

Vatican: forgive 3rd World debt

Even if it hurts own economy

From Voice wire reports

The Vatican has issued a groundbreaking document laying down ethical guidelines for dealing with Third World debts and calling for a Marshall Plan-type aid program for developing countries.

The document, "At the Service of the Human Community: An Ethical Approach to the International Debt Question," was prepared by the Pontifical Commission for Justice and Peace and personally approved by Pope John Paul II.

It calls for industrialized nations to help the debtor nations, even at the expense of their own economies, by dropping the interest on the enormous

debts before bankruptcy occurs.

Commission officials said it represents the first occasion in which the Vatican has addressed a specific technical social question rather than speaking in more general global terms. Although it did not specifically name any countries, the 31-page document was clearly referring to the enormous debts of several Latin American countries. It said the debt situation in some parts of the world is so urgent as to require "immediate solutions in the context of an ethics of survival."

"Some of the countries are on the very brink of bankruptcy" and require emergency measures to ensure their survival, it says. The document warns against unilateral actions by debtor

'The current economic competition among industrialized countries..is assuming the shape of a ruthless war in no way concerned about the harsh effects on the weaker countries'

--Vatican document



nations. But it calls for a total cancellation of debts in the most urgent cases and for more relaxed repayment terms in others.

Over the last few years, the Pope has spoken out frequently about the prob-

lems of developing countries which are plagued by apparently insurmountable debts. But the new document offers an ethical overview for the world community. It describes the problem as

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Catholic Schools Week

A constellation of colorful balloons skittered through the skies of South Florida this week proclaiming pride in Catholic schools.

The balloon launches, including the one pictured at right at St. David School in Davie, were only the outward signs of celebrations taking place throughout the week in nearly every Catholic elementary and secondary school of the Archdiocese, as the entire nation marked Catholic Schools Week Feb. 1-7.

St. David's followed up its balloon launch with a teacher appreciation day, during which the teachers received flowers and were served coffee and donuts by the students. There also was a picnic lunch and volleyball game between teachers and students, and an open house for parents.

Nearby, students at St. Bernadette School in Hollywood also celebrated the week with a variety of activities, including an essay contest. The winning entries appear on page 14, as do more photos. On page 9, Education Secretary William Bennett speaks about Catholic schools.



Regis House

Gives kids freedom on way back from drugs

By Betsy Kennedy
Voice Staff Writer

Michael's limp is one of the last things you notice about him. Perhaps it's because you don't expect such an attractive 19-year-old to have a piece of metal holding his right leg together. Michael's football playing days are over, and when he has his own family, his kids may be able to beat him in a race around the block.

But he's alive.

And that is a lot to be grateful for when, before you've reached your 21st birthday, you've had three violent car accidents, four arrests and a stay in the juvenile detention center during which you were almost beaten to death.

Michael has finally realized he's

going to end up dead, in prison or in an institution if he keeps on using drugs. So he agreed to go to Regis House, a unique, privately funded halfway house

Churches' have been pushed out of the field by counselors and psychiatrists and basically they didn't realize that people who are addicted want to know about spirituality'

**--Fr. Sean O'Sullivan
Story on Page 12**



for adolescent boys who have drug problems.

Regis, located at 320 N.E. 23rd St., was the inspiration of Father Francisco Lerena, S.J., of Gesu Church in downtown Miami.

"So many youngsters came to me in desperation because they couldn't kick their drug habits. And the number of them who attempted suicide or were thinking about it was alarming," said Fr. Lerena. Members of the lay community had also expressed their concern about the problem and offered their assistance in launching a program.

Realizing that to move mountains you may have to start with a few hilltops, Fr. Lerena got out his phone directory and contacted dozens of parishioners and supporters of Gesu. He

convinced them of the urgent need for a privately funded, out-patient program for adolescent boys. Fr. Lerena had discovered that there were only 14 such facilities in the U.S. and none in the Miami area.

"We decided to open Regis not as a substitute to what the Archdiocese is doing in drug prevention and treatment, but to provide something just for teenagers, to add a plus to what was already being done," said Fr. Lerena.

The Latin community gave generous backing to the project, he said, "because they wanted to give something back to the country that had offered them hope and sanctuary, even if they arrived with only \$5 in their pockets."

After a lot of hard work and hundreds

(continued on page 12)

Peace activists ask pope for 'Star Wars' study

WASHINGTON (RNS) — Catholic peace activists are calling on Pope John Paul II to make public a confidential report by the Pontifical Academy of Sciences which is believed to criticize President Reagan's space-based weapons plan, known as Star Wars.

The report was presented directly to John Paul by the academy, which met in January 1985 to evaluate the Reagan administration's Strategic Defense Initiative (SDI). Recent statements by academy leaders and the pope himself have bolstered speculation that the report calls into question the wisdom of the U.S. defense initiative.

Tuition tax, abortion, missing from Reagan's State of Union

WASHINGTON (NC) — Two staples of the Reagan agenda — tuition tax credits and opposition to abortion — were missing from the president's annual State of the Union address for the first time in years. Some pro-lifers and Catholic education officials aren't certain if those omissions mean anything, while others expressed disappointment or skepticism about the president's plans. Reagan, in the Jan. 27 address to a joint session of Congress, did reiterate support for other favorite administration issues, including aid to rebels fighting Nicaragua's government, prayer in public schools, welfare reform and the Strategic Defense Initiative.

Clergy discuss church roles during meeting at Notre Dame

NOTRE DAME, Ind. (NC) — About 50 Catholic bishops, theologians and higher education leaders met at the University of Notre Dame Jan. 19-21 to discuss their respective roles in the church and how they should work together. The colloquium, closed to the press and general public, took place amid wide controversy in the United States about what authority the church and the local bishop should have over Catholic colleges and universities and the theologians who teach in them. Holy Cross Father David Burrell, professor of Philosophy and theology at Notre Dame and convener of the group, said the meeting offered a chance "to explore further ways of collaborating as well as procedures for unscrambling situations of potential conflict."

Missile protest at Cape ends with 138 arrests

CAPE CANAVERAL, Fla. (NC) — A "Cancel the Countdown" protest of the Trident II nuclear missile at Cape Canaveral ended with 138 arrests and with Auxiliary Bishop Thomas J. Gumbleton of Detroit declaring "the time for armaments is over." The rally began Dec. 28 with prayers at the Kings Bay, Ga., Trident submarine base. After a peace march from the Georgia base, protests began Jan. 14 at the Cape Canaveral Air Force Station, site of a test launch Jan. 15 of an unarmed Trident II missile. A prayer vigil was held Jan. 16 at Our Lady of Lourdes Parish, Melbourne, Fla., and a final protest was held the following day.

Shelter resident arrested for murder of 65-year old nun

NEW YORK (NC) — A 19-year-old man has been arrested and charged with the stabbing death of a 65-year-old Good Shepherd nun who worked at a shelter for homeless young men, New York police said. The suspect, Norberto Torres, had been a resident of the shelter, My Brother's Place in the South Bronx, they said. Sister Virginia Thomann was found dead with four stab wounds in her neck at the shelter where she had worked for four months. She was found in her basement office about 12:30 a.m. by residents and a counselor when they were returning from a Super Bowl party the night before. Sister Thomann, a native of Cambria, Pa., entered the Sisters of the Good Shepherd in 1945, taking vows in 1951, and became a nurse.

A spokesman for the Vatican's embassy in Washington confirmed the existence of the study but said there was no official information on its contents. He added that the report was very likely handed to the pope just before the October summit meeting in Iceland between Mr. Reagan and Soviet leader Mikhail Gorbachev.

Those talks, which centered on proposals to drastically cut U.S. and Soviet nuclear arsenals, broke down when Mr. Reagan refused to compromise on SDI.

In a campaign spearheaded by the 7,000-member Pax Christi USA, peace activists

have begun sending postcards to the pontiff asking for disclosure of the report.

The postcards express appreciation to John Paul for the "moral leadership you exercised," in a December speech to the Inter-Agency Consultative Group. The pope told the agency, made up of American, European and Soviet atomic scientists, that space should be free of "any type of hostile endeavor."

The cards add: "The release of the Vatican's scientific report on SDI would demonstrate that SDI is a hostile endeavor and confirm the urgency of your plea. I urge you to have it released."

Prostitutes need church help, says priest who ministers to them

CHICAGO (NC) — Catholics trying to implement the U.S. bishops' economy pastoral should be concerned about justice for prostitutes and their need for church help, said a priest who ministers to them. The priest, Franciscan Father Depaul Genska, said that the pastoral letter does not explicitly mention prostitutes, but it does show clear concern for them when it urges special care for the poor and outcast of society and when it calls for jobs with dignity and adequate pay for all. To put the pastoral into effect, he said, means to come to the aid of "persons trapped in the oppressive occupation of female prostitution."

Fundamentalists Anonymous issues 'Hall of Infamy' awards

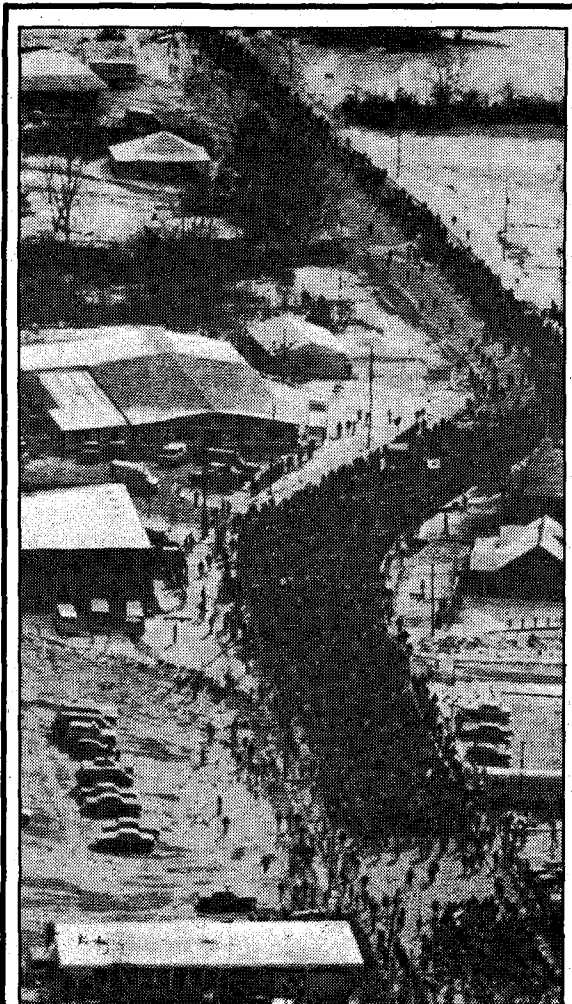
NEW YORK (RNS) — Fundamentalists Anonymous, whose members say they have suffered emotionally from their religious experiences, has named Oral Roberts, Pat Robertson, Jimmy Swaggart and Jerry Falwell as winners of its first annual Hall of Infamy Awards. Founder and Executive Director Richard Yao said in the organization's newsletter that the goal of the awards is to "focus public scrutiny on habitual religious malpractitioners" and to "protect the millions of people who may be victimized by religious malpractice." Each winner received a small writeup in the newsletter, documenting the statements and actions which brought them the bogus award.

Military archdiocese says it will recruit priest vocations

SILVER SPRING, Md. (NC) — The U.S. military archdiocese has announced that it is recruiting its own vocations for priests in the military chaplaincy service. The archdiocese, which serves some 2.1 million Catholics in the U.S. armed forces, has the lowest priests-to-people ratio of any U.S. diocese but "the largest potential pool of vocations in the country," said a news release announcing the decision. "Every year more than 25,000 single Catholics leave the military. Most are between the ages of 20 to 30, and all are at a transition point in their lives," the release said.

Retired bishop: poor nations have no voice regarding debts

WASHINGTON (NC) — The populations of some of the world's poorest nations are saddled with foreign debts created without their having a voice in the matter, said retired Brazilian Archbishop Helder Pessoa Camara. Some of those debts were created under dictatorships which suppress debate on national issues, the archbishop said. Third World foreign liabilities — estimated at \$1 trillion — need re-examining, the archbishop said in an interview. The indebted countries must determine "what really are our debts," he said. "We need humane conditions (for repayment), not the crushing of people," said the 78-year-old churchman, the former head of Brazil's Olinda-Recife Archdiocese who has been widely known for decades as an advocate for the poor.



Civil rights

The south's biggest civil rights march since the 1960s streams past confederate flags and jeering Ku Klux Klansmen toward the courthouse square of all-white Cumming, Ga. An estimated 20,000 blacks and whites marched the mile and a half to the Forsyth County courthouse to protest the Klan violence. (NC photo)

Americans expect candor in discipline cases, says archbishop

WASHINGTON (NC) — American Catholics have a "complex of Watergate," expecting candor in disciplinary matters, but church authorities prefer privacy for the individual under investigation, said Archbishop Pio Laghi, papal pronuncio to the United States. The archbishop, in an interview published in *The New York Times*, discussed the tensions between the Vatican and some members of the U.S. church over issues such as relieving Archbishop Raymond Hunthausen of Seattle of duties in specific areas. Those tensions often obscure the vitality of the Catholic Church in the United States, said Archbishop Laghi, who is the Vatican ambassador to the United States. Archbishop Hunthausen announced in September that the Vatican had directed him to relinquish power in key administrative areas to Auxiliary Bishop Donald Wuerl.

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Catholics, Anglicans agree on 'justification'

National Catholic News Service

LONDON — An Anglican-Catholic ecumenical panel said there is no difference in the churches' view of justification, one of the most divisive theological issues of the 16th-century Reformation.

"We are agreed that this is not an area where any remaining differences of theological interpretation or ecclesiological emphasis, either within or between our communions, can justify

our continuing separation," the Anglican-Roman Catholic International Commission said in a statement published Jan. 22.

"We believe that our two communions are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it," the statement said.

The 1545-63 Council of Trent defined justification as "the change from the condition in which a person is born as a child of the first Adam into a state of grace and adoption among the

children of God through the Second Adam, Jesus Christ."

Work on the justification statement was completed at the Anglican-Catholic commission's last meeting at Llandaff, Wales, from Aug. 26 to Sept. 4, 1986. Its publication was approved by the authorities of both churches, including the Vatican Congregation for the Doctrine of the Faith, commission officials said.

However, a statement accompanying the document said it "is not an authoritative declaration by the

Roman Catholic Church or by the Anglican Communion, who will evaluate the document in order to take a position on it."

In a preface, ARCIC co-chairmen Anglican Bishop Mark Santer of Kensington and Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton noted that "the subject of justification and salvation is so central to the Christian faith that, unless there is assurance of agreement on this issue, there can be no full doctrinal agreement between our two churches."

Vatican: Let go 3rd World debt

(Continued from page 1)

"serious, urgent and complex" and said it could threaten the independence and economic survival to Third World countries.

"Respect the insolvent debtor and do not burden him with immediate and intolerable demands which he cannot meet," it added, referring to the inability of many countries to meet their loan repayments.

Current repayment conditions are placing many debtor countries on "the very brink of bankruptcy," causing unacceptable economic hardships on their populations, it said.

"The development of the debtor countries and, at times, their very independence are endangered," the document said.

The document listed suggestions generally sympathetic to Third World concerns and asked that an ease in debt burden be accompanied by programs to stimulate economic growth in underdeveloped countries.

Industrialized countries and lending institutions should redraft repayment programs to allow debtor countries to meet repayments without sacrificing basic domestic needs, it added.

Debtor nations, the World Bank and other international agencies note that interest payments alone are huge burdens. Annual interest paid by 107 developing countries is around \$50 billion, according to the World Bank.

The Vatican document's suggestions include lowering of interest rates, extending loan repayments over longer periods and an end to protectionist trade measures in industrialized countries.

Commercial banks lending money to Third World countries should remember that the needs of their Third World debtors "are often more urgent" than those of their depositors, the document said.

The document also told developing countries to clamp down on corruption and re-examine national priorities so that less money is spent on weapons and other projects which do not stimulate economic growth.

Vatican officials said the document resulted from numerous calls by Third World bishops, especially in Brazil, that the church issue a major statement on the problem because of its harmful impact on vast Third World populations.

Brazil has a foreign debt of \$107 billion, the highest in the Third World.

At a press conference Jan. 27, French Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Commission, estimated the foreign debt of Third World countries at \$1 trillion, with the major debtors being Latin American nations.

Many of the causes of the crisis are external factors beyond Third World control such as fluctuating monetary exchange rates, falling world prices for raw materials and high interest rates, said the document.

"Creditor states will need to pay special attention to the poorest countries. In certain cases they should convert the loans to grants," it said.

Grants do not have to be repaid. "This debt remission, however, must not undermine the financial, economic and political credibility of the 'less advanced' countries or put a

Few Hispanics in Jesuit schools

By Araceli M. Cantero Editor, La Voz

Of 171,600 students in Jesuit universities, fewer than 3,600 are Hispanic, a Fordham University sociology professor told Jesuits involved in Hispanic ministry at a national meeting.

Eighty-three U.S. Jesuits attended the Miami meeting held Jan. 6-14, the fifth such meeting since 1979.

The Fordham professor, Jesuit Father Joseph P. Fitzpatrick, said, one

hundred non-Hispanic Jesuits work full-time in Hispanic ministry, he said, and 69 priests, 47 seminarians and two brothers work part-time with Hispanics.

At the meeting, the Jesuits renewed their commitment to U.S. Hispanics and agreed to increase support to immigrants and refugees through efforts including the sanctuary movement, in which churches offer refuge to Salvadorans and Guatemalans who have illegally entered the United States.

Poor had no voice in debt — Archbishop

WASHINGTON (NC) — The populations of some of the world's poorest nations are saddled with foreign debts created without their having a voice in the matter, said

'It is nearly 2,000 years since Christ's birth... and more than two-thirds of humankind are living in the conditions of animals'

— Abp. Helder Camara

retired Brazilian Archbishop Helder Pessoa Camara.

Some of those debts were created under dictatorships which suppress debate on national issues, the archbishop said.

Third World foreign liabilities — estimated at \$1 trillion — need re-examining, the archbishop said in an interview. The indebted countries must determine "what really are our

debts," he said.

"We need humane conditions (for repayment), not the crushing of people," said the 78-year-old churchman, the former head of Brazil's Olinda-Recife Archdiocese who has been widely known for decades as an advocate for the poor.

It is nearly 2,000 years since Christ's birth and "we have the incredible situation that more than two-thirds of humankind are living in sub-human conditions," he said, "in the condition of animals."

"Twenty percent of humankind (in the industrialized countries) is absorbing 80 percent of the resources of nature and 80 percent of humankind... have only 20 percent," Archbishop Camara said.

"In this condition, our debts are incredible," he said. Brazil, with the single largest debt among developing nations, owes about \$107 billion to outside lenders — most of it representing interest owed.

stop to new flows of capital from banks," it said.

Besides restructuring loans, developed countries were asked to adopt policies which stimulate Third World exports and economic growth.

"The industrialized countries have to do away with the protectionist measures which hinder exports from the developing countries," it said, even if this means initial problems for their economies.

"The industrialized countries will need to plan a reconversion of their economies with timely buffeting of the social effects on their own populations," the document said.

The document also criticized trade and economic competition among industrialized countries at the expense of poor countries.

"The current technical and economic competition under way between countries and, above all, between the industrialized ones themselves, is without restraint and is assuming the shape of a ruthless war in no way concerned about the harsh effects on the weaker countries," it said.

Commercial banks lending money to the Third World are asked to

develop a policy "which transcends the ordinary criteria of profitability and security for capital invested."

Banks should reschedule debt repayments, revise interest rates and finance "projects on the basis of their impact on growth in preference to 'safer' projects with more immediate investment returns," it said.

Banks have a duty to protect the money of their depositors, the document said.

"These duties, however, are not the only ones and must be compatible with respect for their debtors whose needs are often more urgent," it said.

The document calls on Third World countries to cure the domestic causes of their economic ills.

These include "tax fraud, corruption, currency speculation, national capital reserve drain, kickbacks in international contracts," heavy public spending on armaments and other non-productive projects, and unemployment, it said.

"It is often tempting to shift full responsibility to other countries, in order to avoid having to explain their own actions, errors and even abuses," the document said.

Pope: Let Religious feel poverty, use habits

VATICAN CITY (NC) — Pope John Paul II said Religious should feel "the bite of poverty" in their daily lives and wear the religious habit as a sign they are different from the rest of the world.

At a Feb. 2 Mass attended by hundreds of Religious living in the Rome Diocese, the pope said an important religious vow was the renouncing of worldly goods.

"It is therefore of great importance

that you be detached from these goods and that you avoid, personally and in community, the exaggerated search for comfort and costly ways of living," the pope said.

"One cannot live in poverty without feeling concretely the bite of poverty," he said. The desire to be close to the poor and help them, he added, can only be fulfilled "by those who really know poverty and live it."

Despite a diminished sense of the

sacred, the pope said, modern societies are not indifferent to "clearly identified" models of faith.

"You will not be displeased, therefore, to show in a visible way your consecration by wearing the poor and simple religious habit. It is a silent but eloquent witness," he said.

The pope has spoken out several times on the importance of distinctive dress for priests and Religious. In 1982, priests in the Diocese of Rome

were directed to wear clerical garb.

The pope said that Christians active in the world need the inspiration of Religious who show, by their total consecration to God, that "this world passes." He urged the Religious to maintain this "character of total detachment" and singled out members of cloistered orders as having a "privileged vocation."

World Briefs

Vatican lists guarantees for religious liberty

VATICAN CITY (NC) — The Vatican has listed 10 guarantees which governments should apply to ensure respect for religious liberty.

The Vatican list is a challenge to Soviet-bloc Eastern European countries, where many of the mentioned "guarantees" are illegal or not respected.

The proposed pledges were outlined by Msgr. Audrys Backis, undersecretary of the Council for the Public Affairs of the Church, at a European human rights meeting in Vienna, Austria.

"A civilization has credibility only when it knows how to offer everyone the possibility of speaking for himself and of progressing morally and spiritually as well as materially and scientifically," said Msgr. Backis.

Abp. Lefebvre plans to ordain 5 new bishops

(Undated) (NC) — Suspended Archbishop Marcel Lefebvre said he might ordain up to five bishops within the year but is awaiting "a sign from Providence" before he does so. The dissident archbishop also called the world day of prayer for peace in Assisi, Italy, last October "public blasphemy" and said Pope John Paul II is "more or less" in schism. He said the pope is impeded by a "liberal-Masonic Mafia" which controls the Curia. The archbishop made his statements during an interview published in the February issue of the magazine 30 Giorni (30 days), published in Milan, Italy. The French archbishop — founder of the Priestly Society of St. Pius X, with headquarters in Ecône, Switzerland — is an outspoken opponent of the reforms of the Second Vatican Council.

Christians, Hindus, battle in India with poison wells

BOMBAY, India (NC) — A "running battle" between Christians and Hindu revivalists have been growing in tribal areas of east and central India, spawning reports of poisoned wells and attempts at making Christians impotent. An Indian organization, the People's Union for Civil Liberties, said that the religious tensions have led to "bizarre incidents of poisoning of wells" and "distribution of spurious eatables" in several places.

