

Catholic Charities: Help women

Urge end to 'pauper' situations

NASHVILLE, Tenn. (NC) — Urging an end to "pauperization" of U.S. women, Catholic Charities USA has called for pay equity, a higher minimum wage, Social Security for women who are homemakers, and other public policy changes.

The call came during the organization's annual convention in Nashville when 500 delegates approved a statement on the "Feminization of Poverty."

Over 1500 delegates cited the following reasons for women's poverty:

- Low female salaries.
- Job discrimination because of childbearing potential.
- Lack of recognition of the worth of child care and care of the elderly.

The delegates were among more than 1,500 participants at the 72nd annual Catholic Charities convention Sept. 26-30.

The statement on women and poverty was proposed by Catholic Charities USA last April. It developed from a poll of and discussions by Catholic Charities members during 1984 and 1985.

It includes 17 recommendations for attacking conditions which it says keep women poor — low salaries; employment discrimination because of women's potential childbearing roles; lack of adequate recognition of the role of women in caring for children and elderly; and other social and economic factors.

The statement also calls for changes in church employment practices.

Delegates approved the draft with



Hispanic celebration

Nicaraguan youth from St. Monica parish sing Marian praises at the Hispanic Heritage Month celebration at the Archdiocese Youth Center near La Salle School in Miami last weekend. Hundreds of youth from around the archdiocese performed skits, dances and songs of various Hispanic countries, with the audience, including families, participating. Archbishop McCarthy celebrated an outdoor Mass. (Voice photo by Araceli Cantero)

no major changes but added sections dealing with child care, property rights and implementation of the statement.

"We are asking Catholic Charities on the national and local levels to provide leadership in implementing this

statement," said Sister Delores Brinkel, a Sister of Charity of Leavenworth, Kan., and chairwoman of the committee that proposed the statement.

She added that in the United States

women still do not have equal access to training, education, employment and insurance benefits.

Father Thomas Harvey, executive director of Catholic Charities USA, *continued on page 6*

Drugs vs force

Don't expect cops, courts to solve problem — expert

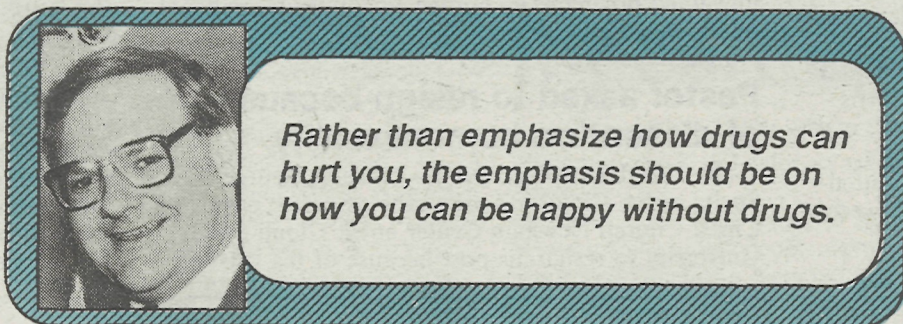
By Ana Rodriguez-Soto
 Voice News Editor

No one expects judges to cure cancer, says Jim Hall. So why does society expect police and the courts to cure the problem of drug abuse?

At best, the criminal justice system is only a "10 percent solution" to the drug problem, says the director of Up Front, Inc., a drug prevention, information and education center based in Miami.

The "ninety percent solution" rests with everyone else: individuals, families, churches, neighborhoods.

"That's not to say in any way, shape or form that we legalize drugs," Hall told a group of about 50 drug counselors, clergymen and teachers during a recent training session sponsored by D.A.R.E. (Drug/Alcohol/Rehabilitation/Education), a drug prevention program of the Arch-



Rather than emphasize how drugs can hurt you, the emphasis should be on how you can be happy without drugs.

diocese of Miami.

But the criminal justice system can't be the "first line" of defense. It can be only "our safety net... to protect us when all else fails."

So "we really need to start re-defining the problem," Hall said, and concentrating our efforts on solutions that work.

First of all, drug abuse is a health matter, perhaps the "foremost" health problem aside from the AIDS epidemic. Secondly, drugs are

unhealthy not only in physical ways, but in psychological and spiritual ways, and the disease strikes not only the addict, but everyone around him.

"It's really people abuse," Hall said. "Our whole society hurts."

So the cure must come from within, from an entire society saying "no to drugs and yes to life."

The "yes to life" part is perhaps the most important, according to Hall, because stressing the physical dangers of drug abuse has not been a

convincing deterrent.

"Education needs to be positive. It does not need to be a lot of scare tactics."

For example, he pointed out, the most successful way of convincing teenagers that they shouldn't start smoking is not by telling them that cigarettes might give them lung cancer 20 years from now.

Although that is true, it's a consequence that can be put off, not to mention that the common reaction is, "it won't happen to me."

Tell kids, however, that smoking will give them bad breath and ugly teeth -- right now -- and your anti-smoking campaign will be much more successful.

Rather than emphasizing how drugs can hurt people, the emphasis should be placed on how people can attain happiness without drugs -- in

continued on page 14

Court backs tax lawsuit by pro-abortion advocates

WASHINGTON (NC) — The U.S. Supreme Court refused a Reagan administration request to toss out of court a lawsuit by abortion advocates seeking to end the Catholic Church's tax exemption.

The high court's two-word "petition denied" ruling has no legal effect, however, on a more detailed and substantive effort at the federal appellate level to have the case dismissed.

Last summer, lawyers for Abortion Rights Mobilization, the U.S. Catholic Conference and the U.S. Justice Department argued the pros and cons of the more substantive appeal before the 2nd U.S. Circuit Court of Appeals in New York.

At issue, both in the appeals court and in the peti-

tion denied by the Supreme Court, is whether Abortion Rights Mobilization and other plaintiffs, who originally filed suit in 1980, have legal standing to force court review of the Internal Revenue Service's implementation of its tax exemption policies.

The plaintiffs argue that the Catholic Church has illegally politicked for anti-abortion candidates and that the church's retention of its tax-exempt status puts groups like Abortion Rights Mobilization at an unfair political disadvantage in pressing their own position.

After delays caused by several years of legal wrangling, U.S. District Judge Robert Carter brought wide public attention to the case last May

when he imposed \$100,000-a-day fines on the National Conference of Catholic Bishops and U.S. Catholic Conference for refusal to obey subpoenas to produce extensive documentation in the case.

Carter had ordered the fines after the appeals court denied a government petition for a writ of mandamus, or extraordinary review and dismissal of the case, on grounds that the issue was outside the court's jurisdiction and the plaintiffs had no standing to sue.

As the NCCB-USCC appealed the subpoenas, the federal government on a separate track sought extraordinary review and dismissal of the case by the Supreme Court.

Use of birth control in schools draws criticism from church

NEW YORK (NC) — News that nine public high schools in New York have been distributing contraceptives for the past two years drew sharp protests from the Archdiocese of New York and the Diocese of Brooklyn. "At a time when educators at the highest levels are speaking of the crying need for values in education, is this clandestine effort not establishing promiscuity rather than restraint as part of the value system for young Americans?" asked Auxiliary Bishop Edward M. Egan, vicar for education in the New York Archdiocese. "We do not believe that this is the value system any parent, regardless of religion, would want for his or her child," he added. The contraceptives, provided to students free under a program financed by the State Department of Health, were dispensed at clinics in two high schools and by prescription at outside clinics serving the other seven.

Catholic hospital ordered to stop tube feeding a patient

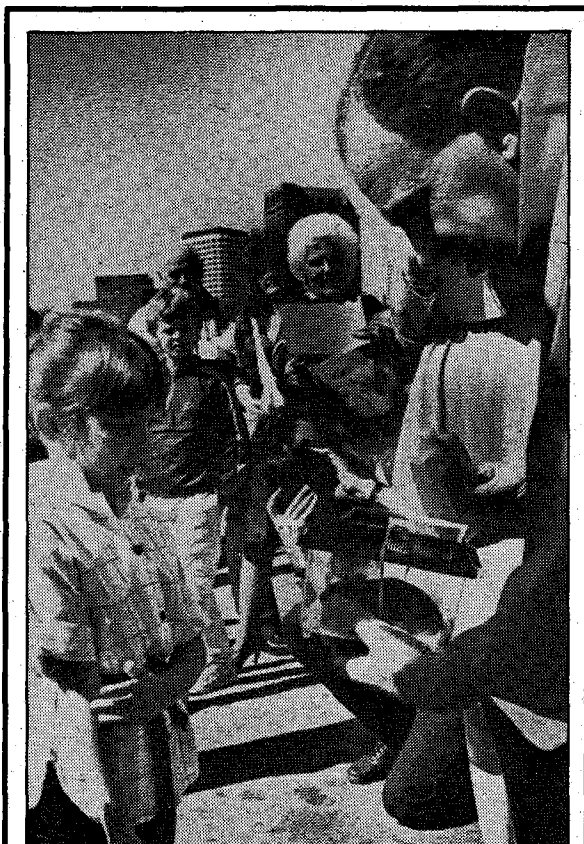
DENVILLE, N.J. (NC) — A Catholic hospital in Denville has been ordered by a New Jersey superior court judge to comply with a patient's wishes that she not receive food and water through a feeding tube. The staff at St. Clare's-Riverside Medical Center was asked by Beverly Requena, 55, who is suffering from amyotrophic lateral sclerosis, known as Lou Gehrig's disease, to not insert a feeding tube when she can no longer swallow. Hospital spokesman Bill Huber told National Catholic News Service Oct. 1 that the hospital denied her request because of a "deeply held conviction that all life is sacred."

English as state language unfair, say Calif. bishops

NEW YORK (RNS) — California's Catholic bishops say that a proposed amendment to declare English the official language of California would "enshrine prejudice in the law." In a statement, the 20 bishops said that Proposition 63 would jeopardize all forms of bilingual assistance, hospital translators, counseling, court interpreters, and other services that guarantee public safety. "The proposed amendment implies that linguistic minority groups are un-American, and ignores the long-standing American tradition of appreciation of ethnic and linguistic heritage," the statement said.

Bishop opposes KKK leader who professes Catholicism

NEW YORK (RNS) — The bishop of the Diocese of Bridgeport, Conn., where a Catholic recently was elected head of a branch of the Ku Klux Klan, said the Klan's teaching must be rejected by church members because it is opposed to the fundamental teaching of the church. Bishop Walter W. Curtis issued the statement after James Farrands, 52, newly elected imperial wizard of the Invisible Empire, Knights of the Ku Klux Klan, drew national attention by saying there was no contradiction between his Catholic faith and his Klan activities.



Small blessing

Lisa Guerra of Charlestown, Mass., watches as Jesuit Father Walter Martin blesses her pet hamster Jesse during the annual Blessing of the Animals at the Chapel of Our Lady of Good Voyage on Boston's waterfront. Hundreds of animal lovers and their pets attended the event honoring St. Francis of Assisi. (NC photo by Greg Mironchuk).

Death penalty denounced by state Catholic conference

INDIANAPOLIS (NC) — Increased use of capital punishment was denounced in a statement by the state Catholic conference in Indiana, where a 17-year-old girl and 37 other people are currently on death row. The Indiana Catholic Conference, which includes the six Indiana bishops and lay representatives from each of the state's five dioceses, said in its statement that the death penalty violates the sacredness of life and may also help to perpetuate violence in today's society. "Our opposition does not seek to deny the seriousness of violent crime in our society. Nor do we seek to minimize the reality of the pain of the victims of crime," the statement said. "But we reject the use of lethal means to solve social problems, whether those problems involve unwanted pregnancies, burdensome hospital patients or convicted killers."

Pastor asked to resign because of dissent on homosexuality

ST. CLOUD, Minn. (NC) — Bishop George Speltz of St. Cloud has asked the associate pastor of Christ Church Newman Center at St. Cloud State University to resign his post because of his "strong

disagreement" with Catholic teaching on homosexuality. He announced that the priest, Father William Dorn, "has indicated his willingness to leave at this time." Controversy over Father Dorn's views came to a head after he wrote a feature column in the diocesan newspaper, the St. Cloud Visitor. In it he said the church's condemnation of homosexual activity is based on "questionable use of uncertain Scripture passages" and "a slavish adherence to an overly biological understanding of natural law."

Coalition wants education fund for children in religious schools

WASHINGTON (NC) — A coalition asked Secretary of Education William J. Bennett to give remedial instruction funds directly to parents of children in religious schools, but the department responded that such action is beyond its legal authority. The U.S. Supreme Court ruled in July 1985 that public school teachers may not give remedial instruction on the premises of religiously affiliated schools. Although 200,000 disadvantaged parochial school children are eligible for remedial services, parents' groups have charged that only half are now receiving services, often in circumstances inferior to those of their public school counterparts. Elementary and secondary students receive remedial services through Chapter I of the 1981 Education Consolidation and Improvement Act.

Pro-life marchers convicted of holding illegal protest

WASHINGTON (NC) — Five people were convicted in Washington of holding an illegal anti-abortion protest at the U.S. Supreme Court after the annual March for Life last January. An initial trial in the case ended suddenly in February when D.C. Superior Court Judge Joseph M. Hannon announced he also had participated in the Jan. 22 March for Life. Hannon withdrew from the first non-jury trial and was later censured by the city's judicial oversight committee. Judge Frank E. Schwelb, presiding in the second trial, found the five defendants guilty of violating a statute prohibiting groups from assembling on the steps of the Supreme Court building. He sentenced them to the time they had already served in custody.

Bishop allows priests to absolve sin of abortion

PROVIDENCE, R.I. (NC) — Bishop Louis Gelineau of Providence announced that during October his priests could absolve penitents confessing abortion without referring the matter to him. He announced the permission in a pastoral letter as part of the diocesan observance of Respect Life Month, sponsored by the National Conference of Catholic Bishops. "In our day, the sin of abortion is the most common way people become involved in violating the God-given gift of life," he said. "It is here that reconciliation is most needed." Under church law, a Catholic who knowingly and willingly participates directly in an abortion is automatically excommunicated. Unless otherwise provided, only a local bishop can lift the excommunication, and that penalty must be removed before a person can receive the sacrament of penance.

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FLORIDA TASK FORCE RECOMMENDS

Improve Church sex ed programs

PALM BEACH GARDENS, Fla. (NC) -- A panel of Florida Catholics has presented the bishops of the state with recommendations to improve sex education by monitoring public programs and expanding Church programs.

In response to a three-month Florida Catholic Conference study on sex education programs in the state, 45 representatives from all seven dioceses met in Palm Beach Gardens in late September to develop a plan of action and presented it to the bishops the following day.

The group called on the bishops to establish a state Task Force on Human Sexuality. It also called for diocesan task forces to evaluate existing sex education programs and to consider religious education textbooks

which deal with sexuality.

Parishes should become aware of programs in the public schools and form their educational programs to an extent in response to these programs, the representatives recommended.

Each parish should have a team responsible for sex education programs and parishes should have ongoing instruction on sexuality included in the existing sacramental instruction programs.

The panel suggested that two recently developed programs, "Postponing Sexual Involvement" and "Sex Respect," be considered as supplements for existing programs on sex education.

Thomas A. Horkan Jr., executive director of the Florida Catholic Conference, said the bishops were

receptive to the recommendations and will begin work on establishing the diocesan task forces and the statewide committee.

The recommendations are the result of research of Church and secular programs on sexuality by seminarian Tomas Marin.

"A major concern facing the Church in Florida," Marin said, "are certain health clinics that are being developed for the purpose of distributing contraceptives on school premises. These programs leave all teaching of morals and values to the child's home and church."

In the report, Marin stressed the need for better communication at the family, parish, diocesan and state levels.

Seminaries get good grades

But Vatican criticizes 'confusion' on moral theology

WASHINGTON (NC) -- A Vatican study of post-college seminaries in the United States says that some of them show confusion about authoritative Church teachings in moral theology but that the majority offer balanced and faithful programs.

Dissent from Church teaching was uncovered in "a few instances" but "is not a major characteristic" of the seminaries, according to the 23-page report which was released at the beginning of this month. Confusion about Church teachings is a "more common phenomenon," it said.

The report, issued by the Vatican Congregation for Catholic Education, was based on in-depth studies in 1983-84 of the 38 free-standing Catholic post-college seminaries in the United States.

The studies were done by teams of bishops, religious superiors and seminary leaders under the direction of Bishop John Marshall of Burlington, Vt., Pope John Paul II's appointed delegate.

Studies are still in process on college-level seminaries and on collaborative or union models of priestly training, in which two or more institutions are involved in training seminarians.

American-born Cardinal William Baum, head of the Vatican congregation, wrote the report in the form of a letter to the bishops of the United States.

Regarding the quality of U.S. priesthood candidates it said, "Although mistakes have been made, in our judgment there is more anxiety about the quality of seminarians in the public forum than is warranted by the evidence."

It said weaknesses include inadequate training in philosophy before theology and inadequate numbers of black and Hispanic seminarians.

In a cover letter sent with the report, Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, expressed "considerable satisfaction" at the conclusions of the report.

He said Cardinal Baum had taken note of "the deficiencies where they exist," but in general had found U.S. seminaries "strong and vibrant."

