy Catholic Church hosts a group for divorced, separated, and singles over 35 which meets at the church, 5300 S.W. 102nd Ave. in Miami, every Monday evening at 7:30 p.m. All faiths welcome. For info call 274-8224.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas chapter, will hold their monthly meeting and Mass on Oct. 5 beginning at the Cor Jesu Chapel at Barry University at 11:30 a.m.

The Cenacle will host a general retreat on Oct. 24-26. Call/Write to: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Holy Spirit Council 6032, Knights of Columbus will hold a dinner dance on Oct. 11 in the Council Hall, 2118 S.W. 60 Terr., Miramar. Donation \$5. Live music, complete dinner. Dinner at 7-8 p.m. Dancing follows. They will also host a game night on Oct. 3 at the hall. For tickets for either event and information call 989-1802 (days) or 961-2668 (nights).

St. Augustine Church, 1400 Miller Rd., Coral Gables, will host a talk by Nancy Husted who will review the autobiography of Fr. Andrew Greeley on Oct. 8 at 7:30 p.m. \$3 per person. \$5 per couple.

The Holy Rosary Arts and Crafts Festival scheduled on Oct. 18 from 9 a.m. to 6 p.m. at the school campus at the corner of

Franjo Rd. and 184th st. in South Dade. Over 200 artists display their work. International foods. Kiddieland games. Country and Western music. Ample parking, free admission.

St. Richard Parish, 7500 S.W. 152nd st. in Miami, will host a festival on Oct. 25 beginning 9 a.m. on the parish grounds. Over 70 arts and crafts exhibits. Home baked goods, live musical entertainment. Admission free.

The St. Bartholomew Women's Club will hold its 21st annual luncheon and fashion show "October Fest" at Calder Holiday Inn on Oct. 18. Donations \$15. For reservations call 431-1582 or 983-5496.

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Migrant Walkathon

The Archdiocesan Rural Life Ministry is urging people to walk in support of farmworkers who, in the words of Cesar Chavez, "help harvest the food we eat, yet do not have enough for their children."

The second annual Migrant Farmworker Walkathon will take place on Nov. 15 at 8 a.m. in Tropical Park. You can become a patron for a donation of \$15 or more made in advance. Patrons will have their names printed on a commemorative program. Groups and organizations are encouraged to participate.

For pledge sheets and further information contact Pat Stockton, Rural Life Office, 757-6241 ext. 195.

St. Francis hosp. holds family workshop

St. Francis hospital in Miami Beach is offering a one-day family workshop on Oct. 18. *The Changing American Family—Stress, More or Less* is a scheduled talk by Nora Ephron, author of "Heartburn".

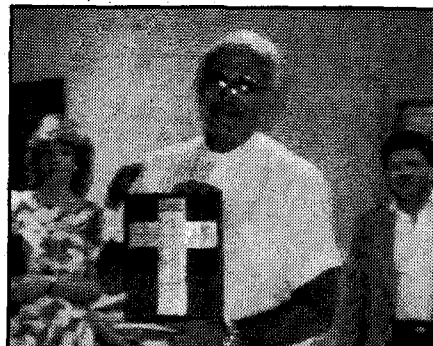
Additional educational workshops feature such topics as *Coping with Mr.*

Dyer to speak at Barry University

Wayne Dyer, Ph.D., best-selling author and nationally known psychologist, will be the featured speaker at a continuing education workshop to be held Saturday, Oct. 18, 1986, at Barry University, from 9 a.m. until 4:15 p.m. Dyer will speak on "Mental Health Update 1986: Current Trends and Practices" in the Broad

Mom, Divorce and Remarriage, Street Smarts for the Urban Child, and Grandparents getting younger.

For info and reservations about this free program call Joyce Buck at 868-2736. The hospital is located at 2050 W. 63rd st., Miami Beach.



George Mickwee, a permanent deacon of the Archdiocese of Miami and Associate director of the Permanent Diaconate since 1979, was honored with a Mass and reception at his parish, St. Maurice, on the occasion of his moving to Alabama. Fr. Edward Brown, Permanent Diaconate coordinator, presented him with a plaque recognizing his years of service. Last week, the photo was misidentified due to printer's error.