Irish cardinal called 'evil' by members of parliament

ARMAGH, Northern Ireland (NC) — Irish primate Cardinal Tomas O'Fiaich was called an "evil prelate" by a member of the British Parliament who criticized the churchman for failing to urge young Northern Ireland Catholics to join the provincial police. Lord Brookeborough, a member of the House of Lords from Northern Ireland, said in a mid-January speech that the 63-year-old cardinal's reluctance to urge Catholic recruits supports the murder of policemen by the Irish Republican Army. When challenged by a colleague on his language, Lord Brookeborough substituted "bad" for "evil."

Missionary News: South Africa is a 'hotbed of injustice'

ROME (NC) — The Vatican's missionary news agency has described southern Africa as a "hotbed of injustice" because of racial discrimination in some countries and Marxist socialism in others. The Fides agency, part of the Congregation for the Evangelization of Peoples, said apartheid and the Marxist political system were examples of "inhuman situations" that "generate tensions, conflicts, violence and even armed struggles, between the government and the people, and also between groups of the population." The church's commitment to reconciliation without discrimination, it added, has been sealed by "the holocaust" of missionaries and other Catholics killed in recent years in the region.

He listed the 10 guarantees as:

1. Guarantees that parents can transmit, personally or with the aid of the community, their religious values to their offspring.
2. Guarantees that parents have respected in educational programs the religious beliefs of their children.
3. Guarantees that everyone receive religious instruction, either individually or collectively.
4. Guarantees that every community of believers be able to organize according to its own hierarchical and institutional structures.
5. Guarantees for religious communities "to chose and to train in their own institutions future ministers, to appoint them and to transfer them

according to the objective needs of the faithful."

6. Guarantees to be able to construct and use buildings for religious needs and that the religious nature of these buildings will be respected.

7. Guarantees that religions can exchange information, publish their own reading materials and import religious literature.

8. Guarantees that religions can have their own social communications media and access to public means of communication.

9. Guarantees that believers have the right to assembly and engage in pilgrimages within their own country and abroad.

10. Guarantees that believers are equal with other citizens and not discriminated against in economic, social and cultural life.



Priest detained

Marianhill Father James Lee Casimir Paulsen (1971 photo), 51, continues to be detained after being arrested in the South African black homeland of Transkei. The arrest and detention of the American priest has been condemned by the Southern African Catholic Bishops' Conference. (NC photo)

Archbishop asks pope to clarify policy on political activism

PRETORIA, South Africa (NC) — Archbishop Denis Hurley, former head of the southern African bishops' conference, said he will ask Pope John Paul II to clarify his ban on political activism among clergy. Archbishop Hurley said he had asked Pope John Paul some years ago to issue "a substantial document" on the issue. He said he wanted a papal explanation of the difference between pursuing political power and promoting morality in political life. Archbishop Hurley said the papal ban is ambiguous. He said it could be used by the white South African government and conservative Catholics in his country to accuse the bishops of being "out of time with the Vatican" and pressure them to "stop criticizing the government."

Archbishop Damas says peace efforts are a hopeful sign

SAN SALVADOR, El Salvador (NC) — Archbishop Arturo Rivera Damas of San Salvador called renewed peace efforts by a group of Central American nations "a reason for hope and rejoicing." Speaking during a homily Jan. 18, Archbishop Rivera Damas said the church backs efforts for a negotiated peace between Nicaragua and its neighbors. "We consider that any attempt to achieve peace through non-violent means is of enormous benefit to our region," the archbishop said. The Contadors a group of Mexico, Colombia, Panama and Venezuela has been seeking a regional peace formula since 1982.

Papal aid warns priests in Africa to avoid politics

JOHANNESBURG, South Africa (RNS) — The people's representative in South Africa has warned Catholic clergy that they are forbidden to take an active part in politics. Archbishop J. Mees, the Vatican's apostolic delegate to the country, was in Pretoria to address the opening plenary session of the Southern African Catholic Bishops Conference (SACBC). He stressed the Vatican's injunction that political work is the responsibility of lay people, and said the church is wise to forbid its clergy from active political involvement.

Mexican bishop: Blame leaders for causing Third World debts

MEXICO CITY (NC) Creditors are not totally to blame for the large debts of Third World nations, a Mexican bishop said at a press conference releasing the Vatican's new document on debt. Previous administrations made errors in development strategies, said Bishop Carlos Talavera Ramirez of Coatzacoalcos, Mexico. "If it were not for errors committed by government leaders, we would not find ourselves in such a serious situation," Bishop Talavera said Jan. 27. The press conference was conducted to announce the 8,000-word document, "At the Service of the Human Community: An Ethical Approach to the International Debt Question."

Namibian hospital closed after leaders withdrew work permits

LONDON (NC) — The Catholic Church closed a hospital in Swakopmund, Namibia, after the nation's interim government withdrew the work permits of the hospital's Dutch administrators. The South African-appointed government of Namibia called the closing "irresponsible in the extreme" and took control of the hospital, according to press statements released by the London-based ecumenical Namibian Communications Center. Father Bernhard Nordkamp, vicar general of the Apostolic Vicariate of Windhoek, Namibia, said in a statement released that volunteers at St. Antonious Hospital were "unable to responsibly continue" its operation.

Conflicting reports surface about missions in Uganda

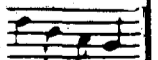
VATICAN CITY (NC) — Vatican Radio reported that Uganda's bishops have closed 22 Catholic missions in the northern part of the country because of increased rebel activity. But a spokesman for the Comboni mission order, which is strongly represented in the east-central African country, said "I doubt the report is true." According to news reports from the Ugandan capital of Kampala, mission workers were moved to the seminary of Lacor, located near the town of Gulu, the radio said. However, Father Louis Eder, the Rome-based secretary general of the Comboni order, told National Catholic News Service the Rome generalate is in telex contact with its members in the African country and would be informed immediately if the bishops order such a closure.

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Jewish convert, order's founder declared 'venerable' by Vatican

VATICAN CITY (NC) — Edith Stein, a Jewish convert who became a Carmelite nun and was killed by the Nazis, and American Mother Katharine Drexel have been declared venerable, the Vatican announced.

Two others also had their causes for sainthood advanced by the Vatican Congregation for Saints' Causes in a Jan. 26 ceremony attended by Pope John Paul II.

In the decrees, published Jan. 27, the congregation declared Miss Stein a martyr of the church and possessor of "heroic virtues." Miss Stein, whose Carmelite name was Sister Teresa Benedicta of the Cross, was executed in an Auschwitz gas chamber Aug. 9, 1942.

The heroic virtues of Mother Drexel, founder of the Sisters for the Blessed Sacrament for Indians and Colored People, also were proclaimed. Mother Drexel, member of a wealthy Philadelphia family, renounced her fortune and in 1891 founded her order.

Father Robert Sarno of the Congregation for Saints' Causes described Mother Drexel as a "wonderful model of religious life."

Her ministry showed the "Catholic Church's involvement in meeting the spiritual and material needs of the Indians and blacks in the U.S. in a period when both races were neglected and even abused," Father Sarno told National Catholic News Service.

Further advancement of her cause — beatification and canonization — will await the approval of miracles judged to have been obtained through her intercession.

Edith Stein was raised in a Jewish family in what is now Poland, but was an atheist before her conversion to Catholicism at the age of 31. She became a Carmelite nun and was executed in an Auschwitz gas chamber in 1942.



Mother Katharine Drexel, member of a wealthy Philadelphia family, renounced her fortune and in 1891 founded the Sisters of the Blessed Sacrament for Indians and Colored People. It was a time when both races were 'neglected and even abused' in the United States.

In the case of Edith Stein, the declaration of martyrdom means no proof of miracles is required for her beatification.

Though raised in a Jewish family in what was then Germany, now Poland, Miss Stein was an atheist before her conversion to Catholicism at the age of 31. Eleven years later, in 1933, she entered the Carmelite order.

As Nazi anti-Semitism grew, the order sent Miss Stein to a convent in Holland. Following the German con-

quest of Holland, Miss Stein and her sister Rosa, who had followed her into the church, were sent to Auschwitz and executed.

Along with Miss Stein and Mother Drexel, Father Giuseppe Baldo, founder of the Institute of the Little Children of St. Joseph, also was declared venerable.

In addition, a miracle was attributed to the intercession of Giulio Nicola Reche, a Christian brother whose professed name was Brother Arnoldo.

Fight injustice, push prayer, Pope urges journalists

VATICAN CITY (NC) — Those working in the media have a duty to denounce arms sales, oppression and torture and encourage prayer as a way to peace, Pope John Paul II said in a message to the world's communicators.

The pope's message, released this week, marked World Communications Day, celebrated May 31. The day's theme this year is "Social Communications at the Service of Justice and Peace."

The pope said those in the media should communicate "constructive choices" as well as "denounce all causes of violence and conflict."

Such causes include "terrorism of every kind," the build-up and commerce in arms, oppression and torture, "over-militarization" and exaggerated concern for national security, he said.

Communicators should make people aware that "every war can lose everything," the pope said. They should also defend human rights and help end racial, political or religious oppression, he said.

Communicators, the pope said, should not ignore the need for social action, but at the same time they should present the need for prayer. He called prayer an "irreplaceable" part of the church's contribution to peace and justice.

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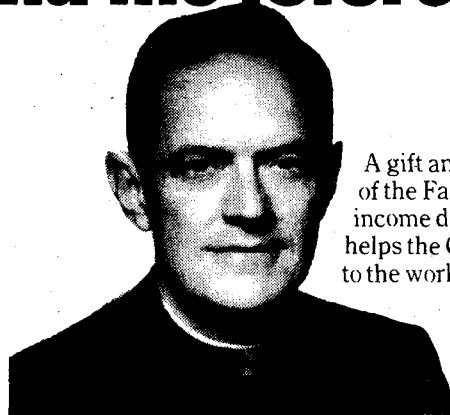
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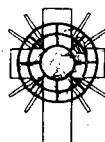
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Vatican plans 'halfway house' for ex-Lefebvre seminarians

ROME (NC) — The Vatican is establishing a center of spiritual formation for ex-seminarians of dissident Archbishop Marcel Lefebvre's Society of St. Pius X, two French bishops have said.

The initiative, described by those familiar with it as a "halfway house" for would-be priests, was the idea of Pope John Paul II, several sources said. It was especially designed to take advantage of a recent large-scale departure from Archbishop Lefebvre's seminary in Ecône, Switzerland.

The bishops, after speaking with Vatican officials, said they supported the idea and emphasized that the center would not replace normal seminary training.

Earlier, some French churchmen were upset because of rumors that the center would be an international traditionalist seminary, open to anyone dissatisfied with his local diocesan seminary. That has turned out to be

The idea for the center arose last summer, when about 15-20 seminarians, most of them French, departed Archbishop Lefebvre's 'traditionalist' seminary in Ecône, Switzerland. Their departure followed strong sermons against Pope John Paul II by the archbishop.

untrue, said Bishop Jean Vilnet of Lille, head of the French bishops' conference.

"We're happy to help with this initiative of the Holy Father," Bishop Vilnet said in an interview with National Catholic News Service. He described the center as a "house of spiritual resumption."

Overseeing the center is a commission including representatives from the Vatican's education, clergy and doctrinal congregations, according to Bishop Michel Saudreau of Le Havre.

The center will not offer theology courses, Bishop Saudreau said. According to Bishop Vilnet, those who complete the center's program and want to become priests would then consult with their bishops.

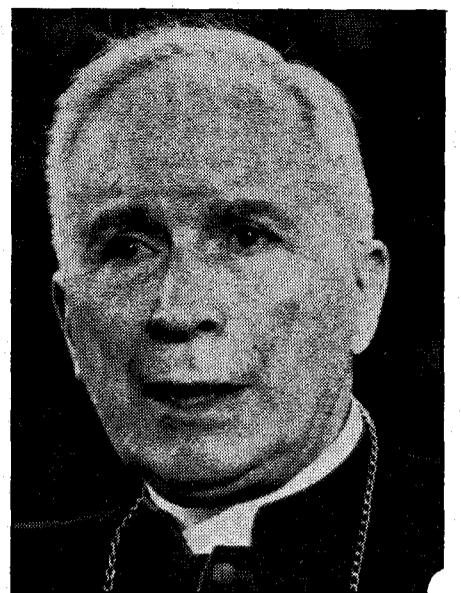
About a dozen men, half of them French, are expected to begin the program in coming weeks. The center's spiritual director is Carmelite Father Philip Boyce, a professor of spirituality at Rome's Teresianum Institute.

Father Boyce, in a telephone interview, said most of those expected to participate in the program were from Ecône. He also said the center may accept some people who considered going to the Ecône seminary but "decided not to."

He said the center may grow in the future, and is "in theory" open to those from other seminaries of the Society of St. Pius X, located in Italy, the United States, West Germany and Argentina. He would not say when the center would open.

The idea for such a center was born last summer, Bishop Vilnet said, when about 15-20 seminarians, most of them French, departed Ecône following strong sermons against the pope by Archbishop Lefebvre.

The 81-year-old French archbishop has rejected the teachings of the Second Vatican Council and has continued to ordain priests against



Archbishop Marcel Lefebvre, 81, has rejected the teachings of the Second Vatican Council and has continued to ordain priests against Vatican orders. He was suspended from his priestly ministry in 1976.

Vatican orders. He was suspended from his priestly ministry in 1976.

The French bishops, when they heard of the defections, made their own plans to welcome the ex-seminarians and to evaluate their cases individually, Bishop Vilnet said. But at the same time, Vatican officials were formulating the idea of a spiritual center overseen by the Holy See.

The Vatican has made no public announcement of the establishment of the center, and Vatican officials have declined comment on the project. The Vatican press office had no comment on the matter.

A similar center was set up in Rome for several years in the 1970s, Father Frechard said.

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New immigration rules criticized

WASHINGTON (NC) — Alien legalization regulations proposed by the Reagan administration are "entirely contrary" to the spirit of the immigration law passed by Congress in October, said an official of the U.S. Catholic Conference.

"They are not only contrary to the spirit of the law, but to the spirit of the members of Congress who enacted it," said Gilbert Paul Carrasco, director of immigration services for the USCC's Migration and Refugee Services.

The Immigration and Naturalization Service released the proposed regulations Jan. 20. The rules will take effect after a period for public comment and final revision.

Persons residing in the United States

Bishops push for welfare reforms

WASHINGTON (NC) — The U.S. Catholic Conference has urged Congress to increase welfare benefits, provide benefits to two-parent families and redesign the system to encourage gainful employment.

The advice, focusing on the Aid to Families With Dependent Children program, came in written testimony presented to the Senate Finance Committee's subcommittee on Social Security and family policy by Father J. Bryan Hehir, USCC secretary for social development and world peace.

Basing his remarks on the themes of U.S. bishops' 1986 pastoral letter on the economy, the priest urged implementation of a national welfare eligibility standard and a national minimum benefit level "to ensure adequate levels of support." Current welfare levels vary from state to state.

Father Hehir noted that the median benefit level for a family of three receiving both Aid to Families with Dependent children and food stamps is less than three-quarters of the official poverty line.

In addition to a minimum federal benefit level and national eligibility standards, he said welfare benefits should be adjusted to cover increases in the cost of living.

"Poor children are entitled to the same federal protection as the elderly," he said, noting cost-of-living adjustments in the Social Security program.

The welfare system should also provide benefits to families with two parents at home — a reform opposed by the Reagan administration.

"In half of the states, two-parent families with children can get no welfare aid, no matter how poor they are. A family gets nothing from the AFDC program unless one parent, usually the father, abandons the children," He called the policy "flagrantly unjust" and "not morally defensible."

Father Hehir said the bishops also believe that, to avoid welfare dependency, "decent job opportunities are the best solution for most welfare recipients. They call for job-creation programs that incorporate training, placement and subsidized child care to supplement the limited number of jobs available in the private sector."

However, "we do not agree that mandatory work programs for mothers of young children are necessary or wise." He recommended part-time jobs for single mothers of school-age children and better day care for all.

illegally since Jan. 1, 1982, may use the new law to apply for legalization beginning May 5.

The USCC's Migration and Refugee Services and local church agencies have offered to help immigrants apply, and expect to assist as many as 1 million of them.

In an interview recently, Carrasco objected to the fact that the proposed regulations:

- Suggest the likelihood that families will be split up when some members qualify for legalization and others do not.

- Grant employers only 24 hours to verify employees' legal status.

- Establish a "Catch-22" situation by stating aliens will be ineligible for legalization if they accept public assistance, when at the same time immigration authorities refuse to grant work permits to detained aliens who qualify for legalization.

- Require employers to state their willingness to appear personally at immigration offices to substantiate affidavits concerning length of employment of aliens seeking legalization.

Carrasco also said the Reagan administration's statement that immigrants may have to pay application fees of \$150 to \$250 to obtain legal status would sharply curb the number able to apply. An earlier estimate said the cost would be \$100 per person.

Due to the higher rates, Carrasco said, in many instances immigrants —

Detroit bishop gets wish: a visit from Pope in '87

DETROIT (NC) — When it was first announced that Pope John Paul II would be coming to the United States in 1987, Archbishop Edmund C. Szoka invited the pope to stop in Detroit too. He repeated his invitation during a papal audience last fall.

"I had asked and I had hoped," he said in an interview with *The Michigan Catholic*, newspaper of the archdiocese, after receiving confirmation of the pope's Detroit visit.

The National Conference of Catholic Bishops announced Jan. 28 that the city had been added to the pope's itinerary, bringing to 10 the number of stops he will make.

The U.S. trip, beginning Sept. 10 in Miami, was to end Sept. 18 in San Francisco, but the NCCB announcement said the pope is expected to fly from San Francisco to Detroit that day, arriving around 9:30 p.m. local time. He is expected to leave at 9 p.m. the following day for Rome.

The other cities are Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz; Los Angeles; and Monterey and Carmel, Calif.

"The Detroit Archdiocese has long been in a position of leadership in the church. He knows of its fidelity, its loyalty and the generosity of our people," Archbishop Szoka said.

The visit to Detroit would be the pontiff's first as pope. He came to Detroit twice as Cardinal Karol Wojtyla, in 1969 and 1976.

especially members of large families — "simply are not going to be in a position to apply for legalization."

Those applying for legalization must also pay for medical exams, photographs and fingerprints, in addition to counseling fees, he said.

Msgr. Nicholas DiMarzio, director of Migration and Refugee Services, said in a statement issued Jan. 29 that "with their silence, the regulations

seemingly leave family members who are ineligible for legalization out in the cold."

He urged federal immigrant authorities to confer "some type of quasi-legal status" on ineligible family members, adding "there must be some assurance given that family unity will be preserved if the immigration service truly wishes people to come forward to obtain this new status."

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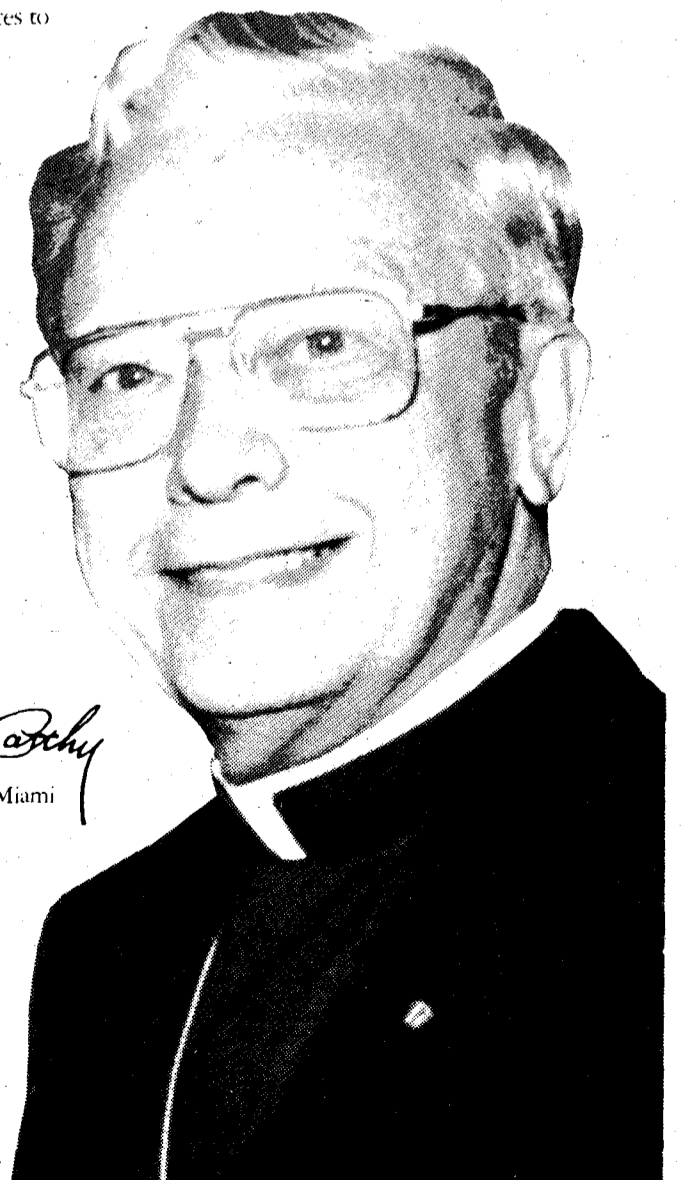
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Experts: Surrogate motherhood immoral

WASHINGTON (NC) — Surrogate motherhood puts conception and childbirth outside the context of marriage and puts people inside an area that disrupts "God's plan," said a priest from the Pope John XXIII Medical-Moral Education Center near Boston.

Msgr. Orville Griese, the center's director of research, made the comments in reference to a landmark case in New Jersey Superior Court involving surrogate mother May Beth Whitehead and William and Elizabeth Stern, a childless couple.

A surrogate mother becomes pregnant by artificial insemination, carries the child to term, and gives the child up to the father and his spouse. In some cases surrogate mothers provide the service for pay.

"Artificial insemination is not natural. That's where it is wrong. Embryo transfer is wrong and artificial insemination by donor is wrong," the priest said Jan. 7 in a telephone interview.

"All of that is outside of the context of marriage and unfortunately it's a field where man is playing God. It was an element of God's before and is being messed up by men."

The New Jersey court was to decide the validity of a surrogate parenting agreement between the Sterns and Mrs. Whitehead as well as custody for the 9-month-old infant known as "Baby M."

Mrs. Whitehead agreed to have the baby for the Sterns for \$10,000 but when Baby M was born last March, Mrs. Whitehead refused the money and asked to keep the baby for a week.

Later, she fled with her family and the baby to Florida. But police seized the child July 31 and returned her to the Sterns, who had custody during the trial.

Other surrogate mothers have demanded custody — four have kept

'Artificial insemination is not natural. That's where it is wrong. Embryo transfer is wrong and artificial insemination by donor is wrong...It's a field where man is playing God.'

