

How to get to Papal Mass

By Ana Rodriguez-Soto
Voice News Editor

*You can walk, ride shuttle bus or car-pool;
shuttle tickets go on sale at parishes June 1*

South Floridians will have three basic ways of getting to the Pope's outdoor Mass on Sept. 11: by walking, by taking shuttle or charter buses, or by driving and walking. Metrorail will also take them part of the way.

There's no charge for walking or driving, since admission to the 10 a.m. Mass at the Dade County Youth Fairgrounds is free and open to anyone. But a \$3 round-trip fee will cover the cost of the shuttle buses and \$1 per car will be charged for parking at 10 satellite locations in Dade and Broward. A one-way ride on Metrorail also costs \$1.

Tickets for the shuttle buses and parking will go on sale at all Dade, Broward and Monroe parishes on June 1. Any that are not sold by July 1 will then be redistributed to parishes needing more.

People will be admitted to the grounds, also known as Tamiami Park and located in southwest Dade County, beginning at midnight and continuing until about 9 a.m. on Friday, when the Secret

'South Florida on that day is likely to be paralyzed except for the movement toward Tamiami Park...'

Fr. Noel Bennett,
transportation
coordinator

Service will conduct a final security sweep.

Father Noel Bennett, director of transportation for the papal visit, announced the details of the plans during a meeting last week with priests of the Archdiocese.

He also warned them about "some few" bus companies that have begun to quote "exorbitant prices" for chartering buses on that day.

He urged pastors to make any charter arrangements through the Archdiocese, by contacting him directly.

In an interview with *The Voice*, Father Bennett

described six months of excruciating planning which have resulted in an intricate scheme for moving nearly half-a-million people into the Mass site in less than nine hours that day.

"South Florida on that day is likely to be paralyzed except for the movement toward Tamiami Park and the movement out of Tamiami Park," Father Bennett said.

He praised the "complete, almost unrestrained cooperation" of Dade County and Miami City officials in developing the plan, and compared the process in the early morning of Sept. 11 to a pilgrimage—especially since nearly 100,000 people from several nearby parishes will be walking the entire way.

"It'll be very colorful," said Father Bennett, noting that these people will be singing and carrying banners as they walk. "I visualize something

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Broward schools

Won't close for Pope;
Priest unhappy...Pg. 6

Lay ministers

Commissioned...Pg 7

THE VOICE

Vol. XXXIV No. 11

Catholic Archdiocese of Miami

Friday May 29, 1987

3 New priests

*Ordained and overjoyed
at being called 'Father'*

By Prent Browning
Voice Staff Writer

Three men began lifetimes of spiritual commitment last week while crowds of relatives and friends looked on in a joyful ceremony at St. Mary's Cathedral.

For Oscar F. Castenada, 33, Thomas Honald, 42, and Robert M. Vallee, 26, Saturday, May 16, the day they were all ordained priests, is not a day they will soon forget.

The special ordination Mass was concelebrated by Archbishop Edward McCarthy and over 100 Archdiocesan priests, many of whom in some way played a role in the spiritual formation of the candidates for the priesthood.

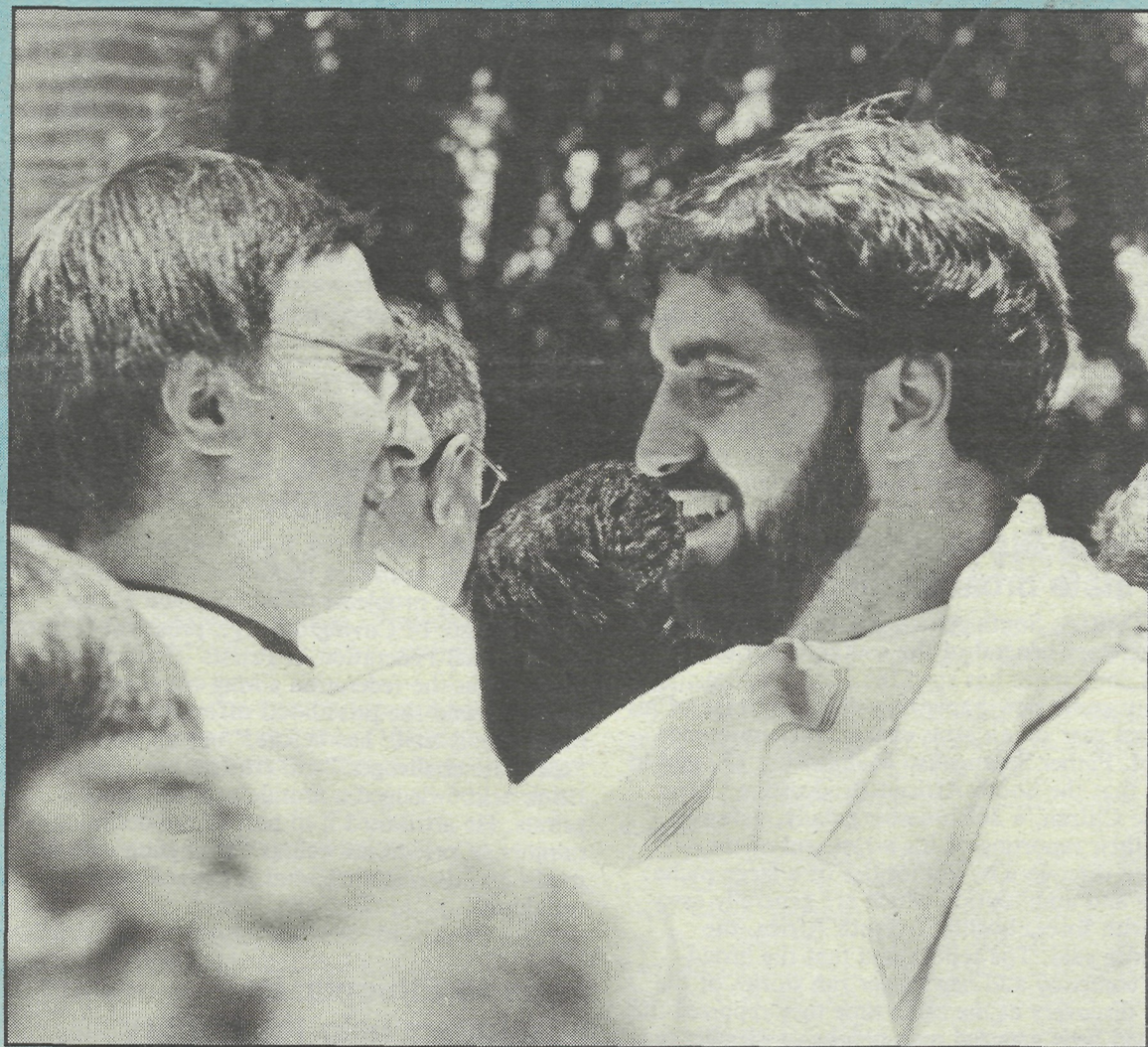
For most of their adult lives thoughts of entering the priesthood have never been far away from the minds of the three new priests. Perhaps, that's why when the moment finally arrived it was difficult thing to absorb all at once.

"I'm really excited," said Fr. Vallee before his ordination. "I haven't been able to sleep for the past couple of nights."

"It's strange, you spend all that time working and preparing for something and when it's finally going to happen, you really can't believe it. It's still like a dream to me. I don't think it's going to sink in for a few weeks."

"I'm still getting use to the fact that I'm a priest," said Fr. Castenada after the ordination. "I can't believe it when some people call me 'father.'"

(continued on page 10)



Newly ordained Father Robert Vallee (right), moments after ordination, is greeted by Father Paul Vuturo as the throng of well-wishers gathers around the new priests outside St. Mary Cathedral Saturday. (Voice photo by Prent Browning)

After abortion...

Project Rachel teaches women to forgive themselves

Prent Browning
Voice Staff Writer

'They put headphones on my head so I couldn't hear the suction machine, so I was listening to Barry Manilow and the suction machine at the end of the table because I could hear both'

—Olivia Gans

Their suffering has to a large extent been denied both by themselves and society. But the silence of the many women who have been traumatized because of abortion is about to be broken.

So says Fr. Michael Mannion, one expert involved with the Project Rachel program, a nationwide program that gives priests and Catholic lay people special training to counsel or minister to the victims of abortion.

Project Rachel, named after the

Biblical Rachel who weeps for her children, has been initiated in some 50 dioceses over the past several years. Recently, in the Miami Archdiocese, nationally known speakers on abortion took part in a Project Rachel training day at Annunciation Church in Hollywood, sponsored by the Respect

Life Apostolate.

"You are going to see this movement (Project Rachel and similar programs) explode in the next few years because of the number of wounded women," said Fr. Mannion, one of the speakers at the training day, during an interview. Fr. Mannion has had

extensive experience counseling women who have had abortions and has written two books on the subject. Currently, he is a campus minister at Glassboro State College in New Jersey.

Other speakers included Dr. Wanda Franz, a clinical psychologist and associate professor at West Virginia University and Vice President of the National Right to Life Committee, and Olivia Gans (see separate story), Executive Director of American Victims of Abortion.

"The church has an incredibly powerful opportunity to call the broken

(continued on page 11)

Catholic journalists must aid the poor and unify

SAN ANTONIO, Texas (NC) — Catholic journalists must constantly remind readers of their dual mission to serve the downtrodden and to unify diverse peoples, said San Antonio Archbishop Patrick Flores. "It is no disgrace to be servant to the wretched, the unwed mother, the undocumented, the illegal alien and the AIDS victim," he said. In addition, he said, those who do not work for unity "by restoring the brokenness" of peoples and nations should not claim to be Catholic. He made the comments during the homily of the opening liturgy the first day of the May 20-22 Catholic Press Association convention in San Antonio.

Push adoption not new conception methods — Bishop aide

WASHINGTON (NC) — Government funds should be spent to promote adoption and better health care for the poor instead of "exotic reproductive technologies" that are "morally questionable," a spokesman for the U.S. bishops said in testimony on Capitol Hill May 21. Richard Doerflinger, assistant director of the pro-life activities office of the National Conference of Catholic Bishops, spoke as part of a panel testifying before the House Select Committee on Children, Youth and Family. Both morality and public policy should recognize "the human dignity of the child" and "the integrity of marriage and the family" as key principles guiding the use of procreative technology, Doerflinger said. He particularly scored the practice of surrogate motherhood.

Priest sues Mexican gov't over voting advocacy rights

TOLUCA, Mexico (NC) — A bishop from northern Mexico said he arranged for a diocesan priest to file a lawsuit against the government as a test case for the country's clergy. Bishop Luis Reynosa Cervantes of Ciudad Obregon, said the suit was intended to be "on behalf of all the bishops." He said that he arranged it "so that a priest of my diocese — Father Domingo Ortega, the chancellor of the diocese — filed the suit on behalf of all Mexicans," said Bishop Reynosa. The suit asks that Article 343 of the revised federal electoral code be declared unconstitutional on the grounds that it violates the rights of Mexican citizens. Article 343 prohibits clergy from publicly advocating that voters cast ballots for or against any candidate or party or from publicly urging them to abstain from voting.

S. African Bishops head sues state broadcasting

PRETORIA, South Africa (NC) — The imprisoned secretary general of the southern African bishops conference has sued the state broadcasting company and a newspaper over their coverage of his arrest last year on an arms charge, the conference reported. Father Smangaliso Mkhathswa, 47, said in his suit that the South African Broadcasting Corp. and The Citizen, a Johannesburg daily, defamed him in their reporting of his arrest and of the unrelated discovery by authorities of a large cache of arms and ammunition which are generally associated with forces hostile to South Africa, the conference said. The report said that the broadcasting company and newspaper ran stories of the cache's discovery at the same time they reported the priest had been arrested on a charge of illegally possessing arms and ammunition.

Tridentine rite bishop busted on drug charge

WASHINGTON (NC) — Bishop Francis K. Schuckardt, founder of the schismatic Tridentine Rite Latin Church, was arrested May 9 at his priory in Lake Almanor, Calif., for possession of drugs and stolen property. The arrest followed a raid on three properties of the church, which is also known as the Fatima Crusaders, in Lake Almanor, Canyon Dam and Greenville, Calif.



CARDBOARD SHELTER — Crystal Jones, a graduating senior at the College of Mount St. Joseph near Cincinnati, made cardboard beer cartons and newspapers her home for a few hours to raise consciousness about the plight of homeless people. As part of Homeless Day, she and other members of Professor Kay Clifton's community organization class erected cardboard shelters in the administration building lobby to show the way many of the homeless are forced to live. (NC photo)

Pope cites 'death culture' advancing in Italy

VATICAN CITY (NC) — Pope John Paul II, citing the legalization of abortion and divorce, said the church in Italy has lost ground to an advancing "culture of death" and an attack on family values. Speaking to Italy's bishops May 21, the pope urged them to work harder for a "more decisive reversal of the tendency." He warned that the mentality behind legalized abortion is now opening the way to euthanasia — an apparent reference to unsuccessful legislative attempts to introduce a form of "mercy killing" in Italy.

Priest: Creative tension may be opportunity

ST. PAUL, Minn. (NC) — Creative tension within the church helps make this a time of opportunity despite problems of morale, said Father Joseph Brink of Covington, Ky., president-elect of the National Federation of Priests' Councils in an interview at the federation's May convention in St. Paul. He said the priesthood offers an "opportunity today like it never has before," but added that "there are challenges" and frustrations. Father Brink acknowledged a morale problem among priests. He attributed it in part to the declining number of priests, as well as "struggling with all ministries, determining what is the role of the ordained."

Pope to Ethiopia: let missionaries help the hungry

VATICAN CITY (NC) — The Ethiopian government should allow Catholic missionaries involved in social development and famine-relief projects to continue their work, said Pope John Paul II. He also asked the country's bishops, in a Vatican meeting, to train local personnel to eventually replace missionaries involved in social work. In the past, the Marxist government has pressured church agencies to reduce their foreign staffs in the country. This has included threats not to renew residence permits or to refuse residence permits to newly assigned personnel.

Religious leaders group to meet in Havana

WASHINGTON (NC) — Leaders of conferences of nuns, brothers and religious order priests in North and Latin America have selected Havana as site of a meeting on religious life May 25-June 1. The meeting was announced in Washington May 21 by the Leadership Conference of Women Religious and the Conference of Major Superiors of Men, which represents the heads of U.S. religious orders. During their visit, the Religious are scheduled to meet with Jose Felipe Carneado, head of the Communist Party's Office for Religious Affairs. Havana, capital of Cuba, where church activities have been severely limited under President Fidel Castro, was chosen because "we felt we'd like to know more about religious life as it is in Cuba," Franciscan Father Roland Faley, executive director of the Conference of Major Superiors of Men, said May 21.

Ordained, lay ministries always separate — Pope

VATICAN CITY (NC) — A clear distinction between the ordained priesthood and the ministries performed by the laity has existed since the early days of the church, said Pope John Paul II May 17. "The faithful know that the 'laying on of hands' constitutes visible sign of a vocation and consecration which sets one apart for a special ministry," he said. Priests are ordained "to preach the Gospel, shepherd the faithful and celebrate divine worship," the pope said. Lay people "have a different but no less urgent role," he added. "It is your task to carry the Gospel of Jesus into the daily affairs of the family, work and society," he said during the homily at a morning Mass in St. Peter's Basilica commemorating the 25th anniversary of the Philippine College in Rome.

Pope had fancy dessert on his 67th birthday

VATICAN CITY (NC) — Pope John Paul II celebrated his 67th birthday May 18 with a working lunch with officials of the U.S. bishops' conference. "He didn't have a cake or candles, but there was a fancy dessert — and we wished him happy birthday," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops. The group spent much of the 30-minute lunch discussing the pope's September trip to the United States, Archbishop May said. Also attending the meeting were Archbishop Daniel Pilarczyk of Cincinnati, NCCB vice president, and Msgr. Daniel Hoye, NCCB general secretary.

Hunthausen case resolution may be step nearer

VATICAN CITY (NC) — A commission of three leading U.S. churchmen presented the Vatican with a recommendation aimed at resolving the situation of Seattle Archbishop Raymond Hunthausen and now expects a Vatican decision on the matter, said Cardinal Joseph L. Bernardin of Chicago, a commission member. Cardinal Bernardin, speaking the day after the group met with Pope John Paul II, said May 21 that commission members had a "positive exchange" with Vatican officials in discussing their report. He refused to discuss the content of the commission's recommendation, or say with whom the group met. Other members of the commission, appointed by the Vatican in February, are Cardinal John O'Connor of New York and Archbishop John Quinn of San Francisco.

Malta's new head says socialists violated church rights

VATICAN CITY (NC) — Malta's new prime minister has pledged "full liberty" for the island-state's Catholic Church, whose rights, he said, were "violated" by the previous government. "The government wants the greatest and best cooperation possible between church and state and the problems of the past certainly will be eliminated," Prime Minister Edward Fenech Adami said in a May 15 interview with Vatican Radio.

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Pope Pius plotted against Hitler

ROME (NC) — At the beginning of World War II Pope Pius XII took "a terrible risk" and conspired with German generals planning to overthrow Adolf Hitler in hopes of ending the conflict, according to Jesuit Father Robert Graham, a prominent Vatican historian.