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& Blessed Mother for prayers
answered promptly. Publication
promised. F.S.

Thanks to St. Jude &
The Holy Spirit and The
Blessed Mother for prayers
answered. Publication promised.
C.A.B.

THANKS TO THE HOLY
SPIRIT & ST. JUDE
FOR PRAYERS ANSWERED.
Publication promised. E.L.

THANKS TO ST. JUDE
FOR PRAYERS ANSWERED
Publication promised. D.P.

THANKS TO ST. JUDE
FOR PRAYERS ANSWERED.
Publication promised. L.M.

THANKS TO ST. JUDE
maker of miracles for courage
and safety. Publication promised.
Mary A. DiLeo

THANKS TO ST. JUDE
FOR FAVOR GRANTED.
Publication promised. D.V.B.

THANKS TO THE HOLY SPIRIT
for always being with us.
J.D.P.R.

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

**PRAYER TO
THE HOLY SPIRIT**
Holy Spirit you who solve all problems.
Who light all roads so that I can attain my
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Thank you for your mercy towards me and
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5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

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

THANKSGIVING NOVENA TO ST. JUDE

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

NOVENA TO ST. JUDE

Oh. Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful inter-
cessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart and
humbly beg you to whom God has given
such great power to come to my
assistance. Help me in my present and
urgent petition. In return, I promise to
make your name known and you to be in-
voked saying Our Fathers, Hail Mary's
and Glorias. St. Jude pray for us and all
who invoke your aid. Amen. I have had
my request granted. Publication prom-
ised. M.I.

THANKSGIVING NOVENA TO ST. JUDE

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

5A-NOVENAS

ST. JUDE NOVENA

May the Sacred Heart of Jesus be
adored, glorified, loved and
preserved throughout the world
now and forever. Sacred Heart of
Jesus pray for us. St. Jude, maker
of miracles pray for us. Thank you
for prayers answered. Publication
promised. P.A.M. C.S.I.

ST. JUDE NOVENA

May the Sacred Heart of Jesus be
adored, glorified, loved and
preserved throughout the world
now and forever. Sacred Heart of
Jesus pray for us. St. Jude, maker
of miracles pray for us. Thank you
for prayers answered. Publication
promised. A.G. J.K.

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One woman's experience

By Katharine Bird
NC News Service

For several years after her divorce, Martha Stevens (not her real name) didn't even think about an annulment. Just dealing with the massive changes divorce brought -- a lowered standard of living, helping herself and her three children cope with the collapse of the marriage, searching for a career -- took all her emotional resources.

But after her life stabilized somewhat, she began to think about an annulment. The marriage had lasted almost 20 years and she could still remember the good times. Surely it was a marriage that "had just died."

Furthermore, she told friends, "Why should I get an annulment? I don't have any plans to get married and may never want to again."

Two conversations changed her mind. The first was with a priest experienced in the annulment process. Among other arguments, he suggested that it was a good idea to initiate the annulment process early on, when there was no pressing need.

"The process is deliberate and careful and it's easier if you aren't anxious to get an annulment in order to marry someone else," he said.

The priest also explained the mechanics of annulments: Either spouse can make the initial application; couples can apply in the diocese where one currently resides or in the diocese where the marriage took place.

He also explained the possible grounds the Church uses to determine whether a marriage is Christian. He helped Mrs. Stevens to see that "impediment of consent" might be applicable in her case since pregnancy and her fear over it was the primary reason why she got married.

A second, equally important encounter, was with a Catholic whose marriage was annulled. A parish pastoral assistant, she told Mrs. Stevens that she had found the process "a healing experience, a time to wrap up the loose ends connected with the end of my marriage."

The pastoral assistant also asked a crucial question: "Are you sure your marriage was Christian?"

That simple question proved an eye-opener for Mrs. Stevens, she admitted later. For in thinking about her marriage, she concluded that it almost certainly wasn't what she believed a Christian marriage should be.

