

## Bishops meet in Rome Synod considers 'equal access'

### But definition of ministries is debated

VATICAN CITY (NC) — Participants in the world Synod of Bishops backed equal access of men and women to lay ministries, but in discussions on some key points of the ministries they appeared to raise more questions than answers.

Unlike previous years, summaries of the synod's small-group discussions were kept secret. However, statements at a press conference and a midsynod summary report revealed some of the content of the closed-door sessions.

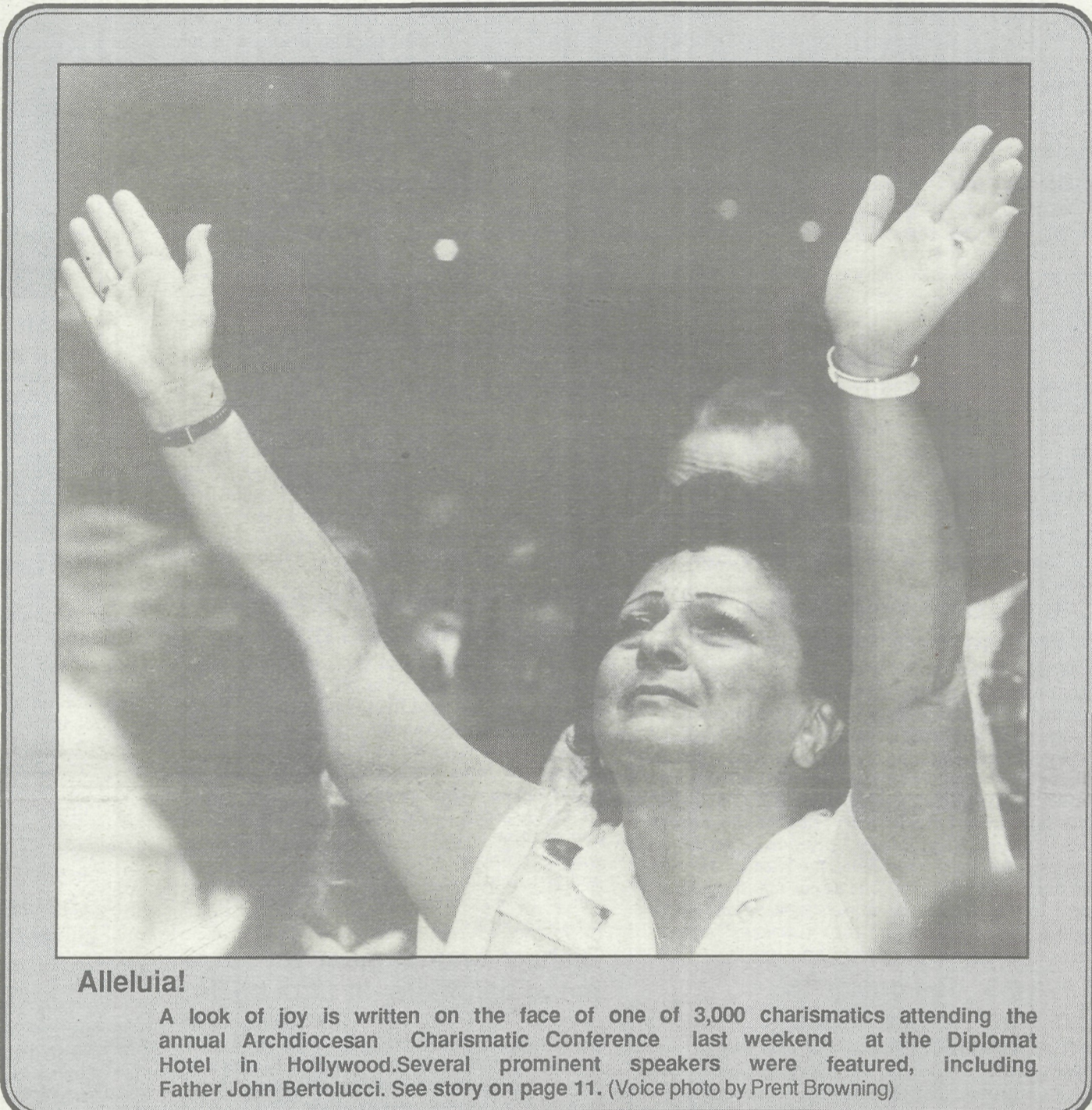
The third week of the Oct. 1-30 synod consisted mainly of those discussions, with participants grouped according to language.

The same week, a Vietnamese bishop who arrived halfway through the synod said his country's Catholics have won the sympathy of Vietnam's communist authorities, and the Vatican appointed four bishops and a priest to compile the final message from the synod. Pope John Paul II also mentioned the synod in his weekly general audience.

#### Men and women

Archbishop John L. May of St. Louis, head of the U.S. bishops' conference, said Oct. 20 that a "strong consensus" had emerged in the small groups that all non-ordained ministries

(Continued on page 5)



Alleluia!

A look of joy is written on the face of one of 3,000 charismatics attending the annual Archdiocesan Charismatic Conference last weekend at the Diplomat Hotel in Hollywood. Several prominent speakers were featured, including Father John Bertolucci. See story on page 11. (Voice photo by Prent Browning)

### Vocations month

See stories below and section on pages 13-16

## Making a difference

### 'Father Chameleon' plays many roles for his varied people

Ana Rodriguez-Soto  
Voice News Editor

Thomas Wenski is a man of many faces:

□ In the Lake Worth neighborhood where he grew up, some of his classmates from Sacred Heart School might still remember him as "the

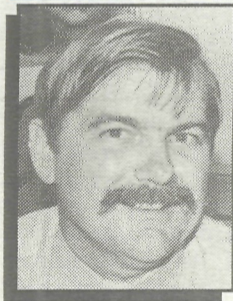
Polack" who decided in third grade to be a priest.

□ In Little Havana, he is recognized as the blond and blue-eyed Pole with the Lech Walesa mustache who speaks Spanish like a "Cubanazo" and understands Communist oppression. Padre Wenski is "Cuban at heart."

□ In Little Haiti, where he has spent the past eight years, he is known as the "blanc" (white) priest who speaks their language, visits their relatives in Krome, buries their "boat people" and denounces oppression in their homeland. Pere Wenski fights for Haitians.

□ At St. Vincent de Paul Regional Seminary in Boynton Beach, where he used to attend classes wearing flip-flops, jeans and a T-shirt, a bishop honors him for his "apostolic zeal" and compares him to St. Vincent de Paul and St. Francis Xavier.

Who is this cultural chameleon, this Polish-American-Cuban-Haitian/wise-



*'I have made a difference in Miami and in the Haitian community ... Who would do this work if I didn't?'*

—Fr. Thomas Wenski

(continued on page 14)

### Sister has gone from poverty to teacher of spirituality

By Inge Houston  
Voice Correspondent

Sister Helen Rosenthal can rightfully say she understands her vow of poverty.

She recalls the years when she lived in Coquimbo, Chile, on a \$5-a-month allowance. Even buying a bottle of shampoo was a

major decision because it would leave a big dent on her budget.

"We weren't playing at being poor," she laughs. "We really didn't have anything."

But that was many years ago. Sister Helen made the transition from school teacher in the poorest regions of Chile to college professor at one of Miami's elite schools: St. Thomas University.

Sister Helen came to Miami a year ago to head the "Wholistic American Spirituality" program at St. Thomas' Institute for Pastoral Ministries, and is currently training a group of 25 lay ministers and priests to be spiritual directors.

The program "takes in the foundations of spiritual direction and human development," Sister Helen said.

"It puts psychology and spirituality together," she added. Those who follow the program "need to be affirmed in how to direct people in prayer, so they can



*'I thought you had to be a holy person to go on the missions... But I thought, He's sending me, He's going to be my strength'*

—Sister Helen Rosenthal

(continued on page 16)



## Religious/investors: We didn't sell during Wall Street panic

NEW YORK (NC) — Wall Street's 500-point drop in its Dow Jones industrial average Oct. 19 had a far smaller impact on an investment firm operated by Christian Brothers that handles many church-owned stocks, said an official of the firm.

While the Dow Jones industrials lost 22.6 percent of their value in a wave of panic selling, Christian Brothers Investment Services lost only 7.5 percent of the value of its total portfolio that day, said Christian Brother Michael O'Hern, executive vice president.

"We did not participate in the selling," Brother O'Hern said one day after the largest single drop in Wall Street history. "We purchase on the basis of the underlying value of a security, and yester-

day's activity was based on psychology, not the underlying value of the stocks."

The Christian Brothers firm handles about \$500 million of endowment, reserve and other funds for a variety of religious orders, colleges, several dioceses and other church-related entities. It has about 750 separate accounts.

Only about 40 percent of the firm's investments were in stocks, and in "quality issue" rather than "highly speculative" stocks, Brother O'Hern said.

He said most of the religious orders and other investors served by the Christian Brothers bought stocks for the long-term return, not short-term speculation, and they considered stocks such as IBM still sound investments despite the price drop.

## Religious stockholders fail to stop firm from selling weapons

SALT LAKE CITY (NC) — A group of investors from religious organizations challenged a major defense contractor's lack of plans for economic conversion and were told to get out as stockholders if they didn't like the company's products. Dominican Sister Patricia Daly, a representative of Christian Brothers Investment Services, asked Morton-Thiokol, the manufacturer of strategic defense missile parts, to change the defense-based manufacturing to non-military-related products. She presented the proposal at the annual stockholders' meeting. Sister Daly represents an advisory firm in New York that serves religious organizations. The proposition, opposed by Morton-Thiokol's board of directors, failed. But it received 4 percent of the vote, which was enough for the issue to be brought forth again.

## Church: Government must provide more housing for poor

WASHINGTON (NC) — The U.S. Housing situation is in "disastrous shambles" and demands an increase in government-subsidized housing and a change in policy affecting homebuyers, a U.S. Catholic Conference official told a Senate subcommittee in October. The official, Father J. Byran Hehir, USCC secretary for social development and world peace, decried the current U.S. housing situation in a "position paper" prepared for the Senate Subcommittee on Housing and Urban Affairs. The paper urged government to "develop a public policy based on the right to shelter" and to "form a strategy" to expand the supply of subsidized housing.

## Lawyers: Use courts to overturn Roe vs. Wade

WASHINGTON (NC) — The best way to overturn Roe vs. Wade, the Supreme Court's 1973 decision legalizing abortion, is through the courts, said three pro-life attorneys who are contributors to a new book outlining such a strategy. "Abortion and the Constitution: Reversing Roe vs. Wade Through the Courts," published by Georgetown University Press, calls for a "strategy of courtroom activity that is as bold as any public policy effort of this century," said Paige Comstock Cunningham, an attorney from Wheaton, Ill., and former executive director and general counsel for the Chicago-based Americans United for Life Legal Defense Fund.

## Bishop invites women's representatives to meeting

WASHINGTON (NC) — Bishop Joseph L. Imesch of Joliet, Ill., chairman of the U.S. bishops' Committee on Women in Society and the Church, has invited representatives of diocesan committees or commissions for women's concerns to a national meeting planned for next January. Bishop Imesch asked bishops to send one or two representatives to the meeting, scheduled for Jan. 12-14 at the Franciscan Center in Tampa, Fla.

## Canon lawyers spell out rights of Church employees

NASHVILLE, Tenn. (NC) — The Canon Law Society of America has approved a report which urges church agencies to respect the rights of their employees to join unions or other collective bargaining associations. "Church teaching clearly supports collective bargaining," said the report, which also covered church obligations to provide just wages and to meet at least the minimum standards in applicable civil law for employer-employee relations. The report, developed over eight years, spells out the standards of church law in employer-employee relations. Drawing from ecclesiastical law, papal teachings and the teachings of the U.S. bishops, it is to be given to the bishops and other church officials to assist them in determining what church law says about fair labor practices by the church.

## Bishop: Spirituality is for all, not just monks and nuns

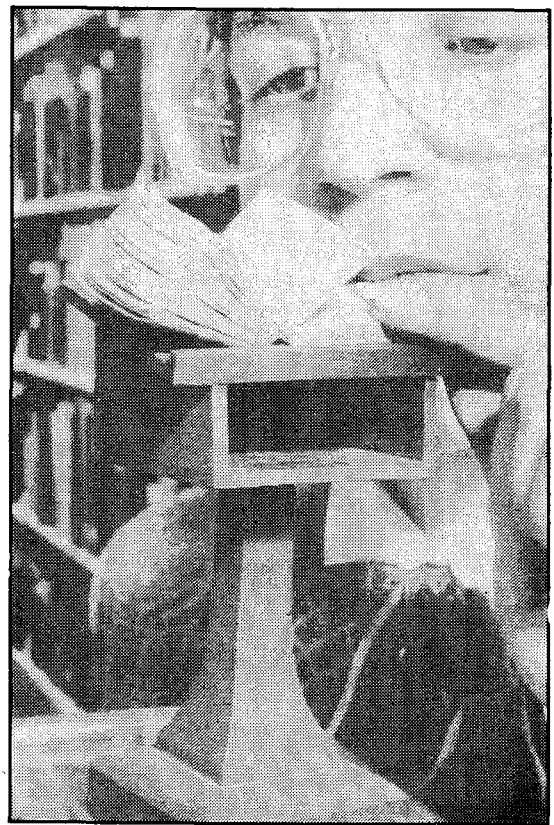
SAN ANGELO, Texas (NC) — Not only monks and cloistered nuns but all Christians are called to live spiritual lives, said Bishop Michael D. Pfeifer of San Angelo. "Spirituality is at the heart of what it means to be a Christian, a follower of Jesus Christ," he said. He made the comments in a eight-page pastoral letter titled "Love — Heart of the Spiritual Life." Modern-day spirituality focuses "on the life situation where we find ourselves," he said. "It is found and practiced in our family life, in our work, as well as in our church and in the full expression of the sacred liturgy."

## Bishop: Church must act as moral barometer in farm crisis

WASHINGTON (NC) — The Catholic Church has a specific role in bringing to the public policy arena the rural problems of a right to food, access to land and responsibility of stewardship, Archbishop John R. Roach of St. Paul-Minneapolis said. He said the world's rural communities in both industrialized and developing countries face very serious problems, and the church's task is to search out the moral dimensions of the issues and help with solutions. Archbishop Roach made the comments to rural leaders at a world congress of the International Catholic Rural Association in Rome.

## Reagan changes policy after Church protests

WASHINGTON (NC) — the Reagan administration rescinded an order to reduce Supplemental Security Income checks of those who also get help from food pantries and similar charitable works after several groups, including U.S. Catholic Conference officials, voiced outrage at the move. The move struck "the poorest of the poor," said Sharon M. Daly, director of the USCC office for domestic social development. Health and Human Services Secretary Otis R. Bowen later rescinded the order, which had gone into effect Oct. 1.



## A little history

A researcher examines a tiny 19th century volume on the history of the Bible at the American Bible Society in New York. The library consists of more than 40,000 Bibles and scriptural literature in 1,800 languages. (NC/UPI photo)

## Cardinal commits \$10 million to Religious' retirement fund

NEW YORK (NC) — Cardinal John J. O'Connor of New York has scrapped plans for a special collection in parishes this November to help meet the retirement needs of elderly nuns. To help meet those needs, estimated at \$30 million over the next 10 years, the cardinal has committed the archdiocese to providing \$10 million. He said he made a mistake in not consulting with the archdiocesan priests' council before announcing the collection — an error he attributed to his anxiety over the critical financial problems many religious congregations face because of their growing number of retired members.

## Theologian, advocates for disabled denounce euthanasia

STEUBENVILLE, Ohio (NC) — A Catholic moral theologian and a constitutional lawyer were among 37 anti-euthanasia leaders who signed a declaration opposing euthanasia, suicide and assisted suicide in the United States. The statement was issued during a conference of the International Anti-Euthanasia Task Force, based at the Human Life Center at the University of Steubenville. Signers William E. May, professor of moral theology at The Catholic University of America in Washington, constitutional lawyer William Bentley Ball and Franciscan Father Michael Scanlan, president of the university, were joined by pro-life leaders, physicians, educators, advocates for the terminally ill and representatives of the disabled.

## Witnesses urge ban on surrogate motherhood

WASHINGTON (NC) — Opponents of surrogate motherhood, including Rep. Henry Hyde, R-Ill., and Mary Beth Whitehead, mother of "Baby M," acknowledged the pain of infertility for many couples but urged in testimony to Congress that surrogacy be banned as a solution.

Rep. Thomas A. Luken, D-Ohio, chairman of the Transportation, Tourism and Hazardous Material Subcommittee, has sponsored a bill, with Hyde as a co-sponsor, that would make criminal any commercial aspect of surrogacy.

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## Bishops: put morals in public schools

WASHINGTON (NC)--"Schooling without moral education is poor schooling," according to the U.S. Catholic Conference.

In a statement released at the end of October the USCC acled for a "renewed shared moral vision withing the public schools" and said such a goal is both possible and important.

Explicit and authentic education in critical moral thinking is necessary for quality education," according to the statement "The goal is distinctly practical: to define and implement a form of moral education, integrated into the total cirriculum, which corresponds to student needs and community consensus," the statement said.

The statement was drafted by the USCC Committee on Education, which consists of six bishops and six lay or religious and was approved by the 50-bishop USCC administrative board.

The statement called on governments at local, state and national levels to convene parents, teachers, school

administrators and citizens to address moral needs of children and young people.

On our part, we pledge our support and involvement," the statement promised. "The Catholic community at the national, diocesan and parish levels should enter into dialogue with their brothers and sisters across this land to address this national concern in a spirit that preserves everyone's integrity and dignity, while renewing a ntaional moral vision."

Such a vision, the document said, "must be grounded in the comon bond of humanity that links people of every race, creed and color."

The statement said that in joining the national debate over public school moral education, the bishops "do not wish to impose a religious viewpoint on our fellow citizens, but we do wish to provide our reasoned reflection on what we perceive to be a national concern."

The statement cited such problems as drugs, suicide, pregnancy in the need for moral guidance at all schools.



Hallowe'en costume

Beth Mabry, 3, dressed as a witch, reacts to a scary tale at a Halloween party in Roanoke, Va. The secular customs of Haloween have evolved from All Hallows Eve celebration to today's tales of spirits and ghosts and trick or treat. (NC photo)

## Pastoral Letter on AIDS

### The Catholic Bishops of Florida

"The joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these, too, are the joys and hopes, the griefs and anxieties of the followers of Christ." (Gaudium et Spes, 1) Indeed, Our Lord Jesus teaches us: "This is how all will know you for my disciples; your love for one another." (John 13:35) He tells us that on judgment day He will reward the good by assuring them, "As often as you did it for one of my least brothers, you did it for me." (Matthew 25:40)

An affliction that is bringing devastating grief and anxiety to the people of our age is the epidemic of AIDS (Acquired Immune Deficiency Syndrome). Victims of AIDS must receive the support of clergy, religious and lay members of the People of God, the followers of Christ.

Victims of the disease often die terrified, lonely, disowned and disconsolate. Their families endure suffering and embarrassment.

Experts tell us that within the next two years most of us will be touched personally by the dread disease through the death of a friend, relative, neighbor or co-worker. The third largest concentration of AIDS in the United States is in our State of Florida.

All of this presents an urgent challenge to those who aspire to be followers of Christ. By our compassion, we follow the Christ who was so compassionate to those in distress, who healed the leper, who wept at the tomb of Lazarus.

We must reject prejudices based on the previous conduct of some victims by recalling the Lord's injunction, "Let him who is without sin cast the first stone." If we are to be truly followers of Jesus, we are called to be in the vanguard in offering what help, what comfort we can to the victims and their families. We need to help provide a better understanding of the disease and how it is contracted, to allay groundless and uninformed fears of infection that cause the cruel isolation of victims. We should be comforters of families and advocates for governmental aid. Above all, we have to bring the spiritual and sacramental ministry of strength, comfort and hope to the sufferers. Let us be mindful that "The one who is seriously ill needs the special help of

God's grace in this time of anxiety, lest he (she) be broken in spirit and subject to temptations and the weakening of faith." (Introduction to the Rite of Anointing and Care of the Sick)

In an effort to respond to this call, we the Bishops of Florida have adopted the following policies for ourselves, our clergy, religious and faithful, as we seek to be true to Jesus living among us. These have been prepared after consultation with pastoral, medical, psycho-social and legal authorities.

1. We commit ourselves to assuring that the victims of AIDS and their families experience the comforting love and hope of Jesus through the ministry of the Church. We call for prayers for the victims and their families, and for the discovery of a cure for the disease.

2. In addition to providing initial orientations to our clergy, religious and lay ministers and educators concerning the pastoral, medical, psycho-social and legal issues related to AIDS, we shall continue to provide information and assist in training programs.

3. While adhering fully to the moral principles of the Church, our social and educational agencies are asked to develop particular policies along two lines: a) to provide, in a manner appropriate to the age involved, education concerning AIDS virus and its transmission, and the formation of a compassionate attitude towards persons with AIDS and their families; and b) to discern the circumstances which will least restrict the admission of clients, students or employees in keeping with sound public health policies and the recommendations of the National Centers for Disease Control (CDC).

4. We recognize that our Catholic health facilities are doing their best to extend their capacities for caring for AIDS-related patients. Some of our agencies, however, are frustrated in their efforts by serious medical, legal and insurance considerations. Nevertheless, we must be true to the healing and reconciling ministry of the Church. Therefore, if persons who use the services of the diocesan agencies or employees of the dioceses are discovered to be AIDS carriers (HIV-positive), or if they develop opportunistic infections associated with AIDS-related complex (ARC), or develop full-blown Acquired

Immune Deficiency Syndrome (AIDS), they are to be treated compassionately and without discrimination.

Appropriate care shall be taken, however, that others are not put at risk for HIV infection or infection by other communicable diseases. Such appropriate care, although presently restricting in many situations, will involve the ongoing review and adaptation of the recommendations of the National Centers for Disease Control, insurance regulations, and professional medical and nursing standards. Every effort shall be made to maintain confidentiality. In a morass of complications, attention must be centered on the welfare of people--both the sick and the well.

5. We will collaborate with others in advocacy with local, state, and national civic leaders and agencies on behalf of more adequate funding for research, medication and care for those afflicted with the AIDS virus. We recognize that the present assistance is woefully inadequate. Such help is needed because no one civic region, church organization, or medical center can sponsor and support the acute and long-term care facilities, programs, hospices, social and educational services that are so desperately needed.

6. To ensure that our response to the many dimensions of the AIDS crisis continues, the pastoral care for AIDS patients and their families will be assigned to a designated person or office in each diocese. Working within the official structure of the diocese, this designee will coordinate present and future initiatives for patients with AIDS and their families, and serve as liaison with other public, private and religious groups.

We rededicate ourselves to proclaiming the Church's teaching concerning the sanctity of marriage, the virtue of chastity, and the obligation to respect our bodies as gifts of God and temples of the Holy Spirit. It is of note that the federal and state agencies dealing with the problem of AIDS today advocate the secular values of sexual abstinence, long-term committed monogamous relationships and the avoidance of drug abuse. For it is indeed through promiscuity, homosexual activity and drug abuse that the AIDS virus is frequently spread. To

be a Catholic is more than to avoid specific sins, it is to accept fully the presence of Christ, and to manifest our love for God and for all who are made in His image. Thus, as part of our educational efforts, we will call on our people to make this an occasion for grace, conversion and healing, so that our Christian community might assist the sufferers to discover a merciful and compassionate God.

In conclusion, we express once more our grief and anxiety for those who are suffering from the affliction of AIDS and for their distraught families and friends. We thank the members of the clergy, religious and laity who, in the spirit of Christ, have attempted to bring the love of Christ to this catastrophic situation; We commend members of the medical, nursing and social service professions for their dedication and leadership in facing this crisis.

We ask the support and prayers of our people for their brothers and sisters who are enduring the pain, rejection, discrimination, despair and guilt which so frequently accompany this dread illness. During this Marian Year, we entrust our united efforts to Mary, Sorrowful Mother, Healer of the Sick and Comforter of the Afflicted.

Edward A. McCarthy  
Archbishop of Miami

Thomas J. Grady  
Bishop of Orlando

W. Thomas Larkin  
Bishop of St. Petersburg

John J. Snyder  
Bishop of St. Augustine

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John J. Nevins  
Bishop of Venice

Agustin A. Roman  
Auxiliary Bishop of Miami

Norbert L. Dorsey, C.P.  
Auxiliary Bishop of Miami



# World Briefs

## No priests, no Masses in Cambodia

VATICAN CITY (NC) — Cambodia has been without priests and Masses for more than 10 years because of the political situation in the Asian country, said the former apostolic administrator of Phnom Penh, Cambodia.

"In Cambodia there have been no eucharistic celebrations since 1976. All the priests were killed during the Pol Pot revolution, and all the churches and other buildings either destroyed or confiscated," said French-born bishop Yves-George-Rene-Ramousse.

"The laity themselves took charge of their communities," he said in a written intervention at the Synod of Bishops. The 59-year-old bishop, a papally appointed synod delegate, is head of the Paris-based Office for the Promotion of the Apostle Among Cambodians, which works with Cambodian refugees.

Bishop Ramousse left Cambodia in 1976, after foreign missionaries were expelled by the revolutionary Marxist Pol Pot government. Pol Pot initiated a repressive government which killed an estimated 2 million to 4 million people and tried to destroy religious institutions. Cambodian priests were arrested and their fate is unknown.

Pol Pot was overthrown by Vietnamese-backed forces in 1979 but bloody fighting has continued between the new government and Pol Pot supporters.

Bishop Ramousse asked for better church pastoral programs for Cambodian refugees as well as more aid to all Cambodian refugees. He said there are 500,000 refugees in the world. Half of these are living in difficult conditions in camps.