The generals' plan was to negotiate a peace once in power, he said. But they eventually got "cold feet" and dropped the plan.

At the request of the generals the pope secretly relayed the plan to the British government, said Father Graham.

A leading figure in the plot was ex-Army chief of staff Gen. Ludwig Beck, who resigned in early 1938 in a disagreement with Hitler over the dictator's expansionist policy, according to historians.

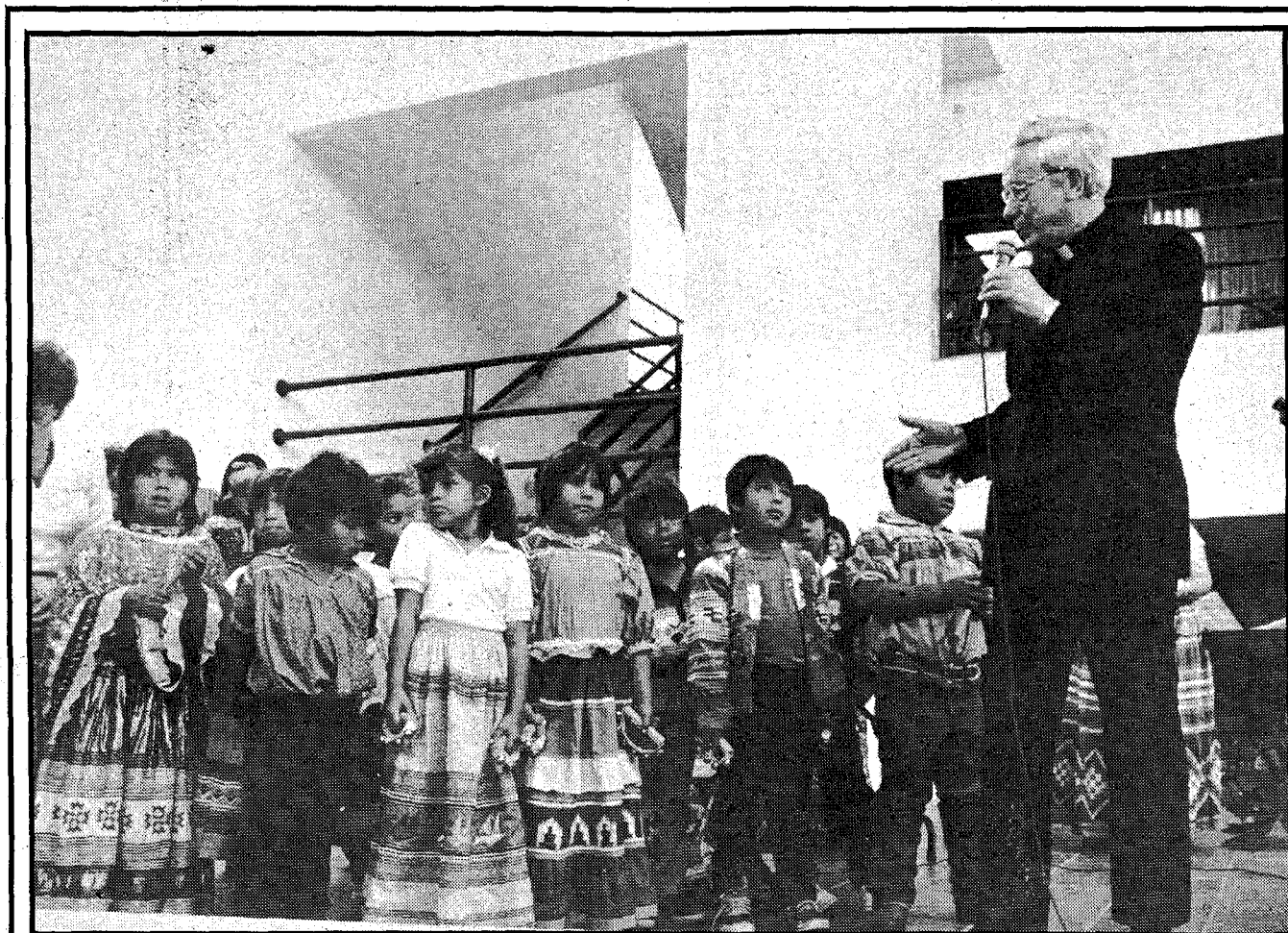
"It was an unfriendly act by the pope against Hitler," which if discovered by the Nazi leader would have been disastrous for the Catholic Church, Father Graham said.

The pope did it "for the cause of peace," he added. "If it worked, 20 million people wouldn't have died."

The plot, developed in 1939 and early 1940 prior to the German invasion of France, called for Hitler's arrest and a takeover of the German government, he said.

The papal involvement in the coup planning first came to public light in 1945 at the Nuremberg trials of German officials accused of war crimes, Father Graham said. The plot and Pope Pius' role in it was mentioned during the trials, he said.

In an interview with National Catholic News Service, Father Graham said he agreed with the comments on the episode contained in a



Miccosukee Music

Archbishop Edward McCarthy compliments a groups of Miccosukee Indian children from the reservation in Hollywood who recently gave a concert with rhythm instruments and angelic voices to the Archbishop, two auxiliary bishops and scores of workers whose warm applause and smiles at the Catholic Pastoral Center in Miami proved that music and children are a great cultural bridge. (La Voz photo by Araceli Cantero)

recently published book, "Britain and the Vatican During the Second World War," by British historian Owen Chadwick.

In the book, Chadwick says that

"never in all history had a pope engaged so delicately in a conspiracy to overthrow a tyrant by force."

The book cites British Foreign Office documents which indicate the

pope relayed the German generals' message and information about who the generals were to British Ambassador to the Holy See D'Arcy Godolphin Osborne.

Some Jews worried by E. Stein beatification

By Ana Rodriguez-Soto
Voice News Editor

A controversy has arisen over the Pope's recent beatification of Edith Stein, a Jewish convert to Catholicism who was killed by the Nazis during World War II.

In letters to the editor and newspaper articles throughout the United States (including South Florida), some Jews have expressed concern that the beatification sends a message to Catholics that they must work to convert all Jews to Christianity.

Others can't understand why Edith Stein is a Catholic martyr. They maintain that she was killed not for the Catholic faith but simply because she was Jewish, as were nearly six million others.

In response to these concerns, Dr. Eugene Fisher, head of the U.S. bishops' Secretariat for Catholic-Jewish Relations, has issued a statement which says that, through Stein's beatification, the Church wishes to "honor all the six million Jewish victims" of the Holocaust.

In addition, the statement says, the beatification can "in no way" be understood "as giving impetus to unwarranted proselytizing among the Jewish community."

The Voice obtained a copy of the statement from Sister Noel Boggs, vice-chairman of the Ecumenical and Interfaith Commission of the Archdiocese of Miami.

According to the statement, "Catholic veneration of Edith Stein will necessarily contribute to a continuing and deepened examination of conscience regarding sins of commission and omission perpetrated by Christians against Jews during the dark years of World War II, as well as reflection on those Christians who risked their very lives to save their Jewish brothers and sisters."

It notes that Sister Teresa Benedict of the Cross, as Edith Stein became known after her conversion, was arrested by the Nazis and sent to Auschwitz in retaliation for a public letter by the Dutch bishops protesting the wholesale deportation of Jews.

"Through the beatification of Edith Stein the

Children to get education on Catholic-Jewish relations

The Miami chapter of the American Jewish Committee, in conjunction with the Archdiocese of Miami, has announced the creation of a teaching program on Catholic-Jewish relations for Jewish schools.

The program will provide a resource kit entitled, "Vatican Council II: Catholic Jewish Relations 1965-1986," as well as teacher training and a speakers bureau.

The effort coincides with Pope John Paul II's

Church calls all Christians today to join with Jewish people in opposing any and all forms of anti-semitism," the statement says.

"Catholic respect for the integrity of Judaism and for the ongoing validity of God's irrevocable covenant with the Jewish people is solidly founded on our faith in the unshakeable faithfulness of God's own word," it continues.

The beatification "urges us to ponder the continuing religious significance of Jewish traditions, with which we have so much in common, and to approach Jews not as potential 'objects' of conversion but rather as bearers of a unique witness to the Name of the One God, the God of Israel."

upcoming visit to Miami, where he will meet with Jewish leaders from across the nation. The Archdiocese wants to continue to develop these kinds of Catholic-Jewish programs after the papal visit.

The American Jewish Committee is participating not only because of the papal meeting in September but also because of its historic and current involvement with the Church's Vatican II process.

For more information, contact William Galnick at 576-4240.

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Priests group backs Hunthausen

ST. PAUL, Minn. (NC) — Delegates to the National Federation of Priests' Councils have called on their bishops to help resolve "the impasse that presently exists" between Archbishop Raymond Hunthausen of Seattle and the Holy See.

Meeting in St. Paul May 11-15, first in general convention and then as the federation's House of Delegates, the priests also passed several resolutions urging more justice for church personnel and backing a variety of justice and peace activities.

The priests voted 121-3 for a resolution which said Archbishop Hunthausen should have his authority restored to him immediately, completely and unconditionally.

The Vatican-requested division of authority between the archbishop and his auxiliary, Bishop Donald Wuerl, is "extremely divisive" and "has not in fact brought about any positive results," the resolution said. The division of authority was announced last September.

The chief focus of the meeting was the U.S. bishops' 1986 pastoral letter on the economy.

Archbishop Rembert Weakland of Milwaukee, head of the committee that wrote the pastoral, said the pastoral has helped American Catholics stop looking at religion as "a private affair between me and my God," divorced from the public arena.

At another session Immaculate Heart of Mary Sister Amata Miller, an economist, said America is experiencing a "dramatic shift in the distribution of income" which moves the country away from its earlier ideals of equality for all people.

She urged priests to take up the challenge of the pastoral by adopting a simpler lifestyle. If enough

Americans were to live more simply day by day, she said, it would make an "enormous difference" for the Third World.

In resolutions they approved, federation delegates:

- Called unanimously for more justice for workers in the church, including development of clear personnel policies and wage and benefit scales, and recognition of rights of employees to organize and bargain collectively.

- Backed, without dissent, a motion to promote use of inclusive or gender-neutral language and to encourage discussion of that issue at meetings of priests' councils.

- Opposed, 115-4, further U.S. aid to the contras, the guerrilla forces fighting the Sandinista government in Nicaragua.

- Supported, 119-2, the recent anti-nuclear peace protest in Nevada at which Auxiliary Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., were arrested.

- Urged, by a 119-3 vote, congressional support for a peace tax fund.

- Backed, 119-1, the sanctuary movement's efforts to give a safe haven in the United States to refugees from Central America.

- Called, without dissent, for action to bring about full employment as a U.S. policy.

- Urged, with only one opposing vote, the release of public financial statements each year by the Holy See.

- Voted 131-1 to adopt Father Smangaliso Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, who has been arrested repeatedly by South African authorities and is currently under detention, to show support for his witness against his country's system of apartheid, or racial segregation.

Meetings to prepare for new rite

WASHINGTON (NC) — The Bishops' Committee on the Liturgy has slated six four-day workshops around the United States this fall and winter to prepare bishops and diocesan liturgy and education leaders for implementing the new Rite of Christian Initiation of Adults next spring.

Last fall the U.S. bishops approved a number of changes in the 13-year-old rite and a five-year plan to put the changes into effect and strengthen the place of the rite in church life throughout the country.

The six regional workshops are expected to draw more than 1,000 people. Bishop Joseph Delaney of Fort Worth, Texas, chairman of the liturgy committee, said in an announcement issued in Washington May 21 that each diocese is being asked to limit its group to four or five diocesan staff people "plus the bishop, if possible."

The rite, established as part of the liturgical reform mandated by the Second Vatican Council, is a revival of the adult catechumenate of early Christianity, with adaptations to modern times such as the reception of converts who were already baptized in another Christian church. The catechumenate is a convert's period of preparation for entry into the church.

The workshop sites and dates are:

- Oakland, Calif., Nov. 2-5.
- Holyoke, Mass., Nov. 9-12.
- Dayton, Ohio, Nov. 30-Dec. 2.
- Phoenix, Ariz., and Joliet, Ill., both Dec. 7-10.
- Baton Rouge, La., Jan. 11-14, 1988.

Bishop Delaney said the workshops will review the rites, including the U.S. adaptations that the bishops approved last November. Participants will also learn of various models for catechetical preparation of converts and be "sensitized" to the need to recognize when candidates are ready for the sacraments.

The planned implementation date is Feb. 21, 1988, the first Sunday of Lent. Lent marks the final stages of preparation for the reception of adult converts into the church during the celebration of the Easter vigil.

Black Catholics here to stay

WASHINGTON (NC) — Black Catholics "have been in this church a long time and we intend to stay" and to bring unchurched blacks into the fold, Auxiliary Bishop Eugene A. Marino of Washington said at a Mass opening the National Black Catholic Congress in Washington last week.

The congress at The Catholic University of America drew about 1,500 delegates from 108 dioceses to develop a national pastoral plan for black Catholics emphasizing evangelization.

"We love our church and wish to become a more significant part," Bishop Marino told the delegates and "we must begin with ourselves."

Black Catholics "want to share the good news of the Catholic faith with our millions of black brothers and sisters who have no faith. We want to share our conviction that the Catholic Church is a good place to be."

Bishop Marino is one of the country's 11 black bishops and is secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. The 11 black bishops, led by Bishop Joseph L. Howze of Biloxi, Miss., the only black bishop in the United States who is head of a diocese, concelebrated the Mass along with about two dozen other U.S. bishops.

"We have not solved all the problems" for black people in the

Catholic Church. "But we have not solved all the problems for white folks in the Catholic Church or Hispanic folk or the young or the old folks."

"And let's not even talk about the problems the women folks have," Bishop Marino said.

But, "if we wait until we have solved all the problems" in the church before evangelizing the millions of unchurched blacks in America, "there won't be any folks left."

"Let it be very clear," he said of the congress, "we do not come here expecting to solve the problems of our society and our church. We are here because we want to take the word, the challenge of Jesus Christ seriously."



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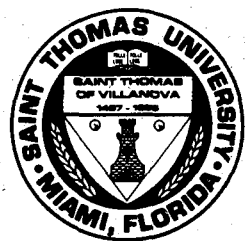
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Vatican 'selling' bishops on increased funds

VATICAN CITY (NC) — Hefty envelopes filled with Vatican budget figures and a request for help in meeting the Vatican's growing annual budget shortfall went to the nearly 4,000 Catholic bishops worldwide in May.

The bulk of the mailing consisted of documentation, never before provided to the bishops, detailing Vatican income and expenses and reasons why spending has outstripped earnings.

The bottom line: New sources of steady income are needed for the Vatican from self-sufficient local churches.

But why the call to collegiality, the selling job, in a hierarchical church where authority comes from the top? Can't the Vatican just order some extra yearly collections or require dioceses and bishops' conferences to forward a certain portion of their income?

It probably could, but it does not because of a belief that contributions to the maintenance of Vatican operations should be voluntary and because canon law gives most of the fund-raising authority to local bishops and bishops' conferences.

The key canon is 1271, which says: "In view of their bonds of unity and charity and in accord with the

resources of their dioceses, bishops are to assist in procuring those means whereby the Apostolic See can properly provide for its service of the universal church according to the conditions of the times."

The Apostolic See, or Holy See, consists of the central agencies — with headquarters at the Vatican — which govern the universal church.

Although the mailing to the bishops was not made public by the Vatican,

officials involved in preparing it said Canon 1271 was the basis of the appeal.

The approach gives local dioceses and national bishops' conferences great flexibility in determining how they raise funds for the Vatican. It also put a greater burden on the churches in wealthy countries since the contribution system must be "in accord with the resources of their dioceses."

Diocesan bishops are given the right to establish special collections for local, national or global church projects. They even have the right, under Canon 1263, "to impose a moderate tax" on church institutions under their jurisdiction for diocesan needs. The same canon also allows a bishop "in cases of grave necessity" to impose "an extraordinary and moderate tax" on the Catholics in his diocese.

The Holy See cannot exercise any of these powers over the universal church. It is pretty well limited by canon law to accepting contributions and approving locally set fees for juridical actions requested from it, such as papal dispensations.

When it comes to fund raising the Vatican is selling collegiality to the bishops.

Bishop: Give us rights, not Olympics

SEOUL, South Korea (NC) — The archbishop of Kwangju, South Korea, has said the government denies political rights while allowing a moneyed elite to amass fortunes.

He also criticized the government's effort to keep political turmoil down during the 1988 Summer Olympics in Seoul by cracking down on the opposition.

"Everyone knows today that the government seized power through military might," he said. "Our citizens generally decry the present government's invalidity and illegitimacy."

Archbishop Youn said democracy and human rights, not the 1988 Olympics in Seoul, are what is needed for South Korea's development.

"Guaranteeing all human rights, becoming a free democratic society and getting rid of injustice and corruption are the essence of what we think would achieve development," Archbishop Youn said.

If "there is no freedom of speech, and the elite can amass enormous wealth outside the country," the archbishop asked, "what in God's name have we to show the world through the Olympics?"

"We have physical strength, but our mentality is barbaric and animal-like," he said.