At this point, working closely with a priest on the marriage tribunal in her Midwestern diocese, Mrs. Stevens wrote a letter asking the Church to investigate the possibility that her marriage lacked the essentials of a Christian marriage.



'It was like closing the door gently on a painful chapter in my life.'

Next, Mrs. Stevens was asked to write an account of her marriage, beginning with the courtship period and the circumstances of the wedding, and then detailing how the marriage unfolded and went bad.

She also was asked to select four or five persons who could serve as witnesses for the tribunal. Her husband also was asked to make a statement and to provide witnesses.

Several months later, a deacon assigned to marriage cases at Mrs. Stevens' parish contacted her parents, asking them to meet with him, separately, to

talk about their daughter's marriage.

Her parents went into the interviews nervously. Both said later that the deacon, a married man, put them at ease by explaining just what he was doing.

The whole process took about a year. Then Mrs. Stevens received a letter from the diocese granting her an annulment.

Getting the annulment, Mrs. Stevens recalls today, was a "very freeing experience. It was like closing the door gently on a painful chapter in my life."

Here's where you can get help

For information about annulments, call or write the Marriage Tribunal of the Archdiocese of Miami, 9401 Biscayne Boulevard, Miami, FL 33138. The phone number is 757-6241 in Dade and 525-5157 in Broward.

Anyone in need of information, support and guidance also is invited to attend the Archdiocese's seventh annual Conference for Separated and Divorced Catholics. It will be held on Oct. 25 from 9 a.m. to 4:30 p.m. at St. Rose of Lima School, 10690 NE 5 Ave. in Miami Shores.

Topics to be discussed 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.

The conference is open to adults and children. Under the supervision of staff members of the COR Counseling Center in Kendall, the children will use art, music, films, play and group discussion to deal with their experience of divorce.

Pre-registration is required. Cost is \$10 for adults and \$2 for children, and lunch will be provided. To register, or for more information, call the Family Enrichment Center at 651-0280 in Dade.

Scriptures

Faith: the complete cure

Reflections on
Luke 17:11-19

Readings for Sunday, Oct. 12

Cleansed of his leprosy, Naaman comes to profess his faith in the God of Israel (first reading, 2 Kings 5:14-17), just as another Gentile, cleansed of his leprosy by Jesus, saw the salvation sent by the God of Israel in the person of his Son and learned that his faith had been his salvation (Gospel reading, Luke 17:11-19). Paul's preaching of salvation to the Gentiles is recalled by a later age, a salvation "to be found in Christ Jesus," precisely where the Samaritan had discovered God (second reading, 2 Timothy 2:8-13).

Introduction

The very mention of "lepers" might cause most of us to recoil. Despite advances in treatment, leprosy is still associated with people

kept aloof from the rest of society. Medicine may have advanced, but our knowledge of Hansen's disease has not kept pace, unfortunately.

In times past, when little was known of the disease or its origins, leprosy posed a horrible threat. Quarantine seemed to be the only solution. Its victims were to be shunned and kept from sight.

Background

Of the 10 lepers who met Jesus, one was even more outcast than the other nine. he was a Samaritan, and for many in our Lord's day, that very word brought about repulsion. Samaritans were considered "impure, racially and religiously."

They were not pure Jews, for centuries of intermarriage had taken place. Moreover, although they accepted the Law of Moses, they disregarded the Writings and the Prophets, which Jews

The truth about annulments

They don't make children illegitimate, and they don't cost thousands of dollars

By Father James J. Young, CSP
NC News Service

The woman informed me immediately after she sat down that there was no way I was going to talk her into an annulment. I could tell she had her mind made up.

"I don't see my role as talking people into getting annulments," I said. "My concern is to help people recover from divorce. Some people find an annulment an important part of the process of healing and recovery."

"Well, Father, I couldn't get an annulment anyway. I was married 15 years, and there's no way I'm going to lie and say I was never married. Furthermore, I have three children and there's no way I'm going to make them illegitimate. Also, I refuse to pay thousands of dollars for a piece of paper that says I was never married."

