

Love in Acción for 12 years

Archdiocese schools help people of Haiti

by Inge Houston
Voice Correspondent
Nan Palan, Haiti, was an area plagued by leprosy, malaria, and prostitution. Even the Church found it difficult to penetrate the region. But the hardships didn't stop Amor en Acción from venturing in to help and two weeks ago the group gathered at Lourdes Academy to celebrate seven years of missionary work in Haiti. It was the eve of All Saints' Day. "I salute you all for your saintly work," said Archbishop Edward

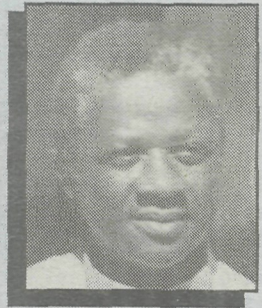
McCarthy, who celebrated the opening Mass. "I thank God with you and I thank God for you."

Amor en Acción (Love in Action) a Miami volunteer lay group, began its missionary work in the Dominican Republic 12 years ago. In 1979, Archbishop McCarthy asked them to extend their projects into Haiti as well.

In Haiti, they were received by Monsignor Frantz Colimon, Bishop of the Diocese of Port-de-Paix, who in turn pointed out that Nan Palan was probably the neediest region in the

'Everyone knows that to open a school is to close a jail... Amor en Accion helps to make these concepts into a reality'

Fr. Boniface Fils-Aimee



Diocese.

"They were the outcast of the outcast," said Adriano García, 33, one of the founders of Amor en Acción.

An Architect, García is in charge of construction and design projects for the group. A housing project was the first assistance to Nan Palan.

In 1980, Archbishop McCarthy

declared Port-de-Paix a sister diocese. Seven years later, Amor en Acción has invested over \$500,000 in its Haitian projects. That figure does not include medical supplies and equipment which has been donated.

With a \$100,000-a-year budget, the

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Synod sends Pope recommendations

Urges him to clarify roles of ministries

VATICAN CITY (NC) — The world Synod of Bishops said Catholic lay roles and ministries need to be clarified and revised, but how that should be done is up to Pope John Paul II.

The almost 230 synod delegates who met Oct. 1-30 in Rome also told the pope not to let concern for lay ministries overshadow the laity's primary responsibility to Christianize the secular world.

The synod's final recommendations to the pope did not include a proposal favored by some that all non-ordained ministries be equally open to men and women. A preliminary set of recommendations had included the proposal.

Other proposals, however, encouraged greater participation by women in church life, including the preparation of pastoral documents.

The recommendations were contained in a list of 54 proposals sent to the pope, who said he planned to prepare a major document after studying the recommendations.

The document will respect the "author's rights" of the synod, the pope said. He did not say when it would be issued, but said the prepara-

tion would be done in cooperation with a 15-member council of the synod general secretariat. Under church rules, the pope is not obliged to follow the synod recommendations.

The recommendations sent to the pope were not made public by the Vatican, which released only a summary of the list of proposals.

The synod recommended possible revisions of Pope Paul VI's 1972 order that established norms for lay ministries. The recommendations said the revisions would be based on local church needs but did not say how the revisions and clarifications should be done or what they should include. Among the 1972 norms was the establishment of acolyte and lector as instituted lay ministries reserved to men.

The synod proposals also asked that the terms "ministry," "duty," and "office" be clarified.

The synod delegates left this to the pope, Coadjutor Archbishop Pierre Eyt of Bordeaux, France, said at an Oct. 30 Vatican news conference capping the synod.

The synod did not make "preliminary judgments on how to carry out these revisions," said Archbishop Eyt, synod special secretary.

"It has asked the Holy Father to

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Father Thomas O'Dwyer, new rector of St. John Vianney College Seminary, is congratulated by Archbishop Edward McCarthy during installation ceremonies at the seminary in west Dade. (Voice photo by Ana Rodriguez-Soto)

New Seminary Rector Looking for men with 'big hearts'

By Ana Rodriguez-Soto
Voice News Editor

Father Thomas O'Dwyer is looking for men with "big hearts." He wants to turn them into priests.

"I'm not expecting every priest to be a theologian," says the new rector of St. John Vianney College Seminary in Miami. "But I expect every priest to have a heart; to be ready and willing to go out and suffer with people and empathize with them..."

At his installation ceremony last week, Father O'Dwyer promised to try and "fill the place" with just that type of man, someone willing "to give and not to count the cost."

He said the seminary will concentrate on instilling in future priests a "generous heart," as well as

what he calls "stickability," the willingness "to be committed and stay committed," and "the ability to laugh."

Slightly graying at 42, Father O'Dwyer himself is a good example of

with love that are effective," he says in a thick Irish brogue, and indeed his face tends to turn bright red in the limelight. At a luncheon following his installation as rector, he was the last to step up to

'I expect every priest to have a heart, to be ready and willing to go out and suffer with the people and empathize with them'

--Fr. Thomas O'Dwyer

the kind of priest he's looking for. He laughs heartily and frequently, and is quick with a kind word or gesture.

"It's the small things that you do

the buffet table, lining up behind the seminarians.

One of eight children, he was ordained 16 years ago in Ireland for the

Archdiocese of Miami, the second priest in his family. His brother, Dominick, is pastor of St. Malachy Church in Tamarac.

Prior to his appointment as rector, Father O'Dwyer was pastor of Good Shepherd Church in South Dade. He had been dean of students at the seminary from 1979-83, and takes over the four-year college from Father Bernard Kirlin, who has been named pastor of St. Peter's Church in Big Pine Key.

In the interview with *The Voice*, Father O'Dwyer admitted that the task he has set out for himself -- filling the seminary -- will be difficult, because "the world has changed, become very

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Pope calls for protection of the environment

VATICAN CITY (NC) — Profound changes in economic and moral attitudes, including attitudes regarding profit, are needed to protect the world's environment, Pope John Paul II told a group of scientists at the Vatican.

Calling the protection of the environment a matter of "tremendous importance," the pope said inadequate farming systems, energy needs and technology have contributed to environmental decline.

"Theory aimed only at profit has produced in the last century a technology that has not always respected the environment, that has led to situa-

tions causing great concern by reason of the irreversible damage done both locally and worldwide," the pope said.

The pope made his comments in a speech to 26 scientists from 10 countries who participated in a study week sponsored by the Pontifical Academy of Sciences. The theme of the Nov. 2-7 meeting was "A Modern Approach to the Protection of the Environment."

The causes of ecological damage can be corrected "only by teaching people a new and respectful attitude toward the environment, an attitude that ensures the rational use of the

natural resources which have to be preserved and passed on for the use of future generations," he told the scientists.

In developing countries, the destruction of forests and the loss of farmland must be addressed, the pope said.

"In the industrialized countries there is the worrying problem of waste products in gaseous, liquid, solid and radioactive form," he noted. "Imprudent practices have caused very serious damage to nature. Uncontrolled discharges have resulted in acid rain, trace substances in the environment and the contamination of the seas."

Bishop urges stop to black-on-black violence in South Africa

DURBAN, South Africa (NC) — Archbishop Denis Hurley of Durban joined two other leading South African clergymen in urging rival black groups to stop their bloody conflict. The Council of Churches in Pietermaritzburg, capital of Natal province, called a special service to pray for peace in nearby Edendale township, site of recent violence between the groups. Presiding over the service with Archbishop Hurley were Anglican Archbishop Desmond Tutu, 1984 Nobel Peace Prize winner, and the Rev. Khoza Mgojo, president of the Methodist Church of Southern Africa. More than 130 people have died this year in clashes between supporters of Zulu Chief Magosuthu Buthelezi's conservative Inkatha political-cultural group and the racially integrated United Democratic Front and the Congress of South Africa Trade Unions. Buthelezi is regarded as too cooperative with the country's white minority government.

Vatican supports group that aids Palestinian refugees

UNITED NATIONS (NC) — The Holy See delegation to the United Nations has called Palestinian refugees "victims of a dramatic situation that has persisted for far too many years" and said the Vatican supports several aid programs for them. Msgr. Antonio Franco, deputy permanent representative of the Holy See observer mission to the United Nations, noted that in Miami last September, Pope John Paul II said the Palestinians "have a right to a homeland, as does any civil nation, according to international law." Msgr. Franco made the statement in the General Assembly's special political committee during a debate on the activities of the Relief and Work Agency for Palestine Refugees, urging the international community to respond generously to appeals for more funds for the agency. Msgr. Franco said the Vatican stands behind the agency because it shares its concerns and aims.

Lebanon called 'last bastion' of Christianity in Middle East

WASHINGTON (NC) — Emile Rahme said Christianity is struggling to survive in Lebanon and he wants Christians in other parts of the world to become concerned about it. Rahme, a 41-year-old Lebanese lawyer, political activist and Maronite Catholic, also said the Lebanese presidential elections next August are crucial to Christianity's future in the Middle Eastern nation. He was in the United States recently to "raise the consciousness" of U.S. Catholics about the Lebanese situation. Rahme heads the Christian Solidarity Movement, an organization which he said is comprised of an "elite" corps of approximately 500 doctors, lawyers, engineers and other professionals who aim at preserving what another Lebanese called the "last bastion" of Middle Eastern Christianity.



Mothers' prayers

In a Managua church, members of the Movement of Mothers of Political Prisoners pray for the release of relatives now in jail. Nicaragua military Commander Bayardo Arce said there would be no amnesty for political prisoners until the war by the contra rebels against Nicaragua comes to an end. (NC/UPI-Reuters)

Pope urged to avoid South Africa during next year's tour

VATICAN CITY (NC) — A trip to South Africa by Pope John Paul II would be seen by many as legitimizing the white-minority government, and could polarize the country's Catholics, said a top-ranking South African bishop. By visiting several countries bordering on or surrounded by South Africa as planned next fall, the pope will be "making a very eloquent point against apartheid," said Bishop Wilfred Napier, president of the southern African bishops' conference. The pope is scheduled to travel in late September to Mozambique, Zimbabwe, Lesotho, Swaziland and Botswana, all black-ruled countries. Catholics in South Africa want to hear a "message of hope to the oppressed" from the pope, Bishop Napier said, but "it will have to be done from across the border."

Catholic hospital in Paris bans in vitro fertilization

PARIS (NC) — A Paris Catholic hospital in which six "test-tube" babies have been born has banned any further use of in vitro fertilization. The decision was made by the administrative council of Our Lady of Good Help Hospital, which is owned by the Augustinian Sisters of Our Lady of Paris. Forty doctors reportedly have protested the decision and are discussing it with hospital officials. Since June 1986, six babies conceived by the in vitro method have been born in Our Lady of Good Help Hospital. Another 28 have been conceived and are developing in the mothers' wombs.

Sacred Heart founder headed for canonization

VATICAN CITY (NC) — The Vatican has opened the way for the canonization of Sister Philippine Duchesne, a 19th-century French missionary nun who spent the last 34 years of her life working in the United States. The Vatican Congregation for Sainthood Causes approved a miracle attributed to the intercession of Sister Duchesne, who established the first U.S. branch of the Society of the Sacred Heart. Sister Duchesne had been beatified May 12, 1940, and needed to have a miracle attributed to her intercession since then in order to qualify for sainthood. All that is needed now for her to become a saint is a formal declaration by Pope John Paul II.

Sudanese bishop: Government violates Catholics' rights

FRANKFURT, West Germany (NC) — The head of the Sudanese bishops' conference has accused his country's government of violating the rights of the Catholic Church in southern Sudan. Archbishop Gabriel Zubeir Wako of Khartoum said during a recent visit to West Germany the government troops regularly conduct unlawful searches of church property and interfere with the free exercise of Christian faith. The archbishop was especially critical of the government's attempt to impose the Shariah, the Islamic legal code, on the entire Sudanese population. He said imposing Islamic law on Sudan's 3.1 million Christians was unacceptable.

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Bishops to mull retirement norms for diocesan priests

WASHINGTON (NC) — A diocesan priest's retirement does not imply an end to ministry but an entry into a third age of reflection on and completion of that ministry, the U.S. bishops' priestly life committee said in norms being considered by the body of bishops.

The norms, proposed by the bishops' Committee on Priestly Life and Ministry, are to be voted on during the Nov. 16-19 meeting of the National Conference of Catholic Bishops in Washington. The committee is headed by Coadjutor Archbishop Thomas J. Murphy of Seattle.

Bishops "should develop a special sensitivity to the needs and inclusion of the senior priests in diocesan life," according to the committee's proposed norms.

The norms "suggest that retirement from a diocesan appointment does not imply an end to ministry. Rather they speak of an entry into a third age where the Spirit is calling us to reflect upon, to integrate, and to complete the ministry to which we were called," the committee stated.

Bishops should "ensure that diocesan programs give specific consideration to the spiritual growth of third-age priests," the committee continued. It called for consideration of senior priests in all diocesan retreats, conferences and support groups.

Bishops normally should allow any priest to retire when he has reached the age of 75, according to the committee, but bishops should consider naming a retirement peer group committee to help priests plan the time of their retirement. In accord with canon law, pastors are asked to submit letters of resignation by the age of 75.

Each diocese should maintain an index of retired priests so that "these men could indicate the kinds of ministry they want to continue to offer, and the pastors of the diocese would much more easily be able to contact those priests in times of special need," the committee said.

The committee called on bishops to promote a wellness program for the physical, emotional and spiritual health of the priests and to guarantee that priests be given adequate support through a long-range, financially independent and professionally managed pension fund.

Retiring priests should have adequate options and funding for housing, and special housing should be arranged for those who are physically or emotionally in need of special care, the proposed norms state.

"This should be designed to provide dignity for the impaired priest and should not mix the physically handicapped but emotionally sound priests with others who are mentally or emotionally in need of full custodial care," the proposal said.



Peace mediator

Cardinal Miguel Obando Bravo of Managua, Nicaragua, leaves his car to enter a meeting of the Nicaraguan Reconciliation Commission to hear the government's plans to comply with the Central American peace accords. The cardinal, a frequent critic of the Sandinista government, took the job reluctantly, saying sometimes negotiations are just "talking and talking." (NC photo)

National collection eyed for aged religious

WASHINGTON (NC) — The U.S. bishops at their upcoming general meeting will consider a proposal to initiate a national annual collection aimed at helping men and women Religious meet a retirement need estimated at \$2.5 billion.

The collection would begin in September 1988 and would be conducted for 10 years "unless the need is met before then," according to the proposal.

It also calls for an ongoing public awareness program to support the appeal and provides that any funds collected be administered and disbursed through a formula developed by the Tri-Conference Retirement Project.

The tri-conference project drew up the proposal to be presented to the bishops during their general meeting Nov. 16-19 in Washington.

A study released a year ago showed that although male and female Religious were increasing efforts to fund their retirement needs, the debt for their retirement costs had reached an estimated \$2.5 billion. Religious over 65 of women have been hit hardest.

Established in May 1985 to address retirement needs of Religious, the tri-conference project is sponsored by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

It has four major goals — fund raising, emergency financial assistance to religious orders, development of compensation models for Religious in Diocesan or parochial ministries, and education about problems of aging Religious.

Sister Mary Oliver Hudon, tri-conference project director and a School Sister of Notre Dame, said a national collection is one way to meet retirement costs, but added that a tri-conference service office, started last May, is helping orders begin or enhance existing retirement programs.

Religious orders are also evaluating

how properties and other assets can be better used to meet the need.

"This is a problem only money can solve. A very real concern is that no one wants to hear about another collection," Sister Hudon said. "But it is a mechanism the church has used."

In a Gallup survey conducted last May and June, three in 10 Catholics, out of a representative sample of 803 Catholics, ages 18 and older, said they were aware of the problem and most of them believed it was serious.

Two in three said they would likely contribute to retirement plans if asked and said they were most likely to respond to appeals at Mass or solicitation by a fellow parishioner or religious representative.

"Every year we wait to collect money the situation grows worse" Sister Hudon said, adding the retirement is not the liability of dioceses because "it is too big for any one diocese."

Archbishop Edward T. O'Meara of Indianapolis said Oct. 29 in a telephone interview that the collection proposal will be "one of the major items we face."

He is a member of the NCCB Administrative Committee, which authorized that the proposal be considered at the general meeting.

"We have not had one like this in a long while and letting it go one more year will add to the problem," he said. "National collections are a difficult

topic for bishops to face. There are a goodly number already that do present a challenge to dioceses and parishes that have needs of their own."

However, he said, the retirement needs of Religious is "a national concern for the Catholic Church in the United States and I don't think it can be addressed adequately by local dioceses. The service of Religious has gone across diocesan lines for so many years and in so many different apostolates... Somehow the bishops have to address it."

"There is no question about the fact there is a critical need," Bishop Howard J. Hubbard of Albany, N.Y., told National Catholic News Service.

He said his diocese began a collection a year ago that raised more than \$1.2 million in one weekend, well beyond an anticipated goal of \$250,000.

Catholics responded once they understood the plight of Religious and their generosity was also a result of "people's great love and affection and gratitude for the sisters for their rich legacy," the bishop added.

Msgr. Charles Eckermann, director of development for the Diocese of Syracuse, N.Y., and spokesman on the proposal for Syracuse Bishop Joseph T. O'Keefe and Auxiliary Bishop Thomas J. Costello, said collections conducted by dioceses on a specific day across the nation would be better than a national appeal.

He also said a 10-year plan was too short-range, adding that in Syracuse, "we're looking ahead 40 years."

The Syracuse Diocese plans to raise money through a parish collection and with pledges from 1,800 of the diocese's 129,000 families to commit \$50 a month for five years. Those funds would go into an investment pool, he added.

Promotional costs, he said, have been paid for by one family and includes printing and mailing information to all families as well as broadcasting 30-second TV spots.

Meeting at a glance

WASHINGTON (NC) — The U.S. bishops will hold their annual fall general meeting in Washington Nov. 16-19. Here at a glance are some of the items they will be voting on.

- A statement on Central America policy updating a statement approved by the bishops in 1981.
- A national pastoral plan for church ministry to Hispanics.
- A proposed new annual collection in parishes nationwide to help ease the retirement crisis facing many U.S. religious orders, particularly nuns.
- Guidelines for relations between bishops and theologians and for resolving doctrinal disputes.
- A statement critical of school-based health clinics which provide students with contraceptives and abortion services.
- A proposed new rite for use in celebrations of marriage between people of differing faiths.
- Proposed norms outlining responsibilities of dioceses in dealing with the retirement of their priests.
- 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 in the U.S. church calendar. The proposal would not make it a holyday of obligation.
- Proposals to establish a standing committee of bishops on religious life and a separate commission on religious life composed of bishops, nuns and members of male religious orders.
- Dividing the bishops' existing Committee on Social Development and World Peace into two: a Committee on Domestic Policy and a Committee on International Policy.
- A 1988 budget for their national offices and activities, and a proposal to raise the assessment on dioceses and archdioceses for support of those activities from 13.3 cents per Catholic in 1988 to 15.7 cents in 1989.

Priest starts hotline for runaways

NEW YORK (NC) — The Covenant House ministry for runaways led by Franciscan Father Bruce Ritter has established a hot line for help from anywhere in the United States.

A toll-free call known as the "9-line," it has the easily memorized number of (800) 999-9999.

"I announced it on the Ted Koppel show, and we got 2,500 calls the first day," Father Ritter said. Koppel hosts ABC-TV's "Nightline."

Father Ritter said about a half dozen staff and volunteers were answering the telephones, but the counselor staff can be expanded to 20.

He said many young people were calling from bus stations, airport terminals and other places asking for help.

Covenant House has prepared public service announcements for radio and television to make the service more widely known, Father Ritter said. In addition to assisting young people, he said, the counselors will help parents who call to ask for help with their children's problems.