Priestless parishes must meet, have Communion

VATICAN CITY (NC) — Noting a growing shortage of priests worldwide, Pope John Paul II said priestless parishes should try to meet regularly in prayer services and when possible distribute Communion using previously consecrated hosts.

"This form of celebration does not replace the Mass, but should make it more desired," the pope said May 22 in a talk to members of the Vatican's Congregation for Divine Worship.

The pope said the decreasing number of priests throughout the world has made priestless parishes, once confined to mission territories, a reality in many traditionally Christian countries.

He said communities that cannot rely on a visiting priest every Sunday should come together for prayers of praise and petition, the Liturgy of the World and "if possible in the Communion of the eucharistic bread, consecrated at a previous Mass." Church rules allow the reception of Communion outside of Mass in a rite modeled on the Mass.

"For a small community of faithful, this is a concrete means — although imperfect — of preserving its unity and vitality, and of maintaining its ties, from Sunday to Sunday, with the entire church," the pope said.

The pope also urged pastoral attention to better preparation for Easter among Catholics, especially through Sunday sermons, common prayer and penance. Time should be taken for personal confession and for communal penitential services followed by personal absolution, he said.

The Vatican congregation was meeting in a plenary session to discuss a variety of liturgical topics, including the use of churches for concerts.

The pope said that when concerts are performed outside liturgical celebrations, the pastor should be present to make sure the church is respected as the "house of God" and to introduce the music and its significance. In this way, he said, a concert can become a "true religious experience" for fallen-away Catholics and non-Christians.

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Let your people see Pope, priest urges But Broward says 'No'

Father Vincent T. Kelly, Archdiocesan Supt. of Schools, wrote the Broward County Schol Board recently, urging it to make Sept. 11 a holiday so teachers and pupils who wanted to could attend the historic visit of Pope John Paul II. He also requested the Board to allow its buses to be rented for transporting thousands to the Mass at Tamiami Park. Broward School Supt. William Leary declined, citing contracts with teachers, previous schedules and bus insurance as the reason. Here is Fr. Kelly's letter:

Dr. William J. Leary
Superintendent of Schools
School Board of Broward County

Dear Dr. Leary:

On September 10, 1987, Pope John Paul II begins a ten day tour of the United States with a visit to Miami. President Reagan, Governor Martinez and other dignitaries are scheduled to be on hand for this historic visit to South Florida.

As he has done in so many countries of the world, the Pope addresses the needs of people as he champions human rights. To a degree he is a traveling "United Nations," localizing his message. In South Florida, the theme is "Unity and Peace," which is most appropriate for an area with such a varied mix of peoples.

Undoubtedly this Papal visit will have an historic significance for all people, even though for many it will be especially religious. In each of the cities the Pope visits, he will address a major national organization, in addition to his other commitments. In Miami, he is scheduled to meet with national leaders of Jewish Organizations. Hopefully, this unique visit will generate momentum in bringing all of us closer together.

In view of the cultural dimension of this Papal visit, I am seeking your assistance in requesting the Broward School Board to designate Friday, September 11, 1987, a school holiday to permit faculty and students (of all faiths) to attend the

'What a pity an opportunity for unity was missed'

(From St. John the Baptist parish bulletin)

Recently, I contacted the Broward County Public Schools on behalf of the Archdiocese of Miami to request a school holiday on September 11, 1987, the date of the historic visit of Pope John Paul II to our area. The bases for the request, as has been done in other cities in the United States, is that a Head-of-State who is in effect a "travelling United Nations" is coming to Miami for possibly the largest gathering of people ever in Florida. The theme of the papal visit is "Unity and Peace" and for South Florida is an ideal opportunity to bring our different cultures together.

Undoubtedly as Catholics, we have a very special interest in the Holy Father's visit as we share a type of pilgrim experience. For non-Catholics, the visit of a Head-of-State who champions the human rights of individuals worldwide is seen as a defender and spokesperson for many unrepresented people as was evidenced recently in Chile. In addition, the Pope's schedule has included meetings with non-Catholic leaders of all persuasions. The first such meeting will be held in Miami with the

'To a degree the Pope is a traveling 'United Nations,'...In S. Florida the theme is 'Unity and Peace'

—Fr. Vincent Kelly

major rally. I would also ask the School Board to permit the Papal Committee to contract for the use of the school buses to shuttle people from satellite parking areas to the site of the general meeting, the Tamiami Fairgrounds. Since in excess of 500,000 persons are anticipated at the site, it is crucial that the shuttle pattern be adopted.

The Dade County School Board has already committed itself to a holiday and contracting the school buses. The Dade County Commission and all Dade municipalities are providing security, transportation, traffic control and other needed services for the occasion. The Broward County Commission has also offered its full cooperation, including the use of some of its buses.

Realistically, we need the help of Broward County School Board to successfully accomplish the largest gathering ever in Florida, which will have so many cultural, educational and historical implications. On behalf of the various agencies involved in organizing this event, may I ask you to seek the school holiday for September 11, and the use of the school buses also on that date. I shall be available for any discussion on this subject since I live in Broward (771-8950).

Thank you for your consideration.

Sincerely yours,

Rev. Vincent T. Kelly
Superintendent of Schools

National Jewish Conference. It is obvious that the Pope's visit has appeal and potential impact for more than just our Catholic people.

The response of the Broward Superintendent of Schools, Dr. William Leary, declining to participate was to say the least - disappointing. With such an historic and global impact, all Broward students will miss this chance-of-a-lifetime to see one of the most international persons in our own backyard. Dade County Public Schools consider it sufficiently important to take the day off for the visit. Why not Broward! Possibly the students and teachers will see what Administrators can't see - chance in a lifetime.

In Broward County, the Catholic population is estimated at between 20-25% - numbering around 200,000 persons. At no time in the past have we requested such a holiday - we let others do that. However, when our help is needed for increased taxes for schools, we undoubtedly are courted. What a pity that an opportunity for "Unity and Peace" was missed by the Broward Public Schools !!!

—Father Kelly

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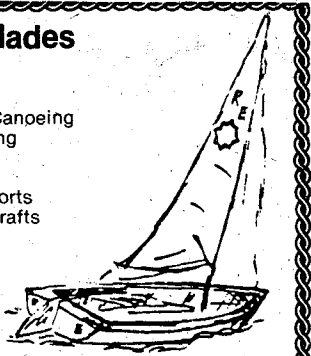
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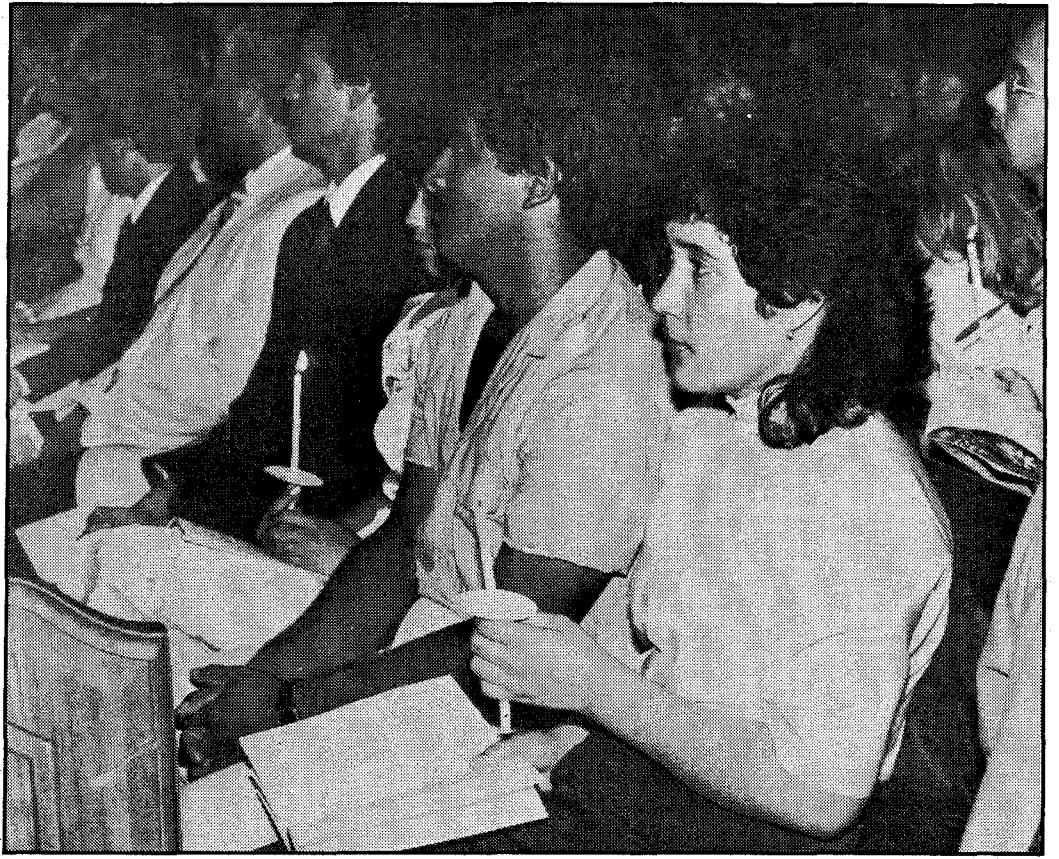
Miami, FL

May 29, 1987

Page 7



Some of 68 lay ministry candidates hold lighted candles (right) before committing themselves to the two-year training program. Left, Luis Cano, who will minister to the sick at Sts. Peter and Paul parish in Miami, gets a congratulatory hug from a friend after the ceremony. (Voice photos/Ana Rodriguez-Soto)



80 Lay ministers commissioned

Ordinary people make extraordinary commitment to serve the Church for five years

By Ana Rodriguez-Soto
Voice News Editor

Eighty ordinary Catholics made an extraordinary commitment to their Church May 17, and one of them said it felt like First Holy Communion all over again.

"You know, it's a day you never forget," said a joyous Lee Abuso of St. Vincent parish in Margate. She and 74 others had just vowed to spend the next five years performing a specific ministry in their parish, from evangelization to catechesis to helping the divorced and visiting the elderly and shut-ins.

Five more lay Catholics extended their original commitment for another five years. Their vow was witnessed by Archbishop Edward McCarthy, more than

'You've got the vision of the genuine Church in all its brilliance, what it is and what it can be.'

Archbishop McCarthy to newly-commissioned lay ministers

two dozen priests representing the lay ministers' parishes, and a St. Mary Cathedral filled with families and friends.

In addition, 68 others, representing 31 parishes of the Archdiocese, were accepted as candidates to the two-year training program in Ecclesial Lay Ministry.

"You've got the vision of the genuine Church in all its brilliance, what it is and what it can be," Archbishop McCarthy told the lay ministers. He described that Church as one where "responsibility for ministry is shared" and "all of us take seriously our anointing, not just priests."

During the homily, Father Pablo Navarro, priest-secretary to the Archbishop, reflected on the faith to whom all Christians are called. He stressed the theme of every-dayness, calling on all those present to "work out this faith to God every day in our lives."

"Many times we really get desperate for signs," Father Navarro said. But "extraordinary gifts will not be the measure of our faith. The measure of our faith is belief and obedience to Jesus Christ within the community."

Faith in the crucified Christ, he added, requires a "death to self." It is "not a once-in-a-lifetime act. It's a constantly lived trust and a constantly lived abandonment to the Lord."

"This has been grandiose for me, a real growth process," said an emotional Luis Cano after the ceremony. The father of two was commissioned for ministry to the sick at Sts. Peter and Paul parish.

For Jeanne and Bob Trabold of St. Maurice, commissioned as advocates for the Marriage Tribunal and to teach a class in lay ministry, their new commitment marks a total change of life that began



Archbishop McCarthy gives a pin, symbol of their commitment, to the newly-commissioned lay ministers. (La Voz photo/Araceli Cantero)

five years ago, when their grandson was baptized. Until that time, the Trabolds were "fallen away" from their Church.

Now, said Bob, who along with his wife works for a railroad company, the couple wants to "pay back to the Lord. He's answered a lot of our prayers, so it's time to stop taking and start to give."

The 75 who were newly-commissioned represent 20 parishes of the Archdiocese, with Sts. Peter and Paul Church in Miami leading the pack with 18 lay ministers, and St. Andrew Church in Coral Springs following close behind with 13.

All of those commissioned completed a two to three-year training program which included a supervised field project in the ministry of their choice. For example, one new lay minister, commissioned for ministry to the bereaved, began a support group in her parish for people who have lost loved ones.

The commissioning raised the number of ecclesial lay ministers now serving in the Archdiocese to 205. More than 300 people have been commissioned since the program began in 1978.

Also honored at the commissioning ceremony were three "very special friends" of the Lay Ministry Office, who received certificates of appreciation from Zoila Diaz, director of the office, and Archbishop McCarthy.

The three were: Sister Lucy Cardet of Corpus Christi parish, for expanding the Damascus "faith rallies" program, aimed at fallen away Catholics, to the English-speaking community; Guillermina Damas, a science teacher at Lourdes Academy, for untiring work in coordinating a Spanish-speaking group of lay ministers; and Father Luis Menendez, director of Youth Ministry for the Archdiocese, for his constant support of lay ministry programs.

Juana Román, Bishop's mother

A Mass of Christian Burial was celebrated May 19 at Sts. Peter and Paul Church in Miami for Juana María Román, mother of Miami Auxiliary Bishop Agustin Román.

The Mass was attended by hundreds of Catholics and concelebrated by dozens of Archdiocesan priests, including Archbishop Edward McCarthy and Auxiliary Bishop Norbert Dorsey.

Mrs. Román, 79, died last Sunday after a short illness. She is survived by her husband, Rosendo, another son, Nivaldo, a daughter, Iraida Martínez, and several grandchildren.

"She was a wife and a mother. She led a very simple life," Bishop Román said.

He requested that memorial contributions be made to any charity that helps the poor.

Walk, ride or drive to see Pope

(continued from page 1)

extremely nice, a fantastic witness to the Catholicity of our people."

Another way local Catholics can get to the Mass site is by shuttle bus. Approximately 850 shuttle buses will begin running at 4 a.m. Friday morning and make their last trip into the park at 8 a.m.

They will shuttle approximately 150,000 people from the following "satellite" locations: the Golden Glades; Flagler Dog Track; Cutler Ridge Mall; Hialeah Race Track; the Metrorail lots at the Dadeland North and Okeechobee stations; Opa-Locka Airport; Metro Zoo; the Orange Bowl; and the new Robbie or Dolphin stadium on the Dade/Broward line.

Each parish has been assigned a specific satellite area, as well as a proportionate share of the 150,000 shuttle tickets. These can only be purchased through the parish on a first-come, first-served basis beginning June 1.

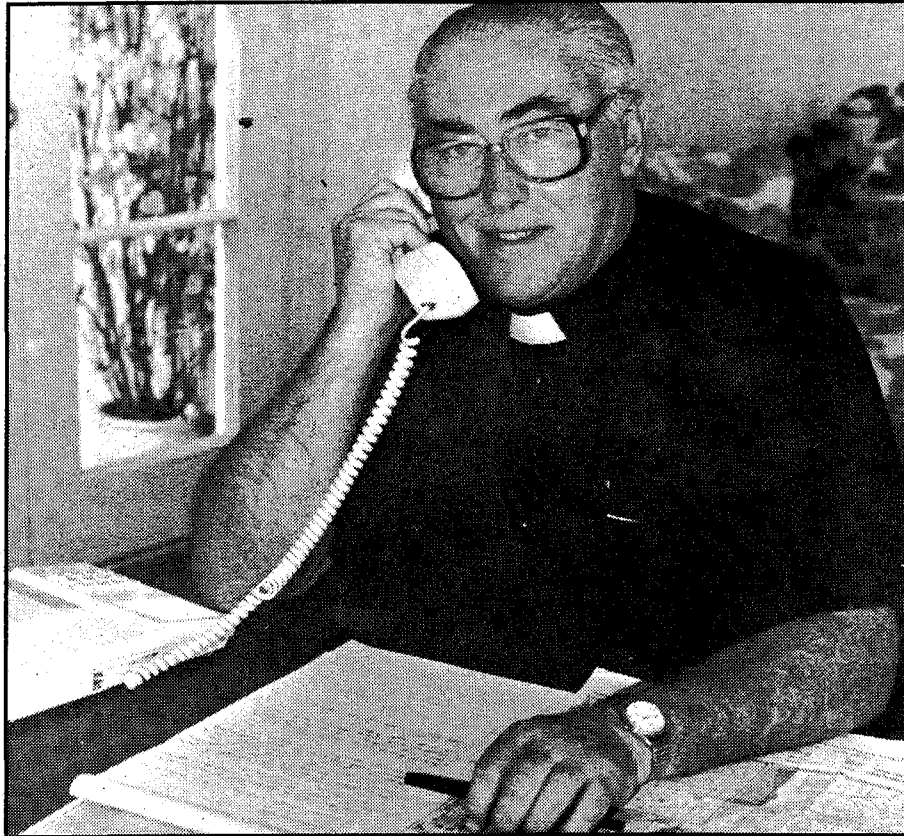
Those who plan to park their cars at the satellite areas also must purchase a parking ticket (\$1 per car) along with their shuttle tickets. No cars will be permitted into the satellite areas without a parking ticket.