Linda (not her real name) had almost all the common misunderstandings of annulments. I suggested she let me explain more fully the Church's position on the subject.

First, the Catholic view of marriage holds that man and woman have to be "able" to get married to enter into a lasting Christian marriage. This ability involves human resources -- emotional strength, maturity, understanding of the obligations of marriage -- which must be present in both parties if they are to build a lasting marriage.

Many people do not have these essential human resources when they marry. Once they try to live together as husband and wife, it becomes clear they cannot handle the demands of married life.

Many such marriages end in divorce. An annulment is a decision after the breakup that there was some deficiency on the part of one or both spouses at the time of marriage which made it impossible for the marriage to last.

Linda insisted her case was different. Her marriage had broken up because of her husband's alcoholism, but he wasn't an alcoholic when they married, she said. In fact, they had some very good years.

I told her that experts on alcoholism hold that even though the disease may not exhibit itself in its most destructive form until many years have passed, it is possible the disease was present at the time of marriage.

The Church tribunal would have to evaluate the situation in more detail, relying on medical judgment to determine whether the alcoholism was of such duration and intensity that it prevented the couple from having a true relationship. But such alcoholism can be sufficient ground for annulment.

"Well, even if I could get an annulment, I would not illegitimate my children," Linda responded.



Like the crocus that usher in spring after winter, an annulment can mean a new beginning for one whose marriage has ended. While the Church does not grant annulments freely, there are legitimate reasons for a marriage tribunal to rule that some marriages were never valid Christian marriages. (NC photo)

I explained that an annulment does not illegitimate children. Her marriage had both civil and religious character. The children's civil legitimacy is protected. An annulment is a Church decision about the marriage's religious character. The children are not affected in their lives as Catholics by the annulment.

"How will they feel if the Church says their parents were never married?" she asked.

"The Church doesn't say you were never married," I proposed. "Obviously you were married, you lived together as husband and wife and had children. An annulment is a decision that the marriage was never a Christian marriage. This means your relationship never had the necessary human resources to become permanently bonded with the capacity to last for life."

"What about the cost, Father?" Linda asked. "I don't have a lot of money."

Cost, I explained, is never a determining factor. In the United States, Catholics who receive annulments are usually asked to make a contribution

toward the costs of processing the case.

Currently the average cost is \$250. Last year, 40 percent of the people who received annulments paid nothing.

I also told her that the average time for processing a case in the United States is about 12 to 15 months. If the necessary information can be gathered quickly, it often takes less time.

Then Linda and I got down to a more detailed conversation about her case. After we had talked at length, she said she would have to think it over.

I reminded her that the decision was hers (or her husband's) to initiate an annulment case. But now she could proceed with the appropriate information at hand.

(Father James Young, founder of the nationwide ministry to separated and divorced Catholics, died Sept. 11 of a respiratory ailment. He was 46. For the past six years, he had been a guest speaker at the Archdiocese of Miami's annual conference for Separated and Divorced Catholics.)

considered a part of Sacred Scripture. They maintained Mount Gerizim, in Samaria, as the place where God was to be worshipped.

Commentary

Jesus is "met" by 10 lepers, an interesting number, to say the least. Round numbers usually figure in parables as part of the storytelling technique, but here they occur within a healing incident. Ten was the minimum number, or *minyan*, required by law for public prayer.

There is faith apparent in their request, for they call upon Jesus as Master (or Lord), and Jesus responds to that faith. He commands them, as the Law of Moses directed, to "go and show" themselves to "the priests."

And they depart, even though they are not yet made clean. They take Jesus at his word and instantly take their leave. (Jesus is "powerful in word and deed," Luke will remind us later in his Gospel.)

All ten realize that they have been cured of their leprosy, and we can only wonder why they didn't return to give thanks. Joy over the cure might be one explanation. Or, in line with the statement that precedes this incident, they simply continue to do "all" that they have been "commanded" by the Lord.

But only one of them fully realized what has taken place. His is the *complete* cure, his is the deepest faith.