Bishop: Hospital that allows sterilization can't be Catholic

AKRON, Ohio (NC) — St. Thomas Hospital and Medical Center in Akron can no longer be considered a Catholic hospital because it now allows sterilizations, said Auxiliary Bishop Gilbert I. Sheldon of Cleveland. He said the diocese will continue its ministry to Catholic patients. The board of trustees of St. Thomas, which was founded in 1922 as Akron's Catholic hospital but now is independent, changed the hospital's operating policy to allow tubal ligations, effective Oct. 1. Though the diocese has no control over the hospital, the bishop said, public perception is that it is a Catholic health facility.

Religious groups back Catholic position on abortion lawsuit

WASHINGTON (NC) — The National Council of Churches and other major religious organizations have asked the U.S. Supreme Court to hear the Catholic bishops' high court appeal in the Abortion Rights Mobilization case. The religious groups, in a friend-of-the-court brief, joined the bishops in asking the Supreme Court to reverse lower court decisions denying the bishops a chance to fight subpoenas in Abortion Rights Mobilization's challenge to the tax-exempt status of the Catholic Church. Those challenging the church's tax status are third parties who should have no standing to sue, and if the high court allows them to carry on their suit it would give almost anyone "the use of federal courts for religion-bashing," the religious organizations said in their brief.

Texas bishops raise enough money to pay for Papal visit

HOUSTON (NC) — Texas bishops have collected about \$2.4 million, expected to be more than enough to cover bills from Pope John Paul II's Sept. 13 visit to San Antonio. A total of \$2,408,200 in contributions has been collected, Archbishop Patrick F. Flores of San Antonio announced during a recent meeting of Texas bishops. The bishops voted to send any money left after all bills have been paid to the pope as a gift from Texas Catholics. The expected price tag of the papal visit to San Antonio is about \$2.3 million, Archbishop Flores said. Included is the cost of a year of visit-related education programs and a planned follow-up educational effort to be conducted statewide.



Bionic baby

Six-month-old Atlee Parr became the youngest child in the United States to be fitted with a high-tech myoelectric arm and hand at St. Anthony Amputee Rehabilitation Center in Houston. The baby's mother, Laura Barkley Parr of San Antonio, Texas, holds the arm before it is attached while Dr. Thomas Haslam talks to the boy. Atlee was born with only a partial right arm. (NC/UPI photo)

Bishop tells Congress to stop military aid to Central America

ST. PAUL, Minn. (NC) — Funding for military aid in Central America should be discontinued because it "frustrates peacemaking efforts" and adds to human suffering, Archbishop John R. Roach told the U.S. senators from Minnesota and the five congressmen who serve districts within the Archdiocese of St. Paul-Minneapolis. The archbishop wrote to the senators and representatives in anticipation of a request for new U.S. military funding for the Nicaraguan contras.

Bishop: No fancy wedding for couples who live together

HOUSTON (NC) — Unmarried couples who live together but decline to stop cohabiting before a Catholic wedding should have a small, simple ceremony like that used in "convalidation" of civil marriage, a new policy in the Diocese of Galveston-Houston specifies. The new policy, "as any true pastoral response, is based on the truth of the church's teaching," Bishop Joseph A. Fiorenza wrote in promulgating "The Diocesan Policy for Cohabiting Couples Seeking a Church Marriage."

Poll: Most Catholics say they have personally known a saint

CHICAGO (NC) — More than 80 percent of readers polled by a national Catholic magazine said they feel they have met someone in their lifetime whom they would consider a saint. Of saints they would most like to imitate in their own lives St. Francis of Assisi led the list. U.S. Catholic, a monthly magazine published in Chicago by the Claretian Fathers and Brothers, polled 1,000 of its readers to find out what they believe about saints. Eighty-two percent said they "firmly believe that someone I know personally — living or dead — is a saint."

Fewer immigrants applying for legalization in Los Angeles

LOS ANGELES (NC) — Los Angeles Catholic Charities has reduced its alien legalization processing centers from 18 to 12 because of a decrease in clients, said Father R. David Cousineau, executive director of the agency. The centers were set up in July to help illegal aliens seeking to legalize their status under the new federal immigration law. Under the law, passed by Congress in 1986, aliens who have resided illegally in the United States since before Jan. 1, 1982, can apply for legalized status.

Limit defense spending, Church urges Congress

WASHINGTON (NC) — The general secretary of the U.S. Catholic Conference has urged members of Congress to limit defense spending and retain nuclear weapons restrictions in a major military funding bill. Msgr. Daniel F. Hoye commented in a letter to the congressional committee which is finalizing the defense authorization package, which passed the House of Representatives and Senate in slightly different forms.

Bishops delay report on morality of deterrence

WASHINGTON (NC) — The U.S. bishops' Ad Hoc Committee to Assess the Moral Status of Deterrence has delayed its report to the nation bishops until next June because of rapid changes in U.S.-Soviet negotiations on nuclear weapons. In a brief progress report prepared for the Nov. 16-19 meeting of the bishops in Washington, Cardinal Joseph L. Bernardin of Chicago, head of the committee, said "the principal reason for seeking an extension is that several dimensions of the negotiations on nuclear weapons should be made more clear in the next six months."

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Seminaries told: Teach more theology

Bishop comments on Vatican study

BOSTON (NC) — The Vatican study of U.S. seminaries showed that they need to devote more time to theological education and reflection, said the bishop who has headed that study.

Bishop John A. Marshall of Burlington, Vt., ended his six-year silence on the Vatican study with a keynote speech opening a seminar, "Excellence in Educating Priests," held last month at St. John Seminary, Boston.

Symposium speakers focused especially on the need for seminarians to develop a deep spiritual life and receive sound theological formation in revelation and church teachings.

Bishop Marshall stressed that in his talk he was giving his personal views and not representing the Vatican Congregation for Catholic Education, the agency overseeing the seminary study.

He said he had declined to make public statements about the study, begun in 1981, while it was still in progress, but the theology-level portion of the work, about which he was speaking, had been completed, and the college-level portion was in its final stages.

Regarding theological training, Bishop Marshall said, "To me the real culprit in the academic area is not the faculty but time."

He said the typical priesthood candidate entering theological studies today "is not nearly so well prepared" as the average candidate 20 or 30 years ago, but at the same time academic theology must compete today with more non-academic demands, giving teachers "a shorter span of effective time" to train future priests theologically.

"It is entirely unfair to accuse our seminaries of teaching heresy, as some very rigid persons allege. On the other

hand, I believe that it is fair to say that even the best seminary, operating under today's conditions, can hardly provide an adequate presentation of what every good priest should know," the bishop said.

While praising the "field education" programs of seminaries for "remarkable" progress in the past two decades,

Bishop Marshall said that "integration with the academic and spiritual is one of the crying needs" of such programs.

He also called for:

- More presence of priests in seminaries, especially as advisers and spiritual directors of seminarians.

- "More clear-cut directives" for seminary life from local bishops and

religious superiors and from the national guidelines for priestly formation.

- "Clearer evaluation standards" for the admission and ongoing evaluation of seminary students.

- More emphasis on community life.

- Clearer separation of the "priestly formation program" from diaconate and lay ministry programs in seminaries that provide more than one form of training.

Because of the unique demands of priestly formation, Bishop Marshall said, "there should be no general integration of seminarians with other students."

Despite such areas of concern, "there are any number of positive things to report" on the state of U.S. seminaries, Bishop Marshall said.

He particularly praised the quality and dedication of seminary rectors, the overall quality of seminary faculties, and the evident "interest of the bishops and religious provincials" in their seminaries.

He also cited the interest of seminarians in spiritual life, the quality of seminary liturgies, and the quality of the academic programs in such areas as liturgy, Scripture and ecumenism.

He said it was "unfortunate" that "almost inevitably non-priest seminary faculty are offended" when it is argued that seminaries should have more priests on their faculties.

The concern, he said, is to have seminarians "immersed in a priestly environment" in order to learn about the priesthood by example and experience as well as through formal studies.

Enrollments down again

WASHINGTON (NC) — The total number of U.S. Catholic seminarians has dropped below 10,000 for the first time in decades, according to figures released at the end of October.

At the start of the 1987-88 school year there were declines in all three major categories of seminary students — high school, college and theology.

The new data, compiled by Benedictine Father Adrian Fuerst of the Washington-based Center for Applied Research in the Apostolate, showed that:

- The total of all seminarians dropped from 10,372 in 1986-87 to 9,410 this year, a 9.3 percent decline in one year and down 78 percent since 1966-67.

The decline of priesthood candidates in post-college theology studies was the smallest of the main categories at 2.6 percent, down from 4,039 last year to 3,934 this year.

- College seminarians dropped 13.7 percent, from 2,828 last year to 2,441 currently.

- Those in high school seminaries dropped 14.8 percent, from 2,872 last year to 2,448 this year.

Father Fuerst reported that 857 candidates were enrolled in religious order novitiate programs, down from 633 in 1986-87. The novitiate is a non-academic year of intense spiritual formation.

The enrollment declines were sharper among candidates for religious orders — down 12.6 percent from 3,147 to 2,752 — than among diocesan seminarians. Those studying to work in dioceses went down 7.7 percent, from 6,699 to 6,186.

Students — mainly in high school — who had not yet affiliated with a particular diocese or religious order dropped about 10 percent during the past year, from 526 to 472.

At the level of theological studies, the number of students for diocesan priesthood was almost the same in 1986-87 (2,740) as in 1987-88 (2,734). The main decline came in religious orders, where theology students dropped 8 percent from 1,275 to 1,173.

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New ways of financing schools explored

By NC News Service

Bishop Frank J. Rodimer of Paterson, N.J., recalling Pope John Paul II's challenge to Catholic educators to develop "new approaches, new forms of partnership and sharing, new uses of financial resources," has called for a "courageous and comprehensive" master plan in his diocese for Catholic schools.

The Baltimore and Milwaukee archdioceses also are working on new approaches to structuring and paying for Catholic education.

The Paterson plan may mean consolidation of some existing schools and the start of some new ones and it will definitely outline new approaches to financing, Bishop Rodimer told a group of pastors and principals.

"I am accepting that challenge of the Holy Father. I am asking each of you to accept it as well," he told the group. Pope John Paul issued his challenge to Catholic educators during his meeting with them in New Orleans in September.

Bishop Rodimer said he expected that the changes ahead "will be difficult but they will be necessary."

"Most importantly," he said, "the steps to preserve and strengthen Catholic school education in this diocese are well worth the effort."

Father James Mahoney, diocesan vicar for planning and priorities, said an issues committee will study matters such as recruitment and public relations, finances, leadership and curriculum.

An areas committee will deal with consolidation of schools in areas where the Catholic population can no longer support the present structure and with expansion of schools where none now

'New approaches, new forms of partnership, new uses of financial resources...'

exist, he said.

In Baltimore, an archdiocesan schools project initiated more than four years ago is moving into its final stages.

In 1982 the archdiocesan priests council recommended that Archbishop William Borders of Baltimore establish

a task force to study school financing. That recommendation led to diocese-wide consultations and to a pastoral letter from Archbishop Borders.

The archbishop called for all elementary schools to be interparochial, allowing children from nearby parishes to at-

tend parish schools. Each elementary school is to be governed by an interparochial school board.

Tuition is to be set at cost, eliminating automatic parish subsidies, and a tuition assistance program is to be established to offer financial help to students who need it.

The 14 committees which will make final recommendations to Archbishop Borders in December 1988 are in place. In each parish committees are holding meetings to gather ideas.

Lawrence S. Callahan, archdiocesan superintendent of schools, said the project now moves from the "if" stage to the "what" stage.

Meanwhile, the Milwaukee diocese is considering a pre-paid tuition plan for elementary and secondary schools. Participation by the 13 Catholic high schools and 161 grade schools would be voluntary but once the policy was adopted by a school it would become mandatory.

The proposal would require tuition to be paid either by July 1 for the next school year or in 10 monthly installments during the school year through low-cost bank loans.

Leonard Fine, who established the program for the Catholic school system in the Archdiocese of New Orleans, told Milwaukee school representatives that the plan would benefit parents, schools and the archdiocese.

Joseph Behr, archdiocesan director of secondary education who is coordinating efforts to introduce the plan in Milwaukee, said for the schools "it's an equitable way of collecting tuition and preventing tuition from increasing rapidly and frequently... and people are less likely to default to a bank than a school."

No more parish bars

GREEN BAY, Wis. (NC) — The Green Bay Diocesan Pastoral Council has recommended to Bishop Adam J. Maida that bars on parish property be eliminated by January 1989.

The diocesan council, which approved the recommendation in October, is one of five groups providing consultation to the bishop.

The resolution sent to Bishop Maida states that there should be "no established bar or no permanent liquor license on parish property" and no "sale, nor serving of alcoholic beverages, on parish property on a routine basis."

It also urges that "extreme discretion should be used regarding the use of alcoholic beverages at parish picnics, etc."

"At such family-type events," the resolution adds, "other non-alcoholic refreshments should be provided also."

Clifford Kobiger, a dentist who presented the anti-alcohol measure, expressed concern about the moral implications of having parish bars. "It just reflects on us as a church," he said.

Jan Vande Hey, another council member, suggested it is time for Christian parents to start setting a better example for their children. "Our society just has to realize you don't need alcohol to have a good time," she said.

Other council members said that parish bars represent a longstanding practice in some parishes and that revenue and socialization are two reasons often given for having them.

Msgr. Paul Koszarek, vicar general, pointed out that in 1984 he had prepared guidelines on alcohol use. "As a Catholic community, we have an opportunity and responsibility to influence our own local parishes and the larger social groupings on this issue of alcohol," he wrote that year.

In January 1986, Bishop Howard J. Hubbard of Albany, N.Y., suggested that charitable agencies and church groups stop using events featuring alcohol, such as cocktail parties, to raise money.

According to the Albany diocese, church agencies and groups reduced the number of events that featured alcohol predominantly and, when offering alcohol at all, began using cash bars and providing such lighter refreshment as wine and cheese and making non-alcoholic drinks readily available.



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Abortion debate

Once again, court considers whether parents should be involved in children's decision

WASHINGTON (NC) — One of the most emotionally charged and fervently argued aspects of the abortion debate focuses on whether a state should require parents' involvement in a minor's decision to have an abortion.

Proponents of notification and consent laws have said parents have a right to be involved in their children's decisions, especially when parental consent is required for numerous simple procedures affecting a child's health — even dispensing aspirin.

Opponents see them as a violation of a minor's right to privacy and warn that such measures will drive teen-agers to "back-alley" abortionists.

Now under review by the U.S. Supreme Court is the *Hartigan vs. Zbaraz* case involving an Illinois law which requires a 24-hour waiting period — following notification of both parents — before an abortion can be performed on a girl under 18.

The U.S. Catholic Conference in a friend-of-the-court brief filed last December urged the high court to uphold it.

"When an abortion decision is to be made by an immature minor, laws facilitating parental involvement, even consent, are not undue burdens," the USCC brief said. It said the law simply seeks to assure "effective and meaningful parental involvement in a serious medical decision by a minor."

Richard Mintz, a spokesman for the National Abortion Rights Action League, said he disagrees because "you can't legislate" communication between minors and their parents.

"The majority of teens do tell their parents when faced with unintended pregnancy, and the ones who don't do so for very compelling reasons — broken homes, unstable family situations," he said.

The Supreme Court has ruled that such laws must include a process called "judicial bypass" whereby minors could get permission from a judge if they felt it was not in their best interests to go to their parents.

But Mintz said that was "unduly burdensome" and could harm a teen's health by causing long delays.

Kay C. James, spokeswoman for the national Right to Life Committee, said that by supporting notification and consent measures her organization recognizes that "in any abortion situation there are two victims, the woman

and the child."

"We think parental notification and consent are important because they really do protect the minor in that situation," she said. It is "totally inappropriate to leave a minor girl to consult with no one but other children or an abortionist."

She also said school-based health clinics provide the conduit for minors' abortions. "While they don't do abortions, they do referral for abortions in a lot of cases."

Maura Quinlan, chief staff counsel for Americans United for Life Legal Defense Fund, said the laws protect parental rights and "obviously are protective of the minor because they give her some guidance... Clinics do not provide advice in her best interest."

Diana Traub, a spokeswoman for

the Reproductive Freedom Project of the American Civil Liberties Union in New York, said states should not involve parents in "a privacy matter."

The ACLU has been in the forefront in the fight against notification and consent laws.

"Minors don't always have to get parental consent for surgical procedures. It varies from state to state," Traub said.

Pro-life lawyer Paige Comstock Cunningham called the privacy argument "ludicrous," and added that situations requiring no consent were usually medical emergencies.

"As a mother myself, I would definitely want to know what is going on in my child's life," she said. "I know more about her medical history and emotional status than any judge.

Bishop: Catholic press must report dissent

NASHVILLE, Tenn. (NC) — "The reporting of dissent and even of sin can be one of the great promises to the future of the Catholic press," Bishop Anthony G. Bosco of Greensburg, Pa., told a Southern regional gathering of the Catholic Press Association.

Such reporting demonstrates "our passionate love for truth and our growing self-assurance," but it "must be done without malicious glee or recrimination... We don't have to delight in it," said the bishop, who is chairman of the U.S. bishops' Committee on Communication.

He said the hallmark of an earlier era of U.S. Catholic journalism was its "stalwart defense of the faith against the forces of bigotry and prejudice... because we were being attacked."

Willingness of the Catholic press today to report on the "warts" of the church as well as its "beauty marks" indicates the degree to which successive generations of American Catholics have "matured" and entered into the mainstream of U.S. society, Bishop Bosco said. "A sense of security is a sign of maturity."

Speakers at the meeting spoke of various challenges facing Catholic newspapers today, from informing and educating Catholics on a wide range of issues to using creatively the rapid changes in communications technology.

Catholic journalists have to promote U.S. Catholic awareness of global issues, especially poverty, said Servite Father Lawrence Martin Jenco, a Cath-

olic Relief Services official who was held hostage by Shiite Moslems in Lebanon from January 1985 to July 1986.

"Americans are less knowledgeable about events outside their own lives" than other people around the world, Father Jenco said.

"Awareness leads to caring, and caring to active response," he added.

Father Jenco said "the concept of 'hostages' has to be exploded, expanded" to cover the millions whose lives are held hostage to more insidious forces such as hunger, poverty and the world arms race.

"For me, the great terrorists are not the terrorists who kidnapped me but the terrorists who sell arms to the world," he said.

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Campaign helps people help themselves

• Local project — Page 11

WASHINGTON — Two hundred sixteen Community-based self-help projects have been awarded grants totaling \$6.5 million from the national Campaign for Human Development (CHD), according to a recent announcement.

Bishop Arthur Tafoya, chairman of the CHD Bishops' Committee, cited the continuing high incidence of poverty, currently at 13.6%, and the dramatic 35% increase in poverty among families with children since 1979. He noted that CHD-funded projects are "about building solidarity within low income communities, and with the non-poor, as well. The projects are rooted in what Pope John Paul II proclaimed in a recent message during his visit to the United States:

"The aim of Christian solidarity... is to defend and promote, in the name of Jesus Christ, the dignity and fundamental human rights of every human person."

"CHD grants help build human solidarity to enable the millions of poor Americans abandoned by an economic system that is excessively motivated by individual self-interest to gain basic human rights — housing, employment and education," Bishop Tafoya added.

The Campaign for Human Development, sponsored by the U.S. Catholic bishops, provides financial support to self-help projects organized and managed by groups of poor and low income persons. CHD is the largest funding agency of its type in the nation. Through funding and education, CHD brings poor and non-poor together to help people help themselves.

Projects receiving CHD support are local organizations seeking to improve conditions in their communities. Grants and loans are made to a variety of racial and ethnic groups in both urban and rural areas.

This year's series of grants brings total allocations from the national CHD to more than \$100,000,000 during its 17 year history; more than 2,800 such self-help grants have been made, several in South Florida.