People who wish to walk to the satellite points, however, can simply do so without paying \$1. In addition, people who ride Metrorail to the Dadeland North and Okeechobee stations will be able to buy shuttle tickets and board the buses on-the-spot that morning. The trains will be running every four minutes.

Color-coding

Although some final details are not yet in place, shuttle tickets will be color-or-number-coded depending on the satellite location, and a time will be imprinted on them to tell passengers "when to show up" for boarding, Father Bennett said.

Shuttle ticket-holders will be assured of a place at the Mass site



Father Noel Bennett: Planning for the public's transportation to the Papal Mass took more than six months. (Voice photo/Ana Rodriguez-Soto)

(unless they miss their shuttle) because each bus will drop its passengers off near a reserved "pod", or 4,000-person subdivision of the park.

After the Mass, shuttle passengers will look for any bus bearing the same color or number-code as their ticket. The buses will be circling the park continuously, picking up people and returning them to the satellite areas. "Like Disney World," Father Bennett said.

In addition, about 4,000 stewards will provide security and directions at the Mass site so "getting lost should be rather difficult," added the priest, who also is pastor of St. Joseph Church on Miami Beach.

Shuttle buses are not to be

confused with charter buses, Father Bennett said. Charters, rented by a particular parish or group, will take those people to the Mass site, park and wait for them, then return them to their point of origin.

"Many parishes will charter buses just for sheer convenience," Father Bennett said, especially parishes outside the Archdiocese of Miami or those in the far reaches of Monroe and Broward counties. About 100,000 people are expected to come to the papal Mass this way.

In order to be assured a preferred parking space, these buses must arrive at the site by 7 a.m. that day, and they must have registered previously with

Danny Alvarez of Metro-Dade Transit, 375-5675.

Father Bennett said the average cost of chartering a bus for a day is about \$400, or about \$8 a seat. A few charter companies, however, have been quoting prices of as much as \$1,500 for that day, or about \$26 a seat.

"No priest in this Archdiocese will take a bus at that price," Father Bennett said. Priests should contact him before arranging for any charters on their own, he added.

Drive, walk

Finally, about 150,000 more people are expected to choose a third alternative for getting to the Mass site, that is, they will drive as near as they can to the Youth Fairgrounds, then walk the rest of the way.

Beginning at 4 p.m. Thursday and continuing until 4 p.m. Friday, private cars will not be permitted inside a two-mile-wide area around the site. This is both for security and safety reasons, Father Bennett said, because many people will be walking through the area and "cars and people don't mix."

The restricted area will extend outward from the park to: Flagler Street on the north; 97th Avenue on the east; Bird Road on the south; and 122nd Avenue on the west. Only residents with proper identification will be allowed to drive into the area during that 24-hour period.

After midnight Thursday, those who want to drive to the Mass site will be permitted to park their cars on public lots and swale areas outside those boundaries, then walk the remaining two miles into the park itself.

There will be entrances to the park all along SW 107 Avenue and Coral Way. "If people are going by car they should car-pool," Father Bennett said. "Of course," he added with a smile, "[afterwards] they should remember where they parked their car."

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Religion teachers: How can we be more effective?

By Ana Rodriguez-Soto
Voice News Editor

Wearing a hard hat that read "DRE at work" and drew "inspiration" from Vatican documents and the teachings of the bishops, Sister Rose Monique Peña recently handed a difficult task to parish directors of Religious Education: find a way to reform a system which is "archaic" and "not effective."

The director of Religious Education for the Archdiocese spoke to a group of about 65 DREs gathered recently at the Pastoral Center for their last meeting of the school year.

She encouraged them to find alternative ways to teach religion to children because the current system, she

said, "is archaic and not producing the results that are expected."

She noted that a recent nationwide survey of priests and bishops found that 85 percent viewed parish religious education programs, or CCD classes, as "not effective."

In addition, enrollment in both CCD programs and Catholic schools has declined in recent years, resulting in greater numbers of young Catholics who have little or no training in their faith.

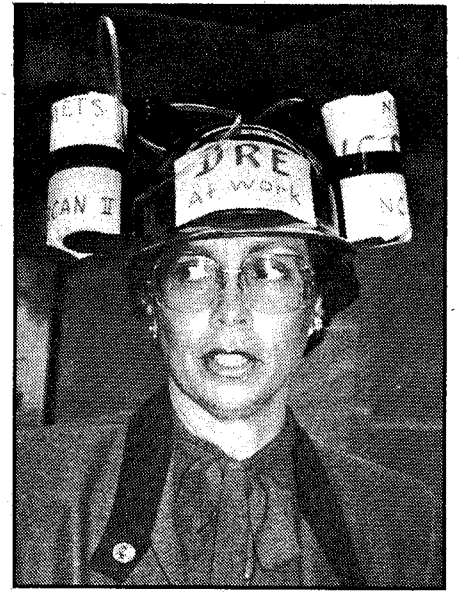
The Archdiocese of Miami's own survey, commissioned as part of the Synod process, found that almost half of South Florida's Catholic young people are receiving no formal religious

instruction whatsoever.

In response to those statistics, Sister Rose Monique has formed an ad-hoc committee of DREs to study ways to expand or replace the current programs.

"We need to address the concerns of the bishops and the reality that we are living here in Miami," said Sister Rose Monique. She said the very basic, doctrinal orientation of today's CCD programs needs to be expanded to include the bishops' statements on peace and social justice as well as education on human sexuality.

Also, she said, "28 days a year [the number of actual teaching days in most religious education programs] is not enough" to ensure that children will be "strong Christians tomorrow...We want to address these facts."



Wearing hard hat that says "DRE at work," Sister Rose Monique Peña speaks to parish directors of Religious Education. (Voice photo/Ana Rodriguez-Soto)

Official

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

Rev. Ronald Pusak to the faculty of St. John Vianney College Seminary, Miami, effective August 1, 1987.

Very Rev. Eugene Quinlan, V.F. to Pastor, St. Mary, Star of the Sea Church and St. Bede Church, Key West, effective June 17, 1987.

Rev. Armando Balado to sabbatical leave, effective June 17, 1987.

Rev. John O'Leary to the faculty of St. Vincent de Paul Regional Seminary, Boynton Beach, effective June 17, 1987.

Rev. Thomas O'Dwyer to Rector/President, St. John Vianney College Seminary, Miami, effective June 17, 1987.

Rev. Bernard Kirlin to Administrator, St. Peter Church, Big Pine Key, effective June 17, 1987.

Rev. Luis Casabón to Administrator of the newly established Parish of Prince of Peace, Miami, effective June 17, 1987.

Rev. Felipe Estevez to Administrator, St. Agatha Church, Miami, effective June 17, 1987.

Rev. Daniel Kubala to Administrator, Good Shepherd Church, Miami, effective June 17, 1987.

Rev. Rafael Pedroso to Administrator of the newly established Parish of Santa Barbara, Hialeah, effective June 17, 1987.

Rev. Robert Christman to Associate Pastor, Our Lady of the Lakes

Church, Miami Lakes, effective June 17, 1987.

Rev. Stephen Hilley in residence, Mother of Christ Rectory, Miami, effective September 23, 1987.

Rev. Edward Olszewski to Administrator, St. Justin Martyr Church, Key Largo, effective May 20, 1987.

Rev. Jorge Rivero to Associate Director, Our Lady of Charity Shrine, Miami, effective June 17, 1987.

Rev. David Smith to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 17, 1987.

Rev. Edward Rizzo to Associate Pastor, St. Mary, Star of the Sea Church, Key West, effective June 17, 1987.

Rev. Oscar Castañeda (newly

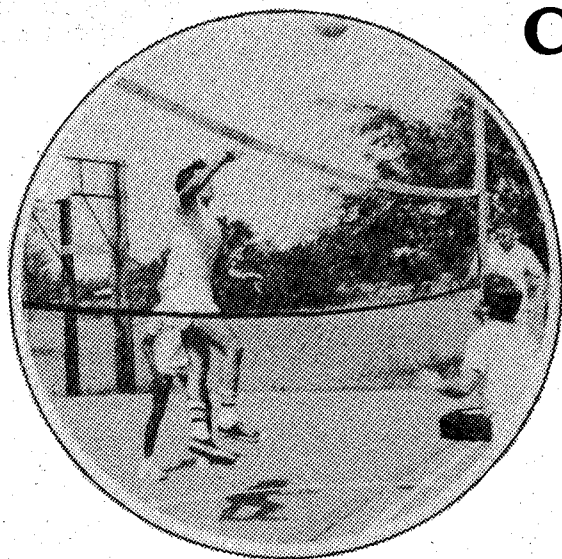
ordained) to Associate Pastor, Corpus Christi Church, Miami, effective June 17, 1987.

Rev. Thomas Honold (newly ordained) to Associate Rector, St. Mary's Cathedral, Miami, effective June 17, 1987.

Rev. Robert Vallee (newly ordained) to Associate Rector, St. Mary's Cathedral, Miami, effective June 17, 1987.

Rev. Dennis Rausch, S.V.D. to Campus Minister, Florida International University, Bay Vista Campus, with residence in St. Charles Borromeo Rectory, Hallandale, effective May 27, 1987.

Rev. Brent Bohan to Associate Pastor, St. James Church, Miami, effective June 15, 1987.



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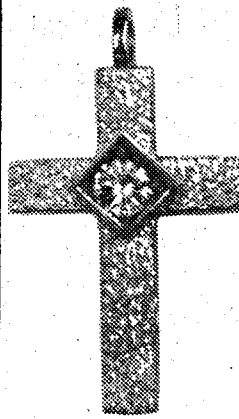
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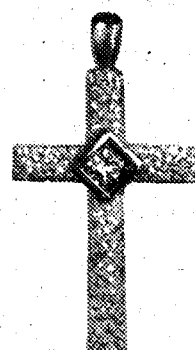
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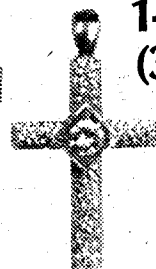
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Three ordained

(From Page 1)

"I'm walking around in a daze," said a smiling Thomas Honold after the ceremony. A priest for only a few minutes, he was asked what he thought about celibacy and why he sought a vocation in a local T.V. interview.

The ceremony began with the trumpets and kettle drums of the St. Mary's Choir as the priests and bishops formed a procession. The priest candidates sat in the front pews with members of their family. Next to Fr. Castaneda was his three and half year old nephew, Joseph, who waved to his uncle during the ordination and took pictures with an instamatic.

The ordination rite begins with the Archbishop formally inquiring as to the worthiness of the candidates. The audience indicates its consent by applauding. Archbishop McCarthy then gave instructions on what their duties are as priests and the candidates laid prostrate on the altar floor, symbolizing obedience to the church.

Then came the central act of the ordination ceremony. Each candidate received in silence from Archbishop McCarthy the laying on of hands.

The most moving moment of the ordination, said Fr. Castaneda later, was at the end of the ordination rite



Father Oscar Castaneda in a sea of well-wishers after his ordination at St. Mary Cathedral. (Voice photo by Prent Browning)

when all the priests and bishops lined up to embrace the new priests and welcome them into the priesthood.

The Mass closed with a rousing hymn of joy and praise as the three new priests filed out in the sunlight and quickly were lost in a crowd of excited relatives and well-wishers.

"It was just a special, warm thing," said Patricia Miller, a former employee

of Fr. Honold, in a typical comment about the ceremony. She was at the ordination along with about 30 members of the Catholic service agency that the new priest formerly directed. "We were all just floating on air," said Miller.

All three priest spent many minutes in heartfelt embraces, and later granted blessings as people knelt to

receive them.

Fr. Castaneda was particularly overwhelmed with the many members of Corpus Christi parish where he had served as a deacon who pressed forward to greet him.

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

How it feels...

Fr. Honold

For Thomas Honold, a native of Philadelphia, becoming a priest has been at least in the back of his mind for most of his adult life. He first entered St. Bernard Seminary in Rochester, N.Y., in 1962.

He left the seminary in 1970 to consider whether to pursue a vocation and during that time became involved in social work. Subsequently he received his Masters in Social Work and became Supervisor of Inner-City Services in the Rochester Catholic Charities Office.

It was in 1975 that he became the director of Broward Catholic Community Service, then the Catholic Service Bureau of Ft. Lauderdale. Under his ten-year administration the bureau grew from a small agency that specialized primarily in adoption and foster care to a multi-purpose, multi-funding facility with 130 employees.

Under his direction the agency founded its three senior day care centers and initiated a Parish Community Services program whereby CCS offers consulting and training to individual parishes that are addressing social needs.

In 1985 he left South Florida to become the director of the Catholic Social Services for the Columbus Diocese in Ohio, but a year later he enrolled at Catholic University of America to complete his theological training with an eye to becoming a priest.

"My role in the social service work of the church," he said about his decision,

Fr. Castaneda

Like Thomas Honold, becoming a priest was a gradual decision for Oscar F. Castaneda.

A native of Camaguey, Cuba, he attended Miami Springs Sr. High, Miami Dade Community College and Florida International University.

After he graduated from FIU in 1979 with a Bachelor of Science Degree in Childhood Education he worked in the Dade County School system, teaching second grade classes.

Meanwhile, Castaneda was active in his parish. A talented musician, he served for 8 years as an organist at St. Cecilia and later as an assistant organist at St. Patrick.

The new priest says he was 19 when he first considered seriously a vocation. At that time he was particularly moved when he read about the life of St. Francis of Assisi "who left everything to be of service to God."

Fr. Vallee

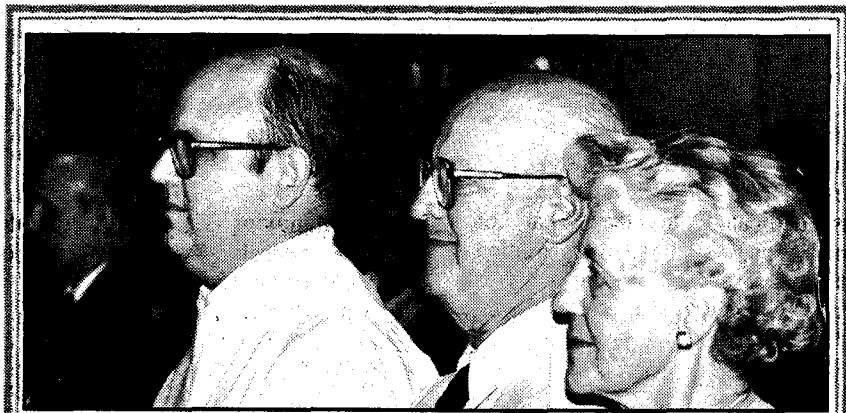
"The first thing I wanted to be in life was a priest," said Robert Vallee before his ordination May 16.

Vallee, moved with his parents to North Miami when he was only 6 to stay with a great aunt. He remembers his aunt, a religious woman who died soon after their move, told him repeatedly that someday he would be a priest.

"Growing up along the way at Holy Family parish there were some priests who sort of struck my imagination. They were good, holy, healthy guys who kind of spurred me on even more."

After completing studies at Holy Family School in North Miami, he entered St. John Vianney Seminary in his early teens. He graduated, however, from Msgr. Edward Pace High school after the lower seminary grades were closed in the mid 70s.

There were a few years when he was reconsidering his life-long dream of becoming a priest. He enrolled at Florida International University and became



Father Thomas Honold and parents, Mr. and Mrs. Thomas Honold Sr.

"in charity and social justice, deepened my faith commitment and caused me to consider once again how I could best serve the church."

When Fr. Honold celebrated his first Mass after the ordination, what he calls his "extended family", about 30 employees of Broward Community Services, were in attendance.

"We were just overjoyed," said Patricia Miller, the new director of Broward CCS and a long time co-worker of the new priest. "He's been a good friend as well as a mentor to me and to others," she said.

"Everything came after I read about St. Francis. I was impressed mostly with his joy at giving his entire life to Christ," he said.

When a new teaching contract came up in 1982 he made the decision to enter the seminary. He graduated last year from St. Vincent de Paul Regional Seminary in Boynton Beach.

"I'd like to give the witness of a compassionate priest, ready to listen to anyone," he said last week.

"I am very happy and looking forward to being of service to God."

Fr. Castaneda celebrated his first Mass at Corpus Christi Church in Hialeah May 17 where he received his first assignment and where he has worked as a deacon.

"I am very happy to go to Corpus Christi where there are so many nationalities represented," he said.

interested in psychology.

But he soon returned to St. John Vianney and later completed his studies at St. John Vianney Regional Seminary in Boynton Beach.

He credits the last year as a deacon at St. Mary Cathedral with firming up his decision to become a priest.

"You go to seminary a long time and you study and you kind of know what you want to do but what really, really made my vocation strong is working at St. Mary's Cathedral for the past year."

At St. Mary's he worked in marriage preparation, teaching school, working with the youth group, and counseling, among other duties.

"It has really let me know what it's all about--that this is where I'm going to find meaning and happiness in my life. It (St. Mary's) is a wonderful vibrant alive parish."

She was pregnant and desperate

By Prent Browning
Voice Staff Writer

In a way she recognizes now the series of events that lead up to her abortion began even before college, in high school.