## Traditionalist bishop agrees to Vatican overseer

VATICAN CITY (NC) — Suspended Archbishop Marcel Lefebvre formally agreed to the naming of a Vatican-appointed visitor to investigate his society of priests, a step that could open the way to reconciliation between the church and the Swiss-based dissident group. Archbishop Lefebvre "has accepted the nomination of an apostolic visitor, who will have the task of gathering information in order to define the terms of a canonical regularization of the Priestly Fraternity of St. Pius X," said a Vatican statement. The visitor, who was not yet identified, will report directly to Pope John Paul II during the visitation period, the statement said. The statement came after a one-hour meeting at the Vatican between Archbishop Lefebvre and Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation. It was the second such encounter in four months.

## Education, better economy key to birth control, UN study finds

UNITED NATIONS (NC) — A U.N. report said that education and economic development play a large role in birth control worldwide and that birth rates in developing countries will eventually match the lower levels of population growth in developed nations. The study confirmed previous claims by the international body that family size is generally determined by economic circumstances, as well as by the availability of contraceptives and knowing how to use them. The 383-page "World Fertility Survey" also concluded that countries in Asia, Africa and Latin America will eventually attain similar levels of population increase to those of Europe and North America once they reach "a similar stage of economic development."



## Peace prize winner

Costa Rican President Oscar Arias is mobbed by happy employees on his arrival at the Presidential House in San Jose, Costa Rica, after it was announced that he had won the Nobel Peace Prize. Arias was picked for the award after drafting and promoting a plan for ending war in Central America. (NC photo/UPI-Reuter)

## Donations to Vatican double, but budget deficit lingers

VATICAN CITY (NC) — Worldwide contributions to the Vatican to cover its annual budget deficit have more than doubled so far this year, but are still "far from sufficient," according to a Vatican press release. The Vatican estimates its 1987 shortfall to be a record of more than \$59.3 million — down from its preliminary March estimate of \$63 million. Through September 1987, contributions to cover the shortfall amounted to nearly \$35.8 million. Giving for the same period last year was nearly \$17 million. The total contribution in 1986 was slightly more than \$32 million. The press release attributed all the information to Cardinal Agostino Casaroli, Vatican Secretary of state.

## Bishop: 'Religious apartheid' worse than racial apartheid

VATICAN CITY (NC) — "Religious apartheid" afflicts the faithful in many countries and should be condemned by the international community, a bishop from Marxist-ruled Angola told the Synod of Bishops. The victims of racial apartheid — the denial of civil rights to believers — number some 25 million, said Bishop Jose Francisco Moreira dos Santos of Uije, Angola. "The victims of religious apartheid are many more." While "there are worldwide protests against racial apartheid," the bishop added, "there is a worldwide silence about religious apartheid which is eloquent of universal complicity."

## Pope: Reforms needed in international finance

VATICAN CITY (NC) — A "new international financial framework" is needed to help solve the Third World's economic and social problems, Pope John Paul II told Peru's new ambassador to the Vatican. The weight of economic problems in many nations "is so heavy that it puts into difficulty the free and responsible direction and progress, even from the political and

moral point of view, of a country," the pope said. Reforms are needed in international financing which stress the "solidarity of nations," the pope said. He did not elaborate.

## Jesuit magazine praises U.S., Soviet missile agreement

ROME (NC) — The preliminary agreement between the United States and the Soviet Union to reduce nuclear missiles in Europe is an important step toward world peace and further disarmament accords, said an influential Jesuit magazine which often reflects Vatican views. The agreement, reached in September, also squares with papal calls for disarmament and the need for greater independence among nations in solving major world problems, said an article in the Rome-based biweekly magazine, *Civiltà Cattolica*. Pope John Paul II and the Vatican have not publicly commented on the intermediate-range Euromissile "agreement in principle" reached by U.S. and Soviet officials.

## Ukrainian exile: Russian 'glasnost' not for real

TORONTO (NC) — The Soviet policy of "glasnost," or openness, "is only for the West," said a Ukrainian Catholic activist who spent more than 20 years in Soviet prisons. Josyp Terelya, a 44-year-old Ukrainian Catholic, said he saw no evidence of "glasnost" in the Soviet Union, where Christians "were still praying in secret" and "being arrested for their faith." Terelya, his wife and three children left the Soviet Union Sept. 18 after he was released for health reasons. Speaking through an interpreter, Terelya said the Ukrainian Catholic Church in the Soviet Union will only be legalized if "glasnost" is not a "sham." However, he said, since January, persecution and suppression of the Ukrainian church has been worse than previous times.

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## Proposals publication not likely

VATICAN CITY (NC) — The 1987 Synod of Bishops began approving a list of proposals for Pope John Paul II on the role of the laity in the church and the world with little chance the proposals would be published.

Voting on the list of secret proposals began Oct. 27, with "no talk of making it public," said English-language synod press officer, Msgr. Diarmuid Martin.

The synod delegates plan to present the proposals "to the pope with the idea that he write a document for the universal church," said Msgr. Martin.

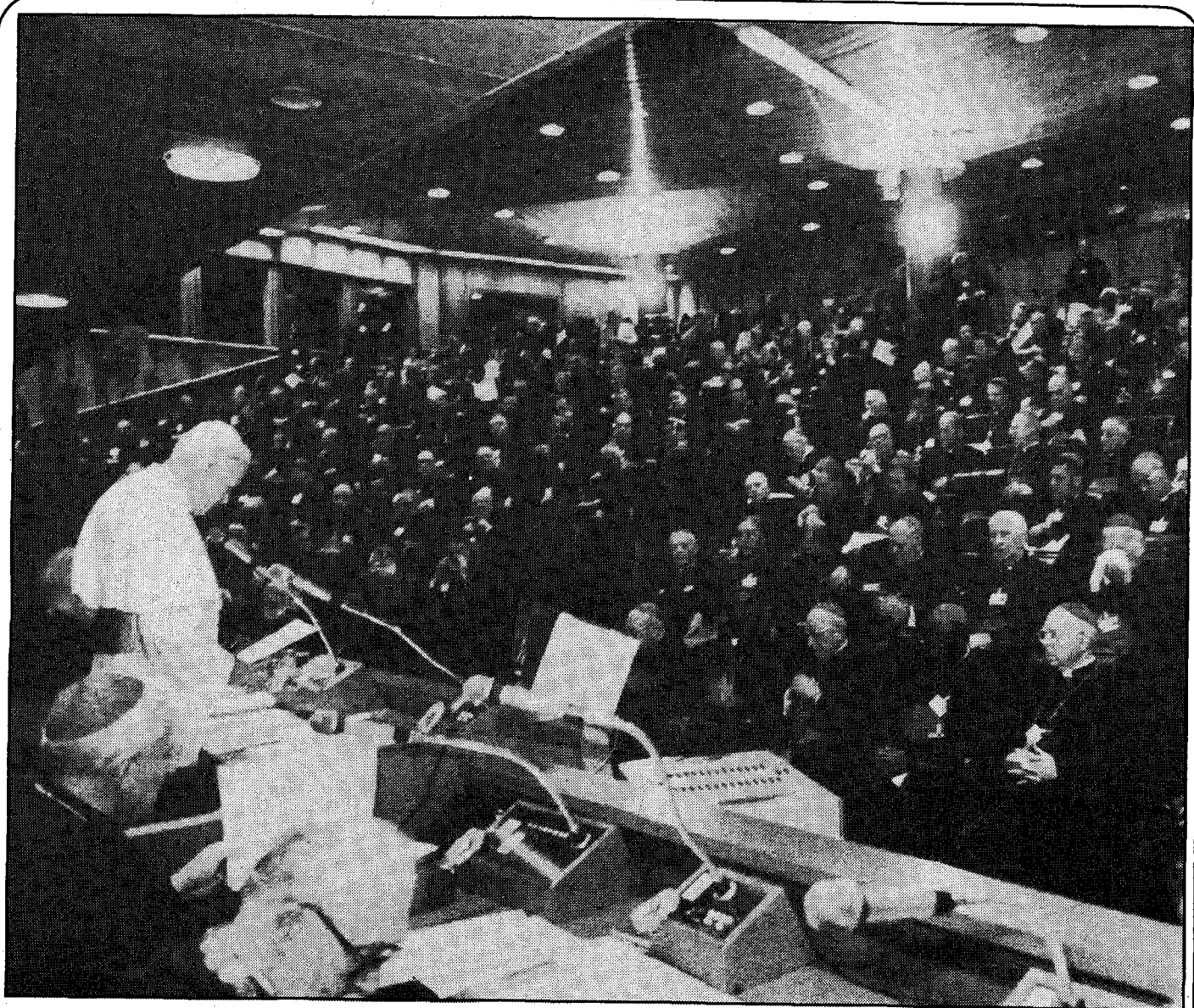
Synod delegates are following standard norms which require that the proposals be submitted exclusively to the pope, he added at an Oct. 27 press briefing.

The synod is scheduled to end Friday Oct. 30.

The synod is an advisory body to the pope. It needs papal permission to publish a substantive document on the issues it discusses.

Only twice in the previous eight synods, in 1971 and 1985, have popes allowed synods to publish a substantive document.

In four of the last five synods, popes have used the proposals as the basis for a papal document on the synod theme.



**Synod in Session**

Pope John Paul II addresses a session of the world Synod of Bishops at the Synod Hall in the Vatican. The Synod is considering the role of the laity, including lay ministries, women in the Church, acolytes and the definitions of ministries. (NC photo)

# Synod struggles with ministries

(Continued from page 1)

should be open to men and women. Many of the groups specifically asked that "children of both sexes be allowed to serve at the altar," he said.

Archbishop May said it was the feeling of many of the groups that the ministries of lector and acolyte should either be "refashioned as steps to ordination," or if retained as they are now, "they should be opened to both men and women."

In reforms instituted by Pope Paul VI, the ministries of lector and acolyte were no longer reserved only for those about to be women lectors are commonplace in U.S. Parishes.

The archbishop said there has been "less unanimity" among the small groups about the role of ordained and non-ordained ministers than about other topics. Besides lectors and acolytes, "lay ministers" could refer to permanent deacons, delegates of the World, teachers and catechists, Communion distributors, parish administrators and workers in Catholic charity and social programs.

A midsynod summary report, dated Oct. 13, posed these questions:

- Which functions should be called ministries, which should be called offices and which should be called duties?

- Which is the competent authority to decide or permit these ministries in the church?

- How should non-ordained ministries be conferred on the laity? Is a liturgical act required or does a juridical act suffice?

### What ministries

"Clearly there was dissatisfaction in descriptions of the role of ordained and non-ordained ministries," said Archbishop May said. "There is a ... lack of theological and canonical precision, which needs correction and then development."

The archbishop said women should

be considered for more church positions, but he warned against "unreal expectations" on the part of some laity that major changes regarding women would come out of the synod.

Following the press conference, the delegates returned to their groups for another week of discussion behind closed doors.

The midsynod report struck a cautious note regarding lay leaders of church communities. Citing canon law,

it said that even if a priest shortage forces lay people to exercise pastoral care in individual parishes, bishops must appoint outside priests to oversee them.

The "sacramental character of the church and the centrality of the Eucharist" cannot be forgotten, the report added.

### No resolution

Synod sources said it was doubtful

## Information from sessions slows in last days

VATICAN CITY (NC) — As the Synod of Bishops on the laity approached its conclusion, working for two weeks to synthesize the issues in a final list of propositions, public information about its work slowed to a trickle.

Unlike previous synods, there was no publication this year of summary reports of the 12 language groups — a main source of information about the synod's second half. Instead, five synod participants at a Vatican press conference made brief introductory remarks about those groups' general conclusions.

A non-specific message from the synod was expected to be published at its conclusion. But the much longer and detailed "propositions" were expected to remain secret. One reason, synod officials have said, is that publication would give Pope John Paul II less flexibility in writing his own follow-up document, based on the synod conclusions.

Press briefings, which had been held twice a day during the first part of the synod, Oct. 11-13, were not held during the two-week period of debate and discussion that followed. At least one scheduled briefing was cancelled

without explanation.

U.S. Archbishop John P. Foley, president of the Pontifical Commission for Social Communications and of the synod's information commission, said the decision not to publish language-group summaries was made by group moderators.

"They felt that their clearly refined positions were in their speeches and that remarks made in the synod group meetings were less precise, and confusion could have resulted," Archbishop Foley said.

Archbishop Foley said he had been in favor of publishing the discussion-group reports, but thought that the synod press conferences had helped make up for the lack of information. More such press conferences should be held during the group discussions, he added.

Synod briefing officers, too, have been told not to compromise the bishop's freedom of speech by reporting too much back to journalists.

"I sense that there is a real backing away from the press," said one bishop who has attended three synods. He said there was grumbling on the issue among some synod participants.

the synod by itself would be able to resolve the complex issues arising in small-group discussions. Instead, it may choose to do one or more of the following:

- Ask for a special international church commission to study the problem.

- Present the mix of views to the pope and ask him to reflect on them and work them into his own expected document on synod themes.

- Suggest that local churches and bishops' conferences keep experimenting.

During his Oct. 21 general audience, Pope John Paul said the synod was "a clear sign of the church's desire to confirm the laity in their special vocation and mission." He also asked the sick and handicapped to offer their sufferings "in support of the priests and committed laity in the world in their announcing of the Gospel."

### Viet Catholics

Meanwhile, Auxiliary Bishop Francois Nguyen Van Sang of Hanoi, Vietnam, said that despite government restrictions on religious assembly and education, Vietnamese lay Catholics "live the Gospel in the heart of the nation."

Vietnamese Catholics organize communities of prayer and charity, celebrate the liturgy of the Word and take the sacraments to the sick, and mix with non-believers, the bishop said, according to a summary of his remarks made available Oct. 20.

Following a recent period of collaboration between the lay faithful and newly elected Communist Party leaders, "the government has adopted an attitude of detente and openness toward religion," he said. Two large seminaries have opened, and new priestly ordinations have been permitted.



## Study: vocations dirth not spiritual crisis

WASHINGTON (NC) — The growing shortage of Catholic priests in America "is an institutional problem, not a spiritual problem," according to a new book by Catholic University of America sociologist Dean R. Hoge.

The shortage "can be solved through institutional measures," the book said, based on three years' research. He pointed out that Protestants live in the same environment but have no clergy shortages.

The institutional changes which Hoge described as having the most potential for alleviating the priest shortage were the acceptance of married men for ordination and the continued expansion of lay ministries, already growing rapidly across the country.

Among other possible institutional changes that he spelled out, but with less anticipated impact on the priest shortage, were:

- Redistribution of priests.
- Recruiting more seminarians.
- Expanding the permanent diaconate.

• Changing church rules on ordination of women, on the permanency of active ministry, or on the reactivation of men who have left the priesthood.

The most "radical and dangerous" approach, he said, would be to concentrate on expanded lay ministries and do nothing about the clergy shortage itself, because that could lead to a church that becomes non-sacramental or congregationalist.

The church could become non-sacramental, he said, because Catholics lacking weekly access to Mass may become accustomed to living without it.

Congregationalism is a danger, he said, because without initiatives from

### Protestant clergy plentiful in same society

the hierarchy Catholics may start to ignore their bishops and take their own initiative to provide the ministers they feel they need for their parishes.

Compared with those options, "the ordination of married men and of women is the safest course," with far less impact on fundamental church teaching and governance, Hoge argued.

Hoge's book, "The Future of Catholic Leadership: Responses to the Priest Shortage," was published by Sheed and Ward. It was the product of three years of research by Hoge on U.S. Catholic priests, seminarians, vocation trends, and attitudes of adult and college-age Catholics.

Pope John Paul II argued in 1981 that the vocations shortage is "part of the spiritual crisis which exists in the whole of modern civilization." More recently, during his visit to the United States in September, he called on priests and bishops to resist the "prophecies of doom" and find the resolution to the vocation crisis in prayer — "the primary way to success" — and in renewed faith in "the power of the Lord of the harvest."

### Pastors praised for leadership

Washington (NC) — Pastors of U.S. Catholic parishes "should experience a well-deserved sense of satisfaction" for the leadership and adaptability they have shown over 20 years of parish renewal and change, according to an 84-page book on pastors by the U.S. bishops' Committee on Priestly Life

Hoge found no "spiritual crisis" however, saying that "there is no evidence to support" that view in his research.

A 1983 study showed "that all the middle-class Protestant denominations (in the United States) have a surplus of clergy," he wrote. "The Catholic Church alone has a shortage. Yet both mainline Protestants and Catholics live in the midst of the same mainstream American culture. Their young men attend many of the same colleges, watch the same television shows, participate in the same youth culture, and emerge with similar self-conceptions.

"The reason for the low enrollment in Catholic seminaries cannot be due to any putative cultural factor which distinguishes Catholics from mainline Protestants in America," he concluded. "It must be due to differences in institutional rules concerning clergy."

In discussing recruitment of seminarians, Hoge discounted the "mother's revenge" theory advanced by some to account for the low number of vocations today. He said a comparative study of three major surveys of Catholics over the past two decades

provides no evidence to bear out the theory that women are now less likely to encourage a son to be a priest because they are angry over church treatment of women.

Mothers today are still more supportive than fathers of the idea of having a son become a priest, he said, and "on no relevant survey question did Catholic women come out more angry than men... We conclude that some Catholic women are no doubt angry, but a mother's revenge cannot be held to account for the downward trend in vocations to the priesthood."

He said sociological studies indicate that ordination of married men would have a high impact on the number and quality of candidates for the priesthood.

There also would be a substantial impact — but less than the impact of the ordination of married men — if the demand for a lifetime commitment were changed, he said.

Ordination of women would have a limited impact on the priest shortage at first because of resistance to women priests, but it would probably have a significant impact in the long term, Hoge said.

Because most resigned priests are married, restoration of only some priests to active ministry would have a low impact unless married priests were accepted, he said.

The ordination of women or the institution of a limited-term priesthood would entail "serious theological difficulties," he said. Church teaching on the sacrament of orders holds that it is received permanently. Papal statements on the ordination of women priests have described church opposition as based on central doctrinal concerns.

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## U.S. Bishops to mull C. American policy

WASHINGTON (NC) — The U.S. bishops will be asked to approve a statement critical of U.S. policy in Central America and a national pastoral plan for ministry to U.S. Hispanics at their Nov. 16-19 general meeting in Washington.

The Central America statement the bishops are to consider calls U.S. policy on Nicaragua "morally flawed" and says Central American lives should not be used "as pawns in a superpower struggle."

About 300 bishops are expected to attend the annual four-day meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Agenda items were announced in a news release issued Oct. 16. They include:

- A proposal for an annual collection in U.S. parishes to help fund the retirement needs of elderly

- members of religious orders.
- A proposed statement on "doctrinal responsibilities" which contains suggested procedures for resolving disputes between bishops and theologians.
- A proposed statement calling for preventing school-based health clinics from providing students with contraceptives and abortion services.
- A proposed new rite for use in the celebration of marriages between people of differing faiths.
- A proposal that Dec. 12, the day Our Lady of Guadalupe is said to have appeared in Mexico, be raised to the rank of a feast on the U.S. church calendar.

The statement on Central America was written by the U.S. bishops' Committee on Social Development and World Peace. Auxiliary Bishop Joseph M. Sullivan of Brooklyn,

N.Y., is committee chairman.

The proposed statement says Central American poverty, injustice and violence are too often ignored in public debate on the U.S. role in the region.

"A near exclusive focus of attention on Nicaragua, and a policy debate reduced to the question of U.S. support for an armed opposition reflects, in our view, a skewed and inadequate approach," the statement says.

U.S. policy on El Salvador and Nicaragua, it says, should "match in deed what has been repeatedly stated in principle; namely, that the United States is committed to furthering the process of dialogue and negotiations in both countries."

It calls "morally flawed" U.S. policy of giving direct military aid to forces seeking the overthrow of Nicaragua, a nation with which the United States is legally not at war.

The statement questions whether U.S. military aid to El Salvador "while intending to support the emergence of civilian and democratic rule, inadvertently created a more potent and triumphalistic (Salvadoran) military than at any time before."

The bishops can "do no less than condemn the war and the consequent sending of arms to Central America," it says.

The statement also urges Catholic parishes, religious communities and

social service agencies to increase assistance to refugees in need regardless of their legal status.

If the Central America statement is approved, it will be the bishops' first comprehensive statement on Central America since 1981.

Creation of "small ecclesial communities" to respond to proselytism of U.S. Hispanics by fundamentalist groups is called for in a pastoral plan on Hispanic ministry the bishops will consider.

The plan is based on the U.S. bishops' 1983 pastoral letter on Hispanics, as well as the working document and conclusions of the Third National Hispanic Pastoral Encuentro, which was convoked by the U.S. bishops.

It was written by the U.S. bishops' Committee for Hispanic affairs. Committee chairman is Archbishop Robert F. Sanchez of Santa Fe, N.M.

The plan says the great majority of Hispanics feel "distant" and "marginalized" from the Catholic Church. Evangelization to the Hispanic often has been limited to Sunday Mass and sacramental preparation, it says, and failed to stress "the dimensions of faith and spiritual growth and justice for the transformation of society."

To address that, the plan proposes organizing small ecclesial communities within the parish so that Hispanics develop a "greater sense of belonging."

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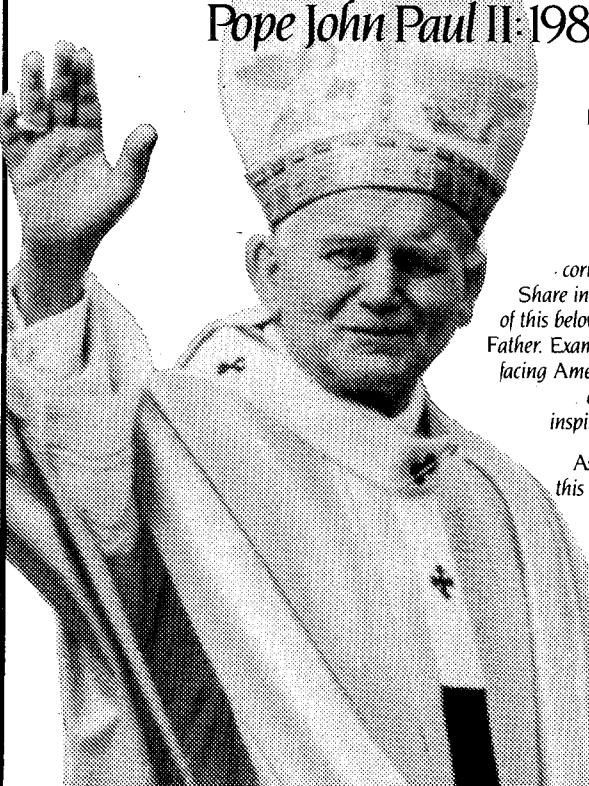
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## Priest with cancer 'excited' about dying

SIOUX CITY, Iowa (NC) — Few people would say they're excited about dying, but that's the word Father Rick Arkfeld uses.

"When I heard I had cancer, I was immediately excited," said the 53-year-old pastor of St. Francis Parish in Randolph, Neb.

**'A lot of that fear is because of the garbage we carry, the guilt that we carry'**

"I've never been depressed. I've never been sad," he said. "I have never been angry at God or anyone else. I've been excited that he would think I could handle it."

Since he was diagnosed with terminal cancer in early 1986, Father Arkfeld has often told his story and shared his feelings and thoughts about death with others. He has been interviewed by newspapers and magazines and has traveled to neighboring towns and cities, including Sioux City, less than 50 miles west of Randolph, to speak to groups and answer their questions.

"On Ash Wednesday we say, 'Remember man that you are dust and unto dust you shall return,' but don't ever let me see it, don't show it to me," he said, covering his eyes with his hands to emphasize the words. "So I'm trying to let them see it."

With several forms of advanced cancer that have invaded his lungs, a rib, one leg, his bloodstream and his lymph nodes, doctors originally expected Father Arkfeld to die before the fall of 1986. Now they say he may still live a few more months at most.

His approach to death is filled with references to his faith and ministry as a priest.

When he preached homilies at funerals before, he said, he spoke about death but his words were just words. Now they have taken on an entirely new meaning.

In his talks to groups, he compares death to crossing a raging river, and when you emerge on the other bank you come into a new life in Christ.

He also describes it as "a sacrament — the final sacrament from which we pass, just like birth, into life. Death is the sacrament of passing into eternal life."

His hope, he said, is that the people he talks to "won't be so afraid to die. I



Fr. Rick Arkfeld says he has never been angry at God. (NC photo)

found out that this is one of the greatest fears that people live with, and a lot (of that fear is) because of the garbage that we carry, the guilt that we carry."

Many of the questions he gets, he said, are about fear, how one comes to grips with death, what death itself will be like, what heaven will be like.

He admits he can't describe death itself or heaven, but he is sure of some things — such as, the things that seem important in this life, like money or good looks, won't matter; what will matter is a person's soul and the good the person has done.

As to how one comes to grips with death, he describes his own experience. "When you know you have cancer and you know you're going to die, God gives you the grace of acceptance and I think that nobody else knows, but I just haven't been afraid to face the facts."

With a quick smile, he said he hopes

to share his excitement about death up to the end. "We spend a lot of time preparing people for marriage," he said. "I think we should at least spend time preparing people for the day they get buried."

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## Need a saint?

There's one for everything, from TV to taxes

WASHINGTON (NC) — Whether you're a parish priest or a hairdresser, spend your free time volunteering in a soup kitchen or curled up on the sofa watching television, there's a patron saint for you.

The tradition of patron saints — those venerated as special intercessors before God — dates back to the early church. The devotion perhaps reached its zenith in the Middle Ages, when towns were named after saints and nearly every occupation was assigned a heavenly protector.