The report focused only on the nation's free-standing theologates, which are post-college seminaries in which the spiritual, academic and pastoral forma-

tion is combined in a single institution. An example would be St. Vincent de Paul Regional Seminary in Boynton Beach.

The report said the "majority of the theologates have curricula of moral theology characterized by balance, fidelity, pedagogic appropriateness and pastoral sensitivity."

But it urged "nipping the problem [of confusion] in the bud" and called for a "more intimate involvement of the bishops" in "the building up of moral theology...on its good foundations and the repair of its inadequacies and confusions."

Besides strengthening moral theology, philosophy and minority enrollment, seminaries need to stress more clearly the distinction between priesthood and lay ministry, the report said. It said that because of differences in background and purpose, the access of non-seminarians to seminary courses should be limited.

Other major findings in the report included:

- Bishops are supportive of their seminaries, and relationships between the bishops and the seminary leadership are generally good.

- Rectors are "competent and dedicated" but sometimes "overstretched" because they are given too many "extraneous duties."

- Faculties are usually well qualified and work as a team. "Some instances" of individual staff members being disruptive were found, however, and some seminaries are weak in staff recruitment and development.

- The typical U.S. seminarian today is somewhat older than in the past. Most are middle class. Too few are black or Hispanic, despite "strong efforts" at minority recruitment by some seminaries. Some seminaries admit candidates who need therapeutic counseling, but they should insist that the candidate receive therapy "before being reconsidered for the seminary."

- Regarding admission policies, seminaries have given "a very willing response" to older vocations, with some very good results and "some rather painful experiences." The report noted that "some recent converts and some of the recently widowed have been too hastily accepted into seminaries." It added that "much more caution" should be exercised in considering applications of "men whose marriages have been annulled."

- "There are some people who are determined to be priests by hook or by crook," it said, and caution and proper consultation should be exercised in considering former seminarians or Religious seeking readmission to the seminary.



Workers remove victims from rubble in San Salvador. Estimates put the death toll from last week's earthquake at almost 1,000, with thousands more left injured and homeless. (NC/UPI-Reuter photo)

Church relief underway for earthquake victims

The Archdiocese of Miami is joining with Catholic Relief Services and Catholic groups in El Salvador to aid the victims of last weekend's devastating earthquake.

CRS, the U.S. bishops international relief organization, estimates that between 850 and 900 people were killed by the earthquake, while roughly 175,000, about 29,000 families, were left homeless.

The Archdiocese of San Salvador has formed an emergency committee which has used an initial sum of \$40,000 provided by CRS to purchase plastic sheeting, water purification tables and others items for the displaced.

An additional \$100,000 has been allocated to purchase and distribute emergency housing kits. CRS estimates, however, that the money will provide housing for only 2,500 to 3,000 of the estimated 29,000 homeless families.

Through parish committees and neighborhood groups, CRS also has distributed a one-month supply of food to 32,000 homeless persons, and it expects to reach 100,000 people by week's end.

Food, clothing and blankets are not needed at this point. The real need is for cash, to purchase housing materials and other items which are available in San Salvador.

Individuals, parishes, groups and organizations in the South Florida area should send their donations to: El Salvador Earthquake Fund, Catholic Relief Services, 9401 Biscayne Boulevard, Miami, FL, 33138.

Lebanon bishops call for end to war

VATICAN CITY (NC) — Lebanon's Maronite bishops repeated their call for a negotiated end to Lebanon's 11-year-old civil war after heavy fighting involving Christian factions left more than 65 dead.

The Lebanese are awaiting negotiations "with impatience," said the bishops. More than 100,000 have died in the war.

They met in a special session after the recent fighting between a pro-Syrian Christian-led militia and factions of the army loyal to President Amin Gemayel.

The bishops asked "all those responsible to seek out dialogue, the results of which the Lebanese people await with impatience. Dialogue is the only way to save the nation," they said.

The fighting began Sept. 27 when dissident members of the Christian-led Lebanese Forces tried to

attack Lebanese Forces strongholds in East Beirut but met resistance from the army and the militia group. A Lebanese Forces statement accused the pro-Syrian militia of being "tools in the hands of the Syrian intelligence services."

The bishops also criticized the murder of Army Col. Khalil Kanaan Sept. 29 by the Lebanese Forces, which said the killing was retaliation for the army killing of two members of the Lebanese Forces.

The bishops said these events show the "dangerous dismemberment" of Lebanese society.

The Lebanese Forces' dissidents are followers of the former militia leader Elie Hobeika. He was overthrown as Lebanese Forces' leader last January after he supported a Syrian-backed peace agreement that would give greater political power to Moslems.

Other Christian leaders — including Gemayel, a Maronite — opposed the agreement, saying it would lessen Christian political power.

Under the current political system, Christians hold the presidency, have a majority in the parliament and hold the major armed forces posts. The system was established in 1943 and based on census figures giving Christians a slight majority of the population.

In the 1970s Moslems began complaining that the system should be revised, saying they were the majority. This led to the civil war between Moslem-led and Christian-led militias. The war has been complicated by bouts of internal fighting among the various Christian and Moslem groups as they jockey for power within their own coalitions.

Church of England in 'uproar' over Mass led by woman

LONDON (NC) — The Church of England is in an uproar over the "illegal" celebration of the Eucharist by a female Anglican priest. The Rev. Joyce Bennett, one of the Anglican Communion's first female priests, celebrated the service at the Oct. 4 annual meeting of the Movement for the Ordination of Women in London. The Anglican Church in Hong Kong, where Ms. Bennett was ordained, allows females to become priests. The Church of England, part of the worldwide Anglican Communion, does not. Ms. Bennett is English, but was ordained while serving as a missionary in Hong Kong. Among approximately 150 people receiving Communion at the service were the suffragan bishop of Kingston, England, Dr. Peter Selby; and the dean of St. Paul's Cathedral, the Rev. Alan Webster.

Mexican bishops counter U.S. aid to rebel contras

MEXICO CITY (NC) — Four Mexican bishops are promoting a fund-raising campaign for humanitarian aid to counterbalance U.S. support for Nicaragua's anti-Sandinista "contra" rebels. The bishops and 28 Mexican nuns, priests and lay workers asked Mexicans to contribute to the campaign, called "Against Dollars for War... Contributions for Peace," at a press conference in Mexico City. In announcing the plans, retired Bishop Sergio Mendez Arceo of Cuernavaca said the effort was launched "in light of the great amount of support for Nicaragua among people in the United States and Europe."

Mother Teresa unhurt in airplane crash in Tanzania

DAR ES SALAAM, Tanzania (NC) — A small aircraft carrying Nobel peace laureate Mother Teresa of Calcutta killed five when it veered into a crowd after an aborted takeoff in central Tanzania. Mother Teresa, 76, founder of the Missionaries of Charity, was shaken but unhurt in the accident. An Indian member of her order was among the dead. The accident occurred at the Hombolo missionary center about 200 miles west of the Tanzanian capital, Dar es Salaam, where Mother Teresa had gone to visit one of her order's convents. The chartered twin-engine Cessna wobbled soon after takeoff, failed to gain altitude and dropped to the ground, according to Radio Tanzania. The pilot lost control of the craft, which plunged into the crowd of well-wishers lining the runway.

Religious groups want cross removed from marine camp

HONOLULU (RNS) — Fifteen individuals of various religious faiths have joined in a federal lawsuit seeking to force the U.S. Marine Corps to remove a 65-foot-high cross from Camp Holland M. Smith here. The suit was filed in federal district court in the names of two lawyers for the American Civil Liberties Union and 15 residents of Hawaii, listed as "seven Christians, two Buddhists, four Jews, a Unitarian and a Quaker." The plaintiffs charge that the maintenance of the cross on military land "symbolizes governmental approval, sponsorship, preference and endorsement of a specific religion."



Globetrotting pope

In St. Peter's Square, Pope John Paul II poses with members of the Harlem Globetrotters basketball team before receiving a red, white and blue basketball from the team. The Trotters, including new female team member Lynette Woodward, were in Rome to play a series of games (NC photo from UPI-Reuter).

Uganda's bishops blame Marxism for country's strife

ROME (NC) — Uganda's Catholic bishops want to help rebuild their shattered nation but are hampered by the "sloppy Marxism" of some government officials and by the country's religious and ethnic divisions, said a Jesuit who recently visited there. Jesuit Father Michael Schultheis, a director of the Rome-based Jesuit Refugee Service, noted that the bishops' recent pastoral letter — "With a New Heart and New Spirit" — strongly calls for reconciliation and reconstruction after 15 years of civil strife. But while generally supporting the country's new government, it is also "cautiously critical" of some anti-church tendencies, said the priest, who visited Uganda for a week. "Some ideological people in the government have criticized the churches for being anti-development," Father Schultheis said.

El Salvador army blocks attempts to stop civil war

SAN SALVADOR, El Salvador (NC) — El Salvador's army is blocking attempts at a negotiated end

to the country's civil war, a newsletter published at a Jesuit-run university charged. In a commentary published before the cancellation of peace talks between the government and guerrilla forces scheduled for Sept. 19, the newsletter said the army has no faith in dialogue. It "goes so far as to place obstacles in the way of dialogue by proposing a new way to make war," the commentary said.

Spain's bishops decry meeting which 'disrespected' Church

VATICAN CITY (NC) — Spain's bishops have sharply criticized a recent Spanish theological conference which they said showed disrespect for the pope, the bishops and church authority. In particular, the bishops said the invitation of Swiss-born theologian Hans Kung and Nicaraguan education minister Father Fernando Cardenal to speak at the meeting was unacceptable. Both have been disciplined in recent years by the Vatican. By presenting such guests as "teachers of the people of God," said the bishops, the conference confused the faithful. They added that widespread media coverage of the event helped spread "unjust and partisan" criticism of the church hierarchy.

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Bishops: Discuss women's role in Church

During world Synod on Laity

ROME (NC) — Cardinal Joseph L. Bernardin of Chicago said a number of bishops' conferences want the role of women in the church to be discussed at the 1987 world Synod of Bishops on the laity.

The cardinal also said the forthcoming synod's working document may be made public early next year.

Cardinal Bernardin declined to discuss any of the responses in detail. However, he said, "the role of women was something that came up in a number of summaries."

Cardinal Bernardin was in Rome attending an Oct. 8-11 meeting of the advisory council of the general secretariat of the Synod of Bishops.

The topic for the 1987 synod is "The Vocation and Mission of the Laity in the Church and the World 20 Years After the Second Vatican Council."

In an Oct. 13 interview, Cardinal Bernardin said the council reviewed the responses of bishops' conferences to the "lineamenta" — a 40-page document the Vatican distributed to the bishops as a basis for consultation prior to the laity synod.

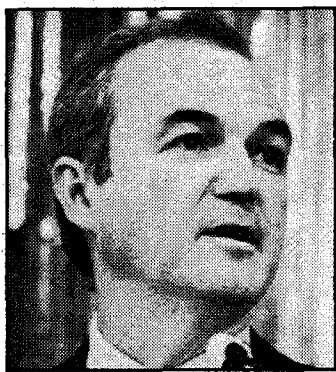
The lineamenta, published in February 1985, stressed the need for lay people to bring their faith to secular society.

About half of the episcopal conferences sent in responses to the lineamenta, Cardinal Bernardin said. The synodal group read summaries of the responses and prepared an outline for the text of the synod's working paper.

"We discussed the points that we felt should go into" the working paper, he said.

Cardinal Bernardin said he expected the working paper to be made public

early next year to allow further reaction to the synod's themes.



Father Richard McBrien

WASHINGTON (NC) — While criticizing conservative suppression of women in the church, Father Richard McBrien warned an overwhelmingly liberal audience of Catholic women not to separate themselves from the full church of men and women.

A counterpoint to his warning note — delivered to 2,500 Catholics gathered in Washington for a "Women in the Church" conference — was heard shortly afterward. Mary Jo Weaver, leader of a conference workshop, declared, "The logic of feminist theology brings us to the brink of a new Reformation... I believe we are now at this juncture."

Father McBrien, chairman of the theology department of the University of Notre Dame, delivered the major afternoon address of the conference's first day.

"There are not two churches, one of men (the sinful church) and one of

World synods, representative gatherings of bishops to advise the pope on major concerns facing the church, are usually held every three years. The

1987 session will be the seventh ordinary assembly since the Synod of Bishops was established after the Second Vatican Council.

Theologian urges women not to break with Church

women (the righteous church)," he said in his text.

"There is only one church, of men and women alike, in a community of disciples: equal in human dignity, equal in Christian dignity, equal in ecclesial ministry, equal in the sight of God, equal in final destiny.

"Women-church, as a normative concept, is as distorting of the reality of church as men-church."

Weaver, a religious studies professor at Indiana University and author of "New Catholic Women," was asked if, in her view of feminist theology, she saw possibilities of a mediating position that might head off a break between the current church and Catholic women frustrated at lack of progress on the role of women.

"It doesn't look to me like the church has a mediating position... It looks to me like everything is going backwards," she said. "I don't have a mediating position... Woman-church looks to me like a real alternative."

Weaver argues that, just as at the time of Reformation, an intransigent central authority in the church has created simultaneous crises in authority, liturgy, spirituality and doctrine.

Father McBrien said that "the opponents of sexual equality in the

church are not in the hierarchy or the clergy alone. They are also in the politically and theologically conservative laity.

"These lay persons," he continued, "mostly in the middle-to-senior generations, and overwhelmingly male, hold fast to a pre-Vatican II notion of the so-called lay apostolate... To adopt the pre-conciliar lay apostolate theology of the neo-conservatives would be to exclude women — all women — from meaningful involvement in the governance of the church."

But the answer, he said, is not to reverse roles. "We are a church of women and men... The church is the people of God. Women are people. And so are men."

At a press conference afterward Father McBrien unhesitatingly backed ordination of women. "All ordained ministry should be open to all qualified candidates." He meant not only priesthood, but episcopate and papacy, he added.

Asked how that might come about, he recalled the unexpected election of Pope John XXIII in 1958.

"A puff of white smoke (signalling a papal election) and the church is on a different course," he said.

"We talk about serving the poor. Here you have the most abandoned poor, the very sick, the people who are begging, who have nothing.

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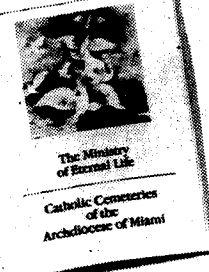
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Advice to charities: Team up with business

NASHVILLE, Tenn. (NC)—Charitable organizations should work with the business community to generate more money and new ideas to assist the poor, said a keynote speaker at the 72nd annual convention of Catholic Charities USA.

Other speakers discussed the need for Christians to find their identity in unity with the poor; the rights of the poor; and the responsibility of the wealthy toward the poor.

The convention drew more than 1,500 participants. A priority for delegates was approval of a document on the "Feminization of Poverty." (See story, page 1).

Keynote speaker James Robinson, chairman of American Express and chairman of United Way's board of governors, told participants that charity groups must link up with business to provide social services abandoned by a "broke" federal government.

He said federal budget cuts in social programs have left too wide a gap to be filled by state and local governments or

the private sector.

He added that Catholic Charities, for example, could draw on the expertise of the business community to learn how to "market" and "sell" social services to prospective donors.

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., said in a homily that the rich and the poor need each other for their salvation but that the "burden" of action falls on the wealthy.

"We live in a time of divided

Group seeks end to 'feminization' of poverty

Continued from page 1

said the organization would urge implementation of the document by aiming legislative efforts at state governments.

The document recommends, among other things, that:

- Workers be paid for the value of

reality," he said, which is marked by a "sense of [economic] recovery with no justice."

The bishop said justice will be achieved not by prayer or secular activism alone but by the Church "being with the people" and development of a "deep abiding charity."

Another speaker, Bishop James D. Niedergeses of Nashville, said that an essential characteristic of Catholic charity is "unity with the poor" or it loses its

Christian identity.

He urged convention delegates to find "better ways and more resources to alleviate the pain" of the poor "in this land of plenty" and to help Americans be free of avarice and avoid "the sin of exaggerated consumerism."

In a session on U.S. economic policies, Sister Amata Miller, financial vice president of the Servants of the Immaculate Heart of Mary, said the poor "have the single highest claim on the conscience of the nation."

Sister Miller, an associate professor of economics at Marygrove College in Detroit, provided a theological reflection on statistics presented by Robert Greenstein, director of the Center on Budget and Policy Priorities, Washington.

Greenstein said congressional approval of the tax reform bill, which will remove 6 million families from the tax rolls, is good news for the poor, along with signs that Americans want to see U.S. defense budget cut instead of social programs.

However, he said cuts the government must make to balance the federal budget will not come solely from defense spending and will be "excruciating" for low-income families.

Sister Miller said a "good society" has as part of its structure the rights of the poor, and she added that such a society does what the U.S. bishops have suggested in their proposed pastoral on the economy -- transform sinful structures and give priority to concerns of the poor when they conflict with other issues.

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In France: Pope asks for world truce, says practice the faith

LYONS, France (NC) -- Pope John Paul II used a whirlwind four-day trip to southeastern France to reassert his strong commitment to world peace and to urge the nominally Catholic French to end their "massive indifference" to institutional-Church life.