CHD, established by the Catholic bishops in 1970, is supported by an annual collection in churches throughout the country on the Sunday before Thanksgiving. November 22 is the date (in most dioceses) for this year's collection.

Seventy-five percent of the money collected is forwarded to the CHD office for national allocation; the remaining one-quarter is retained by dioceses



Maria Ortega drills her group of Hispanic adults in an English language exercise, part of an educational project which has helped 700 of the area's Hispanic farmworkers.

to support local self-help initiatives.

To qualify for CHD funding, projects must:

- Benefit the poor; the majority of those benefiting from a project must be members of the low income community;

- Be a self-help project; that is, the project must be directed and managed by the low income community itself; and

- Aim to bring about institutional change by attacking root causes of poverty.

World Synod sends results to Pope

(Continued from page 1)

clarify ministries. There is no point in saying in what manner these should take place," he added.

The synod did not want to dwell too much on lay ministries in the church and the attendant issue of women's roles in the church because "we don't want to cut off the laity from its basic responsibility in the world," said Archbishop Eyt.

Among those supporting specific recommendations expanding the liturgical roles of women were several U.S. bishops, who said the concept is reflected in the proposal to study revisions of the 1972 norms.

The principle of equal access by men and women is reflected even though "the specificity may not be there," said Archbishop John L. May of St. Louis after the Oct. 29 synod vote approving

the recommendations sent to the pope.

Bishop May is president of the U.S. bishops' conference.

"It seems to me that we didn't pedal backward, which is very important," said Archbishop Rembert G. Weakland of Milwaukee. "When you have to say something that will hold for every culture, it has to be couched in terms that are quite general."

Meanwhile, the highest-ranking female synod official said that expanding the ministries of women in the church was "never a dominant theme" at the synod.

The synod considered the roles of women in the church as part of the broader theme of lay ministries, said Maria da Graca Sales, synod assistant special secretary and a full-time staff member of the Pontifical Council for the Laity. She spoke at the Oct. 30

Vatican news conference.

"It does not seem opportune to easily establish lay people in officially instituted ministries," said a synod proposal. Such ministries "can overshadow many lay gifts and duties — in marriage and the family, in daily work, science, economy, the fine arts, culture and politics."

Although the recommendations did not include expanding non-ordained ministries for women, two proposals dealt with women's issues.

One said that the church should recognize and use the gifts of women.

The other urged:

- Avoiding language which is "unjustly discriminatory" against women.
- Including women active in the church in the preparation of pastoral documents and other projects.
- Developing a "theology of matrimony," based on the love between Christ and the church.

- Conducting anthropological and theological research on the foundations of the dignity of men and women.
- Restoring respect for virginity and maternity.

Recommendations also dealt with the heavily debated synod issue of lay renewal movements, especially those formed since the Second Vatican Council.

Several bishops complained that some movements engage in pastoral work in their dioceses without seeking approval and that their work some-

times conflicts with diocesan projects and priorities. Defenders of the movements said they are often international in scope and should come under papal rather than local supervision.

The synod praised the movements, but said founders, often clerics, and members must obey the authority of "local pastors and the pope."

The synod believes that "bishops, priests and movements can work together," Archbishop Eyt said at the Vatican news conference.

Synod recommendations also encouraged greater lay action on social and political issues. The laity was asked to mobilize against abortion, voluntary sterilization, manipulation of fetuses and drug trafficking.

The synod rejected apartheid and religious discrimination or oppression. It asked for special attention to the plight of the world's poor and oppressed.

The synod also said that:

- Parish structures should be flexible enough to allow more lay participation.
- Housework performed by women should be appreciated, and obstacles faced by mothers who want to spend more time with their children should be removed.
- Basic Christian communities, working with local pastors, are good examples of church unity and evangelization.

At the synod closing Mass, Oct. 30, the pope said increased lay participation at the 1987 synod should be a model for future bishops' synods.

Synod rules were waived to allow many of the almost 60 lay observers to speak at plenary sessions. Synod norms limit plenary speeches to voting members, who must be bishops or priests.

The synod was able "to profit from their experience, their advice and the suggestions they offered," the pope said.

The synod also issued a public "Message to the People of God" Oct. 29 which encouraged lay participation in the church and the world, but which did not discuss the synod's recommendations.

The message opposed sexual discrimination against women and urged greater action to protect human rights.

"We rejoice in the progress and advances which have been made in recognition of the legitimate rights that enable women to fulfill their mission in the church and in the world," the message said.

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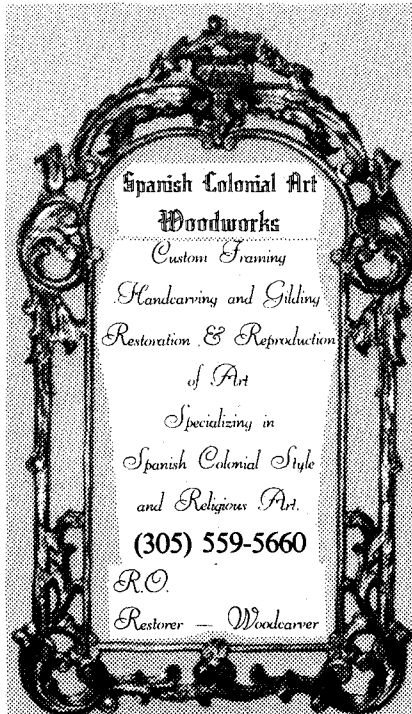
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Can Vatican heal rift with 'traditionalists'?

By John Thavis

VATICAN CITY (NC) — After Pope Paul VI suspended dissident Archbishop Marcel Lefebvre in 1976, he said the archbishop would have to adhere to the Second Vatican Council's teachings, retract his criticism of the hierarchy and return his seminaries and other properties to Vatican control to be reinstated.

A Vatican official who was involved in the case 11 years ago said he believes those conditions should still apply in the latest efforts to resolve the split between Rome and the archbishop.

In October, Pope John Paul II named Cardinal Edouard Gagnon to investigate the possibility of a "canonical regularization" of Archbishop Lefebvre's Priestly Fraternity of St. Pius X, with headquarters in Ecône, Switzerland. The appointment came after two recent meetings between Archbishop Lefebvre and Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

A clear and public position on the conditions for reconciliation is outlined in a 15-page letter from Pope Paul VI to Archbishop Lefebvre in 1976.

"I think Cardinal Ratzinger should be asking the same questions Pope Paul VI asked — and I don't see how he'll obtain satisfactory answers," said the Vatican official, who spoke on the condition of anonymity.

The late pope's letter, written shortly after he suspended Archbishop Lefebvre from his ministry as a priest and bishop, said the archbishop's rejection of the teachings of the Second Vatican Council represented an organized "rebellion."

The Vatican official, a longtime observer of the impasse who is well-informed about the suspension of Archbishop Lefebvre, said that in his view the current attempt at a solution would have to address the same points.

"The basis of (Archbishop) Lefebvre's thinking and teaching has not changed — that is clear," he added. He noted an October press conference, at which the archbishop said his group would not be changing its "doctrinal line."

According to Archbishop Lefebvre, Cardinal Ratzinger has offered reconciliation terms that would allow his society to keep the pre-Vatican II rites for Mass and sacraments and would accept the priests he has illicitly ordained.

The Vatican has had no comment on the alleged agreement terms. But in a



Archbishop Lefebvre

'I think Cardinal Ratzinger should be asking the same questions Pope Paul VI asked --and I don't see how he'll obtain satisfactory answers...The basis of [Archbishop] Lefebvre's thinking and teaching has not changed...'

Vatican official

brief talk to the October Synod of Bishops, Cardinal Ratzinger said an eventual reconciliation presupposes obedience to the pope and "fidelity to the church magisterium." He did not specifically mention the Second Vatican Council, whose teachings on liturgy, ecumenism and religious liberty are rejected by Archbishop Lefebvre.

"It is not clear" what the cardinal meant, said the Vatican official. "I would be astonished if an agreement were reached, based on some vague principles and not on the clear points" raised in Pope Paul's letter, he added.

Specific conditions raised in the letter, dated Oct. 11, 1976, included the following:

- Archbishop Lefebvre must make a declaration affirming sincere adherence to Vatican II and all its documents, as well as the Vatican decisions implementing them. He must explicitly

recognize the reformed liturgy and the church's right to "require its adoption by the entirety of the Christian people." The pope added: "In your case, the old rite is in fact an expression of a warped ecclesiology."

- "You will make a point of desisting from and retracting the grave accusations or insinuations which you have publicly leveled against us, against the orthodoxy of our faith...and against our immediate collaborators."

• The archbishop must recognize the authority of other bishops and abstain from preaching or administering the sacraments in their dioceses when so requested.

- He must hand over control of the society's seminaries to the Holy See, which would seek to preserve their "good element" and find some place in the church for them.

- The society's illicitly ordained

priests could have church sanctions against them lifted, as long as they individually made declarations of adherence to the teachings and decisions of Vatican II.

- All the society's institutions — foundations, formation houses, priories, etc. — must be turned over to the Holy See. Their survival and reorganization would be worked out with local bishops.

The late pope pleaded that Archbishop Lefebvre accept the conditions and move "toward the only solution" that would preserve church unity and avoid the danger of a schism.

Archbishop Lefebvre instead refused to accept the conditions, and his suspension remained in effect. Since then, he has increased his criticisms of popes and Vatican II-related developments.

In an interview earlier this year, for example, he said Pope John Paul II was "more or less" in schism, and condemned as "public blasphemy" the papal-sponsored ecumenical prayer day in Assisi, Italy, in 1986.

The 81-year-old archbishop also said: "Accepting religious liberty, ecumenism, the conciliar reforms would mean for me to contribute to the 'self-annihilation' of the church."

He has continued to ordain priests against papal orders and last summer threatened to ordain bishops — a move that would formally signify a schism.

Medjugorje Masses continue despite ban

ROME (NC) — Yugoslavian Bishop Pavao Zanic said many priests are disobeying his ban on pilgrimage Masses at the alleged Marian apparition site of Medjugorje, but he plans no action against them.

Priests at Medjugorje confirmed that Masses were continuing, but said they don't believe the ban applies to the priests who come there.

Meanwhile, Archbishop Franjo Franic of Split-Makarska, a defender of the alleged apparitions, issued his own directive that said priests could accompany but not organize pilgrimages to Medjugorje.

Bishop Zanic, head of the Mostar-Duvno Diocese that includes Medjugorje, said foreign priests have continued to bring groups of pilgrims to the site. A local pastor put up a sign noting the ban on Masses, but it

"hasn't done much good," Bishop Zanic said in an interview in Rome.

The bishop said he didn't like the situation, but was being realistic and accepting it for the time being.

A Vatican official who asked not to be named said in September that Bishop Zanic's banning of Masses fell within his rights and responsibilities as bishop.

The church has not passed judgment on the vision claims, which first surfaced in 1981 when six local youths said the Virgin appeared to them. A commission established by Bishop Zanic concluded its work last year. The Vatican's Congregation for the Doctrine of the Faith requested that a

broader study be undertaken by a new commission named by the Yugoslavian bishops' conference.

In a statement announcing the new commission last January, Bishop Zanic and Cardinal Kuharic said "it is not permitted to organize pilgrimages and other demonstrations which are motivated by the attribution of a supernatural character to the facts of Medjugorje." Previously the Yugoslavian bishops' conference had asked an end to "official organized pilgrimages."

The doctrinal congregation, in a letter to Italian bishops in 1985, also urged that organized pilgrimages to Medjugorje be discouraged.

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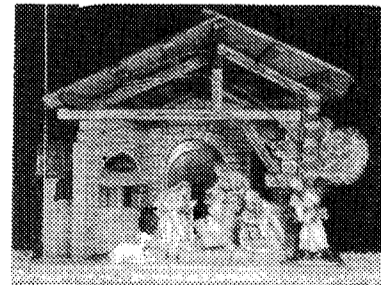
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Vatican praises ecumenical study

WASHINGTON (NC) — The Holy See has called the World Council of Churches' "Baptism, Eucharist and Ministry" document a "remarkable achievement" in ecumenism and theological cooperation.

In an official critical appraisal, the Vatican expressed reservations on many aspects of the ecumenical text and stressed a need for further developments but said, "There is much that we can affirm, and we must build on these positive achievements."

The Vatican response, drawn up by the Secretariat for Promoting Christian Unity in consultation with the Congregation for the Doctrine of the Faith, was submitted to the World Council of Churches' Faith and Order Commission last summer but not immediately made public.

It was to be published in English Nov. 13 by Origins, the documentary service of National Catholic News Service in Washington.

Ecumenists usually call the "Baptism, Eucharist and Ministry" document BEM, after the initials of its title, or the Lima document, because the interfaith team of theologians that wrote the statement of agreement completed it at a meeting in Lima, Peru, in January 1982.

The Lima document was an attempt to say what the Christian churches can affirm in common on baptism, the Eucharist and ministry and to suggest guiding principles for churches to enrich their own traditions and recognize the value of other traditions in the areas where they have disagreements.

On baptism, for example, BEM affirmed the legitimacy of both the tradition of infant baptism and that of adult or "believer" baptism. It also affirmed

the principle that baptism is unrepeatable and asked those with the tradition of believer baptism not to rebaptize those who were baptized in infancy.

The Vatican response said the BEM text is "grounded in the apostolic faith" as understood by Catholics and "draws in a balanced way from the major New Testament areas of teaching about baptism."

"While it does not discuss all major doctrinal issues that have arisen about baptism, it is sensitive to the effect they have had on the development of the understanding of this sacrament and to the positive values of the differing solutions that emerged," the Vatican said.

Difficulties that the Vatican found with the BEM text on baptism included:

- Lack of a discussion of "the doctrine of original sin."
- Insufficient attention to the emergence of confirmation as a distinctive sacramental rite, which Catholics consider "a normative development in the faith of the church."
- Use of the term "believers" rather than "adults" in distinguishing from infant baptism, since in Catholic teaching and practice the baptized infant is incorporated "into the community of believers" with a recognition of the responsibility to bring the child "through Christian nurture, to that profession of faith."

On the Eucharist, the BEM text noted that some churches, while affirming Christ's real presence in the Eucharist, "do not link that presence so definitely with the signs of bread and wine" as others do. It also sought to overcome Catholic-Protestant differences over the Catholic understanding of the Eucharist as a sacrifice.

The Vatican response praised the

BEM document for presenting the Eucharist "as the central act of the church's worship."

It also praised the text's use of "the classical liturgies of the first millennium" as points of reference, combining "Scripture and tradition" in understanding what the Eucharist is.

Among problems the Vatican cited were:

— Inadequate treatment of the nature of reconciliation in the Eucharist, which in Catholic understanding involves recognition of the role of the sacrament of penance as well.

— Ambiguity in references to Christ's presence in the Eucharist. "For Catholics this is a central mystery of faith, and they cannot accept expressions that are ambiguous... Further work must be done on this," the Vatican response said.

— Use of the term "intercession" to explain the continuing saving presence of Christ in the Eucharist, because this

"does not seem to do justice" to the belief of Catholics in the Eucharist as "a real sacrifice, the memorial of the sacrifice of Christ on the cross."

— The text's neutrality regarding those who would "deny the duration of the real presence (of Christ in the Eucharist) after the celebration." Catholic teaching and practice would insist on "acknowledging the continuing presence of Christ in the Eucharist," the Vatican said.

On ministry, the Vatican response acknowledged the complexity of the issue and the difficulty of addressing it in a multilateral ecumenical document. "Perhaps none of the churches or ecumenical communities... can find its faith and practice in regard to ministry fully reflected and stated in this document in precisely the way that it has understood and experienced it," it said.

The Lima text affirmed "the three-fold pattern of bishop, presbyter and deacon," established throughout the church in early Christianity.

Catholic Church join new ecumenical unit?

JACKSONVILLE, Fla. (NC) — The new president of the National Council of Churches is an ordained woman who would like to see Catholic membership in possibly a new national ecumenical body.

The Rev. Patricia A. McClurg, a 48-year-old Presbyterian from Orange, Texas, now serving on the staff of the Elizabeth Presbytery in New Jersey, was approved as president of the church group during its Governing Board's Nov. 4-6 meeting in Jacksonville.

She succeeds African Methodist Episcopal Bishop Philip R. Cousin of Jacksonville effective Jan. 1.

In an interview in Jacksonville with National Catholic News Service Nov. 5, Miss McClurg recalled feeling "embarrassed" talking in New York last May with Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, about other countries that have councils inclusive of Catholic, Protestant and Orthodox Christians. "We in the United States have nothing to lead us to think that will happen in the next hundred years," she said.

"I think we need to go to work on that," she said. She would be willing, she said, to see the National Council of Churches go out of existence if some broader ecumenical body including the Catholic Church could be formed.

The council includes 32 communions, and while the U.S. Catholic Church is not a member some official Catholic agencies are members of or have some involvement in some national Council of Churches units.

The best procedure, Miss McClurg suggested, would probably be not to invite Catholic membership in the council but to create a "whole new thing."

She said Cardinal Willebrands questioned whether an ecumenical body could work well with one church — the Catholic Church — that had more members than all the others combined. "That's a problem I would like to have to struggle with," she said.

The Catholic Church in the United States has 52.9 million members compared to the 40 million in member churches of the national council.

Miss McClurg said that in pastoral work in Texas following her graduation from the Austin Presbyterian Seminary and ordination in 1967, she had her "grandest experiences" working ecumenically with Catholics on issues such as racial justice.

More recently she found the Catholic bishops' 1986 pastoral on the U.S. economy helpful in a study

Presbyterians did on the same themes. "It influenced us very much," she said.

Regarding ordination of women, Miss McClurg noted that some current members of the national council hold the same position as the Catholic Church. "In the NCC," she said, "we don't berate one another about things we are trying to deal with in our own communities."

But Miss McClurg said she had known some nuns capable of doing "anything in the world" who felt a vocation to ordination. "To have doors shut on them is very painful to me," she said.

IRA aid 'sinful' --bishops

DUBLIN, Ireland (NC) — The Irish bishops, reacting to recent violence, have said that joining or supporting violent "republican" organizations such as the Irish Republican Army is a sin.

They also said Irish Catholics faced with the choice of joining the IRA and similar groups are choosing "between good and evil."


The bishops also urged Catholics to help police catch those guilty of violence.

In a statement to be read during Mass in Ireland's parishes Nov. 15, the bishops' standing committee said that an IRA bombing Nov. 8 which killed or wounded more than 70 people in Northern Ireland and the brutal treatment by the splinter Irish National Liberation Army of a kidnapped dentist have triggered "a new sense of revulsion and shame" among the Irish.

Fourteen of the 35 bishops of Ireland and Northern Ireland sit on the committee, which is authorized to speak for the entire membership.

"There is in the Catholic community north and south a strong desire to find some way of collectively expressing our sympathy and solidarity with the Protestant community in this tragedy," the statement said, referring to the bombing at a ceremony for British war dead at Enniskillen, Northern Ireland.

Earlier this year, Dr. John O. Grady, a Dublin dentist, was kidnapped by Liberation Army members who subsequently cut his little fingers off to demonstrate they were serious in their demands for ransom.

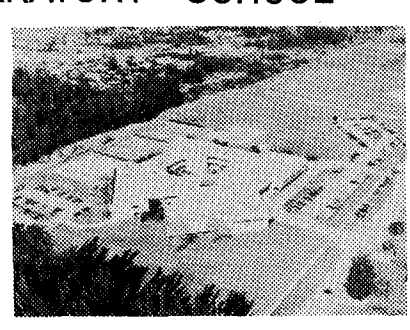


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Housing lottery



Having taken his eyeglasses off to ensure "no cheating," Auxiliary Bishop Agustin Roman draws lots to determine future residents of Palmer House, an apartment building for the elderly which will be ready for occupancy in March of next year. Catholic Health and Rehabilitation Services, the agency which builds and manages elderly housing for the Archdiocese, resorted to the lottery after realizing that there were 1,500 applicants for only 120 apartments at the southwest Dade facility. Since 300 numbers were drawn, lottery winners are not guaranteed an apartment, only the right to apply for one. Admission depends on whether they are 62 or older and meet the federal government's poverty guidelines. At left, Maria Suero happily holds up her winning number. (La Voz photos/Araceli Cantero)

Thanks for Papal visit!