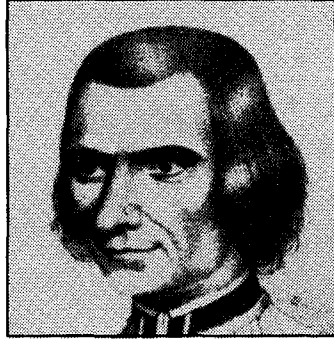
Now, saints don't seem to go marching into the consciousness of the faithful anymore.

"Groups of Catholics today are less enamored toward patron saints than their grandparents were," said Msgr. John Tracy Ellis, professorial lecturer in church history at The Catholic University of America, Washington. He commented in an interview for All Saints Day with the Catholic Standard, newspaper of the Washington Archdiocese.

Msgr. Ellis said that 60 years ago, when he was a college student in Chicago, Catholics would line up for blocks to attend novenas to St. Teresa of Lisieux.

"Like everything else, spirituality has its fashions, and those fashions go out of vogue," he said. "Devotions in the

*'The saints were flesh and blood like ourselves. They had their disappointments, they had their temptations... We're called to be saints'*



church have an up and down, they appear and disappear."

"I say a prayer of devotion to my own (patron) saint every day," said Msgr. Ellis, pointing to a statue of an earlier author, St. John the Evangelist. "We all need heroes and heroines to model our lives on."

One of the reasons people don't hear much about saints is that saints are sometimes thought of as "plaster images rather than real struggling, breathing human beings," said Father Winthrop John Brainerd, an associate pastor at St. Matthew's Cathedral, Washington.

"The saints were flesh and blood like ourselves. They had their disappointments, they had their temptations," he added, noting that All Saints Day is a

reminder that "we're all called to be saints."

According to the Oxford Dictionary of Saints, St. Jude's identity kept getting mixed up with that of another apostle, Judas, who had an unsavory reputation. Because St. Jude's name was rarely invoked, he became the patron saint of desperate causes, perhaps because people only turned to him as a last resort.

Several saints are patrons of their earthly occupations. Examples include St. Matthew, who was a tax collector when Christ called him and is patron of tax collectors, accountants and bankers; St. Martha, who tidied her home for Christ's visit, and is patron of housewives, dietitians and cooks; and St. Joseph of Arimathea, who buried Christ's body, the patron of under-

takers.

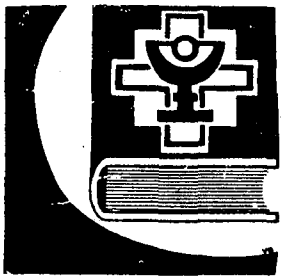
Then there are the angels: St. Gabriel, who announced Christ's birth to Mary, who is patron of postal employees, telephone operators and radio workers; and St. Michael, said to have grappled with the devil, who is patron of police and paratroopers. St. Joseph, of course, is patron of carpenters.

Some saints seem to have become patrons the hard way, by martyrdom. St. Stephen, the first martyr, stoned to death in about the year 34, is patron of bricklayers.

The patron of hairdressers is St. Martin de Porres, who, when not counseling the troubled and nursing the sick, was the barber for his monastery.

Even those who watch — or work in — TV have a patron. She is St. Clare of Assisi, a contemplative nun who lived 700 years before the dawn of television but may have witnessed the first televised Mass for shut-ins.

On Christmas Eve in 1252, Clare, who founded the Poor Clares, lay seriously ill, unable to leave her room to attend Mass. According to a sister with her, St. Clare muttered, "Oh, my Lord, behold me left alone in this place with you." Suddenly the future saint reportedly heard organ music and then had a vision where the entire Mass unfolded before her in vivid color.



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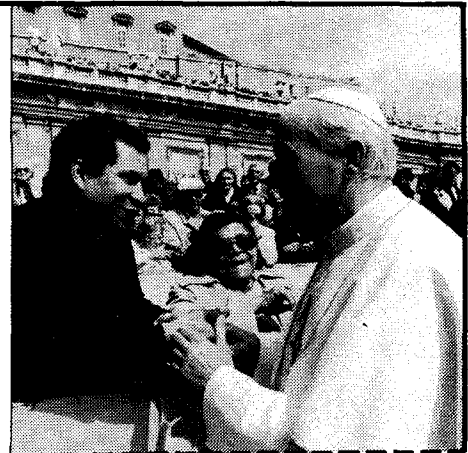
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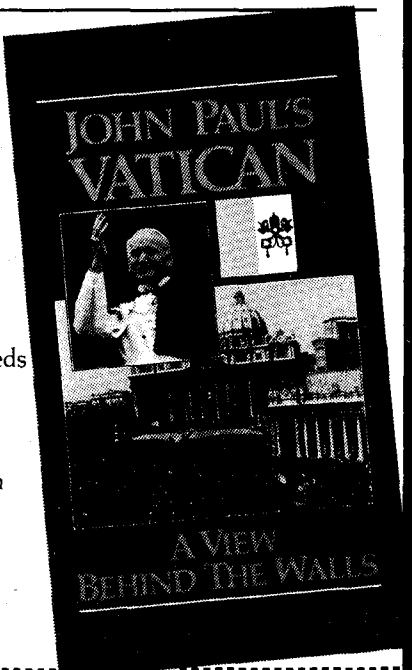


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## Adoption bill would cut pro-abortion bias

WASHINGTON (NC) — Legislation recently introduced into Congress would allow tax deductions for adoption expenses up to \$7,000 and, its supporters said, would eliminate what they see as a pro-abortion bias in current tax laws.

Abortion can be deducted as a medical expense but doctor bills that are part of adoption expenses cannot be.

Known as the "Fairness to Adopting Families Act," the legislation was introduced Sept. 30 by Rep. William Lehman, D-Fla., and Sen. Orrin Hatch, R-Utah. Co-sponsors were Reps. Frank Wolf, D-Va., and Patricia Schroeder, D-Colo., and Sen. Paul Simon, D-Ill.

It would amend the Internal Revenue Code of 1986 to provide a deduction for expenses of up to \$7,000 for adopting a foreign child, and up to \$5,000 for a domestic adoption.

eligible expenses would include maternity services, court costs, attorney fees and adoption agency fees. Families earning under \$60,000 could deduct 100 percent of the costs.

Deductions could not be taken on the adoption by an individual of his or her spouse's child.

Douglas Johnson, legislative director for the National Right to Life Committee, said his organization has supported such legislation for years because it would be "good pro-life policy for the government" and eliminate a "pro-abortion bias" in tax laws.

"Current law is schizophrenic," he said. "The cost of an abortion is deductible as medical expenses; for adoption, medical care is not (deductible). The tax policy is in favor of abortion."

Also, he noted, group health plans cover normal childbirth and abortion but not the medical bills for the adop-

tive child, he noted.

But, he added, the same bill has been introduced for a number of years and is "regarded by some as a drain on the treasury."

As introduced, the Fairness to Adopting Families Act would also encourage more companies to offer adoption assistance benefits by treating such benefits as necessary business ex-

penses. Those benefits could not be counted as taxable income for those assisted.

Richard Doerflinger, assistant director of the pro-life activities office of the National Conference of Catholic Bishops, has said the federal government can and should do more to remove obstacles to adoption.

Last May, Doerflinger, as part of a

panel testifying before the House Select Committee of Children, Youth and Family, urged "renewed consideration" of ways to facilitate adoption for unmarried pregnant teen-agers and of a federal tax deduction for adoption expenses.

"It is our view that much of the demand for exotic reproductive technologies (such as surrogate motherhood) is due to the fact that many infertile couples see adoption as difficult or impossible," he said.

Doerflinger said the only federal program facilitating adoption for unmarried pregnant teen-agers, the Adolescent Family Life program, has never received adequate funding and "now risks being phased out all together."

He noted that the only existing tax deduction for adoption expenses — a 5-year-old provision applying only to adoption of children with handicaps and other special needs — was eliminated by the 1986 Tax Reform Law.

The proposed legislation has been a high priority for the National Committee for Adoption, said Jeff Rosenberg, director for adoption services.

"We think it's a good idea. It addresses one major barrier to adoption, that is, cost," Rosenberg said. "There is no question it is difficult to adopt a healthy infant today. It can take two years and there are probably 40 couples for every child adopted each year."

But such a bill could encourage more unmarried pregnant teen-agers to choose adoption rather than abortion, he said, because it would facilitate better, private medical care; that is, agencies could ask adoptive parents to help with more medical fees because those could be deducted.

## Education leads to more birth control—UN study

UNITED NATIONS (NC) — A recent U.N. report said that education and economic development play a large role in birth control worldwide and that birth rates in developing countries will eventually match the lower levels of population growth in developed nations.

The study confirmed previous claims by the international body that family size is generally determined by economic circumstances, as well as by the use of contraceptives.

The study also concluded that countries in Asia, Africa and Latin America will eventually attain similar levels of population increase to those of Europe and North America once they reach "a similar stage of economic development."

The Vatican has opposed artificial birth control and has urged nations to concentrate on improving economic opportunities rather than focusing on restraining their population rates.

The U.N. study also noted culturally influenced differences in family sizes among poorer countries.

In Bangladesh, Nepal, Pakistan and Haiti, for instance, couples prefer four children on average, it said. In equally poor Benin, Mauritania and Senegal the preferred family size is eight children.

The study also found that women with at least seven years of school will bear an average of four children in their lifetimes as compared with around seven children for women who have not attended school.

Africa and Latin America, it said, have the highest rates of "informal unions" and child-bearing outside marriage. Those factors result from "norms and customs of particular societies."

"The same forces that attract women into the labor market also reduce family size desires," it said.

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# Local Section

THE VOICE

Miami, FL

October 30, 1987

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## 'Lukewarmness is a sin!'

Speakers at Charismatic conference warn against dissent, 'watering down' of Church teachings

By Prent Browning  
Voice Staff Writer

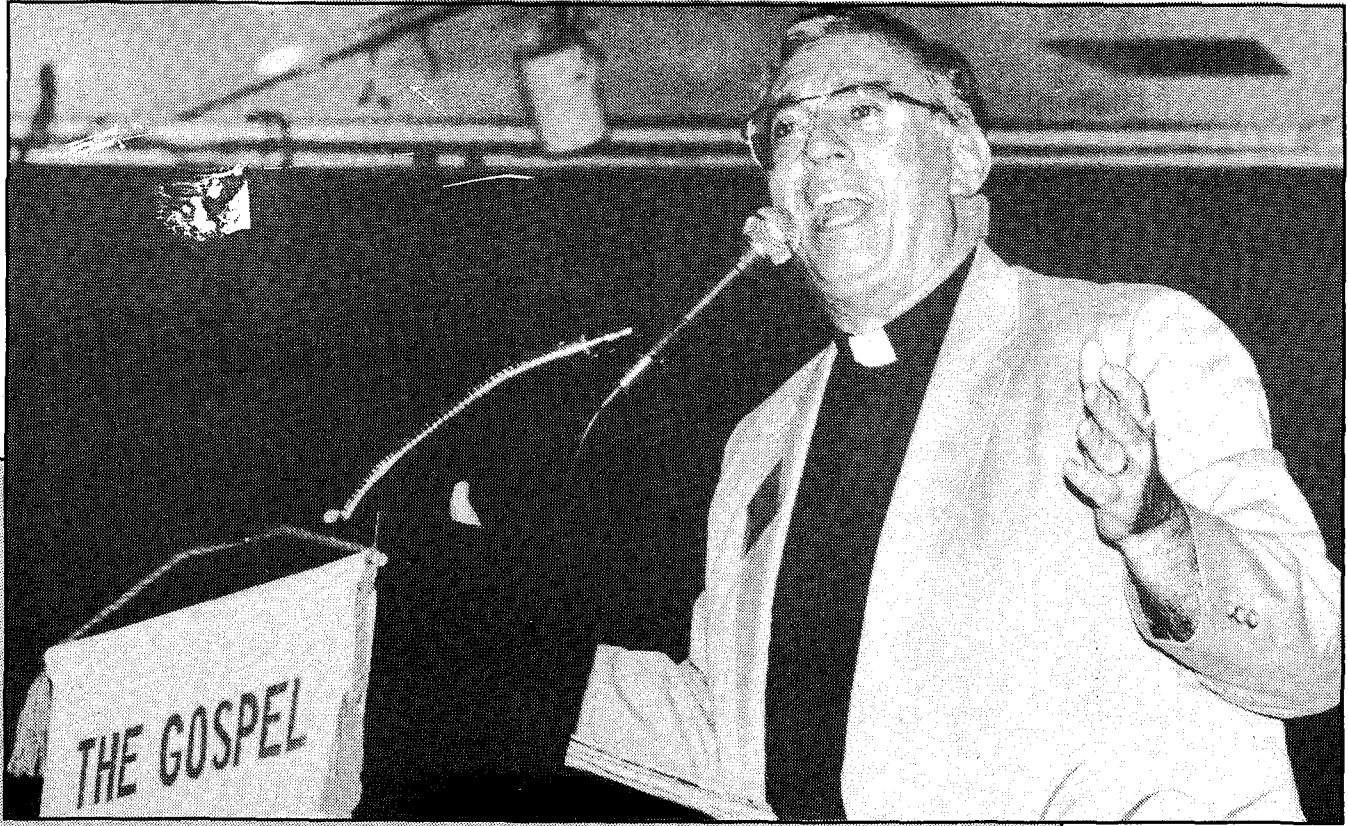
These are times where secular and heretical ideas abound and Catholics and their Church have to be especially careful that they don't get caught up in them.

That was the message conveyed by two powerful speakers at this year's Archdiocesan Catholic Charismatic Conference, whose theme was "The Gospel Without Compromise."

Father John Bertolucci, whose TV program "The Glory of God" reached millions, and Father John Fink, associate pastor of St. Bartholomew church in Miramar and a member of the Archdiocese of Miami's Charismatic Commission, both spoke of "lukewarmness" in the Catholic Church caused

partly by a watering down of scriptural teaching and the apostolic tradition.

The conference, held at the Diplomat Hotel in Hollywood Oct. 23-25, had a peak attendance of over 3,000, and featured many dynamic leaders in the Charismatic movement. Also present were Miami Auxiliary Bishops Norbert Dorsey and Agustin Roman. Archbishop Edward McCarthy celebrated the closing liturgy.



Fr. John Bertolucci

**'I pick up Catholic parish bulletins and I read more psychology than I read the Gospel...Jesus Christ didn't die on the cross to exult psychology!'**

The audience and speakers, outstretching their arms to receive the Holy Spirit, joined together in numerous rousing songs and prayers of praise to God. On Saturday afternoon, Sister Linda Koontz, S.N.J.M., known for her missionary work with Mexico's poor, led a highly charged healing session (see story, page 17).

"We're seeing apostasy on a universal scale," said Father Fink, referring

to widespread questioning of Catholic teaching even within the Church. In particular, the priest focused on the ignorance --or the deliberate rejection-- by many Christians of Church teachings on the existence of devils and demons.

Partly as a result of a lack of knowledge of personal evil, many people are now dabbling in areas that according to the Bible properly belong in Satan's realm.

In fact, there is an "occult explosion," he said, characterized by book stores which devote themselves exclusively to subjects like astrology, contact with spirits, and witchcraft, and shopping malls that host "occult fairs."

The Church is sometimes an unwitting participant. For example, Father Fink said, many parishes put up decorations of witches and goblins for Halloween when it is the Feast Day of All Saints, rather than the pagan holiday, which should be observed.

Father Bertolucci also referred to the Church as sometimes getting caught up in the secular or humanistic "currents of our times."

"I get letters from all over the world," Father Bertolucci said, "and people send their church bulletins. There is nothing more distressing [for me] as a Catholic priest than to receive a bulletin from a parish where the name of Jesus isn't mentioned once from page one to page four. That's not what it's supposed to be."

"I pick up Catholic parish bulletins and I read more psychology than I read the gospel... Jesus Christ didn't die on the cross to exult psychology!"

A theology professor at the Franciscan University of Steubenville, Father Bertolucci has, at least temporarily, left his TV ministry, but he proved at the conference that he hasn't lost his characteristic fire. Striding back and forth on the stage, the priest punctuated his thoughts with his arms, his movements becoming quicker and his voice more forceful as his talk

(continued on page 17)



Joyous singing and fervent prayer marked the annual Archdiocesan Charismatic conference. (Voice photos/Prent Browning)

## Time again to 'Skip Meal,' fight hunger

Daily Bread Food Bank is getting ready for the third annual "Skip-A-Meal/Feed Another" campaign, set for the Week of Nov. 8-14th.

Individuals and families are urged to give up one meal during this week and donate what they might have spent on that meal to the Food Bank. This once-a-year a year appeal enables the food bank to continue its mission of feeding those South Floridians who are less fortunate.

In 1985, the Greater Miami Religious Leaders Coalition inspired this unique method of enabling the religious community to have an impact on hunger.

"The response of the people from different

churches and synagogues surpasses all lines of division that separate men from one another. Together we've helped, and together we are helped through the Food Bank in reaching out to those to whom we minister," said Archbishop Edward McCarthy, chairman of the Religious Leaders Coalition.

"It injected all of us with a spirit to recharge our batteries for what our work is all about: to help people...to help the children of God...to help one another!" said Rabbi Solomon Schiff, Executive Vice President of the Greater Miami Rabbinical Association.

At a press conference this week Archbishop McCarthy said, "It is imperative that we join together

in Skip-a-Meal as a united community responds."

Daily Bread Food Bank depends on Pastors and Rabbis to bring to their congregants' attention the fact that 400,000 people in South Florida (predominately women, children and the elderly) do not get enough to eat because they are poor.

"Skip-A-Meal/Feed Another" is an opportunity for every congregation, whether large or small, to help the hungry. Traditionally, November is the month of Thanksgiving for the bounty that God has provided, as well as an opportunity to share with the poor and needy. "Skip-A-Meal/Feed Another" is an ideal opportunity for experiencing sacrifice and sharing.



# After divorce: Choose life

*Separated, divorced Catholics told at Archdiocesan conference*

By Sister Virginia McCall  
Archdiocese Director of  
Ministry to Separated and  
Divorced

*"You were there, Lord in our joyous times. You were there when we journeyed through the valley of darkness and despair, when we may even have questioned our faith to reach out to you, when it seemed easier to be discouraged. Yet, even in our sorrow we had a choice."*

*"I can choose to cling to my pain and sorrow... I can even choose death... or I can open my heart to your healing love. I can 'Choose Life.'"*

In her opening prayer, Chere Rudd from the St. Louis Parish Support Group focused on "Choose Life," the theme of the Eighth Archdiocesan Conference for Separated and Divorced, held Oct. 24 at St. Maurice Church in Fort Lauderdale. This year the conference was co-sponsored by the Family Enrichment Center and the Regional North American Conference of Separated and Divorced Catholics.

Mercedes Iannone, associate director of the Institute for Pastoral Ministries, St. Thomas University, offered to the group a way of looking at their experience of aloneness as part of a universal human concern to move towards life. She paralleled the process of separation and divorce with the rites of passage found throughout history in culture, literature and scripture.

As one moves through a rite of passage, she said, it is necessary to stay with the experience to discover the center. Each such rite moves the pilgrim from a crisis moment through the struggle into reintegration or coming home, the discovery of a deeper self, a clearer understanding of who one is. So, too, with divorce, she said. The process remains the same, moving through the pain toward new life.

In addition to two major addresses, participants had the opportunity to choose from among ten workshops throughout the day. Each workshop provided options for Choosing Life. They showed ways of choosing to move from the pain to wholeness, from isolation to a discovery of the presence



## School blessing

Children from Our Lady of the Lakes School in Miami Lakes got a front-row view as Archbishop Edward McCarthy blessed their classrooms during dedication ceremonies recently. Although classes began last year, construction delays forced the school's dedication to be postponed until now. The facility has eight classrooms and goes from Kindergarten through third grade, but expansion plans already are underway to accommodate more children through the eighth grade. At center is Father Edmond Whyte, pastor of Our Lady of the Lakes. (Voice photo/Ana Rodriguez-Soto)

of the Lord, from the feeling of being trapped by the past to making choices in the present.

Over 100 persons gathered for this annual event, all with one thing in common: Each had experienced the trauma of separation or divorce which enabled them to bond quickly with one another.

People came to the conference with various needs and expectations. For some it was an annual event not to be missed; an opportunity to express and to

share ideas. For others caught in the middle of the divorce process, it was important to discover ways to deal with the pain and to move on to the future. Some sought spiritual growth through the workshop on prayer and being reconnected with the Church, made possible as they gained insights into the annulment process.

When asked what he thought was the highlight of the day, Cecil quickly responded, "Oh, the Mass! There was such a feeling of the presence of the

Spirit and an accepting warmth from Father Sean Mulcahy. I was deeply touched by his prayer for our ex-spouses and his reminder to pray daily."

Jackie took to heart the words of Father Mike Flanagan that to love yourself doesn't depend on your status, appearance or performance: it's because you breathe, which is the life of God.

People left that day knowing they are not alone in the struggle toward life and that they do have choices --they can Choose Life!

# From volunteer to boss

By Mariolga Fernandez  
Voice Correspondent

She worked so hard as a volunteer, they are now paying her to run the show. That's how Paulette D'Angelo earned her new appointment as director of the Archdiocese of Miami's Young Adult Ministry.

It's an accomplishment she never imagined possible, and though she tries to play down her own importance, it is obvious Young Adult Ministry is the center of D'Angelo's life.

"I just wanted to meet people and expand my interests," she said of her initial involvement, five years ago, when she began a Catholic singles group at her North Miami parish. "And I wanted to create an opportunity for other people to do the same."

D'Angelo, 34, quickly became the unifying force behind a young adult group that spanned five neighboring parishes. Soon afterward she was named to the Archbishop's Young Adult Council, becoming one of its founding members and its first chairperson.

When the Miami council joined the National Catholic Young Adult Ministry Association, she quickly rose to the position of representative for the Southeast Region. Not long after, she was elected secretary of the national group.

## New head of Young Adult Ministry started out as parish group leader

At the Archdiocesan level, Young Adult Ministry began in 1984. It was then called Single Young Adult Ministry and formed part of the Campus Ministry program. Both are aimed mainly at people in their 20s and 30s who are independent but have not yet settled into the routine of family life.

Last year, however, the "single" was dropped --many young adult married couples also are looking for Catholic peers-- and the two offices were split "because there was just too much to do," says D'Angelo, now a resident of Pembroke Pines.

Her predecessor as director of the ministry was Barbara McLaughlin, who resigned to take a job as the first woman chaplain of Hospice, Inc.

There are some minor differences between her work as a volunteer and her new paid position, D'Angelo says. "This is a more business-viewed position. People who meet me will be meeting me in a whole new light."

They will not see her as the volunteer who was available at all hours of the day or night if help was needed or if there was a problem. From now on D'Angelo has office hours --or so she

says. The fact is the ministry is still in its infant stages, and D'Angelo has many, many plans.

"It amazes me to see and to know how much work is needed to be done," she says. "It's encouraging and I welcome the challenge, but it's frustrating to know I'm the only one in the office."

As of now, D'Angelo is everything: fundraiser, messenger, secretary, receptionist and administrator. But she is not giving up, she says. Her main goal is to see the ministry grow and expand.

"There are 200,000 [Catholic] young adults in the Archdiocese of Miami, a small percentage of which are involved in church," she says. She wants to give young adults a viable alternative to singles bars, and in the process make the Church's Young Adult Ministry a household phrase.

She also hopes to educate the rest of the community about the particular needs and aspirations of young adults. D'Angelo says many people criticize them because they fall into that void between youth and family life.



Paulette D'Angelo: Wants to give Catholic young adults a viable alternative to singles bars

"I think the ministry itself has been misunderstood," she says. "We are hard-working professionals. I feel we can either suffer greatly from being in this transitional stage or we can look at it positively."

She uses herself as an example. "It is important to see that it is possible for someone of my educational background to rise up out of the trenches of parish volunteer work to a position where you're credible enough to be recognized."

a few days it gave him the evangelizing In a boc



# Hispanic vocations

*In Miami and across the country, they're 'answer to prayer' for more priests*

By Moises Sandoval  
Revista Maryknoll

Special to La Voz/The Voice

With seminarians dwindling the past 15 years, frustrated vocations directors could be forgiven if they thought the prospects just weren't there. But now the Hispanics, the group that provided the fewest recruits, seem the answer to their prayer.

Father Dan Laner, vocation director in the Archdiocese of Los Angeles, sees them as "a gold mine" of future priests. "I think we are the most exciting place in the world for Hispanic vocations," he said. "They are a treasure for our Church."

In Miami, Father Federico Capdepón, associate director of vocations, said: "There are Hispanic vocations. We have gone from three or four young men to more than 20 and next year we expect 30. I have a lot of hope. There is a vocations crisis but it is being resolved, thanks to the Holy Spirit and the prayers of many people."

There and in many other places, the feeling is that a new, more bountiful era has begun. Father Laner said that in Los Angeles Hispanics make up almost 60 percent of the enrollment in the minor seminary, 40 percent of the college and 30-35 percent of the school of theology. Furthermore, he adds, Hispanics comprise 60 to 70 percent of the applicants for admission to the seminary. In San Antonio, Texas, Hispanics make up 65 percent of the enrollment in the school of theology. Similar trends have been reported in Chicago and other areas.

## One-third of population

Currently, there are only about 200 native-born Hispanic priests in the United States, about 1,500 if those from Latin America and Spain are counted. That is three percent of the U.S. clergy. However, Hispanics are at least one-third of the nation's Catholic population; hence, there should be ten times more Hispanic priests.

Between 1970 and 1985, the number of young men studying for the priesthood decreased 43.7 percent in North America, according to a study by *L'Osservatore Romano*. However, in Africa and South America, seminarians increased by 88 percent during the same period. In Asia, the enrollment went up 55 percent. The increase in Hispanic vocations in the U.S. is, at least in part, a product of the same trend. Many of the Hispanic students in high school, college or major seminaries are either immigrants or the sons of immigrants.