She was told every day by her peers that she was the sole arbitrator of her actions, that she shouldn't feel any strong obligations to her family or "to the 'archaic' church that she belonged to."

So began the story that Olivia Gans, the Executive Director of American Victims of Abortion, tells of her abortion experience. A Catholic, Gans was one of the speakers at the Miami Archdiocese's Project Rachel program held last week at Annunciation parish in Hollywood. In the past few years she has spoken out about the suffering of women following abortion in newspaper interviews and major television shows such as Phil Donohue, CBS Daybreak and The 700 Club.

Gans, 22 at the time of her pregnancy in 1981, told priests and laity at Annunciation Church that she felt "cut off from what had been my roots, my source of strength."

"I was looking desperately for someone or something to fill the void. I passed myself off from one relationship

to the next-- one as bad as the next and sometimes worse. I was looking desperately for someone to accept me and support me and to want me as I was. I didn't know how to look at myself and say you're okay by yourself."

In one boyfriend she thought she found the love that she needed but then came her pregnancy.

"I didn't want to admit that I was pregnant," she said, "because admitting that I was pregnant meant dealing with the fact that this fella' was going to move on to greener pastures and I was scared to death."

Her boyfriend wanted an abortion. She didn't. But her protestations that she knew many happy children born out of wedlock started to lose force in the face of her boyfriend's practical arguments.

"Because what I really wanted was for him to look at me and say, 'darling, no matter what happens I'm as responsible as you are for this child, I love this child, I love you, we're going to make it happen, we're going to make it work.'"

Eventually, she allowed herself to be influenced by her boyfriend and the hunt for an abortionist began.

"It was difficult for us to find an



'Admitting that I was pregnant meant dealing with the fact that this fella was going to move on to greener pastures'

--Olivia Gans

abortionist who would do the procedure because we we're both unemployed, part-time students at the time. The second problem was finding someone who didn't have to put me into a hospital because my parents would find out since I was living with them."

They rejected one doctor after they saw the room where the abortions were performed. "The room was absolutely

filthy. There was blood and dirt on the tables and blood in the sink."

Finally, she thought of Planned Parenthood. "I knew enough to know that Planned Parenthood was in the business of abortion," she said, "and sure enough the 'counselor' that we saw told us quickly where we could find someone who could do the suction abortion procedure at a price we could afford."

Still having doubts, during this period she saw several doctors concerning the abortion, but they all said the same thing.

"For the fifth time in just a few weeks a doctor told me 'it sounds like you're not thinking very clearly my child, not very rationally, probably due to your condition, it seems under the circumstances it would probably be best to do what the baby's father suggested. Almost verbatim. Five times. Five totally different physicians told me that.'"

"When I heard for the fifth time that I was the foolish one, that I was the irrational one for having even the thought enter my head that I protect myself and my baby, I gave up."

"The night before I was scheduled to go in for the abortion the baby's

(Continued on page 17)

Project Rachel

(From page 1)

back into our community," Fr. Mannion told *The Voice*.

Indeed, Project Rachel was initiated in the Miami Archdiocese as part of efforts dedicated to the Year of Reconciliation proclaimed in preparation of the Pope's visit. Archbishop Edward McCarthy also as part of this reconciliation period has authorized Archdiocesan priests to absolve women who have had an abortion.

The trauma of a women who has received an abortion, and in many cases also the trauma experienced by her male partner, is usually not addressed. Because the problem isn't recognized by the pro-abortion movement, counseling is not available, and a women may feel too ashamed to talk about it or too alienated from the church to seek counsel from a priest.

Yet reconciliation with the church is what many most desperately need, though this need may remain below the surface.

Characteristic of this experience, often called "the Post Abortion Syndrome," are submerged feelings of guilt and denial that can come up years after an abortion has taken place.

"There is a basic instinct of brokenness for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A girl who is a freshman in college who has an abortion," he said, "may be touchy in a few areas but still go through college and seem to many people to be O.K."

"A year after she gets that first job all sorts of things start to bother her, especially if she has some spaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think--she will see a little 5 year old and she'll think 'my God, that child was born 5 years ago in October, that could have been my child.'"

Typical of this syndrome are reactions on the anniversary of the abortion or the date the baby would have been due.

"A women will claim very honestly in therapy that she doesn't

remember the date the doctor told her she would be due, but every year on that date she will have some severe negative feelings."

"Women have been intimidated," said Fr. Mannion. "They have been told by many counselors who get kickbacks from abortions that they are babies, grow up, get over it. A therapist who profits from abortions is going to perpetuate the experience of silence."

There are some fallacies in the way many people, especially in the pro-abortion movement, view the relationship of religion to abortion, said the campus minister.

priests who aren't sure how to deal with it," said Fr. Mannion, explaining the need for programs like Project Rachel.

Another misconception, he said, is that women who suffer from intense guilt over an abortion are usually women with a strong Catholic upbringing. Critics of the post-abortion syndrome claim that those who suffer guilt or depression over an abortion do so because of the conditioning of society.

But many pro-life experts believe the syndrome exists independent of background.

"You can't say that well you were

choice scene-- but their instinct of brokenness is just as profound."

Although, he said, religious strictures per se are usually not the source of a woman's pain, it is often with the help of the church that she can experience the final stages of the healing process.

"Very often secular therapy will take the woman to a certain point where she might even be able to say, 'O.K. I believe God forgives me.' But much more difficult for a women very often is for her to forgive herself. That is where the sacramental integration can proclaim to her the message of a God who not only wants to heal her from any negative feelings of his judgement but also wants her to be free to forgive herself.

Moreover, feelings of guilt and shame, although they may be foremost in the initial stages of counseling, will eventually take the back seat to more long term feelings of loss.

"It (guilt) leads the women to commit herself to the healing process. But once the healing process begins guilt serves no purpose. Then basically it is replaced with a feeling of loss."

Again, the church can offer the consolation of knowing that these unborn children are resting "securely in the arms of Jesus who loves them so much."

Fr. Mannion is committed to seeing that information about the post-abortion experience is made more available in the future. His two books, *Abortion and Healing* and *Spiritual Reflections of a Pro-Life Pilgrim* published by Sheed and Ward in Kansas City, deal with different aspects of this experience.

Pro-life and church groups will have to take the lead in dealing with post-abortion trauma and ultimately, Fr. Mannion believes, abortion victims themselves will have the greatest impact in ministering to other victims. As it stands so far, post-abortion reconciliation programs are only being established by pro-life organizations, he said.

"I find that very interesting because we are often branded in the press as judgmental, non-caring, and non-feeling."

Many feel guilt

In 1985 a study was conducted by Dr. Anne Speckhard, P.H.D., of the University of Minnesota that focused on the long-term manifestations of abortion. Because only women who perceived their abortion as highly stressful were admitted into the study, it was not meant to show a generalized response to abortion. The study's purpose was to identify common aspects of the experience of post-abortion trauma.

Thirty women were sampled, with five to ten years being the most common time elapsed since their abortion.

A total of 85 percent of the subjects reported that they were surprised by the intensity of their emotional reaction to the abortion. The extent of the psychological presence of the aborted child was also remarkable. 85 percent reported preoccupation with the aborted child while 73 percent had flashbacks of the abortion experience. About half (54 percent) said they had nightmares related to the abortion and about a third (35 percent) said they received "visitations" from the aborted child.

Eighty-one percent believed they were victimized either because they felt coerced into having the abortion or thought that information regarding the fetus and abortion procedure had been withheld.

Though 72 percent of the subjects reported no identifiable religious beliefs at the time of the abortion, 96 percent regarded abortion as the taking of a life or as murder subsequent to their abortion.

Other relevant findings included a reported discomfort with children (73 percent), feelings of low self-worth (81 percent), and feelings of anger (92 percent) and guilt (92 percent).

For instance, some people characterize the church as judgmental, and priests as cold and unsympathetic when it comes to relating to women who have had an abortion. Actually, stories of callous or harsh priests are rare, Project Rachel speakers said. The problem many priests have is not knowing exactly what to say.

"I come across a lot of caring

brought up Catholic and told abortion was wrong and so naturally you're going to be hung-up after that abortion," said Fr. Mannion. "The studies that we're doing haven't shown that at all."

"I'm seeing women in counseling who haven't been to church in their life, have never had any affiliation with a pro-life group-- if anything they've been into the party scene and even the pro-

Memorial Day

The rows of graves at Arlington National Cemetery in Washington, DC, are a stark reminder of the thousands of men who have given their lives in battle. The nation paused to remember them last Monday, Memorial Day.



Is suffering 'God's will'?

No, says priest; it's the result of human sin and an imperfect world

Does God really will human tragedy and suffering? Did God will the suffering and death of Jesus? In "Why Must I Suffer?" an article in a recent issue of *St. Anthony Messenger* magazine, Associate Editor Father Jack Wintz, OFM, takes a fresh look at these questions.

"We say things like 'God willed' Jesus or Aunt Mary to suffer" but "we need to understand [these words] correctly." God did not will Jesus to suffer *as such*, writes Father Wintz. Rather, "God willed Jesus to be a whole, honest, loving human being --a model for humanity-- a person who would serve others totally..." The price of doing this, of course, "could well be suffering and death."

Scripture does not portray God as the one who actually willed or inflicted suffering and death upon Jesus. In fact, it was precisely the anti-God-forces --enemies of God-- who caused Jesus to suffer. Jesus' "cross is not the result of an arbitrary whim on God's part," writes Franciscan theologian Leonardo Boff in "Way of Cross--Way of Justice". "It results from the way the world is organized. Sinfully closed in upon itself, the world rejected the God of Jesus and eliminated Jesus himself. The execution of Jesus is the greatest sin ever committed because it stands in opposition to God's will, which is to establish the Kingdom in the midst of creation. God does not will death but life in all its fullness."

"The best way to know God's attitude about human suffering is to watch Jesus," observes Father Wintz. "Jesus embodies God's wishes toward humanity. What do we see Jesus doing? He goes about healing, saving. We never see him inflicting blindness, leprosy, lameness, insanity upon people but setting them free of these misfortunes. Jesus is, indeed, the best gauge of God's true intentions toward us. To follow Christ in the Gospels is to follow a trail of discarded crutches, stretchers, bandages and oppressive bonds of every kind. If Jesus is the embodiment of God's will among us, as the Gospels teach, then certainly God's will is our healing" not our destruction.

"If God is not the real cause of our suffering, what is?" asks Father Wintz. He finds two basic causes in Scripture: our own sinful choices and the imperfect state of our world.

"Suffering results from human sin, from our misuse of freedom. In the Book of Genesis, Adam and Eve-- and their descendants-- are given the awesome gift of freedom and moral decision-making. That means we human beings are able to make choices that hurt our-

selves and others --as Adam and Eve chose to do--and we often do...We can't blame God for the human pain and misery flowing from these choices. Moreover, God so respects our human freedom that he does not interfere with our decisions."

Suffering also results from an imperfect world. God put Adam and Eve in charge of the fish, the birds and animals and told them to bring the earth "under their control" (Genesis 1:28). In other words, human beings are to be co-creators with God. This implies that

shouldn't try to outguess God's purposes. We are also reminded that suffering can be redemptive. Through God's healing power, new life can be created out of suffering and death for those who respond to it in a loving spirit.

Most of all, it is helpful to know that we have a "lived" example for suffering in Jesus. Jesus does not give us an abstract answer to the dilemma of suffering. Rather, he is a breathing model for us to follow. Pope John Paul II brought out this point dramatically in 1984



'The best way to know God's attitude about human suffering is to watch Jesus...To follow Christ in the Gospels is to follow a trail of discarded crutches, stretchers, bandages and oppressive bonds of every kind...Then certainly God's will is our healing' not our destruction.

Left: A victim of volcano disaster in 1985 in Armero, Colombia.

creation is not finished. If the universe God has created is still "in process" --still evolving-- then there continues to be something incomplete, unfinished, "imperfect" about it, even apart from the severe brokenness it suffers because of human sin.

Thus, human suffering and tragedy caused by natural disaster (earthquakes, floods, epidemics) or from human ignorance or miscalculation should not be blamed on God but seen as resulting from an unfinished and imperfect world. God's will is that sin and chaos be eventually conquered and the world move toward perfection through the cocreative efforts of humanity, with Christ at its head.

The author offers some suggestions in responding to suffering. These include such points as the Good News that God is with us in our pain and that we

in his apostolic letter "The Christian Meaning of Human Suffering."

The Pope writes that when someone asks Christ why we must suffer that person "cannot help noticing that the one to whom he puts the question is himself suffering and wishes to answer him from the cross, from the heart of his own suffering...Above all else he says: Follow me! Come! Take part through your suffering in this work of saving the world... Gradually, as the individual takes up his cross, spiritually uniting himself to the cross of Christ, the salvific meaning of suffering is revealed before him."

"Why Must I Suffer?" was also published in *Catholic Update* and is available in that form, as well as on cassette from St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210.

Why do priests kiss the altar?

Q. My family finds your column in our archdiocesan newspaper very informative. We have a question about kissing the altar. Why is this done by the priest? Some do it after the last blessing at Mass and some do not. Is there some reason? (California)

By Fr. John Dietzen



A. For us Catholics the altar is not only a piece of furniture. It is loaded with all kinds of precious symbolism.

Along with the pulpit, where the Word of God is proclaimed, it is the focal point of our meeting with God the Father in and through Jesus Christ. If the liturgy of the Eucharist is the central event which brings us to the Father "through him (Christ), with him and in him," the altar around which this happens holds for us a place of primary honor and dignity.

The General Instruction of the Roman Missal explains: "The altar, where the sacrifice of the cross is made present under sacramental signs, is also the table of the Lord. The people of God are called together to share in this table. Thus the altar is the center of the thanksgiving accomplished in the Eucharist."

The church extends this thought even further by referring to the altar not only as the place of renewing the sacrifice of Jesus, but as Jesus himself. He is the "altar" in which the sacrifice of the new covenant took place, and in whom that sacrifice is continually reoffered until the end of time.

The fifth Easter preface to the Eucharistic Prayer (which you can find in your missal) proclaims, "As he gave himself into your (the Father's) hands for our salvation, he showed himself to be the priest, the altar and the lamb of sacrifice."

This is why the church sees the altar (not the crucifix or even the tabernacle to reserve the Blessed Sacrament, which should be apart from the altar) as the central and focal point of those buildings where we gather to celebrate the Eucharist.

It is also why tradition has called for the bishop, priest and deacon to venerate the altar, usually with a kiss, at the start of each Mass.

Instructions for the Mass are clear about the priest and other ordained ministers kissing the altar at the beginning of the eucharistic celebration, as they enter the altar area. (General Instruction of the Roman Missal, Nos. 27 and 85).

As for the end of Mass, kissing the altar is either not mentioned at all (No. 57) or is called for "ordinarily" (No. 141). Obviously the priest is given leeway here, depending on the circumstances. (Story on Fr. Dietzen on back page)

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped self-addressed envelope to Fr. John Dietzen, Holy Trinity Parish, 704 N. Main St. Bloomington, Ill. 61701.)

Motherhood returns

After a decade or two of being a denigrated life choice, respect for motherhood is back.

I say this because lately I have been meeting so many mature women who are either pregnant or trying to conceive. Further proof is that one recent evening three TV commercials in a row featured -- guess what? Babies!

In the past year in my small newspaper office, a photographer, proofreader and paste-up assistant all had babies. Last week my editorial assistant told me she was pregnant.

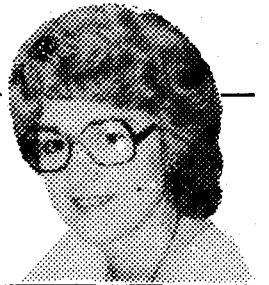
When the new mothers come into the office to visit with their babies, everything stops for a while. We take a break to marvel over these delightful creatures full of new life. And I think of the banner I had on a wall for a long time that said, "Joy is the sign of God in a person." Certainly babies are a living sign that God has not abandoned us.

What I especially notice is the joy in the mothers. Our photographer, for instance, was supposed to come back to work full time when her baby was 4 months old. Now there's no way she can do that, she says. Her baby needs her and she needs him. It's too much to give up, she adds, not being with him in these precious months of growth.

Even some mothers who had what the world calls interesting careers are finding that they prefer to put them on indefinite hold while they take on the new responsibilities of motherhood.

In the early 1970s I remember being criticized frequently for having had six children. I generally was told that I was unconcerned about the terrible consequences of the population explosion for I had contributed to it. Sometimes I was told that I was a bad example for women's liberation.

Now we've come full circle. Arguments against motherhood are not spoken at all. Quite the contrary. The women who waited to have babies are now getting concerned that their biological clock is running out. Motherhood is sought after as their prime desire by more and more older women.



By Antoinette Bosco

As one woman told me when she finally, after many months of trying, found herself pregnant, "It's like I've picked the winning ticket in a lottery."

At the last of four baby showers I've been to in the past few months, the mother-to-be disclosed in a quiet conversation that being pregnant had gotten her thinking about God again. She found herself praying again after years of not doing that very often.

She asked if that had happened to me in my child-bearing years. I smiled. Of course I prayed. How can one enter into the activity of co-creating a human life and not be drawn to the God who has made it possible. How can you live, feeling the growth of new life within your own body, without reflecting on the larger question of how this could happen.