Jewish group, community leaders praise Archbishop for leadership, commitment to unity

By Prent Browning
Voice Staff Writer

Miami Herald Publisher Richard Capen, speaking at a special luncheon Tuesday honoring Papal visit coordinators, said he was "deeply moved" during the Pope's visit by the leadership provided by Miami Archbishop Edward McCarthy.

The luncheon at the Omni Hotel was hosted by the American Jewish Committee, which played its own part in coordinating details of the visit, in particular the Pope's meeting with Jewish leaders.

There was the potential for divisiveness, said Capen, "but because of the leadership of the Jewish community here and because of the leadership of the Catholic Church here, we worked beautifully together."

Praise was heaped on the Archbishop for his patience and gracefulness in dealing with the various controversies surrounding the Papal visit, not to mention the poor weather at the

Tamiami Mass site.

Throughout the visit, said William Gralnick, Southeast Regional Director of the American Jewish Committee, the Archbishop "was never ruffled, always

smiling, a man whom my own children described as looking the way everyone's grandfather ought to look."

Capen praised the Archbishop's efforts in bringing the community to-

gether "to make this truly a community welcome and also an ultimate message of peace which we hope can be a lasting legacy of the visit."

The Herald publisher followed his personal compliments to Archbishop McCarthy with remarks emphasizing the importance of similar leadership for the future of South Florida. Because of the diversity of Miami and the increasing social and political divisiveness, he said, "we absolutely must be committed to work together."

The Papal visit was an example of "what we can do in this community and what we absolutely must do in this community in the future."

Later that day, at St. Martha Church in Miami Shores, the Archbishop celebrated a special Mass in honor of the 100 people who were chosen to receive Communion from the Holy Father and the 12 who were to bring up the offertory gifts. They never got the chance because of the bad weather which brought the Mass to a halt.



At luncheon in his honor, Archbishop McCarthy prays with William Gralnick, of the American Jewish Committee, and Rabbi Solomon Schiff. (Voice photo/Prent Browning)

Poverty-fighting group gets Catholic funding

By Prent Browning
Voice Staff Writer

The U.S. Bishops' Campaign for Human Development recently awarded \$20,000 to an organization that is aggressively confronting unemployment and housing shortages and deficiencies in Dade County.

Dade County ACORN (The Association of Community Organizations for Reform Now) is part of a national grassroots neighborhood organization which operates in five, primarily black, low-and moderate-income areas of Dade.

The Campaign for Human Development (CHD) is the U.S. bishops' poverty-fighting project. With money donated once a year by American Catholics, it funds self-help organizations and educational programs that strike at the root causes of poverty. One of the CHD requirements is that the organization be managed by the poor people themselves.

The annual CHD collection in the Archdiocese of Miami will take place during the weekend of November 21-22. Of the total collected, 25 percent will remain in the Archdiocese to be used for other poverty-fighting projects.

Dade ACORN was founded in 1977 and currently has a membership of 700 families in five neighborhood chapters. Members are all volunteers who pay an annual membership fee of \$16.

Campaign for Human Development gives \$20,000 to ACORN

Area-wide, ACORN has successfully addressed abuses in food stamp offices such as long lines and degrading customer treatment, and worked toward the passage of a tough city ordinance on vacant lots. The group also lobbied the Dade County Commission for passage of a law (the Landmark First Source Law) now in effect that requires developers who receive public money to hire the long-term unemployed for entry-level jobs.

Desiree Thomas became involved about a year ago after a block captain for ACORN knocked on her door. Now she is director of the Edison-Liberty City neighborhood chapter and has already seen what can be accomplished.

New storm sewers were recently laid down in her area and she believes ACORN is largely responsible through its persistent lobbying efforts. "We were down there (the Public Works Department) so often it was like we were working there."

Her chapter is trying to get similar results in seeing that vacant houses, which are often used by drug-pushers as dens for 'crack' cocaine, are fixed up or torn down.

By becoming a continuous presence at government offices, Thomas says, people realize they have to take the organization seriously. The group has even gained access to the mayor, with whom they have been meeting often.

All of this takes time and commitment but Thomas says it's worth it because she is looking after her children's future and those of her neighbors. "I don't feel like I'm wasting time," she says, "because I feel like I'm doing something that's important to a lot of people."

Other neighborhood ACORN groups have seen to it that vacant lots are cleaned up, street lights repaired, and police response time improved.

With the help of CHD funds, ACORN plans in the immediate future to continue to tear down vacant housing, lobby for more affordable housing, and pressure HUD to improve maintenance on public housing. ACORN cites studies that found broken toilets, stoves, lights, and screens, leaking walls and ceiling and rats in at least 85 percent of HUD housing units.

Furthermore, by making sure that the Landmark First Source Law is being enforced, ACORN will be addressing long-term unemployment among blacks. Unemployment for blacks is more than twice the national average and unemployment for black teenage males ranges from 40 to 50 percent.

Love in action

Lay volunteers provide housing, medicine, education for 'outcasts of outcasts' in Haiti

(continued from page 1)

group supports a nutritional program which feeds 2,300 children in 16 rural schools daily; a sister school program which pays the salary of 64 teachers in 20 rural schools; an evangelization program in Mole St. Nicholas; an emergency fund which offers assistance to the destitute and tuberculosis patients; a literacy program for adults; and a one-hour radio program for evangelization.

"Money doesn't come easy," said Lourdes Rovira, a 35-year-old elementary school teacher, coordinator of Amor en Accion missions in the Dominican Republic, and treasurer of the group. "We spend our lives selling doughnuts, doing flea market sales. It's your typical penny-to-penny fundraising."

With the help of St. Louis Church in Kendall, however, they are able to meet a large portion of their commitment. St. Louis supports the entire nutritional program, or \$50,000 per year. St. Maurice parish in Broward assists with an additional \$5,000.

'Mesi anpil'

The anniversary celebration was a joyous and thankful event, highlighted by a 15-minute video of Amor en Accion at work, a shower of "mesi anpil" (thank you very much), and sister schools receiving certificates of appreciation from Archbishop McCarthy.

Concelebrants of the Mass were Father Boniface Fils-Aimee, Vicar General of the Diocese of Port-de-Paix, and Father Gilbert Paul Petitpas, pastor at Riviere Mancelle parish in the diocese of Gonaives. Also assisting were Father Marcel Demers, pastor of Gros Morne parish, Father Michael Kisch of St. Louis, and Father Xavier Aracil of La Salle High School, sister school to Biquet school in Haiti.

Amor en Accion volunteers and representatives from 12 Miami schools which participate in the sister school program were thrilled when Archbishop McCarthy said one of the things he talked to Pope John Paul II about during his visit here was Amor en Accion.

"Just recently I was talking to the Bishop of Rome," he said. "One of the things I was telling the Holy Father in the limousine was about Amor en Accion." The Archbishop praised Amor en Accion for its leadership, faith and commitment to Christ.

"We're called to be totally committed to our faith," he said. "This is the Spirit of the Lord calling us, and this is why I'm so proud—Lord forgive me for my pride—of Amor en Accion."

"Amor en Accion is the very essence

of why we come together as a Church," added Archbishop McCarthy.

One of the principal programs of Amor en Accion is the sister school program, which pairs schools in the Archdiocese with schools in Haiti. Students here take on the responsibility of raising funds for teachers'

'Money doesn't come easy. We spend our lives selling doughnuts, doing flea market sales. It's your typical penny-to-penny fundraising.'



(Voice phot

Lourdes Rovira, Amor en Accion treasurer

salaries and other needs, enabling their Haitian peers to receive an education. (See box below.)

In a country where only 20 percent of the population can read and write, over 80 percent is rural, and half of the labor force is

unemployed, the Catholic Conference of Bishops in Haiti has established education as a top priority. The Catholic Church supports 54 percent of the country's education.

"Everybody knows that to open a school is to close a jail," said Father Boni-

face, known as Pere Bo. He called his evaluation of Amor en Accion's work "a tribute of gratitude to all of you."

"Peace, justice, love, are all concepts of modern times," Pere Bo added. "Amor en Accion helps to make these concepts a reality."

Pere Gilbert, who is lovingly known as Ti Pe, or "little priest," because he was ill and lost a lot of weight when he first arrived in Haiti over 15 years ago, also stressed the importance of education.

"We trust the past to the mercy of God, the present to His love, and the future to His providence," he said. "That mercy, love and providence resides in the continuous solidarity we all have towards the liberation of Haiti through education... Let us all continue to keep the jails closed in Haiti and to uproot the misery."

Financia St. Firmin, a supervisor of seven sister schools in St. Louis du Nord, Haiti, also thanked Amor en Accion in creole for their support of education.

"On any given day you will find Financia climbing up a mountain to visit her schools," said Rovira.

Betty Figueroa, 19, and Carlos Moas, 29, have first-hand knowledge of Amor en Accion's missions. Figueroa, a student at the University of Miami, has travelled with Amor en Accion to the Dominican Republic

Sister schools needed

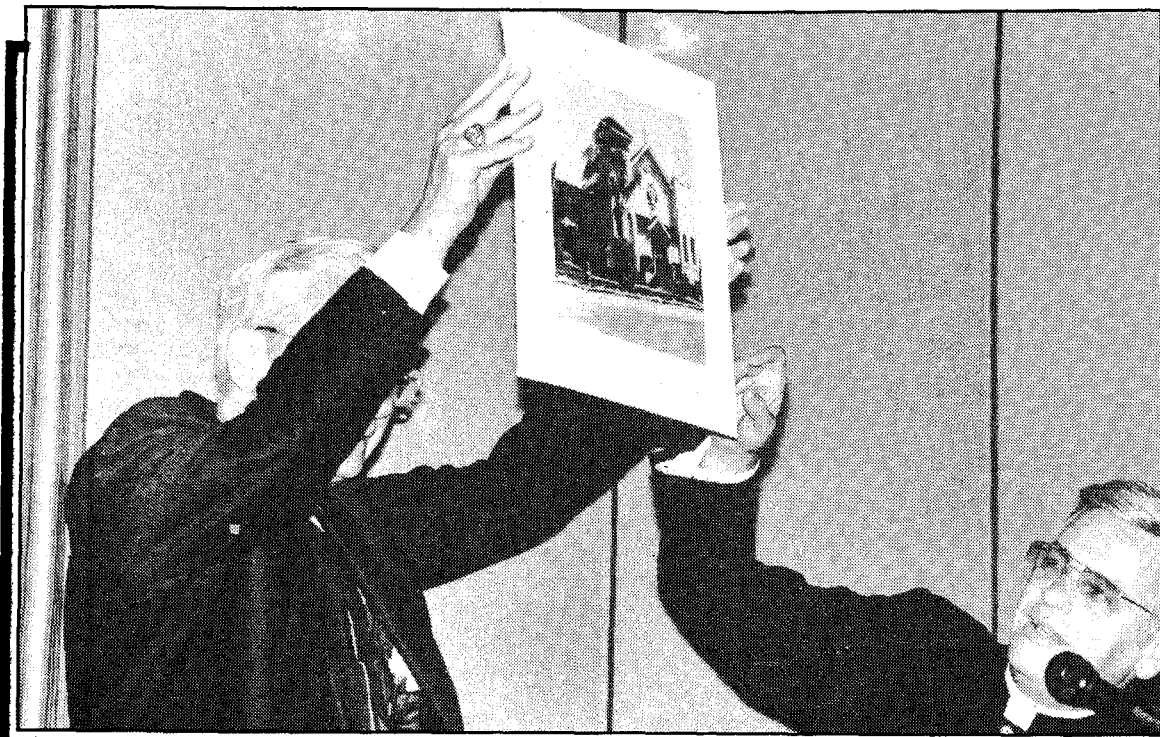
Amor en Accion needs Archdiocesan schools (or parish groups) to sponsor a sister school in Haiti. Cost is \$40 a month per teacher. Following is the list of Haitian schools which need sponsors:

Desgranges --4 teachers; **Barlatier** --2 teachers; **Asdue** --1 teacher; **Boix-Neuf** --2 teachers; **Djondjon** --1 teacher; **Nan Palan** --2 teachers; **Lavaud** --1 teacher.

Amor en Accion is deeply grateful to the following schools, churches and groups for helping a sister school during the 86-87 school year:

Archbishop Curley-Notre Dame High School (Abricot); **Columbus High School** (Dity); **La Salle High School** (Biquet); **Madonna Academy** (Grande Falaise); **Msgr. Edward Pace High School** (Moulin); **Our Lady of Lourdes Academy** (Faguet); **St. Brendan High School** (St. Therese); **St. Joan of Arc School** (Jean Louis); **St. John the Apostle School** (Chavari); **St. Louis Catholic Church** (Dolcine); **St. Raymond's Youth Group** (Mar-o-Chat); **St. Theresa School** (Roche Ronde); **Epiphany School** (Decostiere).

A 15-minute video also is available for anyone interested in helping Amor en Accion. For more information write: Amor en Accion, P.O. Box 141523, Coral Gables, 33114; or call Lourdes Rovira at 448-1359, or Laura Garcia at 442-2495.



Archbishop Edward McCarthy and Father Gerard LaCerra, right, rector of St. Mary Cathedral, hold up an early photograph of the church. It was a gift to the parish from the guest of honor at the luncheon, Marjorie Donohue, who has covered the Archdiocese as a reporter for nearly 50 years. (Voice photo/Prent Browning)

St. Mary Cath

Bishop says at fundr. Archdiocese's need

By Prent Browning
Voice Staff Writer

Whatever the ethnic group, whatever the profession, Miami Auxiliary Bishop Norbert Dorsey said Saturday that he wants people to "feel at home" at St. Mary's Cathedral. The bishop was speaking last Saturday at a fundraising

luncheon for the cathedral parish which was attended by hundreds of parishioners and benefactors.

Bishop Dorsey spoke of the tremendous diversity of people (there are about 17 ethnic and cultural groups represented in the cathedral parish) and ceremonies that are performed at the cathe-

New retreat house for families

By Guillermo Fernández
Staff Writer, La Voz

After 16 years of meeting in borrowed places, Encuentros Familiares (Family Encounters) finally have a home of their own. Their Manresa Retreat House was dedicated recently by Auxiliary Bishop Agustín Román, who was joined by a numerous and very joyful group of clergy and faithful.

"We had people here doing everything," said Father Florentino Azcoitia, S.J., the group's spiritual adviser. "From mowing the lawn to cleaning windows, from the most simple to the most complicated task."

Father Azcoitia considers the bishop "a very special friend" of Encuentros Familiares. In fact, he laid the cornerstone for the new building on Sept. 14, 1985.

"The house's great advantage," said Eneida Cordero, "is that we will finally have a place of our own." Cordero, who is married and has three sons, made her first family encounter two years ago.

"I think one of the great advantages of taking part in the encounter is that we learn how important communication is within the family—aside from the fact that we feel much closer to the Church and that many married couples have come back to it thanks to the encounters," she said.

Young people also enjoy the activity. "At the beginning it was hard to wake the children up and make them come," said Cordero. "Now, they are the ones who wake us up to go to the encounters."

"Here I have learned to understand my parents better," said José Miguel González, 12. "I have also made new friends from my own school and from other nearby schools."

Since the organization began in 1971, 2,500 families have participated in Encuentros Familiares, a type of retreat for the whole family (held only in Spanish). Next year's calendar is booked until May with encounters, retreats, and others weekend activities for families. The retreat house is also open to other groups who may be interested in using the place for religious functions.

"The purpose of Encuentros Familiares has always been to unite the family through communication," said Father Azcoitia. "Everything is done from a Christian-Catholic perspective."

Not all the families who attend an encounter are Catholic, however. "We have had Protestant and Jewish families," said the priest. "Even if they are not interested in talks about the faith, I am sure they are interested in other topics [covered during



Father Florentino Azcoitia, director of Encuentros Familiares (inset and above), chats outside new retreat house with Jose Miguel Gonzalez, 12, and his father Carlos Gonzalez, who have made the family retreat and continue to be involved in the group. Its goal is to help parents and children communicate better. (La Voz photos/Guillermo Fernandez)

the encounter] such as marriage psychology; how the relationship between husband and wife can affect their children; communication between fathers and sons; and other subjects of general interest."

The new retreat house, located on five acres in southern Dade County, has 21 bedrooms, each with its own bathroom; a comfortable chapel; a spacious dining-kitchen room; and offices. Eventually, another room will be added for use as a conference room.

Its name, Manresa, refers to the cave where Saint Ignatius of Loyola, the founder of the Jesuit order, prayed after his conversion, and where he deepened his relationship with God.

"Funds for the house have been raised over the years through activities organized by the group, such as dances and picnics," said Father Azcoitia. "Also through members' donations as well as those of others who have heard about the project, were interested, and donated whatever they could afford."

Azcoitia, who was born in Cuba, has been a Jesuit priest for nearly 32 years. At 16, he entered the Jesuit seminary in Spain, and 15 years later he was ordained a priest in Habana, Cuba. He has worked in Cuba, Venezuela, Puerto Rico and, since 1971, in Miami, where he started the Encuentros

Familiares.

"He is the soul of our group," said Cordero. "He has consecrated his life totally to the priesthood and to Encuentros Familiares. He is a constant example of service to everyone, from the oldest to the youngest."

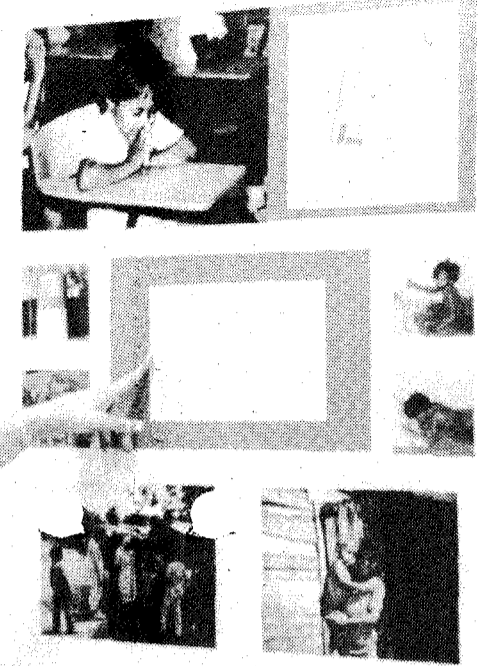
Father Tino, or simply Tino, as the young people call him, manages to relate equally well with everyone. Despite his 62 years, "it's incredible how he reaches young people, and they feel something very special for him," said Cordero, using her own children as an example.

"Tino likes to be with everyone," said 12-year-old González, who has participated in several encounters as a youth aid. "I talk to him as a friend and tell him anything that happens to me because I know he will help in every way he can."

"I am very grateful to God for such a wonderful and beautiful organization," said the soft-smiled, amiable priest. "And I'm especially grateful to all those people who have added their little grain of sand to this mission of God. It has been a group effort and I expect that we will continue to work together for unity in every family."

For more information about Encuentros Familiares, please write to: P.O. Box 651512, Miami, FL, 33265, or call 596-0001 in Dade.

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PROGRAMA PADRINO

(Voice photo/Inge Houston)

or en Accion treasurer

three years in a row.

"If people had the opportunity to see the things that I saw," she said, "they could understand the goals of Amor en Acción."