As the other nine continue toward Jerusalem's temple, there to pray and (hopefully) give thanks, the Samaritan realizes that Jesus is the true "temple" of God. In him God is present and in him is God to be adored. So he prostrates himself at the true place of worship, neither Mount Zion or Mount Gerizim, but "at the feet of Jesus."

His gesture is as "loud" as his praise. The other nine were healed, but this "foreigner" was healed *and saved*. The others, observant of the

Law, and even obedient to Christ's command, did not come to that faith which would enable them to see who Jesus is. By limiting their faith, and not allowing an increase to be given, the others missed the opportunity to know salvation.

The marvel and the gratitude of the Samaritan should be ours as well. The complete cure of faith has been granted us, for we recognize that Jesus is Lord and the source of salvation. At the Eucharist (the word means "thanksgiving") we adore the Lord and share the very life of him in whom is all healing.

* 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.

Maryknoll marks 75th birthday

MARYKNOLL, N.Y. (NC)—While most of the nation riveted its attention on the Statue of Liberty anniversary and its new facelift this year, a lesser publicized anniversary has been marked just an hour's drive from the statue—the 75th anniversary of the founding of the Maryknoll missionary order.

Just as the dedication of the statue represented a sort of coming of age for the United States, the creation of

Today its priests, sisters, brothers and laity are working in more than 30 countries of Asia, Africa and Latin America.

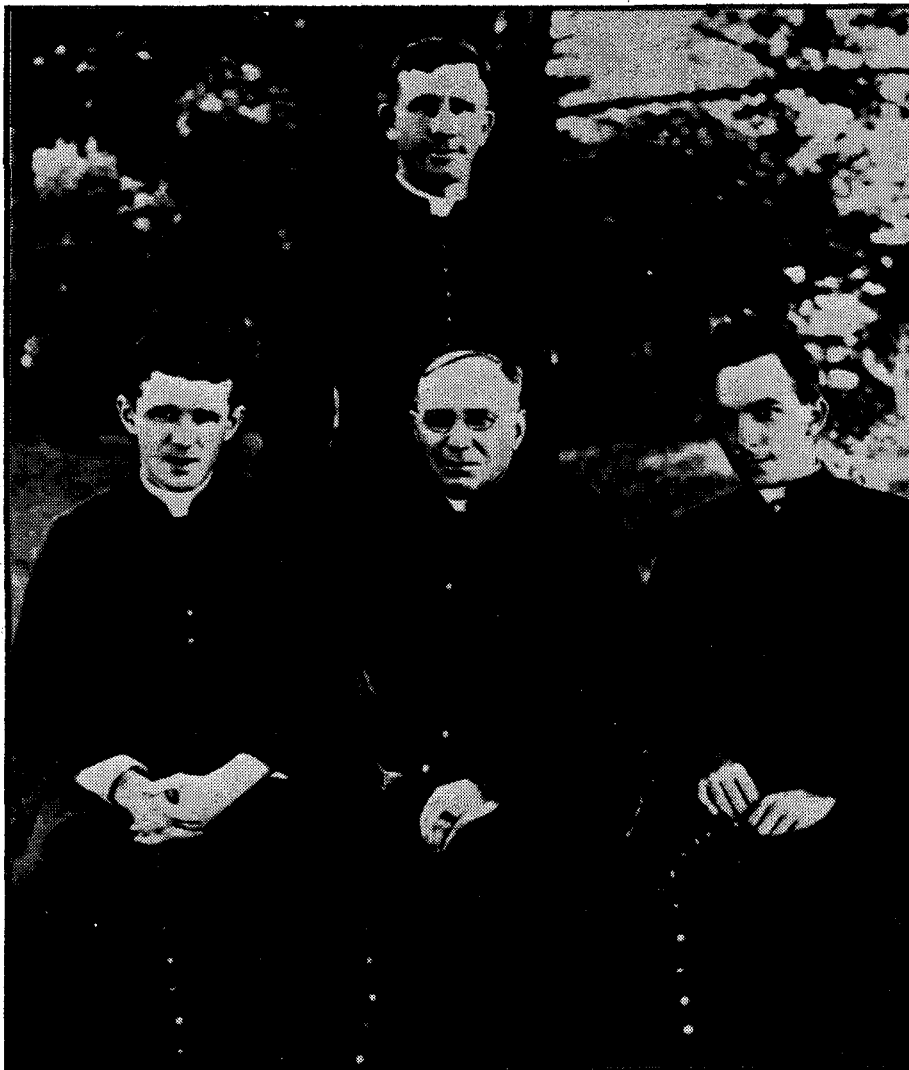
Maryknoll in 1911 under the formal title of the Catholic Foreign Mission Society of America represented a new maturity for the church in America.