Msgr. Orville Griese
Pope John XXIII
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'Sterility is a suffering' but should not be seen as 'the end of the world and that everything possible must be done to avoid it.'

Father Richard McCormick,
University of Notre Dame

the child — but Mrs. Whitehead, 29, became the first to be challenged in court.

'Moral disaster'

In December, New Jersey's Catholic bishops called surrogate motherhood "a legal outrage and a moral disaster." The bishops' position was outlined in a letter to the chairman of the state Senate Judiciary Committee which had sought their views on the issue.

The bishops said it is "morally wrong because it violates the biological and spiritual unity of the husband and wife and the parental relationship of parents and child. It is totally incompatible with the sanctity of marriage and the nurturing of the family."

Legally, they said, it violates state policy "by making licit the sale of a child, albeit through the subterfuge of renting the womb of a woman."

The bishops did not refer specifically to the Whitehead-Stern case and have not taken any position on it, said

William Bolan, executive director of the state's Catholic conference.

He added that the state Senate is considering a bill to legalize and regulate surrogate motherhood and that both legislative houses are considering a joint resolution to set up a commission to study the issue.

'Two-legged wombs'

Dominican Father Philip Boyce of the Center for Health Care Ethics at St. Louis University Medical Center pointed to a recent novel by Margaret Atwood titled "The Handmaid's Tale" about a totalitarian society of the near future in which one group of women lives solely to produce for barren couples of high rank.

The women, who describe themselves as "two-legged wombs," offer "a poignant example of what could occur," he said in an interview.

Mrs. Whitehead as "the gestational mother should get custody" but "if she were a Catholic she shouldn't have participated," Father Boyle said.

To be a surrogate seems a compassionate way to help a sterile couple but has to be rejected because "it is creating a person outside the act of love," he added.

Father Richard A. McCormick, a Jesuit theologian at the University of Notre Dame, said the New Jersey case is "a good example of why we shouldn't be involved" in surrogate parenting.

It "should be a warning shot across the bow," the priest said. "It's regrettable that the child is the object of tugging back and forth."

Last September, as a member of the American Fertility Society's Ethics Committee, he issued a dissent from the panel's report and called the use of a surrogate womb in human reproduction "ethically inappropriate."

The committee said it had serious ethical reservations but had no reason to recommend legal prohibition.

Such use of "third parties" seems "violative of the marriage covenant wherein exclusive, nontransferable inalienable rights to each other's person and generative acts are exchanged," Father McCormick said in the dissent. He said use of third parties also "blurs a child's genealogy."

"Sterility is a suffering," he added, but should not be seen as "the end of the world and that everything possible must be done to avoid it."

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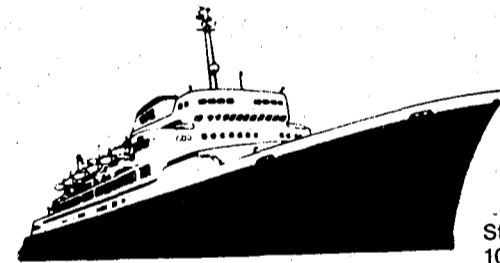
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Sex education

Surgeon general takes campaign to religious groups

NEW YORK (RNS) — Surgeon General C. Everett Koop, whose campaign for sex education in the schools as a way to combat AIDS has brought him into conflict with conservatives, refused to budge from that position during a speech Jan. 19 at the Rev. Jerry Falwell's Liberty University.

Dr. Koop's opposition to abortion is hailed among conservative Christians, but he found himself at odds with that same constituency when he recommended in October that sex education should begin as early as age 9.

According to a report in the *Washington Post*, Dr. Koop told more than 5,500 students and faculty at Liberty University, "All of you people in this room are going to be faced with tremendous dilemmas" because of the continuing deadly march of the AIDS virus.

He predicted that the disease — which attacks the body's immune system and renders it vulnerable to infection — could kill as many as 100 million people worldwide by the year 2000.

In an earlier appearance on the United Methodist TV show "Catch the Spirit," Dr. Koop warned that failure by parents, schools and churches to provide sex education for the nation's children will be hazardous to their health. The warning echoed the advice Dr. Koop wrote into a 36-page report on AIDS that was commissioned by President Reagan and released in October.

He estimated that as many as 2 million people in the United States are carrying the virus now with no outward symptoms.

Study finds that classes change kids' views on sex

ST. PAUL, Minn. (RNS) — Junior high students, after experiencing a sex education program, generally agree that they are too young and vulnerable for sexual activity, one research project on sex education has found.

"Human Sexuality: Values and Choices," a sex education program primarily authored by a Minnesota Catholic priest, stresses the seven values of equality, honesty, respect, responsibility, promise-keeping, social justice and self-control.

Father John E. Forliti, who has had a major role in developing four national sex education programs, says the primary goal is to get across values which are supportive of positive human relationships.

The priest, now the vice president for student affairs at the College of St. Thomas here, is also clear that a curriculum for public school youth and their parents should include a "values-based, abstinence approach to sex education."

"Our kids today are living in a sex-saturated society and getting all kinds of pressures from the media and their peers," said Father Forliti. "We need to recognize that kids are young and very vulnerable in a sexual relationship, that a sexual relationship requires maturity and that premarital sex is wrong."

Father Forliti was formerly the director of youth programs for the Minneapolis-based Search Institute. He served as project director and co-executive producer of "Human Sexuality: Values and Choices," a Search-sponsored project whose research was funded by the government's adolescent pregnancy office. The \$400,000 funding for the development of its curriculum was provided by a private source.

Education chief counting on Catholic schools

WASHINGTON (NC) — U.S. Education Secretary William J. Bennett this month outlined Education Department plans that touch the future of Catholic schools, especially the futures of poor and disadvantaged students in those schools.

In an interview with National Catholic News Service in conjunction with Catholic Schools Week, Feb. 1-Feb. 7 Bennett said, "We hope to touch the future of education generally by building on what works, what we know is effective" and incorporating that into the department's proposal

Local celebrations of Catholic Schools Week, Pg. 14

for the reauthorization of the Elementary and Secondary Education Act.

Bennett, a Catholic, attended Catholic elementary and high schools.

Bennett said his department is "seeking to change the shape" of the remedial aid program, known as Chapter I of the education act, to "reward success, make schools more accountable and encourage greater parental choice and involvement."

His department is still trying to

solve problems created by a 1985 Supreme Court ruling that public school teachers may not teach remedial classes on parochial school property.

In the year and a half since the decision, school districts have provided various alternative locations but many parochial school students are not taking part in the remedial programs they are legally entitled to receive.

Unlike Bennett's previous proposal, which would have given a voucher to any parent of a Chapter I student, the new proposal is restricted to local public school districts.

The Education Department planned to present its reauthorization proposal in February and Bennett said he believes the coalition between public and private education "is in pretty good shape."

Bennett said he has even had "encouraging discussions on (Capitol) Hill with people with whom we have had strong disagreements in the past. So I'm relatively optimistic. We've done our homework... we'll put our case forward in February."

Bennett's office has repeatedly emphasized drug prevention programs for young people and the education secretary said Catholic students are not exempt from drug problems.

"Drugs know no social lines, no class lines, no lines by religious affiliation. They're there. They're in our society and in our schools and we need to address this," he said.

Catholic schools are eligible to par-

ticipate in drug education programs but "there's no substitute for clear, strong, firm policy at the school level" based on "a clear sense of right and wrong," he said.

"As in other cases where issues of right and wrong come up, the Catholic school should, if not have an advantage, have little difficulty in presenting that kind of case to its students," he added.

Bennett also has spoken out in favor of sex education programs that teach values. "It is my sense that most American parents do want" such programs that discourage children from engaging in sexual intercourse, he said.

Courses "should be not be value free," and a sex education course that is not part of the "general enterprise of nurturing and developing good character is an error and an irresponsibility," he said.

Everybody may not agree on all issues, he said, "but American people are not generally in a crisis about right and wrong. Some educators are, some intellectuals are... but largely the American people have a pretty clear, fixed, steady view of things like honesty, dependability, fidelity, patriotism, love of country, loyalty to family and friends."

In his interview with NC News Bennett also discussed how his department's plans could affect the future of Catholic higher education.

The Education Department has proposed a budget that would replace most existing financial aid programs for college students with an "income-contingent loans" plan.



Schott Memorial Center for Deaf & Handicap

Deaf Center to Begin Weekly NOVENA TO ST. JUDE

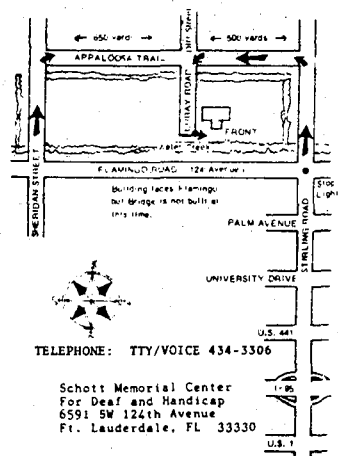
The Schott Memorial Center, under the auspices of the Archdiocese of Miami and under the Patronage of St. Jude-The-Miracle Worker, will be conducting weekly Novena, Thursdays at 7:00 p.m. in honor of St. Jude.

The uniqueness about this ancient tradition will be the fact that the entire Novena will be said in sign language, the language of the deaf.

All are welcomed to attend.

The Novena will be held every Thursday evening at 7:00 p.m. in St. Jude's Chapel
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First Novena will begin
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TELEPHONE: TTY/VOICE 434-3306

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Pro-lifers release 'graphic' new film

On 14th anniversary of Supreme Court decision

WASHINGTON (NC) — Few Americans realize that legal abortions are performed through the ninth month of pregnancy, pro-lifers said at the premiere of a new film, "Eclipse of Reason," produced by Dr. Bernard N. Nathanson.

The film is a sequel to Nathanson's controversial "Silent Scream," which shows the effects of a suction abortion. The new film was shown Jan. 21 at a special congressional screening sponsored by Sen. Gordon Humphrey, R-N.H., and Reps. Chris Smith, R-N.J., and Alan Mollohan, D-W. Va.

Another film, to address accusations of technical manipulation made about "Silent Scream," was to be shown Jan. 22, the day of the annual March for Life.

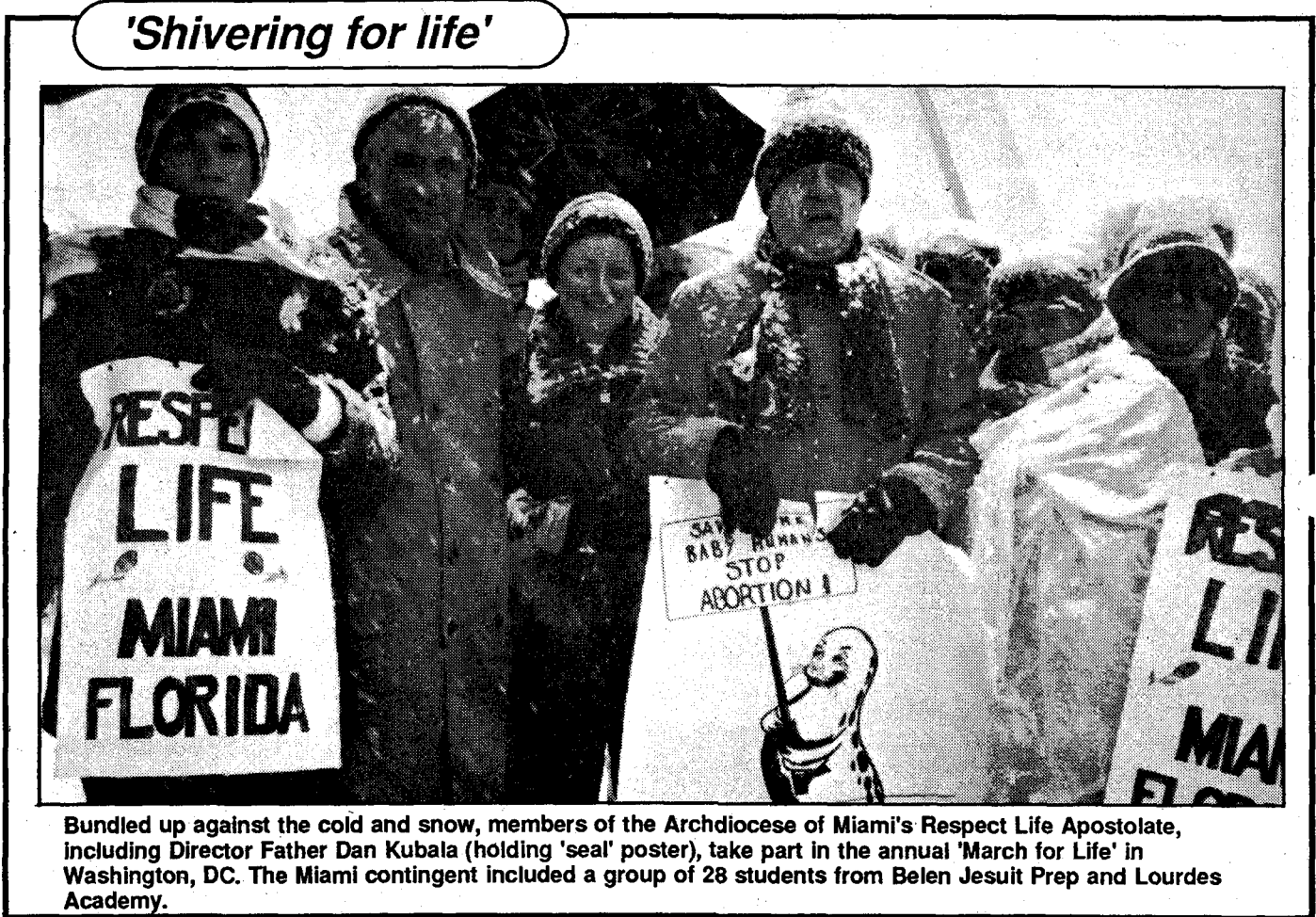
"Eclipse of Reason" shows a dilation and evacuation abortion — the dismemberment of an unborn child within the uterus — performed during the 19th or 20th week of pregnancy, according to Nathanson.

The 15-minute film "is very strong, it is graphic," said Nathanson, who once performed abortions but now is against abortion. He said the film has been described as gory but that "regrettably it is necessary to show such a film."

Smith, who introduced Nathanson and the film, said, "It's a story that has to be told. Ignorance is not bliss."

He said that medical advances such as ultrasound photography have "revolutionized the mindset that an unborn baby is an inanimate object."

Maura K. Quinlan, chief staff counsel for Americans United for Life, said that while most Americans understand that abortion is legal dur-



Bundled up against the cold and snow, members of the Archdiocese of Miami's Respect Life Apostolate, including Director Father Dan Kubala (holding 'seal' poster), take part in the annual 'March for Life' in Washington, DC. The Miami contingent included a group of 28 students from Belen Jesuit Prep and Lourdes Academy.

ing the first three months of pregnancy, "few are aware that in the last three months it is available virtually on demand."

She said it is "perfectly legal" for two women, both seven months pregnant, to go to a hospital "one to deliver a premature baby and one have her baby dismembered."

Abortion supporters downplay abortions performed in the final trimester, saying they account for only 1 percent of abortions, Quinlan said. "That may not sound like many," she said, but with an estimated 1.3 million

to 1.6 million abortions performed each year it means that 13,000 to 16,000 are done "at a time when the unborn child could survive. That's 250 to 300 a week."

She said 400 to 500 unintended live births occur each year, a fact that is considered a "complication" of abortion. The solution recommended, she added, is to perform abortions by dismemberment.

Nathanson cited statistics for abortions performed in both the second and third trimester of pregnancy. He estimated that about 1.5 million abor-

tions are performed each year, with 8 to 10 percent performed in the fourth month or later.

Late abortions "are twice as dangerous as childbirth," he said.

Nathanson cited a study by Dr. William Swartz of 700 women who had "late-gestation abortions" to show that abortions are being performed in late pregnancy. The study was presented at a conference sponsored by Planned Parenthood of San Diego and Riverside counties and the University of California, San Diego, School of Medicine, La Jolla.

Abortion trauma

Pro-lifers say women suffer consequences

WASHINGTON (NC) — More and more evidence shows women who have abortions suffer severe, ongoing trauma and are in "need of healing and forgiving," pro-life supporters said Jan. 22.

At a Washington press conference sponsored by the National Right to

Life Committee, speakers, who included three psychologists, discussed post-abortion trauma, which they asserted can be as severe as the "delayed stress" syndrome some Vietnam veterans suffer.

Dr. Bernard Nathanson, who once performed abortions but is now

against abortion, released a 12-minute film called "The Answer," which he said would address accusations of technical manipulation made against his controversial film "Silent Scream."

It was the second film released in two days by Nathanson. The previous day he released "Eclipse of Reason," which he said shows the dismemberment of an unborn child within the uterus at the 19th or 20th week of pregnancy.

At a separate press conference Jan. 22 abortion supporters criticized what

they called manipulative tactics by pro-life people to discourage women from having abortions through "bogus clinics." The abortion supporters also celebrated the defeat of pro-lifers' legislative efforts in a number of states.

Both press conferences were held prior to the annual March for Life, which, despite heavy snow, was held to mark the 14th anniversary of the Supreme Court decision that legalized abortion.

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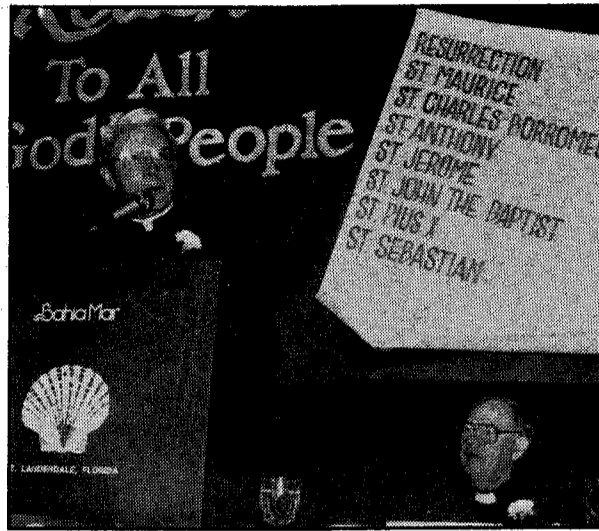
Display love to Pope, through ABCD

Archbishop Edward McCarthy is pointing out to parishes that when the Pope visits here in September, "We will see ourselves through the eyes of the whole South Florida community, the eyes of the people of our county--indeed the eyes of the whole world."

Therefore, he urges all Catholics to be generous during the ArchBishop's Charities and Development drive, to be able to present the picture of a caring Catholic community.

The Archbishop's message is contained in a tape sent to all the parishes for use at Mass or other functions. It says, in part:

"The ABCD gives the Church of Miami an opportunity to step back, so to speak, and to look at itself... In our midst there are handicapped, homeless, hungry, poor, aged, uneducated and alienated people. They are all, together with us, part of this family that in faith we love we call the



Archbishop McCarthy at recent ABCD dinner

Archdiocese of Miami. Many times we are limited in what we can do and I have to make difficult decisions. But because of your generosity to this fund drive over the years, not only are we able to respond to the important needs of the poor, but we are also able to continue the vital growth..."

And when the Pope comes "what shall all those people see? With your ongoing support and help, they shall see a Church which loves its poor and struggles to help them. They will see a generous people who have taken the crises of rapid growth and transformed them into testimonies of faith in God and in the future.

"They will see many people from many cultures and places seeking to become the unified body of Christ..."

"It is for this reason that I am proud to be your bishop, and for that reason that I confidently call on you to be more generous than ever this year to the ABCD... God bless you."

Tips for better Masses

By Ana Rodriguez-Soto
Voice News Editor

Experts at Archdiocesan conference suggest ways to make worship more meaningful

Sunday Mass: inspiration or drudgery? Although it should be the high point of the week for Catholics, for many it's the latter: an hour-too-long ritual with all the spark and spirituality of the multiplication tables.

How to improve those liturgies through better preaching, better music and better lectors was the subject of a day-long conference last Saturday sponsored by the Archdiocese of Miami's Office of Worship and Spiritual Life.

More than 200 priests, musicians, lectors, ushers, and Eucharistic ministers gathered at the Konover Hotel to hear some practical tips from a panel of experts. The conference featured a group discussion on preparing liturgies for multi-cultural communities, workshops on Church architecture and organ music and a concert by renown liturgical musicians David Haas and Marty Haugen.

Father Juan Sosa, director of the Office of Worship, said the conference was an effort to educate people in general and to respond to some of the issues raised by the Archdiocesan Synod. The quality of liturgies was a leading topic of concern among South Florida Catholics.

"We're beginning to respond by bringing out the best people that can deal with worship" in "inspirational and educational ways," Father Sosa said.

Notable among these experts was Father Joseph Champlin, author and lecturer from the Diocese of Syracuse, NY, who has spent years studying what makes for good liturgies and good parishes.


He began by giving a three-phrase definition of a good liturgy: "You touched people, you listened, you sang."

Expert: Church buildings should foster community, focus attention on altar

By Ana Rodriguez-Soto
Voice News Editor

It's not a question of "boxy" or "round" churches, dozens of saints' statues or empty, bare walls. The post-Vatican II dictum in church construction is very basic: are worshippers gathered around a central focus?

That focus, of course, is the altar, the Eucharistic table around which Catholics share a holy meal. Because the sharing of that meal helps them become a true community, the Body of Christ, church construction should nudge everyone in the congregation toward focusing on that central point,



The 'ultimate criteria' for judging good liturgy is 'when people walk out, will they say we really prayed today at Sunday Mass?'

Fr. Joseph Champlin

Mary Beth Kunde, associate director of the Archdiocesan Office of Worship and Spiritual Life, pauses at the handbell exhibit, one of many on music and worship that were set up to coincide with the conference. (Voice photos/Ana Rodriguez-Soto)



But wishing doesn't make it so. "Good liturgies don't just happen," Father Champlin said. "You have to make them happen."

Basically, that takes a lot of planning and coordination between the presider (priest), musicians, lectors, ushers, Eucharistic ministers and even the congregation as a whole.

The hymns should be selected

carefully to reinforce the theme of the readings, Father Champlin said, and lectors should pause between readings to allow people to meditate on them.

"We have liturgies [today] that have a non-stop noise," he said. That's not exactly what the Second Vatican Council envisioned.

While pre-Vatican II liturgies were lopsidedly silent, concerned with the

"vertical" relationship between individuals and God, post-Vatican II liturgies put more emphasis on the "horizontal" relationship, on giving people "a sense of community."

The best liturgies, he explained, are "a fusion" of both: enabling individuals to feel a bond or sense of unity with each other, and permitting them also to experience "a sense of transcendence," of the mystery of God.

Of course, it's difficult to meditate, let alone hear, the readings while ushers are seating latecomers and toes are being stepped on right and left. So Father Champlin suggested that parishes adopt the attitude of theaters and seat people only at set times: *after* each reading, for example.

This might cause "some annoyance for a while," he said, "but within a short time people will get into the habit."