The pope started the Oct. 4-7 trip to six cities with a surprise call for a one-day worldwide truce from armed conflict as a symbolic gesture which could lead to permanent peace.

Amid tight security, which included requiring people attending papal events to pass through metal detectors, Pope John Paul also recommitted the Church to ecumenism and urged greater ecumenical activity on the parish level.

The pope began the trip with an "ardent and pressing appeal" to political, governmental, guerrilla and terrorist leaders to observe a one-day truce Oct. 27 -- the day he has set aside to pray for peace with other world religious leaders. The truce would be a significant gesture showing that "violence does not have the last word in the relationships between people and nations," the pope said.

As a follow-up to the truce call, papal diplomats will contact political and government leaders involved in wars while local bishops will seek out guerrilla leaders, announced Joaquin Navarro-Valls, papal press spokesman.

"This is the first time the pope has followed up a call for world peace with an intense diplomatic and episcopal offensive," said Navarro-Valls. He added that the pope made the decision to issue the truce call the night before and wrote it himself.

During the trip, the pope also urged an intensification of the Church's ecumenical commitment.

"We must neither draw back, nor remain static," he said. Church leaders must "remove the obstacles to this movement toward unity" while "respecting the legitimate diversity of customs, cultures and spiritual sensitivities." Christian leaders should have "the boldness" to implement "in the daily life of our parishes and all our communities the progress already made," he added.

Need youth

The morning of Oct. 5, the pope visited the ecumenical monastic community at Taize, France, to sing and pray with the 45 brothers there and about 300 participants in a community-sponsored youth rally.

The pope told the youths that "the Church needs your presence and your participation."

In speeches to other French Catholics, the pope also stressed the need for institutional affiliation in a country where Church figures show that 80 percent of the population professes Catholicism but only 10 percent attends Mass weekly. About 20 percent attends Mass at least once a month, according to Church statistics.

Church figures show that the number of French diocesan priests dropped from nearly 41,000 in 1965 to nearly 29,000 in 1985. The average age of priests is about 60.

In an effort to change the situation, the pope emphasized that Catholic values and practices are still valid. He urged the French to seek inspiration from their Catholic history -- which dates back to the second century -- and the region's numerous saints to make those values meaningful to contemporary society.

The pope asked Jesuits to promote

"with still greater zeal" devotion to the Sacred Heart of Jesus, a devotion to which the Jesuits historically have been committed.

He also asked Jesuits to encourage people to go to confession and Communion on the First Friday of every month.

Encouraged vocations

At an evening meeting in Lyons' Gerland Stadium, he challenged Catholic youths to think seriously about a religious vocation.

"What is discouraging you?" he asked. "How would it be possible that from a group of young believers as you are, generous and eager to build the Church, there do not rise priestly and religious vocations?"

The pope also defended priestly celibacy, saying the priest's "commit-



Pope John Paul II kisses a little girl on arrival at Ars, France. The town near Lyons was the home of St. John Vianney. (NC/UPI-Reuter photo)

ment to celibacy is necessary" for effective ministry.

In a visit to Ars, France, birthplace of the patron of parish priests, Pope John Paul told 5,800 priests and seminarians to strengthen their interior lives so that they can better tend to the needs of French lay Catholics.

At a beatification Mass for Father Antoine Chevrier, a 19th-century Lyons priest who worked with the poor, the

pope praised Catholic social commitment and favored aid to "the poor of our world today," especially France's immigrant workers.

He supported the French bishops, who have issued statements asking for greater respect for immigrant workers and opposing politicians who advocate expelling them as a remedy for France's current economic and unemployment problems.

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British group: End job bias in Northern Ireland

WASHINGTON (NC) — A British government panel has called for an end to job discrimination in Northern Ireland where, it said, unemployment among Catholics is twice that among Protestants.

In its report, the panel called for educational and institutional measures to eliminate discrimination and suggested closer monitoring of applicants and employees.

However, the report said there was no need to change existing anti-discriminatory legislation despite a recognition that "progress is slow and unsatisfactory." It rejected establishing a quota system, which it described as "reverse discrimination."

The findings were issued in a report, "Equality of Opportunity in Employment in Northern Ireland," released in September by the British Government. The panel which prepared it was appointed by then-Secretary of State for Northern Ireland Douglas Hurd.

"The evidence is that Protestant and Catholic pupils with the same level of academic attainment do not have the same success in containing employment," the report added.

It said education was important in eliminating the "chill factor," the

reluctance of individuals to apply for jobs or for employers to get applications from certain segments of the population on the assumption the effort would be "futile."

The report called on the government to:

- Require the public sector to follow the equal opportunity policies of the Northern Ireland Civil Service and increase emphasis on existing employment equality procedures.

- Offer private-sector employers guidance and financial assistance to help them meet recommended employment requirements.

- Urge private-sector employers to regulate themselves and promote employment equality.

- Withhold government aid and contracts from companies which do not sign a proposed equal opportunity employment policy.

- Make changes to strengthen the existing Fair Employment Agency and the Equal Opportunity Commission.

Father Sean McManus, head of the Washington-based Irish National Caucus, said the proposals were "too little, too late" and called the report "a damning indictment."

He said that after 16 years of direct rule by Britain over Northern Ireland there was "massive structural inequality and discrimination."

About one-third of the approximately 1.5 million people in the British province are Catholics.

Tentative OK given to carbon-14 dating of Shroud

NC News Service

A church panel has given preliminary approval for carbon-14 dating of the Shroud of Turin, believed by many to be the burial cloth of Jesus Christ.

Scientists hope the complex testing, which would destroy about two square inches of the 14-foot linen cloth, will date the material to within 200 years of its true age, and thus help determine whether it is authentic or a medieval fake.

Plans for the testing were announced

by Italian Cardinal Anastasio Ballestrero, who as archbishop of Turin has custody over the shroud in the pope's name. The cardinal said he would discuss the plan with Pope John Paul II, who will make the final decision on the matter.

Church officials have allowed a number of scientific tests on the shroud in recent years, but have resisted the carbon-14 method because of the destruction involved. The cloth bears the image of a man who apparently suffered crucifixion.

The planned testing would be on a small piece of the shroud where no visible image exists.



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

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Synod: Now the work begins

Parish questions studied

By Ana Rodriguez-Soto
Voice News Editor

The phone survey may have gotten the headlines, but that doesn't mean the Archdiocese of Miami Synod is over.

Indeed, as Marsha Whelan told members of the Synod body recently, "now the work really begins."

Whelan, Secretary to the Synod, was referring to the second phase of the three-year process. That phase began this fall, when members of Synod commissions began trying to consolidate the more than 19,000 issues raised by parishioners throughout South Florida.

In reality, only about 600 actual issues were raised, but they were phrased, so to speak, in 19,000 different ways. The job of commission members is to consolidate all that was said about a particular issue into one general statement which accurately reflects everyone's opinion on the subject.

Then they must study the issue itself and develop ways to resolve it. For example, if the issue concerns the need to have more Catholic programming on radio and television, commission members might propose ways of achieving that: buying air time on stations, hiring staff to produce it, finding ways to pay for it.

Their preliminary recommendations will be debated in parishes during the spring of '87, again at hearings where everyone is invited to participate.

For now, while commission members do their work at the Archdiocesan level, a parallel process will be taking place at the local level.

There, the facilitators -- at least three from each parish, institution or organization -- will be appointing study groups to deal with the issues that pertain only to them: for example, whether a particular parish should have more or fewer Masses.

The local groups also will present their preliminary recommendations to the entire parish body in the spring of '87.



In order to bring pastors and facilitators up to date on what Synod members have been doing during the past several months, a series of meetings have been scheduled for this month.

Pastors and heads of institutions and organizations, along with their facilitators, are expected to attend these meetings, which are being held in each deanery or region.

A representative of the Synod office and a member of the Synod group of 100 will take part in all the meetings, along with the appropriate dean. In addition, a videotape of Dr. Ira Sheskin explaining the results of the Synod survey will be shown.

Dr. Sheskin, a researcher and associate professor of geography at the University of Miami, conducted the survey for the Archdiocese.

The schedule of deanery meetings is as follows:

- East Dade: St. Michael parish hall, Oct. 22, 7:30 p.m.
- West Dade: St. Therese (Little Flower) parish hall, Oct. 22, 7:30 p.m.
- South Dade: Epiphany parish hall, Oct. 27, 7:30 p.m.
- Northeast Dade: St. Mary Magdalen parish hall, Oct. 21, 7 p.m.
- Northwest Dade: Immaculate Conception parish hall, Oct. 23, 7 p.m.
- Northwest Broward: St. Vincent parish hall, Oct. 27, 7:30 p.m.
- Northeast Broward: St. Clement media hall, Oct. 23, 7:30 p.m.
- South Broward: Nativity Church, Oct. 20, 7:30 p.m.
- Monroe: Date to be determined at a later time.

Teachers told: be Christ to students

By Ana Rodriguez-Soto
Voice News Editor

Teach math, teach English, teach science, local Catholic school teachers were told last week. But above all, teach love.

"You are Jesus standing in front of those children," Father Vincent Kelly, Vicar for Education of the Archdiocese, told more than 1,000 elementary school teachers gathered at Holy Family Church in North Miami for an annual Convocation Day.

He was stressing both the influence that teachers have with children and the very special, beyond-the-call-of-duty mission of Catholic school teachers.

"Students trust you very much," Father Kelly said. "You have access to their hearts...Everything you say and do holds great weight with them."

Furthermore, "every time a child speaks of the teacher, the parents listen...Your potential is enormous," he continued. "We have the greatest opportunity in our [parish schools] of impacting homes, if we only use it."

Father Kelly urged the teachers to communicate, above all by their actions, the "loving, caring" message of Jesus. He called that the "special" mission of Catholic schools and those who teach in them.

"What makes a Catholic school? Is it a crucifix on the wall? Is it a habit? A Catholic school is people. It's an atmosphere that we create...It's a Catholic school only when that atmosphere of what Jesus died for -- basically love -- permeates every action."

Although his audience was composed mainly of teachers, he asked them to repeat his message to their principals and pastors, because it takes the whole "team" to create that atmosphere.

He also "pleaded" with pastors to show more than mere financial concern for the parish school, to give "tangible, visible support" to the teachers.

"You are special. You have a

mission to perform," Father Kelly told his audience, adding that their work contracts are not merely legal arrangements with the Archdiocese but "covenants... This covenant is not with the Archdiocese, but with Jesus."

Father Kelly's speech, which came at the end of the half-day session, echoed those of Sister Francis Raftery, assistant provincial of the Sisters of Charity of Convent Station, NJ, who had spoken earlier.

Basing her speech on the theme for the day, "Teaching as Ministry," Sister Raftery urged the teachers to teach by example.

"When the kids look at us," she said, "they ought to say, 'See how they love one another.'"

The Convocation Day is an annual event for all the pre-Kindergarten through eighth-grade teachers of the Archdiocese. Its purpose, according to Sister Marie Danielle, associate superintendent of Schools, is "to give teachers a sense of unity and of our evangelizing mission."

In addition to the talks by Father Kelly and Sister Raftery, the event featured a publishers' and computer exhibit where teachers could check out the latest in textbooks and educational technology.

Spanish hymnals now available

With more than 300 hymns and both lyrics and music included, the new Spanish Hymnal of the Archdiocese of Miami is now available for parishes to order.

Published by the Office of Worship and Spiritual Life, "Cantemos al Señor" (Sing to the Lord), contains traditional and modern hymns from many Hispanic countries, among them Spain, Cuba, Nicaragua and Puerto Rico. It also includes liturgical acclamations.

This is the second Spanish hymnal



Sheila Beaupre, librarian at Nativity School in Hollywood looks over a display at the publishers' exhibit which was part of the annual Archdiocesan Teacher Convocation Day. (Voice photo by Ana Rodriguez-Soto)

published by the Archdiocese, and the first to include both music and lyrics. The previous hymnal, also called "Cantemos al Señor," contained only lyrics.

According to Father Juan Sosa, director of the Office of Worship, the new hymnal is "a labor of love five years in the making." Many people took part in the mammoth project. Prominent among them were Hispanic pastoral musicians from the

Archdiocese; members of the Hispanic Priests Association; and staff members from the Office of Worship.

Pastors are encouraged to order the hymnal for their parishes. Cost is \$2 each for between 1 and 499 copies; \$1.75 for 500 to 999 copies; and \$1.50 for 1,000 and more copies.

Write the Office of Worship, Pastoral Center, Archdiocese of Miami, 9401 Biscayne Boulevard, Miami, FL, 33138. Or call 757-6241 in Dade and 525-5157 in Broward.



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Thanks, Peter Pan!

20 Years later, Cuba's 'children refugees' meet, thank those who risked all to bring them to freedom

By Ligia Guillen
Staff Writer, La Voz

In 1961, Maria Medina, along with her sister and a cousin, arrived at Miami International Airport from Cuba. They came alone, without their parents, unsure of where they were going or why. Here, they were greeted by strangers who whisked them off to temporary new homes.

During a three-year span, 14,000 Cuban children arrived in the United States that way, brought here through a joint government-Church program called "Pedro Pan" (Peter Pan).

"We never knew who helped us, everything was done in absolute secrecy," said the young woman recently. "It wasn't until Dr. Grau's arrival from Cuba last month that we knew who the person was that got us out of the island."

Medina was among nearly 100 career women, businessmen and politicians who gathered at the Archdiocesan Youth Center Oct. 1 to express their gratitude -- 25 years later -- to Ramón Grau Alsina and his sister Polita, who coordinated the "Peter Pan" program in Havana from 1960-62.

Their counterpart in the United States was Msgr. Bryan Walsh, now director of the Ministry of Christian Service for the Archdiocese. He and his "right hand man," Father Luis Ripoll, were also guests of honor at the party thrown by "Thanks America," an organization made up of those children -- now grown-ups -- whom "Peter Pan" helped bring to freedom.

They had come as babies and teenagers -- the youngest child brought over was seven months, the oldest 17 years -- and now they gave a plaque to Ramon and Polita Grau and Msgr. Walsh which read: "Our endless gratitude and love, from your children. Thanks America Committee."

The party was a time for reminiscing, and in accepting the plaque, Polita held back tears and said, "if we had to, we would gladly do everything all over again."

She and her brother were imprisoned on the same day in 1965. One of the charges against them was having taken part in the "Peter Pan" program. Ramón Grau arrived in Miami last month, after 22 years in a Cuban prison. Polita was freed eight years ago.

She remembered that when her brother was accused of trying to poison



From left, Father Luis Ripoll, Dr. Ramon Grau and his sister Polita, the secret helpers of Msgr. Bryan Walsh (below) in bringing more than 14,000 Cuban children to freedom in the U.S. (La Voz photos/Ligia Guillen)

'I went to buy some tobacco and got distracted, and the woman quietly left the child near me and went away. I handed the baby to a Cuban man who was standing in line, waiting to board [the plane for Miami], and I told him to look for "George" and give the baby to him...'

Ramon Grau Alsina,
'Peter Pan' program's
Cuban connection



Fidel Castro, she tried to defend him by saying that he had only "worked in the children's program." To which the security officer replied: "All the worse, to have taken the children out of Cuba."

Once in the United States, the youngsters were placed with relatives who were already here, in foster homes, or in group homes such as Camp Matcumbe, the site of today's Boystown in South Dade, where Msgr. Walsh himself personally played "father" to many. Eventually, most were reunited with their parents.

"These children's experiences are incredible," said Medina, who recalled that immediately after her arrival in 1961, she was sent up north to live with a Mexican-American family.

"We learned Mexican slang words and they learned Cuban ones. They were very good to us and we love them," she added.

Ramon Grau recalled that, since the children didn't know him, he was able to go to the airport in Havana and supervise their departures. But one day something happened that made him stop going.

Among the people waiting to leave the country, he saw a mother holding a six-month old baby. She was crying desperately. "I went to buy some tobacco and got distracted, and the woman quietly left the child near me and went away."

"I handed the baby to a Cuban man who was standing in line waiting to board, and I told him to look for 'George' and give the baby to him. I never heard from him again and I would love to see him now. It was one of the most emotional events of that time," Grau added.

"George" was the code name for the Catholic Church in Miami. "When we

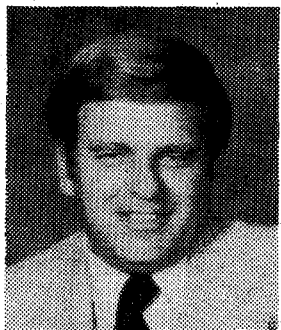
told someone to look for 'George' we knew they would be sent to Monsignor Walsh," explained Grau.

The "Peter Pan" program was well coordinated in that word of how it worked never became public. In Miami, Msgr. Walsh, with authorization from the State Department, signed the waiver visas that enabled the children to come to the U.S.

Those papers were brought into Cuba in diplomatic pouches by Emanuel and Berta Carvajal, husband and wife who served as Costa Rica's ambassadors to Havana.

"There was a time when we ran out of the children's visas, so I started to sign for Monsignor," an amused Grau recalled. "Until one day Monsignor told me: Ramón, someone in Havana is forging my signature, but since it's for the children, I don't care."