"The little kids we work with, when you go to their barrio, right away they surround you, their faces light up," she added. "They just love you for being there, longing to share with you and help you understand their world."

Moas is a doctor who specializes in internal and pulmonary medicine. He volunteered to work one year in Dajabon, on the border of the Dominican Republic and Haiti.

But giving up a \$100,000-a-year salary for room, board and a \$30-a-month allowance seems like no sacrifice to Moas.

"I would not call it a sacrifice," he said. "In fact, I am being selfish, because what I receive is 100 times what I give... It is something you cannot buy with \$100,000 or even \$1 million."

The celebration closed with a pledge of continued support for the poor in Haiti.

"We rejoice," said Rovira, "because as bridge builders we strengthen the spirit of sisterhood. We rejoice, because in sharing their [Haitian people] have taught us the meaning of Gospel living. We rejoice, because you have shown God's love and concern to His people."

hedral 'home' to everyone

draising luncheon for
edy 'mother church'

ttat.

You could have a funeral one week where the only mourners are parish priests and the ladies' guild, said Bishop Dorsey, and then the next week have a funeral for someone like Jackie Gleason.

Shortly before Gleason's funeral several months ago, the bishop recalled, "one of our poorest parishioners knocked on the door. She said, 'I couldn't get to the wake because I didn't have enough money, and I didn't have enough money to buy any flowers. But I had these in my house'—she held up plastic flowers wrapped in Saran Wrap—and I washed them. Would you please get them near Gleason's coffin or give them to his wife, because he made us laugh when times were real hard.' And I did give them to Mrs. Gleason."

Several people who have helped St. Mary's Cathedral over the years were honored at the luncheon. Volunteer Irene Dunn and benefactor Lady Suzanna Tweed were presented with gifts.

But the guest of honor was Marjorie L. Donohue, who retired this summer from her position as Director of Public Information and Community Relations, after 48 years with the Archdiocese. Most of that time she covered the church in South Florida for *The Voice* and its statewide predecessor, *The Florida Catholic*, and as correspondent for the National Catholic News Service.

Cathedral Rector Father Gerald LaCerra joked about Donohue's longevity. "When Ponce de Leon set ashore in Florida, Marge was in the boat taking notes," he quipped.

Donohue received a plaque in recognition of her 48 years of service, but she surprised everybody by presenting a gift herself to Father LaCerra, an early picture of the cathedral.

Other priests also spoke at the luncheon of the many activities the cathedral is involved in: the more than 400

children enrolled in the school, the religious education and the active adult education and volunteer programs.

"It's vibrant, it's really alive," said Bishop Dorsey about the cathedral parish.

But the serious purpose of raising funds for the Archdiocese's "mother" church was never far from

The cathedral parish 'is vibrant, it's really alive... [But] if it sometimes looks like ... there's a kind of glow about us, it's because we've been without hot water for quite a few months.'

Auxiliary Bishop Norbert Dorsey

anyone's mind. Located in a low income area, the cathedral parish has to struggle to meet financial commitments.

Bishop Dorsey, who resides at the cathedral, referred to Father LaCerra's difficulties over school tuition and problems in paying bills.

"If it sometimes looks like we have sort of all been spanked, that there's a kind of glow about us," said Bishop Dorsey of the clergy who reside at the cathedral, "it's because we've been without hot water for quite a few months."

Young adults told to start 'revolution of heart'

By Steven dos Santos
Special to The Voice

The smell of incense wafts subtly through the pews as the thundering sound of the organ reverberates throughout the great cathedral. The atmosphere is one of excitement, like the feeling a child has when he tears off the wrapping paper of his presents on Christmas morning.

From all over South Florida they have gathered, young adult leaders from all walks of life, professionals, students, 'Anglos', Hispanics, all different, but with one overwhelming fact in common: their commitment to serve the Catholic Church and their community.

Last Sunday, this commitment was honored at the 4th Annual Young Adult Recognition Liturgy, celebrated by Auxiliary Bishop Norbert Dorsey at St. Mary Cathedral.

Bishop Dorsey got everyone's attention during the homily when he enthusiastically declared, "The most marvelous thing in the world is to fall in love!"

He stressed the importance of having a personal relationship with God and a love that goes outside oneself. He referred to young adults as "little cells of God's love" and challenged them to

bring about a revolution of the heart.

"Young Adult Ministry began about five years ago. It has grown from a dream, a hope, into a solid reality," said Barbara R. McLaughlin, former director of Young Adult Ministry, as she began the ceremony recognizing the young adult leaders.

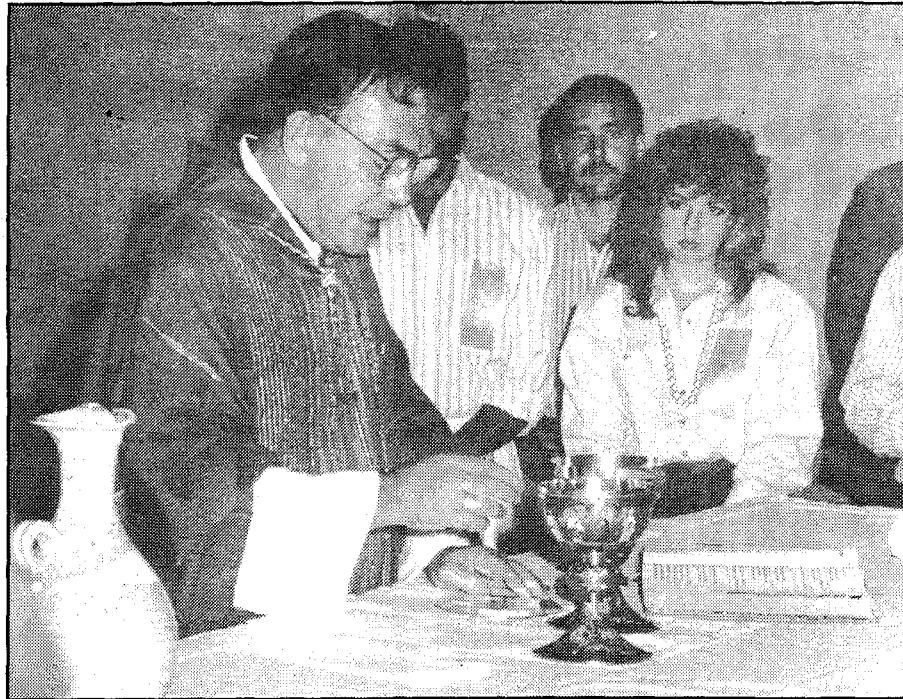
During her introduction, McLaughlin discussed the role of Young Adult Ministry, how it helps an individual grow to adulthood and be an example to others in living the Gospel.

McLaughlin also introduced Paulette D'Angelo, her successor as director of Young Adult Ministry, and pledged to work with her in continuing "the hope."

Before introducing all the young adult leaders to Bishop Dorsey, D'Angelo cited herself as an example of personal growth and implored young adults from Key West to Boca Raton to "work together to spread the word of God." She also went on to say, "We must create today, the Church of tomorrow."

Afterward, two representatives from each young adult group came forward with a ribbon containing a promise of service written on it.

One of these leaders was Vivian Palomino, a representative of Our Lady



Young adults gather around altar as Bishop Dorsey prepares to consecrate the Eucharist. (Photo by Tom Spittle)

of the Lakes' Catholic Singles Together.

"I'm very excited about today, she said. "The ribbons state the main goals of a group. For example, our group's goals are spiritual growth, interaction

with other groups, more parish support and involvement, commitment, and better organization."

After all the leaders were assembled
(continued on page 21)

New seminary rector

Plans to emphasize 'basic religion,' instill generosity, sense of humor in future priests

(continued from page 1)

materialistic and ego-centered."

But he said "it can be done," and he plans to spend part of his time persuading fellow priests and parents throughout South Florida to help him.

"So many people are waiting for the invitation," he said, citing "one-on-one contact" with priests as the chief source of vocations. All it takes is "tapping a young man on the head" and saying "you'd make a good priest."

Candidates don't necessarily have to

be limited to teenagers, he noted. The average age of students at St. John Vianney is 26.

Recruitment by priests, however, has to be coupled with "encouragement by parents," who too often these days "discourage" their sons from even considering the priesthood.

Prayer in the family also plays an important role in shaping future priests, Father O'Dwyer said, recalling his own upbringing in Ireland. "We said the Rosary every night...It was something very natural."

Although many of those devotions have been "downplayed" in recent years, "these signs and symbols matter a lot," he said.

It's a tradition that has been lost on the younger generations, so he plans to emphasize "more of the basic, basic religion" in the seminary curriculum. "You might say the catechism, but not really --our tradition. I think the Church today has lost a lot of the historical view of who we are and what we are."

Another priority is to make the seminary community into a real family, where there are "no secrets," where seminarians are not afraid to come to him for direction and guidance, and where "I'd have the guts to advise them to leave, too, if need be."

'If I live [long enough] to see some of the young men that went through here



...[being] happy, generous priests, that would be success.'

Fr. Thomas O'Dwyer

Currently, Father O'Dwyer said, 54 men are studying at the seminary, which can accommodate as many as 75. More than half of the students, 27, are studying for the Archdiocese of Miami. The rest come from dioceses as far away as Costa Rica, Puerto Rico, Colombia, Georgia and New Jersey, as well as other dioceses in Florida.

They are sent here because of the seminary's "unique" bilingual curriculum, which requires students to take courses in both English and Spanish. This way, those who speak only one language learn the other, and those who are already bilingual can retain both.

Upon graduation, students receive a Bachelor of Arts degree in Philosophy, and about 75 percent of them, according to Father O'Dwyer, go on to the theologate or major seminary, such as St. Vincent de Paul in Boynton Beach.

Teaching students philosophy is one thing, the rector admitted. But teaching them to have "a generous heart" and persevere is another. "You can't preach it. It has to be taught through example and, I believe, a certain amount of experience, too."

Service is part of the seminary curriculum, and students must spend at least one day a week on such ministries as serving at Camillus House or working with the handicapped.

Father O'Dwyer also wants to arrange for them to visit parishes on Sundays and talk to young people about their vocation, because they're "the best advertisement we can get."

In the end, he sees his job as "mostly the sowing. Take no heed of the harvest, only the proper sowing," he says, quoting a poet.

If "I live [long enough] to see some of the young men that went through here ... [being] happy, generous priests that would be success," he said. "And to see plenty of them, not just one or two."

Official

Archdiocese of Miami

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

Rev. Msgr. Bryan Walsh to Acting Archdiocesan Director of the Campaign for Human Development, effective October 29, 1987.

Very Rev. James Reynolds, V.F. to Chaplain, Oakland Park Council #5235 of the Knights of Columbus, Fort Lauderdale, effective November 2, 1987.

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Inactive Catholics

Why they leave and why they return...

'As I listened to Beth's furious attacks on God, the Church, priests and nuns, on everything Catholic, I could feel the pain behind her statements, hear her silent cry: 'I hurt, please help me''

William F. McKee, C.S.S.R.

When Beth first came into the inactive Catholics group, she appeared so hostile I thought she might want to blow us all away. When I extended my hand to say hello, she disregarded it and gave me a look that made me shiver. As sessions facilitator, I knew I was going to have problems.

I was right. Beth was quick of mind and sharp of tongue. She delighted in taking us apart and throwing the pieces on the floor.

As I listened to Beth's furious attacks on God, the Church, priests and nuns, on everything Catholic, I could feel the pain behind her statements, hear her silent cry: "I hurt. Please help me."

Many years of working with angry and disenchanting Catholics had tuned me in to such silent suffering. This young lady was protesting too much.

As the sessions progressed, Beth's pain began to surface. At eighteen, she'd had a baby and was promptly abandoned by her boyfriend. She then rushed into marriage with another man. After two years he left her for another woman. She tried to go back to her parents but they didn't want her because, as they said she had disgraced them. So Beth was left with a great hurt in her heart and only God to blame for her troubles.

Sharing hope

This young lady was carrying enough on her shoulders for five people. Christmas was coming and the thought of other people being happy was killing her. It was obvious we were her last hope.

Beth had been hit by one of the biggest hope destroyers and pain producers in life: rejection. Her entire adult life had consisted of one rejection after another. It was strange because there was a gentleness and beauty about her that were very attractive.

Fortunately there were others in the group who had also been through rejection, though not as severe as hers. Their pain-sharing and our study of the gentle Jesus softened her. She began to realize that there were other people who hurt too.

By the end of the sessions, she had become somewhat friendly. She even accepted me - with reservations. She thanked me for holding sessions for inactive Catholics and said it was a good idea. Her gratitude surprised me. She said, "A few weeks ago, I didn't think I was good enough to be invited to anything but a party in hell."

A party in hell! Powerful words. They spoke dramatically of her self-image. They spoke of despair and hopelessness. As she walked away, I had the feeling Beth would never have to go to that party in hell. She was a good woman, was more sinned against than sinner. Jesus must have loved her deeply.

Why do they leave?

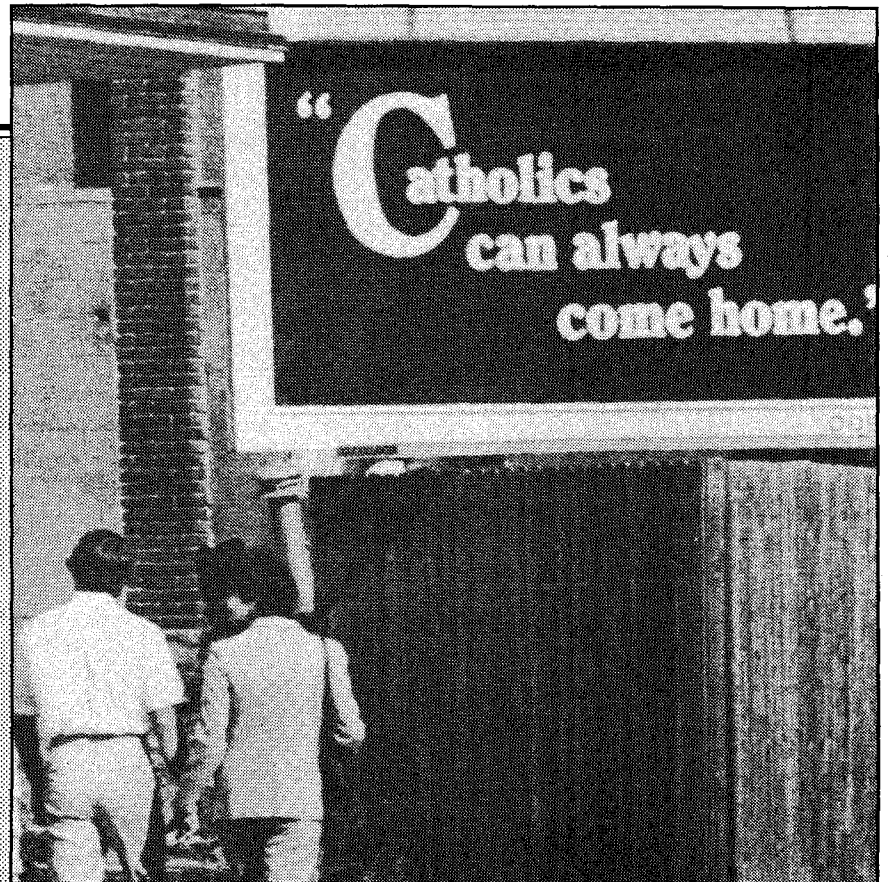
Many priests and members of the laity think that when someone leaves the Church it is a question of "losing" their faith or of a weak faith. To which I have to answer - sometimes. Of the thousands I have worked with, I've seen very few who have actually lost their faith.

The issue is far more complex than this. When inactive Catholics come to the sessions, I give them a sheet of paper asking: "What would you like to get out of these sessions? Tell us what you would like to see included in this program. List any complaints, gripes, or grievances you have about the Church, priests, nuns, Brothers, or other church people."

Some participants write very little. Others need two sheets. The two-sheets tell it like it is. Here is part of what one person wrote:

"My problems with the Catholic Church are primarily in the area of Church laws and dogma. Examples: the arbitrariness of laws like fish on Friday; divorce laws (aren't these arbitrary too?); birth

The truth is, Catholic roots go very deep. Even when they are buried under years of bitterness and alienation, they manage to survive, always holding within them a potential for rebirth!



control; confession to priests; discrimination against women; the Mass rituals; the impersonal approach of the Mass; celibacy of priests and nuns; and the pope (underlined three times)."

What is curious is that there are many practicing Catholics who have the same or similar objections as those listed above, who have suffered as much pain as anyone else, but who still practice the Faith and receive the sacraments. Why do they stay and others leave?

This appears to be a question with no answer. But one thing does seem clear, attitude has a lot to do with it - an attitude that is shaped by many things: emotions and feelings, parents and siblings, friends, relatives, co-workers, education, interaction with church leaders and churchgoers, successes and failures in life, love given and love refused, by work and by play, but most of all by the pain and miseries of human existence.

Dealing with pain

Many of these good people have actually lost faith in themselves rather than in the Church. This was certainly the case with Beth. It was also true of a mother who thought God was punishing her for her sins by giving her three retarded children. And of a father with four children whose wife died giving birth to their fifth.

God's grace works in a person's pain to restore and to heal. I remember one man who was so bitter and antagonistic that he even offended the other members of the group. One night I asked him, "If you hate God and the Church so much, why are you here?" He said, "Because my wife makes me come."

As the sessions progressed, he became more and more obnoxious. Then one night he was unusually quiet. At coffee break he called me aside and asked me, "Do dogs go to heaven when they die?" When I explained that the animal soul is not immortal, he began to cry. His dog had been killed by a car that morning. I told him how sorry I was, that I had a dog, and that I loved dogs. We talked for about ten minutes while the rest of the group waited for us to get back to the meeting.

For the remainder of the sessions, he was a changed man. The following Sunday he was at Mass with his wife. I thought how strange grace is. The death of a little dog brings a man back to his God.

Dare to ask

I don't know how many times practicing Catholics have told me they were afraid to invite a family member or a close friend to take another look at the Church. "They'll get mad at me," they tell me. "It will make them even angrier at the Church. It is

absolutely useless to invite them."

To which I say, "You never know."

Recently at a Knights of Columbus meeting, I suggested to the members that when someone says "I used to be Catholic," they should respond, "Have you ever thought about coming back?" I assured them they would be surprised at some of the answers they'll get.

I had no idea that one of the men would start that very night. When he got home from the meeting, he went across the street and popped the question to a neighbor who had been out of the Church for many years. The man acted as if he couldn't believe his ears. Without hesitation he said yes to his friend and thanked him for having thought enough of him to ask.

Of course, this doesn't happen all the time, but even when the growth is not immediate, invitations plant seeds that often blossom later.

It is sad to think that hundreds or thousands of Catholics will never come back to the Church simply because no one ever asked them.

Once a Catholic...

The truth is, Catholic roots go very deep. Even when they are buried under years of bitterness and alienation, they manage to survive, always holding within them a potential for rebirth. People who leave the Church after practicing the Faith for years do not do so lightly. I suspect that, no matter where they go or what they do or what church they join, if they were Catholic once, they will always be Catholic.

I have had people in my sessions who have been away from the Church for ten to fifty-five years. I have had many who have joined other churches and who say they are happy with those churches - and yet they are present at the sessions. Why?

The eucharist has a lot to do with it. Evidently the divine grace in the body and blood of Jesus, once received with love and faith, never really goes away, and the hunger for the eucharist lives on and on.

An act of love

Christmas is coming. It would be a wonderful act of love on the part of every active Catholic to ask at least one person to come home to the Church for Christmas. The invitation should be accompanied by an offer of help, perhaps by giving the person a ride or accompanying him or her to Mass.

Inactive Catholics need two assurances: that they are really wanted; and that they will be able to handle their new responsibility without failing again.