In a lovely new book called "The Nine-Month Miracle, a Journal for the Mother-to-be" (Liguori), author Carrie J. Heiman expresses beautifully why motherhood is so rooted in God the Creator.

"We spend a life time seeking miracles. We long to see the power of God demonstrated in some splendid way which will show the world that we have not believed in vain . . . And now we're pregnant. We don't have to seek miracles any more. The miracle has found us!"

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The church's longevity

Peter and the Apostles were brought before the Sanhedrin, and the high priest demanded an explanation: "We gave you formal warning," he said, "not to preach in this name . . . you have filled all Jerusalem with your teaching and seem determined to fix the guilt of this man's death on us." Peter spoke up and infuriated the entire assembly with his defence of Christ as the Savior of mankind.

They wanted to have them all put to death. A Pharisee named Gamaliel, who was a respected member of the assembly, stood up and asked that Peter and the others be taken outside. Then he addressed the Sanhedrin: "What I suggest . . . is that you leave these men alone and let them go. If this enterprise, this movement of theirs, is of human origin, it will break up of its own accord; but if it does in fact come from God, you will not only be unable to destroy them, but you might find yourselves fighting against God." His advice was accepted and they had the Apostles called in and gave orders for them to be flogged, after which they released them. (Acts 5)

The movement which began in Christ and with Him and through Him, humanly speaking, should have collapsed long ago. In every century, the flock of Christ has been scandalized by the misbehavior of priests, bishops and even popes. For 2,000 years, there have been internal disputes between theologians, heretical teachers and warring factions. In every age, there have been malicious attacks from without made upon the church by hostile elements of society. The signs of collapse were always present; so much so that one



By Fr. John Catoir

can only wonder why the church hasn't disintegrated by now. Gamaliel said, "If this movement of theirs is of human origin, it will break up of its own accord."

It always seems to be breaking up, but at the same time, something deep within it is always producing new life, generating a new force for reform. The Holy Spirit vivifies these dry bones, we call the church. In spite of sin and human weakness, this church of ours is always giving rise to renewed hope. It is good to know that Christ abides with His people, and they with Him, in good season and bad. There are no words for it. The living Catholic Church is one of the great wonders of human history.

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

Time capsules

By Frank Morgan



A prayer of St. Francis

This beautiful prayer was written by St. Francis of Assisi seven hundred years ago:

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

St. Catherine of Siena was the first woman Ambassador. She served as an envoy of the Florentine Republic to the Pope and then represented the Pope as Minister to the Republic of Florence in the 14th century.

Did you know that...
...Chicago comes from an Indian word which means wild onion or skunk.

... Boston was indirectly named after St. Botolph, who founded a monk's abbey in England.

...Sing, Sing, a New York state prison was named after the nearby Sin Sinck Indians.

...Cleveland, Ohio was named for General Moses Cleveland. But then who the heck was he?

...And Wheeling, W. Va. is from an Indian word which means "place of the skull." This is in reference to a white man's head that was placed on a pole there by the Indians.

On December 12, 1899, the wooden golf tee was invented. Joe E. Lewis once said that he shoots golf in the low 70's. "When it gets any colder than that I quit."

Learning to like ourselves

Dear Dr. Kenny: I have just moved to Florida on my own, and I am very lonely. I have a hard time liking myself. Some of it may stem from being mistreated as a child. But a lot of it comes from the fact that I have developed various habits which I don't like in myself. These include nail biting, frugal ways and things like that.

I am single, age 32 and don't have much to live for. How could anyone like me, because I don't. Please help me with some suggestions for learning to like myself. - Florida.

What a wonderful direct letter about a problem we all have: learning to like ourselves. The major drawback to liking ourselves is that we have read too many books on self-esteem. We are concerned about measuring up to some standard or ideal. We look to see approval of our actions reflected in the eyes of important others. This is a mistake, because we all fall short.

Self-acceptance is a necessary first step. Accept what you are, nail-biter and all. As one friend of mine said, "I've learned to like myself, warts and all." It is especially important to accept and like our "warts."

After all, our flaws are what make us human and real. It is the littleness in us, the defects graciously acknowledged, that others may find lovable. We don't love people for their achievements; we love them,

By Dr.
**James and
Mary Kenny**



among other things, for their shortcomings, for the stories they tell on themselves.

Accept yourself with humor. Learn to laugh happily and lightheartedly at yourself. A grown man still biting his nails. How marvelously silly!

Self-acceptance, including all your so-called flaws, is the first and most important ingredient in liking yourself. Here are a few additional suggestions.

Learn to enjoy the natural beauty around you. Take walks. Smell the flowers. Listen to the water washing up on the sand. Watch a sunset. Feel the breeze. These can be refreshing experiences, too often missed. It is easier to like ourselves when we are enjoying something.

Remember, you are a part of all nature, a part of everything that exists. Your body is constructed from the same atomic building blocks that make every other living and non-living thing. You are a part of the great

celebration of existence, surrounded by very real relationships.

Take a deep breath and reach out your soul to nature. Put yourself in touch. Enjoy the fact that you exist, not alone, but in a network, within a wider context. This may help take some of the pressure off yourself, to see yourself as part of something larger, as a child of the universe.

Exercise your body. Don't just take a walk, but move along briskly enough to feel your lungs expand and your blood flow. Twenty minutes a day of brisk walking and you will be surprised at how much better you feel physically. And you will learn how much your improved physical well-being affects your mental outlook.

Your letter indicates that you have already begun to accept yourself. Keep it up. Learn to laugh at what you consider flaws. And at the same time, reach out to nature and find your place among your fellow creatures. Do not worry and feel guilty over what should be in your soul but is not. Instead, learn nature's blessed tolerance for what is.

(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.)

(NC News Service)

'On the other hand'

I am writing this with a silly looking splint on my right finger. It's a piece of metal with a blue sponge padding wrapped to the finger with three Band-Aids. Since the splint extends about a sixteenth of an inch beyond my nail, I strike two keys simultaneously with that finger and I am becoming increasingly irritated. In fact, the whole business of this finger is maddening. And endless.

I jammed it when I tripped and braced myself against falling. It hurt briefly but I was more upset at losing three decent fingernails at the time. When I awoke with a red and swollen joint the next morning, I decided I had a problem on my hand.

To complicate matters, I was in Vienna, Austria at the time, on a Sunday morning with my sister. Together we fashioned a homemade splint out of a blue plastic razor shaft, taped it to my finger and went out to sight-see. Not too classy but it stopped the pain.

That evening we went to the Vienna Symphony. Now, you should know that the Viennese dress to the hilt for their symphonies. I mean really chic. So I removed the blue plastic splint and inverted my finger into my lipstick case. I realize it wasn't classy but it was white, not blue, and I figured it wouldn't draw much attention.

Wrong. People up and down the row stared at it,

By
**Dolores
Curran**



wondering, I suppose, if it was a new American fad.

I thought it was a clever idea until I got back to the hotel and discovered my finger had swollen. We had to ease the case off with liberal amounts of lotion.

The next morning we tried without language and success to find a real finger splint. When the pharmacies opened, I proffered my finger and in sign language asked for a splint. I was offered everything but a splint - bandages, rubber, gloves, and Epsom Salts. We gave up and waited a day till I was back in Germany working with American Army chaplains.

"What do you do for a jammed finger?" I asked the 200 chaplains immediately upon opening the session.

"Pull it out and suffer," they told me. I did but the redness, swelling and pain remained. Back home,

twelve days after the injury, I had it x-rayed. I had chipped the bone which injured the tendon. "You better see a hand man," my doctor said. I started to worry.

Problem was the hand man couldn't see me for a week. When he did, he said I would have to splint it for six weeks and if I ever let it droop for even a second changing the bandage, I would have to start the six weeks all over again because to heal, it has to be completely immobilized for that amount of time. This advice, remember, came several weeks after the injury.

Well, I let it droop. I was doing some highly polished videos in which I wrote on flip charts and I opted not to wear my silver and sponge finger on film that's going to be around for years.

So, starting yesterday I have six more weeks of this annoying splint. If I'd taken the fall and broken my arm, I'd probably be mended by now.

I suppose there are worse things than a finger splint. But I can't type, wear gloves in winter, or put on panty hose without ripping them.

Worst of all, I don't get much sympathy. My children suffered numerous jammed fingers in sports which I shrugged off. Now they're returning the compliments. So I do what all good Catholics were taught to do. I offer it up.

(c. 1987 Alt Publishing Co.)

Family matters

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

We are surrounded by people who hurt. They may be separated or divorced; lost their job or are involved in some kind of scandal. They might have experienced the death of a husband, wife, parent, child or friend. Perhaps they just received word that they have a terminal illness.

Often the pain is so great that a person is unable to reach out for help. They may even project in a variety of ways that they need no one. This is the very time that they probably need you the most.

You may want to reach out to them but are unsure of yourself. You may wonder what you can do or say to take their pain away. The reality is that you don't have to say anything and you certainly don't need to take their pain away. What they need most is to allow themselves to hurt, but to know that they are not alone in their pain.

I once heard a Sioux Indian say, "When someone dies, you white people always have to say something like 'It will get better,' or 'They are now with God.' The Sioux needs no words. They take the person's

hand and look into their eyes. This is enough to communicate what is in our heart as our spirits touch one another."

Of course there are times in which words are appropriate, but you'd be surprised how little you really need to say. Begin with a simple question, "How are you doing?", "How are things going for you?". Simple enough. They may give you an evasive or a negative response. On the other hand, it may open the door for some honest sharing of how things really are.

As you hear the story, the pain, the frustration, your response moves to a level of listening which is healing. You enter into the pain of another. This is a sacred moment.

There is no need for answers. People must find these for themselves. There is no need for judgment. They have felt enough of this from every direction. The essential part of this relationship is that you can communicate your compassion and your care. And don't hesitate to use the healing power of touch--to touch their arm, to hold their hand, to extend a warm embrace.

Are you comfortable communicating in this way? Are you able to be the receiver of the touch of healing? Can you allow yourselves the right to be vulnerable and to need others?

A friend of mine expressed the healing power of touch in this way.

"Ultimately, in order to touch people spiritually, you have to touch them physically.

God has made us such poor, weak creatures. His force crackles across time and space at only a whim. The spirit that each of us possesses needs a much more finite, physical transmission. We must all lay hands on one another. . .that's the easy part. We also have to let others lay hands on us--the hard part.

Oh dear, did God intend that we never reach out to one another as physical human beings to comfort, to thank, to enjoy, to heal, to warn, to submit to our own humanness?

To transmit our own spiritual strength to another in need and to ask the favor in return?

And so hard for so many of us to do. No?"

Yes, so difficult, yet so healing to gently touch another and to be the recipient of this caring gift.

World prayer to be 'historic' event

"We have a world of people who want to pray together for peace," says Tony Verna. And he is about to help them -- and Pope John Paul II -- do it.

Mr. Verna, president of Global Media, Ltd., in Marina del Rey, Cal., is the force behind "Prayer for World Peace," a world-wide, live, televised recitation of the Rosary, set for June 6.

On that day, from a control room

By
**James
Breig**



in London, Mr. Verna will direct a one-hour special during which the Pope will lead the Rosary as people respond in several languages. Scenes from Fatima, Assisi, Rome, Bombay (perhaps with Mother Teresa), Washington and other cities will be intercut with the Pope to show the international character of this unique event. "Prayer for World Peace" will be seen locally on WPLG, channel 10, at noon.

In a recent phone interview with me, Mr. Verna, a Catholic, said he got the idea for the special when the Pope announced the Marian Year for peace, which begins June 7.

"I created the program and brought it to the Vatican," he said. "They knew my reputation and that my organization had the resources to do it."

That reputation stems from Mr. Verna's TV career during which he

invented instant replay, directed coverage of Kentucky Derbys and Super Bowls, and, most notably, coordinated the television coverage of "Live Aid," the global rock concert to send relief to Africa.

Mr. Verna is well aware that the program, underwritten by Bic and Lumen 2,000, a group of broadcasters, has a deep spiritual meaning.

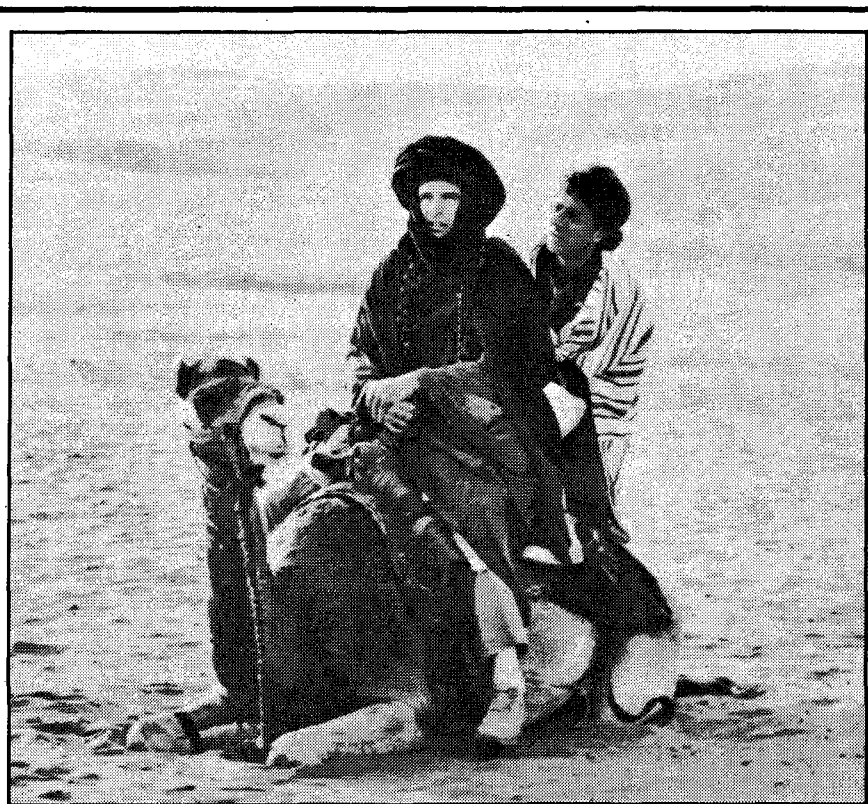
"This is no show," he stressed. "It's an historic event I'm covering. I'm going to interconnect the world with the Pope; that's not show business. The purpose is to deepen and strengthen the message of prayer for peace."

He hopes that the millions of viewers projected for the event will include more than believers. "I hope the marginal viewer is interested," he told me. "Anyone with curiosity or the inclination to watch is fine with me. The point is their involvement. Anyone can pray with the Holy Father."

To make sure that "anyone" includes everyone, the program is being broadcast on nearly 100 TV stations, over radio stations and even through a special 900 phone number (900-410-3200; the call will be charged to the person dialing so check with your phone company for the costs involved in a one-hour hook-up; Verna believes that method may be best applied by parish groups in areas not covered by a TV station).

While he's been successful in rounding up those outlets, Mr. Verna struck out at CBS where he went first in hopes of getting the network to carry the program.

"They're arrogant," he charged. "They speak of futuristic things, but no network did 'Live Aid,' the most-viewed show in history."



STRANDED SONGSTERS. Warren Beatty, left, and Dustin Hoffman, as two down-on-their-luck songwriters, find themselves stranded in a North African desert on a blind camel in "Ishtar," a Columbia Pictures release. The comedy is classified A-II (adults and adolescents) by the U.S. Catholic conference.

"The networks have a lot of talk, but don't move into areas to link the world or show intellectual bravery or electronic inquisitiveness. They just reshape the old."

"They don't care. I thought they could allow an hour on Saturday instead of cartoons."

While Mr. Verna criticized CBS,

he had very positive things to say about John Paul II. "Prayer for World Peace" is "not passive," he said. "It's active. We're using technology to fuse people. The scope of this will allow the Holy Father to minister to his flock and this Pope understands that. It's a progressive move on his part to stay in touch with his people."

'River's Edge' downplays emotional, spiritual issues

"River's Edge" (Island)

The callous sex killing of a young high school girl is viewed by her apathetic peers as an occasion for protective support of her psychopathic boyfriend who becomes the equally innocent victim of an adult psychotic (Dennis Hopper). Director Tim Hunter's picture of several troubled youths downplays emotional and spiritual issues in favor of sensationalistic profanity, nudity and permissive teen sex. The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is R -

- restricted.

"My Demon Lover" (New Line)

Capsule reviews

Scott Valentine is the youth with the Romanian curse that makes him turn into a beast whenever he thinks about sex. A noble act frees him into the arms of true love but director Charles Loventhal can't help but totally exploit sexual situations and bedroom scenes for one-joke humor drawn from

demonic violence. The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is PG-13 - parents strongly cautioned to provide special guidance for attendance of children under 13.

"The Allnighter" (Universal)

A Southern California college coed struggles to have a meaningful sexual encounter before graduation and finally

succeeds after several failed attempts. Rock star Susanna Hoffs, directed by her mother, Tamar Simon Hoffs, fails to convey anything of significance in this surf-and-brew disaster whose narrow view of life and permissive view of sex is annoyingly anachronistic and ill-conceived. The U.S. Catholic Conference classification is O -- morally offensive.

The Motion Picture Association of America rating is PG-13.