Only in 1908 had America been removed from its status as a "mission" territory in Rome. And while a few American Catholics by 1911 had served aboard as missionaries with foreign-based groups, the Catholic Foreign Mission Society of America was the first society established by the American church to work in foreign missions.

Today its members—priests, brothers and sisters, lay men and women are working in more than 30 countries of Africa, Asia and Latin America. The Maryknoll headquarters are at Ossining, N.Y. on the Hudson River north of New York City.

Suitably enough for a nation laying aside Civil War resentments in a new century, Maryknoll was founded by a Northern priest—Father and later Bishop—James Anthony Walsh of Boston, and a Southern priest, Father Thomas Frederick Price of North Carolina.

Fr. Walsh, who would become the first superior and serve until his death in 1936, was Propagation of Faith director in Boston and an editor of a mission magazine, *The Field Afar*. Fr. Price, living in a region where Catholics



In 1918, these four priests were the first missionaries to be sent abroad from the United States. The China-bound Maryknollers are from left, James E. Walsh, Thomas Price and Francis X. Ford, and standing, Bernard Meyer. Walsh later became a bishop, was imprisoned from 1958 to 1970 and died at Maryknoll in 1981. Ford also became a bishop and died in a communist jail in 1952. (NC photo from UPI-Reuters).

constituted a tiny minority, and editing a magazine, *Truth*, was giving attention initial to home missions, but with the ultimate goal of extending his work overseas.

The two priests met first at a 1904 conference, where they heard each other speak on their respective interests. When they next met, at the 1910 International Eucharistic Congress in Montreal, they decided to approach Cardinal James Gibbons of Baltimore and see if they could get approval for a missionary society.

On the recommendation of Cardinal Gibbons, the archbishops of the United States approved formation of the society at a meeting in April, 1911 at the Catholic University of America in Washington. Maryknoll formally came into being when Pope Pius X approved its formation June 29, 1911.

Fr. Walsh and Fr. Price's vision of a foreign mission was especially focussed on the Orient, and most especially on China. In 1918, the first Maryknollers left for China, with Fr. Price as leader. But he suffered an

appendicitis attack and died the following year in Hong Kong at the age of 59.

The others in the first group were Father Bernard Meyer, Father Francis X. Ford, who became a bishop and died in communist jail cell in 1952, and Father James Edward Walsh (no relation to the founder) who became a bishop, was imprisoned from 1958 to 1970, and died at Maryknoll in 1981.

Meanwhile, Mollie Rogers, a young Boston woman who graduated from Smith College in 1905 and later taught zoology there, went back to her home in Boston to teach so she could help Fr. Walsh with *The Field Afar*.

Though not among the first group of three women to join Maryknoll in 1912, she came shortly afterward, and Fr. Walsh put her in charge.

They started a novitiate to form a religious community, but after more than a year learned they were not canonical—did not hold official church recognition—because no one had told them they first had to get permission from the Holy See.

Eventually, they got permission and went through a novitiate under the direction of the Dominican Sisters of Sinsinawa, Wis.

The women became and remain Dominicans—the Maryknoll Sisters of St. Dominic. Mollie Rogers became Mother Mary Joseph, headed the order until 1947 and continued to inspire its members until her death in 1955. But though the Maryknoll sisters retain allegiance to the Dominican tradition, their identity as Maryknollers takes precedence. They use the Maryknoll Missioner initials, MM, and are a self-governing community, based across the road from the Maryknoll fathers and brothers, but with their own independent ministry.