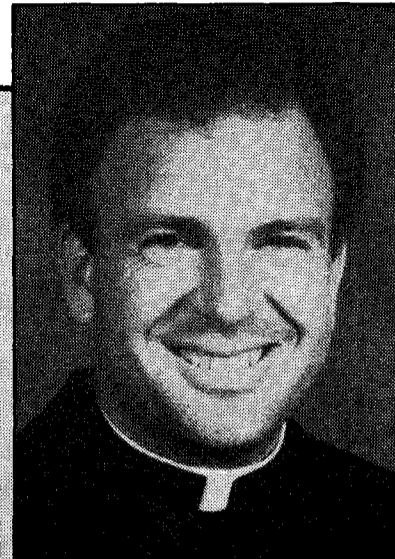
For the past few years, the Bishops' Committee on Vocations has been meeting regularly trying to find the mother lode of Hispanic vocations. Last January the committee sponsored a training program called "In My Father's House" for "fostering and recruiting Hispanic vocations." The response surprised the organizers. "We expected 50 vocations directors and 200 came," Father Capdepón said.

A 13-point plan of action was unveiled at the meeting. Highlights include training lay recruiters, asking all bishops to appoint an Hispanic or "Hispanic-sensitive" person as vocation director, establish a \$1 million foundation to train persons for Hispanic

**'There are Hispanic vocations. We have gone from three or four young men to more than 20 and next year we expect 30. I have a lot of hope...'**

**'This is a historic moment. If the Church does not take action now, it is going to lose the Hispanos. We need to ordain people who will understand their culture.'**

Father Federico Capdepón,  
associate director of Vocations,  
Archdiocese of Miami



formation, provide scholarships for relevant study at Catholic University, Notre Dame and Berkeley, prepare a directory of Hispanics with advanced degrees to work in formation and begin a program "Called by Name" that asks a parish to select those persons it considers the Lord to be calling as priests or religious.

"We have four persons from Texas, California, South Florida and Chicago who will meet three to four times a year to implement these programs," Father Capdepón, a Spaniard, said. They work with Father Robert Sherry, executive director of the Bishops' Committee on Vocations.

Concern for Hispanic vocations has been increasing for three reasons. First, by the year 2,000, due to aging and death, the number of priests in the United States will be down about 50 percent. Second, the Hispanics, the fastest growing minority in the nation, may be the majority of Catholics by then. Third, the bishops are worried about the inroads made by other denominations.

"This is a historic moment," Father Capdepón said. "If the Church does not take action now, it is going to lose the Hispanos. We need to ordain people who will understand their culture."

## Changing Church

"The complexion of the Catholic Church in the U.S. today is changing rapidly and colorfully," the program for In My Father's House said. "A special call must be voiced now for more Hispanic leaders to serve in an ever-expanding Catholic Church. We want to help you make that call, because in your Father's House there are many mansions, room for all people. But how will they know unless they are invited."

That's the major premise behind many of the components of the plan: that Hispanics are only waiting for an invitation. Ideas abound on how to find Hispanic vocations and how to nurture them to fruition. Some say that recruitment must be aimed not just at the prospect but at his entire family.

"The first step is to work with the community, to respect its idiosyncrasy and culture," Father Capdepón said. He also emphasized the work of the League of Vocational Prayer in Miami. It consists of 3,500 women in small communities of 10 persons each who

call each other on the telephone daily to pray together for vocations. "Thanks to the prayers of women such as these, we are finding vocations," Father Capdepón said.

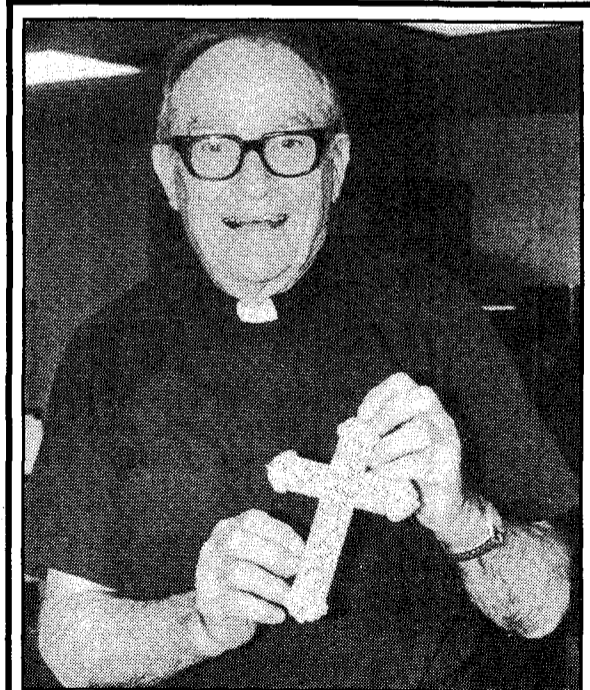
However, finding vocations is only the first step. Father Laner said some of the immigrant candidates need classes in English. The seminaries themselves often need curriculum revamping so as to provide the cultural enrichment necessary. In Los Angeles and other places, conscientization of the faculty is desirable.

Language is the most important element. The regional seminary at Boynton Beach, Fla., is completely bilingual and bicultural. At St. John Seminary in Camarillo, Calif., the theologate for the Archdiocese of Los Angeles, language study receives great emphasis because Archbishop Roger Mahony, who took over the archdiocese in 1985, declared that every new priest must know Spanish.

Hispanics are being appointed to the faculties of the various seminaries. At St. John's, Father Gabino Zavala, a canon lawyer, had been named dean of students. Father Zavala's vision --and that of other vocation directors-- is of seminaries once again being filled.

"We see the tide that is coming," he said. "There are Hispanic vocations. We have to be able to make the Hispanics see that they can be priests. No one claims that the Hispanic in the U.S. will be the answer to the vocation crisis. But everyone hopes that the number of Hispanic priests and religious could one day be proportional to their number in the Catholic population."

*This article was reprinted, with permission, from the October '87 issue of Revista Maryknoll, which was devoted to the theme of vocations.*



## Golden jubilee

Father Martin Jarreau happily shows off a golden cross he received from fellow staff members at the Archdiocesan Marriage Tribunal on the occasion of his 50th anniversary as a Jesuit. A native of New Orleans, Father Jarreau entered the order in 1937 and was ordained 12 years later. He came to the Archdiocese of Miami in 1976 and was appointed to the Tribunal in 1984. He resides at St. Francis de Sales in Miami Beach. (Voice photo/Ana Rodriguez-Soto)



# Married men needed

*For permanent diaconate*

By Father Ed Brown  
Coordinator,  
Permanent Diaconate  
Program

The Spanish language has a beautiful word for wife: Esposa. It is similar to the English

words, spouse, espouse and espousal, but with a softer, more musical lilt to it. The word, 'esposa,' has a sense of adoption and support to it. The wife of a Permanent Deacon is a lot like that word!

She can be instrumental in supporting and encouraging her husband to answer the call to serve the Church as a deacon in the first place. She will often adopt a sharing role in the things he does for the Church, his ministries: in his ministry of the word, by helping with and critiquing his homilies; in his ministry of service, by helping with sacramental preparation programs like marriage and baptism. She may proudly watch or help at weddings and baptisms and experience some of the thrills he feels as these souls come closer to God and the Church. In his many

ministries of charity, or "love", it is, after all, through our women, our mothers, our sisters, our sweethearts, our wives, that we men have come to know how to love.

The rough edges of men are softened by the gentle qualities of the women who love them. This helps to fashion them into much more Christ-like, Spirit-filled people. The wives know better than anyone how good their men are. They can help them to overcome feelings of unworthiness and humility. They can inspire them and encourage them to put that goodness to work in the service of God.

There are 72 good ordained deacons serving Miami and 21 good candidates now participating in our three-year formation program. We are looking for some more "good" men.

The ministry to Permanent Deacons, 9401 Biscayne Boulevard, Miami Shores, 33138, telephone No. 757-6241, is starting to process applications and recommendations from pastors for the class which begins in September of 1988. All courses are given in both English and Spanish. The wives, (esposas), are encouraged to attend some of the classes.



## At home in many cultures, he's

(continued from page 1)

cracking-workaholic priest who also pilots an airplane and single-handedly publishes a newspaper?

True to form, Father Wenski doesn't answer the question with spiritual platitudes or theological mumbo-jumbo, the stuff you might expect from one who has spent nearly a third of his life in the seminary.

Basically, he says, he is a 37-year-old man who wants to "make a difference," and decided early on that the priesthood was the way.

"I would find it very difficult to leave the priesthood, even though at times I find it very difficult to be a priest," Thomas Wenski says. "I can't think of myself doing anything else."

### 'A lifer'

In fact, he describes himself as a "lifer." Ordained in 1976, he had entered the seminary in 1964 at age 13, finishing high school and college at St. John Vianney in Miami, then completing theology studies at St. Vincent de Paul.

The intervening years brought tremendous change both to the Church and to South Florida. The Latin Mass gave way to English, super-strict seminary training was replaced by a much looser, less disciplinarian approach, and priests --including the rector and two deans of the major seminary-- began leaving in droves.

At the same time, the influx of Cubans to South Florida was at its peak, and Hispanic-speaking priests were desperately needed. Wenski the seminarian was --and still is-- a firm believer that to reach people, the Church needs to "speak their language."

But that's easier said than done. As a teenager, he had tried to teach himself Polish, and remembers consulting a dictionary and grammar books in an effort to write to his parents in their native tongue. The lessons didn't stick, but something else did: "the only way to learn a language is to throw yourself into it."

So he dove into Spanish, listening to Cuban radio and television, hanging out in Hialeah and Little Havana, telling Cuban seminarians to speak to him only in Spanish. By the time he graduated from St. Vincent de Paul, "I was culturally Hispanic," cognizant of customs and politics as well as language.

For three years after ordination he worked with Hispanics at Corpus Christi parish, one of the poorest in Miami's inner city. There he discovered that speaking Spanish wasn't enough. More and more Haitians were walking in the rectory door seeking help.

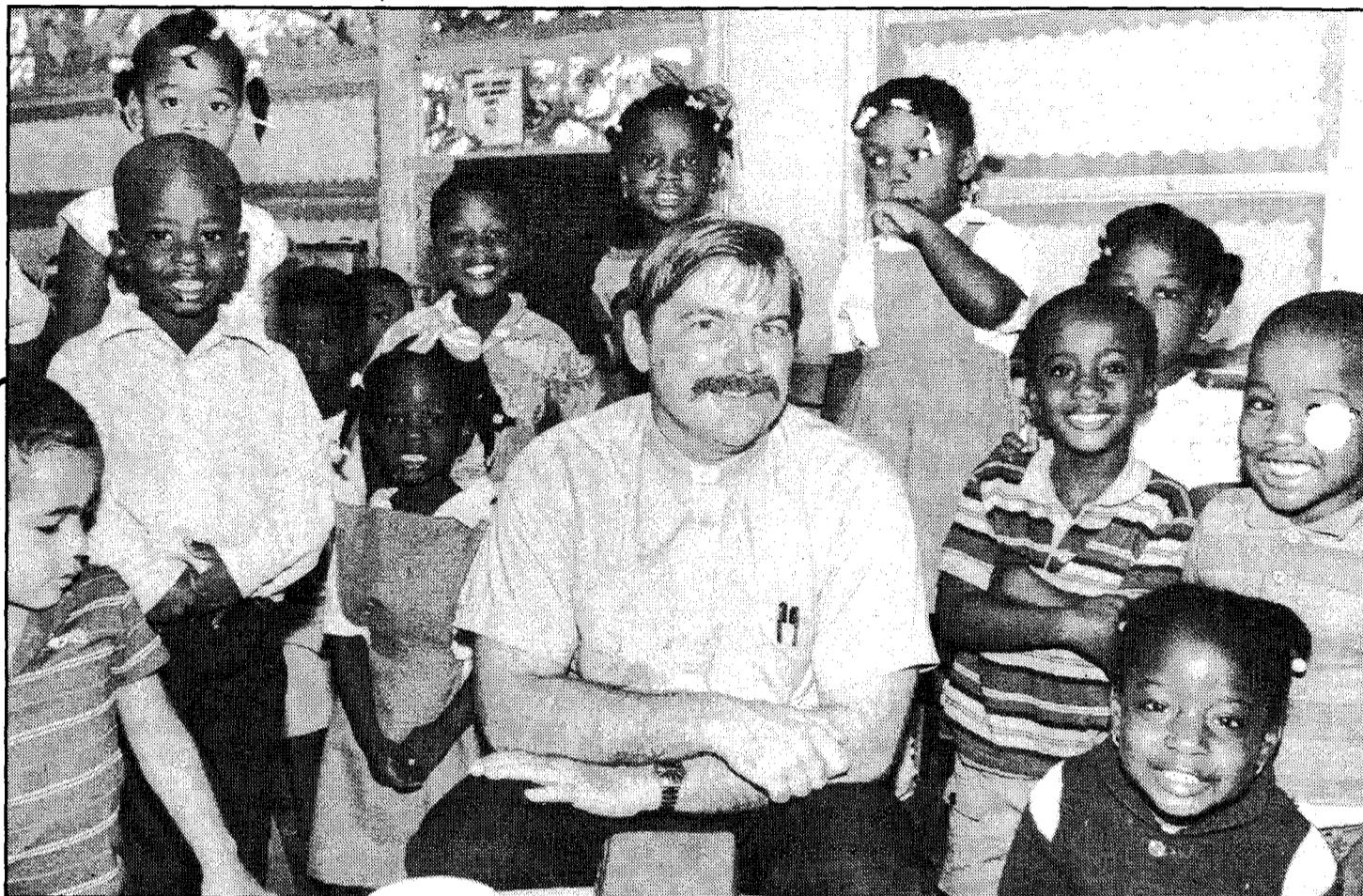
"I had to put my money where my mouth was," Father Wenski says in a no-big-deal kind of way. So he spent the summer of 1979 in Haiti learning Creole, and when he came back he was the Archdiocese's "Haitian man." They had become his people.

### 'Merci, bon pere'

On a recent weekday morning, just after celebrating the 8:30 Mass at his church, Notre Dame d'Haiti, Father Wenski is on the phone with Sen. Bob Graham's office. A Little Haiti businessman has disappeared while on a visit to his homeland. He hasn't been heard from since late July, when demonstrations and shootings shook the nation, and there are rumors he has been killed, or perhaps arrested.

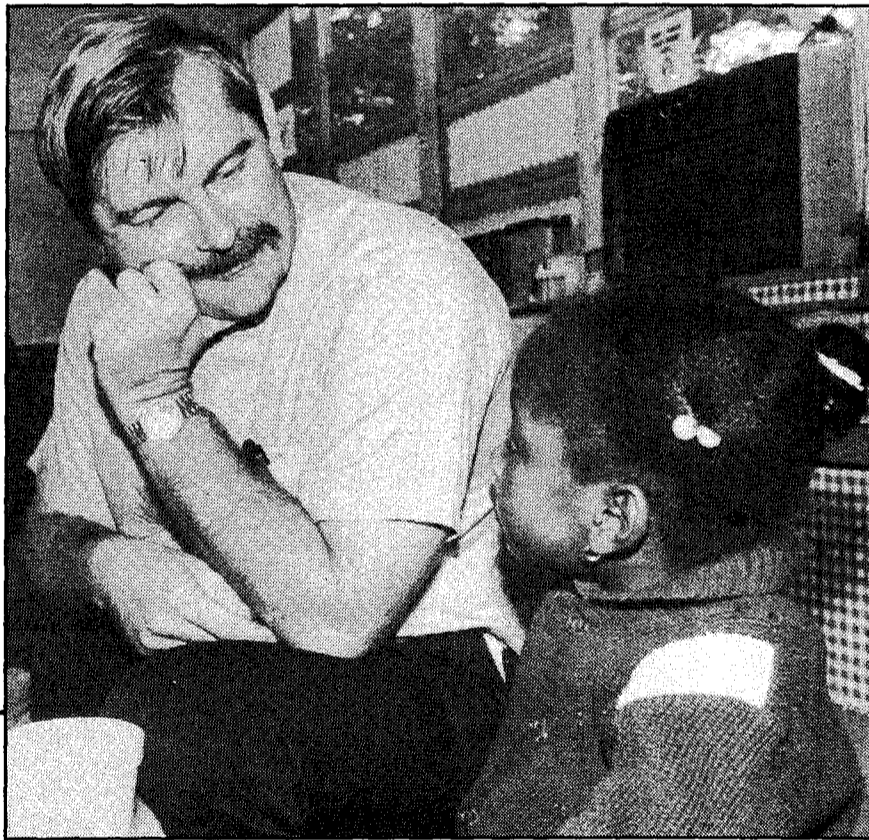
His worried family has turned to Father Wenski, and the priest doesn't disappoint them. Someone on Sen. Graham's staff will contact the U.S. Embassy in Port-au-Prince and keep tabs on the case. The senator himself plans to visit the country in a few days.

Hours later, a troubled man enters



Father Wenski takes a few minutes out of his busy day to chat with the children who attend the day care program at Notre Dame d'Haiti. The program is sponsored by Catholic Community Services. (Voice photos/Ana Rodriguez-Soto)

**'I would find it very difficult to leave the priesthood, even though at times I find it very difficult to be a priest. I can't think of myself doing anything else.'**



Father Wenski's office. It is obvious even to those who don't speak Creole that he is "not all there." While he tells his excited, disjointed tale, the priest takes some money out of a plastic bag and counts out \$20, handing it to the man. His last words before leaving are, "Merci, bon pere" (thank you, good father).

"We keep his money for him," Father Wenski explains. The man had an accident while detained at the Krome Avenue center, and now lives on \$335 a month in Social Security disability. His room rent takes \$125 of it, and the rest he leaves with Father Wenski, to make sure it lasts until the end of the month.

In between come other parishioners, legalization papers in hand or stuffed into brown paper bags. They need to prove they have lived in this country for some time, and they know the government will accept a priest's word. So Father Wenski types up the letters himself, stating that he knows them because they have been coming to Mass at Notre Dame d'Haiti.

There are plenty of phone calls too: from the producer of a Haitian television program who wants Father Wenski on his next show (he'll be there); from one of his staff, whose husband was killed in a car accident in Haiti --they were separated, and now everyone is blaming

her for his death; from a Haitian business leader, regarding plans for a testimonial dinner for Archbishop Edward McCarthy --the Haitian people want to thank him for bringing the Pope to Miami and for giving them such a high profile while His Holiness was here.

### 'Center of their lives'

"This place doesn't stop," Father Wenski says. Unlike many suburban parishes that are just a Sunday pit-stop, Notre Dame d'Haiti and its twin, the Pierre Toussaint Haitian Catholic Center, are "the whole center of these people's lives," the place that fulfills not only their spiritual needs, but their legal, political and "psychic" ones as well.

Every weekday, more than 500 Haitians study English at the center: Miami-Dade Community College provides the teachers, the Haitian Center provides the classrooms. (The church and center are housed in the buildings of the former Notre Dame Academy on NE 62nd St. and 2nd Ave.) At the same time, nearly 150 children are cared for while their parents work, a program

sponsored by Catholic Community Services.

On Saturdays and Sundays, the pace quickens, Father Wenski says. "For over 12 hours you have this plant functioning at full speed."

Nearly 700 children come for religious education Saturday mornings, so many that they take turns being inside the classrooms. Father Wenski calls it "the theory and practice" method of teaching religion. While one half of the kids are inside learning the "theory" of Christianity, the other half is "putting it into practice on the sports field."

There are also choir practices, weekly meetings of the youth, Charismatic, Legion of Mary and St. Vincent de Paul groups, some political gatherings and even a theatre troupe which uses the facilities to rehearse.

On Sundays, more than 2,500 people come to the four Creole-language Masses. Each one lasts about an hour and 45 minutes, something that might turn off the average Catholic. But Father Wenski says after a week of "living in a foreign land," struggling with a new



# a priest above all

language and feeling "not welcome," his parishioners like to come to church and "feel at home." It's like "stepping back to your roots."

## Days on the road

A place doesn't become "the center" of people's lives just because it exists, however. Father Wenski's hard work, high profile and commitment, have given both life and credibility to the Church's Haitian ministry.

He remembers the early days when he spent weekends and some weekdays on the road, saying Mass for Haitians in Fort Lauderdale, West Palm Beach, Pompano, Delray Beach, Immokalee, Belle Glade, Fort Pierce and even Winter Haven. That's part of the reason he learned to pilot airplanes: flying saved time.

Now, in addition to Father Wenski, there are three priests, three nuns and a lay staff of 7, most of them Haitian, ministering fulltime to communities in Fort Lauderdale and Pompano. Two groups of nuns are doing the same in Belle Glade and Fort Pierce. A Haitian priest will come next month to care for those in the Palm Beach Diocese, taking that responsibility off Father Wenski's shoulders.

But his schedule is still hectic. He and the three other priests celebrate 11 Masses each weekend from Homestead to Lake Worth; they have buried 60 people since January, and, he notes, "less than 10 were over 50 years old" --poor people are not generally healthy; they also baptize nearly 90 children a month, a total of about 1,400 a year, or ten percent of all the baptisms performed in the Archdiocese.

Once a month or so, Father Wenski also writes, edits and designs *Lavwa Katolik*, the first Creole-language newspaper in the United States, which combines Church and political news from both Haiti and Miami. About 5,000 copies are passed out at Notre Dame d'Haiti and also passed on to Haitian communities throughout Florida and the rest of the country.

The Haitian center also produces a radio program of news here and in Haiti, cassettes of which are passed along to radio stations throughout Florida and to Haitians in the migrant stream. In the future, Father Wenski plans to develop a half-hour program for cable television, Bible lessons based on Sunday Mass readings, videotapes of which also will be passed along to Haitians outside Miami.

## Frustrations

"Most of my work has been to make the Church present to the Haitians and the Haitians present to the Church," Father Wenski says. So far, he is proud of his accomplishments, but the success is hampered by frustration.

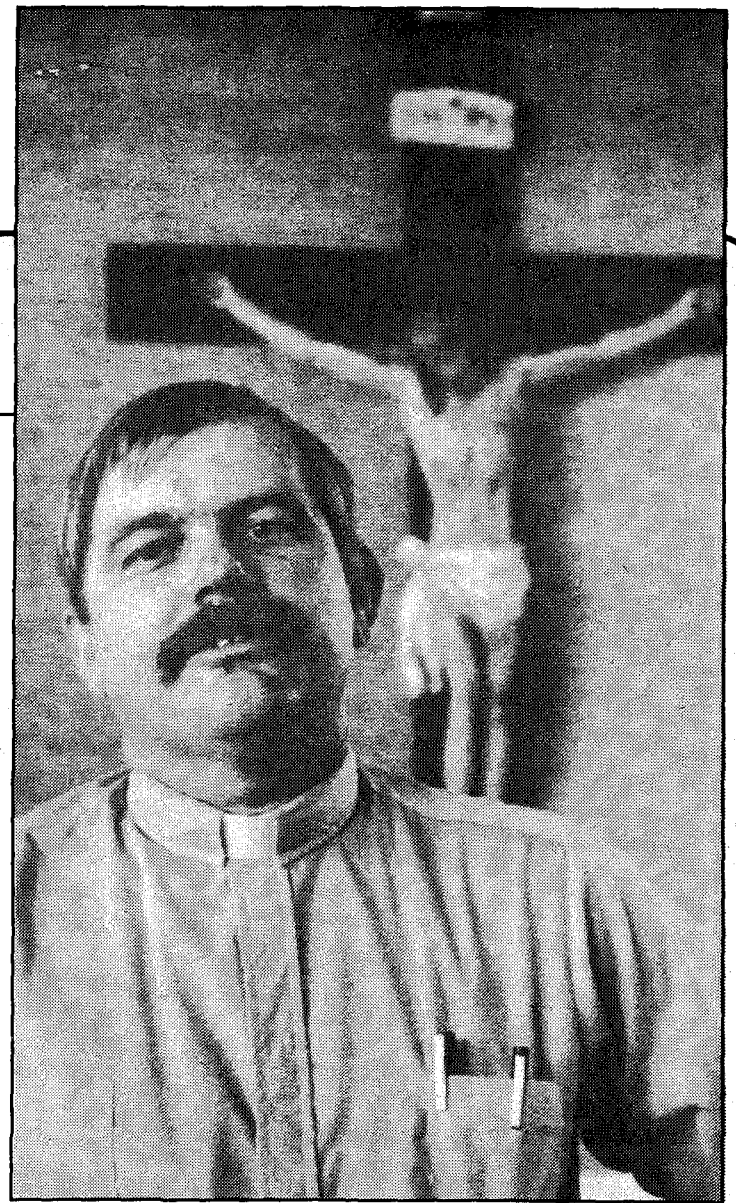
"This is hard work even for a Haitian priest," he says. "These are people with a lot of problems and difficulties. It's frustrating." His empathy is more than philosophical: He too must speak in a foreign language all day and tiptoe through a different culture, often uncertain as to whether he's doing or saying the right thing. "You have to walk on ice."

Then there's the priesthood itself, which "is painfully lonely at times. It's hard sometimes to make friends."

Father Wenski doesn't view celibacy as a major problem, although he has known several priests who left to get married. The problem is not that priests fall in love, he says, but that they don't try to "fall out of love."

"I think everybody falls in love. Or everybody can fall in love. But sometimes people have to make painful decisions in order to maintain commitments."

**'Most of my work has been to make the Church present to the Haitians and the Haitians present to the Church.' In that sense, eight years of hard work have paid off. 'If I go out into the street, most Haitians will recognize me.'**



Father Thomas Wenski

A more common source of priestly burn-out is the lack of personal time and the never-ceasing workload. "You can't really take a day off from being a priest," Father Wenski says, "but you can take a day off from the office."

That's hard to do, however, when you live where you work, and he admits he is not very good at it. The most he can do is put aside some "quality time" during the day to "recharge [my] batteries." In that sense, "how many lay people really have a day off?" he asks. "It's very hard to take a day off from your kids."