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K of Cs hold state convention

At their annual convention in Tampa on May 22-24, over 300 delegates and officers represented Floridians who are members of one of the largest Catholic fraternal organizations in the world, the Knights of Columbus.

State Deputy Leon P. Kocol of Cocoa, Florida was in charge of the convention held at the Hyatt Regency Hotel.

Six Florida bishops, and Knights

Fr. Wendel Schenley

Funeral services for Father Wendel Schenley, a retired priest of the Archdiocese of Miami, who died on May 15 in Tallahassee, were conducted in Czechoslovakia.

The 66-year-old priest, who served as pastor of St. Peter Church, Big Pine Key, from 1969 to 1979, was a native of Hungary, who was ordained for the Salesian Fathers in 1949 in Camaguey, Cuba.

He came to South Florida in 1959 and served for two years at San Pablo parish, Marathon, before assignment as associate pastor at Assumption Church, Pompano Beach. From 1961 to 1963 he also was a member of the faculty at Cardinal Gibbons High, Fort Lauderdale.

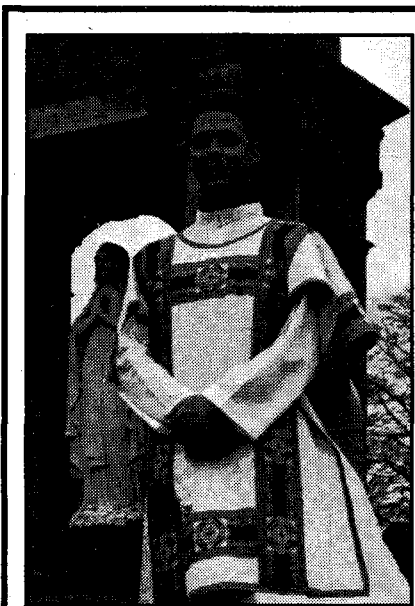
In 1963 he was appointed associate pastor at Our Lady Queen of Martyrs Church, Fort Lauderdale and subsequently served as associate pastor at Nativity Church, Hollywood; and St. John the Apostle Church, Hialeah. In 1979 he was appointed to St. Philip Benizi Church, Belle Glade and from 1979 to 1980, when he retired because of ill health, he was pastor of Our Lady of Mercy Church, Deerfield Beach.

of Columbus chaplains from throughout the state, attended the convention and concelebrated Masses on Saturday and Sunday mornings. Norbert Dorsey, Auxiliary Bishop of the Diocese of Miami was the main speaker at the breakfast Sunday morning.

The convention agenda included the "Crusade for Life" fight against abortion; involvement with the Florida Special Olympics; donations of bibles throughout the state; efforts in the anti-pornography program; devotion to Our Lady of Czestochowa; the "Shroud of

Turin" exhibit; the successful Handicapped and Retarded Citizen drive; vocation support for seminarians and novitiates throughout the state; election of state officers for the new term and many other state and council programs.

Convention business includes the distribution of over \$40,000 for vocation support and \$440,000 in aid to handicapped and retarded citizen groups in Florida. The Knights of Columbus, is a Catholic, family, fraternal organization of 29,000 members in 148 councils in the state of Florida.



NEW DEACON. Ronald Poitier, a member of Holy Rosary Parish in Perrine, was ordained deacon on April 20 at St. Patrick's College in County Tipperary, Ireland. Ron, 26, has been studying for the priesthood at St. Patrick's College for the past five years and will be ordained to the the priesthood in June of 1988. Ron will be assigned to the St. Petersburg diocese on the west coast of Florida.

Summer basketball camp

Christopher Columbus Basketball Camp will hold its 14th annual session from June 15-10 (ages 7-13), June 22-26 (ages 7-13 and ages 14-16), June 29-July 3 (ages 7-13), July 6-July 10 (ages 7-13 and 14 to 18). For more information call 552-1448 (night) or 223-1951 (day).



PARISH BUS. Little Flower Church, Coral Gables, recently dedicated a new bus which was purchased through five years of fundraising efforts through the contributions of parishioners and interested civic minded neighbors, including a generous benefactor, Lady Suzanne Tweed, who cut the ribbon. The bus will serve the parish community by picking up the home-bound for Mass. Shopping and sight-seeing trips are also being planned.

DeAguero to get Lumen Christi award

Citing "outstanding community involvement" the Catholic Educators Guild of the Archdiocese of Miami will present its 1987 Lumen Christi Award to Richard DeAguero at a special celebration June 7 at St. Martha's Parish, 9301 Biscayne Blvd. in Miami Shores.

Mr. DeAguero, who has been a teacher for 21 Years in the Dade County Public School system, was named 1972 Teacher of the Year. He has served on several educators boards in addition to acting as advisor and District Coordinator to the National Honor Society. He has also been active in his parish, St. Peter and Paul in Miami. The celebration will begin at 11 a.m. with a Mass at St. Martha's and then

move on for lunch at Clifford's Restaurant in Miami Shores. For reservations call Dorothy Graham at 635-1281 or Ruth Barbick at 893-5462.

Catechetical Center hrs.

The Archdiocesan Catechetical Center will be open to the public on June 15-August 7 on Fridays only from 9-noon and 1 to 3 p.m. (closed July 3). Other times by appointment call 757-6241, Ext. 399. Also it will be open on August 10-21 on Monday, Wednesday, and Friday from 9 to noon and 1 to 3. Regular hours will be resumed on August 24.

Visitation wins top Sports Day award

Recently Msgr. Pace opened it's athletic facilities to the local Catholic elementary schools as the track team hosted the annual Sports Day. The students, ranging in age from 8 to 13,

competed in a variety of fitness events. The overall team winner was Visitation School, capturing both the boys and girls divisions. 2nd Place went to St. James and 3rd place went to St. Monica.

It's a Date

The Notre Dame Archbishop Curley Class of 1962 has scheduled their 25th class reunion for July 31-Aug. 2nd at Pier 66 in Ft. Lauderdale. All graduates invited. For further information call Cindy Geake Water: Days, 962-0023, or evenings at 987-8004.

Court Holy Spirit #1912, Catholic Daughters of the Americas will sponsor a Dessert Card Party on May 30th at 11:30 a.m. at St. Elizabeth Gardens in Pompano Beach. Donation \$1.50. For information contact 941-5546.

The Queen of Peace Fraternity of the Secular Franciscan Order will hold a regular meeting on June 7 and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152nd St., Miami at 1 p.m. Public invited.

The Catholic Young Adults

will hold another "Pizzaz" party at the Broward disco with free admission from 9:30 to 10:30 p.m. For information and tickets call the Young Adult Office at 757-6241 (Dade) or 525-5157 (Broward) Ext. 155.

The Dade Women of the Light will host their monthly Bible brunch on June 13th and the 2nd Saturday of each month through June, at the Sheraton Riverhouse, 3900 NW 21 St. in Miami. \$8 per person includes brunch, scripture, teaching, music and a personal witness of faith by a guest speaker. For information and reservations call Norma at 266-3585 or Irene at 264-3591.

St. Timothy Catholic Church, 5400 SW 102nd Ave. in Miami hosts meetings for divorced, separated, widowed, and all singles every Monday at 7:30 p.m. All faiths welcome. For more information call 274-8224.

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Pregnant

(From page 11)

father called and said 'I can't go with you tomorrow. You're going to have to call so and so, she's pro-abortion I'm sure she'll take you.' And I broke down and I begged and I pleaded and I cried and I sobbed, but it couldn't wait any longer, and no excuses were good enough."

The details of the abortion itself are engraved in her memory.

"It feels like your body's being torn out organ by organ. My body's being torn apart, my baby's being ripped out and I knew it. They put headphones on my head so I couldn't hear the suction machine, so I was listening to Barry Manilow and the suction machine at the

end of the table because I could hear both.

"And they (the abortionists) were done, and the two of them walked out, washed their hands in the antechamber, walked out the back door, started their motors and drove away. There was no medical person in attendance, and I was exactly in the same position on that table as when I started...my feet were still in the stirrups."

"Somehow the faith that I had abandoned for the past five years came reeling back to me. I went over to the sink, filled a cup with water and went back over to the table and I poured the water over the table, crossed myself and said, 'in the name of the Father, the Son, and the Holy Spirit.' I don't know why I did it, but it meant something to me somehow in the back of my head."

Her relationship with her boyfriend

from that time on was destined for failure. He became verbally abusive, she became increasingly submissive. Finally, one day, not long after the abortion he walked out on her.

But what was even more upsetting to her was the month of September. September was the month that she would have had the baby.

Although up until that point she was "able to put up a front," after that, she says, "I hit rock bottom." She couldn't sleep for 3 1/2 months and had a tremendous feeling of shame. Fortunately for her she was able to find comfort in the church, particularly the act of reciting the rosary, although Gans still suffered from post-abortion trauma.

She was aloof with other people's children and it was a long

time before she dated again because of feelings of low self-esteem.

"There was a complete breakdown in my ability to form relationships, but I didn't think about it. I wasn't aware that there was a wall between me and the opposite sex."

Most aspects of her own personal story are typical of the sufferings of other women who have had abortions, Gans believes. And she feels exhilarated that women are able to share similar experiences and that programs like Project Rachel are underway.

"I went to Great Britain to talk at twelve universities. The students never heard anyone speak about this in public before," she said.

"We must talk about it because silence is what gets us into trouble in the first place."

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5 A Novenas

Thanks to St. Jude, Holy Spirit, Infant Jesus of Prague for prayers answered. Publication promised. M.B.

Dear Sacred Heart of Jesus, St. Jude, St. Dymphna, St. Theresa, Infant of Prague and Beautiful Blessed Mother. Thank you for hearing and answering my prayers. J.O.

Thanks to Our Lady, St. Jude, St. Michael & the Holy Spirit for prayers answered. Publication promised. R.M.

5A - Novenas

ST. JUDE NOVENA

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

Thanks to St. Jude for prayers answered. Publication promised. D.F.

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

Thanksgiving to St. Jude and St. Anthony for their intercession. Pub. promised. Jeffrey Allen

PRAYER TO THE HOLY SPIRIT

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

PRAYERTO THE HOLY SPIRIT

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5 A Novenas

PRAYER TO THE HOLY SPIRIT

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Thanks to St. Jude for prayers answered. Publication promised. K. H.

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Thank you Jesus, Holy Mother and St. Jude for blessings. Publication promised. EJM

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Keeping the lines open

By Cindy Liebhart
NC News Service

In spite of their protests to the contrary, "adolescents have much to gain from our concerns and from our contact with them," writes Harvard psychologist Douglas H. Powell in "Teenagers: When to Worry and What to Do" (Doubleday, 1986).

"Sometimes," Powell suggests, "youths merely lack information--what's the best way to study for high school final exams or lose 10 pounds and keep it off. When things are not going so well they need a mental boost....Sometimes our teenage children need us to knock around with, even to knock up against, to help them clarify values and attitudes that will influence lifelong behavior patterns."

Parents, too, have much to gain from teenagers, he thinks.

"Their enthusiasms energize us. Their clear-eyed questioning opens our minds to issues that we have had neither the courage nor wit to probe."

But how can such an environment exist when, as one mother recently lamented, "half of the time my daughter isn't home and when she is, she's either on the phone or up in her room listening to music."

Inevitably, much of the responsibility for keeping communication channels open falls to parents. As teens take their first steps on the long path toward independence and a sense of their own identity, a certain amount of withdrawal--even belligerence--can be expected.

"It's as if they have an inverted Sony Walkman in their head playing loudly," said Father Thomas Lynch, family life representative in the U.S. Catholic Conference Department of Education. "The adolescent is locked into an intense dialogue with himself. Often he cannot hear anyone or anything else."

So what's a parent to do?

□First, be available. "This doesn't mean a parent has to be home all the time," said Ann Newland, a marriage and family therapist in Washington, D.C., and mother of three grown sons.

It does mean "keeping your ears open" at home for what is going on in the teenager's life and "being able to set aside something you are doing" if a child wants to talk.

Being available includes attempting to spend time together doing fun things that interest the teen. And if a teenager suggests doing something with a parent, Newland said, make every effort to say yes. "If you absolutely cannot do it now, ask the teen if you can schedule it for the weekend or next week."

□Don't minimize the adolescent's feelings and experiences or expect teens to solve their problems quickly. They often stop confiding when they feel parents don't take them seriously.

□Set clear, reasonable boundaries. Be willing to talk about them and negotiate them if necessary. Flexibility, not rigidity, is the key word in setting limits.

"There have to be some house rules," Newland said. Teens "can't do things that impinge upon the needs or rights of others."

But she stressed the need for selectivity about which issues parents are "going down to the wire on." Drinking and driving, using drugs and smoking are much different from messy rooms, long telephone conversations or dress styles.

□Let the teenager know how his or her actions make you feel, without accusing or belittling. Be direct. For example, if a teen becomes involved in school activities and spends less time at home don't say, "I never see you. You're never home," Newland suggested. Instead say "I feel lonely. It's been a long time since we've talked. Let's go to the zoo on Saturday."

□Learning good communication skills is essential. The more emotional the issue, the harder it is to use these skills, Father Lynch said. But "communication is like skiing. You practice on



Much of the responsibility for keeping communication channels open with teens falls to parents. As teens take their first steps on the long path toward independence and a sense of their own identity, a certain amount of withdrawal, even belligerence, can be expected. (NC photo)

less difficult slopes. When you get to steeper slopes your skills will be almost instinctual."

□Don't be afraid to get outside help if a situation grows too difficult to handle alone.

□Finally, stay in there with the teenagers. Sometimes it will be confusing and painful, Father Lynch said. But keep initiating contact. Try to maintain a loving relationship no matter what.

Teamwork: Parishes and parents

By Laura Meagher
NC News Service

Rare is the parish director of religious education who has not received a phone call from a parent saying: "My daughter has always loved coming to religious ed classes but she must have a terrible teacher this year because she does nothing but complain." Without further conversation, I can usually identify the child as a firstborn seventh-grader.

Many parents simply are unprepared for the way faith develops in adolescents. They feel guilty when their teenager shows signs of rejecting or badmouthing beliefs and practices of their church. Therefore, in working with parents of teens, I usually set up programs on adolescent development in all its phases. And it is invaluable to provide time for parents to share their concerns, successes and failures with one another. Discovering that "we're all in this together" can be a powerful confidence builder.

In preparing for youth ministry, I find it is crucial to enlist parents' support. If parents are not talking about religious values with their teenagers, it's not going to make all that much difference what the parish does. Paying attention to parents' needs can be the key to building the teamwork necessary for sharing youth ministry.

This includes bringing parents' expectations for teen ministry out into the open. I find that two areas need attention:

□Special activities for teens. The particular needs of adolescents must be recognized. But parents frequently ask for programs that cater exclusively to teen preferences: parties, "teen" Masses, ski trips, educational programs on "relevant" topics. These are valuable in youth ministry--but not as an exclusive diet.

Teens need to become involved in parish life. Teen ministry should prepare them to participate in parish life as adults. Parish staff members encourage participation by inviting teens to usher at Masses, serve on parish committees, help with religious education and work for the community.

□Ongoing religious education. The very parents who happily helped prepare a child for First Communion may balk at being expected to help prepare the child for confirmation. Parents often hesitate to impose themselves on teens at a time when they are making it so apparent that they prefer the company of their peers. Still, when parents evaluate confirmation programs, they often say they appreciated the opportunity to share and discuss the experience with their child. Time and energy are precious commodities for parents. However, if parents value continuing religious formation for themselves--participating, for example, in creative parish formation programs that bring the generations together--their adolescents will learn that religious development is a lifelong experience.

Scriptures

Does faith serve any purpose?

By Father Don Talafous, OSB
NC News Service

Woody Allen is probably complaining when he says "there's no religious feeling that can make any thinking person happy."

A fair number of popular evangelists preach that faith or trust in God will bring financial improvement, better health or physical and mental cures, more joyous living, success in sports or the stock market. This they do despite all the faith-filled believers who lie on sick beds for years, suffer persecution or live in subhuman poverty.

But taken as a simple statement of fact, Allen's comment makes more sense to a Christian. Faith in God does not assure what so often is meant by happiness: constant joy, prosperity, health. Certainly it may be accompanied by these blessings. But faith's promise is deeper.

Faith brings a profound assurance. But it can

co-exist with doubt, discouragement and uncertainty; it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances. "God does not ask you not to feel anxious but to trust in him no matter how you feel" (Thomas Merton).

What is faith's purpose? What is legitimate or illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, what does that mean for the contestants who are both believers and losers? How can we expect that belief in Jesus will lead to wealth, or at least financial success, when Jesus takes such pains, in Luke's Gospel for instance, to point out wealth's dangers?

While we look forward to the time when God will wipe away every tear, can we really promise

Know Your Faith

Parents and teens

The tug of wits

By Katharine
Bird
NC News
Service

As a battle-scarred survivor, I can testify that raising teenagers is exhilarating but nettlesome. Looking back, I marvel that my children and I emerged as friends --as we are, now that they are in their 20s.

The teen years bring conflict into the best of parent-teen relationships. Conflict practically is guaranteed because the tasks of parents and teens often clash.