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'Friends' see Cathedral through hard times

By Betsy Kennedy
Voice Staff Writer

Months before last year's luncheon to benefit St. Mary Cathedral, Loretta Thompson had her prayer troupes ready. More than 2,000 people, some of them living as far away as Canada, were praying for the success of the first annual fete for the Archdiocese's "mother church."

Thompson, although age 74 herself, was not about to neglect the needs of the grand dame church which has served as the central gathering place for the faithful of South Florida for more than 50 years.

Although she lives in Coral Gables and is not able to attend events at St. Mary's regularly, Thompson didn't let that hamper her efforts either. She sent out petitions and maintained a meticulous log with the names and phone numbers of all those who had promised to clog heaven's communication lines with daily Hail Mary's on behalf of their beloved cathedral.

Like any matriarch who has been so nurturing to her one-million-member Catholic family, St. Mary's has won a number of admirers like Loretta Thompson.

Four years ago, they decided to

become officially organized for the sole purpose of looking after St. Mary's as she continued to struggle valiantly against the ravages of time and the increasing demands of her multi-ethnic parish.

Thus, The "Friends of the Cathedral" was created. Its original founders were Joseph Fitzgerald, a former attorney for the Archdiocese; the late Michael O'Neil, retired president of General Tire Company; and Ralph Renick, retired television newscaster.

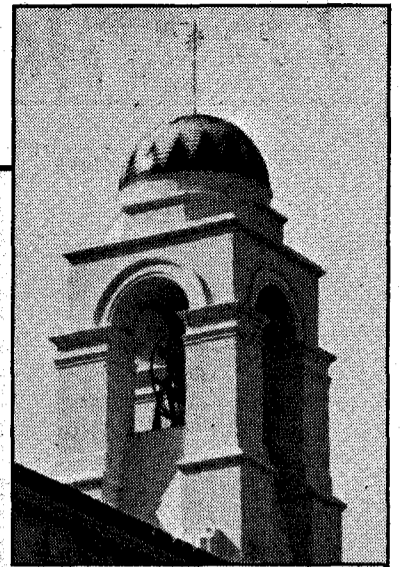
The idea caught on and the organization grew both in numbers and in devotion. It is not unusual for the Friends to sacrifice most of their leisure time on a weekend for an endeavor which will enhance their cathedral's appearance or buoy its annual budget—which sometimes limps along with as much as a \$1,900 deficit each week.

Last year, plans for the first annual benefit luncheon were organized by the Friends and the Cathedral Women's Guild. More than 500 people attended and the successful event netted \$40,000 to benefit St. Mary's.

Irene Dunn is the chairman for this year's annual benefit luncheon, which is scheduled for November 8. She says she loves the cathedral because it keeps her close to the heartbeat of South Florida's diverse Catholic community.

'Catholics need to assume responsibility for the cathedral...it is incapable of taking care of itself, yet it serves all of us.'

Irene Dunn, St. Louis parishioner



"When I'm at Mass and I look out over the sea of different faces, then I know I'm a part of all of them."

Although she is a member of St. Louis parish, in Kendall, Dunn feels "Catholics need to assume responsibility for the cathedral...it is incapable of taking care of itself, yet it serves all of us."

In serving the needs of Haitians, Blacks, Hispanics and Anglos, the demands on St. Mary's have been enormous over the years. As soon as she raises one generation of children, another rises up, asking more from her heart, her wisdom—and her pocketbook. Which means that even the proceeds from last year's luncheon are inadequate to cover expenses.

"Most of the buildings are still run down...we have to pay as much as \$15,000 a year for our four different security systems as well as the off duty police who are here on choir practice nights and during weekend Masses. We have to provide support for three pastoral teams. And since everyone has a right to celebrate the sacraments here, we have as many as 180 weddings a year..." says Father Gerard LaCerra, chancellor for the Archdiocese and rector of the cathedral.

In 1982, the cathedral hosted a free performing arts series featuring the Greater Miami Chamber Orchestra. In 1986, the music of the Greater Miami Opera association rang out in the marble

Continued on page 14

Sisters of St. Joseph to be honored

By Marjorie L. Donohue
Special to The Voice

The Sisters of St. Joseph of St. Augustine, now observing their 50th year of service in St. Mary Cathedral parish, will be guests of honor during the annual champagne luncheon to benefit the "mother church" of the Archdiocese on Saturday, Nov. 8 at the Radisson Mart Plaza Hotel, 711 NW 72 Ave.

Three of the five nuns who administer the congregation, which has its motherhouse in St. Augustine, attended St. Mary School and were graduated from Notre Dame Academy in the early 1950's, when the former girls' high was staffed by congregation members.

Sister Lorraine Craverath, S.S.J., now directress of Religious Affairs at Mercy Hospital and assistant General Superior, remembers the small wooden church in which they worshipped when the parish boundaries extended west to Hialeah and the congregation of parishioners were residents in the middle income group.

Recalling St. Mary School as it was more than 30 years ago, Sister Lorraine said, "We always had such a good feeling to be in school," adding that classmates she remembers well were the "football team stars," Father Robert Palmer, now pastor of Mother of Christ Church in Southwest Dade, and Robert Renick, now Dade County School Board Chairman; as well as Archbishop Ambrose DePaoli, papal pro-nuncio in Sri-Lanka.

"The Cathedral parish has always been a transitional place," Sister Lorraine added. "There has been a constant thread on the part of the Sisters and the parishioners to always welcome newcomers to the parish. Today it is still a parish which provides a warm welcome for everyone."

She regrets that vacation plans made many months ago will prohibit



Sr. Kathy Carr, one of four Sisters of St. Joseph who serves at St. Mary school, teaches her class a new song which is a tribute to Jesus. The Sisters have been ministering at the cathedral school since it opened in 1939.

her from participating at the benefit luncheon, but pointed out that the other two nuns who were her classmates, Sister Elizabeth Ann McCormick, now general superior of the congregation and Sister Margaret Jeanne Keller, a councilor, will be present along with other Sisters of St. Joseph, which now number 150 in Florida.

Sister Carolyn Tucke, principal of St. Mary School who began her teaching career there more than 20 years ago, is one of four sisters of St. Joseph

who serve the student body. Over the years she has witnessed many transitions in both the parish and the school.

"During the race riots of the early 80s we were forced to leave the convent for our own safety...and twice the school had to close. But St. Mary's became a symbol of peace rather than division and we saw it through.

"Today," she added, "the student body is comprised of 75 percent Haitians. This has presented us with

many new challenges...and financial needs. Our teachers need a higher pay scale. We need a reading specialist because so many of the parents don't speak English and thus are unable to help their children at home...We need programs and teachers to direct the abilities of the children in music, drama and the arts."

Sister Carolyn said she is excited about a new program which will be launched Oct. 24 to provide the children with a weekly creative experience and give them a chance to explore their talents in cooking, dancing, rhythm band and arts and crafts.

The Sisters of St. Joseph have been teaching at the school since it opened in 1939.

"We are totally dedicated to this parish. No matter what changes it goes through, no matter how rich or how poor it becomes, it will be a part of the ministry of the Sisters of St. Joseph," said Sister Carolyn.

In addition to honoring the sisters at the luncheon, the special guest speakers will include Archbishop Edward A. McCarthy and Roberto Fabricio, editor of *El Miami Herald*.

Auxiliary Bishops Norbert Dorsey and Agustin Roman will also attend the luncheon.

Since the Cathedral is the scene of many ceremonies concerning all of South Florida's Catholics, it is expected that guests will include persons from Dade, Broward, and Monroe Counties.

Margaret Robinson and Irene Dunne serve as co-chairmen of the event, assisted in Broward County by Mrs. Stephanie LaCerra and Mrs. Linda Kenney.

Reservations may be made in Dade by calling 759-4531 or in Broward by calling 972-7583. Ticket purchases at \$35 per person as well as donations are tax deductible. (Early reservations are suggested.)

Turning love into action

Amor en Accion celebrates 10 years of helping the poor in Haiti, the Dominican Republic

By Ligia Guillén
Staff Writer, La Voz

Ten years might seem like a very short time, but when it's spent giving love to the poor, it's somewhat of a record.

That's what the "missionaries" of a South Florida lay organization, "Amor en Acción" (Love in Action), thought as they celebrated their 10th anniversary Oct. 4.

Nearly 500 people who financially support the group's programs in Haiti and the Dominican Republic attended the thanksgiving Mass at St. Michael the Archangel Church in Miami. Also present were representatives of the people they help.

Concelebrating with Archbishop Edward McCarthy of Miami were Bishop Juan A. Flores of the Diocese of La Vega in the Dominican Republic; Father Boniface Fils-Aimé, vicar general of the Diocese of Port-de-Paix in Haiti; and Father Brunet Cherisol, representing Bishop Frantz Colimon of Port-de-Paix.

The Mass was a truly joyous occasion with an international flavor, as a Haitian girl, accompanied by a rhythmic Creole drumbeat, sang the Communion hymn. Later, punch and pastries were served in the parish hall, which was festooned with the white and red colors, symbols of peace and love, which the group uses in its logo. There was something for the children, too: balloons galore.

Work remains

But there were stark reminders, as well, that the work of Amor en Acción must continue. Before the end of the Mass, slides were shown which depicted both the progress that has been made with the missionaries' help, and the wretched misery which still persists on the Caribbean island shared by Haiti and the Dominican Republic.

"Knowing that we are loved, accepted and needed by everybody is what make us do what we do," said Lourdes Rovira, project coordinator in the Dominican Republic and Amor en Acción treasurer. "Without this apostolate, my life wouldn't have any meaning."

Rovira, a teacher at Coral Way Elementary School for the past 14 years, said thinking about her annual trip to the Dominican Republic "keeps me going" throughout the year.

Every summer for three weeks, Amor en Acción missionaries, mostly young professionals such as Rovira, scatter to the mountains of Haiti and the barrios of the Dominican Republic to visit and work with the poor.

"This year we had a summer camp with 900 children in the town of San Martín in the Dominican Republic," said Rovira radiantly.

The summer camps began four years ago, "because we are trying to develop leadership" among the young people of that town, she explained.

During their stay, the missionaries lead spiritual retreats and are joined by the young people of the area in visiting the homes of the poor. They visit adults and other young people at night, and the children and the sick during the day.

Adriano García and Alicia Marill are the founders and still the leaders of Amor en Acción. But García, who doesn't like being interviewed, says "we couldn't do anything without the unconditional financial support and



Some of the members of Amor en Acción share a laugh and pose for a picture after the 10th anniversary Mass. (La Voz photos/Ligia Guillén)

'Knowing that we are loved, accepted and needed...is what makes us do what we do. Without this apostolate, my life wouldn't have any meaning.'

Lourdes Rovira,
Amor en Acción treasurer



Alicia Marill, one of group's founders

'Among the poor over there, I found a faith and a spirituality that I didn't know existed.'

Jorge Alvarez,
Amor en Acción



Adriano García, the other founder

constant help of our friends. This is a real community project."

García got involved in the apostolate when he traveled to the Dominican Republic in 1976. He was accompanied by Marill, who had taught for a year in the town of Guandules, and Jorge Alvarez.

Found God

There, "we found God," García said when he returned.

Alvarez, who admits he went along only for curiosity's sake, said "among the poor over there, I found a faith and a spirituality that I didn't know existed. Those people are truly Church."

On their return, the three set about raising funds to build a dining hall so they could feed the children of Domingo Sabio School, where Marill had taught. Their first fund-raising activity was selling doughnuts and washing cars on

the streets, for a net profit of \$76.

It was then that "La Voz," the Archdiocese's Spanish-language newspaper, published the first article on the group, which at the time consisted of about 12 young people. It took a lot more than selling doughnuts to finance their first project, but only eight months later the dining hall had been built.

"Of course, we had the support of an important Miami architect and an engineer from the Dominican Republic, who led by example," said Rovira.

Today, there are many individuals, groups and parishes that help finance Amor en Acción's projects. Among them are about half a dozen Archdiocesan Catholic schools who have adopted "sister schools" in Haiti.

Throughout the year, these students raise money that, combined, pays for 64 teachers' salaries and supports about 20 rural schools, making possible the

education of about 2,200 children.

Since an integral part of the program is personal contact, groups of students and teachers from the Miami schools travel to Haiti during the summer to visit their "sister schools."

A similar program in the Dominican Republic matches "godparents" here with adopted "godchildren" over there.

According to Rovira, Amor en Acción aid has totalled about half a million dollars in both countries over the past 10 years.

Current projects, which add up to more than \$120,000 a year, include nutritional programs that benefit around 3,000 children; purchases of medicine and laboratory equipment for rural clinics; support for local evangelization efforts, including a one-hour radio program in Haiti; a scholarship fund; a literacy program; and aid to destitute families and tuberculosis patients.

'Crack' facts

Deadly drug accelerates consequences of cocaine abuse

It's the worst drug on the streets today, but "crack" may be the best thing that ever happened to drug prevention programs, according to Jim Hall.

The director of Up Front, Inc., a Miami-based drug prevention, education and information organization, says the media blitz triggered by the "crack"-caused death of college basketball star Len Bias this summer signals "the beginning of the unselling of cocaine in our society...[And] the cocaine issue [may be] the gateway to prevention of all drugs."

"We've got the United States' attention on this issue, finally," said Hall at a recent training session sponsored by D.A.R.E. (Drug/Alcohol/Rehabilitation/Education), an Archdiocesan-sponsored drug prevention program.

Hall explained how "crack" -- also known as "base" or "base rock" -- works, and corrected some common misconceptions about the drug.

It is not pure cocaine, he said, indeed it is a less pure form of the drug than the powder that is sniffed. But what makes "crack" many times more powerful is "how the drug is delivered to the brain...[in] a concentrated dose, all at once."

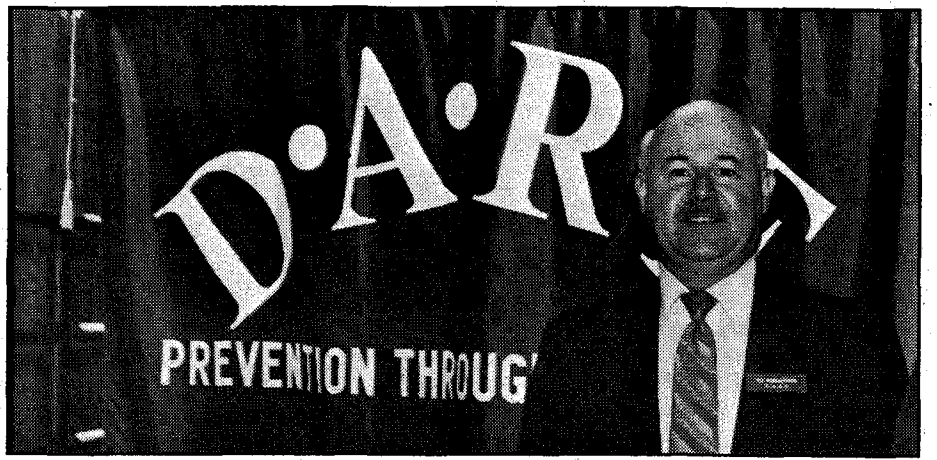
This not only "intensifies" its effect, Hall said, it "accelerates all the consequences of abuse." The high seems "better" to the addict, but it wears off faster and drops him into "deep despair" once it's over.

What really is happening, Hall

explained, is that, "like an electrical dose," the "crack" is causing "a bankruptcy of the brain's natural chemicals." Seeking to regain its balance, the brain puts out a "craving" that the addict interprets as the need for more "crack" -- which only bankrupts the brain even more and repeats the cycle with ever-increasing intensity.

Typically, a cocaine user will take a little less than four years to become an entrenched addict. Someone who consumes "crack" will grow desperate for the drug in 6-12 weeks, Hall said.

"What we are seeing with 'crack' cocaine is a dramatic increase, an acceleration of all the consequences of abuse" -- specifically, an increase in the



Ed Bobinchock, director of the Archdiocese of Miami's D.A.R.E. (Drug/Alcohol/Rehabilitation/Education) program. (Voice photo/Ana Rodriguez-Soto)

death rate, he said. "We're not necessarily seeing a dramatic increase in the number of users."

However, "crack" has forced society to focus its attention on the drug problem. Politicians and the press are giving the issue priority, and so are President and Mrs. Reagan, who

recently kicked-off a national campaign against drug abuse.

Such an awakening has been long overdue, Hall said. "Drug abuse needs to be a bipartisan issue," and a concern for every sector of society "because everyone is hurting."

--ARS

Expert: Whole society must fight drugs

Continued from page 1

loving families, in good friendships, in satisfying relationships, in success on the job, Hall suggested.

In fact, the most damning indictment of drugs is that they destroy people's ability to experience these "natural highs," because self-esteem, relationships and a job are precisely the things addicts can't keep once they get hooked.

"What we need to teach our kids are the qualities of good friendships...We need to show the benefits of being drug free," Hall said. "We need to teach about feeling good. It's OK to feel good."

That's where religion can play an important role in the fight against drugs, said Hall, a Methodist. Indeed, "if you don't have guideposts in life, substances can be very devastating."