"A lot of the problems we [priests] have are caused by unrealistic expectations," he adds. Both priests and lay people expect too much from the men who wear the collar.

"People are not seeing you. They don't see the person behind the persona. That's always a conflict of being a priest. You have this persona you're supposed to be living, the persona of Christ. But then at the same time you're

not Jesus. You're a weak human being with your faults and your limitations... You can't walk on water. You can't turn water into wine. You have to learn to accept your limitations."

Father Wenski has found that the best way to do this is through humor. He smiles frequently and jokes often, about himself, the chancery, life in general. And although he talks about frustration and is often overworked, he always finds time to listen to the people who stop him on the street or pop into his office.

A priest can't have a personal relationship with every one of their parishioners, he realizes, so the next best thing is "to have a personal influence on everybody." Bishops and pastors do that by delegating their authority, he says. The Pope also manages to "touch" people even though vast distances often separate him from the public.

In that sense, eight years of hard work have paid off, Father Wenski says:

"If I go out into the street, most Haitians will recognize me."

## A 'slave to all'

The plaque rests casually on a bookshelf in Father Wenski's office. It bears the following inscription written in Creole: "Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible." (1 Cor. 9:19)

It is St. Vincent de Paul Regional Seminary's annual award to outstanding priests. Father Wenski is only the third recipient, and the first St. Vincent alumnus to be so honored. The award cites his "apostolic zeal and multicultural openness."

But perhaps a better description of Father Wenski's particular brand of priesthood is found a few verses later in St. Paul's epistle: "I have become all things to all, to save at least some."

Being a chameleon has its drawbacks, he admits. "I don't know who 'my own' would be, because I am so weird," he says only half joking. The priesthood --and a commitment to serve people-- is the only constant in his life, and it more than adequately anchors his existence.

But there are still those moments when the work is overwhelming and the frustration level rises and "I just want to chuck it all." That's when Thomas Wenski takes stock of nearly 12 years as a priest. What he sees is more than enough to keep him going:

"I have made a difference," he says, "in Miami and in the Haitian community. If I weren't working with the Haitians, would the Church be present as much? Who would do this work if I didn't?"

## Giving vocations a thought? Consider the possibilities

Young people who are interested in learning more about the different vocations available within the Church are encouraged to attend a vocational retreat on the weekend of Nov. 20 at the Archdiocesan Youth Center, 3333 South Miami Avenue, next to La Salle High School.

The weekend is organized by the offices of Youth, Vocations and Vicar for Religious, who will be presenting the range of lifestyles possible for those who feel called to Church ministry.

For more information and registration, call 757-6241 in Dade, 525-5157 in Broward, and ask for Exts. 270,153 or 271.



## From swimming to spirituality

**Former missionary in Chile has many interests, plenty to teach --and research-- at St. Thomas**

(continued from page 1)

relate better to the Lord and respond better to him."

She describes spirituality as "the way we live out our faith in our own environments."

"Different orders have different charisms," she said, "and they might express their charisms differently." In that sense, she added, there might be different spiritualities.

Sister Helen is a busy woman, but has the obvious energy to keep up the pace. With contagious enthusiasm she tells of the many projects she is involved in, and those she would like to be involved in.

Her interests range from swimming at the Carrolton School swimming pool whenever she can, to her research on the spirituality of older adults. She would also like to do research on the psychology of losing your hearing.

### Lost hearing

Sister Helen lost most of her hearing when she was about 40. The doctors said it was caused by either a bout of the Hong Kong flu or the medicines they treated it with in Chile.

"I didn't realize it until much later though," Sister Helen said. "Someone had to tell me I must be deaf because I couldn't hear the phone ring."

Now, with the help of hearing aides, she communicates well even on the telephone. However, she does resort to a lot of lip reading.

"You don't realize, for example, that I couldn't sit against the light because then I couldn't see your lips very well," Sister Helen said. "There is a whole psychology that goes with losing your hearing."

This impairment didn't get Sister Helen down. She says she tries to keep it in mind as a gift. "For prayer it's wonderful," she said in an interview at her Coral Gables home.

Sister Helen also teaches a course in History of Christianity at Barry University, is a theologian on call for the Archdiocese of Miami's ongoing Synod, and is currently organizing a 15-credit Advance Certificate in Spirituality program for people who already hold a graduate degree.

"It's going to be a wonderful program," Sister Helen said. "I would



***In high school, when she first thought of becoming a nun, she made a list of pros and cons. The cons side was long. The only thing listed under pros was 'Jesus might want me to do that.' Later, 'even though I was social chairman of college activities, I thought: Yes, I am being called and I have to see if Jesus really wants me. I have never regretted; that's for sure!'***

Sister Helen Rosenthal

imagine even secular history teachers might be interested, if only for their own personal enrichment."

Sister Helen holds three Master's degrees herself --in Education, Guidance and Counseling, and Religious Studies. She also completed a doctorate in Historical Theology two years ago at St. Louis University in Missouri, her original home.

### Jesus calling?

She first thought about becoming a nun when she was a sophomore boarding student at a Sacred Heart school, but she delayed until her sophomore year in college. "I don't

think at that point (in high school) I realized what it would be like," Sister Helen said.

She made a list of pros and cons at that time, and on the cons side the list was long. The only thing listed under pros was "Jesus might want me to do that." Later, in college, she made the decision to test the vocation.

"Even though I was very active --I was social chairman of college activities-- I thought: 'Yes, I am being called and I have to see if Jesus really wants me,'" Sister Helen said.

"I never have regretted; that's for sure!" she said emphatically, although her first years in Chile, where she spent

20 years, were difficult.

First, she spent a year in Rome, then was sent directly to Chile without knowing a word of Spanish. She was there nine years before being able to visit her parents.

"At first, I didn't even know how to tell the children to sit down," she recalled, obviously fond of her memories. She said she immediately knew when she had said something wrong from the looks on the children's faces.

"One time I asked them to bring 'un ojo de papel' (an eye of paper) instead of 'una hoja de papel' (a sheet of paper). You should have seen their faces!" she remembers laughing.

She never imagined she would spend all those years in Latin America. "I thought you had to be a holy person to go on the missions," she said. "But then the gospel of Jesus sending out the apostles spoke to me and I thought: 'He's sending me. He's going to be my strength.'"

### 'Heart in Chile'

Twenty years later, she even found it difficult to decide whether or not to come back to the United States. "My heart was very much in Chile," she said, "so I didn't know how to discern."

But with her mother ill, and the idea of a quieter college classroom more attractive than that of a noisy high school class because of her hearing problem, she decided to return to St. Louis in 1980.

"Formation work had already moved me," she said. She had been conducting spirituality retreats all over Chile since the early 70s.

After completing her doctorate, she faced the decision of moving to Miami or Houston. She's glad she chose Miami. "It's an exciting time to be in Miami," she said. "The Church is undergoing such tremendous growth."

In many ways, the formation programs she has organized are designed for the needs of Miami, she said. "There is such a shortage of priests that there is a greater need to train spiritual directors," she said.

Dr. Joseph Iannone, director of the Institute of Pastoral Studies, holds nothing but admiration for the veteran religious. He calls her "a real valiant woman of the scriptures."

"She is a person of seasoned substance," Iannone said. "And she also is really a pioneer of formation programs."

## Religious life

Sister finds renewed interest among people of all ages

By Araceli Cantero  
Editor, La Voz

Religious life is not a thing of the past. There are still people, both young and not-so-young, who want to give public witness by consecrating their lives to God.

Sister Maureen McGurran knows because she sees them. Only few days before she was interviewed by *La Voz*, she had met with several people interested in religious life.

"There is renewed interest in this vocation," she says. "We get people between the ages 25 and 35. They feel the call, but don't have a clear idea of what they want to do."

When this happens, Sister McGurran, Vicar for Religious in the Archdiocese of Miami, meets with each person to explore more fully the implications of such a commitment.

Since it's a commitment she herself lives, she doesn't find it difficult to offer her time and help. But first she points out some basic requirements:

- A strong faith;
- A willingness to consecrate oneself to God and live a life of poverty, chastity and obedience;
- A desire to serve others;
- The ability to live with others in a community.

The Irish sister also points out the importance of having common sense, "which is sometimes the least common of all the senses," she says.

Seventy congregations of Religious women work in the Archdiocese of Miami, which together add up to about 500 sisters. There are eight congregations of Religious men, for a total of 61 brothers.

Sister McGurran's responsibility is to tend to their basic needs, organize activities that promote communication between the different groups, and represent them before the Church hierarchy.

The Church designates special times throughout the year to raise consciousness about Religious life and the priesthood, but Sister McGurran stresses that "this emphasis does not necessarily mean that they are better vocations. Only that they represent different options."

"What is important is that young people know that the Church offers alternatives" to the single or married life, she says. "It is a pity how youngsters today don't stop and think seriously about what is going to make them happiest."

For information about vocations to the Religious life call or write: Sister Maureen McGurran or Father Ruskin Piedra, Office of the Vicar for Religious, 9401 Biscayne Blvd., Miami, 33138. Telephone: 757-6241, ext. 271.



Sister Maureen McGurran, Vicar for Religious

***'What is important is that young people know that the Church offers alternatives' to the single and married life.***



# 1,500 Elderly line up for apartments

By Prent Browning  
Voice Staff Writer

It was early in the morning and the line was already growing to a length of at least two blocks. But that didn't stop more than 1,500 people who came to Dade County Auditorium Oct. 21 just to take a number: a number that gave them a chance at renting an apartment at Palmer House, the Miami Archdiocese's newest residence for low-income elderly.

Demand for apartments at Palmer House is such that Catholic Health and Rehabilitative Services (CHRS) found it necessary to hold its first ever apartment lottery to choose tenants. Otherwise, staff, based on what they were hearing, feared that elderly persons might actually camp out at night on the grounds to be first on a list of applicants.

Prospective tenants were assigned a number Oct. 21 so that they could participate in the lottery a week later. Only 300 numbers were drawn by Bishop Agustin Roman. Of those 300 not all will be able to move into the five-story building which has 120 apartments. Some will probably not meet eligibility requirements and others will be put at the top of a waiting list.

Most of the applicants for Palmer House, which will be located next to St. Agatha parish at 1225 SW 107th Ave., are Hispanic. There are currently eight housing facilities (not counting Palmer House) built under the supervision of CHRS in diverse areas of South Florida to serve the needs of different segments of the community.

CHRS is part of the Archdiocesan ministry of Christian Service, which

***It is the attractiveness of Archdiocesan housing that those standing in the Palmer House line cited. 'It's very beautiful. It has a lot of accommodations, a lot of security and a good location.'***

includes Catholic Community Services. CHRS' chief responsibility is to manage and supervise the construction and continued operation of the Archdiocese's housing and nursing facilities for the elderly.

Those seeking to be considered for Palmer House "made an impact" on Jane Capman, director of Housing for the Elderly, who said that they are "older, frailer and poorer" than other applicants she has seen.

"They are coming from an area in the community," said Capman, "where they are probably living in converted garages, a room here, or maybe with a son and daughter."

Although they were told there was no need to arrive early Oct. 21 to receive a number many did anyway "just to be sure."

"Some came at 2 o'clock in the morning and we told them to come back at 9 o'clock," said Administrative Assistant Lourdes M. Mestre, one of many staffers who arrived early in

anticipation of the rush.

Capman last week was not looking forward to the lottery. "What's going to happen to the other 1200 whose numbers will not be picked?"

Although the Palmer House is equipped for the handicapped, persons must be able to live independently to be eligible for an apartment. Other requirements are that residents be at least 62 years old and living on a limited income (not exceeding \$10,600 per year for a single person or \$12,100 for a couple).

Residents pay 30 percent of their income in rent. Subsidies from the U.S. Department of Housing and Urban Development make up the difference in mortgage and maintenance costs.

Although Archdiocesan-managed facilities alone are incapable of solving the housing shortage in South Florida, they at least can serve as a model for what can be accomplished when the needs of elderly residents are put above profit.

A synagogue, for instance, recently expressed interest in building a facility similar to Stella Maris, the Archdiocese's six story, 137-unit residence in Miami Beach.

Painted pink on the outside, Stella Maris often attracts comments about its interior decoration which includes mauve, pink and cinnamon wallpaper, and furniture with light, tropical designs and patterns.

These finishing touches are not necessarily prohibitively expensive but they can make all the difference in a residence's atmosphere.

Many government housing projects are constructed, said Capman, with the

idea that "these are just poor folk who will live here and it doesn't have to be pretty, that as long as it's safe and you have a roof over your head that should be enough."

The philosophy of CHRS, she said, is "that you get the best design that you can and then take that design and add to it something that is going to improve the quality of life and make people feel better."

Indeed, it is the attractiveness of Archdiocesan housing that those standing in the Palmer House line cited.

"I've seen St. Dominic Gardens on the inside and it's very beautiful," said Marie Vazquez, who applied for a lottery number at Palmer House with seven of her friends.

"It's very beautiful," echoed Acelo Pico about the partially completed Palmer House. "It has a lot of accommodations, a lot of security and a good location."

Besides being physically attractive, the housing for the elderly built by the Archdiocese is well staffed. Buildings include a full time manager, a full or part-time assistant manager, and a full-time maintenance man and social worker.

Government guidelines and regulations, said Capman, attached to funding for housing for the elderly, have become increasingly restrictive, making it more difficult for private agencies to become involved. Despite this, there are plans for two more CCS residences, one to be located in Hallandale and another to be built next to St. Mary's Cathedral in Miami. Palmer House is expected to be completed in March of next year.

## Charismatics

Most suffering self-made, caused by sin, they're told at healing service

By Prent Browning  
Voice Staff Writer

Most suffering is unnecessary and can be healed, Sister Linda Koontz told several thousand Charismatics gathered for a three-hour healing session at their annual conference.

Sister Koontz, S.N.J.M., a member of the National Service Committee for Catholic Charismatic Renewal who is active in the healing ministry, formerly worked as a missionary among Mexico's poor where she says she witnessed many healings and miracles.

"There can be redemptive suffering but I believe that it's more rare than we think," she said at the conference about the form of suffering that God means us to bear.

"Some of us are sick because of our sins," she said, particularly the sin of harboring anger and resentment for others. "Some of us are sick because of our sins done unto us."

"The kind of suffering that comes from our own interior corruption and darkness, hatred and sickness inside, is not a cross that we are to bear in life. That's the kind of thing Jesus came to set us free from."

Sister Koontz's talk contained many examples of healings. Typical was a dramatic case of a man who had broken his neck in a fall. She said she healed him several months ago.

"I put my hand on his neck and said 'receive the power of God.' He fell on the floor; he began weeping; he began screaming and pretty soon he got up and...he was running up and down the stage and jumping and swinging his arms."

"In that moment, God healed his neck. He had it confirmed by his doctor a few days later. God in two days time gave him the gift of preaching. He's evangelizing his own people now."

In a booming voice, Sister Koontz

announced that she wanted to get at the "roots" of people's illnesses and, as many walked forward near the stage, she asked God for healing of a variety of sicknesses. Charismatics laid hands on those needing healing and prayed, while others received healing from Sister Koontz herself. Some people wept or cried out as others prayed over them.

One young woman, apparently carried away by the emotion of the moment, fell backward in "slain in the spirit" style and hit her head on the floor. She was not injured.

The healing session reached a poignant conclusion when an eight-year-old boy with a brain cyst came forward to be healed. Standing on the steps to the stage, the boy received the laying on of hands from Sister Koontz and others while his family gathered around and fervently prayed.



During healing service, family, friends pray over boy with brain cyst. (Voice photo/Prent Browning)

## Catholics can't be lukewarm about faith

(continued from page 11)

neared its end. His audience was exultant, frequently interrupting him with enthusiastic applause and shouts.

Both speakers expressed a belief that evil has been emboldened as a result of Christians drifting away from clear, strong beliefs.

Father Bertolucci, pointing out that the Diplomat hotel subscribes to the Playboy Channel, exclaimed, "The pornography is right here! You don't have to go down to the adult bookstore and hide in the dark corners of some street someplace."

"There's a lot of confusion today in the Church and one thing I've learned is that the devil feeds on confusion," said Father Fink.

Belief in the very existence of the devil and evil entities has not been a popular one in recent decades, he said.

In seminary in the early 70's he remembered a professor who told the class that they were going to study angels and demons for four days. "You know what? He was laughed out of the class and he didn't come back."

After he was ordained, Father Fink came to the realization that evil "wasn't symbolic, it wasn't just psychological, it wasn't just the evil that men do to each other, but it was something more, it was something above that."

Evil entities can influence the world, but only if we let them, Father Fink said. He criticized those who would seek to avoid personal responsibility by blaming the devil for their actions. Instead of blaming the devil we need to actively stand up to him, he said.

But confronting Satan has become increasingly difficult in a world where

Church authority is assaulted and Christian zeal distrusted. Both speakers praised Pope John Paul II as "the rock" of the Church, but were critical of a lack of unity and spirit among many Catholics.

Father Bertolucci said that something can be learned from black Baptists who are very expressive in their worship.

"When I want to get it out of my system I go to a black church. When you preach in a black church you know right where you're at. When you preach in a Catholic church you're not quite sure where they're at."

"We still want to be passive --pay, pray and obey but not do," Father Fink said. But "lukewarmness is a sin, and God wants us to get out of our seats of lukewarmness, our seats of passivity, so that we can get up and get doing."



## Archdiocese replies to news reports

Response of the Archdiocese of Miami to an article which appeared in the October 3 edition of the Miami News on Archdiocesan financing:

In the interest of clarifying misleading and potentially erroneous impressions resulting from headlines, lack of perspective and certain editorializing, we welcome the opportunity to explain the mission, ministries and complete financial structure of the Archdiocese of Miami.

### Mission of the Archdiocese

The mission of the Archdiocese is exclusively one of service — of service that responds to the spiritual and human needs of the members of the Catholic Church and of the community at large. This service is provided by acts of charity and religion that proclaim and live out the teachings of the Gospel of Jesus Christ. By Church and civil law, all assets of the Church are at the service of its ministries. All corporations of the diocese are non-profit.

### Archdiocesan Ministries

There are 1,100 Catholics in the Archdiocese of Miami. One-third of South Florida's population is Catholic. The mission of the Archdiocese is carried out in Dade, Broward and Monroe Counties. There are 106 parishes, a school system of 51 elementary schools and 8 high schools, 8 housing facilities for the elderly, 2 nursing homes, 2 cemeteries, a family enrichment center, 2 centers for the mentally and physically handicapped, homes for orphans, teenagers and unwed mothers.

The church sponsors a seminary to train future priests and provides continuing education for its clergy. The Archdiocese publishes Catholic newspapers in three languages and sponsors a number of TV and radio programs. It provides Chaplains for hospitals, campuses and prisons. It has special ministries for youth, the aging, migrants and refugees, as well as members of various ethnic groups. The Archdiocese conducts some 50 social service programs that serve 300,000 clients annually. It pursues its service objectives through some 3,500 staff members and thousands of volunteers.

The schools of the Archdiocese alone, with 30,000 students, provide a savings to the taxpayers in excess of \$75 million annually.

### Church Property

In order to carry out its extensive mission of good works, the Church, out of necessity, must have land, buildings and operating budgets.

The value assessed for insurance purposes of the land and buildings used by parishes, institutions and agencies is \$328 million, and housing for the low-income elderly and nursing homes is \$83 million. This represents replacement value, not the market value of these buildings. The market value, in

most cases, is much less than the replacement value because the buildings were constructed for a specific purpose — Church use. The original costs at a time of construction were met in major part by the freely given sacrificial contributions of the Catholic faithful who are committed to the ministries of the Archdiocese.

The Archdiocese acquires property to meet expected needs for additional churches, schools and institutions in the rapidly growing South Florida. The Church does not engage in real estate speculation. Occasionally, property is sold because it no longer serves Church purposes, such as when zoning changes exclude intended use, or when population developments differ from original projections. At times, the Archdiocese receives property through donation or inheritance, with the understanding that it will be sold and the income used for a specific religious or charitable purpose.

### Archdiocesan Debt

In considering the assets of the Archdiocese, its debts cannot be overlooked. The Archdiocese is carrying a debt of more than \$65.9 million: parish and institutional debts \$15 million, property acquired for future use by parishes or institutions \$2 million, housing for the elderly \$31.3 million, 2 nursing homes \$17.6 million.

### Investments

The investments of the Archdiocese currently amount to approximately \$37.5 million. These investments rep-

resent funds earmarked by their donors for specific purposes. They may not be used for general Archdiocesan purposes. They include \$15 million in the Burse Fund for the education of seminarians and the continuing education of priests, a \$5 million endowment fund for ministry to the handicapped, a \$4 million fund for specifically designated charities. The portfolio also includes approximately \$10.5 million which represents deposits from 106 parishes and institutions that are preparing for future expansion. It also represents \$3 million which underwrites the Archdiocesan liability insurance program.

### Archbishop's Account

The clergy of the Archdiocese who administer the so-called "empire" of charitable and religious services are compensated very modestly. Archbishop McCarthy, for one, accepts a monthly salary of \$200. His room and board are provided in the official diocesan bishop's residence that was purchased for \$75,000 in 1977.

The \$89,300 reported as a personal fund of the Archbishop is made up of family inheritances and a farewell gift from the people of his former diocese, the Diocese of Phoenix. These were received before the Archbishop came to Miami 11 years ago. It includes as well a \$30,000 bequest which the Archbishop received since arriving in Miami and which has been designated for charity and religious purposes.

### Management of the Investments

The management of archdiocesan investments is supervised by a financial council, in keeping with the requirements of Canon Law. The financial council, which includes professionally qualified laity as well as clergy, assists in choosing the financial managers and in the supervision of the portfolio on a regular basis. The contract with the investments manager states, "The accounts shall not contain stocks, bonds, securities or other property identified in writing by the Archdiocese as not in keeping with the values of the Catholic Church." When the Archdiocese discovers investment that are not in keeping with the values of the Catholic Church, steps are taken immediately to divest. In today's fluid market with mergers and take-overs and subsidiary corporations, it is extremely difficult to account for this on a day to day basis.

The Archdiocese acknowledges that errors of choice of stocks have occurred in a small percentage of its portfolio. It is in the process of divesting these stocks. This instance reminds the Church and others to exercise extreme caution in order to avoid inadvertent objectionable investments.

### Annual Public Audit

The Archdiocese of Miami has an annual financial audit by one of the world's foremost auditing companies. The report of this audit is published in the Archdiocesan newspapers and made available to interested individuals and companies. All social and health care programs which provide services subsidized by the government are also subject to federal auditing to insure that not only are funds expended in accordance with contract but are also without discrimination of color, creed or national origin.

### Operational Budget

According to the Archdiocesan financial audit, the total operational budget for services of charity and religion under the auspices of the Archdiocese is \$84 million. Approximately 10% of this is funded through government programs. Ninety percent is raised annually within the Archdiocese from the Archdiocesan Charity and Development Fund Drive, special collections, parish contributions, tuition, fees and other contributions for services. Less than 5% is sponsored by revenues from the endowment fund. Operational budgets for nursing home and housing amount to \$15 million.

The annual cost of maintaining these extraordinary spiritual, charitable and social services is a continuing challenge for the Catholics of the Archdiocese. Over the years, they have built these churches, schools and institutions of charity at great sacrifice. In order to maintain and operate them, still greater sacrifice is required with each passing year.

## Official

### Archdiocese of Miami

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

- Rev. William Gunther - to member, Archdiocesan Permanent Deacon Advisory Board, effective 13, 1987.
- Rev. Juan Sosa - to member, Archdiocesan Permanent Deacon Advisory Board, effective May 9, 1981.
- Rev. Michael Greer - to Temporary Administrator, Good Shepherd Church, Miami, effective November 4, 1987.
- Rev. Daniel Kubala - in residence, Annunciation Church, West Hollywood, effective November 4, 1987.
- Rev. Edward Brown - to Chairman, Archdiocesan Permanent Deacon Advisory Board, effective May 9, 1981.
- Rev. Rafael Pedrosa - to member, Archdiocesan Permanent Deacon Advisory Board, effective October 13, 1987.
- Rev. Joseph Cinesi - to Chaplain, Council Father M.F. Monahan #4851 of the Knights of Columbus, Hollywood, effective October 13, 1987.
- Rev. Stanley Dudek - to Associate Pastor, St. Patrick Church, Miami Beach, effective October 20, 1987.
- Rev. Joseph Ferraioli, OMI - to Pastor, St. Francis Xavier Church, Miami, effective November 1, 1987.
- Rev. Mr. Daniel Blaha - to Deacon, St. Mary's Cathedral, Miami, effective October 21, 1987.
- Rev. Mr. José Martínez - to member, Archdiocesan Permanent Deacon Advisory Board, effective October 13, 1987.
- Rev. Mr. Kirby McClain - to member, Archdiocesan Permanent Deacon Advisory Board, effective July 28, 1986.
- Rev. Mr. Manuel Pérez - to member, Archdiocesan Permanent Deacon Advisory Board, effective October 13, 1987.

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## Religion vrs. science?

Pope tells scientists, theologians, 'deeper collaboration' needed to unite two areas of knowledge

By Greg Erlandson

VATICAN CITY (NC) -- Pope John Paul II called for a "deeper collaboration" between science and Christianity in a speech to an international conference of scientists, theologians and philosophers.

Speaking at the Vatican, the pope told the interdenominational gathering that the "quest for unity" in Christianity, with its search for underlying theories to unite increasingly fragmented fields of knowledge, may bring the two communities closer together.

"Is Christianity ready to form a deeper collaboration with science?" he asked. "Is the scientific community ready to work more closely with other communities including the religious community?"

The pope's English-language address to the 21 conference participants came at the end of the Sept. 21-26 "study week" in Castel Gandolfo, Italy.