Another extremely important part of Sunday Mass is the Eucharist, when people physically receive the Body of Christ. But the transcendence of this moment is often spoiled by priests and Eucharistic ministers who act as if they were passing out flyers at a shopping mall.

Father Champlin stressed that

stand-alone fonts.

The point is to "involve the totality of the person," Father Lara said. Sacraments are meant to be experienced "not only in mind and spirit, but physically as well."

Referring to modern principles of church construction, he said worship spaces "are not spaces for private prayer or 'shows.' Because in the liturgy there are no spectators. We are all participants."

To that end, it is important that there be "ease of movement" for the congregation and that nothing impede

(continued on page 17)

(continued on page 17)

Priest: God helps kick drugs

By Prent Browning
Voice Staff Writer

Because drug abuse is a kind of "spiritual impoverishment," churches should become more involved in fighting the problem, according to one priest.

Faith in God has long been an important aspect of Alcoholics Anonymous, Narcotics Anonymous and numerous other self-help organizations, said Fr. Sean P. O'Sullivan, Director of Substance Abuse for the Archdiocese of Miami's Catholic Community Services. But he sees the religious community as "notably absent" from the public debate on substance abuse.

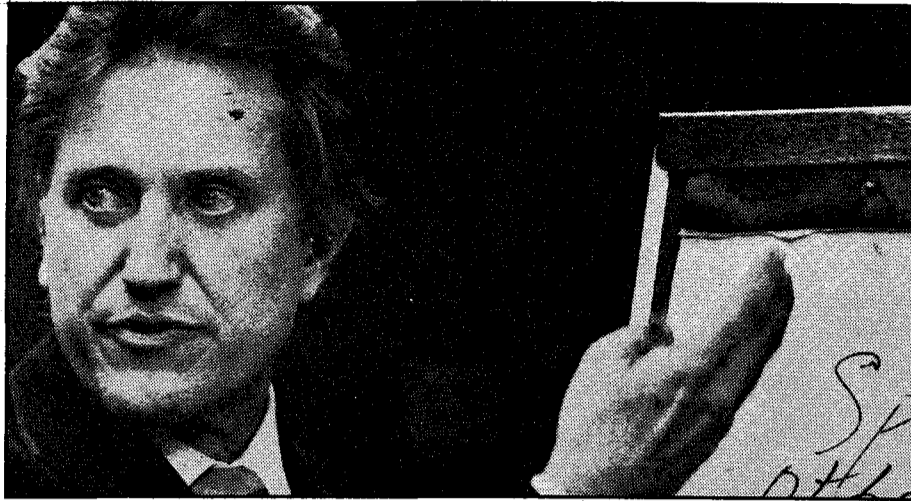
Fr. O'Sullivan is chairman of the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concerns which last fall issued a document that recommended ways that a church or synagogue could integrate a concern about substance abuse into its regular activities.

In a commentary published last year in *The Miami Herald* the committee chairman called it "a matter of grave concern" that religious institutions do not "give more leadership" in addressing the issue of addiction.

"Churches have lost self-confidence in this area," explains Fr. O'Sullivan. "They have been pushed out of the field by counselors and psychiatrists and basically they didn't realize that people who are addicted want to know about spirituality, they want perhaps to learn about prayer."

As if to underscore this conviction, two prominent area doctors who were introduced by Fr. O'Sullivan recently spoke at the Pastoral Center about the important role spirituality plays in recovering from addictions.

Dr. Ronald Catanzaro, director of the Palm Beach Institute, a prestigious residential facility for the treatment of addictions, and Dr. John Eustace, Clinical Director of the Mt. Sinai



Dr. Ronald Catanzaro of the Palm Beach Institute lectures at the Pastoral Center about the spirituality of healing. (Voice photo by Prent Browning)

Addiction Treatment Center, spoke to area social workers as part of a program sponsored by D.A.R.E., a drug prevention program of the Miami Archdiocese.

Dr. Eustace who shared his own personal battle with alcoholism and his subsequent religious awakening said that

although recovery from the physical dependency is possible without faith "spirituality is really the healing part of the illness."

Dr. Catanzaro explained his belief that addiction is a symptom of a general condition of "non-spirituality," where a person is fundamentally dependent and

self-centered. Equating spirituality with a concern for others, he agreed with Dr. Eustace that this quality is necessary for a complete recovery.

An addicted person is totally preoccupied with himself and his addiction, he said, and is essentially "running on a treadmill... until he runs out of gas and hits rock bottom. Addiction is about getting stuck," Dr. Catanzaro said. "Those places where a person is stuck there is no spiritual growth."

It is this "pilgrimage from selfishness to altruism which is basically the Judeo-Christian heritage," Fr. O'Sullivan said after the talk.

"Everybody, but especially the addict has to make the journey from despair to hope."

His committee last year recommended numerous ways that religious communities could help in that journey.

A booklet published by the religious leadership committee which consists of 17 leaders in all the major religious faiths and denominations suggests that churches or synagogues could appoint an advisory committee to confront substance abuse problems. These committees could be made up of clergy, lay leaders, youth, religious educators, parents and the elderly.

Meanwhile, the committee or church leadership may wish to identify a person or persons within the church or synagogue who can respond to members suffering from substance abuse. Specific training could be offered to these persons (in the Miami Archdiocese education on substance abuse is offered to concerned teachers, parents, and youth leaders by the D.A.R.E. program).

Moreover, an outreach program could be developed, the booklet says, that would encourage the use of buildings and facilities for substance abuse prevention activities such as meetings of Alcoholics Anonymous, and Narcotics Anonymous (for more details see boxed story).

What churches can do

Copies of the "Religious Community's Response to Drug Abuse," the booklet issued by the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concerns, are available through the governor's office and contain the following specific ideas on how a church or synagogue can help battle substance abuse:

- Serve as a model of responsible use of alcohol by serving appropriate non-alcoholic beverages at church functions.
- Hold regularly scheduled retreats for recovering persons and their concerned families.
- Participate in the statewide Red

Ribbon Day, a time for encouraging youth to "just say no" to drugs.

- Create support groups for families of recovering persons.
- Integrate such issues as fetal alcohol syndrome, and the detrimental role of drugs and alcohol into premarriage retreat weekends.
- Put aside space on bulletin boards or pamphlet racks for substance abuse literature.
- Have adult education committees sponsor a drug and alcohol awareness program where representatives of various agencies would answer questions about the resources that they provide.
- Make discussions on the wide use of prescription and over-the-counter drugs part of senior citizen activities.

Regis House: Helps kids beat the habit

(continued from Page 1)

of frustrating hours spent behind conference tables trying to persuade local officials that Regis House was needed, the mountains began to shake a little. Donations came in; not many--but enough to fund the rental of an old elegant home built in the 1920s and in desperate need of repair. Then Fr. Lerena contacted Phyllis Koch and asked her to be the director, because he had heard of her outstanding success rate in helping prison inmates overcome their drug dependency.

Koch's enthusiasm for the project inspired people from several parishes, such as St. Louis in Kendall to pitch in and renovate Regis House. Although there is still a lot of work to be done, today it shines with new paint and a carefully manicured lawn.

After 10 years of serving God through her prison ministry, Koch has seen it all. But she is very alarmed at the escalation of violence among young offenders.

"There is a much tougher personality profile than ever before. Because of crack cocaine, much younger children are committing serious crimes. They become hooked because of peer pressure and from trying to belong in a stressed-out, high tech society," said Koch.

It was the inmates themselves who told her how much Regis House was needed.

"I've heard many of them say, 'If only there had been a Regis House around when I was growing up--I probably wouldn't be in jail today.'"



Phyllis Koch went from prison drug counseling to Regis House.

At this time, Regis has space for 15 adolescent boys from the ages of 10 to 20.

Clients attend a structured day-long series of activities, including therapy sessions. They are also given recreational time in which they are encouraged to substitute such things as fishing or tennis during the time they once spent acquiring and doing drugs. They are also required to attend remedial learning classes for math and english.

One of the most unusual aspects of the 90-day program is the fact that the boys are not under lock and key in order to remain there and are able to go home in the evenings.

Michael feels this is one of the reasons Regis has succeeded in reaching him when others have failed.

"I like the freedom and trust they give you at Regis House. It's up to you to overcome your problem--there is no one pushing you. And every day you have to go out into the real world and face the temptation to do drugs again. At other places you're confined for such a long period of time that once you step

outside again, you can't resist falling into the same trap..."

During a recent visit to Regis House, Carey Gregory, program director for Humana Hospital's South Broward Adolescent unit, said that parents are often to blame when their kids fail to get off drugs.

"When the kid falls down, mom and dad are there with a pillow to catch them. And so many times we've seen cases where the youngster gets out of a program and is doing well, then goes home where dad offers him a cocktail at dinner and mom is bombed on tranquilizers."

Sometimes the parents will pull their son or daughter out of program rather than face their own drug abuse, according to Gregory.

He offers a simple definition of addiction for anyone to use: "I continue to use alcohol or drugs regardless of the consequences."

Addiction is a much more serious dilemma for teenagers than adults, said Gregory, because, "They aren't old enough to realize the consequences of their use. If they go to jail they are usually bailed out quickly. And they think it is their right to party on drugs because they're young. When an adult bottoms out it is because he has lost his house or his job. For a teen, the ultimate bottom is death."

To make young abusers realize the seriousness of their addiction, said Koch, "we focus on decision making and problem solving. Counselors at Regis use a holistic, non-traditional approach to teach seven steps in the decision-making process.

"We try to help them understand their reactionary behavior and the causes of their irrational decisions. We utilize reality therapy--for instance, what happened with your relationship to your mother at age 10 is affecting your behavior today."

The approach has worked for Michael, who says, "I used to get really agitated when my parents argued. Now I've learned to be more mature in accepting it."

During his first counseling session with his parents participating, Michael couldn't face them. He fled Regis, and got high with some friends. But he came back and has made steady progress, "a 100 percent turnaround," according to his mother.

She still recalls with horror the day she visited her son at the juvenile detention center and barely recognized him--his jaw and nose had been broken and his entire face was swollen and black and blue.

"The helplessness I felt was the worst feeling at all. I wondered if I would have to spend the rest of my life waiting for a phone call in the middle of the night to tell me something terrible had happened to my son," she told Koch later.

There are a lot of other Michaels out there who desperately need help, said Koch. Regis House may be the alternative door to death for many of them. Koch emphasizes that the program is inter-denominational and operates on a sliding scale fee basis but no one will be turned down because they can't afford to pay.

"We won't turn away any boy who needs us."

Aquinas marks 50 years of spirit

By Prent Browning
Voice Staff Writer

You aren't getting older, you're getting better.

A cliché perhaps, but it's what many feel about St. Thomas Aquinas High School in Ft. Lauderdale these days. The school, although not elderly yet, recently celebrated middle age with its 50th anniversary.

'You have wealthy kids here, poor kids, there is really such a mixture.'

John Bush, Assistant Principal in charge of Development

The oldest Catholic school in Broward County, St. Thomas commemorated its anniversary Jan. 29 with a special Mass in the school's gymnasium concelebrated by Archbishop Edward McCarthy and Fr. Vincent Kelly, Superintendent of Schools and St. Thomas Supervising Principle.

In recent years you could say the high school has reached its stride, with praise heaped on it from several quarters for high standards in academics, athletics, and community service.

But the school is very conscious of a proud tradition.

On its anniversary credit was given to the school's founders who had the foresight to see future growth where others only saw undeveloped swamp land.

Back in 1936 St. Thomas actually began as St. Anthony High School, located on the site of St. Anthony's parish but moved to its present location on SW 12th street in 1952, changing its name to Central Catholic. As other Catholic high schools sprouted up in Broward County it changed its name again in 1961 to St. Thomas Aquinas.

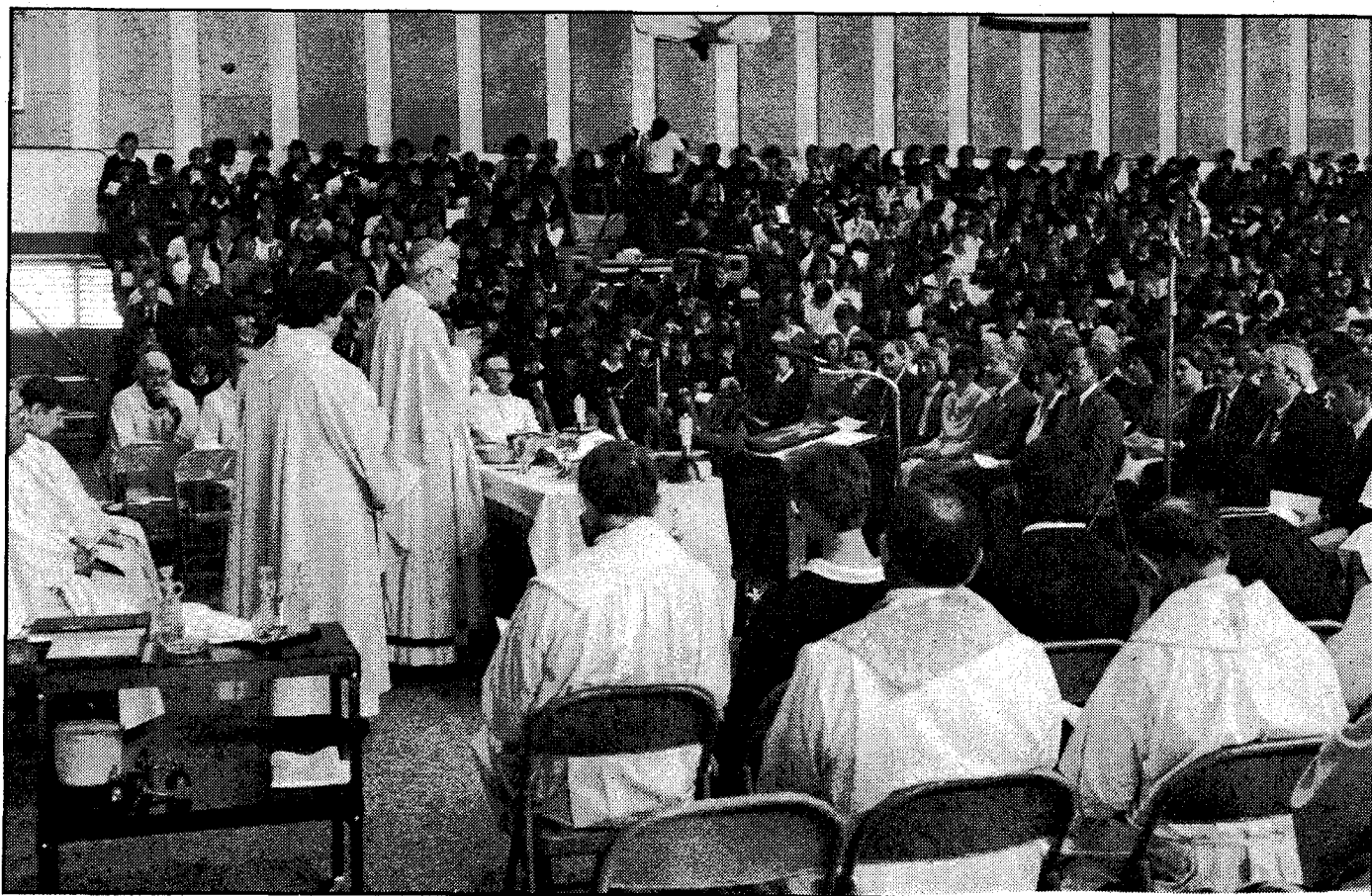
Because it was originally the only Catholic school in Broward it always had a blend of students from different backgrounds: affluent, middle class and poor.

This part of the St. Thomas tradition is perhaps best crystallized in the story of one of its graduates, Brian Piccolo, who died of cancer while only 26 and playing football for the Chicago Bears.

Moving story

It was a story, movingly portrayed in the movie *Brian's Song*, of the close friendship between Piccolo, a young white man from Ft. Lauderdale, and his famous teammate Gale Sayers, a young black man from Kansas.

Today, that part of the tradition



Archbishop McCarthy addresses the student body at St. Thomas Aquinas' 50th anniversary Mass.

continues. "You have wealthy kids here, poor kids, there's really such a mixture," says John Bush, Assistant Principal in Charge of Development.

In fact, St. Thomas has a large black enrollment consisting of six percent of its student population. Ten percent of the students are hispanic and about four percent are Oriental and Haitian.

Despite differences in background and the large student body of 1500, St. Thomas students are quick to point out the "family atmosphere" of the school.

"You can't help but become friends with each other," says senior Tod Irwin. "There are lots of programs like the

teachers.

"There's a rapport between students and teachers that you don't really see in other places I've been in contact with," says 16 year Spanish teacher Jose Martinez.

"There's an atmosphere here that's just kind of special," says principal Sister John Norton who has worked at the school for 20 years. "The kids always use the word 'caring' - that the teachers care about them."

The friendly environment and the involvement of students, parents and faculty in the school are factors that greatly impressed judges of the

Committed volunteers

Over 35,000 hours were volunteered by students last year alone. A complete list of these activities would take up too much room because not only are volunteer projects a requirement of theology courses but each class and class clubs sponsor programs. They include commitments to spending time at nursing homes and with the elderly, sending materials to an Indian school in South Dakota, and food drives at Thanksgiving and Christmas for needy families and residents of Miami's Camillus House, a shelter for homeless men.

All of this makes demands on a student's time. "The first year that volunteer programs became part of the theology department," says Sr. Norton, "the kids were mad. They said 'who is she to tell us what to do with our free time.'" The teachers, she said, helped to reconcile them to it.

Now enthusiasm for these service activities isn't unusual. "Everything that we do just gets bigger and bigger every year," says student council president Lance Relicke. "We have to turn volunteers away on many projects."

Fr. Kelly at the anniversary Mass spoke of the challenge of St. Thomas graduates to continue in leadership positions to provide services to those in need.

"You, along with graduates of all our Catholic schools, are called to stand for the values of Jesus," he said at the Mass attended by faculty, the student body, parents, former principals and friends of the school.

The administrator told students that they could learn from an example that is now 50 years old--the example of the effort and faith exercised by the school's founders.

"Trojan effort" was required to make the original St. Anthony school a reality, he said, in order to overcome environmental obstacles and "the anti-Catholic bigotry which was rampant in those days in this area."

Today, Archbishop McCarthy told the students, there are many secular influences that will challenge their faith. How well students like them meet that challenge, they were told, will help determine the direction of the next fifty years.

'There is a rapport between students and teachers that you don't really see in other places I've been in contact with.'

teacher Jose Martinez

Encounter program which is part of Campus Ministry that helps bring students together. You get away from telephones and distractions for a weekend and it allows you to express your feelings to each other. You learn so much about how to relate to each other better."

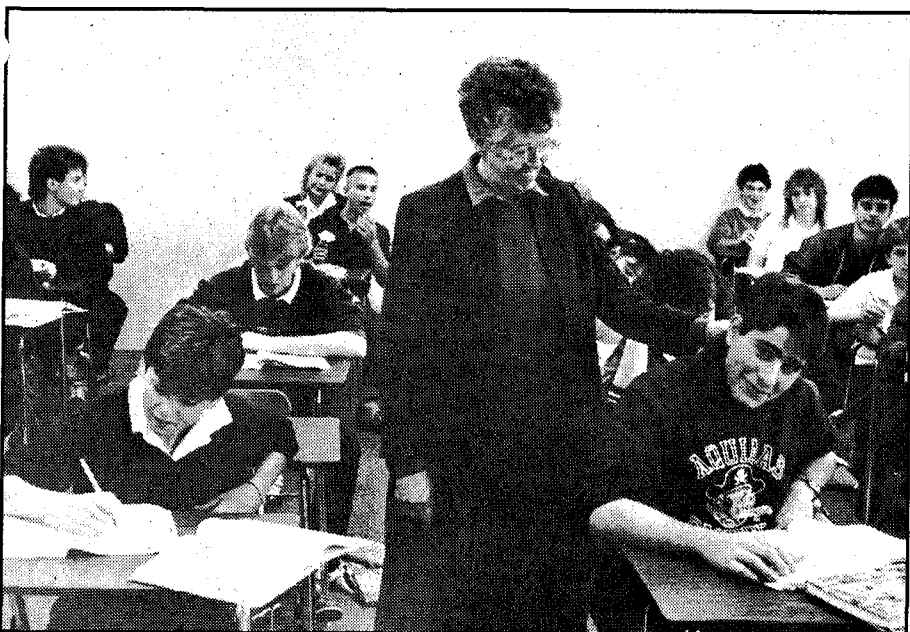
Perhaps most mentioned when talking to students is the friendly relationship that they have with their

Exemplary Private School Recognition Project. St. Thomas was singled out by that organization in 1985 as one of the best private secondary schools in the nation. The high school was only one of 65 in the nation recognized by the project, an outgrowth of the U.S. Department of Education "Nation at Risk" study. It was the only Catholic High School in Florida so honored.

The school has always emphasized its academic programs. From 95 to 98 percent of the graduating class last year continued on to college, close to 20 percent of them on academic and athletic scholarships. St. Thomas competes every year with the top schools in the numbers of Merit Scholar Award recipients among its students.

In sports it has had championship teams in football, soccer, baseball, and basketball and has won the Broward County, Fr. Lauderdale News All Sports Trophy six years in a row. Several renown athletes besides Piccolo are alumnae of the school, including St. Thomas's most famous graduate, tennis star Chris Evert, and Stephen Humphreys, offensive guard with the Chicago Bears.

But one of the most unique aspects of the school is its heavy involvement with volunteer activity for all four grades.



Principal Sr. John Norton (above) stresses the closeness of students and teachers.

Catholic Schools Week

Celebrating...



Posters hung from nearly every railing in the Archdiocesan Pastoral Center heralded the nationwide celebration of Catholic Schools Week, Feb. 1-7. The posters were created by Catholic schoolchildren representing each of the elementary and high schools of the Archdiocese. Maureen Huntington, left, curriculum director for the Archdiocese, and Sister Anne Claytor, elementary school coordinator, pause briefly to admire one of the posters. (Voice photos/Ana Rodriguez-Soto)



The children of St. Bernadette elementary in Hollywood participated in a number of activities during Catholic Schools Week, including an essay contest (see below), a beautification day when they planted flowers and shrubs around the school, and a schoolwide Mass that was followed by a balloon launch. The students also proclaimed their pride in Catholic schools with a colorful wooden sign plainly visible to passing motorists. The sign, which says "Love Grows Here," was made by St. Bernadette's principal, Valerie Phagan, pictured here (center) with a representative group of schoolchildren: Pre-Kindergartener Chris Burr; Kindergartener Eddie Angelotti; 1st-grader Shawn Riggins; 3rd-grader Kelly Keefe; 4th-grader Colleen Yout; 5th-grader Jerry Jordan; 6th-graders Tara Pilger and Tom Healy; 7th-grader Maggie Fimiano; and 8th-graders Joe Carone and Jennifer Grubbs.