Priests and parishioners have to overcome the fear that they are not "experts" on drugs, they have to fight the reaction to "call the police," he added.

"Make it well-known that drug abuse is a problem with religious solutions, and they can come to you and talk about it," Hall suggested. "We need to begin to teach in our parishes how to help someone...We need to not make it a social stigma" to admit to an

addiction.

Church people, he added, should view recovery as part of the healing and forgiving process, and they should promote prevention by asking parishioners to "come home to life...come home...to the basic values."

The 90 percent solution to the drug problem is, "basically, to practice what we know how to practice" as professionals and family members, friends and neighbors, doctors and priests, Hall said.

"Drug abuse is the mission we have been given as religious people," he added. "This is today's calling."

Cathedral can count on 'Friends' for help

Continued from page 12

sanctuary. Donations from the event went to pay for the education of children from low-income families in the parish.

In addition, hundreds of South Florida Catholics celebrate their silver and golden wedding jubilees in the cathedral annually. And the church has given her maternal welcome to hundreds of eager new priests, whose ordinations take place in her sanctuary.

Last year, the cathedral bells pealed out a historic event: Auxiliary Bishop Norbert Dorsey's ordination ceremony drew a standing-room-only crowd of awed laity and religious.

Father James Fetscher, who served as associate rector at St. Mary's from 1980 to 1982, explained why it is so difficult to keep up with the monetary needs of the cathedral parish.

"It is a matter of playing catch-up ball all the time. We had to have the

support of everyone to keep the cathedral alive...Slowly but surely, the diocese became more aware of the Archbishop's desire to really support the ministry that is so vital at the cathedral."

During his service, Father Fetscher was put in charge of the physical renovation of the body of the church. "We counted every blessed chip of marble and every dime, but we did it," said the current pastor of St. Louis Church in Kendall.

He also recalls when the very existence of St. Mary's was in jeopardy.

"Because of the distressing crime rate in the neighborhood, poverty, and the race riots of the early 80s... it was suggested by some that the cathedral be moved."

"But the Archbishop instead asked for the people to get behind their mother church. He felt if it was to symbolize what the faith was all about it should

remain in its impoverished neighborhood. Instead of being moved, it continued its renewal."

Father Fetscher praised the members of the Friends of the Cathedral for their role in keeping St. Mary's in its birthplace. "As a result of their efforts we renovated the Archdiocesan hall and built a number of rooms in the basement of the cathedral."

Parishioners from St. Louis formed their own "hard hat" crew and performed all the construction and maintenance work that was needed, recalled Father Fetscher.

When Father LaCerra came up with the idea of an Adopt-A-Child program for St. Mary's School, the Friends stood behind the pastor.

Through the program, any child who is unable to afford tuition at the school can be "adopted" by a parishioner willing to provide financial aid for the

school year. So far, dozens of needy students have been helped by this outreach.

Today, due to the influx of Haitian refugees into the surrounding neighborhood, they comprise more than 80 percent of both the school and parish.

"But the church welcomes everyone...it's eager to accept people of every ethnic and racial background. It proves that no matter how different people are, their love and faith can keep them together. That is what makes it so special," said Susan Palombo, a member of the Cathedral staff and one of two lay ministers who are in charge of pastoral outreach to the Haitian community.

The loyalty and generosity of the Friends of the Cathedral is matched by the parish's less materially blessed members.

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Free condoms in schools won't prevent teen pregnancy

By Matthew J. Bulfin, MD

More than a million teenagers in our country become pregnant each year. While finding the conception part quite easy, most teens are totally unprepared for the medical, economic and social consequences of an unplanned pregnancy.

School systems across the United States are being asked to stop this epidemic. Experts who want the quick fix are advocating concentrated sex-education programs and the distribution of free contraceptives.

As an obstetrician and gynecologist who has cared for hundreds of pregnant teenagers over the years, I am most reluctant to accept this approach. Sex education is important and can certainly be beneficial, but there can be problems. The distribution of contraceptives to high school students can be a can of worms.

Hans Newman, MD, medical director of the New Haven, Conn., Health Department, recalls how two mothers in his area fought strongly for including sex education in school curriculum. They hadn't anticipated the curriculum content or who would teach it. Many adults have a genuine uneasiness and deep-seated misgivings about what these programs and policies are creating.

Not with it

In today's pleasure-bent society, who believe that self-discipline and self-denial have a role in character building are about as up to date as the Women's Christian Temperance Union. Those of us who think this way are labeled unrealistic, self-righteous do-gooders, definitely "not with it."

Common to the various courses offered by our adversaries, the sexual freedom fighters, is the idea that there is no right or wrong - to teach any substantive ethical precept or ideal would be to indoctrinate students.

In today's pluralistic society one cannot be judgmental, and one certainly should not mention virtue. Virtue could be a threat to liberty. The sex educator today who mentions virtue in a classroom might not be invited back, because virtue could be a threat to sexual freedom.

Values and value systems are also most difficult to address in today's classrooms. Values, particularly religious and moral values, have, as the courts say, "no standing." It is no wonder that society appears to be giving up on many of its kids in terms of efforts to impart solid fundamental values - values that until recently have withstood the test of time.

Equal pleasure

There are two or three prominent forces that appear to be pushing up the number of teenage pregnancies each year. The media with their charismatic talk-show hosts are advancing the if-it-feels-good-do-it cult. The venereal disease films made by the pharmaceutical companies portray extremely active youngsters involved in sexual relationships as a natural part of the high school experience.

Endeavoring to reduce the incidence of VD by encouraging youngsters to overcome their natural anxieties and timidities in these sex exploitation

'Two thirds (of abortions) are done for adult women. Obviously, if adults are not intelligent enough to avail themselves of contraceptive techniques... what makes us think that 14- and 15-year-olds will do better?'

films is hardly a neutral activity. So much so that we are now confronted by 13- and 15-year-olds demanding equal time and equal pleasure. For the public school system to create and cater to a new, younger, sexually privileged group

rather on keeping their reproductive systems free from the new venereal diseases that are now epidemic and very threatening.

Chilling effect

It does not hurt to stress abstinence. There is a new sexually transmitted disease being discovered almost monthly now, and a recital of the symptomatology of most of these disabilities might have a chilling effect on their blooming pubescence.

The youngsters could also benefit possibly from a visit to one of the homes for unwed mothers. More than a few of the unfortunate young women would probably be willing to recount how their pregnancies happened. Perhaps a labor and delivery room scenario could also be included. Young

The problem of teenage pregnancy has grown as contraceptives and sex education have become increasingly available.

The promotion of free contraceptives for high school students would lead more teenagers to become sexually active and would lead those who are sexually active to become more active. With the high contraceptive failure rate among teenagers, there certainly would be more pregnancies. Proponents of free condoms may be envisioning teenagers as perfect contraceptive users. That's not likely.

The best way to reduce pregnancy in teenagers is to reduce sexual activities in teenagers.

Take the pressure off these youngsters to become sexually active. There are only a few years for teenagers to be teenagers. They can be parents the



Illustration by Kimberly Bulcken-root

by supplying them with condoms and other accountments for advanced sexual pleasuring doesn't make sense.

While one-third of the abortions done in the United States each year are for teenagers, two-thirds are done for adult women. Obviously, if adults aren't intelligent enough to avail themselves of contraceptive techniques or don't know how to use them, what makes us think that 14 and 15-year olds will do better?

Given that some of the sex-education teachers also work for abortion clinics, can't we expect youngsters given condoms and other birth-control paraphernalia to be referred by the school board to the friendly neighborhood abortion clinic when the school-board condoms perforate and an unplanned pregnancy results? What part will the schools play in arranging for the abortions? Will the school systems also pay for them?

Teenagers are often much more terrified of venereal disease than they are of pregnancy. If our goal is to reduce the teenage pregnancy rate, maybe we could start by de-glamorizing teenage sex. Instead of Dr. Ruth Westheimer describing the joys of sex for them, how about field trips to the venereal disease clinics of the county health department? There they can be taught the alphabet again - the alphabet of sexually transmitted diseases: A for AIDS; B for bacterial gonorrheal pharyngitis; C for condyloma acuminata and cancer of the cervix.

It would be much more salubrious to focus efforts and energies on educating this age group not on heightening their sexual pleasures, but

people do learn from and relate to their peers. Peer pressure from this direction often leaves a deeper imprint than any words of wisdom coming from any antediluvian preacher.

Another suggestion for perhaps the final stop on this sex-education junket could quite appropriately be a neighborhood abortion clinic, where abortion counselors could be available for questions. Not only should the quick, uneventful lunch-hour type abortion be described, but equal time should be given to discuss the occasional misadventure when the serious, life-threatening complication occurs, such as an exsanguinating hemorrhage, a ruptured uterus or a lacerated bowel.

Again, some of the young women who have suffered some of these complications might be willing to describe how a lunch-hour abortion turned out to be a week in the hospital, and how the parents had to be told about the complications but weren't even consulted about the abortion.

No hypocrisy

Teenage behavior experts stress that adults should tell it like it is when dealing with this age group. Teenagers disdain hypocrisy. Let these youngsters learn firsthand from their peers who have made the mistakes and have to deal with the problems.

Most abortion requests come from adult individuals who are sexually active and intelligent enough to know where babies come from. They make no effort to use birth control or use it haphazardly.

rest of their lives. They can say no to teenage parenthood. They can say no to the nightmare of abortion. They can say no to sexual intercourse.

Let the sexual freedom fighters aim at a new audience, perhaps the geriatric set. That's the fastest growing age group in America, and most of them could possibly be quite receptive to the blandishments of the sexual liberators.

Let us try to promote a climate in which it will be normal to say no to teenage sex. Even though the trend is against sexual restraint, not every trend is irreversible.

It doesn't make sense for the school systems to focus on the managing of sexual intercourse for their 13, 14 and 15-year-olds. There are many other pursuits that will afford much better preparation for adulthood than the envisioned free condom program.

These youngsters may have more trouble than ever sorting out the new value system the school boards have in mind for them.

The new posters aimed at teenagers, "It's cool to say No to drugs," could well help in curbing teenage drug use. Let's think of an equally effective poster to curb teenage sex.

* * *

(Dr. Bulfin, a Lauderdale-by-the-Sea obstetrician-gynecologist and medical staff president at Holy Cross Hospital in Fort Lauderdale, is past president of the American Association of Pro-Life Obstetricians and Gynecologists.)

(Reprinted with permission from South Florida Medical Review.)

Helping Haiti down right-wing road

Will we ever learn?

Does our government really care about the suffering and aspirations of Third World people, or does it see them only as political objects to be molded into right wing barriers against communism?

After Duvalier fell in Haiti, largely due to agitation from the Catholic Church, there was naturally a certain amount of instability because of the power vacuum at the top. But most of the instability was caused by the people's unrest over the fact that the country was still being run by many of Duvalier's cronies. After decades of suffering under Duvalier's military, the people could hardly be expected to sit still with only a partial house cleaning.

Voice editorial

The U.S. could easily have pressed hard for new faces, supported by American advisers and economic aid and specific promises for elections. This would have eased the political unrest from day one and helped curtail further economic instability that added to the unrest later.

Instead, almost like a reflex from years of habit, we propped up the military regime, sending military aid and several analysts to determine the Haitian military's "ability to carry out its mission of maintaining public order and coastal and border surveillance."

In other words, rather than understand and deal with the causes of the unrest, our method is to stifle it from above—a re-enactment of the very thing the people had just rebelled against in Baby Doc. *Deja vu.*

Since then, the so-called "interim government" has issued a decree virtually restricting any right to free expression by journalists. Journalists must be accredited by the government, must not protect sources, and must not affront the "moral good or public order" (a typical catch-all term used by all dictatorships of right or left to handle trouble makers).

The Haitian people love Americans. They traditionally have had no interest in Marxism. They would be glad to accept our help in setting up a democratic government free of Duvalier holdovers. They would be glad to have a normal domestic police force rather than a military force to protect borders which are threatened by no one. Who would want to invade and assume control over Haiti's poverty?

It seems we are traveling down that same road again with a friendly people. We are sowing the seeds of a right wing military mentality in the name of keeping order.

What we should do, by economic coercion if necessary, is pressure the interim rulers to announce real democratic elections, offer any help needed to conduct them openly and urge the Church in Haiti to observe and speak out on improprieties and human rights violations.

Simple people have much more wisdom than we realize if we would only trust it. To go on as we are is to give the continued impression that we do not really care about the people except as pawns in the East-West struggle.

And it is just such actions that give ammunition to the Castros and the Ortegas who portray Uncle Sam as a giant willing to prop up dictatorships, whether in Haiti or Chile, to protect our self-interest while giving only lip-service to democratic ideals.



Letters

Beware false prophet Robertson

Editor,

The Media reported on September 18, 1986 that TV evangelist Pat Robertson, who claims faith healing powers, opened an exploratory campaign for the Republican presidential nomination in 1988. The Virginia based evangelist announced his plans during a fervid, nationwide TV address to supporters with the implied backing of God. "If by September 17, 1987, one year from today, three million registered voters have signed petitions telling me they will pray... work [and]... give toward my election, then I will win."

The kickoff event combined the patriotic hoopla of a political rally with the "Amen" shouting of a revival—including the collection at the end. Ushers in Constitution Hall and 216 sites across the nation passed out petitions and contribution envelopes. Your credit card donations are welcome, check the boxes of \$100 and \$200 plus contributions.... "Let me assure you that deep in my heart I know God's will for me in this crucial decision."

As the Devil's Advocate I would like to reply to this multi-millionaire, humble, Ivy League graduate evangelist. At medical schools the graduates are told that ninety-eight percent of the sick people will become well naturally. So all they have to worry about is the remaining two percent. Big deal.

As to Robertson's diverting Hurricane Gloria away from Virginia Beach is pure poppycock. It wasn't

going to strike there anyway. It's just like me, a common man, who visited the Monastery of St. John, the Theologian at Patmos, Greece on June 28, 1981.

The cave is now lighted and I touched each wall, altar and had a heart talk with his spirit. The USA has earned the right to be destroyed, as was sinful Sodom and Gomorrah, but by my intervention, through John, it has not been done as of now.

Mt 7:12-20 reads.... "Beware of false prophets who come in sheep's clothing, but inwardly are ravenous wolves...." Robertson knows that Barnum is correct when he stated a sucker is born every minute. His god is spelled with a small "g." The proper spelling of his name is Marion Gordon (Pat) Robertson whose god is \$od.

Andrew S. Dula, Sr.
Margate

Give Catholics sense of identity

Editor,

The first priority of Pope John Paul II where the Church in the West is concerned should be to give back Catholics their sense of identity. It would be impossible to exaggerate the extent of the contemporary malaise within the Western Church [catholicism]. The national hierarchies are not simply committed to ecumenism, but are obsessed with it. There has been a systematic suppression of Catholic practices which set us apart from Protestants, and an exaggerated

emphasis on what we have in common.

Thus the number of converts have dwindled and the young think of themselves as Christians who happen to go to a Catholic Church, rather than members of the One, True Church founded by Jesus Christ. Such an attitude leads to indifference.

The abandonment of Latin while unobjectionable doctrinally has played a great part in robbing Catholics of their identity.

Another factor had been the tradition of Eucharistic piety, kneeling for Communion and receiving Our Lord from the consecrated hands of the priest. The lack of reverence seen lately is alarming.

Combined with liturgical changes is the abolishing of such traditional customs as Friday abstinence, or the law forbidding common worship with Protestants, the abandonment of the Catechism and any attempt of systematic doctrinal instruction.

Young people can hardly be said to reject the Catholic Faith today, most of them have never been taught what it is!

Will there be even a glimmer of the "True Faith" left when Our Lord returns?
Diane Entwistle
Miami

Natural family planning only way?

Editor,
Regarding the article, "Natural Family Planning: Expert says Church

should push it more" (The Voice, Aug. 8):

I, a Catholic wife and mother, am very thankful that the Church, in particular American priests and bishops, do not "push" NFP more. I believe this is a sign of compassion and a sign of the times, i.e. that Church rules regarding birth control will change in the future, hopefully, in the near future.

The fact that artificial contraception is presently forbidden by the Church, i.e. officially speaking, does not necessarily mean that it is intrinsically evil. For example, Bible reading by the laity, women lectors, lay Eucharistic ministers, Mass in the vernacular and inter-faith worship were all once forbidden by the Church.

Certainly we do not consider any of them evil. In fact, many, if not all of them, are not only presently approved by the Church, but actually encouraged.

I believe this will also be the future case regarding artificial birth control, that is, the non-abortive methods.

Of course, I agree with Mr. Kippley that there are advantages to NFP, and couples should be made aware of them. But for those couples who, for one reason or another, just cannot adhere to NFP, the artificial contraception should no longer be denied them.

For them, especially those who literally cannot feed more than two or three children (and there are many of them, especially in poverty-stricken Third World countries), artificial birth control can only be considered a gift from God. And I believe it is.