With the help of caring friends, perhaps they can be convinced to give it a try.

Just a little effort can produce eternal results.

(From Liguorian magazine)

Editorial Page

Moral standard for high office meaningless?

Suddenly there is a rash of public scruples in politics. Candidates and nominees are going down in flames over various moral issues while pundits debate the rightness of it all.

We have two presidential candidates at the wayside over adultery and plagiarism, with a Supreme Court nominee who did a little dope a few

Voice editorial

years ago. All followed by true confessions of other public figures admitting "experimenting" with pot way back then. It is interesting to note that apparently none of these true-confessors ever experimented with sex, since none of them has volunteered the information so far...

A case can be made that this is all a bit much, considering the really crushing problems of the world, and observers have made the point that many of our previous leaders, in retrospect, would have been disqualified on counts such as, or no worse than, these ("Ask not what

Marilyn can do for me but what..." or "I cannot tell a lie, I did womanize a little...").

And if Judge Ginsburg is to be disqualified, why not the congressmen who pass the laws the judge must judge?

As a nation we probably need not examine every corner of a public official's private life.

But if a nation's potential supreme jurist does admit violating the law repeatedly in an area that is a major national problem (drugs), and if a presidential candidate is found in a pattern of repeated indiscretion (adultery) and indifference not only to his marital contract but to his wife's feelings--then such office holders should be called to account for their behavior. In some cases they may be expected to step down, in others they may simply offer a genuine *mea culpa*.

In so doing, the assumption that our society is founded on a moral order, one of personal accountability, is renewed for another day.



Letters

They came to see the Pope, found Miami's friendliness

Editor:

May "another country" be heard from concerning the Holy Father?

We flew from Massachusetts, to welcome him to America. We had V.I.P. tickets for the airport, and were so excited!

We didn't make it. We arrived past the deadline, and, clutching our VIP tickets in our hot little hands (and I do mean HOT!) we spent the afternoon in Burger King.

I would like to thank all the people who were so nice to us: the two young mothers with their little ones, also turned away from the airport ceremony. They had such encouraging words for us. Also, the parents of the little boy who was ten months old that day, who did see the Pope, and gave us their souvenir program.

Everyone we met, we liked: the couple in front of us earlier, in line for the airport reception, who offered their umbrella and an apple, when my daughter became ill from the heat; the policewoman from Massachusetts; the man with the beard who offered to escort us through the gate, after my daughter recovered; the police officer who did escort us, even though the word at the gate was, "No more allowed."

We couldn't even resent the officials who wouldn't let us in. The Holy Father's plane must have been on the ground by then. They were protecting him. We would have it no other way.

Tamiami Park was unforgettable. Arriving there before dawn, watching the sky lighten until it blended with the holy, shimmering lights of the altar, hearing the music, sharing ice water spritzers with all around us, as we stood two hours waiting to be checked thru the VIP area --the time flew as quickly as the nighthawks circling overhead.

The rosary in all those languages was beautiful, as were the hymns. By 8 o'clock we were in our seats. Some magnificent clouds gave relief from the heat, and beauty to the sky.

Then, there was a rainbow, followed in a little while by Pope John Paul!

That moment made it all worthwhile. Even though I wasn't near where he rode by, I was there. Just to be there, to be part of that crowd, to feel the excitement! A deep male voice was

singing "How Great Thou Art" as the Popemobile began its journey all around the park. Forevermore, that hymn will take me back to that glorious moment.

Then he mounted the altar, and blessed us with the start of a Mass. But while a deluge couldn't make us leave, nor even the danger of lightning, orders from Archbishop McCarthy did.

The rain had become a roar; I could no longer hear. As people around me were leaving, I looked at the altar. I saw a line of bishop's miters leaving the altar. It was the saddest sight I have ever seen.

Even in my disappointment, I felt sorry for the Pope, unable to finish his

carefully prepared words to Miami; for Archbishop McCarthy, after all his joy, to have this happen; for the people who arranged the flowers around the altar; for the choirs, unable to sing their special songs; for the extraordinary ministers; for the ones chosen to receive Holy Communion from the Holy Father; for an old lady I had seen earlier; for all the people who walked, and waited, for everybody!

But, cheer up, Miami. You --we-- have the blessing of the Holy Father's Mass. He finished it there, in his trailer, and it was for us. And even if we didn't have the joy of seeing it, he surely gave his blessing at the end of

Mass for each of us. "Blessed are they who have not seen..."

Thank you, Miami, for your friendliness. As our plane left at sunset the day after the Mass, we saw a golden glow shining over your city. I saw it as God's blessing upon Miami for doing a beautiful job of welcoming His representative. The glow of God's blessing will stay with Miami, as will the gift of John Paul II, which is...love.

We didn't see the Mass completed. But the Mass was completed, for us, and the graces from that Holy Mass will be with us all the days of our lives.

Marie Smith,
Massachusetts

Halloween should not be observed

Editor:

I am writing regarding what I saw in the Oct. 30 issue of *The Voice*. If I may, can I share with you about the origin of Halloween and why Christians should not partake of this holiday at all?

Halloween started 2,000 years before Christ and the Celts on this night would go from house to house for some treats. The occupants of the house would leave treats (gold and silver) on the front porch and if they didn't the trick would be to cast an evil spirit on that home and a person in the house would die within a month.

The Jack O'Lantern came from Ireland, where it was said a man named Jack would roam the air on this night because he was not allowed in heaven or hell.

Now Halloween has taken on a more evil meaning because that night the satan worshipers and witches call it their High Day when they call upon the spirits of darkness and make living sacrifices whether human or animal.

We as Christians should not partake of anything done in darkness (Ephesians 5:11). Jesus calls us into the light and to be holy and righteous in his sight. Any kind of participation in the day would take us out from under the protection of Christ and leave us open to evil spirits.

We as Catholics celebrate the day of All Saints: well we can be the saints of Christ and dress as biblical characters and have an Alleluia night and take back what satan has taken. But too many

Catholic schools and churches have taken this holiday into the holy ground of church and have parties, carnivals and ghost houses and draw witches and Jack O'Lanterns with the children.

Please I ask you to help me in spreading this truth so that more Catholics can be brought out of the traditions that so many of us have partaked of without knowing why. In Ephesians 6 Jesus tells us that the war is not of flesh and blood but against the principalities and powers, the rulers of the world of darkness, the evil spirit.

Thank you for letting me share this with you. May the Peace of Christ be with you forever. Thank you for all the work you do in *The Voice*. It is a very informative paper.

Mrs. Peter De Girolainio
Plantation

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AIDS headline distorted Pope's message of love

Editor:

Reading the Oct. 16 issue of *The Voice*, I was very pleased to see the caring, pastoral tone of all the signed articles about AIDS.

But then I turned to page 18 and to my dismay saw the headline that read: "Pope: God loves everybody, even people with AIDS." And then it went on to say, "God loves you --even if you have AIDS. In essence that's the message Pope John Paul II preached last month in San Francisco..."

No, Mr. Editor, that is not the essence of the Pope's message. That is *The Voice's* idea of it. I read all the excerpts from what the Pope said at the Mission Dolores Basilica and could not find in any of the quotations the word "even."

It was *The Voice's* introduction and summary of the papal address, that is the paper's interpretation of the message, and it implies its opinion about the AIDS patients: "even" if you are the worst that anyone can be by having AIDS you are still loved by God.

What a judgmental and prejudiced introduction and what a distortion of the loving message of the Pope.

But don't you worry, "even" if you are so prejudiced, God still loves you! But it certainly would be good if you could change your heart.

Salvador Miranda
Miami Beach

Baptism rules

Q. I am a 73-year-old grandmother and have a problem causing me great concern.

One of my six children married outside the church. He and his wife are good people but never attend any church.

After some years of marriage they decided they did want children. The priest (not of my parish) baptized their child, who will soon be 4 years old. They now want another



By Fr. John Dietzen

child baptized in another parish. The priest there, she says, said some harsh things and told them he cannot baptize the daughter.

They cannot understand this. My daughter-in-law was thinking about joining the Catholic Church, she says, but has real reservations since they are being treated this way. Should I baptize the baby? Please help me. (Florida)

A. The Catholic Church's law and policy on this are clear: Unless the priest or deacon has solid reasons for believing that a child will be raised in the Catholic faith, he has no right to baptize that child, except of course in an emergency.

The reasons for this are probably obvious to most Catholics. They appear both in the Rite of Baptism and in canon law.

To some degree this depends on the priest's personal judgment. Maybe the first priest felt he had good reason to believe the parents intended to do everything necessary to give their child a Catholic upbringing. Certainly that would include regular attendance at Mass.

If that expectation was not lived up to, as your letter seems to indicate, it is not surprising that the present priest is reluctant to baptize the second child.

From what you say, there appears no evidence that the parents of these children ever intended to practice the Catholic faith, as much as possible in their circumstances, in order for their child to be raised a Catholic.

Insofar as that would be the fact (and I do not second-guess any priest's judgment when I say this) your situation offers another good proof that we, priests of lay people, do not in the long run do anyone a favor when we ignore the church's regulations about the sacraments. Whether this happens out of some feeling of compassion or, too often, just not wanting to take the time or pains to explain an unfavorable answer, such responses usually come back to haunt either ourselves or someone else.

Perhaps the baptism brochure which you requested and we are sending (address below) will help your son and his wife to reflect on what they really want for their children and for themselves.

(A free brochure "Infant Baptism: Catholic Practice Today" is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.) (Copyright (c) 1987 by NC News Service)

Teen jobs vs. school

A set of statistics crossed my desk recently indicating that employment success is more linked with education. More than half the new jobs created by the year 2,000 will require education beyond high school. The prediction was that there won't be enough qualified applicants to fill these jobs.

At the same time I read these statistics, signs were cropping up on the doors of supermarkets, drugstores and other shops announcing job interviews for 15-year-olds, thanks to a new law in my state -- Connecticut -- that allows these young teens to work up to 18 hours a week.

The law was passed, no doubt, as a way to help ease the labor shortage that is hurting retailers in the state.

My reaction was a question: How many educational opportunities are lost to 15-year-olds who are employed?

I did an informal survey after this law was passed. Most adults I spoke with were decidedly in favor of the law.

They felt it was productive use of a teen-ager's time; that work was better for them than being on the streets or watching soap operas after school; that work teaches the value of money; that work gives a healthy independence.

Only a few suggested that putting 15-year-olds in the work force was an anti-education step, or questioned what effect working 18 hours a week would have on their studies or what the kids would use the money for.

I remember years ago when I was teaching in a rural area of upstate New York and some of my students, 14- and 15-year-olds, had to work. They were from farm families and had no choice.

One boy, a mechanical genius, used to fall asleep at his desk- he was tired. A few couldn't keep their grades up so they weren't eligible for sports. They were nice kids, but sometimes they looked like they were born old.

Only recently the New York Times reported in its Connecticut section that the phenomenon of students falling asleep in schools is being encountered throughout some school systems, and it is not from boredom. The kids are snoozing from exhaustion from after-school jobs, say school



By Antoinette Bosco

officials -- and here we're talking 16-year-olds and older, not 15-year-olds.

Teachers are reporting other negatives from work-oriented students. When they can make \$6 an hour and up from a job, there is little incentive for them to choose volunteer work. Thus, there is a shortage of teen volunteers for altruistic services which so help to set values. Kids are finding little time for extracurricular school activities like sports, band or glee club. Working students' marks suffer and so they are tempted to drop out of school. And the absentee rate is high among job-holding students.

Now all these negatives will filter down to the 15-year-olds! I can hear the reaction to my litany of woes: "I worked when I was a teen-ager and it was good for me." "I helped my family (or saved for college, or paid my room and board) and was the better for it."

Certainly I am not opposed to teen-agers working. But I am not convinced that this much work is in the best interests of youths hardly out of their adolescence, especially with job forecasters predicting that 50 percent of all new jobs are going to require education beyond high school.

Working teens spend most of the money they make on cars, clothes and entertainment. Now even younger teens can join the spending set, trading off what should be a well-rounded education for what may turn out to be a mess of porridge.

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What is sin?

Karl Rahner, the great Jesuit theologian known for his futuristic thinking once wrote: "The possibility of sin (it is sin that damns man forever) shows that a basic decision can take place in us that reaches into the deepest recesses of our being. This basic decision can and must express itself in everything a person does." He claimed that we are constantly running away from the truth in this regard, we trick ourselves into thinking that forbidden things are all right, and that sin is not a real possibility for us.

Pius XII once wrote, "The greatest sin of our age is that we have lost the sense of sin." The fact is that we all have the capacity to sin, and to waste our lives through the use of our freedom. Life is consequential. Human acts can produce good or bad effects.

We all know there are bad people in the world. The effects of their actions abound, but most people feel that they are not bad enough to be utterly rejected by a loving God. But that's not the crucial point, for even if God does not reject us, we can grow to reject Him.

It is precisely in the soul that we reject God, not merely in our external acts. The soul says, "I will not submit to Your will in this matter." The rationalization then takes place, as we deceive ourselves into believing that God must approve what we do because He loves us so. Deliberate inadvertence and pride were the sins which caused the angels to fall from grace.

The truth is we can and do sin because we want what we want, not what God wants. Like fools we toy with our



By Fr. John Catoir

immortal destiny. This is why the central theme of the Gospel is focused on the word "repent". All the Marian apparitions express the same message: repent your sins and pray for forgiveness before it's too late.

We know that God forgives, and man forgives, but nature does not forgive. Habits are formed, character is shaped. Death will come whether we are ready or not. Jesus predicted many will say, "Lord, Lord," but they will not be saved. We are told over and again that unless we repent our sins, we risk eternal life.

I saw a man die once, who wanted no priest near him. He despised religion; called it a hoax. Now where is he? I wonder.

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

Time capsules

Famous literary loves

It seems strange that the loves of Dante, Petrarch and Boccaccio, Italy's greatest writers of the 14th century, would all be women that they hardly knew.

Dante, the author of the "Divine Comedy," a long Italian epic, loved Beatrice from afar and only saw her twice. His "La Vita Nuova" tells of his great love for Beatrice.

Petrarch, the Father of Humanism, loved Laura, a married woman, also from afar and wrote his well read love poems about her.

Boccaccio, who wrote the "Decameron," tells of his great fantasy love for Maria d'Acquino, the natural daughter of King Robert.

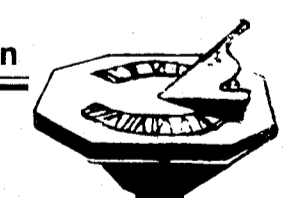
Another writer of the times who struck out with the ladies was Geoffrey Chaucer, who was a member of the court of Edward III of England. As a young man, he described himself as "a ludicrously unsuccessful lover, a man pious and virtuous by default." But eventually Chaucer did woo and win

the hand of the fair maiden, Lady Philippa, a lady-in-waiting to the Queen.

His masterpiece, "The Canterbury Tales," which was written in English was a collection of stories told by Christian pilgrims on their journey from London to the tomb of St. Thomas A. Beckett at Canterbury.

There is some thought that Chaucer may have gotten his idea for "The Canterbury Tales" from Boccaccio's "Decameron." Chaucer was sent to Florence by Edward III to arrange for a loan from Florence bankers so that he could continue his "hundred years war" against France. Chaucer may have seen Boccaccio's work which dealt with one hundred tales that escapees from the plague had told one another in a villa outside of Florence. Chaucer wrote "The Canterbury Tales" when he returned to England from Florence.

And by the way, Edward III never repaid the loan from the Florence bankers.



By Frank Morgan

Fighting cruel gossip

Dear Mary: Last summer I helped out in an office in a building with several other agencies. It seems that a girl in one agency told other people that she thought I was a lesbian. She said she saw me looking at her legs one day as she walked up the stairs. Actually, she had on a pair of shoes exactly like a pair I have, and I noticed her for that reason.

I was stunned upon hearing this news. No wonder the women in her office became so cool and distant toward me. My feelings have run from incredulity to anger to resignation. How can I address this sort of thing without looking like "Me thinks thou doth protest too much." Besides, she'll probably deny it.

How could someone be so vicious on an assumption? I can't imagine how her mind works. I would certainly appreciate some advice on handling myself regarding this. Adult and professional is how I'd like to approach it; it's just that I'm too angry to think objectively. -- Kentucky.

You described the situation perfectly -- vicious. Your letter illustrates well the problem of gossip. The

By Dr.
**James and
Mary Kenny**



victim of gossip is powerless even to prevent its effects. And as you observe, attempting to deny it may only make some people suspect it is true.

Your response -- incredulity, anger, resignation -- is appropriate. As I see it, you have only two options: attack the rumor head on and attempt to squelch it or ignore it.

For all the reasons you mention, attacking the rumor may well backfire. At the least it will continue to focus attention on the charge. Do not volunteer a denial.

If, however, someone asks you, deny the rumor emphatically and bluntly, but as briefly as you can. Then ignore it.

Ignoring the rumor is adult in the sense that you

must be mature enough to control your anger in the face of injustice. Ignoring may also be your only practical course.

As mature persons, you can view ignoring as a positive action. You can choose to ignore the situation.

In addition, you can accept the challenge of overcoming this ugly rumor much as you would a challenge to win a race or do well in a school subject. In ignoring the ugly rumor, ignore also the coolness and distance you perceive from others.

You are an OK person. Act like one. Be friendly with others. Reach out to those whom you would like to know better. If you are rejected, try someone else.

If nothing in your behavior supports such a claim, people will soon forget and look for something else to gossip about. You have been wronged, and unfortunately there is little you can do about it. Accept it as an unpleasant learning experience and a challenge to overcome. Good luck.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Which one is blind?

I missed the Nightline program with Jim Dickson and William Buckley on the blind sailor issue but I heard about it early the next morning from both my sons individually. Ages 18 and 22, they were outraged at Buckley's attitude that a blind sailor has no business trying to prove something by crossing the ocean.

Until then I admit I hadn't paid much attention to the exploit of Dickson. But my sons' uncommon indignation over a news event and the spate of editorials since tells me there's something deeper here than a mere difference of opinion.

For those as unaware as I was, let me recount the situation. Jim Dickson, a blind sailor, set out in his 36-foot sailboat, the *Eye Opener*, to sail from Rhode Island to England. He ran into a tropical storm and his equipment failed so he was forced to stop in Bermuda where the vessel is now undergoing repairs. He plans to wait until next spring to try again.

It was during this time that Buckley wrote a column castigating Dickson's efforts, saying, among other things that Dickson failed to recognize the limits of his handicap and that he was "endeavoring to pull off a stunt. . ."

Ted Koppel invited the two to debate on Nightline, during which Buckley, went even further in his charge that Dickson was trying to capitalize on his handicap. Dickson replied, "90% of disability is your attitude and the attitude of others around you. You

By
**Dolores
Curran**



can't control the attitude of those around you, but if you let them control yours, you're in trouble." He stressed that he's not encouraging blind people to sail to England but showing them that, with new technology like the talking computers he uses, new options are open to them.

Kirk M. Bauer, executive director of the National Handicapped Sports and Recreation Association, wrote of the controversy: "Buckley thinks he delivers the coup de grace when he says, 'it is profane to suppose that a cripple can run, a deaf man hear, or a blind man see. . . Where is it written that the 'able-bodied' way is the only way to run, hear or see?'"

This attitude particularly annoyed my son who was seriously injured in an auto accident a year ago, fracturing his arm in several places and suffering tendon damage to his wrist but who came back to wrestle and

was named Outstanding Senior Wrestler in March. (Admittedly, I could not attend his matches because I anticipated that arm snapping. "It's okay, Mom," he said. "It hurts you more than me." I agreed.)

I think the national outrage from Buckley's column rose from the idea that we non-handicapped have a right to determine what the handicapped can and cannot do. We don't have that right. Further, we are all handicapped, only in different ways.