'Why I go to a Catholic school'

Two students from St. Bernadette in Hollywood explain in winning essays

By Nicole Crown
Seventh Grade

By Jennifer Huffman
Second Grade

Going to a Catholic school means that we can learn about Jesus and God and Mary. We can learn how to live like Catholic people, how to be kind and helpful and nice. We can learn about our Catholic Church. Religion is good to read and learn. Religion teaches us how to learn, how to live as Catholic children and people. My family sends me to a good Catholic church and school because they love me very much.



Having a Catholic education is very important to me. It gives me a chance to learn about God, my friends, and most importantly myself. It also teaches me how to be respectful and courteous towards everyone. I am also learning how to be loving and caring as God wants me to be.

Going to a Catholic school means learning about religion and about God. It is important to me to know who God is and what He wants me to do in life. I also want to learn more about my friends and how they feel towards God. I should also be more respectful to everyone all the time.

God wants us all to love one another. Going to a Catholic school helps us do that. We help one another out when we need it. We should always be caring to one another. A Catholic education is very important to me.



Biblical misunderstandings

By Ana Rodriguez-Soto
Voice News Editor

Their aim is to strike at the roots of anti-Semitism. So national Catholic and Jewish leaders are firing with a double-barrel: the children and the Bible.

Between now and this summer, groups of Catholic and Jewish experts throughout the country will be drawing up lesson plans for religion teachers in Catholic schools.

The lessons will center on frequently misinterpreted passages of the New Testament, which down through the ages have provided inspiration to bigots and anti-Semites. But the lessons also will point out areas where Jews and Catholics share a common heritage.

The first meeting took place this month in Miami, when 11 "key" Catholic educators from the Archdiocese met with a Scriptural expert and three representatives of the Anti-Defamation League of B'nai B'rith (ADL).

After two days of intense work, the group developed a lesson plan on the Gospel of John and his seemingly callous references to "the Jews." The lesson plan may be used by teachers at the high school level and above, according to Sister Marie Danielle Amspacher, associate superintendent of schools for the Archdiocese and a member of the working group.

Catholics, Jews together devise lesson plans so seeds of prejudice won't be planted in children

"I don't think we're changing the interpretation [of the Gospel] as much as making sure we understand the stories in relationship to the times in which they were written," Sister Marie Danielle told *The Voice*.

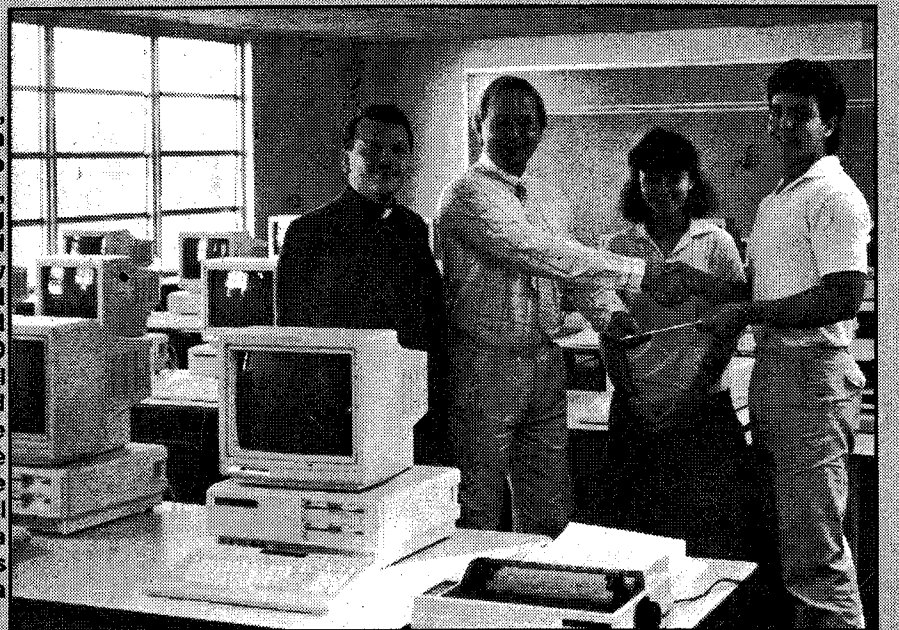
"We're just raising consciousness to the fact that when we present the Jews as part of the Gospel we must recognize that Jesus and His disciples were also part of the Jewish community. The distinctness and separateness of our two

faiths evolved over the years," she added.

By the same token, the lesson-plan project is an outgrowth of 20 years of renewed understanding and cooperation between Catholics and Jews in the *(continued on page 16)*

All computed

During the 1986-87 school year, students at Msgr. Edward Pace High School in Opa-Locka wanted to improve the school's computer lab, and they didn't waste any time getting down to work. Soon, they had raised enough money to buy 30 new computers, color monitors and printers, which replaced outdated models. Presenting the \$30,000 check to Supervising Principal Brother John A. Krol, OSA, and Principal Dr. Richard J. Perhla are Student Council members Steve Martinez and Suzy Espinosa. Future plans include furnishing a small computer lab that will serve as a learning tool for many departments and making Computer Programming a requirement for graduation next year.



Carrollton girls

College prep school celebrates 25th birthday

By Betsy Kennedy
Voice Staff Writer

What does it mean to be a Carrollton girl?

It means that you attend a private, college prep, Catholic school in Coconut Grove where teaching young women to be the leaders of their community is a consecrated way of life.

It means that although you more than likely come from a prosperous family, you will be taught to help others less fortunate than yourself.

It means that years after you have packed away your white graduation gown and carefully pressed the petals of your red rose into a book of memories--you will uphold the Catholic values you were taught.

Housed in a romantic Moorish mansion called "El Jardin", surrounded by picturesque grounds, Carrollton School was founded in 1961 by the Society of the Sacred Heart. Following more than 200 years of service in the field of education, the sisters have not let the passage of time alter their educational goals.

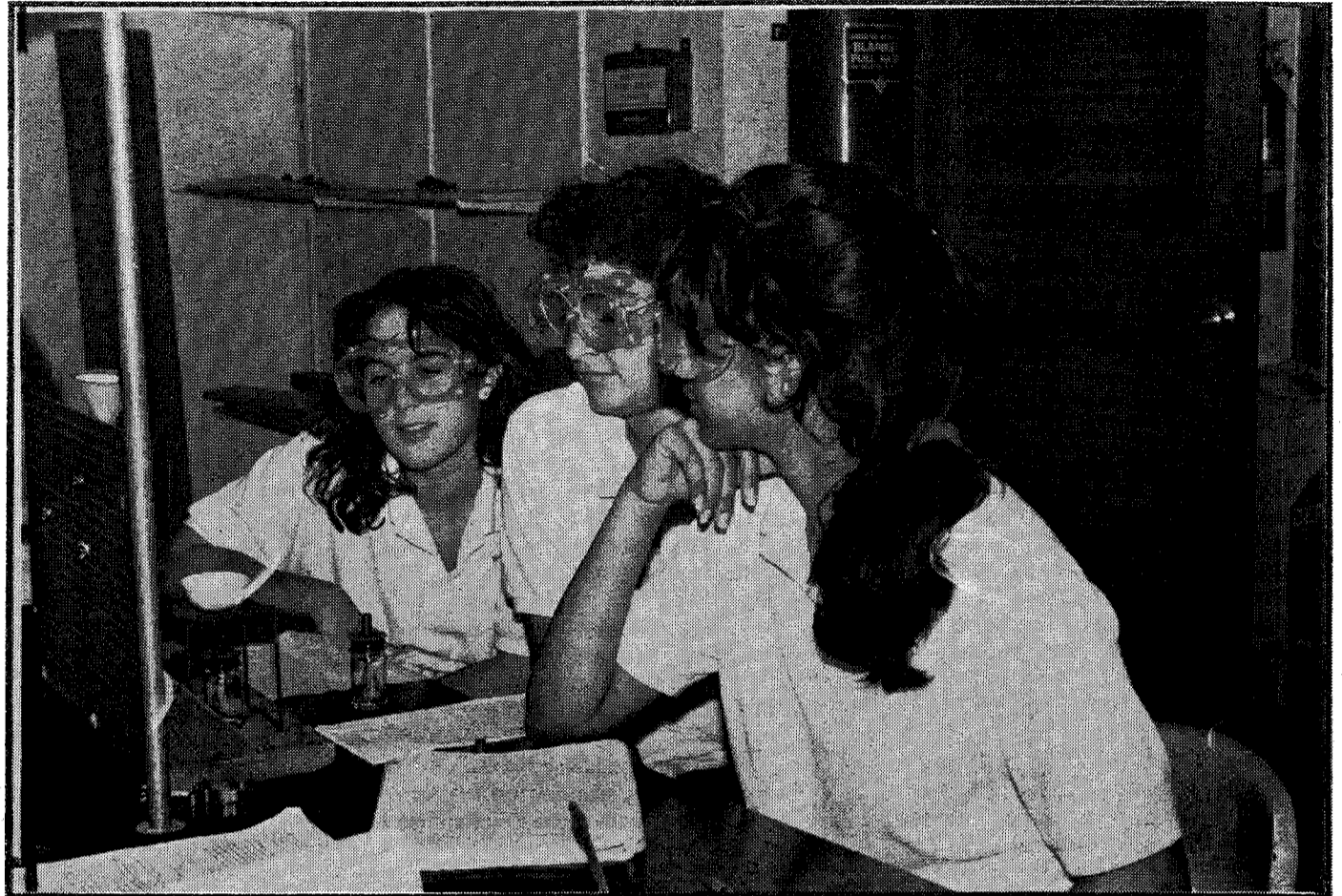
Unyielding faith

On Jan. 25, the school for Catholic girls celebrated its silver anniversary. Amidst the background of a lush garden, beside an Olympic-sized swimming pool and a bubbly fountain, 688 alumnae gathered to applaud the school that had given them an unyielding faith to live by.

"We're a relatively young school, but people seem to know about us. Many times people come to Miami from countries in Europe and they've heard of Carrollton here in the Grove," said Sr. Ann Taylor, headmistress.

Written in the small book of "Goals and Criteria" followed by every one of 200 Society of the Sacred Heart schools in 35 countries are the words of the plan of studies, "The Religious of the Sacred Heart are consecrated by their vocation to education."

Sr. Madaleine Barat, the founder of the Society of the Sacred Heart, was one



Absorbed in their science lab class project, 9th grade students from Carrollton take their studies seriously. Before being admitted to the school, girls are screened carefully for their maturity and sense of responsibility. Academic standards are high at the school which is the only private, Catholic, girls' prep institution in this area. (Voice photo by Betsy Kennedy)

of the first sisters from any religious order to educate young women. During her lifetime, which was the 1800s, the church directed most of its education at young men.

Serious goals

"She had a conviction that there is a role for a school devoted exclusively to young women. We take our educational goals seriously, and this way, so do the students. There is less competition and the girls don't have their lives complicated by having boyfriends on campus. They can dedicate themselves exclusively to the learning process," said Sr. Taylor.

This process, although devotedly in keeping with tradition is flexible

enough to provide the girls room to foster their own individualism and sense of responsibility.

"We give our girls a lot more freedom than other schools. They have a 45-minute free period and they can do what they please with it. Seniors are allowed off campus for lunch every day and juniors twice a week. They will learn the responsibility of study on their own--no one hovers over them telling them what to do," said Julie Ann Ray, director of students at Carrollton.

Democratic voice

The Carrollton congress is a unique form of student government established at the school to enable the girls to vote on issues affecting their school life. A president is elected to lead each class and there are two student coordinators and an administrative representative from the faculty.

There are 13 different committees which have been formulated to plan activities ranging from athletic events to the study of wild life.

If students want to change a policy or institute a new one, they write out a proposal for the congress then turn it over to the student body for a vote. If it passes, it goes on to the teachers and ultimately to Sr. Taylor herself, who like the president, can pass or fail it.

Last year, one of the students sent out a proposal suggesting that everyone wear tennis shoes on exam days, so that no disturbances will be caused by noisy regular shoes. It passed.

Although most of the families of Carrollton girls are well able to foot the cost of tuition at the school, the students are not coddled or sheltered.

They are kept aware of what is happening in the world around them--and more important, they are taught how to deal with it.

The students are currently participa-

-ting in a "healthy human being" series, in which they listen to a number of guest speakers address such contemporary issues as "rape awareness," "growing up in the 80s," "perfectionism," and "drug abuse."

The girls are also taught to tackle problems head on by getting involved in community service, "as a way of life," said Ray.

Freshmen, sophomores and juniors do service work on campus--assisting teachers for example--and seniors are permitted to do off-campus work to work with the elderly, abused children or any number of other projects.

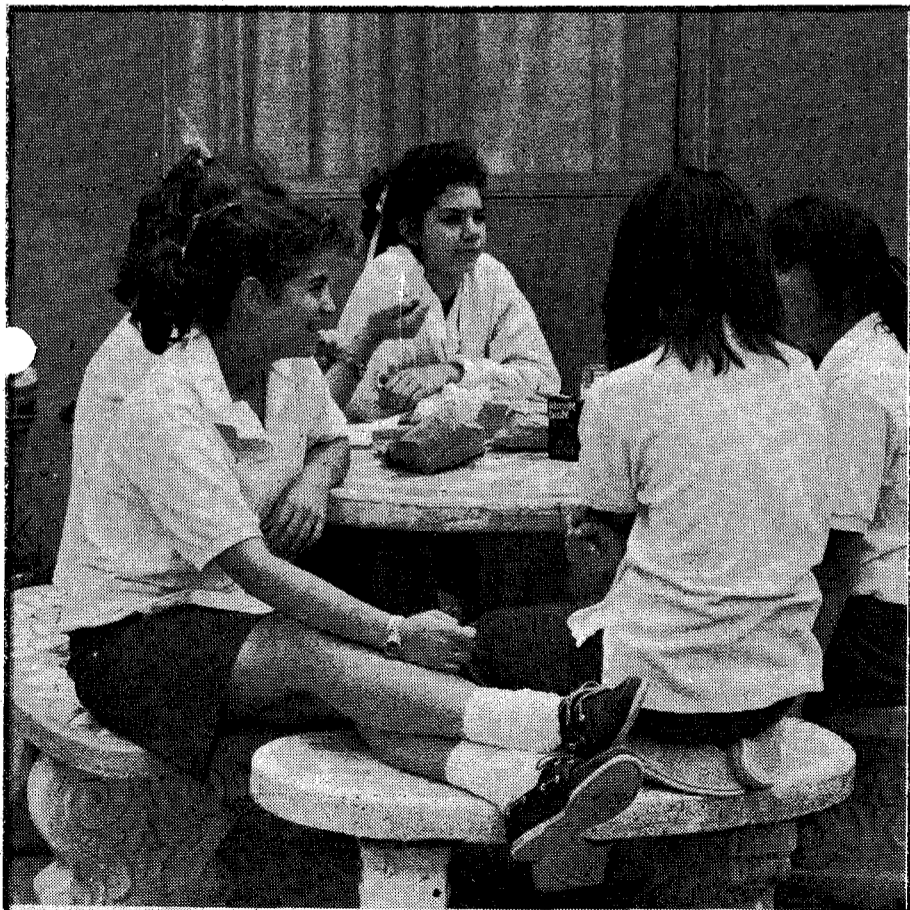
Of course, as on any school campus, the Carrollton girls have their fun-loving moments too. On any given day beneath the shady palms they can be seen sharing secrets and suddenly break-

"They value learning. They must follow a very specific curriculum here that has evolved over the years. Every day these girls are my inspiration."
Sister Ann Taylor
Headmistress

-ing into the kind of giggles which are as difficult to halt as the hiccups.

Yet it is their overall commitment to their studies that makes Sr. Taylor proud.

"They value learning. It is hard work here and they must follow a very specific curriculum which has evolved over the years. But every day they are my inspiration."



Lunchtime on the Carrollton campus means an opportunity to relax, share a few giggles--and talk about studies. (Voice photo by Betsy Kennedy)



By Araceli Cantero
Executive Editor, La Voz

Money, money!

Synod commission on Temporalities grapples with issues on Archdiocesan finances, property

The subject is money, Church money in particular, and the even more particular desire of South Florida Catholics to have a say in how it's spent.

That's the not-so-easy question entrusted to 24 people, members of the Archdiocesan Synod Commission on Temporalities. Thirteen of the members are lay Catholics, seven are priests, and four others are Religious, three women and one man (see box).

They've been meeting on a regular basis since late last year, poring over hundreds of issues on 41 different subjects, all in some way related to Church money and how it's spent.

The issues were raised by Catholics throughout the Archdiocese at parish hearings last spring. After consolidating and summarizing them into a more workable list (see box), the commission members are ready to tackle the *really* hard part of their jobs: recommending solutions which the Synod (group of 100 priests, Religious and laity) will use as the starting point for its deliberations.

(Eventually, the Synod will make recommendations to Archbishop Edward McCarthy on how to respond to the concerns expressed by local Catholics. At the end of the three-year process, in Pentecost, 1988, the Archbishop will promulgate those responses as the official policy of the Archdiocese.)

Think, pray

The task of the Temporalities Commission was summed up this way by its chairman, Frank McDonough: "This is a real thinking and praying process."

McDonough, a realtor, brings more than 30 years of experience to the job, having been involved with Catholic charities here for many years, in addition to being one of the founders of the Archdiocesan Serra Club.

"Many Catholics evidence a lack of knowledge about what the Archdiocese is already doing," he said, reflecting on some of the issues which have been put before his commission, especially those regarding funding for some charitable projects.

At the same time, "We felt such a sense of responsibility at first that we didn't know what to do [with all the issues]," said Ben Lopez, an architect who serves on the commission subcommittee that has been charged with studying the issues that concern Church properties.

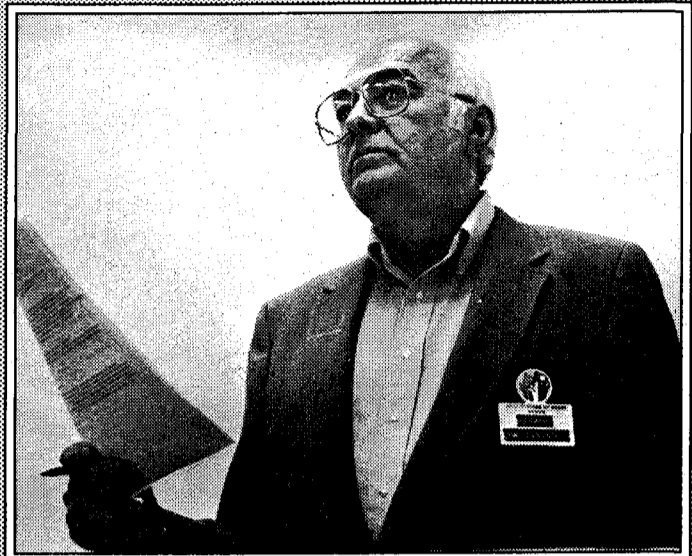
"Some people want more and smaller churches that will foster a greater sense of community and other people want bigger churches," Lopez said. His work on the commission has led him to reflect on his own profession, and how the traditional beauty and dignity of churches can be achieved with less expensive materials and designs.

"Evidently, people lack information about the financial dealings of the Church," said Carlos Garcia, also a

The issues

Following are the issues being studied by the Synod Temporalities Commission. These have been consolidated from the hundreds of individual issues submitted by South Florida Catholics at open hearings last year.

1. Encourage better coordination and fuller utilization of Archdiocesan buildings and land.
2. Urge an increase in church employee salaries and benefits.
3. Require timely publication of Archdiocesan parish and ABCD financial statements.
4. Spend less on Archdiocesan building construction and more on services for the faithful.
5. Establish an equitable retirement plan for Archdiocesan clergy, Religious and lay employees.
6. Encourage parishes to adopt a lay financial administrator concept.
7. Improve maintenance of church buildings and grounds.
8. Concern for greater use of lay talent (volunteer and professional) in parish administration and ministry.
9. Strongly advocate "inter-parish" financial assistance.
10. Involve laity in the design and construction of churches and other buildings and in renovation of existing properties.
11. Need [was] expressed for a model of ministry where compensation and benefits for all are equitable.
12. Provide for broader participation in allocation and distribution of ABCD funds.
13. Provide additional cemeteries at affordable prices.



Commission Chairman Frank McDonough

The members

Following are the members of the Synod Commission on Temporalities

- Mr. Frank McDonough, Chairperson
- Father John Vaughan, Executive Secretary
- Mr. James Assalone
- Father Frederick Brice
- Sister Francis Leo Brown, O.S.F.
- Brother John Campbell, S.M.
- Father Laurence Conway
- Mr. John R. Di Prima
- Dr. Minor Duggan
- Sister Trinita Flood, O.P.
- Mr. Michael Galligan-Stierle
- Mr. Carlos García
- Mr. Jorge García
- Father Timothy Hannon
- Mr. Joseph P. Jacobs
- Mr. Arthur Kane
- Sister Kathryn Lawlor, B.V.M.
- Mr. Ben López
- Mr. John McGinn
- Father John McLaughlin
- Father Eugene M. Quinlan
- Mr. John F. Rogers
- Mr. Gabriel Vignes
- Father Kenneth D. Whittaker

member of the commission, whose full-time job is as director of finances for the City of Miami.

Arthur Kane, another member of the commission who brings to it many years of involvement with Catholic charities and the ABCD drive, said he is convinced that the laity must participate in the Church's financial decision-making so they won't feel "left out."

One of the fundamental questions the Temporalities commission will deal with, he said, is how to involve lay people in decisions about how ABCD funds are spent.

Meanwhile, for Sister Kathryn Lawlor, two other issues are of pressing importance: pensions and salaries for Religious. For many Religious, she said, the Archdiocesan stipend does not cover the cost of housing and other basic living expenses, especially if

their ministry is not in a specific school or parish.

Pensions also are a problem. Although Religious have worked long and faithfully for the Church, many don't have any pension money to fall back on once they retire.

This is the result of technicalities: dioceses, as employers of Religious, are required to put money into escrow for their retirement. But the Religious can't collect unless they're vested, and often Religious don't stay in one place long enough (10 years) to be vested.

Two years ago, Religious here made some progress when they convinced the Archdiocese to put their pension payments into the retirement funds of their

orders. But many Religious still don't qualify because they began working for the Archdiocese before the change took effect.

Despite these touchy and difficult issues, however, many commission members feel optimistic and hopeful about the results of the Synod process.

One of those who share this view is Father John Vaughan, executive secretary of the commission and, as director of Temporalities, the man who currently makes many of the Archdiocese's financial decisions.

He said he doesn't foresee problems in complying with the requests of the laity. "Everything is perfectly feasible."

Catholics, Jews draw up Bible lesson plans

(continued from page 14)

United States.

The two groups began talking in 1965, after the Second Vatican Council's publication of "Nostra Aetate." That landmark document declared that Jews are not guilty of deicide (the killing of Christ) and in fact share a common heritage with Christians.

In 1979, the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations teamed up with the Anti-Defamation League to produce a curriculum guide for religion teachers, "Abraham Our Father in Faith," and "Guidelines for the Catechetical Presentation of Jews and Ju-

daism in the New Testament," which was released last summer.