Susan Talana Harris,
Miami

The Lord's prayer

Q. I have been wondering about the part of the Our Father that says "lead us not into temptation."

We are speaking to God, the ultimate in goodness. How can we in effect accuse him of tempting us? Wouldn't it be more accurate to say, "Let us not be

By Fr. John Dietzen



led into temptation?" Also, the word "trespass" strikes me as awkward. Why not use the word "sin" in asking forgiveness? (Missouri)

A. Obviously there is no suggestion in that petition that God would lead us into sin if we did not ask otherwise. Some scripture scholars believe that this petition refers to the final conflict between good and evil, between God and Satan. At the time the Lord's Prayer was included in the Gospel of Matthew and Luke, Christians suffered great stress and intermittent violent persecution, especially from the Roman authorities, to the point that they could easily assume the end of the world was coming soon.

We know that St. Paul had to deal with this problem, particularly early in his missionary work. The inclination to believe that Jesus was coming quickly, like within the next few years, apparently dies slowly.

In light of that concern one can understand how Christians of the time would interpret the words of our Lord to mean that we are asking God not to "subject us to the trial" between good and evil, which human beings with their sinfulness and weakness would not be able to combat.

As far as we of the later ages of the church are concerned, the ordinary understanding is similar to the one you propose. We ask God to protect us from the evil powers of this world, our true spiritual enemies.

The approach of St. Teresa of Avila in her commentary on the Our Father is typical: "Ask him never to permit us to succumb to temptation, nor to become victims of illusion. Let us ask him to show us the poison that is there."

"May our enemies never hide the light and truth from us. How right our good Master was in teaching us this petition and addressing it to his Father for us."

Q. I have a friend by the name of Eunice. A minister told her that Eunice in the Bible did a horrible thing and that he was surprised her parents gave her that name. My friend is not Catholic and she asked me to find out what the horrible thing was (Rhode Island).

A. The only Eunice I am familiar with in the Bible is the mother of St. Timothy. She was a convert from Judaism to Christianity. Eunice is mentioned in Acts 16:1; and the second letter to Timothy in the New Testament praises her for her genuine faith (2 Timothy 1:5).

She sounds like a fine patron saint to have.

(A free brochure explaining annulments and the promises made before marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.) (Copyright (c) 1986 by NC News Service)

Surrogate mothers

The case of the New Jersey surrogate mother who changed her mind and now wants to keep her baby is nothing short of agonizing for everyone involved.

Mary Beth Whitehead, already a mother of two, signed a contract in which she agreed to be artificially impregnated by the sperm of William Stern; to carry the child and to hand it over at birth to the biological father and his infertile wife for a price of \$10,000.

Mrs. Whitehead also agreed that she would not form a "parent-child relationship" with her baby. But she broke the promise. All the money and legal language in the world couldn't keep this mother from succumbing to the power of natural instincts. She couldn't deny her intense response to the life she nurtured within her for nine months.

Apparently most of the 500 or so surrogate mothers across the country so far have been able to handle the separation from their babies at birth and the contracted arrangements with the new adoptive parents have gone smoothly.

But when something does go wrong, the legal, moral and ethical problems are extremely complex. And not a single state has laws legalizing or banning the practice.

A New Jersey court which will eventually rule on the case of Mrs. Whitehead's 6-month-old baby has no legal precedent to guide it.

The court has to deal with such questions as: Is the contract legal and enforceable? Is this baby-selling or the sale of services? Should a surrogate mother have the right to change her mind? What happens if a child is born deformed and nobody wants it?

The surrogate mother situation opens up a Pandora's Box of emotional trauma from beginning to end. The biological father watches a stranger carrying his child; his wife has to cope with the pain of another woman mothering a baby that she has longed for and all the feelings of inadequacy, jealousy and fear which can develop.

By Antoinette Bosco



The biological mother has to divide her heart and soul from her physical body. If the surrogate mother is married the husband who agrees to let his wife be impregnated by another man has to see her body transformed into a money-making tool.

And the baby's life is tossed around like a football.

The basic problem is that surrogate mothering is a terrible violation of the natural order of things. It puts four or five lives at stake and has the potential to tear apart people's hearts. It makes a mockery of what family life and human sexuality are all about.

As Catholics, I believe our moral position is clear. As citizens, on the other hand, our legal dilemma is harder to solve. The more we try to define and regulate the practice the more tangled the legal issues will become.

The best way to stop the growth of the surrogate mother industry, in my opinion, is to refuse to honor these contracts under our legal system. In that case, disputes over custody would be treated as any custody case is. The courts' primary concern would not be who the legal "owner" is, but who can give this tiny human being the best chance for a good and happy life.

Without legal protection, parents will know that they are taking their chances on an uncertain outcome. With that kind of risk, couples might hesitate to fork over in advance the \$10,000-\$25,000 it costs to buy the baby.

'Charity in all things'

The noise level edged higher and higher as the cocktail party progressed. Journalists from all over the U.S. had gathered for the opening of the annual Catholic press convention. A young man eased over in my direction. As soon as he identified himself I knew he was a reporter for The Wanderer, a Catholic newspaper which often plays the role of watchdog over American Catholic orthodoxy.

As we chatted I recalled that this was the person who had written a series of scathing attacks against Archbishop Peter L. Gerety, now retired, whom I admired as a good and decent man. The charges, alleging the Archbishop to be incompetent, unorthodox in matters of faith and lax in the discipline of his clergy, bordered on slander and character assassination. During my five years as clergy personnel director in a nearby diocese I had known Archbishop Gerety to be a tough disciplinarian and a strong leader.

Here before me was the author who cut him to pieces in the press. "I'm familiar with your writing," I said, "and while it is undoubtedly forthright, I sometimes get the feeling that there could be a little more charity in your approach." He agreed there was a need for charity in all things but felt where the good of the church was concerned, a strong denunciation was required.

I said, "Yes, but you go for the jugular vein in a personal attack, don't you?" He said in effect that it is necessary at certain times to go for the jugular to remedy an evil. I said, "You

By Fr. John Catoir



contradict yourself. Charity in all things means no exceptions." He scoffed and walked away.

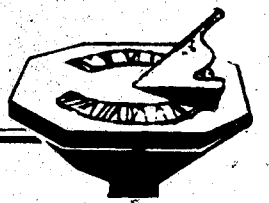
I wish him well and I pray for him, but there is one thing of which I am quite certain: orthodoxy without charity is not Christianity. Down through the centuries men zealous for the truth, as they see it, have been the cause of painful division, hatred, persecution, and even war—all done in the name of religion. Orthodoxy always includes charity. Charity is the primary goal of orthodoxy.

Pray for those who begin with good intentions and end up violating the supreme law of love.

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

Time capsules

By Frank Morgan



Rome's largest bath

In 300 A.D. Roman Emperor Diocletian started his persecution of the Christians. But he didn't condemn all of them to die. 10,000 of the strongest Christians were sentenced to slave labor to build Diocletian's huge bath. It was the most colossal of all Roman baths, covering an area of 25 acres. It could accommodate 3,000 bathers at the same time. The principle building with its gymnasium and cold and hot water pools measured 500 by 800 feet and its remains can still be seen near the modern Rome railway station.

The tiny country of San Marino, located on the Adriatic coast and surrounded by Italy, is the oldest surviving republic in the world.

According to legend, it was founded in the 4th century by Marinus, a stone cutter from what is now Yugoslavia. He fled to the mountain retreat to escape persecution by Emperor Diocletian. On his deathbed, Marinus bequeathed his retreat to his followers and asked that it remain an island of liberty in a tyrannical world. The republic's capitol lies in the center of the country's 24 square miles.

In 1861, the leaders of San Marino wrote President Abraham Lincoln expressing their sadness over the troubles in America. An appreciative Lincoln wrote back; "Although your

dominion is small, your state is nevertheless one of the most honored in history."

Napoleon offered San Marino additional territory in 1797, but it refused it.

It's interesting to note that this "model of a republic" is now under the Council form of government with its two council leaders being one communist and one socialist.

The Chinese wrote on pages of wood or silk until 105 A.D. Then Tsai Lun, a counselor to the Chinese Emperor, found a way to make paper out of bamboo, fish nets and rags. Tsai Lun became rich from his invention but later angered the emperor and he was forced to drink poison. The Chinese guarded the secret of paper-making until 751 when they attacked an Arab army in Central Asia. The Arabs won the battle and captured some Chinese soldiers who knew and told the secret of making paper. The Arabs later brought papermaking to Spain and eventually it found its way to all parts of Europe. But paper didn't become common in Europe until the 12th century. The oldest surviving piece of European paper comes from the year 1102.

Women and the military

Dear Dr. Kenny: Our daughter went away to college and did not do too well in her first year. She seems to be drifting. Now she says she wants to join the military. She says she can get her career choice guaranteed before she enlists and can learn a skill.

My husband and I are very uneasy about her plans. I have this vague sense that the military is no place for a respectable young woman. Don't you think a military life will be dangerous for her morals?

Also we don't believe in war as a way of settling disputes. I guess we are pacifists. I don't want our daughter going to war. --
North Carolina

Thank you for your letter and your honest attempt to state your reasons why a military career unsettles you. The military has always had something of a reputation for hard and fast living, so I can understand your concern about morals. Also, Vietnam has raised the question of the morality of war itself.

Pacifism is a complex moral issue which involves much more than enlisting or not enlisting in the military. A true pacifist could not support the military in any way, not even by paying taxes. Only a hypocrite would refuse to participate actively in the military but then continue to pay taxes so someone else could do his killing for him.

By
**Dr. James
and Mary
Kenny**



Personally, I do not want an all-volunteer military. The result would be an army of warriors eager to kill. I would prefer a citizen's army, one laced with persons of all persuasions, including your daughter with her milder views. In fact, the military performs many missions other than war.

'The military also provides training and job experience in the career of her choice.'

As for your other worry, that your daughter may be moving into an immoral lifestyle, I believe that is unfounded. From my own eight years in the Air Force, I

have found the military to be a community better behaved than most. That should be no surprise since the military only accepts the upper half of our population. Criminals and troublesome individuals are denied admission or weeded out.

On a more positive vein, there are several strong benefits to a military career. You say your daughter is drifting. The military provides good discipline and structure for such a person.

The military also provides training and then job experience in the career of her choice. After four years she can leave the military with a marketable skill. If she wishes she can obtain even more education in her chosen field after leaving the military through various education programs.

Finally, she has a chance to travel and see more of the world. Meeting other people and viewing different cultures is usually a maturing experience.

Listen to your daughter. As a young adult she is considering a reasonable choice. Tell her your misgivings if you wish. But I think her plan merits support.

(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.)

The blurring of religious life

When I began writing this column in 1967 most of my editors were priests. Today, most are lay. When I began lecturing at religious education congresses in 1971, I was an oddity as a lay speaker. I was routinely asked if I was a former nun. Today we find as many non-clergy and non-religious speakers as we do others.

In the intervening years we have witnessed dramatic changes in the professional makeup of our church. Lay teachers occupy more classrooms than Religious. It is not uncommon to find laity heading diocesan offices like Catholic Community Services, Religious Education and Family Life with Religious working under them. We are finding laity even in unlikely church offices such as liturgy, vocations, and annulments.

Indeed, when this era of church history is written, the phenomenon of the emerging laity in areas formerly

'It is not uncommon to find laity heading diocesan offices like Catholic Community Services, Religious Education and Family Life with Religious working under them.'

reserved to clergy and Religious will be noted. The question historians will likely ask is, "Why the emergence of laity at this time in church history?"

Dwindling vocations will be one answer, of course, but there are others. A highly educated Catholic

By
**Dolores
Curran**



population has given us lay resources we never had before.

The multiplicity of ministries calling for professionally trained personnel is another reason. I conducted a workshop for a diocesan Catholic Community Services department which employs over fifty social workers, all of them lay.

But I believe there is another reason: Catholic laity are drawn to ministry much like Religious and clergy are. They want to carry out God's word in their work life as well as in their personal life and today there is an opportunity to do this. We haven't had that opportunity before.

In earlier church history, laity who wanted to play an active role in spreading the gospel had to embrace Religious life to do so. Religious communities, in fact, were formed by laity who began charity homes and schools and then became institutionalized by taking vows and becoming an order. (Sisters, incidentally, are still called laity in the church, although they are an institutionalized laity.)

Today we have groups of laity, Religious and clergy

working alongside each other in the Catholic Worker, Sanctuary, Peace and other movements but they show little need for becoming an order.

What does all this mean to the church? Besides renewed life and more active ministry, it creates some problems, mainly loss of hierarchical control. Laity and lay movements are not canonical in nature. They don't take a vow of obedience to the papacy. Much of the tension we have witnessed in the past few years emanates from this lack of control.

Another problem is that the laity are becoming more educated than the clergy. They are flocking to scripture classes and theology schools. I know of at least one seminary that bestowed more Master of Divinity degrees on laity than seminarians this year. Many laity teach in seminaries.

If this trend continues, the meaning of vocation and Religious Life is likely to change. If two women, one lay and one Religious, work side by side in the same ministry and both go home to apartments and pray, who has the higher calling?

I suspect this blurring of identity plays a large role in dwindling vocations. If we minister on the same level, receive the same theological education and practice a deep faith life, we aren't as likely to be attracted to Religious Life as earlier laity were.

Recently I heard a lay woman say, "I resent the terms, 'Religious Woman' and 'Religious Life'. I am a religious woman and I live a religious life." Perhaps we need a new vocation term: "Religious Laity."

(c. 1986 Alt Publishing Co.)

Family matters

'That You May Have Life'

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

The Seventh Annual Conference on Separation and Divorce to be held October 25 at St. Rose of Lima School will be dedicated to the memory of Fr. Jim Young

'The lives of divorced persons are surrounded by the experience of death.'

who died last month. Fr. Young was the principal speaker for the past three conferences.

As founder and chaplain of the North American Conference for Separated and Divorced Catholics, Fr. Jim's emphasis was to bring to wholeness those lives

that have been shattered by divorce. This same message is expressed through the conference theme, "I Have Come That You May Have Life."

The lives of divorced persons are surrounded by an experience of death...not only the loss of their marriage but often the loss of friends, security, dignity and acceptance. Life seems to turn up-side-down and in-side-out as they struggle to regain their footing. Only gradually does life return.

Fr. Young often spoke of the time needed to recover from a divorce. On the average this is five years. It takes a good year to begin to deal with the consequent feelings of anger, guilt, depression, loneliness, fear, alienation, rejection, isolation and failure.

It usually takes another two years for the divorced person to become objective enough to acknowledge their share in the break-down of the marriage, to let go

of the former relationship and to regain their sense of self-worth. Another two years are then needed in this single-again role to feel peace and comfort with oneself. It is only after the completion of these 'tasks', however long they take to achieve, that one is ready to enter into another marriage as a whole person.

The conference workshops are designed to address these various stages along the way of healing.

Because children, too, need to grieve their loss and discover healthy, constructive ways to deal with it, special activities will be offered for a limited number of children from age 6 to 14.

Children will be divided into small age groupings. Counselors from COR Counseling Center will provide a safe atmosphere in which they can talk about their experience of their parents' divorce.

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

'Moonlighting' hero shows frailty

Every now and then, regular TV series try for something a little extra and leave me with my mouth agape in pleased astonishment. "St. Elsewhere" does it all the time; "Cheers" did it with an episode in which Norm, the fat one, delivered a paen to marriage; and "Magnum, P.I." actually had the hero pray.

By
James
Breig



Over the years, I've wondered why more shows don't try for something a little daring. I don't mean controversial; I mean original, creative and special. I've wondered why a detective has to solve a case every week, why characters in cop shows seem to have no families, and why perfection cannot be set aside every now and then to show real life human frailty.

So you can guess how wide my yap gaped if you also saw a particular "Moon-

'That look on David's face as he admitted that his attitude had been selfish was a great TV moment...'

lighting" episode a few weeks ago. The ABC detective show about a woman (Sybil Shepherd) and a man (Bruce Willis) who are attracted to each other but won't admit it has been widely praised for its willingness to be sassy, off-the-wall and slightly cockeyed. With the season premiere, it was something even more important than that—it was an example of TV using regular characters to make some serious points about guilt, families, reconciliation, redemption and love.

Not bad for an hour of what is supposed to be a detective series.

In case you missed the show, let me fill you in quickly on the plot of that episode, which had no crime to solve except for the crimes we all commit: presuming the worst in other people while excusing our own faults, labeling others and failing to believe in the growth of human beings. In the show, David Addison (Willis) returned from vacation to find that his father had arrived to get married. But meeting his stepmother-to-be sent David into a tailspin.

She was a woman he had known four years earlier when she was a hard-drinking barfly who would spend the night with any taker. David took. How could he allow the marriage? He asked Maddie Hayes (Shepherd). He would not be able to attend family parties, to go home for Christmas, to look his father in the eye. There would always be a strong memory between the stepson and stepmother, David explained, and what would happen if the marriage ran into trouble? Wouldn't she naturally come to him for solace?

Pretty standard melodrama so far, I thought, but then the writers began to be original. First they had Maddie suggest that maybe (and this is TV heresy) David could say no to the illicit sex he imagined could happen. Then she advised him to forget the past and let his father be happy with a woman he obviously loved.

But David fretted and, at the wedding, finally took the bride-to-be aside and then confronted her. And here is where "Moonlighting" really threw out the conventions, cliches and habits of three decades of television. Instead of going for the stereotype, they created in the woman a unique character with human qualities.