The jubilee celebrations for the Maryknoll community began last April with a special Mass and luncheon at Catholic University and a gathering at Maryknoll on the 75th anniversary of papal approval. In January, Maryknoll will mark the arrival of its first three women workers—Mary Louise Wholean, Sara Sullivan and Mary Augustine Dwyer.

Disabled athlete proves he is a winner

Paraplegic travels 25,000 miles in his wheelchair and meets the pope

UNITED NATIONS (NC) — Globe-girdling Canadian wheelchair athlete Rick Hansen visited the United Nations in his campaign to demonstrate that physical disability is no handicap for success.

During a 25,000-mile journey through 34 nations on four continents, Hansen met with Pope John Paul II. When the pope shook hands with the 26-year-old paraplegic at a general audience last year, he praised his effort to promote awareness of the capabilities of disabled people.

After meeting with the pope, Hansen set forth on a long adventure across China.

At U.N. headquarters, the Hansen talked about physical and political obstacles along his trek route—which began in his hometown of Vancouver, B.C. in March 1985 and is scheduled to end there next March.

He said he developed severe stomach pain in Portugal which forced him to exclude North Africa from his itinerary.

In Eastern Europe, the journey went smoothly through Poland and Czechoslovakia, but East Germany denied him a visa and the Soviet Union would allow him only to fly into Moscow.

In China, Hansen said he was greeted by Deng Pufang, one of the sons of the Chinese leader Deng Xiaoping, and himself a paraplegic.

Hansen said he travels 50 miles per day on his odyssey, rain or shine.

"To be disabled is nothing to be ashamed or afraid of...it is something that exists and must be faced and overcome," he said at a press conference.

The young Canadian was paralyzed from the waist down at the age of 14 following an automobile accident. Before that he was considered a star athlete, winning honors in basketball, baseball, pole-vaulting, volleyball and other sports.

After adjusting to life in a wheelchair, Hansen began coaching sports. In 1974, he received the Most Inspirational Athlete award from his

high school.

Since then, he has been named National Disabled Athlete of the Year in 1979, 1980 and 1982 and shared the Outstanding Athlete of the Year award for 1983 with hockey star Wayne

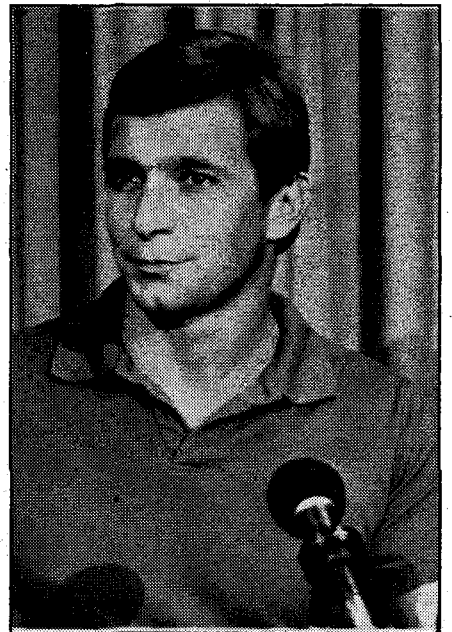
'To be disabled is nothing to be ashamed of or afraid of. It is something that exists and must be faced and overcome.'

Gretzky.

The persevering athlete has won 19 international wheelchair marathons, along with other medals from worldwide competitions for the disabled.

He said his two-year trip around the world will cost about \$1 million. The money was donated by corporations, individuals and the Canadian government.

Hansen also said he raised about \$250,000 so far for spinal cord research



Globe-girdling Canadian wheelchair athlete Rick Hansen visited the United Nations and was praised by the pope for his efforts on behalf of the disabled.

and rehabilitation. But the symbol of courage and achievement he has become for disabled people the world over cannot be measured in dollars and cents.