The theme of the conference was "Our Knowledge of God and Nature: Physics, Philosophy and Theology."

Jesuit Father George Coyne, director of the Vatican Observatory in Castel Gandolfo, was among 10 U.S. participants.

Sponsored by the observatory and the Vatican Secretariat of State, the Pontifical Academy of Sciences, the Pontifical Council for Culture and Rome's Gregorian University, the conference marked the 300th anniversary of Isaac Newton's publication of "Philosophiæ Naturalis Principia Mathematica."

For centuries the church and the academic community "enjoyed mutual support," the pope said, "but since the so-called 'scientific revolution' of the early 17th century, a growing estrangement began to develop."

Even within academic communities "too often a separation between knowledge and values persists," making "common discourse difficult if not at times impossible," he added.

The pope encouraged efforts toward unity, declaring, "there can be no contradiction between the results achieved by analytical reason and those achieved by reason illuminated and guided by faith."

'The irony of the Frankenstein story is that in our need to control the forces of nature, people lose control'

## Apemen? Barrier science should not cross

By Rev. Philip Boyle, O. P.

In medicine, genetic engineering holds out the potential of health for some people with inherited disorders. And in agriculture, it has long been a source of improving and increasing the plants and animals we use for food and for labor. No one questions grafting a peach with an apricot to produce a nectarine, or mating a donkey and horse to produce a mule, but everyone would be startled at oranges that quack, flowers you can eat for breakfast, or even flying nuns! Recently, an Italian anthropologist caused deep concerns when he made headlines around the world with the claim that scientists are on the verge of combining humans and monkeys.

Are there any circumstances that would make it permissible to cross the species barrier between humans and animals? For many, the answer is an unequivocal NO! Biblical passages that proscribe sexual intercourse with animals and any attempt at playing God settle the question for believers. And non-believers may be swayed by fears that the new creature will become, like Dr. Frankenstein's monster, beyond our control.

Still others in society see this type of research as necessary for information. They assert that such research could result in beneficial knowledge. In a sense, they are arguing the technological imperative, that is, the view that because we can do something, we must do it. And for these people, arguments from

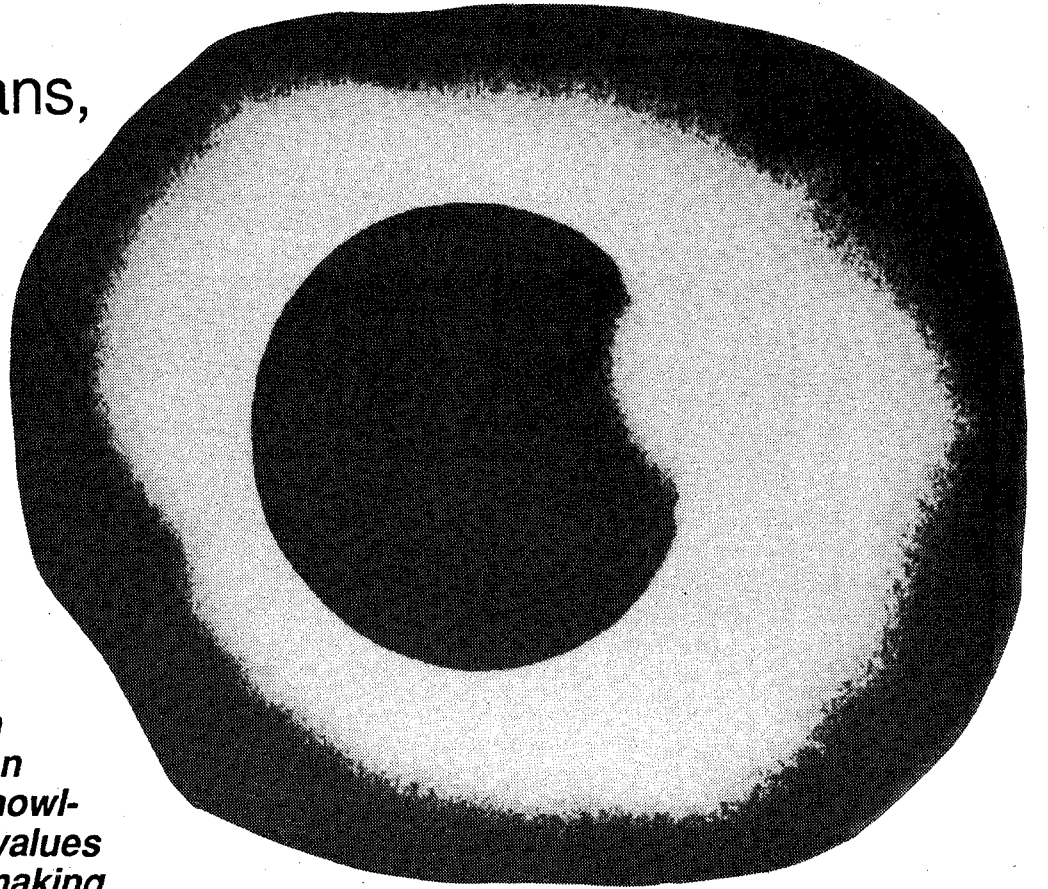
Biblical evidence hold no weight.

Are there other reasons why crossing humans with other animals is not morally permissible? First, we must ask why scientists may be seeking to accomplish this hybridization. According to the Italian scientist who touched off the recent controversy, a crossbreed between apes and humans could be used to develop a

**'A crossbreed between apes and humans could be used to develop a virtual slave, performing menial tasks at the behest of 'full-fledged 'human beings'**

virtual slave, performing menial tasks at the behest of "full-fledged" human beings. This suggestion is naturally repellent to most people, but history shows that such reckless ends are unfortunately not unthinkable. Humans have been guilty, even recently, of inflicting gross suffering upon other humans in the effort to enslave or annihilate them.

Whether the purpose is beneficial scientific information or a new race of laborers, the fundamental moral question here remains: Is creating humanoids licit? It is clear that the very characteristics that would make such a creature more valuable than other non-human animals would also make his subservient role problematic. Considering the concerns of activists who fight for more humane treatment of animals, we



**'Too often a separation between knowledge and values persists, making common discourse difficult if not at times impossible'-- Pope John Paul II**

In a press conference following the papal audience, Ian Barbour of the department of religion at Carlton College in Northfield, Minn., said issues discussed by the conferees included: the so-called "big bang theory" to explain the creation of the universe, the "puzzling question about the beginnings of time, if there were beginnings," the immensity of time and space and "the experience of the intelligibility of the world, which is itself inexplicable."

Efforts to understand the universe's beginning involve fundamental issues for all the disciplines, several conference participants said.

Father Michael Heller of the Pontifical Theological Academy in Krakow, Poland, said, one problem is that such concepts as time, space and probability become "fuzzy and then disappear" as scientists try to study the "first few fractions of seconds" of creation.

Mathematical models are "more helpful" than human language at this phase of "intense research" in the universe's creation, he said.

Robert Russell of the Center for Theology and the Natural Sciences in Berkeley, Calif., said scientists and Christian theologians are beginning to agree that the universe has a finite past, but they differ over whether that claim means the same thing to each field, he added.

Sallie McFague of Vanderbilt University's divinity school warned that Christians should not simply conclude that since science now holds there was a beginning, "and that's what the Adam and Eve story says, now thank goodness science supports religion."

It is that kind of "simplistic thing we don't want to do because the thing that's important in a theological understanding of creation is the dependence of everything there is upon God rather than that there was a beginning in time," she said.

The conference showed the importance of "bridge people" who are trained in science and philosophy and theology, concluded Father Heller.

"It is a very difficult task" to be such a bridge, he added, but the "real danger" is that the disciplines will stop trying to understand each other.

must admit that the question of the relationship between humans and other living beings is not clearly resolved.

Further, we cannot overlook the possibility that the technology would get out of human control. The irony of the Frankenstein story is that in our need to control the forces of nature, people lose control. At the least, in crossing species barriers we must have a sober recognition of human fallibility and ignorance. Perhaps most crucially, we must confront the possibility that we are affecting human nature. We must not blithely forge ahead in the name of technology and dismiss these fears and fundamental concerns.

Though it is rather difficult to imagine, we might ask ourselves what it would be like to be a humanoid with an intellect but no free will. Would you like to be created in this image?

Surely, scientists ought not commence such hybridization. Experiments that can alter the nature of the human person must not be done in secret, nor can a single government give approval--the atrocities of the Nazi regime should be sufficient proof of that. Society must demand that public discussion occur before any scientists experiment on that for which we will all be held liable.

(Father Boyle is associate director of the Center for Health Care Ethics at St. Louis University School of Medicine.)



# Editorial Page

## Value-free schools are value-less

By Russell Shaw

"Given the abuse common sense has taken in recent decades, particularly in the theory and practice of education, it is no small contribution if research can play a role in bringing more of it to American education."

So writes U.S. Secretary of Education William J. Bennett in the foreword to *What Works*, a summary of research on effective teaching and learning. His words are worth pondering in a number of contexts - not least the debate over values in the public schools.

Common sense says that the educational process itself is based on a consensus about certain values and also contributes to the formation of values in students. Yet for a long time it has been conventional wisdom in some circles that public schools should "value-free" - a contention which is one major element in a controversy that has flared up repeatedly in this country in recent years.

The "value-free" position holds that, in a pluralistic democracy like the United States, public schools should not presume to teach values. In the words of one recent writer, "The freedom to choose a lifestyle - any lifestyle - is essential to a democracy. . . Education should provide for an intelligent appreciation of a variety of value systems and not one "imposed from above."

Lately that point of view has sparked a strong reaction among educators and also among less sophisticated people who see something gravely wrong with schools in which the teaching of values is ruled out on principle.

This reaction takes shape around two fundamental objections. The first is that "value-free" education is a myth - the educational process itself unavoidably implies and inculcates certain values. The second is that the values of secular humanism are in fact now dominant in public education.

The resulting argument is as sharp and bitter as any visible on the American scene. Advocates and propagandists for both camps abound. The losers are the schools, the students and, one suspects, society as a whole.

Is there any reasonable way of resolving this dispute? Sorting out the issues here is like picking one's way through a minefield.

Nevertheless a few basic principles seem clear.

One is that church-state considerations and social pluralism prevent public schools from serving as direct agents for the compulsory teaching of values of a specifically religious or sectarian nature. No reasonable person wants public school teachers to indoctrinate pupils in Catholic values, Presbyterian values, or for that matter - secular humanist values. Thus the complaint that secular humanism is in the ascendancy in classrooms deserves to be taken seriously and examined on its merits.

Another principle, already noted, is that education by its nature assumes and promotes values - for example, the value-based judgment that a certain body of knowledge is worth teaching and learning. If that is not granted, the educational enterprise itself collapses.

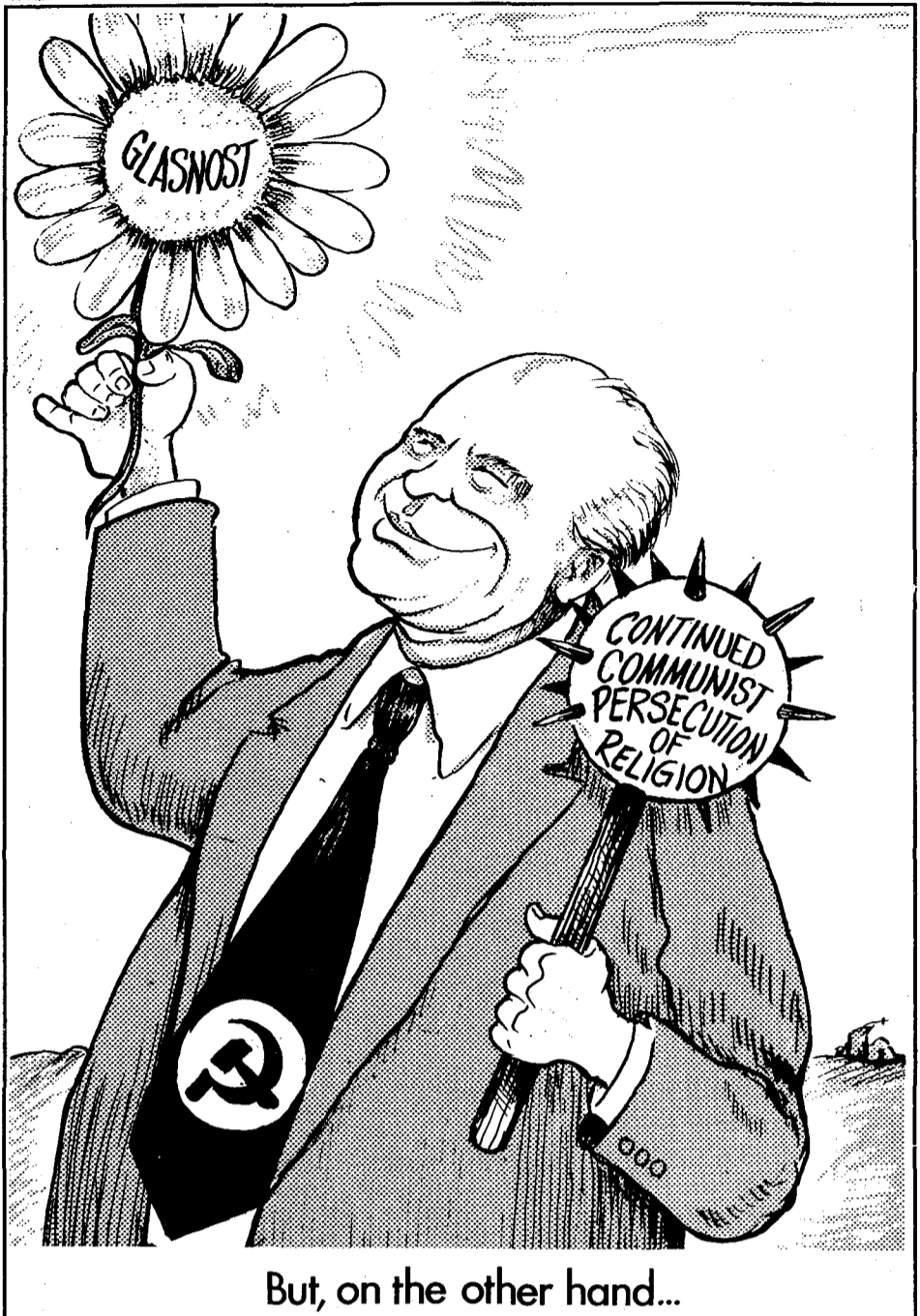
It may be objected that the values in question here are intellectual or even utilitarian in nature but do not concern morality. This distinction is relevant but not absolute. Intellectual or utilitarian values have a way of merging with authentic moral values to the point of being indistinguishable from the latter.

The Department of Education's report, *What Works*, makes that clear. This research-based study points out that successful education - both in the home and in the school - depends on a commitment to values like hard work and discipline. For example:

"The ideals that children hold have important implications for their school experiences. Children who believe in the value of hard work and responsibility and who attach importance to education are likely to have higher academic achievement and fewer disciplinary problems than those who do not have these ideals."

Total responsibility for instilling such values in children does not rest with schools. Underlining another bit of common sense, *What Works* stresses that parents are "their children's first and most influential teachers."

Necessary as they are, however, values like hard work and discipline are also minimal. Does the school's role in values formation extend no further?



But, on the other hand...

While respecting strictures against sectarian indoctrination in public schools, many people reject the idea that public schools should limit themselves to promoting only those values directly required for the success of the educational process. Schools, they argue, have a duty to inculcate a considerably broader and richer range of values.

Several years ago, the Vatican's Congregation for Catholic Education, in a statement entitled *Lay Catholics in Schools*, provided this non-exhaustive list: "a freedom which includes respect for others; conscientious responsibility; a sincere and constant search for truth; a calm and peaceful critical spirit; a spirit of solidarity with and service toward all other persons; a sensitivity for justice; a special awareness of being called to be positive agents of change in a society that is undergoing continuous transformation."

In so far as it pushes public education toward a new commitment to such values, the present controversy serves a useful purpose. The issues here are too important to schools, students and society to be passed over.

(Shaw is secretary for public affairs at the USCC in Washington)

## Letters

### Papal protestors miss the point

Editor:

That members of women's rights groups and gay organizations would protest the church's stance on abortion and homosexuality during the pope's visit to the U.S. makes about as much sense as if an individual were to boycott the postal service for the delivery of a past-due bill or Western Union for an unwelcome message.

Judging by their attitude and contemptuous accusations of "injustice," it appears these dissidents are under the impression that Christianity presents its leaders with multiple-choice options in matters of doctrine and morality. Their disagreements, however, are not with teachings of any man, but with the Word of God, whose laws they interpret. Truth is not variable. Abortion and homosexuality are not wrong simply because the pope (or any man) says they are, but because God says so. If what he speaks are "the oracles of God," can he be condemned personally for the message he bears?

I am a secretary. If my employer

dictates a letter for me to type, am I responsible for the reaction it arouses in the recipient? Of course not. On the other hand, knowing the response my employer's words might provoke, would I be right to alter what he has said? Absolutely not. By the same token, gay activists and women's rights groups, rather than rebuke the delivery boy, ought to recognize that their disagreement is not with the carrier, but with the One Whose message he bears.

There will always be those who angrily fault the messenger with the unpalatability of the message. (Amos 2:11, 12) The prophet Zechariah was stoned; Jeremiah was thrown in a pit; John the Baptist was beheaded. All, as spokesmen for God, suffered for the truth that they bore. But, as spokesmen for God, suffered for the truth that they bore. But, as God instructed the prophet, any vessel fit to carry His message must bear it without compromise: neither polluting nor diluting it to please the people. "Diminish not a word." (Jer. 15:19; 23:28; 26:9) To do so would incur the destruction of many souls. (Ezek. 33:1-9) "If they persecuted me," Jesus said, "they will persecute you also." (John 15:20)

Diane S. Dew  
Milwaukee, Wis.

### Right conscience must be formed

Editor: The Guardian Conscience article by Fr. Catoir, though in a sense complete, lacked the balance needed to make people aware of the tremendous responsibility we have in forming a right conscience, especially for Catholics who have all the opportunities for the right instructions!

In Karl Rahner's "beautiful expression" nothing was said about our obligation, whenever possible, for the formation of our conscience, for we can do it according to the world or according to God's Law! According to Karl Kahner, as long as our conscience tells us to do something, right or wrong, we feel justified! Why did Christ establish a church then? If not for us to follow? It is true, that ultimately it's the individual's conscience that counts, but only God knows the sincerity of that conscience and the effort it made in reaching that decision in accord with God's will.

The sad state of the Church, and the world at large, and the chaos among the faithful stems mostly from the deemphasizing of the grave obligation we (especially Catholics) have in

forming a morally right conscience.

Among Mary's many virtues, obedience stands out vividly. She said, Behold the Hand maid of the Lord! Be it done unto me according to Thy Word! Humbly and obedient She carried Our Lord Jesus! Why not follow Her example?

Mrs. Carmela  a  
Tamarac

### Pope embraced AIDS victim

Editor:

Reaffirming heavenly and ecclesiastical law, the Pope called for obedience, embraced and kissed a baby with AIDS and, in the name of his crucified Master, told San Francisco on Constitution Day: "God loves you all, without distinction and without limitation". Amen.

Valentine Brooke  
Miami Beach

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



## Using the gifts of the spirit

Q. In different Bibles the Book of Genesis is referred to as history, story, generations and so on. Where does the difference of translations or interpretations come from?

I tend to favor the non-literal interpretation. Some of my friends see this as taking the Bible to have errors.



By Fr. John Dietzen

They say the Holy Spirit will guide us in reading the Bible and that no scientific discoveries or historical influences have any significance in interpreting the Bible. You get the true meaning directly from the Holy Spirit. Does the Holy Spirit really influence us to that extent? Or is it a desire to have all black and white answers? (Ohio)

A. The real differences between what we might call traditional Christianity and what often are referred to as fundamentalist Christians are usually on an entirely different level than at first appears.

So here the important question is how we each see the written Word of God fitting into our Christian life; even more basically it relates to how we believe God wants us to use this world that he has created.

A major difference between traditional Catholic Christianity and modern fundamentalism (which in fact is not so modern; it surfaces one way or another quite regularly) is in our attitude toward the created world.

Put simply and perhaps too briefly, Christian tradition back to the beginning takes creation very seriously and sacredly. Whether material (bread, wine, water, oil, words, actions) or spiritual (our minds and wills, our passions and emotions) we believe that all creation, rightly used, can be a channel of God's power and grace.

The other approach tends to move in another direction. Things of this world, especially as they are affected by human action only are "man-made," unworthy of God.

For us, a significant part of faith in the Holy Spirit, in God, means accepting and using the gifts that Spirit has given us. To reject science, history, discovery is a rejection of the Holy Spirit. To accept what our minds tell us, enlightened by faith, honors the God who made us and the Spirit who enlightens us.

Thus, to use what we have been able to learn about the times in which the authors of Scripture wrote, what problems they faced and what they meant to say is affirming not denying the Holy Spirit.

Without denying that anything and everything is possible for God, we believe the normal and ordinary way the Spirit works in us is not by shining a mysterious light in our eyes or some other miraculous intervention. Rather, when we do our best to use well the gifts he has given, his power is at work immeasurably in ways we cannot even imagine (Ephesians 3:20) enriching our minds and wills as we reflect on him and try to love him more deeply.

# Women's colleges

Do women's colleges open doors of opportunity for women? An article in National Catholic Reporter quotes graduates of Catholic women's colleges as more than pleased with the experience and education they received there.

Dr. Elizabeth Tidball, a professor of physiology at George Washington University Medical Center in Washington, D.C., has done 20 years of scientific research on women in higher education. She has become convinced that all women's colleges make positive settings for today's young women.

"Women who graduate from women's colleges are more than twice as likely to make significant contributions to the world of work," she said.

A quote I especially like was by Susan King, a reporter and anchor for ABC TV news in Washington: "The nuns were the first feminists." Ms. King graduated from Marymount College in 1969. "They ran big businesses called colleges and ran them well," she said. "They were accomplished women in their field who subtly sent a signal that women could be real players in the real world."

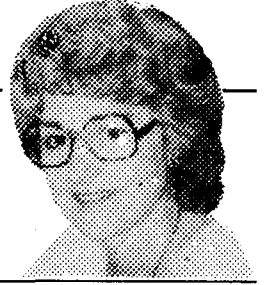
I too had the good fortune to attend a Catholic women's college, the College of St. Rose in Albany, N.Y. Even then, in the 1940's, the nuns were way ahead of their times.

Long before it became all right for Catholic women to get involved in activities outside the home, the nuns at my college were talking to us about our role in changing the world. All subjects were taught with a principle in mind - to help prepare students to become forces for change in the communities in which they would one day live.

One overwhelming impression of my college years remains: How the nuns instilled us with confidence that we had within us the capability to go out in the world and make a positive difference.

At the same time, they inspired us in another way. We saw women who were a contradiction to the world.

While society said there was basically one role for women, marriage, home and children, every day we brushed shoulders with women who were educated and who had



By Antoinette Bosco

achieved an expertise in what, if they were men, would have been called a career.

The Catholic women's college also provided us with a safe environment. We were never put down because of our sex. No men were there to remind us that it was a man's world. We never had to be conscious of our looks or the need to feel attractive to the opposite sex. We could get down to the business of learning and building confidence in ourselves as intelligent beings "created equal" with men.

This really hit home in 1949 when I took a summer program at an all men's Catholic college which had broken precedent and for the first time ever was allowing some coed classes.

When I walked into the classroom, to my embarrassment, the entire class, all male, and taught by a Franciscan, burst out laughing. I only found out on the last day of the class what had been so funny.

Then a sympathetic male explained how the priest just before that first class began had said, "And now let's say a prayer of thanks that we have been spared one of "them."

At that moment I walked in, setting off the hilarious response.

The Women's College Coalition reports that there are only 46 Catholic women's colleges left in the United States. The young women who are students in these institutions should know how lucky they are. (Alt Publishing)

## The poor in spirit

The most important words ever spoken were the words of Jesus in the Sermon on the Mount. In that sermon the central idea is expressed in the eight "Beautitudes," particularly in the first one, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." It is vitally important that we try to grasp the meaning of this teaching, which implies a radical honesty about our dependence on God. Living the gospel without compromise is impossible without God's grace.

St. Therese, the Little Flower, is a good example of a person who lived this poverty of spirit which seems to elude so many of us. She once wrote that she was sad at having uncharitable feelings toward the sister who kneeled next to her in chapel. We don't know what the problem was, but try as she may St. Therese was unable to improve. She realized that Jesus commanded "to love one another as I have loved you," but her best efforts were not enough to overcome her problem. So she turned to prayer, "Lord, I am unable to correct my faults, I am unworthy of You. But even if I can't love her as You love her, You Lord, living in me can love Her for me, and through me."

She turned her weakness over to the power of God, and it seemed to solve everything. After she died, the "problem sister" was quoted as having said, "I will miss her terribly, she always had a special affection for me, and I for her."

This is a good lesson because it shows us how God in mysterious ways comes to the aid of those who are poor in spirit. The arrogant he leaves to their own devices.

## Time capsules

### 'I also do a little painting'

Leonardo was born in the little town of Vinci, near Florence. In 1480, Leonardo da Vinci offered his various services to the Duke of Milan. He claimed that he was a master of hydrology. He also claimed that he could build bridges and palaces and design ships. As an afterthought, he added that he was able to execute sculpture "and also a little painting."

While working for the Duke, Leonardo wrote his notes backwards so that they couldn't be copied. He later reread his notes with a mirror.

It was during this time that Leonardo began working on "The Last Supper" in the dining hall of the monastery of Santa Maria delle Grazie. One day while he was working he became very angry at a certain man and attacked him with words and threats.