The wife-to-be confessed her past, but without remembering David,



TV HIGHLIGHTS—Lee Remick stars as an American woman who travels to Germany and uncovers a mystery that leads back to the Third Reich in "Of Pure Blood" airing Oct. 19 on CBS, Channel 4. The late Richard Burton (right) stars in "Wagner," a four-part PBS, Channel 2 series on the life of German composer Richard Wagner which begins on Oct 24.

crushing his egotistical insistence that their affair had been one of the world's great romantic moments. She admitted her sins (a characterization which David would not have applied to their relationship) and told of her reform, a change caused by David's father who had seen in her someone to love and respect, rather than someone to use and discard.

The look on David's face during this scene—as he realized how much better his father had behaved with his woman than he had, as he admitted silently to himself that his entire attitude had been selfish, as he listened to someone talk about commitment and marriage rather than one night stands, was for me a

great TV moment. That look overturned a lot of TV's creeds about the hero's always right, anonymous sex is good and characters cannot express weakness. It also went against the usual insistence of TV drama that parents are always worse than their children.

"Moonlighting" has been trying a lot of different things and has been rewarded with high ratings for doing so. Along with the snappy writing, plot twists, "we admit that this is a TV show" comments to the camera and crazed bits, the writers added something really special in their debut episode this season. I look for more of the same.

'Tough guys' film has a sensitive theme

Tough Guys A-III, PG

Burt Lancaster and Kirk Douglas are released ex-cons who comedically confront a society neglectful and uncaring of senior citizens. Fans of the two aging film greats will thoroughly enjoy watching them perform. Although the film fails to provide much original humor, the acting by these two screen pros provides compensation. The plight of many of today's senior citizens and their conflicts is sensitively portrayed. But Douglas' sexual encounter with a

wild young aerobics instructor and the film's unnecessary usage of harsh language throughout makes the farce less suitable for youngsters.

A Man and a Woman A-III, PG

Director Claude Lelouch's sequel to his 1966 romance has none of the charm and appeal of the original. Instead he has made a glossy film about filmmaking that has its clever moments but lacks any humanity in its characters. Permissive attitude about sexual affairs.

Men A-III (no MPAA rating)

Dorris Dorrie's comedy of manners and morals explores the egocentricities of men and the effects of marital infidelity upon them with wit and affection. The film says more, however, about how women are seduced by superficial qualities of maleness than it says about the male psyche.

Last Resort O, R

Charles Grodin takes his movie family on an island resort vacation in this failed satire about the crude excesses of the travel business. The sex maniacs who run the resort manage to corrupt the middle-class values of mom, dad and the kids in this un-funny farce obsessed with crude sexual innuendo and sight gags, the drug and booze culture, and profanity.

The Lightship A-III, PG-13

This obscure drama provides a contest of wills between a passively aggressive skipper (Klaus Maria Bradauer) and a sly Southern gentleman con-man (Robert Duvall) who needs the skipper's immovable boat to make a getaway. Playing like a parable about freedom and determination, the film has a dark and foreboding air, some explicitly violent murders and some harsh language.

deliver his installation speech at a convention of headmasters. Dry wit, gentle humor and silliness pervade in the subtle farce which proves the futility of a rigid systematic approach to life.

Round Midnight A-III, R

This musical treat pays loving but romanticized homage to expatriate black American jazz musicians living and performing in Paris around 1959. Much of its charm and appeal stem from the film's careful weaving of original jazz performances, scored and composed by Herbie Hancock, into this celebration of the 50's.

The Name of the Rose O, R

This thoroughly grotesque murder-mystery is set in a medieval monastery populated by degenerate and repulsive clerics who are hard at work saving the lost books of antiquity. Sean Connery is the Franciscan sleuth who solves the crime but not before viewers sit through scenes with nudity and vulgarity.

MOVIE KEY

USCC symbols: A-I, general patronage; A-II, adults and adolescents; A-III, Adults; A-IV, adults with reservations; O, morally offensive. MPAA: G, general audiences; PG, parental guidance suggested; PG-13, parents are strongly cautioned to give special guidance for children under age 13, R restricted.

Capsule Reviews

One More Saturday Night A-III, R

Director Dennis Klein overcomes a weak script and subject matter to provide an affectionate glance at the adaptability and resourcefulness of less-than-articulate teenagers (and some adults) who struggle during a typical weekend date night in a suburban small town. Some rough language and a brief instance of nudity are offset by honest and objective performances by a group of unknowns.

Clockwise A-II, PG

John Cleese is the panicky, neurotic private school headmaster obsessed with punctuality who suffers inordinately in a simple attempt to make it on time to

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Vocation weekend slated Nov. 15-16

A Vocation Awareness Weekend is scheduled for Nov. 15 and 16th. The purpose of the weekend is to show young men (high school age and up) what the seminary and the priesthood are all about. The person would only need to bring sheets, towels and whatever else to spend the night. There is no fee. If anyone is interested he should contact his vocation director, Archdiocese of Miami, Fr. Neil Doherty, 9401 Biscayne Blvd., P.O. Box 382000, Miami, Florida, 33238.

Teen pregnancy subject of course

The subject of teenage pregnancy is addressed in a new religion course published by Hi-Time Publishing Corporation. The course, *Relationships and Sexuality*, is aimed at helping young persons understand their physical, emotional, psychological, and moral development. According to Hi-Time it is suitable for all levels of high school although it is especially recommended for juniors and seniors.

Hi-Time is also offering two new religion courses suitable for either Catholic high school use or parish confirmation programs. The two courses are: *Confirmation: Confirming My Commitment to Christ* and *Mass and Sacraments: Celebrating Christian Life*.

All three courses are published by Hi-Time Publishing Corp., Box 13337, Milwaukee, WI 53213 (800-558-2292).

Fr. McCartney named clergy dialogue head

The Rev. Dr. James J. McCartney, Director of the Bioethics Institute of St. Francis Hospital, and former Academic V.P. of St. Thomas U., has been elected Chairman for 1986-87 of the Clergy Dialogue of the National Conference of Christians and Jews (NCCJ).

The NCCJ Clergy Dialogue group is the oldest priest, nun, minister, rabbi association meeting in the United States. The group tackles substantive religious and community issues where there are significant similarities and differences between Judaism and Christianity, and within the Christian tradition. The next topic to be discussed will be "Religiously Sponsored Education in the United States".

St. Francis forms partnership with Barry U.

St. Francis Hospital is announcing the formation of a new partnership with Barry University on various projects.

The cooperative agreement governs the relationship between the two facilities concerning health care and medical education programs. St. Francis Hospital will provide health care for the universities personnel and develop health care opportunities for Barry

University students. Barry university will assist the hospital in becoming Barry University's main teaching hospital and provide continuing education programs for St. Francis Hospital employees.

During the period of the agreement, both institutions will include each other in future planning, investigate potential clinical facilities for patient and student

use, and participate in one another's programs.

Currently, St. Francis Hospital and Barry University are planning to jointly build a 150 bed extended care nursing home facility in Miami Shores.

Night courses for adults offered

St. Thomas University is offering night courses for the mature working adult who wants to pursue a bachelor's degree. The program, called the AHEAD program, offers a chance to take special courses with other adults and participate in a unique laboratory setting. Various courses are offered ranging from English, history, art, speech, religion and natural and social sciences. AHEAD students can also receive credit for prior work experience.

For further information about the AHEAD program call 625-6000, ext. 119.

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 Sr. Pat Stockton, Rural Life Office, 757-6241 ext. 195.

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 intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Day of Reflection set for young adult leaders

Sunday, October 26, is the third annual Day of Reflection and Commissioning Mass for young adult leaders in the Archdiocese.

This is a day to affirm the gifts of men and women, ages 18-36, in positions of leadership in their parishes. All priests, parish leaders and parishioners who have leaders they wish to acknowledge publicly at this commissioning liturgy, are encouraged to call the Young Adult Ministry Office with their names.

The program will be held at Barry

University from 10 a.m. to 4 p.m. The day of Reflection will run from 10 a.m. to 2:15 p.m., followed by the Commissioning Mass at 2:30 p.m. Auxiliary Bishop Agustin Román will preside and preach.

Pastors, parish leaders, friends and families of the young adults are asked to participate in the liturgy and show their support for these men and women in their leadership roles.

For more information and to register, contact the Young Adult Ministry Office at 757-6241 in Dade.

First Fr. Connolly scholarship awarded

A university student in Good Shepherd parish is the recipient of the first Father Donald Connolly Memorial Scholarship from the Greater Miami Chapter of Women in Communications.

Sandra Jaramillo, who will graduate from the University of Miami next Spring ranked number six in the graduating class of 750 students from Miami Sunset Senior High in 1983. She served as president of the student

chapter of the Society of Professional Journalists at UM this year and also received a Gannett Foundation Scholarship. She is presently interning at the Associate Press.

The scholarship she received from WICI was established after the death of Father Connolly, former director of Communications for the Archdiocese of Miami.

Respect Life opens pregnancy office

Bishop Norbert Dorsey, C.P. celebrated a special Respect Life Mass at St. Clement's Church recently. After the Mass the congregation was invited to join Bishop Dorsey, Father Daniel Kubala (Archdiocesan Respect Life Director), priests of St. Clement's parish and members of the Respect Life Ministry to attend the blessing of the Respect Life Emergency Pregnancy Office at 4111 N. Andrews Ave., Ft. Lauderdale. The office serves as a visible witness in that area to our belief that all human life is sacred and deserves to be protected. Women experiencing problem pregnancies are offered assistance to continue their pregnancy

and choose life for their child. The blessing was followed by a luncheon hosted by Father McDonnell at St. Clement's Church.

St. John's participates in arthritis balloon launch

St. John's Rehabilitation Hospital in Lauderdale Lakes will be one of many sites nationwide that will be a launch site for the Arthritis Foundation's Up, Up & Away with Arthritis balloon launch on Nov 1 at 3 p.m.

The public is invited to attend and purchase balloons for \$1 each to help in the fight against this disease.

It's a Date

Spiritual renewal

Men of the Good News of Broward will hold a breakfast on 8:30 a.m. Oct. 25 at the Plantation Holiday Inn. Scripture teaching, Christian witness, prayer, Christian music. Reservations in advance call Richard Campo at 764-2451. \$6 per person.

The Dominican Retreat House will host a weekend retreat for women on Nov. 7-9 at the retreat house at 7275 SW 124th St. in Miami. Theme: "Be Still and Know That I am God." Registration on Friday at 7:30 p.m. For further information call 238-2711.

A Discovery Weekend for single young adults, ages 19-35 years is being held on Nov. 7-9. This weekend is for spiritual enrichment and personal growth. To sign up or for more information please call Bud or Ele Ricciardi at 989-5738.

The Cenacle retreat house will host a general retreat Oct. 24-26 and a retreat for women on Oct. 31-Nov. 2. Call/write Cenacle, 1400 S. Dixie Hwy, Lantana, FL 33462. 582-2534.

Bazaars

St. Hugh Guild will sponsor a Christmas Boutique sale on Nov. 8 from 10 a.m. to 5 p.m. and Nov. 9 after all the Masses at Glorie Hall, 3460 Royal Road, Coconut Grove. Jewelry, plants, holiday

items, and more. Parishioners welcome saleable donations. For information call Mildred Connell at 854-8670 or Valentina Palacios at 661-4937.

St. Ambrose Church social hall located at 353 SE 12th Ave. in Deerfield Beach will be the location of a bazaar and flea market on Nov. 1 from 9 a.m. to 6 p.m. Baked goods, gifts, raffles, refreshments.

Halloween events

The North Dade Catholic Widow and Widowers Club will hold a Halloween Costume birthday party on Oct. 24 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 191st st. in Miami.

St. Henry's church at 1500 S. Andrews Ave. in Pompano Beach is hosting a Halloween dance on Nov. 1st in the parish hall from 8 p.m. till midnight. Chuck LaMar Orchestra. Costume optional. Admission \$8 per person. For tickets and reservations call the parish office at 785-2450.

St. Monica's Women's Guild will hold their annual Halloween/ Costume Dance on Oct. 25 at 8 p.m. at the church hall at 3490 NW 191st St. Tickets on sale call Peg at 625-1244.

Single/divorced/widowed

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 information call 274-8224.

The Widow and Widowers Club of Broward County has social gatherings every 1st and 3rd Sunday in the Wilton Manors Recreation Hall, 509 N.E. 22nd Drive, Wilton Manors. For more info call 564-7394 or 731-2915.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Nov. 7 at the parish hall of the Church of the Resurrection, 441 N.E. 2nd St., Dania at 7:30 p.m. Square dance and refreshments. Guests: \$3.

Miscellaneous

St. Lucy's Women's Guild of Highland Beach will hold the first meeting of the 1986-87 season with a luncheon at L'Hexagone Restaurant, 1600 North Federal Highway in Boca Raton beginning at 11:30 a.m. Guest speaker: Leona Malone. Topic is "Arthritis-How to Cope". For reservations call Giner Girardin at 278-7213.

Holy Family Women's Club will hold an Octoberfest on Oct. 25th in the parish hall, 14500 N.E. 11th Ave., in N. Miami. Live music. Prizes. Dinner at 7:30 p.m. Donation \$10. For reservations call

947-6461 or 895-5941.

The Friends of the Cathedral luncheon to benefit St. Mary's Cathedral will take place on Nov. 8 at the Radisson Mart Plaza Hotel at the airport. Cost is \$35 and reservations are necessary. Cocktails at 11:30 am and luncheon at noon. For reservations call the cathedral at 759-4531. Mr. Roberto Fabricio, Publisher of El Miami Herald, will be a guest speaker. All three bishops will attend. The Sisters of St. Joseph will be the guests of honor.

Our Lady of Mercy Church will host a performance of *The Witness*, a portrayal of Christ's life as seen by his witness, Peter, on Oct. 25 at 8 p.m. The Pompano Beach Church is located at 5201 NW 9th Ave. Admission free.

The Catholic Daughters of America, Court Holy Spirit 1912 will host a social on Oct. 25 at 11:30 a.m. at St. Elizabeth Gardens in Pompano Beach. Anyone may attend. Donation: \$1.50. Proceeds to benefit charity. For information call 941-5546.

St. Basil Catholic Church, 1475 NE 199 St., North Miami, will host an introduction to the historical and contemporary concepts of the Eastern Catholic Church. Sessions begin Oct. 20 and run each consecutive Monday thru Nov. 24th at 7:30 p.m. For more info call 651-0991.

First Don Shula scholarships named at St. Thomas

When it comes to winning fame and fortune in the world of sports, the odds are against most young athletes. Only one out of every 450 high school sports champions will have the ability to play inter-collegiate athletics. And only one of every 4,000 college athletes will ever play pro sports.

In recognition of the need for a program to help minority athletes find life-long careers in business and sports, St. Thomas University, the Broward

Dolphins Booster Club and Dolphins head coach Don Shula created the Don Shula Scholarship fund.

At a ceremony held October 7 on the school campus, the first three recipients of the scholarship fund were announced. On hand for the ceremony were Coach Shula, his daughter Sharon, leaders of the Broward Booster Club, Earl Morrall, former Dolphin quarterback, members of the university staff and interested individuals.

The recipients of the scholarships are Lorenzo Laidler, a freshman basketball player from Carol City; Rita Lopez, a freshman cross country runner; and Eric Torres, a freshman soccer player. Both Lopez and Torres are graduates of Monsignor Pace High School. All three students demonstrated outstanding athletic ability during high school and now plan on expanding their talents at St. Thomas University.

The sports administration

undergraduate and graduate curriculum combines business courses with management courses in the areas of sports, including marketing, sales and more.

For more information, contact the Development Office of St. Thomas University, 16400 N.W. 32 Ave., Miami. Nominations for scholarship candidates should be directed to the financial aid office of the university, 625-6000, ext. 165.

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5-A Novenas

**THANKSGIVING
NOVENA TO ST. JUDE**

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

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

**THANKS TO ST. JUDE
FOR PRAYERS ANSWERED.**
Publication promised. C.B.

**THANKS TO ST. JUDE
FOR PRAYERS ANSWERED.**
Publication promised. E.M.F.

**THANKS TO ST. JUDE
FOR PRAYERS ANSWERED.**
Publication promised. B.K.

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

5-A Novenas

Thank you St. Jude for favor received. I love you.
J.H.N.

Thanks to the Holy Spirit, Jesus and St. Jude for prayers answered. Pub. promised. **J.S.B.**

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 **S.V.**

Thanks to the Sacred Heart and St. Jude for prayers answered. Publication promised. **Irene**

Thanks to St. Jude for request and prayers answered. Publication Promised. **Lorraine**

Thank you St. Jude for your assistance in Jesus's name. **Eleanor L. Seymore**

5-A Novenas
Thanks to The Sacred Heart for prayers answered. Publication promised. **A.L.**

Thanks to St. Jude for favor granted. Publication promised. **L.M.F.**

I give thanks to the Sacred Heart for favor granted. Publication promised. **D.S.**

Thanks to The Holy Spirit and St. Jude for prayers answered. Publication promised. **E.V.**

Thanks to St. Jude, St. Joseph and the Blessed Mother for prayers answered. Publication promised. **H.M.M.**

Thanks to St. Jude and dear Jesus, for prayers answered. **J.M.C.**

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Memories...Memories

Oil and water, bread and wine: Of such simple things are sacraments made

By Theodore Hengesbach
NC News Service

Sometimes it takes only a word to stir up memories. Take the word "water" for example. It reminds me of the first time I went out into the deep end of the pool and realized that I could swim. I was elated and terrified at the same time. I also was 35!