Fred David Levine, associate director of the Florida regional office of the ADL, explained the reason for targeting teachers and students in Catholic schools: "Religious education is the source of enduring opinions, and opinions are formed, perhaps most essentially, during youth."

He said the lesson plans are "not meant to co-opt Catholic tradition." But they are "very concrete," so that teachers will be prepared to handle sensitive aspects of the Gospels.

"It's meant to give teachers the tools to teach their subjects with sensitivity

and with the knowledge that will enable them to avoid creating anti-Semitism," Levine said.

At future working sessions, Catholic and Jewish educators will develop lesson plans for the trial of Jesus (New York); the Passion narratives (Houston); and the Gospels of Matthew, Mark and Luke (Chicago).

But the project "is not intended to wipe out negative impressions only," said Levine. It is also intended to highlight "the common patrimony of both Catholics and Jews."

The groups in Boston, Los Angeles, St. Louis and Denver will concentrate, respectively, on the Jewishness of

Jesus; the prayers of Jesus; rabbinic theology and early Christianity; and the land of Israel at the time of Jesus.

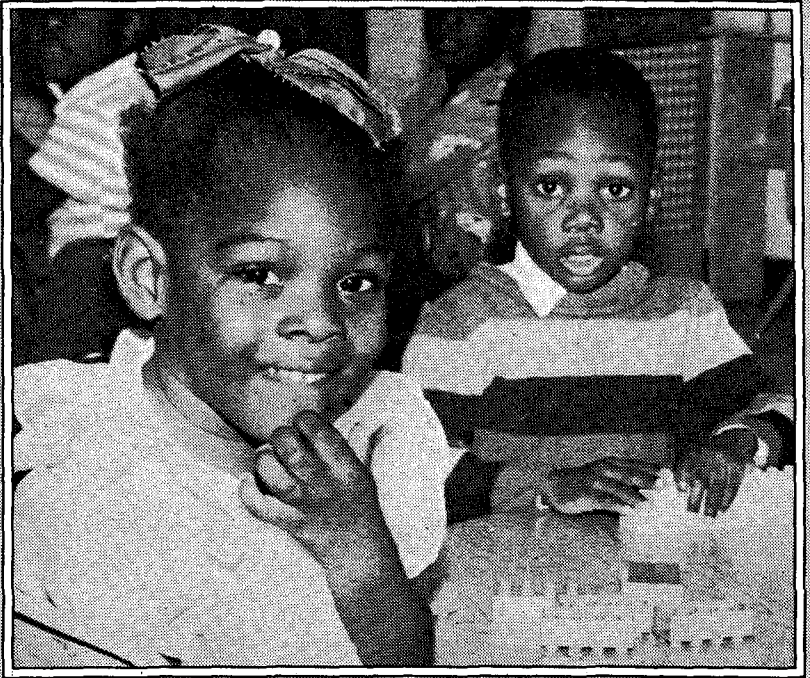
All the lesson plans will be published jointly by the ADL and the U.S. bishops sometime before the end of this year, and copies will be sent to the Latin American Bishops Conference (CELAM) for translation and distribution throughout that continent.

Even before that, Sister Marie Danielle said, religion teachers in the Archdiocese will begin using the lesson plans developed here. She also predicted that they will be incorporated into parish discussion groups and adult Bible study classes.



New faces

There are many new faces at the Pierre Toussaint Haitian Catholic Center these days, including none other than Pierre Toussaint himself. A bronze statue (left) of the Haitian ex-slave, revered for his saintly life in New York, was donated by Dan Murphy of Ft. Lauderdale and will soon be placed outside the Notre Dame D'Haiti Chapel, which faces N.E. 62nd St. in Miami. In classrooms next to the chapel there are now some younger faces from the Notre Dame Day Care and Neighborhood Center (right) which moved to its new location last fall. About 140 children participate in the program whose hours are from 9 a.m. to 6 p.m. The day care center is hoping to expand with new classrooms next year. (Voice photos/Prent Browning)



Support for farmworkers

Group discusses ways to help 'those who feed us'

By Lou Epstein
Special to The Voice

They were born in Connecticut, Canada, Massachusetts, New York and Florida, this group of dedicated individuals gathering this day to share a common bond: "continuing to support the people who feed us."

A workshop highlighting issues which affect the lives of migrant farmworkers was held in Miami Jan. 31. It provided an opportunity for people who are concerned about farmworkers to come together and discuss in-depth their experiences and problems and build a sense of commitment.

The program was sponsored jointly by the Archdiocese of Miami Rural Life Office and the National Farm Worker

Ministry (NFWM).

The NFWM is related to the National Council of Churches, and is an interfaith organization that ministers to farmworkers. It receives its support from mainline Protestant and Catholic churches and various other organizations.

Connie Caldwell, Florida director of the NFWM in Tampa, welcomed the guests and led discussions on several important issues during the workshop.

Her keen awareness of the farmworkers' plight was evidenced in her presentation, "Prisoners of Harvest," a cornucopia of facts revealing the exploitation of the workers by their owners and large conglomerates.

"The farmworkers who long for a full life for themselves and their children need us to stand by them in their

struggle," she said.

"The NFWM is still learning through struggle about servanthood among the poor. We are moving closer to the dream of Una Sola Union (only one union) for all farmworkers."

Speakers also discussed the new immigration law passed by Congress and problems it will impose on farmworkers.

Warren Clark, a Tampa pastor and director of IMPACT, explained how his organization --part of the NFWM--lobbies for legislation and seeks support from Synagogue and Church synods.

Clark said farmworkers in Florida are at the low end of the pay scale among working people, and at times the workers owe more to their employers than their wages command.

"In 1983, the average salary of a

migrant farmworker was \$5,809 versus the average American worker whose salary levels out at \$17,000 per annum," Clark said.

Other topics discussed at the workshop included: farmworkers and agribusiness, legislation affecting farmworkers, and "The Wrath of Grapes," a current boycott of all table grapes being led by farmworkers' union leader Cesar Chavez.

The NFWM continues to seek help in providing a Church presence on the side of the poor. Currently the NFWM supports 21 staff people at subsistence level (room and board plus \$10 a week) within the farmworkers movement. For further information on the NFWM, write to: National Farm Worker Ministry, P.O. Box 5024, Tampa, FL 33675.

Fr. Fernandez del Moral, 96

A Mass of Christian Burial was celebrated at St. John Bosco Church in Miami for Father Francisco Fernandez del Moral, 96, who died Jan. 29.

Father del Moral, who arrived in the Archdiocese in April, 1960, had worked and resided in St. John Bosco parish ever since.

Born in Cardenas, in the province of Matanzas, Cuba, he was ordained to the priesthood in 1915. He worked as a teacher at the seminary in Havana and later was rector of the cathedral there.

Burial was in the priests' section of Our Lady of Mercy Catholic Cemetery in Miami.

Correction

In our Jan. 23 issue, in the article about the ABCD campaign, Fr. Patrick McDonnell, pastor of St. Clement Church in Fort Lauderdale, was incorrectly identified as Fr. O'Donnell. The *ice* regrets the error.

Help offered to illegal aliens

Migrant farmworkers who may qualify for amnesty under the recently passed Immigration Law are urged to attend the first of several massive "intake" sessions sponsored by the Archdiocese of Miami's Rural Life Ministry.

Trained volunteers will be on hand this Saturday, Feb. 8, to begin taking biographical information from agricultural workers interested in legalizing their status in this country. (The location of the session has not been finalized yet. Please call the Rural Life Office, 757-6241, Ext. 195).

The law requires only that they show proof of having worked in the fields for a period of 90 days between 1985 and 1986.

"We will help them identify the documents they need to prove this," said Patricia Stockton, director of the

'It's important that [illegal immigrants] not show up at Immigration offices before finding out whether they qualify under the new law.'

Archdiocese's Rural Life Ministry. She said the volunteers also could help farmworkers obtain work or rent records from growers or landlords in other states.

"Sometimes it takes them a while to get their things together," said Stockton, so future intake sessions are being planned where the emphasis will shift from obtaining biographical data to tracing job histories and the places where farmworkers have lived. No dates have

been set for those sessions.

Stockton added that *all* immigrants interested in legalizing their status --regardless of whether they have all or none of their papers ready-- will be welcome at Saturday's intake session.

"It's important that farmworkers [and illegal immigrants in general] not show up at Immigration offices before finding out whether they qualify under the new law," she said.

She also stressed that people don't need to spend money on immigration lawyers, since the Catholic Church and other non-profit groups are gearing up to provide the same services for free. "We know of lawyers that are abusing people already."

Volunteer workers also are needed to staff the intake sessions. Anyone interested should call Stockton at the Rural Life Office.

Expert: Put lots of work, prayer into Sunday Mass

(continued from page 11)

ministers should make eye contact with the communicant while offering the host; then, if communion is being received in the hand, allow for some physical touch on the palm.

While all these "touches" are important, however, the priest is crucial, Father Champlin said. "A priest still stamps his quality in a parish...just his style says something."

Later, at a workshop for priests, he suggested that they be receptive to the preferences and feelings of the congregation.

He gave the example of an Arizona priest who loved to have his congregation hold hands during the Our Father. Unfortunately, 80 percent of his parishioners were retired military men.

The same thing applies to other actions that are not intrinsic to the liturgy, such as having groups of people gather around the sanctuary during the consecration or using liturgical dance to enhance the celebration. The goal of liturgy, he said, is to build community,

Church focus should be on altar

(continued from page 11)

anyone's view of the altar.

But many people complain that modern churches are almost antiseptic because they contain such few images or works of art, especially when compared to the ancient European churches.

Father Lara said there really is no Church prohibition on the subject. "It's possible to have many images and

not fracture it.

And he reminded all the liturgical ministers that while the Mass is a celebration, it is not a celebration in the secular sense of the word.

"A real celebration" is not necessarily "whoopie," Father Champlin said. It is

paintings and saints. It's a question of taste." However, the bishops say that "if we have one statue of Our Lady, we don't need 50 statues [of her]."

"There are many different ways to arrange a space," added Father Lara, as long as the principal rule is not broken: churches should "facilitate the gathering of people around a central focus."

a "mix of joy and sorrow, ritual and spontaneity."

"A faith-filled celebration may be feelingless, and a feeling-full celebration may be faithless," he added, urging ministers to be prayerful about their work.

During the liturgy, it's "not so much how well you do your task but what is your attitude when you're not doing something," Father Champlin said.

If ministers make prayer a daily habit, he suggested, that prayerfulness will carry over into the Sunday liturgies.

"There needs to be every day some set time for you and God alone," Father Champlin said. The "ultimate criteria" for judging good liturgy is "when people walk out, will they say we really prayed today at Sunday Mass?"

'Keepers of our dawn'

Men, women Religious honored for years of dedicated service

By Ana Rodriguez-Soto
Voice News Editor

Sixty years after saying "I do" to God, Brother James Creighton looked back upon his life and saw that it was good.

"I never thought I'd reach this stage in my life. It's been a glorious period," said the Marianist Religious, a man now frail in body but nimble as a youth in spirit.

Similar sentiments were voiced by Sister Ann McDermott, a "youngster" by comparison because she was celebrating only the 25th anniversary of her Religious commitment. "It feels wonderful," she exclaimed.

Both were among a total of 19 Religious men and women from the Archdiocese of Miami who were honored Jan. 24 on the occasion of the silver, golden or diamond jubilees of their entrance into Religious life.

Archbishop Edward McCarthy, Auxiliary Bishop Agustin Roman and more than a dozen priests from the Archdiocese concelebrated the jubilee liturgy at the chapel of St. John Vianney College Seminary in Miami.

For their years of dedicated service to God, His Church and His people, the Religious received a certificate from the Archdiocese and a Risen Christ crucifix, as well as praise from Archbishop McCarthy --who also apologized for not praising them more often in the past.

"We are so preoccupied in our times with crises in the world," said the Archbishop, recalling the modern concern for increasing the role of the laity in the Church. "I express regrets for the times when we have failed to acknowledge and



Diamond, golden and silver jubilarians received praise and small gifts from the Archdiocese in recognition of their years of service to the Church. (Voice photo/Ana Rodriguez-Soto)

support you."

He called Religious men and women the "key and core" of the Archdiocese, the people who, while teaching, nursing and caring for the needy, really are professionals at "the skill of loving."

Religious are truly "free," the

Archbishop said: freed from the traps of materialism by their vow of poverty; freed from the lure of sensuality by their vow of chastity; and freed from the chains of self-centeredness by their vow of obedience.

He recalled a passage from St. Gregory that compares salvation to the break of dawn. Humankind is moving from the "darkness of infidelity to the light of faith," the Archbishop paraphrased, but the light has not yet conquered. So it is dawn, the time when

the light is clearly present but it is "not free from the remnants of darkness."

The Archbishop said that men and women Religious, by virtue of their exemplary lives, deserve to be called the "keepers of our dawn."

After a lifetime on the job, Brother James Creighton wouldn't describe his vocation in such poetic terms, but he spoke eloquently nonetheless.

"Make your commitment," he advised young people. "God's grace will be there for you."

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Official

ARCHDIOCESE OF MIAMI

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

THE REVEREND NEIL DOHERTY - to be in residence in St. Bartholomew Parish, Miramar, effective February 15, 1987.

THE REVEREND MICHAEL GREER - to Campus Ministry at Florida International University, South Campus, Miami, effective June 26, 1986.

THE REVEREND LIONEL CHAMPAGNE, S.J. - to Chaplain, Court Miami #262 of the Catholic Daughters of the Americas, effective January 19, 1987.

REV. MR. MITCHELL ABDALLAH - to Campus Minister to Miami Dade Community College, Medical Center Campus, North, effective January 21, 1987.

Family Members of Alzheimer's Patients

As another community service, Villa Maria Adult Day Health Care Center now offers a weekend day care program for Alzheimer's patients. Applications are now being accepted. Call Betty Lawson, director, at (305) 891-9751 for more information.



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George Will's anti-Vatican slap

'After the Vatican's contemptible behavior toward the Holocaust while the Holocaust was going on and its continuing contemptible behavior toward Israel, it is very hard not to suspect' anti-Semitism'

--Columnist George Will

By Richard McMunn

On Jan. 11, 1987, ABC Television's news show, "This Week with David Brinkley" highlighted the controversy surrounding the visit of New York's Cardinal John O'Connor to Israel. Appearing with Brinkley were ABC newsman Sam Donaldson and George Will, the nationally-syndicated columnist and political commentator.

In the course of the program, Will savaged the Catholic Church with a series of vicious, undocumented statements.

Among other things, Will concluded that there is "a residual anti-Semitism in the Vatican" because the Church neither has diplomatic relations with Israel nor recognizes Israel's claim to sovereignty over Jerusalem.

The latter charge is so ludicrous that even ABC's Donaldson pointed to its absurdity, asking Will if President Reagan is anti-Semitic because, like the Vatican, the United States refuses to recognize Jerusalem as Israel's capital.

Will's other charges pertaining to Israeli-Vatican relations since 1949 have been discussed ad nauseum elsewhere and need not be dealt with here.

What cannot be ignored is Will's vicious remark concerning "the contemptible behavior of the Vatican during the Holocaust."

With those words Will implies that the Church was somehow responsible for the Holocaust, that Pope Pius XII turned his back as Hitler slaughtered 6 million European Jews and the Church did nothing to help the Jews.

Such implications cannot be supported--indeed, they are contradicted--by the historical record. Yet the charges are today nearly universally accepted as fact as they have been since they were first made in Rolf Hochhuth's 1963 play, "The Deputy." Perpetuating the myth of active or passive Vatican complicity in the Holocaust are people like Will who spew forth the venom of this revisionist history either through ignorance or through malicious intent.

While space available here prevents inclusion of all the evidence that refutes Will's offhand, ugly and false charge (the Catholic League is publishing a book on the subject), Jewish authors, politicians and

'The pope, unlike many far mightier than he, alleviated, relieved, retrieved, petitioned--and saved as best he could by his own lights'

--Author Pinchas Lapide



historians have stood to testify to the truth.

Upon the death of Pius XII in 1958, Jewish leaders the world over lamented the late Pope.

Dr. Nahum Goldmann, president of the World Jewish Congress said: "With special gratitude we remember all he [Pope Pius XII] has done for the persecuted Jews during one of the darkest periods in their history."

Israeli Foreign Minister Golda Meir said in part: "When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims."

Dr. Ralph Cantoni, hero of Italy's Jewish Assistance Committee, wrote: "The Church and the Papacy have saved Jews as much and insofar as they could save Christians . . . Six million of my co-religionists have been murdered by the Nazis. . . but there would have been many more victims had it not been for the efficacious intervention of Pius XII."

Rabbi Israele Anton Zollar, chief rabbi of Rome during the war, wrote: "What the Vatican did will be indelibly and eternally engraved in our hearts. . . . Priests and even high prelates did things that will forever be an honor to Catholicism."

Perhaps the most stirring tribute to the efforts of Pius XII on behalf of the Jews during the Holocaust came from Jewish author, historian and diplomat Pinchas Lapide who, in response to Hochhuth's calumny, wrote the book *Three Popes and the Jews*. In it, Lapide writes:

When armed force ruled well nigh omnipotent, and morality was at its lowest ebb, Pius XII commanded none of the former and could only appeal to the latter, in confronting, with bare hands, the full might of evil.

A sounding protest, which might turn out to be self-thwarting or quiet, piecemeal rescue? Loud words

or prudent deeds? The dilemma must have been sheer agony, for whichever course he chose, horrible consequences were inevitable. Unable to cure the sickness of an entire civilization, and unwilling to bear the brunt of Hitler's fury, the Pope, unlike many far mightier than he, alleviated, relieved, retrieved, appealed, petitioned--and saved as best he could by his own lights.

Who but a prophet or a martyr could have done much more? . . .

The Talmud teaches us that "whosoever preserves one life, it is accounted to him by Scripture as if he had preserved a whole world."

If this is true--and it is as true as that most Jewish of tenets, the sanctity of human life--then Pope Pius XII deserves that forest in the Judean hills which kindly people in Israel proposed for him in October 1958. A memorial forest, like those planted for Winston Churchill, King Peter of Yugoslavia and Count Bernadotte of Sweden--with 860,000 trees.

Testimony like this and a large body of historical fact prove that Vatican behavior during the Holocaust was not contemptible, but heroic.

That George Will chooses to say otherwise on national television proves only that he is woefully ignorant of Holocaust history or that he has some malicious ulterior motive in perpetrating a vicious slander against the Church.

In either case, Will's comments are several levels beneath the standards expected of public figures and opinion molders of his stature, and both George Will and ABC Television owe Catholics an apology.

(Richard McMunn is director of publications for the Catholic League for Religions and Civil Rights)

'No insurance, no admittance'

(More than 50 million Americans are not adequately insured. In the following commentary, the Rev. Philip Boyle, O.P., associate director of the Center for Health Care Ethics at St. Louis University Medical Center, argues that access to a decent minimum of health care is indispensable to the protection of human dignity.)

By Father Philip Boyle, O.P.

A 21-year-old St. Louis woman was hit by a truck and seriously injured. An ambulance took her to the nearest emergency room, in a private hospital. Despite leg, ankle, pelvic and rib fractures and a rapidly falling red-blood-cell count, she was transferred to a public hospital because she was uninsured. There, doctors diagnosed a ruptured aorta. Since the charity hospital was not equipped to perform thoracic surgery, the woman was again transferred, to another private hospital that no doubt was forced to absorb the cost of her surgery.

* * *

Horror stories like this have made headlines around the nation. Tales of disadvantaged patients being shuttled from one hospital to another or discharged before they are well are becoming frighteningly common.

Economic reality is the force behind most of these actions--hospitals must find a way to make ends meet even when many of the sick cannot pay.

The extent of the problem is overwhelming. At

any time, 25 million Americans are uninsured. Another 34 million may be insured only part of the time because of unemployment or layoffs. And Medicare pays only about 44 percent of the total medical expenses of the elderly. At the same time, hospitals are becoming less willing and less able to write off the enormous expenses they incur when a patient does not or cannot pay.

Health care expenditures account for about 14 percent of the nation's GNP, in spite of both private and governmental attempts to contain costs. Health maintenance organizations (HMOs), for example, try to reduce costs by promoting preventive medicine. The government's Diagnosis Related Group (DRG) system restricts payment for illnesses based on categories.

Both these efforts are criticized. HMOs are often accused of limiting services to the detriment of their patients. The DRG system is charged with forcing hospitals to release patients "quicker and sicker" in order to fully collect payment from the government.

But even with cost containment, there is still a point at which money runs out. What then? Do people have a right to health care even when they can't pay for it?

In their recent pastoral letter on the economy, the American bishops diagnose the pain of the problem:

"Very many poor families with children receive no government assistance, have no health insurance and cannot pay medical bills. Less than half are immunized against preventable diseases such as diphtheria and polio. Poor children are even disadvantaged

before birth; their mother's lack of access to high-quality prenatal care leaves them at much greater risk of premature birth, low birth weight, physical and mental impairment and death before their first birthday."

Clearly, adequate health care is a human right that benefits not only the individual, but society as a whole. The social dimension becomes even more clear when we remember that illness often occurs for reasons beyond our power. It falls on the just and the unjust, the rich and the poor, those who are health conscious and those who are not.

Furthermore, the health care system is at least partially supported by taxes and other public funding. It is directed toward a social good--the health of all persons. So health care is not, as it sometimes appears, solely a private resource. It is also a social commodity that, in principle, should be distributed equitably.

But what constitutes a "fair share?" The American bishops affirm that access to medical care is "indispensable to the protection of human dignity." We have an obligation, then, to guarantee a decent minimum of health care for all, including immunizations, prenatal care and other forms of primary care. For it is primary care, more than any other kind of health care, that will do the most to educate and ensure a basic level of health for the poor.

(Fr. Boyle is associate director of the Center for Health Care Ethics at St. Louis University Medical Center.)

We must prove Marxists wrong

It seems that while the rich are getting richer here in America the poor are getting poorer.

This conclusion was drawn recently at a meeting, not in Moscow, but in Washington. The meeting was not a communist convention but a gathering of the mayors of America's cities.

Most of the mayors said that their cities had been helped by the economic recovery of the last few years, but nine out of ten said in a report that "the recovery has not helped the hungry, the homeless or other low-income people in the city." The report added that unless the government does something dramatic the poverty, homelessness and hunger will increase.

This is precisely what the U.S. bishops were talking about in their pastoral on the economy last year—that is, that while our capitalist system produces more goods and services—money—than other systems, there are always segments of the population which simply are unable to participate in its fruits.

There are the elderly, especially elderly women alone in decrepit apartments, minorities locked in generations of innercity environments and despoiled family life, homeless street people such as mental defectives and alcoholics sleeping under bridges and over steam culverts, migrant farmworkers living out of jalopies, illegal

— Voice editorial —

aliens fleeing starvation south of the border, and others.

Marxists like to point to these people as castoffs of capitalism. Of course, we know that there are complex reasons for the existence of these people, not all related to the economic system. But the point is that the moral health of a society can be measured in part by the degree of importance it places on helping its misbegotten ones, regardless of how they got there. One of the first lessons learned in the Bible is that we *are* our brother's keeper.