One task of the teen years is developing a firm sense of identity. Many teens do this by trying on different kinds of personalities. The parents' task is to try not to let their own image of what their child should be color everything.

One teen went through a long period when she would wear nothing but secondhand men's clothes several sizes too large in neutral colors. Her parents were unhappy when she refused to dress like the daughters of their friends and hurt when she showed disdain for the pretty bright clothes they bought her. They found it difficult to remain silent, hoping for the time to come --and it did-- when she would dress differently.

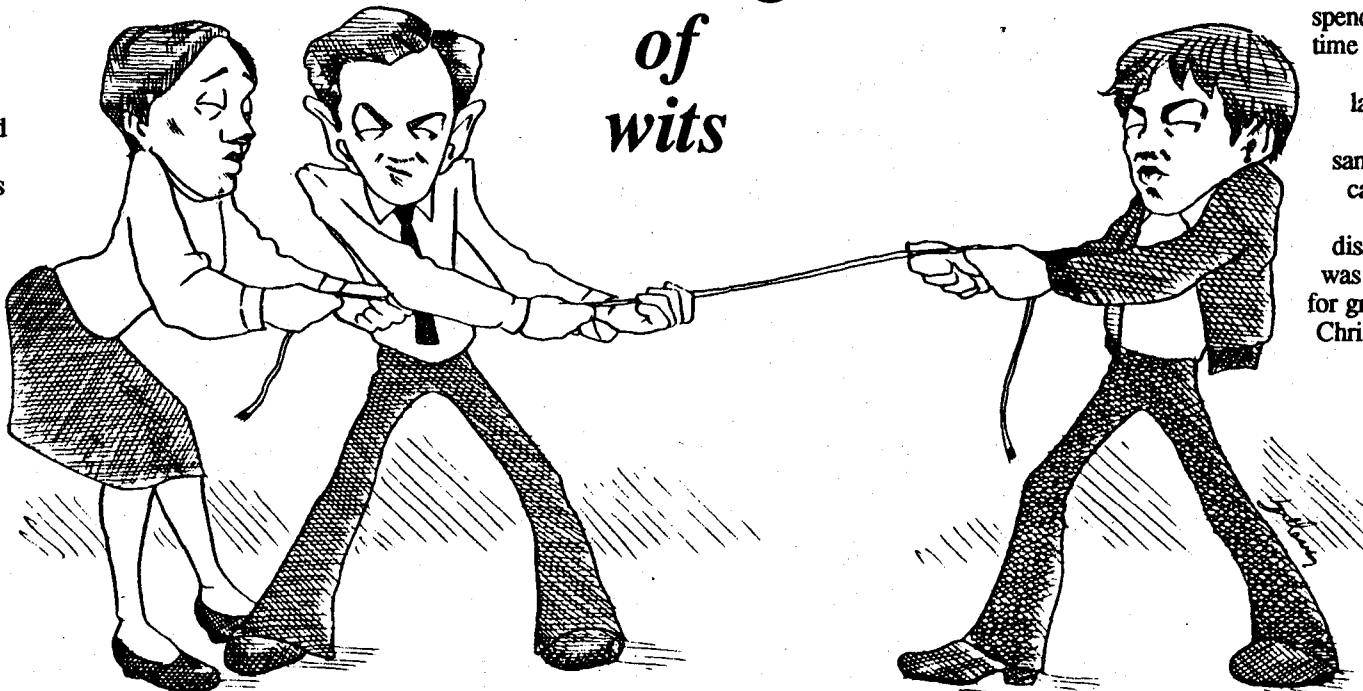
Another essential task of teenagers as they move down the road to adulthood is to become more independent persons. A tug of war can result since teens do this by putting distance between themselves and their parents, often in ways that cause the parents distress.

One memorable afternoon I noticed that my son Chris, then about 16, was looking discontent. I made the mistake of asking him what was wrong.

"Why can't you be more like other mothers?" he burst out.

"What do you mean? I am," I replied indignantly.

My usually articulate son mumbled something about other mothers "looking motherly and



spending most of their time baking."

It was later --much later-- in talking with friends who had the same experience, that I caught what he really meant. My son's dissatisfaction with me was part of his reaching for greater independence. Chris was exercising his ability to judge and compare, and what better place to start than with mom.

Learning how to be a friend and experimenting with different kinds of friends is another crucial task of the teen years. But the relationship

between teens and their peers is a potentially explosive area for parents and teens.

I learned that lesson when 17-year-old Janet came home one night long ago showing unmistakable evidence of drinking. I read her the riot act, arguing among other things that she was abusing her body with alcohol.

The next day as she walked ahead of me into school to sign up for classes, she met several friends who said, with admiration in their voices: "Wow, Janet, you sure tied one on last night!"

When they caught sight of me following Janet, they were embarrassed but unrepentant. I, however, was shocked and unsettled to discover that my child's friends encouraged what I considered unacceptable behavior.

Fortunately, drinking did not become a real problem for Janet. But the encounter helped me realize just how potent a force peer pressure could be.

For me, the exhilarating part of life with teenagers was the constant battling of wits. My children, in conversations on books, movies, religious topics, regularly confronted and tested my convictions by making outrageous statements they knew I wouldn't agree with. Still, I was pretty sure that bouncing their ideas past me was a way for them to test and develop their views on life.

And I thought, just perhaps, the conversations we had together could affect the adults they would become.

Time of crisis or opportunity?

By NC News Service

The picture frequently drawn of teenagers is jumbled, chaotic. "Mixed" is the word to describe society's image of what teenagers are like.

The sense of this mixed image was captured well by Bishop John Kinney of Bismarck, N.D., in a pastoral letter to youth last year. "People say you are overactive, restless, impatient, confused, unsure," he wrote. But he quickly added that people also say youth are "spontaneous, unique, curious, intelligent, less afraid, good looking, talented, beautiful, lovable and filled with potential."

Why such contrasting images? The fact is, it is not easy to label teenagers, to sum up the fascinating yet difficult stage of life they are experiencing with one or two sweeping statements.

Neither is it easy to capsule the challenging relationship of parents and their teenagers. A supercharged mix of emotions, drives, hopes and expectations fuels this relationship. It is a mix that helps set the stage for at least an occasional conflict:

□ There is the fear that parents may feel about drugs and alcohol, about the effects of peer pressure on their teenager.

□ There is the rapid physical and emotional growth a teenager must cope with, which in the words of one expert draws the teenager into an intense dialogue with himself or herself.

□ There is the lack of clear communication that can leave parents and teens guessing what it is that either one wants from the other at a given moment.

□ There is the apprehension that a teen and a parent can each feel about the teenager's coming adulthood and how to prepare for it.

□ And there is the fact that so many concerns that preoccupy teens and their parents center on important values like life's purpose, faith and decision-making.

All the elements are present in the parent-teen relationship to produce some tension and a communications breakdown now and then.

But is it possible that the very same elements that can lead to conflict have the potential to draw parents and teens closer? What happens, for example, if parents are led to clarify their own convictions during this time when their teenager is intent on sizing life up? What opportunities exist for parents and teenagers to learn to know each other better, to value each other more?

Many people regard the teenage years as a time of crisis. But, it is said, every crisis is also an opportunity.

every believer that Jesus will here and now cure every cancer and salvage every tottering marriage? That's too simple and it insults those with great trust in him who suffer.

Above all, look at the Savior himself: His obedience and faithfulness led him to a crucifixion at an early age, hardly success in terms of human existence. One doesn't read of Mary going to the neighbors to show them clippings about how well her son has done.

It might be helpful to attempt to say what faith should, can and maybe even must do. For instance, faith should give the believer an attitude deeper than passing feelings of joy or sorrow, a kind of trust that survives our own foolishness and the misfortunes caused by forces outside us.

That deep confidence and trust should give us something "like a rock" on which to build the rest of our life. "It does not make life easy; rather it

'Faith in God does not assure what so often is meant by happiness: constant joy, prosperity, health, [although] certainly it may be accompanied by these blessings.'

tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come" (J. Christensen).

Faith offers a way through life, not a way out of it. Faith can do any number of things for us:

1) It can get us out of bed in the morning, that is, motivate us with a sense that life is worthwhile.

2) It can even get us out of bed with some zest and courage --but will it always do that?

3) It can give us confidence in how matters will turn out, an assurance that God is still in charge though the evidence may seem very slight.

4) It can achieve the impossible --a healing, the solution to hard problems-- though more often, I think, faith makes it possible to endure the conditions of ordinary human life.

5) Faith can --and this may summarize the rest-- help us live, help us in a life which like the Savior's may involve pain and tragedy.

Finally, faith is by no means simply a gift, a consolation, a reservoir of strength. Faith is a task, a charge. Faith is a way of living.

In other words, faith must include active love. Faith is not only belief in God's kingdom --God's reign-- but a willingness to cooperate in bringing about that kingdom for others and in our world.

Columnist's letters reflect change

By Albina Aspell

BLOOMINGTON, ILL. (NC) Catholics are less preoccupied by changes spurred by the Second Vatican Council than they once were, said Father John J. Dietzen, author of "The Question Corner," a column syndicated by National Catholic News Service.

"My mail reflects far less puzzlement about changes in the church brought on by Vatican II, and far more desire by correspondents to deepen their understanding of our faith, and of how that faith affects their spiritual life," he said.

"Back in the 70's, there was an urgency to questions about the liturgy and changing rites. While there is still

'Back in the 70's, there was an urgency to questions about the liturgy and changing rites.'

interest in those areas, more people reflect a need to understand what their faith teaches, so they can integrate those teachings into their life. Many are confused by misunderstandings of church doctrine and misinformation about church procedures," Father Dietzen said.

The priest's column, which answers questions about the Catholic Church and faith-related topics, is the most widely published question-and-answer column in the Catholic press, according to a 1982 survey by the Catholic Press Association.

A priest for 33 years, Father Dietzen, 59, is pastor of Holy Trinity Parish in Bloomington, the largest

congregation in the Diocese of Peoria, Ill.

He was associate editor of The Catholic Post, diocesan newspaper of Peoria, in 1957-73. He served as treasurer of the Catholic Press Association before he elected to go into parish ministry in 1973.

His column, first published in The Catholic Post, was interrupted only briefly by his new assignment. He resumed writing it in 1975 and signed with NC News Service at that time.

Lacking a battery of secretaries, Father Dietzen is often unable to respond personally to readers' questions. Where anguish is apparent, he said, he follows through with calls and counsel.

The priest said he feels a deep

commitment to those who take the time to write to him for information. And it is mostly information, not advice, they seek, he said. He is quick to point out he is not "a Catholic Ann Landers," a tag that makes him uncomfortable.

Unable to repeatedly run the same answers to often asked questions about church teaching, the priest has compiled leaflets of previously published questions and answers. Single copies are sent free to those who request them and send a self-addressed, stamped envelope.

Topics treated in the leaflets include marriage regulations, annulments, infant baptism, confession, funeral practices and membership in the



Father John J. Dietzen, author of "The Question Corner" column, syndicated nationally by National Catholic News Service, looks over some of the mail he gets each month with questions about the Catholic faith.

Masonic order. There is also a brochure on Catholic prayers.

A brochure about private revelations and devotion to the Blessed Virgin Mary is being prepared, said Father Dietzen, who anticipates additional attention to the subject during the Marian year.

Pope John Paul II has called for a special Marian year to begin June 7.

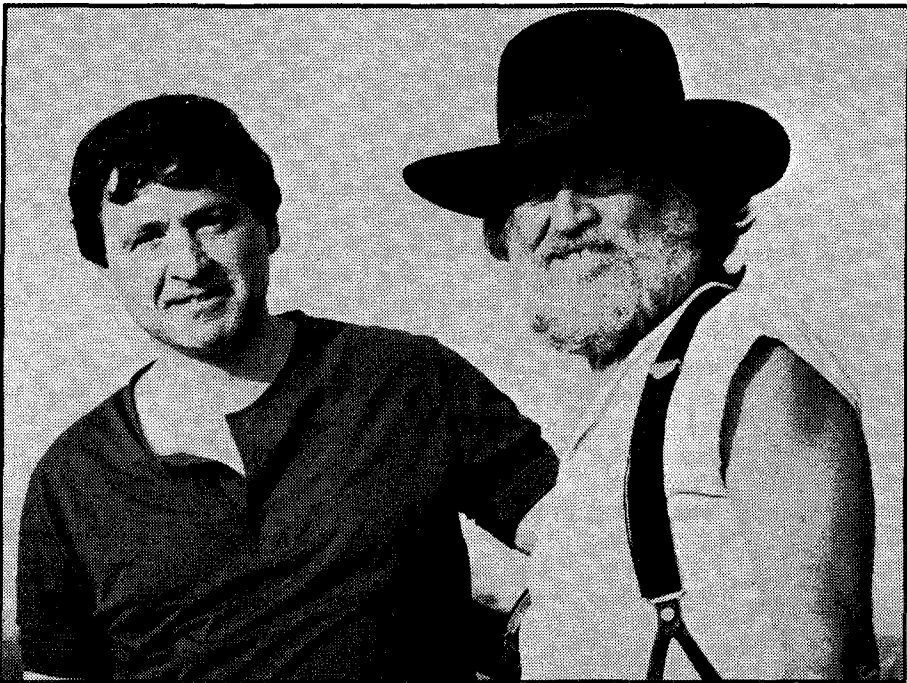
Father Dietzen said his leaflets are not intended to replace catechetical textbooks, but rather to answer the questions most often asked today by Catholics and other Christians.

The same is true, the priest said, of the seventh edition of his book, "The New Question Box," which includes copies of his columns with more than 600 questions and answers.

First introduced in 1981, the book has gone through several revisions, with the major change coming in 1983 when the contents were revised to reflect the new Code of Canon Law.

(The seventh edition of "The New Question Box" is available from Guildhall Publishers, Peoria, Ill., for \$9.95, plus \$1.75 for postage and handling.)

Fundraising LP gains popularity



Country music superstar Willie Nelson, right, and Seattle singer Don Steele pose after cutting their album, "Renegade Heart."

STOCKTON, Calif. (NC)--Catholic Charities in the Diocese of Stockton has become the latest in a series of church groups to use an album featuring country singer Willie Nelson as a fund-raiser.

The album, "Renegade Heart," carries 10 songs including Nelson's "Those Healing Hands of Time."

Recorded by Nelson and vocalist Don Steele of Seattle, the album was produced by Catholic Community Services of the Archdiocese of Seattle to help children in crisis.

Nelson became involved in the album as a result of an earlier agency project for runaways. He and his wife, Connie, a Catholic, were executive producers of a film called "Streetwise," a 1984 documentary on Seattle street children.

Neither Nelson nor Steele is taking proceeds from the sale of the album, which has been used to benefit children's programs nationwide.

Among archdiocesan and diocesan agencies which have used the recording

are those of the Archdioceses of Seattle, San Francisco, New Orleans, and the Dioceses of Honolulu, Joliet, Ill., Saginaw, Mich., Lansing, Mich., and Helena, Mont.

The Seattle Archdiocese, the first to promote the album, has sold 5,000 to 6,000 records or cassettes at \$10 each since Dec. 2, said Beth Bennedetti, development assistant at Catholic Community Services.

The album, which costs about \$1 each to produce, have been sold through the Safeway grocery stores in the Seattle area and promoted by local radio stations, she said.

In the Stockton Diocese, the record sale is part of efforts to raise \$65,000 to expand services for abused children and publicize other agency activities.

In addition to the album, the Stockton Diocese also is promoting a special sale of Napa Valley 1983 and 1984 Johnannisberg Riesling wine commemorate the 25th anniversary the diocese and Father Junipero Serra, founder of the California missions.

Turning 40 is O.K.-- but not yet!

By Hilda Young
NC News Service

I don't think I am oversensitive about turning 40 on some vague date this year. Oh sure, the children claim that when the insurance man asked the date of my birth I throttled him with his tie, shook his head and screamed, "Why do you ask, big guy? How many good years do you think I have left?!"

They exaggerate. Besides, what do they know? Old to them is someone who doesn't need a parent to get them into a movie, someone who is surprised

A-Ha is a rock group not an expression, someone with hair that doesn't look like it was combed with a dull lawn mower.

I admit I do regret believing the myth that aging is a gradual process. Untrue. I went to bed one night last week and in the morning I couldn't believe what I found in the mirror.

(I think it was the morning after the kids told me they were studying history and wanted to know if Jerry Lee Lewis was a comedian or a rock n' roll star from "the good old days.")

In a matter of less than eight hours, my laugh lines had sagged into

guffaw gullies. If I held my arms out to the sides and shook them, it was three minutes until they stopped moving on their own. My chin had abandoned ship. My hair had taken on the luster of rusty steel wool.

"What's the big deal about turning 40, Mom?" my daughter chirped at breakfast. "Just think, in a few years you'll be 50 and look back at 40 and think how young you are."

With that logic I can hardly wait for arthritis and senility.

"Just think of all the career women who are waiting until they are 35 to get

married and have children," she babbled on.

I did think about it. She was right. They were almost as old as I am, right? And think of all the things they had missed: scraping melted crayons out of the toaster, fainting from blowing up party balloons, getting calls from school nurses that begin, "Don't worry. The paramedics have ruled out concussion."

Women have turned 40 before me. I can surely do it too. But why so soon.

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