I have a special handicap. Practically put, it means that I can't park a car unless I have a third of a block. I can't look at a sofa and visualize whether it will fit into the space on the opposite wall.

I can't sing but I love to listen to those who can. My handwriting is so atrocious that one of my children once gave me a poster reading, "Good clear handwriting is a handicap if you can't spell." I can spell.

As a society, we lament the loss of idealism in our youth - Buckley right up there in the front - but when we test their idealism, we find surprising good judgement and fairness.

As my son said, "If a guy wants to sail to England, why can some nerd from New York tell him he shouldn't? Buckley is the one who is blind, not Dickson." I love those boys of mine.

(C. 1987 Alt Publishing Co.)

Family matters

By Carol A. Farrell, Director,
The Family Enrichment Center

Few things touch us as profoundly as our children's joys and heartaches. Our daughter Susan is walking around these days with her feet not quite touching the ground. Her eyes radiate an extra shininess and there is always a hint of a smile on her lips. As you might guess, she is in love.

There's something wonderfully contagious about love, if we let it touch us. Watching her takes me back so many years remembering the heady excitement of feeling loved, of feeling affirmed in my very essence, because someone I thought was wonderful thought I was wonderful too. Full of confidence in each other and in love, we stood with all the lovers of human history to pledge that we would always be there for each other, no matter what. As we entered marriage, it never seriously occurred to either one of us that our marriage could have an ending other than "and they lived happily ever after."

Susan isn't as lucky as we were. She had hardly become accustomed to the feeling of the ring on her finger when a good number of her co-workers began to rain on her parade: "No man can be faithful. You are young and naive to believe otherwise." "Everyone

cheats. Haven't you read the latest statistics?" "Don't trust yourself to him completely. Hold something back. You'll only get hurt." For too many people there is obviously serious doubt that *anyone* lives happily ever after.

Susan's experience has been quite the opposite of what she heard described. It has been both realistic and

As we entered marriage, it never seriously occurred to either one of us that our marriage could have an ending other than 'and they lived happily ever after.'

positive. She knows that her father and I have experienced good times and difficult ones, that we have disagreed and compromised over and over again, and often agreed to disagree. She has had the remarkable example of many couples who have been almost life-long friends to us and who have struggled with all the

issues that beset couples these days and yet they have continued to live lives of fidelity to each other and to their vows.

In spite of that lived experience, Sue was also despondent the evening of the above conversation. It wasn't just that conversation. It was also the timing of of it coupled with her awareness that marriage does indeed seem fragile and endangered that contributed to her feeling of vulnerability. She also felt tremendous sadness for her co-workers whose understanding of marriage and whose vision of life was so barren.

What enrages me about the whole situation is that in some intangible but real way, Sue's hopes and dreams of a forever-marriage have been undermined, and with it, her ability to achieve one. She is being robbed of what I see as her birthright: the clear conviction that fidelity in marriage is possible. Certainly I'm not suggesting that one conversation did this. Rather it is an accumulation of the bits and pieces of a lifetime. And my anger and grief are not only for her but for all the young people who are being told at so many different levels that the remedy for preventing disillusionment is to live without hope.

(To be continued)

New season continues to flop

As the new season continues to unfold, as some shows get cancelled and others get acceptance, here are some quicky reviews of what I've seen so far:

*"The Dolly Show" is okay for fans of: A. country music; B. Dolly Parton; C. genuine foolishness; D. All

By
**James
Breig**



of the above.

It's not my cup of tea to see the wasp-waisted and top-heavy singer take part in rather lame comedy sketches which have all the professionalism of the performances I used to put on in my parents' garage when I was nine. But

'Buck James' advice to his daughter was to have an abortion; to his son, to give the dog away; and to the benefactor, to take a hike. Quite a merry hour.'

I'll bet her fans go loopy over this pastiche of songs, jokes and gowns.

Since "The Dolly Show" doesn't hurt the national economy or corrupt the young, it's fine with me. But I'd just as soon not spend an hour with goings-on that make the Lawrence Welk Show seem frantic.

*"Buck James" stars Dennis Weaver as a trauma surgeon and I could use one after suffering through the many trials each episode contains. On the first show, his daughter turned up pregnant and unmarried, his son agonized over the family pooch which had developed a taste for the neighbor's cattle and he had to placate a rich hospital benefactor who wanted his son to have the position which the Buckeroo

had the power to fill.

Buck's advice to his daughter was to have an abortion; to his son, to give the dog away; and to the benefactor, to take a hike. Quite a merry hour.

Mr. Weaver is always comfy to have around. He's been a TV visitor for decades from "Gunsmoke" and "Gentle Ben." But I find it a little difficult to accept him as the tormented doc who's divorced, estranged from his daughter and monomaniacal about his work.

I tuned out. Stat.
*"Private Eye," an NBC detective series set in 1950's Los Angeles, has the sort of dark, wet-street atmosphere I'm a sucker for. But it's very difficult to take a liking to this series when my wife and son sit with me counting the number of cigarettes smoked in each episode.

"They just drive and smoke," my relatives comment. And they're correct. Each "Private Eye" show contains enough ciggies to keep R.J. Reynolds in the black for years.

They will also keep the actors' lungs in the same condition.

I like the idea of this series -- a detective in the tradition of those Bogart played -- but my wife and son have focused my eyes on those Camels and cars.

*"I Married Dora" is a sitcom of the sort which has become very popular of late. That is, it isn't funny.

The premise (a man with a family marries a Central American woman so she can remain in the country) weakens after the first episode and all we're left with is another version of "Valerie's Family."

It's very tiring to watch comedies which don't make me laugh and I've been exhausted lately.



POLITICAL THRILLER. Cher plays public defender Kathleen Riley who is assigned to defend a deaf-mute homeless man, played by Liam Neeson, who is charged with murder in "Suspect," a Tri-Star release. Cher delivers a "winning performance," the U.S. Catholic Conference says, in a generally well-acted, engrossing film. It is classified A-III (NC Photo).

*"Thirtysomething" (ABC) is the kind of show which gets housework done. By that I mean that it drives me so crazy that I get fidgety and begin pacing the room, straightening up pillows on the couch, picking up the morning newspaper, emptying the wastebaskets and otherwise occupying myself until the show finishes its weary course. "Hill Street Blues" used to have that effect on me and I thought I was saved from hours of household labor when it left the air, but along comes this dreary hour of navel-examining about a yuppie couple who consider feeding a baby to be a crisis as devastating as a death in the family.

The first episode started to make me itch after about ten minutes. Everyone on this show is so neurotic you want to hand them all the address of the nearest

health clinic with the request that they come back when things seem brighter. And that's a charitable response to them. Actually, I would like to sit them down and scream, "Grow up you big babies!"

When I was previewing the new shows a few months ago, I mentioned that this season seemed very tame, if not lame. The series promised little controversy, hardly any substance and barely any entertainment. So far, they have lived up to that promise.

(A few readers have written to take exception to my recent characterization of Malachi Martin as "a sort of Zsa Zsa Gabor" whom we have to tolerate on talk shows spouting inanities and pretending to be someone famous. I apologize. He's closer to Eva Gabor. With the emphasis on "bor".)

'Leaving Home' is farewell to Lake Wobegon

LEAVING HOME, by Garrison Keillor, Viking Penguin (New York, 1987). 244 pp., \$18.95.

Reviewed by
William F. Muenchow.
NC News Service

If you are in a nostalgic mood and yearn to taste once again the lifestyle of 10 or 20 years ago, you will relish and savor "Leaving Home," a collection of 36 Lake Wobegon stories.

Lake Wobegon is home. This is author Garrison Keillor's farewell tribute

to the life in that small, plain, farmish, Norwegian-flavored town that Father Time rushed right by and forgot, leaving it just as it was a long time ago.

Changes are few. One of the big events will be Darlene's leaving the Chatterbox Cafe on Jan. 1. "The news hit the old guys at the lunch counter hard because she was like a second wife to them."

The call of "Hi, honey, coffee? How about a sweet roll? Fresh baked, made 'em myself" will stir lovely memories.

There were less memorable small events too, like the State Fair. Said one youngster: "I love the fair, the good and

the bad. It was good to get out of our quiet town and into a loud place with bad food and stink, music and sex blaring. Listen, it is gorgeous." He goes on to say that because his family was Christian, "we gave a wide berth to the Midway."

Parents of some town folk left Lake Wobegon years ago "for keeps." Val Tollefson's father ran off with a neighbor. "Dear Agnes," the love letters were addressed, found in an old Folger's coffee can.

Then there were others who took shorter temporary trips away from home to Grand Rapids and some who took longer trips to Florida and Hawaii. All the stories are written with a perceptive, masterful, Midwestern-type flow that brilliantly describes the community and the individual "players."

These stories were dramatized on the

radio on "A Prairie Home Companion," especially for Keillor's flat, slow, delivery. The series won a Peabody and Edward R. Murrow award. From 1974 to June 13, 1987, its live radio broadcasts continued.

Two best sellers, published earlier - "Happy to Be Here" and "Lake Wobegon Days" -- add to his contribution to that part of American small townism that still lives. And Lake Wobegon is still the place "where all the women are strong, all the men are good looking, and all the children above average."

Recommended, but having a little rural background and an adventuresome spirit will help bring out the zest and spiciness within.

(Muenchow is a retired newspaper editor)

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What's Happening

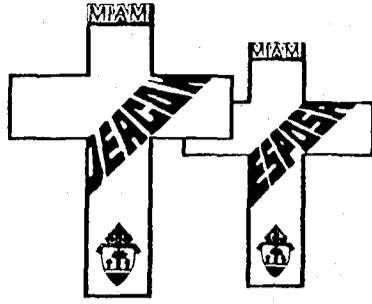
Deacon applications are now being accepted

By Father Ed Brown
Coordinator
Permanent Diaconate
Program

The English language has a very special word for servant, 'Deacon'. It was adopted from the Greek word, diakonos, an action word meaning servant in New Testament times.

The Deacon is ordained by the Bishop in a ceremony very much like the ordaining of a Priest. He is ordained to serve; to serve his Bishop, his Parish, his Church, his World.

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their wives, (esposas), and families. They have learned how in the marketplace, the work-place, the worship-place, and by living in the family-place. They are not out of place in any place! They have made a special place for themselves in the lives and society of men and women.

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deacons. They love to serve! They live to serve! They are ordained to serve; to serve men, to serve women, to serve everyone, but especially, to serve God! They only need a program of formation to become ordained ministers of the Church.

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Ministry to Permanent Deacons, 9401 Biscayne Boulevard, Miami Shores, Fl 33138.

Telephone: 757-6241.

Barry builds facility at St. Lucie West

Barry University will offer classes for the 1989-90 academic year in the St. Lucie West development, according to D. Inez Andreas, chairman of the university's board of trustees.

At a recent meeting, the board approved construction of a classroom/administration building at St. Lucie West, 1989-90 academic plans for the site, and the opening of a search for a project administrator.

Facilities for a permanent Barry campus will be constructed by the Thomas J. White Development Corp., developers of the new community located in the city of Port St. Lucie between interstate 95 and Florida's turnpike.

Initially, academic programs to be housed in the facility will be those of the School of Adult and Continuing Education.

For the past 11 years Barry has been engaged in a unique educational experiment with Indian River Community College--more than 300 students have continued their undergraduate studies through Barry's adult and continuing education programs after receiving their associate degrees from IRCC. This program is one of the few joint ventures in the nation between a Catholic university and a public community college.

St. Barbara parish celebrates first Mass

The newly-created parish of Santa Barbara in Hialeah will celebrate its inaugural Mass on Wednesday, Nov. 25, at 8 p.m. The date marks the beginning of the novena for the parish's patron saint, whose feast day is Dec. 5.

Auxiliary Bishop Agustin Roman, along with Father Rafael Pedrosa, pastor, will concelebrate the liturgy at 11960 NW 87 Ct. The site is a warehouse where the parish community will begin meeting until a more permanent location is obtained.

Santa Barbara parish was founded in June and named after one of the most popular saints in Cuban devotions.

Pastoral Institute offers courses on Jung, interrelatedness of psychology and spirituality

St. Thomas University Institute of Pastoral Ministries is presenting two special psychology courses: *Psychology, Spiritual Life and Culture in South Florida* on Nov. 21, and *Psychology of Community, Via Jungian Psychology and Myth* on Dec. 5.

Psychology and spirituality cannot

Barry Auxiliary leading Camillus food drive

(MIAMI SHORES--) His car will be loaded with food for Camillus House when he leaves Barry University campus. Brother Paul Johnson, B.G.S., director of the downtown-Miami shelter for the poor, was guest speaker at the Barry University Auxiliary meeting, Wednesday, Nov. 11, in Thompson Hall, 11 a.m.

The Auxiliary, in conjunction with Campus Ministry, is spearheading the annual food drive for Camillus House. They hope to fill Brother Paul's car to the brim this year.

Following the meeting, many Auxiliary members will attend the Peace Mass in Cor Jesu Chapel at noon, in observance of Veteran's Day.

Membership in the 45-year-old Barry University Auxiliary is open to all men and women. For more information, call 758-3392, ext. 311.

be separated in culture or community. In the Nov. 21 course Dr. Mercedes Scopeta will deal with questions of how we recognize spiritual life in culture and how we attempt to meet the need for spiritual life in our South Florida cultures. "Diversity does not violate such considerations, rather it invites us

to greater richness and a broader point of view," says Pastoral Ministries Coordinator Patricia Higgins.

Dr. Scopetta, Clinical Psychologist and Consultant for the Archdiocese of Miami, will share the nature of faith, spiritual life and the interrelatedness of these with psychology for the expression of true community.

Fr. Roger Radloff, Jungian analyst and clinical psychologist for the Miami Archdiocese, will be the presenter for the Jungian psychology course. Fr. Radloff is a nationally known speaker on the subject of Carl Gustav Jung, perhaps the most spiritually oriented of the great psychoanalytic theorists.

"Jungian psychology equates individual growth and development with a spiritual journey," Higgins says.

For further information about registration contact the Institute of Pastoral ministries at St. Thomas U. 625-6000.

Papal visit photos available

Proof sheets taken by the Vatican photographer during the Papal visit can now be viewed at the Daughters of St. Paul Book store now located at 9808 SW 8th St. Photographs are \$7 and can be ordered from Rome in 8X10 size. A limited number of pictures are available, already printed, in Miami.

Vocations retreat

The Vocations, Vicar of Religious and Youth Ministry offices will be sponsoring a retreat for young men and women who are at least seniors in High School and who may be interested in knowing more about the priesthood, religious life, diaconate, lay ministry and other types of lifestyles within the church. This retreat will be held at the Youth Center from Nov. 20 at 7:30 p.m. to Nov. 22 at 3 p.m. The cost of the weekend is \$25. For more information call the Vocations office at 757-6241, ext. 270, or Sr. Isabel at 757-6241, Ext. 153.

Edward Doyle

Edward Doyle, active Boystown volunteer and long-time parishioner of Little Flower in Coral Gables, died recently at 75 in North Carolina. He is survived by his wife Martha and two daughters, Lee and Ruth.

It's a Date

Christmas bazaars

St. David Women's Club will host their Christmas bazaar on Nov. 20-22 on the church grounds, 3900 University Dr., Davie. Homemade crafts, baked goods and white elephant.

Our Lady of Mercy's 5th annual Christmas Bazaar will be held on Dec. 5 from 9 a.m. to 2 p.m. and on Dec. 6 from noon to 2 p.m. at Our Lady of Mercy Parish Center at 5201 NW 9th Ave. in Pompano Beach. Plants, baked goods, handcrafts, country kitchen, monogramming and more.

St. Joseph's parish at 8625 Byron Ave. in Miami Beach will host a Holiday Bazaar on Nov. 21 from 10 a.m. to 5 p.m. and Nov. 22 from 9 a.m. to 1:30 p.m. Ladies and children's clothing, housewares, Christmas decorations and toys, and snack bar.

St. Pius X Women's Club will host a bazaar on Nov. 19 in the parish hall at 2600 NE 33rd Ave., Ft. Lauderdale beginning at 10 a.m. Chicken salad luncheon available. Home baked goods, jewelry, hand crafts, white elephant.

The St. Gabriel Women's Guild will host its annual Christmas Bazaar on Nov. 21-22 in the Parish Hall, 731 North Ocean Blvd., Pompano Beach. Sat.: 10 a.m. to 5 p.m. Sun.: 8 a.m. to 2 p.m.

The Cathedral Women's Guild

will host its annual Christmas Boutique on Nov. 22 from 8 a.m. to 2 p.m. in the Cathedral Hall on NW 2nd Ave. opposite the Cathedral. Handmade items, arts and crafts, toys.

St. Paul the Apostle Catholic Church, 2700 NE 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. Matthew Parish annual country fair set for Nov. 14 from 1 p.m. to 8 p.m. and on Nov. 15 from 8 a.m. to 2 p.m. on church grounds, 542 Blue Heron Dr. in Hallandale. Hand knits, home-baked goods, Christmas items.

Festivals

Corpus Christi Church in Miami will host their annual carnival on Nov. 12-15. Thurs. and Fri. from 8 p.m., Sat. from 3 to 11 p.m., and Sun. after 10:15 Mass. American and Latin food.

St. Timothy's annual super carnival on Nov. 12-15 on the church grounds at 5400 SW 102nd Ave. in Miami. Flea market, rides, game booths, multi-ethnic food. Discount tickets at church office.

Our Lady Queen of Martyrs Catholic Church on SW 27th Ave. just North of Davie will present its

annual Harvest Festival on Nov. 19-22. Foods, games, rides.

Spiritual renewal

The Dominican Retreat House in Miami will host an "All Silent Prayer and Fasting Retreat" on Dec. 4-6, and a "Retreat for Single Men and Women" on Dec. 11-13. Registration for both is on Friday at 7:30 p.m. For further information call the retreat house at 238-2711.

The Cenacle in Lantana is hosting a retreat for Eucharistic Ministers on Dec. 4-6 given by Fr. William Martin, O.M.I. A Centering Prayer Retreat will be held on Nov. 27-29 given by Fr. William Sheehan, O.M.I. Call/Write the Cenacle at 1400 S. Dixie Hwy., Lantana, Fl. 22462. Phone: 582-2534.

Christ the King parish, 16000 SW 112th Ave., Miami, will host a series of Bible classes on the theme, "Life-changing Truths in Holy Scripture." Led by Flo Abraham on Thursday nights, Dec. 3, 10, and 17 from 7:30 to 9 p.m. Babysitting provided.

Potpouri

Patricians, a discussion group of the Legion of Mary will meet on Nov. 19 at 7:30 p.m. at the Legion of Mary House at 8700 NE 2nd Ave. Topic: "How

to avoid purgatory." More information call 757-3286.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas chapter will hold their monthly meeting on Nov. 15 beginning at noon at the Cor Jesu Chapel at Barry U.

St. Kevin Home and School Association will have its 8th annual dinner dance, "Gala by the Bay", on Nov. 14 at the Intercontinental Hotel. Music by Willy Chirino and Continental Brass.

St. Timothy Catholic Church, 5400 SW 102nd Ave., in Miami hosts meetings for separated, widowed and divorced every Monday evening. All faiths welcome. For more information call the church at 274-8224.

Barry University will host a Music Faculty Recital with Georgette Heinold and David Madder, pianists, on Nov. 21 at 8:15 p.m. in the Broad Center for the Performing Arts. Free admission.

The Family of the Schott Memorial Center for the Deaf and Handicapped, 6591 SW 124th Ave., Ft. Lauderdale, invites all legally blind persons to a special day of reflection on Nov. 21 from 10 a.m. til 4 p.m. Guest speakers, time for prayer, sharing and a picnic. Phone: 434-3306.