Responsibility for others holds true even at the world level. On page one of today's Voice the Vatican is reported urging the world's developed countries to recognize their responsibility toward the poor of the world by writing off the multi-billion-dollar debt interest that is strangling their ability to recover. It is because of our economic power that we can do this if we want to. What little money these poor Latin countries make cannot be used to advance their economies because it goes toward the huge interest alone, with the debt itself going on forever. The poor stay poor.

And within a nation, the justification of capitalism is that while its free enterprise creates more rich people it also creates more middleclass, and even the lower classes are better off than the dregs of a communist country.

However, if we ignore the homeless and voiceless of our cities then we have no defense against criticism of our way of life. Ours is a nation of enormous growth, high mobility and fast paced living and job pressures. While these factors produce much material wealth, they also produce side-effects that are hard on family and social structures, some of which result in decayed innercities, unemployed minorities and street people who have dropped out of mainstream living. And now even families are joining the homeless ranks.

Slavery is an example of a product of free enterprise unfettered by moral or civil constraints, which left a legacy—as we have seen again through recent incidents—of racism and discrimination and a cycle of poverty that is perniciously unyielding.

Welfare reform that is being studied even now will probably be one step in the right direction to break this pattern if it is innovative and based on a sense of justice

Letters

Hey, Oral, give us a break

Editor:

Oral Roberts recently asked his television viewers to send him some "quick money", or God would not let him live past March. He asked for \$100 donations and pledges for more money in February and March. His goal was \$4.5 million to be used for scholarships.

Oral Roberts said, "I'm asking you to help me extend my life. . . We're at the point where God could call Oral Roberts home." This is a form of emotional blackmail which puts pressure on people to give, whether they can afford it or not.

It is cruel to tell people that God will take the life of Oral Roberts if he does not raise the money. It implies that God will punish the viewers if they do not obey. After all, if God would punish Oral Roberts, a preacher, what would He do to all the ordinary people?

In trying to achieve a monetary goal, Oral Roberts seems to have lost sight of the primary goal which should be to glorify God. His method of raising money is a disservice to people and a disservice to God. It projects an image of God that is totally false. A God of unconditional love does not destroy people for failure to achieve monetary goals.

A God of unconditional love is present in all our activities. His gift of free will allows us to set goals or not, to work towards goals or sit idle, to succeed or fail. None of these things deprive us of God's love or call down God's wrath. Achieving goals is part of our personal fulfillment; it is not compulsory.

Oral Roberts' disservice to God lies in the fact of letting multitudes of people think that God is mercenary, petty and vengeful, a God of human qualities instead of divine virtues.

God might choose to call Oral Roberts home before March, but it will definitely not be because he has failed to collect \$4.5 million.

Lucille A. Zimnoch
Wethersfield, Ct.

Seven sayings to consider

Editor:

In these days of nuclear and climatic menace, runaway AIDS and economic/social instability, seven aphorisms haunt me:

- 1) Lest we forget.
- 2) Three sins crying to Heaven for vengeance: wilful murder (abortion); the sin of Sodom (read San Francisco); defrauding the laborer of his just wages (flagrant profiteering and unemployment).



and not committee-ed to death by partisan politics.

The mayors made clear that the problem is not simply static but getting worse even while the economy gets better. Therefore we cannot simply rely on the old trickle-down myths to take care of the poor. We must look to the government, not necessarily for more dole but for leadership in stimulating programs at the local levels and providing funds or tax incentives where appropriate.

But none of this will happen if the will is not there, and it will not be there if we majority Christians do not demand it.

Persecution cuts both ways

Editor:

Speaking of myths and Puritans (*Voice*, Nov. 28): Kevin Long clearly identifies evidence of Protestant intolerance of Catholics in the early days of New England. But isn't it possible such behavior is the result of the bloody persecution inflicted on Protestants by the Catholic Queen Mary in the land from which they fled?

It is a sad fact of history that many of their Protestant predecessors were tortured and burned at the stake in Germany and in France, to say nothing of the Jews and others who refused conversion in Spain and Italy—in so-called "Catholic Europe."

Yes, if the Catholic passengers of the Mayflower could have included in their baggage the heavy volumes of the "Summa Theologica," they might have

learned some of the social teachings of St. Thomas Aquinas. Long suggests, "the Pilgrims would have saved themselves a lot of misery without living through the failure of experimenting with communal living."

Trouble is, they and others also could have read in the "Summa" (IIaIIae, quest. XI art. 3): "Heretics who persist in their error after a second admonition ought not only to be excommunicated but also abandoned to the secular arm to be put to death."

Small wonder that St. Thomas wept when he read over his completed "Summa Theologica," which has so many otherwise beautiful and powerful helps toward understanding and living the message that Jesus died to teach us. Why is it that the helps to spiritual growth were learned by so few, and the badly-reasoned support given to imperial and monarchical power—even to violence for hundreds of years—was known and used only too well.

Sister N. Boggs,
Miami

THE VOICE welcomes letters of opinion. They must include the writer's name and address. Mail to: Letters; The Voice; PO Box 1059; Miami, FL; 33138

Differences between churches

Q. What is meant when we speak of other Christian churches? And if we believe that other Christian groups are real churches, what difference does it make what denomination you belong to? (North Carolina)

A. Readers continue to ask this. At Vatican II and many times since, documents of the Roman Catholic



By Fr. John Dietzen

Church refer to other Christian denominations as "churches." By this is meant that they are, as is obvious, members of the family of believers in Jesus Christ and true Christian communities.

Vatican II's Decree on Ecumenism states our belief in this matter explicitly: "Each non-Catholic, Christian 'church or communion' with its unique conditions celebrates many sacred services that unquestionably have the power to cause grace and that we must acknowledge as effective in opening the way hidden to the communion of salvation."

But you also ask whether one denomination is just as good as another. This is too complicated a question to discuss in detail again in this column. But briefly, all Christian churches agree on many major areas of belief about Jesus, God and his church on earth. Individual Christians must follow their consciences as they understand what God asks of them in their relationship to him.

However, it is overly simple to jump to the conclusion that "one denomination is as good as another," since many denominations differ significantly in major points of doctrine.

Catholics, for example along with Anglicans and most Lutherans at least, believe in the real presence of Jesus in the Eucharist. Other Christians may not believe this and we presume they are following the light of their own conscience in rejecting that belief.

However, it would be foolish and thoroughly irrational to hold that it really doesn't make any difference whether one believes it or not, or whether it is true or not. For example, if Jesus is not present in the Eucharist, as we believe, we are (even though in good faith) believing that what is only bread is really God.

On the other hand, if Jesus is truly present in the Eucharist and there to be offered and received as the great sign and means of the unity of his people on earth, then those who reject that belief (again, even though in good faith) are missing one of the most beautiful elements of our Christian life on earth.

While there is only one God and one Lord, we need to take care that tolerance and acceptance of others, particularly Christians, regardless of our difference of beliefs, does not turn into a position that "it doesn't make any difference what you believe as long as you believe in something."

If God and religion have any rational meaning at all, that is total nonsense.

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The need for family

Recently I attended a family party at my sister's home celebrating the engagement of a niece. Sixty-two of us were under one roof. I left the party feeling strengthened and renewed.

Family love buoys us up. And it is so central to our being and so necessary for our nourishment that we can't be without it as a society.

A 1986 Gallup Poll bears this out. It found that 93 percent of Americans were "mostly" or "very satisfied" with their family life. This is up from the 91 percent in the 1980 survey.

The poll shows that the general outlook on the condition of family life has improved a lot too. Fifty-three percent said that the family life of most people they know has gotten better. In 1980 only 37 percent held such an optimistic view.

I'm not surprised by the poll's findings. It confirms what I believe.

Our society has gone through many changes in the past 20 years that have altered the shape of the nuclear family. The high divorce rate, the emergence of many single-parent families and economic realities forcing mothers into the workplace are almost causing the image of the "traditional family" to fade from memory.

We are constantly bombarded by the cries of those who claim that alcohol, drug abuse and homosexuality are undermining family values. Yet, according to the Gallup Poll, most Americans think family life is getting better not worse.

I've always thought that the intense worrying over the condition of family values has been a gross exaggeration of the truth. Despite the high divorce rate, most single parents work hard to keep their families intact. Despite all the fears about substance abuse and homosexuality, these problems always have been with us. They're just more out in the open now-- and they will never seriously undermine the family.

The reason is that society needs families.



By Antoinette Bosco

We need each other and we have to make sure that human bonds are maintained. Family, in general, provides the most automatic, most natural and most unconditional bonds we can find.

So, when the shape of the traditional family is altered, many people invent ways to strengthen other family connections because it is necessary.

I think of my younger sister who moved far away from her relatives when she got married. She expected to have a traditional family life. But after her husband left her she ended up moving back to her hometown to raise her daughter in constant contact with cousins, aunts, and uncles.

Her family may not look like an intact family, in statistical terms. But the reality is that she found a way to give her daughter the full rich family life she needed.

Most of us have an innate drive to connect with family, even though not everyone is able to fulfill this need.

The family is ideally a source of refreshment, life and privacy away from the hectic, demanding world. The family is a source of peace because of the love and acceptance found in it.

Despite all our worrying about the decline of family values, no outside pressures will ever succeed in destroying the family. As a source of life, love and connection, it is as basic as food and air.

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Facing death

Not too long ago I gave a day of recollection in New Jersey and I had the pleasure once again of seeing Joe and Julie Quinlan, the parents of Karen Quinlan. Before her death, Karen was in a coma for over 10 years, brain dead as a result of bad judgment-- she underestimated the danger of chemical abuse. The celebrated court case surrounding the removal of a respirator made legal history and international headlines.

The Quinlans recently celebrated their 40th wedding anniversary with a Mass at St. Jude's parish in Hamburg, N.J. Their long ordeal so nobly endured is over and they are at last enjoying a little privacy. But their lives have taken a new turn. After Karen died they established a hospice for the terminally ill. I wondered how they managed to keep going in what many consider to be a rather depressing ministry. Julie said, "I think in order to help the terminally ill you first have to come to terms with your own death."

An interesting statement. We rarely think about our own death. Coming to terms with something so remote and horrifying isn't easy for most people. They ask, "Why does God do this to us?" I wish I had the whole answer. God's timing certainly is a mystery; so is death itself. All we know is that eventually everyone suffers and dies.

It seems to me that in order to die well, that is to make death a conscious act, we not only have to accept the fact of our own death but to embrace it consciously while we are



By Fr. John Catoir

alive and healthy. Death is an important part of our lives. Although we know we are going home to a place of comfort and love, death still carries with it a feeling of darkness and sorrow. But when it is seen as part of our destiny, "Death loses its sting," as Paul put it.

We may be fearful about the manner of our death. Jesus certainly suffered this same anguish, but anguish does not alter the fact that death is a gateway to eternal joy.

The Quinlans can help the terminally ill because they are not afraid of death. And why should they be? They are full of faith and hope in Christ Jesus.

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

Time capsules

Valentine, the marrying saint

When Emperor Claudius II tried to recruit soldiers for his wars, he found that the men didn't want to leave their wives or sweethearts to join his army. In retaliation, the angry monarch declared that no more marriages would be performed and that all engagements were canceled.

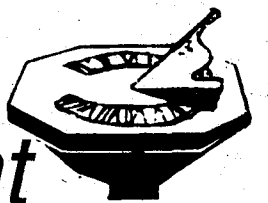
Valentine, a young priest, didn't think that this was fair to young lovers so he secretly married several couples. But in time he was discovered and Claudius threw Valentine in prison where he cured his jailer's daughter of blindness. This made Claudius angrier than ever and he had Valentine beheaded on February 14, 269.

Two hundred years later, St. Valentine was canonized and emerged as the patron saint of lovers.

Young ladies in 19th century England on the eve of St. Valentine's Day, in the belief it would help them see their future husband in a dream, ate a hard boiled egg, including the shell.

To escape the Vikings, Kenneth MacAlpin, about 825, took his followers from the islands off the Irish coast to

By Frank Morgan



Scone, Scotland. There he founded the Kingdom of Scotland as King Kenneth I.

Li Tai Po was China's eighth century master of verse. He loved wine and women and whenever he was in his cups, he would improvise poetry of matchless beauty only to forget every word when he was sober. When Emperor Ming Huang realized the situation, he decided to act as Li's secretary and record the pearls that dropped from the drunken man's lips. Many of Li's poems, which now constitute China's poetic heritage, were thus saved by the Emperor's voluntary efforts.

But one moonlit night, the drunken Li went on a boat ride without his faithful secretary. During the ride he made the tragic mistake of trying to kiss the moon's reflection in the water. He fell out of the boat and drowned.

The earliest known printed book is the Diamond Sutra, a Buddhist scripture, printed in China in 868 by Wang Chieh, the first known printer of a book.

Supporting a troubled daughter

Dear Mary: I am 73. I am writing you about one of my daughters. She has two boys and has worked since she married. One boy is a lawyer, the other a carpenter. She keeps a lovely home and is attractive.

Her husband is going out with some other woman. She tried to talk to him, but he won't answer her. Her sons won't listen either.

When she comes home, she takes a drink or two, then starts supper. Her children resent her drinking, but she works, has helped both boys with homes and cars and keeps a home. What does a man want? I want to ask my son-in-law. How can I help her?

Adult children, like everyone else, need the support of others. It is refreshing to hear from a person who recognizes this need and is trying to meet it.

You have tried to describe your daughter's family from your point of view, that of an outsider. Unfortunately, such descriptions are rarely accurate. For example, it is not clear whether your daughter's drinking is harmless or whether she has an alcohol problem you are trying to excuse by pointing out the stresses in her life.

You mention that her husband is seeing another woman. This is surely hard on her, and she needs support. Bless you for not loading her down with

By Dr.
**James and
Mary Kenny**



advice like "Give your husband an ultimatum."

If your daughter needs suggestions on what to do, let her ask. Otherwise give her love and encouragement.

Should you talk directly with your son-in-law? You must decide what you want to say and accomplish. If you condemn him or give advice, you might only worsen the situation.

Clearly you are not part of your daughter's immediate family. You cannot become involved in her relationship with her husband or sons because you do not have the insights or position to enter into these problems.

Nevertheless, there is much you can do to be supportive.

1. You admire your daughter. You recognize the good and capable things she does. Tell her so.

We are never too old to be satisfied and pleased when our parent tells us, "Good job!"

Apparently your daughter is not getting support from her husband and sons at this point. You may be the only person she can rely on.

2. Ask your daughter directly, "Tell me how I can help you." She may have some tangible needs you have overlooked.

Maybe you would enjoy taking some one-day or weekend trips together occasionally. Perhaps you can visit relatives or attend gatherings of your family, even if her husband and sons do not wish to go.

3. Do not dwell on her problems. If she wishes to share her problems, listen. Do not encourage her if she recounts problems as an excuse to justify her drinking.

4. Do not criticize her children. Ultimately you would hope that she develops a good support relationship with her sons. You can help to promote such a relationship by pointing out their good qualities. Criticizing can only promote disharmony in her family.

As an outsider, the influence you can have on your daughter's family is limited. However, you can meet a very important need by providing personal support, encouragement and admiration.

(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)

'I disagree but I still like you'

I have a priest friend who was at a retreat center when I arrived with the flagged copy of my book to edit. A flagged copy means about 350 pages of typed first draft, corrected by an editor, and loaded with 100 or so little yellow sips attached reading, "What's your point?" or "You already said this," or "Unclear," or "Your need statistics on this."

In addition, the pages themselves are colorful with similar blue pencilled comments. It's an awesome chore and one most authors approach with resignation and the realization that hard work lies ahead.

My friend, who has considered writing a book himself, hefted the weighty manuscript, flipped through the pages, and said, "I couldn't handle getting something like this back from the publisher. I would feel horribly rejected."

I laughed because that's how I felt the first time an accepted book manuscript came back to me. I was outraged. How could they do this to me? They didn't like my words. They didn't like me.

That was ten books and fourteen years ago and I've become wiser in the interim. Editors may reject my work but they aren't rejecting me personally.

Many of us have experienced this shift in other areas of our lives. I remember when my mother was living and our children were young. We were visiting her on our annual summer vacation and she worked all day cooking a lovely meal which our children spurned

By
**Dolores
Curran**



because they were unfamiliar with the food.

She felt personally rejected. Her feelings were hurt. I tried to explain to her that they didn't mean anything by it and that they rejected my cooking, too. But things were tense for awhile.

As the years and vacations went by, we had many good laughs together over that experience. She learned to get out the hamburgers and hot dogs and forget the complicated meals in which she invested her love. She learned, this time as a grandmother, that when children turn down our cooking, it doesn't mean they don't love us.

Rejection is a powerful emotion which attacks in many forms. A pastor slaves over preparing a scripture course and two people show up. "They don't like me," he thinks. A child cleans his room and his parents say, "Why such a messy closet?" They don't like me, he

thinks.

A teenager spends hours on paper and the teacher writes one cryptic comment, "When are you going to learn the difference between to and too?" We can't pray - the depth won't come - so we figure God doesn't care about us.

Our boss doesn't respond to a suggestion. We feel personally unappreciated. A husband is never thanked by his family for paying the expenses. They just take me for granted, he feels. A famous speaker admits he cannot read evaluations because he's afraid of negative comments and "I can't handle them."

The secret of withstanding rejection lies in our ability to distinguish between the act and the person. One of the first rules I use with a new class or seminar is, "We can disagree and still like each other." I insist the group say it aloud together three times. It frees them to voice opinions and objections.

It also helps them deal with disagreements from others in a mature fashion. They don't feel rejected and disliked if someone objects to spanking right after one has defended spanking. Indeed, one will often quip, "We can disagree . . ." and the other finish, " . . . and still like each other."

If we teach this to ourselves and our families we won't feel so rejected when they roll their eyes at our statements or turn up their noses at our food. They may not like what we say or cook, but they still love us and we them. (c. 1986 Alt Publishing)

Family matters

A lesson in throwing things away

Hilda Young
NC News Service

A reader wrote me and claimed I am not telling the whole truth about our family move. "You haven't told us yet what you did about the discards," she claimed.

This reader is a hard person.

We have come to discover that, in a family of six, one person's discard is another's treasure. The only thing we have all agreed may be thrown away is an empty paper towel spool that one of the kids had been saving.

And that was only after we convinced youngest son he could have another as soon as we get settled in the new place.

I no sooner throw something in the garbage than someone else pulls it back out. "Mom, you can't trash my baseball bat," yelled oldest son before I had a

chance to camouflage it under other garbage.

"You haven't used that thing for years and it's broken in three places." I pointed out.

"But I hit my only Little League home run with

'We have come to discover that, in a family of six, one person's discard is another's treasure.'

it," he pleaded.

My husband is as bad. "I don't think it makes sense for a grown man to want to hang on to his fourth-grade dental hygiene manual," I told him.

"OK," he huffed, "out with your box of mildewed plastic bibs."

"Since you have no sense of family history," I retorted, "then out with your coffee can of rusty bolts."

"Same for your half-knitted sweater from 1957," he said cruelly.

"This is ridiculous," I said. "We have to work as a team. Let's decide how to get rid of the kids' junk."

We set the alarm for 3 a.m. and while they slept we carried dead batteries, lone roller skates, fishing pole grips, an outdoor thermometer shaped like a Coke bottle and other treasures to the trash bin.

We found them all back on the kitchen table the next morning. It's ugly when you have to eat breakfast with a 14-year-old wearing a paper-mache mask she made in the second-grade.

(NC News Service)

A televised suicide

Did some stations exploit a man's suffering?

I cannot think of a single excuse for any television station to have shown the public suicide of the Pennsylvania state treasurer about to be sentenced for taking bribes.

By
**James
Breig**



The event occurred in Harrisburg on Jan. 22 when R. Budd Dwyer called a press conference just before he was to appear in court to be sentenced. Reporters and aides thought he was about to announce his resignation. Instead, he pulled a revolver from an envelope, stuck it in his mouth and pulled the trigger.

To the everlasting credit of ABC, CBS, CNN, NBC and most local stations, the scene of the man's death was omitted. To the everlasting shame of a few channels, the entire event was broadcast on news shows.

The vast majority of news directors took a humane approach which covered the news event without exploiting it. Some simply showed a still photo of Dwyer and recited what happened. Others showed the beginning of the news conference but cut away at the moment of death, letting the sound track convey the horror of suicide. The chilling event was adequately covered either way.

But a few stations took a vampire-like interest in the suicide, showing the whole bloody scene. Thus—a sick man who had already left his family a legacy of shame and disgrace was abetted in



IMPROPER PRYOR—In a scene from his latest film, "Critical Condition," Richard Pryor tries to coax Lucius Houghton out from his hiding place beneath a psychiatric ward bed. Although the language is incessantly vulgar and harsh, "the message about both personal and professional integrity is well worth viewing for mature audiences," says the U.S. Catholic Conference which rates the movie, A-III, adults. (NC photo).

leaving them something more tangible; images of his death.

Nothing was gained by doing that. No excuse explains it. The scene will not deter others—in fact it may even inspire some similarly deranged minds who seek publicity. Nor did it add anything to our fund of information or wisdom. We cannot learn from the moment and go back to stop Dwyer, and his unique circumstances have no larger application. It did not teach us to inspect large envelopes or wonder if

press conferences should involve frisks.

Violence in the news needs to be covered because it is part of life. That same day, Philippine troops fired on protesters in Manila and several people were killed. News film rightly showed the panic which ensued and the bodies which resulted. The difference? We learn how helmeted and armed soldiers looked versus farmers with placards; we saw the proximity of opposing forces; we witnessed the attempts of newsmen to help the wounded. And the event had

significance beyond itself.

The scenes were edited so that the facts were conveyed with a minimum of gore. Those facts played a large role in shaping our opinion of U.S. policy in the Pacific, of Corazon Aquino's chances of surviving as president of the Philippines and of protests within our own borders.

Covering violence in the news—assassinations, shuttle explosions, wars, fires, riots—is sometimes a close call. All sorts of factors have to be considered; how much coverage does the event merit? Does the film add to the coverage? What time will the film be shown? How will the film be edited?

Taste and sensitivity ruled most news directors that day. Those who ran the film should ask themselves, what if this tragedy was happening to someone I love?

Mother Teresa: a film portrait

Mother Teresa A-I

This feature documentary examines with intelligence and compassion the life and work of Mother Teresa, who founded the Missionaries of Charity and remains their religious superior. Director Ann Petrie assembled significant events over a five-year period which evoke spirit and substance of Mother Teresa's mission to decrease poverty in both its physical and spiritual manifestations. It is an inspirational portrait of a media giant who here is seen as humble but strong, wise, uncompromisingly determined and devoted woman.

The Bedroom Window A-III, R

Steve Guttenberg is a young,

carefree executive whose affair with his boss's wife (Isabelle Huppert) leads to her death when a killer-rapist they tried to bring to justice is freed. The engaging, convoluted plot includes only brief instances of nudity, profanity and violence but the themes of dishonesty and betrayal are decidedly for mature audiences.