Returning to his painting, he attempted to work on the face of Jesus but was unable to do so. He could not compose

himself for the painstaking task. Finally, he put down his brush, sought out the man and apologized for his behavior. He then returned to his workshop and finished painting the face of Jesus.

In time, Leonardo returned to Florence to paint the portrait of the wife of a merchant named Giocando. The portrait became "Mona Lisa" or "La Gioconda," the most famous painting in the world. The portrait, which took four years to complete, was purchased by King Francis of France for \$1470. He had it hung in the Louvre.

For a short time, Leonardo worked for Pope Leo X along with Michaelangelo and Raphael. But he felt that there was a generation gap between him and the younger painters so he accepted an invitation to go to France as a guest of King Francis I.

The two men became close friends and on May 2, 1519, Leonardo died peacefully in the arms of King Francis.

By Frank Morgan





## Qualities of friendship

Dear Dr. Kenny: How can you tell if someone is really your friend? I am tired of being used by other people. I feel I have had a lot of fair-weather friends who took what I had to give, but were never there when I needed them. What should I be looking for in another person? -- New York.

A good friend is a rare treasure. You should not be surprised that you have difficulty finding such a person.

No instant test of friendship exists. Some people appear very friendly, and then let you down when you are most in need. Others may be gruff at first contact, but they remain loyal and giving. Only time can prove your relationship.

Still, you ask an important question: What to look for in a friend. Here are some qualities I would value.

A friend listens to you when you feel like talking. Listening indicates your friend wants to know you better.

A friend appreciates you as a person. You are not an object to be used for a good time, but are made to feel unique and special.

By Dr.  
**James and  
Mary Kenny**



A friend allows you to be yourself. Your friend is not possessive, does not stifle you with jealousy, but allows you to grow in a wider circle of good relationships.

A friend accepts your anger and bad moods as a storm on an otherwise sunny world. You can count on your friend's commitment to see your relationship past a difficult moment.

A friend consoles you when you are upset. You look to your friend for warmth and support when life hands you a hurt.

A friend is almost always positive. Friends smile a lot, and when you think of your friend, you smile too.

Friends share common likes and dislikes. You are interested in many of the same things. Your values are compatible. Your conversation with each other expands your mutual horizons rather than sparking regular arguments.

A friend will let you help him or her. Friendship is mutual. A friend does not become dependent on you like a child, but will still feel free to call on your time and money and effort.

Friends will help you out in a crisis, even if they have to go out of their way. Your call has priority. They will drop everything to be available in your need.

A friend is dependable day after day. You can count on your friend to be there for you whenever.

If you are looking for a friend, ask yourself: Whom do I enjoy being with when things go wrong? Whom do I am in pain? Whom can I count on?

Value such a friend when you find one and be that kind of friend to others.

(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.)

## Confronting out of love

I'm not sure I like Sundays when the homily makes me think. Like yesterday. Luckily we're blessed with a variety of homilists who are willing to confront rather than soothe us but sometimes I don't appreciate being made to face my own failings.

Yesterday, the scripture reading came from Matthew 18:15-20 about confronting one another's wrongs. Fr. George spoke about confronting one another out of our own love and mercy rather than out of our hurt and resentment. Since his homily, I have thought of two incidents I experienced in the past year.

The first was a conversation with a priest who told me he tagged along on a tour of adults at the college campus where he teaches. As they moved around the campus, the tour guide said, "This building is where the clergy live."

A woman stopped in mock reverence, said "Ohhh," and genuflected. The others laughed.

My priest friend told me, "I was deeply hurt. I didn't know what to do. Her act was contemptuous but I know the men who live there. They are deeply caring men, many of them strong and outspoken supporters of women in the church. I felt sick inside."

The second incident was similar. I received a call from the director of novices at an order whose novitiate is nearby. He told me his novices were fresh back from six-week internships in churches around the country.

He said that they returned reeling from the treatment they received from women in the church,

By  
**Dolores  
Curran**



personally experiencing women's anger toward the church for the first time. He asked if I could come down and facilitate a session on how to deal with their feelings.

I did and it was sobering. Man after man told his story. Many were confronted by women, lay and Religious, who charged them with sexism because they were willing to enter an unjust system.

We had a good session, discussing roots and responses to anger. But what struck me was their sensitivity to the issue. They didn't callously dismiss the anger they inherited. They understood it but it hurt them deeply. The fact that they, too, want change in the church but feel helpless in achieving it, went unappreciated by the women who accused them.

The point that today's homilist made that really struck me was that we're better able to confront and forgive individuals than institutions. Those of us who

work for justice in the church find it difficult to separate the institution of the church from individual clergy, bishops and novices. We tend to confront out of hurt, anger and revenge than out of love.

One of the paradoxes of injustice is that the victims themselves can become unjust. For many years Catholics were victims of the Ku Klux Klan. But when that victimization ended and the Klan was opened to Catholics, they flocked in to victimize Blacks and Jews.

Injustice is injustice, whoever is doing the victimizing. Was it fair for that genuflecting woman to mock clergy she didn't even know because of her anger toward the church? Was it fair and loving for the others to laugh, supporting her action?

As a feminist in the church, I will not back down in confronting unjust statements and actions by hierarchy and others who justify patriarchy on obsolete beliefs about women's inferiority. Such statements are based on ignorance and insecurity.

But I know too many clergy who hurt as much as I do over the official church attitude toward women to write them all off as sexists. These men are caring and courageous in their words and actions, and they do not deserve being made responsible for others' behaviors. That's why yesterday's homily bothered me.

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## Family matters

### Bringing divorce out in the open

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

There are some things we would rather not talk about or even think about. DIVORCE is one of them. Divorce can be looked upon as a reality which does not touch my life so it is not my concern. Divorced persons can be condemned and avoided because of my lack of understanding and uninformed assumptions.

If my marriage is somewhat shakey, the divorced person can become a threat to me as well as a constant reminder of what could also happen to me. So it's easy to avoid, judge and reject the divorced person.

Easy, that is, until divorce touches my experience, my parents, my relative, my friends whose marriages cease. Those persons I knew were fine people, committed to a permanent marriage who really tried under tremendous odds to keep their marriage in tact.

When divorce touches my life, I see it with different eyes. I begin to understand the many, many complexities which affect family life today. I see the pain, the uprooting and the alienation experienced by

the divorced. I can be more understanding. I become more open to those who choose to remarry.

Ministering to divorced is a ministry for everyone. The persons who are experiencing the need to regain their footing in life are directly affected. But with the increase of divorce all around us, there is a growing need to raise the awareness of the entire Christian Community for several reasons. Not only do we want understanding and support for the divorced, but the high divorce rate is forcing us to look more closely at marriage preparation and on-going marriage enrichment.

We first need to understand that the society in which we live is changing at such a tremendous pace that the effect on marriages is unavoidable. We are rapidly becoming participants in a temporary society. Nothing seems permanent. The high rate of mobility keeps the average person on the move every four years. It is not uncommon for a person to move in and out of a number of jobs throughout a life-time. Our present life-styles are constantly influenced by this constant uprooting through mobility, but also through the bombardment of conflicting values, economic pressures, unrealistic expectations of marriage, et

cetera, et cetera.

Secondly, it is critical that as Christians we reach out to those who feel alienated through their experience of divorce rather than to wrap ourselves within a protective coat. To do this we need to understand the feelings of the divorced person and the reason for these feelings: anger, guilt, bitterness, loss of self-worth, failure, fear of the future, rejection and loneliness.

Thirdly, there are many misconceptions about the position of the Catholic Church in regard to divorce. Many still think that the person who is divorced can no longer receive the sacraments. This has never been true. Even for those who are remarried outside the Catholic Church, there are ways in which they may be reconciled and participate fully in the sacramental life of the Church through the annulment process.

We still live with many myths about being Catholic and divorced. Sister Virginia McCall, Director of Ministry to the Separated and Divorced, can be contacted for further information on any of these topics and/or for presentations to groups wishing to expand their awareness and understanding of the experience of divorce. Sister Virginia can be reached at the Family Enrichment Center, 651-0280.



## AIDS has impact on T.V. lifestyles

AIDS and herpes have conspired to bring about something many TV viewers have wanted for a long time: less sexual exploitation on TV. But that plus comes with some minuses.

The decrease in sexual exploitation should not be seen as a moral

By  
**James  
Breig**



awakening among producers and writers. It derives solely from the threat of sexually-transmitted diseases, especially AIDS. A social conscience has led the creative community in Hollywood to re-think its presentation of sex as something done often, outside of marriage and without consequences.

For example, Barney Rosenzweig, executive producer of "Cagney and Lacey," told the New York Times that "we think it's important to show that (Chris Cagney) lives in the real world of New York City where she has to be concerned about AIDS."

So, whereas Cagney used to "date" several men (to use a polite verb), she will now calm down. To present her in the old way, Mr. Rosenzweig said, would seem "a little distasteful, a little irresponsible."

Daytime dramas, long-time bastions of immoral sexual couplings (one study found that only six percent of soap opera sexual encounters occur between married couples), will be cleaning up their acts, according to Bridget Dobson, executive producer of NBC's "Santa Barbara." She told a UPI reporter that "we are now not showing our characters indulging in casual sex because of AIDS. That's just off now. We don't do it."

However, viewers offended by sexual scenes and parents concerned

about what their children are seeing should not grab too quickly at the bouquet being tossed their way by TV producers. It comes with at least two thorns:

Thorn #1: Sex on television may be toned down and shown on fewer occasions, but it will arrive with condoms. They showed up on several series last season, including "Dynasty" and the family-oriented "Valerie."

Just as the condom offers the illusion of "safe sex" despite its woeful record as a contraceptive and scientists' warnings that it is not a cure-all for AIDS, condoms have become sky-hooks which producers hang on to in the hopes that they can retain audience-grabbing scenes in bedrooms and shower stalls.

As condoms show up on programs, ground will be broken for them to be advertised. Cable TV and a few local stations have begun accepting such commercials, again using the justification of AIDS prevention. Pressure will be mounting for the networks to join the parade.

Thorn #2: As sex goes out one door, violence is busting down another. "If it's between sex or violence, this is the year for violence," one media observer has noted.

Her prediction may be coming true. The Vietnam war has turned up on two networks as continuing series (CBS' "Tour of Duty" and HBO's "Vietnam War Stories") and several new programs are in the action/adventure genre, such as "Private Eye," "Wiseguy" and "The Oldest Rookie."

So viewers who care about what they consume through their eyes will have new questions to ask about the effect of violence on themselves and youngsters.

TV producers who have suddenly discovered that casual sex has physical consequences still show few signs of recognizing the moral, emotional and psychological results of sleeping around. So viewers should not rejoice in the hope that a light has dawned in a medium which has contributed to the nation's sexual fall-out (which includes



### Family story

Tyne Daly plays the mother of a child with Down's syndrome (Joshua O'Neill) in "Kids Like These," a drama based on a true story airing Nov. 8 on CBS. Richard Crenna plays the boy's father and David Kaufman his older brother. (NC Photo)

abortion, illegitimacy, unwed teenagers, marital break-up and the scorning of family life).

The perfect AIDS preventions -- celibacy and married couples who are faithful to one another -- still remain almost complete unknowns on television. "Cosby" and "Family Ties," exist, but arrayed against them are sitcoms about two men sharing a child one of them fathered ("My Two Dads"), detective shows in which the heroes are not married, comedy plots about teenage sex which scoff at the values of virginity and chastity, and cable series

starring Dr. Ruth.

In other words, don't smile too widely just yet over the renaissance of TV shows endorsing traditional Christian values like family, marriage, home and fidelity.

After all, the producers who talk nobly of being "responsible" in the light of AIDS also say things like this: "For television, married or celibate characters aren't as much fun." And a censor can admit that "there are probably things we are saying 'no' to now that, five years from now, (producers) will be doing."

## 'Someone to Watch Over Me' is failed thriller

### House of Games

Eminent psychiatrist (Lindsay Crouse) becomes involved with a con artist (Joe Mantegna) with disastrous results for both.

Writer-director David Mamet does his best to con the viewer with a plot in which nothing is quite what it seems.

Some brutal violence, a restrained bedroom scene, an amoral perspective of some shady characters and rough language.

The U.S. Catholic Conference classification is A-III -- adults. The Motion Picture Association of America

### Capsule reviews

rating is R -- restricted.

#### Someone to Watch Over Me

Failed romantic thriller in which a police detective (Tom Berenger) falls in love with the rich socialite (Mimi Rogers) he is supposed to be protecting from a killer, forgetting that he is already married to a good woman

(Lorraine Bracco).

Director Ridley Scott's muddled tearjarker is equally slack as a suspense thriller. Excessive violence, lush treatment of adultery and much rough language.

The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted.

#### Too Outrageous!

Low-budget Canadian production about a homosexual (Craig Russell) whose career as a female impersonator leads to a chance at television stardom if he will change his act, but he prefers to remain the way he is.

Written and directed by Dick Benner, the movie deals sympathetically with homosexual relationships.

The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted.

#### Like Father Like Son

Fantasy about father-son role reversals brought about accidentally when Dr. Jack Hammond (Dudley Moore) ingests a brain-transference potion. Director Rod Daniel's sitcom conveys the necessity for understanding and love between parents and children but has some rough language, a failed seduction scene and some brief violence.

The U.S. Catholic Conference classification is A-II -- adults and adolescents.

The Motion Picture Association of America rating is PG-13- parental guidance for children under 13 suggested.

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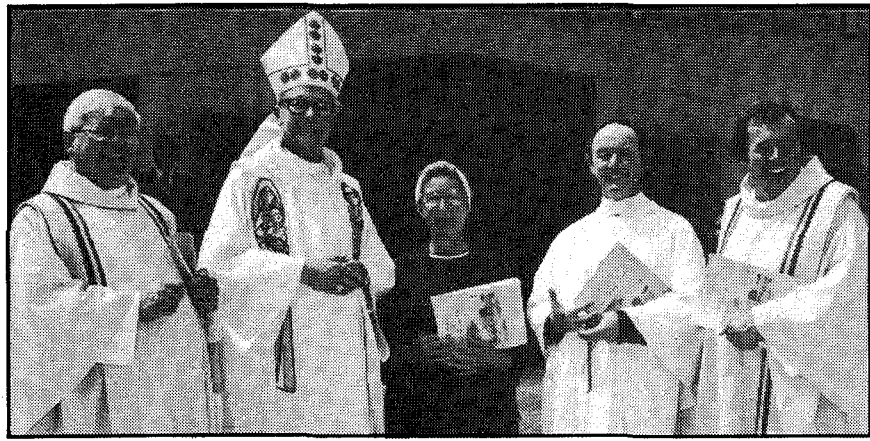
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# What's Happening



**NEW TUAM ARCHBISHOP.** Bishop Joseph Cassidy was named Oct. 18 Archbishop of Tuam, the home archdiocese of many South Florida priests. Bishop Cassidy became known as one of the country's best known bishops through his work as principal spokesman for the Irish Bishop's Conference. Bishop Cassidy visited Ft. Lauderdale in 1981 where he is pictured (second from right) with (left to right) his cousin Fr. Michael Cassidy, pastor of St. Margaret Mary Cathedral in Scotland, Archbishop McCarthy, Sr. Marie Antoinette of Little Flower in Coral Gables and another cousin Fr. Martin J. Cassidy, pastor of St. Gregory Church.

## Office of Worship workshops

### EUCCHARISTIC MINISTERS

(All workshops Saturdays, 9:45 a.m. to 3:00 P. M.) November 7 in the Keys; (Postponed until further notice) November 14 at St. Bernard, Sunrise; December 12 at Sts. Peter and Paul, Miami (Spanish).

### REQUIREMENTS FOR COMMISSIONING:

1) Candidates from parishes must be recommended in letters signed by their pastors; those from schools or other institutions, by their Spiritual Directors; those from Apostolates, by Bishop Román (through their Spiritual Directors). 2) Candidates must attend one full day of training.

**PROCEDURE:** Letters of recommendation must contain the following:

1) Names of all those candidates

being recommended (addresses and phone numbers not necessary). 2) Check to cover registration and lunch fees for all those attending. 3) Specification of which workshop candidates will be attending. FEES: \$10.00 per person (includes lunch). Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd. Miami, FL 33138.

**LECTORS:** (All workshops Saturdays, 9:45 a.m. to 3 p.m.) November 7 at St. Louis, Kendall; November 21 at St. Matthew, Hallandale. **Reservations required:** Please submit letters including the names of those attending and specifying which workshop they will attend. Include for their registration and lunch. Deadline for reservations for all above workshops is the Wednesday prior to specified workshop. Further info please call 757-6241 (Dade), or 522-5776 (Broward) ext. 351.

## St. Louis hosts workshop on Christian lifestyle

"Being Christian in a Consumer Culture" is the theme of a two-day program of worship and interaction that will be hosted by St. Louis Parish, Miami, on November 10 and 12, at 7:30 p.m. Directing the program will be Reverend George Knab, O.M.I., a member of the Oblate Preaching Community based in Washington, D.C. "Ours is a culture where one's standard of living is measured in terms of the accumulation and consumption of goods and services," says Fr. Knab, "and we as Christians need to examine the assumptions behind such measurement."

The program will begin with a worship service in the church. "Through liturgy we will proclaim Jesus' pattern of behavior for using the good things of creation, and we will celebrate the inner dynamic by which he followed this pattern in order to advance the kingdom of God," says Fr. Knab. Participants in the program will then explore the implications of Jesus' words and actions for Christian lifestyle today.

The Justice and Peace Committee of the St. Louis Pastoral Council is sponsoring the two-day event which is open to the public. Nancy Kerr who, with her husband Tom, serves as chair for the committee says, "Our family has struggled for years with the question of how much of who we are and what we have should be devoted to ourselves and how much should be directed toward the poor and needy. We expect that this program will offer us the encouragement we need to continue our efforts."

## Walkathon to benefit migrants

The Migrant Farmworker Walkathon is scheduled for Nov. 14 at Tropical Park beginning at 8:30 a.m. People can participate by either collecting pledges or sponsoring a walker. Groups, either friends or community organizations, are encouraged to take part. All checks should be made out to the Farmworker Support Committee (1060 NE 150 St., Miami, FL 33161). For sponsor forms and more information call Pat Stockton, Rural Life Office at 757-624, Ext. 195.

## Media center hosts film festival

The Archdiocesan Catechetical Media center at 9401 Biscayne Blvd. in Miami is hosting a film festival on Nov. 18 at the Archbishop Carroll Conference Room in the Pastoral Center from 10 a.m. to 1 p.m. The purpose of this day is to present the new materials available in the media center. Please call the center by Nov. 16 to indicate the number of persons attending (757-6241, ext. 399). The center is also looking for volunteers for librarian type activities.

## Day of Reflection for young adults

For all Young Adult Leaders, ages 18-40 a Day of Reflection is scheduled Nov. 8 from 9:00 a.m. -3:30 p.m. and includes speaker, group activities, discussion and prayer. A Mass of Recognition from 4:00 p.m.-5:00 p.m. will be celebrated by Bishop Norbert Dorsey.

Young Adult leaders include CCD teachers, youth leaders, Young Adult group leaders, Lectors, Eucharistic Ministers, and any adult age 18-40 involved in Parish Ministry. Parishes and groups are asked to contact the Young Adult Office with the names of those who will attend the Recognition Mass. The theme is "Together We Create". Contact the Young Adult Office at 757-6241, ext. 191 or ext. 192.

## It's a Date

### Festivals

**Our Lady Queen of Heaven** will host a Roaring 20's Carnival at 1400 S. State Road 7 in North Lauderdale on Nov. 5-8. Thursday: 4 p.m. till 11 p.m.; Friday 4 p.m. till midnight; Saturday: noon till midnight; Sunday: 1 p.m. till 11 pm.

**Corpus Christi Church** will host their annual carnival on the weekend of Nov. 12-15. Thurs. and Fri. from 8 p.m., Sat. from 3 to 11 p.m. and Sunday after 10:15 Mass. American and Latin American food. For more information call 635-1331.

**St. Agatha Catholic Church** invites the community to their 10th annual family festival Nov. 5-8 at 1111 S.W. 107th Ave., Miami. Food, rides, games.

**San Lázaro Church**, 4400 W. 18 Ave., Hialeah, will be holding its annual Festival on the weekend of Oct. 29-Nov. 1, beginning at noon, on the parish grounds. The goal is to raise funds to pay off the debt on the parish hall. Booths, foods of many nations, and carnival rides for people of all ages. For more information, call 556-1717.

**St. Vincent de Paul parish** will sponsor a parish carnival on Nov. 6, 7, and 8 on church grounds located at 2000 N.W. 103 Street. Games, rides, pony rides and international food. Tickets on sale at parish. For further information, please contact Terry Hyland or Father Egbert Brown at 691-0771.

### Bazaars

**St. Theresa School** at 2701 Indian Mound Tr. in Coral Gables will host a bazaar on Nov. 14-15 from 10 a.m. to 9 p.m. Plants, game boots, rides, flea market.

**The Ladies Guild of St. Augustine Church** will hold their 6th Annual Handcraft Bazaar in the Church

Auditorium, 1400 Miller Road, Coral Gables, Florida on Nov. 7 and 8, from 10 A.M. to 4 P.M. Handcrafted boutique items, holiday gifts and decorations, a "Country Store" and a white elephant sale.

**St. Paul the Apostle Catholic Church**, 2700 N.E. 36th St., hosts a Christmas Boutique on Nov. 14 from 9:30 a.m. to 6 p.m. and Nov. 15 from 9 a.m. to 2 p.m. in the parish hall. Hand crafted items, homemade baked goods, nuts and plants.

**St. James Women's Club** in North Miami is sponsoring their annual flea market on Nov. 7 from 9 a.m. to 3 p.m. under the expressway next to the church at N.W. 131 st. in North Miami.

**St. Hugh Church Women's Guild** will hold its Christmas Boutique Sale at Glorie Hall, 3460 Royal Rd. in Coconut Grove on Nov. 14-15 from 9 a.m. to 4 p.m. Cake sales, toys, gifts, plants and white elephant.

**St. Henry's Women's Guild**, 1500 South 12th Avenue, Pompano Beach, FL 33069, is holding a Rummage Sale on Nov. 3rd (9am to 8pm), Nov. 4th (9am to 5pm), and Nov. 5th (9am to 12 pm).

### Dinners/dances

**St. Theresa School** in Coral Gables will have a Bazaar Kick-Off Dance--Back to the 60's With Rick Shaw on Nov. 7. \$15 per person includes food, music and beverage. There will also be a Teenager's Dance on Nov. 14.

**Respect Life** is hosting a Thanksgiving for Life Dinner on Nov. 11 (Veteran's Day) at 6:30 p.m. at Signature Gardens Restaurant. Guest Speaker is Bishop Norbert Dorsey. Music by Roger and Paul. Donation \$25 per person. For information call 233-2229.

**Holy Cross Hospital Auxiliary**, Circle 5, in Ft. Lauderdale

will host an Italian night buffet dinner at Nov. 7 at the Sister Innocent Building. Cocktails at 6 p.m. Buffet dinner from 7 to 8:30 p.m. Donation \$15. For reservations and information call Marie Simpson at 776-4372 or Mary Zink at 561-2370.

### Spiritual renewal

**St. Vincent de Paul Regional Seminary** in Boynton Beach will host a talk titled "Marian Spiritual in Today's Church" by Fr. Frederick Jelly O.P. on Dec. 8 at 2 p.m. Fr. Jelly is a noted Dominican Mariologist.

**St. John Neumann's Women's Guild** will sponsor a spiritual workshop on Nov. 4-6 after 8:30 Masses. Sr. Maurus Allen will lead in yoga, meditation and centering prayer. For more information call 253-4492.

**The Cenacle** at 1400 S. Dixie Hwy., Lantana, FL (33462) will host a centering prayer retreat on Nov. 27-29. Suggested offering is \$70. Write or call the retreat house at 582-2534. There will also be a Creative Living Seminar on Nov. 6-8.

### Meetings

**The Catholic Daughters of the Americas**, Court Holy Spirit #1912 will hold a business meeting on Nov. 13 at 1 p.m. at St. Elizabeth Gardens, in Pompano Beach. More info call 941-5546.

**St. Boniface Women's Club** will hold their regular meeting on Tuesday, Nov. 3rd at 7:30 p.m. in the Church Hall at 8330 Johnson Street, Pembroke Pines. Sisters from the Marion Center will sell their hand made ceramics for the holiday season.

**The Catholic Widowers Club of Hollywood** will hold its monthly meeting at 7:30 p.m. Nov. 6th at the Church of the Resurrection Parish Hall,

441 N. E. 2nd Street, Dania. Meeting/Jamboree Square Dance with refreshments. Members \$3. Guests \$4. Further information, please call Mary at 457-9426 or 454-2123.

### Potpourri

**Barry University** will host a Pulitzer Prize winning play, "Night Mother" on Nov. 5-7 and Nov. 12-14 at 8:15 p.m. at the Broad Center for the Performing Arts, 11300 N.E. 2nd Ave. Admission: \$4.

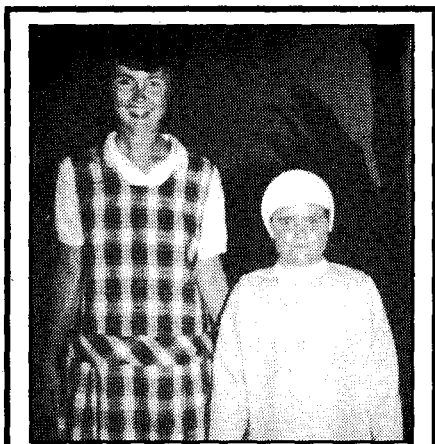
**Archbishop Curley-Notre Dame** will host a golf tournament at Miami Shores Country Club on Nov. 20. The homecoming game will be Nov. 21 at 2 p.m. For further information call Emily Romanik at 751-5131.