The Church's past is in your parish -- TODAY

By Katherine Bird
NC News Service

At Holy Trinity Parish in Washington, D.C., people always look forward to Toy Sunday, celebrated as part of the parish's preparation for Christmas. On Toy Sunday, during the family Mass, children bring usable old toys and new toys to the altar as part of the presentation of gifts. Later these toys are distributed to needy children.

This parish tradition "is fun to do but also plants the seed of generosity," said Jesuit Father James Maier, pastor of Holy Trinity. "It helps children learn to share and to realize there are kids with no toys."

Church tradition has 'a way of saying something happened in another time that is beyond time, for always.'

In an interview at his Holy Trinity office in a building designated a historical landmark, Father Maier discussed how important tradition is in a parish life. Home-grown traditions are a way for parishes to create their identity. At the same time, the church's ancient liturgical tradition connects each individual parish with Catholic parishes throughout the world — those of today and those of centuries long gone by.

For Father David Drewelow, church tradition has "a way of saying something happened in another time that is beyond time, for always." He is pastor of Sacred Heart Parish in Salem, Mo., and of two mission parishes 30 miles away, Christ the King in Bunker and St. Jude in Montauk.

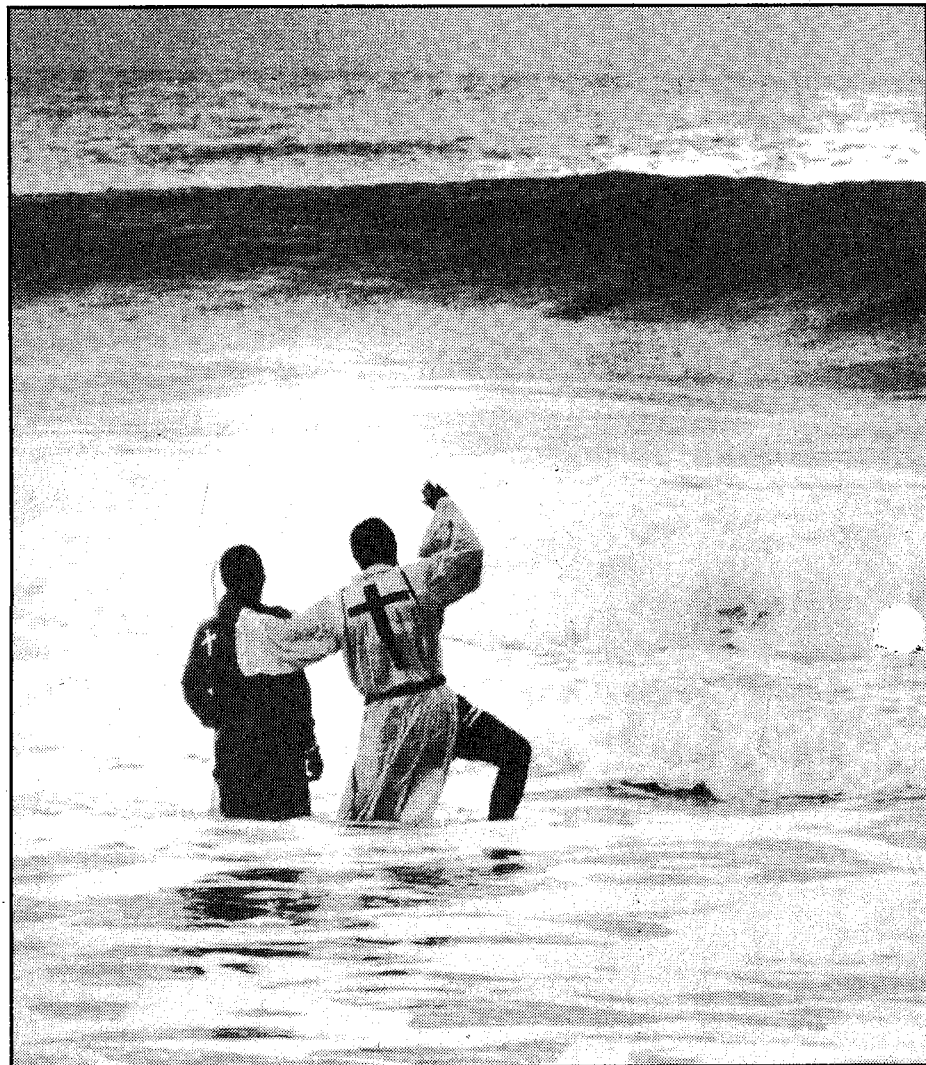
Tradition helps to plug us into the timeless word of God. It links us to moments in history when God interacted with his people, Father Drewelow said. Thus "it encourages us to see God will be with us too."

The riches of tradition are readily visible in the celebration of the church's sacraments. For Father Drewelow, the use of rituals or elements of rituals from the past allows Christians to make a connection with those who preceded them, he explained.

The present rite of baptism is a case in point. This ritual "reflects what the church was doing from the earliest times," Father Drewelow noted.

The ritual uses "sign, sound and symbol" to communicate to Christians what is happening in baptism, he added. It is an action of faith today that "invokes the entire tradition of the church from the beginning — the waters of Noah's flood, God bringing life through death, through water."

In miniature form "all of salvation history" is repeated in the baptismal ritual, said Father Drewelow. It "can't help but touch us" both "intellectually and emotion-



The rite of Baptism "invokes the entire tradition of the Church from the beginning --the waters of Noah's flood, God bringing life through death, through water." (NC photo)

ally."

Parishioners meet tradition head-on in another practice that is frequently part of parish life today — the Rite of Christian Initiation of Adults used with those planning to become members of the Catholic community. It is a practice reaching back to the roots of Christianity.

People who go through the RCIA process "would never dream Christianity is anything but communal," said Jesuit Father Lawrence Madden, director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington. Mirroring the approach of the first-century church, the RCIA process addresses not only those entering the church, but the entire community.

Focusing on the behavior expected of Christians, it encourages "an integrated life view," a life where Sunday worship and daily practice reinforce each other, Father Madden said. It asks people to reflect "on their past and present to see how God is active there."

By NC News Service

"The mystery of the church is essentially a mystery of the union of people with God."

(Pope John Paul II in Chile, 1987)

On vacation at their grandparents' home, children can spend endless hours pouring over old photograph albums. But would the same children be quite so fascinated by the old albums of someone else's grandparents?

Children feel "at home" with old photographs of family members and ancestors. But this is more than a study of history. The albums are like mirrors from the past in which children catch a glimpse of themselves.

Somewhere deep down the children are asking: How are we connected to those people? Were "parts" of them passed on to us?

Liturgy links us to Jesus

Of course, the photographs may produce smiles by showing that the family passed on the gift of bald heads and tiny ears. However, upon closer examination the photographs may also show:

- That ethnic practices are traditional in the family.
- That this has been a family of the land; its members share a love for open space and a desire to see things growing.
- That the family's members have a long tradition of political involvement and public service.

□ Or, that a great tragedy or success story influenced the family's history.

For such families there is a family tradition. When they tell what kind of people they are, they may say they are ethnic people or people touched by a great past event.

It is something like that with church tradition. What is passed on — expressed again and again — is a sense of who Christians really are and how they got to be that way. Thus:

□ Christians are followers of Jesus. For them it is a priority that he

be heard, as he is during the Liturgy of the Word in every Mass.

□ A life-giving bond exists between Christians and Jesus. This bond can be reflected by them in the many commitments and activities of ordinary life.

□ Christians are people for whom Jesus' death and resurrection make all the difference. Not just a memory, these actions change people now. And they form a pattern for life that gives hope — confidence that light can overcome the darkness of every failure and loss.

On the one hand this tradition is all about Jesus. Yet in it Christians see reflections of themselves as hearers of God's word; as people called into a community that celebrates the death and resurrection of Jesus forever; and as people whose life-giving bond with Jesus means that all the activities of their lives can be Christlike.

Scriptures

Where did Luke and Paul get their info?

By Father John Castelot
NC News Service

A half century had passed since the resurrection of Jesus when Luke set about writing his Gospel in the 80s. He was a latecomer on the scene, a gentile convert with no direct knowledge of Jesus.

Where did Luke get his information? From tradition, from the Christian communities.

Among his sources Luke mentions eyewitnesses and ministers of the word — preachers (Like 1:2).

Some material Luke used had been put into writing. He used the Gospel of Mark. Scholars believe Luke also had a collection of the sayings of Jesus at his disposal. And apparently he had special infor-

mation picked up through contacts with the churches on various places.

Paul also was a latecomer. For insight into the workings of tradition, listen to what he tells the Corinthians as he begins a discussion of the resurrection: "I handed on to you first of all what I myself received" (1 Corinthians 15:3).

"To hand on" and "to receive" was technical language for the process of tradition. The word tradition refers to a dynamic process through which God's word is communicated and through which we respond to it.

For years, decades in fact, tradition was an oral process in the ancient church. Paul's first letter, I

Traditions

*They give us
a framework
for living*

By Father Eugene LaVerdiere
NC News Service

Somehow an American picnic just wouldn't be an American picnic without hot dogs. Neither would Thanksgiving be Thanksgiving without turkey. Hot dogs on picnics and turkey on Thanksgiving have become so solidly associated that one without the other is almost inconceivable. They are traditions.

Traditions grow out of real life and become an integral part of it. They may be small matters, like putting out a flag on a national holiday, or they may be bigger, like participating in the Eucharist on a national holiday such as Thanksgiving.

People enjoy traditions and find little need to question them. Traditions provide a sense of continuity, identity and strength.

As in ordinary life, so in a person's religious life. The New Testament even speaks of traditions which shaped life in the home of Jesus.

Luke's Gospel tells us that Jesus' parents used to go to Jerusalem every year for the feast of the Passover. When Jesus was 12 they went up for the celebration as was their custom. It was a tradition with them.

Later in the same Gospel, we read that it also was traditional for Jesus to go to the synagogue on the Sabbath. He had done this as a young man in Nazareth. Later this tradition was to provide a setting for him to present his mission to those who had gathered on the Sabbath in the Nazareth synagogue.

And to describe his mission Jesus used traditional words from Isaiah: The Spirit of the Lord was upon him and he had been anointed to bring good news to all those in need (Luke 4:16-19).

Like Jesus, like Mary and Joseph, and like their parents, we too have religious traditions. We see them at weddings when the bride and groom exchange rings. We see them at First Communions with the communicants all spruced up in their best clothes, expressing people's feeling that a new step in life is being taken, that a new relationship to Christ and the church community is developing.

Of course, there are all the wonderful greetings, prayers and readings used in the liturgy. What would Mass be without a welcoming "The Lord be with you," without a gospel story, without the Lord's Prayer, without a gesture of peace, without sharing Communion together?

All of these are traditional. They help to express a long and proud Christian heritage. They tie us to the beginnings of Christianity in the life of the earliest communities, such as those that gathered in old Jerusalem and in the ancient churches of Rome.

Sometimes we laugh at traditions, such as the collection at Mass. Yet we would not so easily part with even this tradition. Its roots go back to St. Paul and the generosity shown by the Christian communities of Greece and Turkey for the poor in the mother community at Jerusalem.

What complicates discussions of the word "tradition" is the fact that it has different uses. In one sense, church tradition refers to the very life of Jesus as it continues to be expressed — to be communicated — in the church. Used this way, the word points to the heart of the church and the continuity in its life.

Using the word more broadly, we speak of the any traditions which express that tradition. And, of course, people often use the word "tradition" to refer to



'People enjoy traditions and find little need to question them. Traditions provide a sense of continuity, identity and strength...'

customs — customs which may genuinely express faith.

Somehow it always seems easier to describe the church's many traditions than to tell what church tradition in the stricter sense means. This is much like finding it easier to tell people what you do than to explain to them who you are.

Church tradition is alive. You might say that tradition and its many traditions, including the liturgy and important devotional practices, provide a framework

for living. This framework is like a tree, strong, and full of life, on which we can graft new practices. Their life too comes from tradition.

Healthy tradition is a condition for healthy change in the church. Matthew's Gospel (13:52) spoke of this by comparing a learned scribe in the Kingdom of God to the head of a household who knows how to draw from his stores both the new and the old. What is the new without the old? And what is the old without the new?

Thessalonians, was not written until 51 A. D. and Mark, the first written Gospel, appeared only about 70 A. D.

Jesus wrote nothing; he preached. His followers, too, looked upon preaching as their primary responsibility.

As preachers, they shared their understanding of what God had done for humanity in Christ Jesus. And they related this to their hearers' current needs.

This process is reflected in the books of the Bible, which crystallize traditional interpretations in written form.

All of this is summed up in the Second Vatican Council's "Constitution on Divine Revelation":

"After the ascension of the Lord, the apostles handed on to their hearers what (Jesus) had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ (the resurrection) and enlightened by the Spirit of truth, now enjoyed."

Then, "the sacred authors... selected certain of the many elements which had been handed on, either orally or already in written form, others they synthesized or explained with an eye to the situation of the churches" (No. 19).

So, you see, the Bible is a written record of an already active tradition, an ongoing process which

continues until the end of time. The mystery of Christ never will be fully comprehended or adequately expressed in time-conditioned human formulas.

As Vatican II puts it:

"The tradition which comes from the apostles makes progress in the church with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on... As the centuries go by, the church is always advancing toward the plenitude of divine truth, until eventually the words of God are fulfilled in her."

Priest shows film classics

By Clarice L. Scriber

BALTIMORE (NC) -- Jesuit Father George Restrepo brings cinema to Baltimore's Shrine of the Little Flower for many reasons.

Yes, he wants to entertain the folks. Yes, he wants to expose them to the films he loves - movies from the silent era, a few classics, the larger-than-life musicals.

But, most of all, he wants to teach people they must become discerning consumers of media -- that if they're not careful, they can become victims of the media.

"Our purpose is to entertain, instruct people and to bring people closer to God," said 53-year-old Father Restrepo.

"Living in the age of the future, we're living in the age of television and films," said the priest, who shows films in a chapel located in the basement of the shrine most Friday nights from September through July.

A screen has been inconspicuously mounted high above the front of the sanctuary of the chapel, which seats approximately 500.

"You have to have your antennae up," warns Father Restrepo. "Do not let yourself become a victim of the mass media. Don't be duped away to something that will lead you from God."

It's all in how you look at a film and then what you take away from it, he

instructs. Sin is a part of life, but you've got to show it in its proper light, he says.

While his purpose is to instruct, Father Restrepo finds a great deal of delight in his movie ministry.

The season consists of 26 films and they run the gamut. The most popular showing was "Snow White," a sold-out feature he ran several years ago. More than 500 people came out for it.

"It was thrilling," he said.

In fact, children's films have been among the most successful that Father Restrepo has featured.

"Just watching the children is a show in itself," he said laughing. "They bring their teddy bears and dolls to watch the movies. We just put a carpet out there for them."

The rental cost of movies ranges from \$40-\$150, but there are times when movies are more expensive. To rent "Amadeus," for example, the cost was \$500.

To offset costs, Father Restrepo charges \$25 for a season ticket, and \$3 for each individual showing.

He said showing his personal favorites is not always appropriate. "I'm fascinated with two directors - Ingmar Bergman and Federico Fellini," he said. "They are very sophisticated and beautiful. But I think you could fall into a trap, the trap of sophistication. It's better to be simple. Very simple and honest films work best."



Fr. George Restrepo sets up a film in the Shrine of the Little Flower.

For each film, he prepares at least one billboard, replete with information about the film -- background on the director, the stars and tidbits about the making of the film.

It's important to him to bring something of the faith to his audience.

"This coming festival is dedicated

to Our Lady because it is the Marian year," said the priest. "This film festival means nothing unless we have God's blessing," he said.

Father Restrepo has been showing movies in Baltimore for the past 11 years. He has a master's of art degree in cinema from New York University.

Vatican statistics: a data addict's delight

By Agostino Bono

VATICAN CITY (NC) -- For statistics lovers, the Vatican has its own version of the numbers game that rivals the best of sports facts and figures.

The annual Statistical Yearbook of the Church compiles figures ranging from the worldwide Catholic population to the number of people allowed to remarry because church courts have accepted the presumed death of a spouse.

In between are statistics which provide insights into other important aspects of church life.

The yearbook is prepared by the Vatican's Central Statistics Office and based on information gathered from the world's ecclesiastical jurisdictions. Because of the voluminous data which needs to be processed, the yearbook is always two years behind the times.

For example, the 1985 yearbook was published this July. It shows that

in 1985 the worldwide Catholic population was 866.7 million and that 93 people received church court decisions declaring their spouses dead.

The yearbook also shows that lay people are the primary religion teachers in mission lands, a Soviet bloc country had the most priestly ordinations and the United States accounts for about 80 percent of the marriage annulment cases.

So, let's delve into the yearbook and play the Catholic numbers quiz.

Q: What group of people teaches most of the religion classes in the mission lands of Africa, Asia, Latin America and Oceania?

A: Lay catechists. There are 293,267 catechists in mission lands, compared to 102,166 priests and 269,588 women Religious. The overwhelming majority of the catechists -- 200,460 -- are in Africa.

Q: Pastoral centers where congregations worship are the hub of

church life. How many parish centers exist worldwide?

A: There are 383,364 pastoral centers and a worldwide ratio of 2,222 Catholics per pastoral center. The Vatican defines pastoral centers as parishes, quasi-parishes, mission stations and chapels where people regularly attend services. Africa has 80,667 centers and a ratio of 901 Catholics per center. Central America has 11,523 centers and a ratio of 8,518 Catholics per center.

Q: Which countries have the most priestly vocations?

A: Poland and the United States, but the number is rising in Poland while it remains static in the United States. The 1985 figures show that Poland led in two categories: 703 priests were ordained, and it had 8,089 major seminarians. The United States was second in both categories, with 533 ordinations and 7,131 major

seminarians. The United States led in number of diocesan priests leaving the active ministry, 141. The worldwide figure was 546.

Q: How large is the worldwide Catholic school system?

A: It has nearly 38.2 million students in its kindergartens, elementary and secondary schools. In addition, it has 214,995 students in minor and major seminaries. The number of students in universities and higher education institutes is 2.46 million. Catholic schools in India have the highest enrollment in kindergartens through high school, 4.52 million. Kenya has the most students enrolled in Catholic elementary schools, 2.47 million. The United States has the largest enrollment in Catholic higher education institutes, 581,042, more than twice the number of students enrolled in Europe.

'A pet cat is a good friend you never forget'

By Hilda Young
NC News Service

What is a pet cat?

A pet cat is a funny eater, turning her nose up at good leftovers but willing to gulp flies she catches on the windowsill.

A pet cat is independent, jumping up on you lap when she feels like it or being content to spend time alone perched on the back of the sofa.

A pet cat is not always wise about where she cleans and sharpens her claws and better not get caught in dad's recliner.

A pet cat is a good example, always keeping herself tidy and never eating without washing.

A pet cat is a born tickler with a sandpaper tongue that can lick you into laughter and fur that makes you giggle if she rubs against your face.

A pet cat is an acrobat always landing on her feet even when she falls off your lap upside down.

A pet cat is a good listener and never asks stupid questions, although she will yawn in your face once in a while.

A pet cat is mysterious; you can tell by looking into her eyes.

A pet cat is a clown and will chase anything dangling on a string to entertain you.

A pet cat is honest, flipping her tail to warn you when she's unhappy with things or purring up a storm when she's content.

A pet cat is clever, knowing it can get you to feed her by meowing and pacing back and forth in front of the cat food cupboard.

A pet cat is a hunter, stalking butterflies and grasshoppers with great stealth like a miniature lioness.

A pet cat is a sage counselor, teaching you by example that sometimes the best way to live life is to stretch out and enjoy a patch of God's sunshine.

A pet cat is a good friend you will never forget.