Capsule Reviews

Assassination A-III, PG-13

Through his experience and cunning, a Secret Service agent, (Charles Bronson) protects the wife of the president of the United States (Jill Ireland) from assassination. The film is more romantic and less violent than the star's

usual fare. Bronson's professional and sexual exploits are restrained.

The Good Father A-II, R

A middle-aged executive, troubled and resentful because of his broken marriage, uses his anger and a male-dominated legal system to pressure an unhappy friend into divorce and a child custody battle. Anthony Hopkins' statement about lost idealism is conveyed through quiet rage as he rejects the feminism he once championed.

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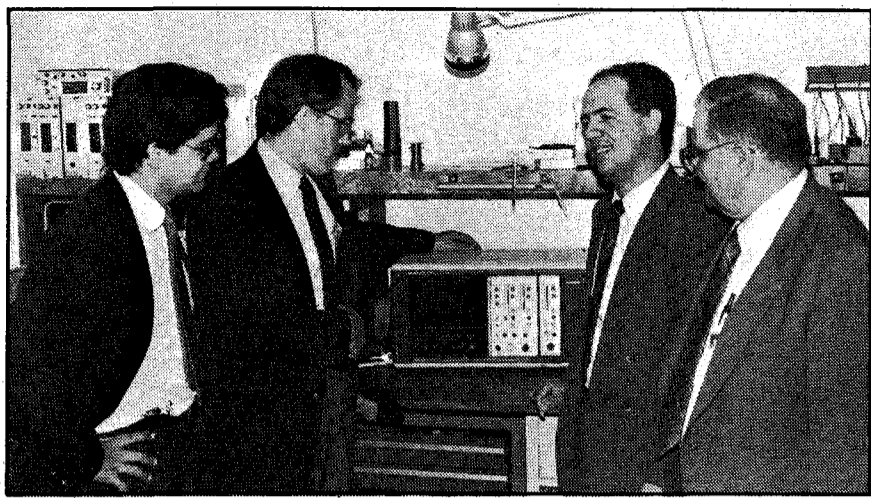
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What's Happening



Life-saving donation

Recently, St. Francis Hospital in Miami Beach made a life giving donation of much needed hospital equipment to a needy diocese in the Dominican Republic. Accepting the donation of an estimated \$20,000 in hospital monitors and lab equipment was Dr. Daniel Jimenez, Director of Vocational Health Programs in the Diocese of La Vega in the Dominican Republic (second from right). Amor en Accion, the local lay missionary organization, helped in organizing the donation. Also pictured inspecting the equipment (above) are from left to right Dr. Edward Ragolta, of the Amor en Accion medical team, Tom Hitt, Director of Material Management at St. Francis Hospital, and Dr. Ramon Boza of the Amor en Accion medical team.

Students devour books, pizzas in new program

The way to a student's heart may be through the stomach. At least that is part of the philosophy behind the new "Book It" program for St. Thomas the Apostle Elementary students.

The program is sponsored nationwide by Pizza Hut. Readers in

grades 2 through 6 are participating in the reading incentive program.

Teachers set goals for students, calculating how many books they can reasonably read in a month. The student's name and goal is posted on a chart. As soon as the child's monthly

goal is reached, the child receives a certificate for a Personal Pan. Pizza at Pizza Hut. In addition, if all the students in a classroom meet their goals for four out of five months, Pizza Hut will provide a pizza party for the class. The program runs from October through February.

The program is approved by the United States Department of Education, the National Education Association and American Federation of Teachers.

"Book It" is an attempt to encourage youngsters to read for recreation. Since the program started in October, hundreds of free pizzas have been consumed by hungry readers from St. Thomas the Apostle school.

St. John Neumann hosts mission program

A *Mission For Today* program will be presented at St. John Neumann Parish, 12125 S.W. 107th Ave., Miami on Feb. 16, 17, 18 from 7:30-9:30 p.m.

Since its inception six years ago, *Mission for Today* has been presented in over a hundred parishes throughout the country to capacity filled churches. It is designed and given by Fr. Robert Hunt, a well known public speaker and one of two priests in the country who has a membership in the National Speakers Association.

Monday evening's talk, entitled "Intimacy with Self, Family and Friends," deals with one's attitude toward oneself and towards one's family and friends. The second evening addresses the topic "Intimacy with

Death" which deals with the human fears and responses to death and the church teaching on purgatory, heaven, hell and limbo. The third evening's talk is "Intimacy with God" which addresses the teachings of creation, original sin, redemption, Jesus as God and man, and other matters.

Biblical scholar speaks at Barry

The graduate program of Jewish Studies at Barry University will present a special guest lecture by Professor Shalom Paul, chair of the Bible Department at The Hebrew University of Jerusalem on Feb. 9 at Wiegand Lecture Hall at 7:30 p.m.

Prof. Paul's subject will be "New

Insights into an old Biblical Tale." The lecture is free to the public.

Professor Paul's four books and dozens of scholarly articles about the Bible and the ancient Near East have earned him an international reputation in the scholarly community.

Christ the King celebrates black heritage

Christ the King Catholic Church is holding a 'Celebration of Black Heritage' on February 14th through 22nd, at the church located at 16000 SW 112th Avenue in Perrine. Under the theme: "Black Spirituality and its Gifts," the church will present this celebration with the following Calendar of Events: **Feb. 14, 10 a.m.** - A Morning Of Reflection (A meditative ceremony excerpted from the Pastoral Letter on Evangelization from the Black Bishops of the United States). **Sunday, Feb. 15, 11:30am** - Regular Mass with guest priest Fr. George Clements, Pastor of Holy Angels Church, Chicago. Following the mass there will be a Kwanza Celebration and Folk Art Display, culminating with an African Feast. **Tuesday, Feb. 17, 7:30 p.m.** - "Sharing: A Gift of Love" (a musical-drama performed by the Youth Group with music by the CCD classes and the church festival choirs). Fr. George

Clements will be guest speaker. **Thursday, Feb. 19, 7:30 p.m.** - "The Gifts we Share- Portraits of Black Spirituality" (Spotlighting the eleven Black Catholic Bishops) - Guest speaker is Fr. Michael Pflager of Saint Sabina Church, Chicago; choir concert. **Saturday, Feb. 21, 5 p.m.** - Regular Mass with guest priest Fr. Michael Pflager. "Dining and Dancing at the Harlem Square" (Church Hall) at 6:30 - featuring The Big Band Sound of *Earl Humes and his Combo*. Donation \$12. **Sunday, Feb. 22, 9:30 a.m.** - Regular Mass with guest priest Fr. Michael Pflager officiating. Mrs. Dolores Bankston is general chairperson of the Black Heritage Committee.

St. Luke's appoints program director

Bill Kintz, A.C.S.W. has been named the Program Director of St. Luke's Center, the Catholic Archdiocese of Miami's comprehensive substance abuse program.

St. Luke's is accredited by the Joint Commission on Accreditation of Hospitals (JCAH). The Center includes a 28 day residential detoxification facility (Bethesda Manor), a methadone treatment program, out-patient counseling services, and a prevention program (D.A.R.E.-- Drug, Alcohol, Rehabilitation, Education).

Kintz previously was assistant director of Catholic Social Service in Ft. Wayne, Indiana.

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.

It's a Date

Spiritual renewal

The Dominican Retreat House will be hosting a Valentine Evening of Renewal for married couples on Feb. 12 beginning with registration at 6:30 p.m. and including, dinner, conference and eucharist. Fr. William Messick, OSFS, will be the director of this program. For further info or reservations call the retreat house at 238-2711.

The Florida Keys Prayer Groups are sponsoring their third annual Healing day on March 7 from 9 a.m. to 5 p.m. Speakers: Deacon Tom Gato and musician and Deacon-to-be Paul Lambert. For \$5 registration write to Margaret Hale, Rt. 2, Box 478, Summerland Key, Fl. 33042.

The Cenacle hosts a Eucharistic Ministers' retreat Feb. 27- Mar. 1 and a day of prayer with conferences and Mass on Feb. 17. Reservations call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

The Women of Light will hold their monthly bible breakfast beginning Feb. 21 at the Plantation Holiday Inn, 1711 N. University Dr. \$8 includes teaching, music and a personal sharing. Reservations by the Wednesday prior to the breakfast. Tickets are not sold at the door. To make reservations call Lila at 753-2037 or Sharon 721-8486.

St. Coleman parish, 1200 S. Federal Hwy, Pompano Beach will host a Holy Spirit rally at 7:30 p.m. on Feb. 17. Jacki Tucci, Director of Catholic

Charismatic Services, and music minister David Dunlap will be speakers. Ken Karrigan from Charismatic services will speak on reconciliation. Admission free.

St. John Neumann parish, 12125 SW 107th Ave., Miami, will host a *Mission for Today* program (see above story) on Feb. 16-18. Talks given from 7:30-9:30 each day on intimacy, death and other subjects.

Single/divorced/widowed

Happenings Singles is having an Outstanding Singles Party on Feb. 27 at 9 p.m. at the Diplomat Country Club in Hallandale. There will be dancing, live band. Admission is \$6. Call Sharon Silver at 385-1255.

The St. Maurice Singles Group and Catholic Alumni Club is hosting a "Till Your Heart's Desire" Valentine's Day dance to be held at St. David's parish hall, 7501 SW 39th st. in Davie Feb. 14 from 9 p.m. to 1 a.m.

The Dade Catholic Singles Club is hosting a Happy Valentine's Day Party at the Nob Hill Apts. Club House, 9856 N. Kendall Drive in Miami at Feb. 14 at 8 p.m. Admission \$5. They will also meet at a Mass at St. Catherine of Siena Church in Miami on Feb. 22. For more information call Maria at 552-6858 or Chip at 887-5402.

St. Timothy Catholic Church, 5400 SW 102nd Ave. in Miami hosts meetings for

divorced, separated and widowers and all singles every Monday at 7:30 p.m. All faiths welcome. More info phone 274-8225.

Fashion Shows

St. Gabriel Women's Guild will host a "Mardi Gras" luncheon and fashion show on Feb. 11 at Crystal Lake Country Club at noon. Fashions by Lord and Terry Boutique. Reservations \$15 per person call Violet at 942-3878 between 9 a.m. and noon.

The St. Maurice Women of the Stable will host a "Swing into Spring" Fashion Show on Feb. 22 beginning at 12:30 p.m. at the Sheraton Design Center Hotel. For reservations call 987-2924.

Meetings

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter will hold their monthly meeting on Feb. 15 beginning at 11:30 with rosary at Cor Jesu Chapel at Barry U.

The Father Solanus Guild will hold a meeting at the Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd. on Feb. 8. Public invited.

The Catholic Daughters of the Americas, Court Holy Spirit #1912 will hold their regular business meeting on Feb. 13 at 1 p.m. at St. Elizabeth's Garden, Pompano Beach.

Potpourri

The Catholic Educators Guild will hold a Pre-Lenten Mass and dinner on Feb. 21 at 4 p.m. at Our Lady of Charity parish. For reservations (\$5) call 893-5462.

St. Henry's Church is sponsoring a "Night in Hawaii on Feb. 14 at St. Henry's Parish Hall, 1500 S. Andrews Ave. in Pompano Beach. The Polynesian show is presented by *Paradise Islanders*. Doors open at 7 p.m. Dancing 8 p.m. until midnight. Admission is \$10 per person. For reservations call 785-2450. The parish is also hosting a dance on Feb. 28. Live orchestra. Tickets \$8. For information call Louise at 785-2450.

The Office of Catholic Family Services, 9990 NE 2nd Ave. in Miami will host a 5 week seminar for the parents of children under age 12 by Fr. Mike Flanagan, Sch. Fr., beginning Feb. 18 at 7 p.m. Call Fr. Mike at 758-0024 for further information.

The Graduate Program of Jewish Studies at Barry U. and the Michael-Ann Russell Jewish Community Center will present "The War Against Jews: Perception of the Holocaust," a lecture by Professor Haim Avni on Feb. 11 at 8 p.m. at the Michael-Ann Russell Jewish Community Center, 18900 NE 25th Ave. in North Miami Beach. Admission free and open to public.

'What it takes for each couple to keep their marriage fresh is somewhat specialized. No two marriages are alike...Still, there are some things that most couples can emphasize to enhance their marriage.'

Keys to a happy marriage

By Neil Parent
NC News Service

Marriage is meant to transform spouses, to help them become more mature, caring and loving persons. But it doesn't happen automatically. For marriage to enrich spouses, marriage itself has to be enriched.

What it takes for each couple to keep their marriage fresh is somewhat specialized. No two marriages are alike. Each involves a unique set of personalities, preferences and lifestyles. Some marriages are highly influenced by ethnic and cultural backgrounds; others less so. There are variations in age, health, family size, income and religious backgrounds.

Still, there are some things that most couples can emphasize to enhance their marriage.

In practically every survey taken, communication between spouses tops the list of what is considered important for a good marriage.

Communication, of course, is more than a transfer of information. It is an all-important means by which a couple becomes one entity, the two-in-one-flesh Jesus spoke about.

Literally, to communicate is "to make common, to share."

Communication between spouses involves a deepening knowledge and understanding of the other.

Marriage is much like a stream. Its very essence is change. No matter how good its beginning may have been, no matter how satisfying its present state, a marriage must continue to change and grow if it is to remain fresh and meaningful.

Love must blossom, intimacy deepen and the boundaries of sharing broaden. Otherwise the relationship well could waste away. Good communication helps ensure that this will not happen.

Recognizing the critical role of communication in marriage, movements such as Marriage Encounter aim to help spouses communicate more effectively. But even without the benefit of such experiences, couples can enhance their communication by simply focusing more attention on getting to know each other better.

That means taking some quality time to be alone, to talk non-judgmentally about their relationship,



Marriage enrichment is a "difficult concept to sell," says Father Joseph V. Di Mauro, family life director in the Diocese of Camden, N.J. In the same way that people will rush to the dentist only when they have a toothache, people pay little attention to their relationship until a crisis arises. (NC sketch)

Even 'perfect' marriages require 'preventive medicine'

By NC News Service

Marriage enrichment is a "critical issue today" because couples are under pressure on a number of fronts, said Father Joseph V. Di Mauro, family life director in the Diocese of Camden, N.J. Among the pressures are the unhappy statistics concerning divorce, the lack of support for family life in society and the responsibilities many couples have which keep them so busy they can't take a night out together to "keep the romance in their relationship."

"More than ever before the Church should challenge, enrich and support husbands and wives through their marital journey," Father Di Mauro said. Marriage enrichment tells couples "to keep plugging along."

Yet despite the need, marriage enrichment, like preventive medical treatment, "is a difficult concept to sell," he said. Too often, "the Church and society deal in crisis management." A toothache will drag people to the dentist but they continue to skip the annual checkup. Similarly, people pay little attention to their relationship until a crisis arises.

Marriage enrichment reminds couples to focus on their relationship, to recognize that each person has concerns, needs, strengths and talents. It helps couples "to bring out the full potential of each other," the priest said.

from such simple concerns as vacation preferences to the more sensitive matters of the bedroom.

For Catholics, an important area of communication and sharing is that of the spiritual. Christian marriage is not only a shared experience of life; it is also a vital means by which spouses, individually and together, can grow closer to God.

For the married Christian, God often is discovered in the ebb and flow of daily family living. As the marriage unfolds and deepens, so does the couple's knowledge and love of God.

Doesn't that mean that sharing thoughts and feelings about life's meaning and purpose and the call to be a disciple of Jesus can bond spouses closer together? Praying together for each other...worshipping together...and working side by side to help others in need add meaning to a couple's relationship.

Discovering more fully the spiritual side of one's spouse means discovering perhaps the most meaningful dimension of his or her personality. This can enrich a marriage.

Many couples enhance the spiritual side of their relationship by participating together in retreats, parish renewal groups, faith sharing groups and the Christian Family Movement. Whatever the means, their goal is to enhance their marriage while growing in faith.

The renowned psychologist Erik Erikson noted that a major task of adult life is generativity --moving beyond one's own needs and interests to contribute to the well-being of others.

Couples who work together to help others or to better the community often expand their own horizons, adding interest and meaning to their life together.

Some serve as foster parents; others help with a shelter for the homeless; others assist with food programs. The possibilities are endless, as are the needs.

Keeping a marriage fresh and enriched is a continuing challenge for couples. It warrants their best communication, their deepest spiritual commitment and their most generous outreach.

Scriptures

Abstain from wickedness

Reflections on the first reading for Sunday, Feb. 8:
Isaiah 58:7-10

Introduction

The blast of a trumpet!
That's not much of an "introduction" is it? But if a trumpet were actually heard, our interest and attention would be held. As our present chapter opens, we "hear" the sound of a trumpet, and it is meant to startle us.

Background

Trumpets are still associated with armies and battles, and they were used to summon Israel's army (as in Jer. 4:5). But just as soldiers assembled when the trumpet sounded, so did the blast of a trumpet become associated with assembling the people of God for worship. The trumpet's call became associated with the opening of solemn ceremonies in the temple. (The sound of the *shofar* is still an integral part of synagogue worship for the Day of Atonement.)

But our present chapter comes from a time prior to the rebuilding of the temple after the Exile, when Jerusalem still lay in ruins. In place of a trumpet, God directs the prophet to lift up his "voice like a trumpet" (v.1). It is to be "full-throated," blaring aloud the people's "wickedness," a piercing sound intended to startle an unlistening crowd.

The truth of the matter was that the people were dispirited. The process of rebuilding was long and arduous, with little results. It would be years before the temple could be finished and the liturgies take place.

The people had *observed* the ritual fasts, but they complained that God had not "*seen*" it. Why, they asked themselves, had God not rebuilt the city and come to their aid?

The prophet declares that Israel was "like a people," who had observed God's ordinances

Know Your Faith

'Shoestring adventures'

For couples who want to remain happily married

By Theodore Hengesbach
NC News Service

Marriage for me is an environment for intimate friendship which enables each partner to flourish and grow. But like a garden that needs watering and fertilizing so that seeds can flower, a marriage needs care and attention to keep a couple's relationship growing.

An important part of marriage enrichment for couples is taking time to re-create the sweetness and zest they once found in each other. If couples can't enjoy each other, relating to each other can become one more monotonous thing they have to do.

But in the whirlwind of job responsibilities and pressures, family and social obligations, couples need to find ways to have fun together that fit easily into their lives. If having fun takes lots of planning, time, energy and money, most people won't bother or will put it off until their annual vacation.

Here is a list of what I call "shoestring adventures" for couples -- "shoestring" because they take little or no extra time, planning or money; "adventures" because they lead to the unexpected.

Let's begin with a couple of "two-fers:" combining something we have to do with something fun -- like shopping for a trash barrel. Following a hand-lettered sign led my wife and me down tree-lined back country roads to Fred, the barrel man. Along with the barrel, we got a charming little conversation with Fred about his apple and pear trees.

Another "two-fer" was dropping our daughter off at her summer job and driving a few extra miles to a park where we took a short walk before returning home.

Often on long trips we leave the interstate highway and follow a parallel highway for 25 miles. We get to our destination a little later but more refreshed and often with something interesting to remember and discuss, like the homemade candy shop in the out-of-the-way village where we took a break.

My wife and I also like to take full advantage of tax-supported services and facilities. National parks and state parks provide outstanding scenery, walking trails and free naturalist programs. Recently we went on a two-hour canoe trip at a state park 15 miles from our home.

A couple might volunteer their services together at their church or take

'Like a garden that needs watering and fertilizing so that seeds can flower, a marriage needs care and attention to keep a couple's relationship growing.'



a short continuing-education course together. You learn a new skill, meet new people and perhaps find out something you didn't know about your

partner.

Another suggestion: Draw a 30-mile radius on a map of your local area and divide it into quarters. Then plan

to take a leisurely drive together through each of the four areas every other week. It's amazing what you will find so close to home: pretty streams, the ever present garage sale, churches to visit.

On such a trip you might want to try a "potluck picnic." Bring along an empty cooler and collect food as you go, from country stands or tiny grocery stores.

Several years ago when our aged car died we vacationed right in our own city. With guide book in hand, we toured a beautiful old federal courtroom we didn't know existed, took a bus ride from one end of the line to the other and attended a jury trial.

Having fun together can enrich marriage by providing couples a chance to tighten their bond of friendship in easy, relaxed settings. It helps them to create a marital environment that can be a continuing source of strength. With a shared set of happy memories, couples may find themselves more willing to put forth the extra effort needed to overcome problems.

Archdiocese offers variety of marriage support programs

The Archdiocese of Miami, through its Family Life Ministry, offers a number of programs to support married couples and families. These are:

Marriage Encounter, for couples interested in improving their relationship and communication with each other and God.

Marriage Retorno, for couples who wish to develop a deeper prayer life together.

Christian Family Movement, for couples and their children, to develop better communication and a deeper sense of unity among all the members of the family.

Marriage Lifeline, a program begun only last year to strengthen the conflict-resolution and communication skills of married couples.

Marriage Ministry, a program that trains married couples to help other married couples who are experiencing difficulties.

For information on any of these programs, some of which are offered in both English and Spanish, please call the Family Enrichment Center at 651-0280 in Dade. Ask for Lynda Di Prima, director of Ministry to Engaged and Married Couples, or Elaine Syfert, director of Hispanic Family Ministry.

(*mishpat*) and "done what is just" (*sedeqah*). Those two concepts, obeying ordinances and doing what is proper, were meant to go together.

The complaint of verse 3 declares that they had observed the ritual ordinances, but they had failed to do what is just. Therefore their ritual was an empty observance. Instead of empty ritual, however, the prophet issues a stern call to do *mishpat* and *sedeqah* together.

Commentary

Two Hebrew words, and a play on those words, underlines Sunday's passage. The word for "fasting" (*som*) closely resembles the word for "day" (*yom*). If God's people await a "day" when the presence of God will be apparent in a rebuilt temple, then they must truly observe "fasting."

Their fasting must be genuine, not simply

abstaining from food or drink, but abstaining from wickedness. The externals (a bowed head, sackcloth and ashes, v. 5) must accompany an internal attitude. The ritual ordinances (*mishpat*) must accompany the doing of what is right (*sedeqah*).

Verse 7 spells out "what is right," and one recognizes the list instantly, for Jesus will use the same terms in Matthew's Parable of the Final Judgment (Mt. 25:31-46). The hungry, homeless, oppressed and naked: these may not be overlooked by a people complaining that God has not looked at their days of ritual fast.

With the temple still in ruins, there was a feeling that God was absent somehow. His bright presence was not seen, causing a "darkness" and a "gloom" (v. 10). But the actual "darkness" was the people's failure to obey God's commands concerning others.

Only when the darkness of sin is overcome would they ever know the brightness of that "day" when God would be adored in his holy temple. One cannot call darkness "day" (*yom*), any more than one can call abstinence from food a "fast" (*som*).

Only when the obedience to the ritual ordinances accompanies the doing of all that is right, only when *mishpat* and *sedeqah* come together, will they truly "gain access to God" (v. 2). Only when their righteousness is as loud as a trumpet will they be able to assemble for worship once again.

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, NE, Washington, DC, 20017.

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