Then I remember the TV commercial featuring a woman exhausted at the end of a hectic day. After an exhilarating shower, she returns from a night on the town to exclaim, "I could have danced all night!" It still makes me chuckle. It's wonderful what a little soap and water will do.

Now take the word "oil." It immediately calls to mind a time when my wedding ring had gotten stuck on my ring finger. A little baby oil on the knuckle helped glide it off.

And there are the words "bread" and "wine." I remember the humps of homemade bread under the white cloth on the kitchen table when I would return home from grade school. The warm and rather nutty-flavored aroma still makes my mouth water. And I remember a glass of wine shared at an exhilarating dinner with friends.

Water. Oil. Bread. Wine. It is no accident that the Church uses these elements and the memories attached to them to help express itself.

They are symbols that can touch us deeply. The Church piggybacks on these very natural elements and folds its own history into them.

Water, with its terrifying ability to flood the land and its vitalizing



Symbols speak without words. By using natural symbols, the Church seeks to capture the imaginations of Christians, to help them plug into spiritual realities almost instinctively. (NC photo by Frank-Methe)

capacity to make things grow, helps to express the death and resurrection of Jesus in the sacrament of baptism. By the water of baptism, Jesus' history and his present life become our inheritance. We rise out of the waters of baptism as he overcame death's terror through his own rising.

The oil of confirmation expresses the soothing nature of God's love for humankind. Oil helps make difficult tasks easier. It permits machinery to run. It heals cracked hands or screens the rays of the sun. Through confirmation, the health-giving Spirit of Jesus, his Holy Spirit, is smeared into our lives.

The bread of the Eucharist, the very body of Jesus, becomes the staff of eternal life and nourishes us. The wine of the Eucharist gladdens our hearts.

Symbols speak without words. By using natural symbols, the Church seeks to capture the imaginations of Christians, to help them plug into spiritual realities almost instinctively.

Through the sacraments people are vitalized, freed from the terror of death. But it doesn't end there. They are asked in turn to vitalize the world around them.

People are given the healthful balm of Jesus' Spirit. They are asked in turn to facilitate the relationships among people.

People are strengthened and gladdened by the food and drink which is Jesus himself. In turn, they must break strengthening bread and share a cup of gladness with others.

Through the sacraments, Jesus' own vitality, healthfulness, energy and capacity for eternal joy become our own.

Transforming the world for Godly purposes

The Church's sacramental vision offers a dynamic view of the world in which life can be taken seriously, and even lived with zest!

Just to describe the sacraments as celebrations suggests that they are dynamic events. But take a look at the celebration of a sacrament. It is quite revealing.

First, it reveals something about God. This must be a very personal God who approaches people so directly and warmly. This God is active, enthusiastically at work among people. The sacrament is a hopeful sign.

Interestingly enough, however, the celebration of a sacrament also tells us something about the people themselves. You needn't be presumptuous to think that by approaching people in the midst of their real lives, God indicates how much dignity, how much potential their lives possess.

But here is another point. In each sacramental celebration, people are drawn into the community of God's people. The sacraments form a community, introducing individuals into a network of relationships along with all the potential for growth and discovery that good relationships encompass.

And the community is hardly incidental to the sacrament. The community's members are meant to become God-like signs to each other -- personally and

actively at work to convey hope where it is needed.

Again, whenever a sacrament is celebrated, things of this world -- water, bread, wine, oil -- are taken and transformed for Godly purposes. So the goods of the world are directed toward God. But there is more to it than that.

Thinking it over

It is often said that by using this world's goods in sacramental celebrations, the good in the world itself is pointed out. So a sacrament's celebration directs the community's attention into the world, encouraging people to take up responsibility for it.

When the 1987 world Synod of Bishops meets to discuss the Church's laity, it may well discuss the kind of sacramental vision that leads people to take the world seriously and to pursue life with zest.

In a paper prepared by the Vatican's Synod Secretariat, it was asked whether people view the sacraments of baptism, confirmation and the Eucharist not only as the "foundation" but as that which provides the "dynamism" for their participation in the life and mission of the Church.

What do you think? What difference do the sacraments make in a lay person's life?

Scriptures

Truth in prayer

Reflections on Luke's Gospel, 18:9-14

Readings for Sunday, Oct. 26

Sirach teaches that the one who serves God willingly shall be heard, and that his prayer "reaches the heavens" (first reading, Sirach 35:12-14, 16-18). Jesus teaches that God will hear the prayers of all who trust in His mercy and not in their own deeds (Gospel reading, Luke 18: 9-14). Desiring to be safe in His Kingdom, when the Lord returns in glory, we seek a merciful judgment (second reading, 2 Timothy 4: 6-8, 16-18).

Introduction

Bill Moyers tells an interesting story from his days as press secretary to Lyndon Johnson. At lunch one day in the White House, he was offering grace when the President shouted, "Speak up, Bill, I can't hear a thing!"

Quietly Moyers replied, "I wasn't addressing you, Mr. President."

Luke records a parable about others at prayer. One of them hardly spoke in a whisper; the other spoke so as to be overheard. The latter, we are not surprised to find, despite his opening words, was certainly not even addressing God!

Background

Pharisees emerged as a powerful group in the centuries before Christ. After the destruction of the temple (in 70 A.D.), they would emerge as the most influential group within Judaism. They would enable the Jews to survive as a distinct people, with their religious beliefs intact.

They sought to be pious and devout. But for many, pride entered in. It has been noted that "the highest treason is to do the right thing for the wrong reason." It applied to the Pharisees and can

SACRAMENTS: Moments that should last a lifetime

By Father Lawrence Mick
NC News Service

Sacraments are not affairs of an instant. They are events that require a lengthy process for their full effect.

We have long -- and correctly, I believe -- associated the word "sacrament" with the community's liturgical celebration of God's action in the lives of those being baptized, or married, or anointed. This celebration is important.

Take marriage, for example. Its liturgical celebration is the time when the relationship is formally cemented, when the couple's love and commitment is proclaimed to the whole world and when the Church accepts and supports their commitment.

It is the time when the community celebrates the love of God that is revealed in the love of these two. In the process the community reaffirms its own commitment to being a community of love.

But the love celebrated in the wedding is not just an affair of the moment. A couple comes to that moment with a whole history of developing love and shared experience. Their experience of God's love touching them through their love for each other provides the basis for the marriage celebration.

Recognizing God's presence in their love, the couple proclaim to the Church and the world the joy and wonder of discovering that love. In light of their shared experience over time, they have found themselves ready to promise lifelong commitment to each other.

The wedding, then, culminates a long process of growth and discovery. Much of the preparation that the Church requires today before witnessing a marriage is an attempt to make sure that the growth has been adequate and the discovery complete enough to sustain a couple for a lifetime of continued growth and discovery.

Far from being an isolated moment, the wedding can only be a valid celebration if it stands on the base of a lengthy process of developing a mature relationship.

At the same time, the celebration of the sacrament has implications for years to come. The commitment is



Like hundreds of parachute troops hitting the silk, wisps of dandelion puffs sail away after Jennifer Mackie, 10, blows the fragile seeds in a field near Newport News, VA. Like these tiny seeds, sacraments begin in a ceremony but grow into something much greater as the Christian matures. (NC/UPI photo)

lifelong; the full implications of that commitment will unfold only gradually in the days, weeks and years of married life.

The sacrament has been celebrated, the couple are truly and validly married, but the richness of the

long-term process within which the celebration has an important and necessary place.

Where in this process does the celebration of the sacrament take place? That varies. In infant baptism, for example, most of the process occurs in

required before the sacrament is celebrated. But here, too, the process of conversion that baptism celebrates is meant to continue for a lifetime.

Even the Eucharist, which we celebrate so often, does not stand alone. It needs a base of personal prayer and a constant awareness of God's presence for it to be the rich celebration it can be. And every Eucharist commits us to living out the death and resurrection of Christ in the days that follow the celebration.

Sacraments can be celebrated in a brief time. But they can only be fully experienced over a longer period. This is a reminder of the richness of the sacramental symbols we have been given.

They put us in touch with the very mystery of God and God's love for us. And, that mystery takes a lifetime (or longer) to fully appreciate!

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sacramental union is discovered and experienced over a long period.

This is true of every sacrament, not just marriage. Each of the Church's sacramental celebrations presupposes a

the years following the celebration, though the preparation of the parents and godparents before the baptism is an important prerequisite.

In adult baptism, much more is

be applied to the devout in every religion.

On the other hand, if one were to choose a single group as the opposite to the Pharisees, the "tax collectors" would be the prime choice.

They were classified as robbers, or extortionists, for they were allowed to adjust the tax rates to their own advantage. They were viewed as traitors of a sort, for they were the agents of the "godless" Romans who occupied the land.

When this story was first told, then, the audience may well have been amazed to find "a Pharisee" and a "tax collector" within the same tale. They certainly would have been amazed to find a tax collector within the temple itself!

Commentary

The Pharisee of this parable is quite proper, both in his stance and in the traditional formula

with which his "prayer" begins. But instead of saying "blessed are you," which would place all the emphasis upon God alone, he subtly indicates that God is not the object of his words. "I give you thanks," he says, revealing just who is uppermost in his thoughts.

He did observe the Law of Moses, but his prayer becomes a boast, as he first tells God what he is *not* like before reminding God what he is like. The rest of the story continues almost in a predictable way.

The tax collector uses a posture that reflects what he thinks about himself, a sinner. He can't even look God "in the eye," as we might put it. And he too uses a formula, the opening verse of Psalm 50. But he means what he says.

We never learn whether the tax collector changed his ways. We do learn that he was "justified." Thus, it is neither the Pharisee nor the tax collector, in the final analysis, who is the

primary figure in the story. That honor is God's, to whom prayers are spoken.

God it is who declares us upright before his sight and not we ourselves. Such humility, such utter reliance upon the gift of faith and grace, is commended to us by Luke. Last week we learned that prayer must be persistent, inspired by faith; this week, we learn that such faith-inspired prayer must also be humble.

In a word, prayer must be prayer, not self-congratulations!

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.

WORLD MISSION SUNDAY

OCTOBER 19

BELIEVE
in your heart...
PROCLAIM
to the world...
JESUS IS LORD!

By Msgr. John Donnelly
 Arch. Dir. Propagation of the Faith

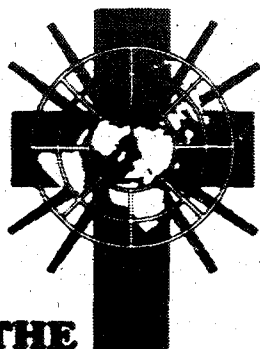
The missionary spoke softly to the listeners in the church. His words, though soft, became engraved, burning on their hearts.

*The children come to me, he said.
 They come to school, walking five miles, maybe six.
 Their little faces are not round and full but thin and hollow; their eyes already tired.
 I give them what I can; I teach them what I can.
 But in the middle of the night this question haunts me:
 How can I tell them...
 How can I truly put it across to these hollow-cheeked, tired children--*

how can I tell them that God loves them?

The missionary held out his arms, as if to embrace, as if to embrace every listener in the church.

*I need you, I need you to pray for me.
 I need the help you can give, which I can pass on, a sign of God's love.*



THE PROPAGATION OF THE FAITH

...all of us committed to the world mission of Jesus

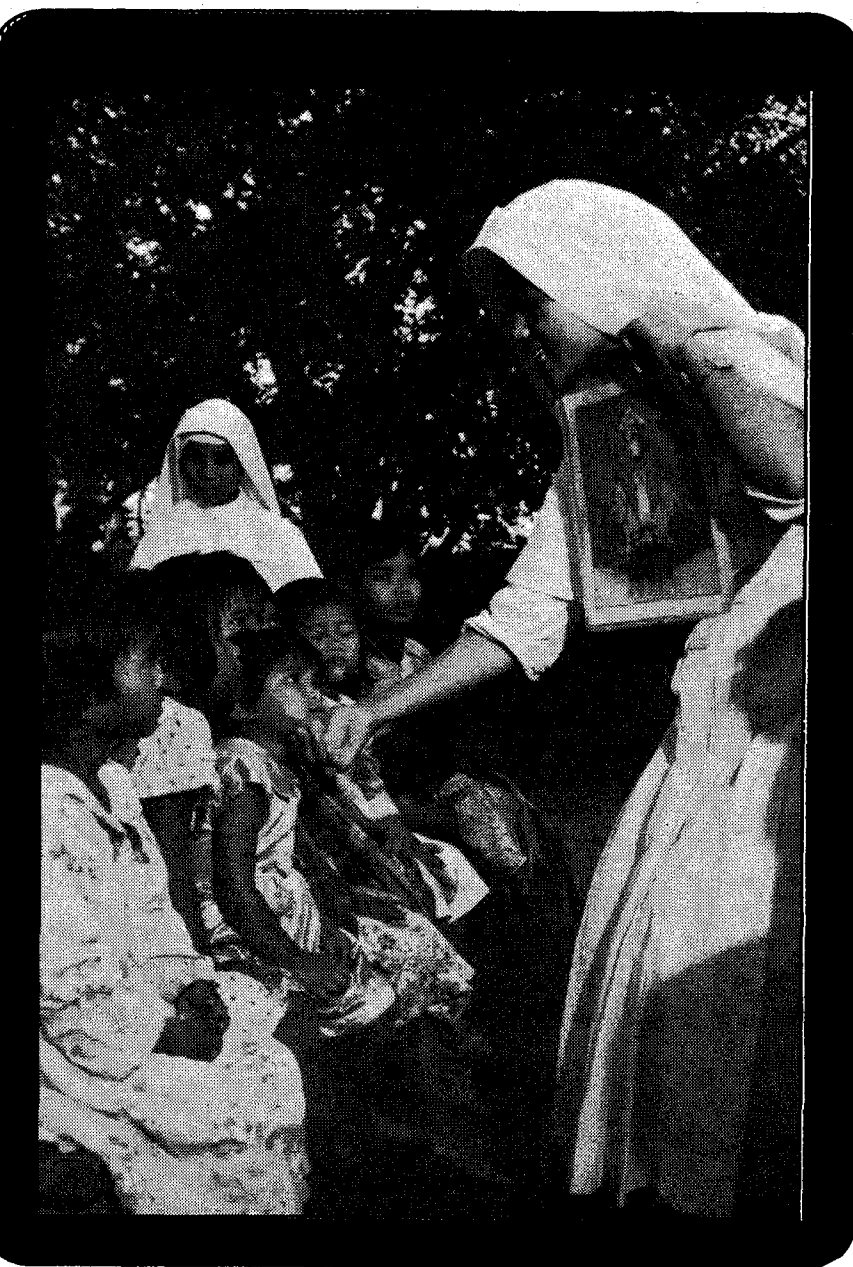
By Msgr. John Donnelly
 Arch. Dir. Propagation of the Faith
 World Mission Sunday, Oct. 19, is the annual occasion, promulgated by Pope John Paul II, for the entire Catholic world to pray at the Eucharist for the missionary work of the Church and to offer financial support that is crucial to next year's work of world mission.

To care for the needs of increasing numbers of Catholics, and to reach out to other millions with the living Gospel of word and service, the mission church will rely heavily next year on the annual support of the Propagation of the Faith and, in particular, on the prayers and sacrifices of the entire Church which are offered this weekend on World Mission Sunday.

This collection, gathered under the aegis of the Society for the Propagation of the Faith is distributed in its entirety to provide for the missionary and pastoral work of the Church worldwide.

Fifty-one percent of the collection is for the Propagation of the Faith for disbursement in Africa, Asia, Oceania, and parts of Latin America. Nine percent is allocated to the Eastern churches; 40 percent is for missionary work in the United States.

Through the Propagation of the Faith, help is provided for the daily support of local priests and Religious who have little or, in some cases, no other source of sustenance. The Bishop of a diocese in the South Pacific writes that it is help from the Propagation of the Faith that allows him to provide living expenses of \$100 a month for the priests and Religious who serve full-time in the diocese. This monthly stipend must cover not only their food, clothing, and shelter, but provide for the upkeep of the parish, school, social services, and any small medical facilities. The Bishop said he would like to raise



The missionary will not be here to plead with us on this Mission Sunday. He is home in Africa, or Latin America, or Asia...

But his words are here.
 And you are here.

that help to \$200 a month, but he has no way of doing so. His priests, Sisters, and people are among a great many who would benefit from an increased Mission Sunday collection.

Through the Propagation of the Faith, support is also provided for the formation of catechists, sem-

inarians, and novices, as well as for the essential mission work of announcing the Gospel, teaching the faith in greater depth to those who have just barely heard of Christ, teaching children and adults the skills they need to live a better life, and caring for their many ill.

Yes, I want to help missionaries in their work. I enclose

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