**The K of C Auxiliary**, Knights of Columbus, John A. Hill #4955 invites the public to their monthly card party on Nov. 2 at the Council Hall, 2025 N.E. 49 St., Pompano Beach, FL. from noon until 4 p.m. Donation \$2. Free refreshments served. All proceeds are donated to charity.

**St. Charles Borromeo Catholic Women's Club** is sponsoring a Calander Luncheon and Card Party on Nov. 14 at Noon in the Parish Hall, 600 N.W. 1st Street, Hallandale. Donation \$6 per person in advance. Please call Peggy Danilowicz at 456-3470 or Stella Lessard at 456-4829.

**St. Francis Hospital** will be holding a free discussion on investment and financial planning featuring Nikki and Joseph Ross, Certified Financial Planners, in Wiegand Auditorium of the hospital on Nov. 5 at 2 p.m. and Nov. 6 at 10 p.m. Reserve seat information call 868-2781.

# St. Mary Cathedral luncheon Nov. 7



**HALLOWEEN SURPRISE.** In a "spooky" role reversal which caused many double takes teacher Kathy Basanez at Epiphany School in South Miami came dressed as a student and third grader Ana Maria Lasaga dressed as a Sister of the Immaculate Heart of Mary during Halloween festivities.

Miami's Auxiliary Bishop Norbert M. Dorsey, C.P. will be the principal speaker during the third annual champagne luncheon to benefit St. Mary Cathedral, on Saturday, Nov. 7 at the Radisson Mart Plaza Hotel, 711 NW 72 Avenue.

Archbishop Edward A. McCarthy and Father Gerard LaCerra, V.G., Cathedral rector, will be hosts during the noon luncheon at which Marjorie L. Donohue will be guest of honor.

Mrs. Donohue retired last July from her position as director of Public Information and Community Relations for the Archdiocese after 48 years of service to the Church in South Florida. She continues to serve as chairperson of the Synod Secretariat on History and Tradition as well as a Voice correspondent.

One of South Florida's oldest parishes, St. Mary Cathedral, a national historical site, was the first stop during the recent visit of Pope John Paul II to

Miami.

When the parish was established in 1930, the congregation was composed of middle-class income white Americans. Since that time, due to the large number of immigrants to South Florida from Latin America and the Caribbean areas,

the ethnic, make-up of the "Mother Church" of the Archdiocese has changed drastically and now includes 17 different cultural groups, most of whom are economically disadvantaged.

In Dade reservations may be made by calling the cathedral 759-4531.

## Mass to honor Amor En Accion

Amor En Accion, a missionary organization under the guidance of the Archdiocese of Miami, will hear firsthand how their Sister School Program is benefiting Haitian children.

On Saturday, October 31st Archbishop McCarthy will celebrate Mass in honor of Amor En Accion at Our Lady of Lourdes Academy. Joining Archbishop McCarthy and invited guests will be the Vicar General of the Diocese of Port de Paiz, Father Boniface Fils Aimee; Mrs. Financia St. Fermin, director of six schools in Haiti and two

pastors from Gross Morne. Each will share the importance and impact of Amor en Accion in Haiti, the support for the children and comment on the present situation in Haiti.

The Mass begins at 9:30 am; the guests of honor will speak during the brunch immediately following the Mass. Lourdes Academy is located at 5525 S.W. 84th Street.

For further information regarding Amor En Accion, contact Lourdes Rovira, founder, at 448-1359, or Marilyn Llanes, 757-6241, ext. 180.

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Publication promised.  
Johanna & Kim

### 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 The Sacred Heart and St. Jude for prayers answered. Publication promised. J.M.

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

#### THANKSGIVING NOVENA TO ST. JUDE

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

Thanks to St. Anthony and Our Lady of Lourdes, for prayers answered. Publication promised. J.M.M.

Thanks to Blessed Mother, Sacred Heart, St. Anne, and St. Jude for prayers answered. Publication promised. M.S.

### 5 A Novenas

#### PRAYER TO THE HOLY SPIRIT

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

Our thanks to St. Jude for favors granted. Publication promised. C.C. & F.C.

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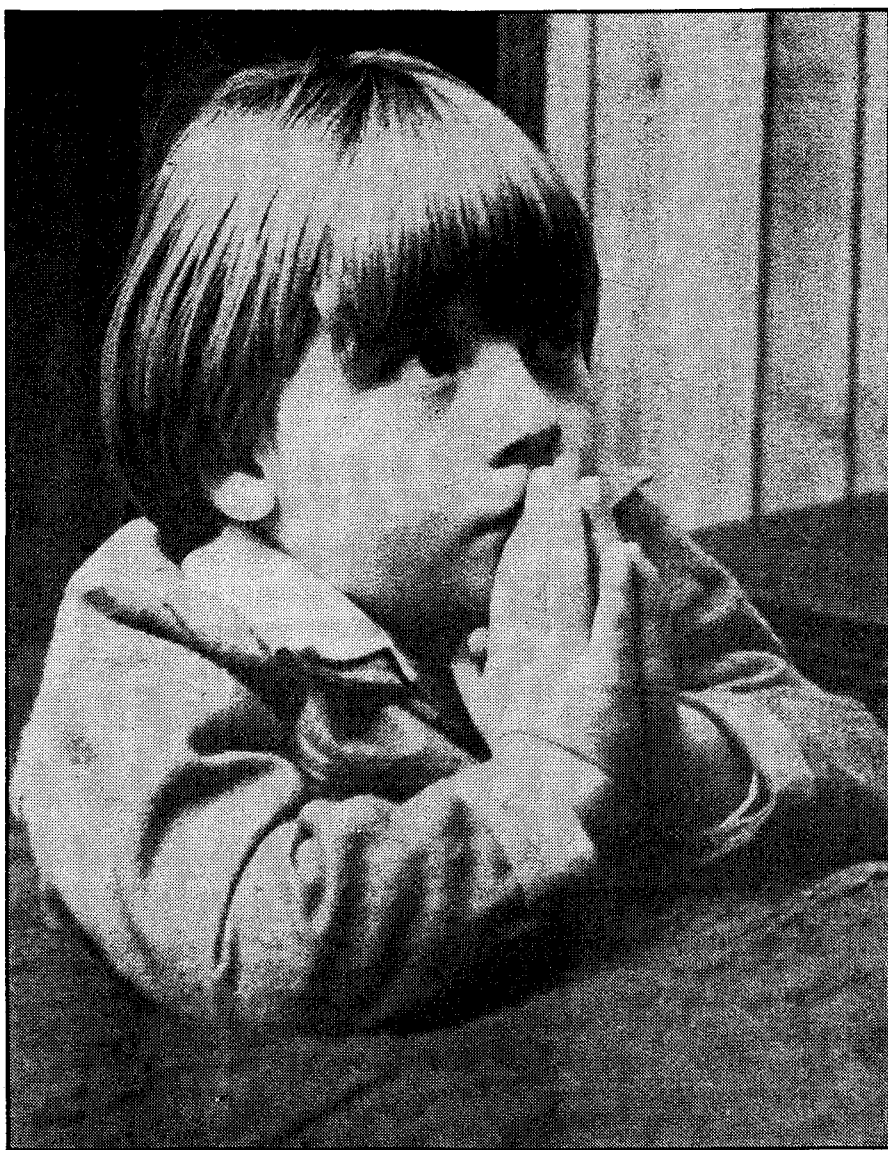
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"And thank you, God, for not having to go to church today," the child prayed. The mother was startled. The child, as with many adults, was not able to make the connection between spirituality at home, represented by bedtime prayer, and the liturgical celebration in church. (NC photo)

# Sunday Mass, daily life are connected

By Father Herbert Weber  
NC News Service

One day a woman told me that on the previous Sunday she and her family had not been able to go to church. That night, as her young daughter was saying bedtime prayers, the girl added: "And thank you, God, for not having to go to church today."

The mother told me that she was startled by the child's words and resolved to try to make the Mass a better experience for her.

Of course, a church service can seem like a long ordeal for little children. But the girl also touched on a very adult theme. Somehow her spirituality at home, represented by bedtime prayer, and the liturgical celebration in church were not connected.

Children are not the only ones who face the task of linking the two.

When the tone of a spirituality is set by the liturgy, the day-to-day living of a relationship with God is connected to what happens in church on Sunday morning. What happens at Mass really makes an impression on one's values, prayer style and attitudes. Similarly, the way someone lives faith during the week helps determine the way Mass will be celebrated.

A young man confided that he really loved coming to Mass because it made him feel good. I guess that he felt genuinely surprised at his own statement because he commented that he wasn't a very religious person. But as he talked longer, he added that he felt good because he knew he lived better during the week because of the Mass.

Perhaps "living better" is an overly simple way of putting it. But the Second Vatican Council spoke of the Eucharist as a source as well as a summit of life. The young man's statement about living better indicates that for him the Eucharist was a source of something powerful in his life.

The Eucharist is communal by its very nature. People gather together and listen to the word collectively; they share one bread; they commit themselves to be people of God. It should not be surprising then that one of the graces that flows from a eucharistic celebration is that of community. This sense of community can be the source of some interesting developments.

A group of women who attended a Thursday morning Mass together each week found themselves gathering at a local coffeehouse afterward. As the months passed, they started wanting to do more. So they organized themselves as a "helping hands" committee to

**'All the successes and failures, all the joys and miseries encountered at work, in parenting, in growing old, or in living out one's convictions...have to be brought to the liturgy.'**

reach out to those in their neighborhoods who were in need.

When these women asked me for direction on getting into social ministry, I was glad to give it. But I also added that one of the best things they could do is to continue celebrating the liturgy together.

There is always the risk of developing a personal spirituality that becomes too individualistic. The communal sense that is inspired by the Mass provides an antidote for that tendency.

In addition to being the source of spirituality, the Eucharist also has to be a high point --the summit-- of the week. Again, there must be a connection between a person's spiritual life and the Eucharist. In fact, it is helpful to see the whole week as a way of getting ready for the eucharistic celebration.

In a small way we participate in the mystery of Christ in our own dyings and risings, and by sharing in the hurts and joys of others. These experiences of the week are a valid preparation for the Eucharist.

A man I know spends his Saturday mornings visiting a nursing home where he helps bathe the bedridden men. It is a prayer in action. Moreover it certainly must heighten his Sunday morning experience. Such a prayerful activity as this, in which he shares in someone else's sufferings, is an outstanding preparation for Mass. Then, when he celebrates the Eucharist, his spirituality and life experiences become connected.

Similarly, all the successes and failures, all the joys and miseries encountered at work, in parenting, in growing old, or in living out one's convictions --all that the days of the week are composed of --have to be brought to the liturgy.

These parts of human life are celebrated at Mass along with Christ's saving love; then God's people are sent out to continue living the mystery of salvation: Christ has died, Christ is risen, Christ will come again.

## Setting the tone for the week

By NC News Service

Often the church's liturgy is viewed as something "added on" on life --life's Sunday "layer," perhaps. Like frosting on a cake, the Mass sweetens life and makes it more attractive. But viewed this way, the Mass remains outside the normal course of events; the Mass has the status of something extra --something extra good.

There is another way to perceive the church's liturgy, however. According to it, the liturgy is much more like yeast than like frosting. It works to form people from within and to make them what they are.

When perceived this way, the Mass is not outside the normal course of life's event. It is the action to which the church's people are naturally drawn and through which they naturally express themselves.

And viewed this way, the Mass is more than helpful, though it is certainly that. It sets the tone for the rest of the week's days.

□ The exchange of peace during the celebration of the Mass sets the tone for lifestyles that create true peace.

□ The goods of the earth's harvest --bread and wine-- brought up to the altar and offered there set the tone for a life throughout the week that protects God's creation and attempts to make it fruitful.

□ The spirit of sacrifice in the Mass sets a tone for a life in which one genuinely gives for the sake of others.

□ The presence of Christ in the Mass sets the tone for a life given its focus by Christ.

Finally, think for a moment how the spirit of community during the Eucharist sets the tone for a lifestyle in which "the face of a brother or sister" can be recognized in every human being.

This ability to recognize the face of a brother or sister at every point has been given a "transcendent" aim, Pope John Paul II believes; it is Christlike. Moreover, it helps to create true peace in families as well as in whole societies.

"Look into the eyes of another person," the pope urges, and see there "the hope and anxieties of a brother or sister."

### Scriptures

## Liturgy was their life

By Father John Castelot  
NC News Service

Antiochus IV, ruler of Syria-Palestine in the second century, B. C., was in a rage. As a representative of the Greek empire founded by Alexander the Great, he was determined to impose Greek culture on all his subjects. He was generally successful, with one glaring exception: The Jews refused to become "Greek."

Oh, some Jews were only too happy to go along with the new trend but there was a hard core of resisters and they infuriated Antiochus.

He was well aware that the Jewish religion was the reason for their obstinacy. So he launched the first religious persecution in recorded history.

People who had their sons circumcised, observed the Sabbath or were found with copies of the Scriptures in their possession were executed. His agents went through the towns setting up pagan altars and forcing inhabitants to offer sacrifice to Greek divinities.

In one town, Modein, many Jews were terrorized into complying with the tyrant's orders. But Mattathias adamantly refused. He became so infuriated when a fellow Jew approached the pagan altar that he killed him on the spot, slew the governor's agent and tore down the altar.

Next Mattathias rallied a group of supporters and, with his sons as leaders, started a resistance movement which eventually defeated the forces of the oppressor. Most of his sons, the Maccabees,

# Know Your Faith



The sacrament that touches all Catholics the most is the Eucharist. Churchgoing Catholics participate in 60 or more eucharistic liturgies each year. A typical Catholic may engage in more than 5,000 Eucharists in a lifetime. (NC photo)

## Strengthened at each Mass

By Father Alfred McBride,  
O. Praem  
NC News Service

Like all couples, Joan and Mark of Wichita love to show their friends pictures of their wedding. They have a special affection for the scene showing them exchanging their vows at their wedding Mass. They enjoyed participating in preparations for their wedding Eucharist and still recall the details vividly.

In Dubuque, Lisa and Roy hosted a cookout for their friends after the baptism of their daughter, Bernadette. They are saving the baptismal candle and white baptismal robe to help her appreciate what her baptism means when she is old enough to know.

Father Pat in Florida was ordained at St. Mary Major's in Rome. He is fond of celebrating his ordination anniversaries (the eighth is coming up) with priest friends. He never misses a chance to attend an ordination. "When I see the bishop place his hands on the heads of the candidates, I relive my own ordination and am filled again with the mystery and the gift," he said.

When Doreen's mother died, she felt lost. It had come so suddenly she had no time to absorb it or go through

**Every Mass 'speaks to the best in what is human about us. Our need to be loved. Our hunger for community. Our desire for God. Our vocation to love in return. Weekly Eucharist is a practice session for daily loving and being loved.'**

some of the grief stages. She said that the first time she came to grips with her mother's death was at the funeral liturgy. The chants, the ritual, the presence of friends, the familiarity with the Eucharist, the consoling words of the homily put death in a perspective of faith that had been hard to achieve up to that point.

The sacraments are there when Catholics are "hatched, matched and dispatched." That may be too light a way of speaking about moments of divine love and care. But from birth to maturing to marriage to death, the sacraments accompany each person through the passages and stages of life.

The sacrament that touches all Catholics the most is the Eucharist. It

is the Catholic's regular opportunity for worship and spiritual growth.

When the prophet Elijah became so discouraged with his work that he resolved to forget the whole thing, he threw himself against the trunk of a tree and went to sleep. He was tired, hungry, frustrated, as well as annoyed with God. The sleep refreshed him.

While he slept an angel placed a loaf of bread beside him. When the prophet awoke, he saw the bread that had come from the "heavenly bakery." He ate the bread and experienced a vigor he had not known for a long time. The future did not look so bleak anymore. Then, as the biblical account so enthusiastically puts it: He walked 40 days and 40 nights empowered by

the bread of God.

People today still derive strength from regular participation in the liturgy. Churchgoing Catholics participate in 60 or more eucharistic liturgies each year. A typical Catholic may engage in more than 5,000 Eucharists in a lifetime.

At the Eucharist, Christ feeds us with his love. When a person feels loved, he or she also feels forgiven. That is why we speak of saving love of the cross and the resurrection.

It is common enough for preachers to urge people to love. Less often do they invite people to accept love. They forget that many people are afraid to be loved. People have been hurt too much, betrayed too often. Liturgy won't work very well if the participants don't participate, that is, actively go out of themselves to join the others in the community, to help open everyone's hearts to the love being offered.

Liturgical spirituality speaks to the best in what is human about us. Our need to be loved. Our hunger for community. Our desire for God. Our vocation to love in return. Weekly Eucharist is a practice session for daily loving and being loved.

died in the struggle.

To many people these actions of the Jews seem like senseless fanaticism. Why didn't they just adopt Greek culture with all its greatness? But what was at stake was the very identity of a people.

Antiochus may have been neurotic but he was no fool. He knew that the religion of the Jews and especially their liturgy was their very life. To crush it was to crush them. Their religion, their liturgy, was not just something they did periodically; it was what they were.

Rooted in their national history, the liturgical celebrations, like Passover, Pentecost, Tabernacles, kept that history forever alive. Their whole system of justice was based on the law. What they ate and drank was strictly regulated. To abandon all this

would have meant self-destruction as a people. The Old Testament prophets protested

**'The religion of the Jews and especially their liturgy was their very life. To crush it was to crush them. Their religion, their liturgy was not just something they did periodically; it was what they were.'**

vehemently when there was any threat that liturgy and life would become separated among the people - when the people's lives were practical denials of who they really were.

Jesus continued that prophetic tradition. Thus we hear him say in Matthew's Gospel:

"If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother and then come" (Matthew 5:23-24).

Or we hear St. Paul reminding his readers of the identity they took on through baptism: "All of you who have been baptized into Christ Jesus have clothed yourselves with him... All are one in Christ Jesus" (Galatians 3:27-28).



# Priest doubles as medicine man

By Greg Finzen

STIOUX CITY, Iowa (NC) -- Eagle claws, buffalo hide, sweet grass and sage are items seldom seen on church altars, but frequently found on the sacrificial table of one U.S. Capuchin priest.

That priest, Father John Hascall, is president of the Tekakwitha Conference, a member of the Ojibway Indian Nation, and the only Native American medicine man who is a Catholic priest.

The Tekakwitha Conference is an organization for the Catholic native peoples of North America. It is named for Kateri Tekakwitha, the 17th-century Mohawk woman whom Pope John Paul II beatified in 1980.

"The eagle is a sacred bird because it flies the highest and brings our prayers to the spirit. Also on the altar are my two helpers, the mink and the weasel. They give me strength and help me all the time in the way they live," said Father Hascall.

Finding inspiration among such creatures is just one facet of the 46-year-old priest's unique set of beliefs. As an ordained cleric who entered his order right after high school, Father Hascall has been deeply immersed in Catholic tradition and practice.

Yet at the same time, as a native Ojibway, he is also entrenched in the spiritual ways of his people. A member of the White Crane or medicine klan of

his tribe, he was elevated to the status of medicine man by his fellow tribe members.

"I didn't choose to be a medicine person. It was the klan, my people. They raised me in it. . . It's just like a vocation to the priesthood," he said.

In many ways, he added, the tasks of a priest and those of a medicine man are similar. Both work for harmony among people and for physical and spiritual healing.

Through his work Father Hascall said he hopes to gain greater acceptance of Native American traditions within the Catholic Church. He said such acceptance could strengthen Native American Catholics' sacramental lives.

As medicine man-priest he said he hopes to show that Jesus Christ "is the center of the Indian way and that the Indian way is as welcome in the church as any culture in the world."

To accomplish this he incorporates many Native American rituals into celebration of the Mass.

For example, at the beginning of a liturgy he may pay homage to the North, South, East and West, in his native Ojibway tongue.

Among the Ojibway and other Native Americans, the four directions symbolize focuses of worship the priest said. The North signifies God, the East represents young people and new life,



Capuchin Father John Hascall ignites pieces of cedar for incense during a Mass celebrated with American Indian customs.

the South symbolizes woman who brings new life to the earth, and the West is the spiritual journey through life.

To heighten Native American interest in the Catholic Church, Father Hascall said, clergy and others must become aware of the healing that is needed within the Native American

community.

"The biggest obstacle to evangelization is that we need healing among ourselves, the healing of loving ourselves as we are, accepting our own selves, accepting our own medicine as not something that's been told to us to be bad but something that's good for us," he said.

## Vatican paper prints 1,000th edition

By Agostino Bono

VATICAN CITY (NC) - Dominican Father Lambert Greenan unbuttoned his collar and leaned back on his chair as he proof-read Page 1 of the English weekly edition of L'Osservatore Romano.

The issue was special for Father Greenan: It was the tabloid newspaper's 1,000th edition.

To mark the event, Page 1 was dominated by a photograph of Pope John Paul II. Below the photo was a five-line papal message, in large italic type, expressing "deep gratitude for the exemplary service offered to the church by the English edition of L'Osservatore Romano."

Actually, popes have dominated every issue of the English weekly; its purpose is to publish full texts of papal speeches and Vatican documents. It does not print news articles or unofficial commentaries on church issues.

"We are not really a newspaper, but more a documentation service," said Father Greenan, founding editor of the Vatican weekly and the only editor of the newspaper has had in its 20-year existence.

"We don't give equal time to heresy," he said, laughing, when asked if the weekly ever would publish views contrary to papal positions.

Father Greenan once was asked if this made the weekly like Pravda, the

official newspaper of the Soviet Communist Party.

"Yes. Pravda means truth in Russian, and that would be a good name for us," he answered.

The idea of an English weekly edition was developed during the Second Vatican Council by a group of English-speaking bishops who wanted their Catholics to have access to unabridged papal and Vatican texts.

"It was envisioned as an instrument at the service of the magisterium," said Father Greenan.

"The whole purpose is to convey the full text so people do not have to rely on the picking and choosing of the news media," he said.

A typical Page 1 contains Father Greenan's translation of the pope's weekly Italian general audience talk along with a papal photo taken at the audience.

"Pope Paul considered the general audience as an important part of the church's magisterium. This pope is even stronger on this," Father Greenan said, pointing to a bookshelf containing Pope John Paul's general audience talks collected in book form.

The rest of the newspaper contains other unabridged texts selected by Father Greenan.

There was no need to make a selection during Pope Paul's pontificate,

he said.

"We could fit everything into six pages," he added.

But the volume has grown under Pope John Paul, Father Greenan said.

Now, the weekly runs a regular edition of 12 pages and often publishes 24 pages. Even with selection and more pages, however, the newspaper is always weeks or months behind in papal texts.

The Aug. 3, 1987 edition, for instance, published talks from the pope's Polish trip two months earlier.

Father Greenan said he selects speeches of international or universal interest such as family life, ecumenism, church-state relations, sacramental life and socio-economic topics.

Because of the volume, Father Greenan hires English-speaking priests and seminarians studying in Rome to help him and the weekly's two other full-time employees translate the texts.

Currently, the weekly has 10,000 subscribers in 91 countries. Most of the subscribers -- 6,700 -- are in the United States, where a yearly air mail subscription costs \$55. Subscribers include bishops, priests, lay people, religious houses and libraries.

The English edition is one of seven weekly language editions of L'Osservatore Romano, the Italian-language Vatican daily which runs news

stories as well as papal and Vatican texts. L'Osservatore Romano was founded July 1, 1861.

Father Greenan, a native of Northern Ireland, was chosen as founding editor by the Vatican from a list of names submitted by bishops from English-speaking countries. He does not know why he was chosen, he said.

Prior to becoming editor he was a canon law professor at Dominican seminaries and a local Dominican official in Ireland. His only journalism experience was writing articles for Dominican publications.

One of his first big decisions was how to date the first issue. Father Greenan opted to erroneously date it April 4, 1968, a Thursday, although it was printed and mailed the previous Monday, April 1, April Fool's Day.

"I wanted to keep off that one," he said.

For about two years it continued to be dated on Thursdays before being switched to the current practice of dating it on Mondays, in keeping with the printing date.

Father Greenan is vague about his age and the possibilities that he might retire. "Let's just say I'm over 70 and going strong," he said.

The church's normal retirement age is 75.

## Pioneers had idea- put the bathroom outside

Hilda Young  
NC News Service

Do you know what I liked best about "Little House on the Praire?" Laura and Mary and their little sister never fought over the bathroom. You never heard them say things like, "If you don't unlock that door in five seconds, I'm going to tell mom about the stash of green drumsticks behind your dresser drawers."

Those pioneers were clever. They put their bathroom outside, a long way from the house, too far for a telephone cord to reach. No one hogged it because it was hot and smelly in the summer and cold and smelly in the winter. They

never once paid \$50 and hour to have matted hair pulled from a sewer line. There's a lesson there somewhere.

*Michael Landon never screamed, "Who has been using my razor to shave her legs?!"*

Note that Michael Landon never screamed, "Who has been using my razor to shave her legs?" You never saw what's-her-name, the mother, wandering her cabin in search of an unoccupied

commode. I boasted in a column a couple of years ago about our buying a new home with two bathrooms. I was premature. It is not enough. Instead of privacy, I have discovered that shutting the bathroom door makes your offspring remember things.

"Mom, I almost forgot. I need a new notebook by tomorrow morning."

"Mom, do I get my allowance this week?"

"Mom, remember I need a ride to swimming today."

Michael and what's-her-name did not have to listen to conversations like:

"You've been in there all day. Hurry up."

"Use the other one."

"Dad's memorizing the Constitution in there."

"Pretend you're camping and take a hike to the shell station."

"If you're not out of there in 10 seconds, I'm going to read your diary to my creative writing class."

"Don't you ever, ever, ever, ever, touch my diary, you geek, or your picture is going to be in future dictionaries under reconstructive surgery."

"Ten, nine, eight. . ."

I suppose it's against city code to hand them a shovel and have them dig another bathroom in the back yard.