



ABCD begins 30th year

\$5.1 million goal set for 1988 drive

The ArchBishop's Charities and Development drive will launch its 30th annual campaign next week as the primary funding source for Archdiocesan charitable and ministerial programs.

The drive will feature appeals in the churches, home visitations, mailings and a series of dinners including speakers and a film of the Pope's visit to Miami.

This year's goal is \$5.145 million, according to Charles Starrs, Archdiocesan director of development.

"Last year's goal was \$4.9 million," he said, "but we ended up taking in \$5.8 million." The ABCD drive traditionally exceeds its pledges and goals.

"I hope we can exceed this year's goals too," he laughed, pointing out that there is never enough money to fund the Archdiocese's many activities that are particularly demanding in the South Florida area with its complex needs. One of the key points of this year's drive will be to increase the number of people participating in the giving, Starrs said.

Chairmen for this year's drive are:

Dade: Raul Masvidal, chairman of the board of Miami Savings Bank, member of St. Hugh Parish, Coconut Grove.

Broward: Jack Kennedy, owner of water treatment business, member of St. Coleman Parish, Pompano Beach.

Monroe: Lawrence Dion, owner of Dion Oil Co., member of St. Mary Star of the Sea Parish, Key West.

ABCD funds support an array of



Voice photo/ Robert O'Steen

Animatedly discussing ABCD '88 plans at a pastors planning luncheon at St. Augustine Church in Coral Gables are Father Jim Fetscher, Dade priest-coordinator; Raul Masvidal, Dade Chairman; Charles Starrs, Archdiocesan Development Director; and Lawrence Dion, Monroe chairman. Inset is Jack Kennedy, Broward chairman.



services, including housing for the elderly, drug and alcohol rehabilitation, family counseling, help for unwed mothers, and others, provided by Catholic Community Services.

Among other ministries supported by ABCD are family enrichment, a center for the deaf and handicapped, right to life and divorced and separated.

Innecity Catholic schools will receive much needed aid as will the rural poor such as farm workers. Funds also go to certain building projects.

"When we act together, everyone doing his or her share," said Archbishop Edward McCarthy during last year's drive, "we accomplish things that none

of us could achieve alone. The blessed of us help the rest of us. We return God's gifts to us. We encourage and support those who are giving their lives in God's service."

The traditional "thank you" ABCD dinners at various locations throughout the archdiocese will begin next week as a way of thanking those who have sacrificed by their giving. Those invited to the dinners are responsible for 70 percent of the funds collected, according to Starrs. The pastors invite those whom they want to honor to their area's dinner. Generally, persons giving \$150 or more are invited, but pastors may vary from that.

Each parish is given a suggested goal based on its resources and the parish gets to keep any money raised above that goal and apply that to its Archdiocese assessment or its own needs.

Dinners begin next week on Monday at Turnberry Isle Country Club in North Miami Beach; Tuesday at Sheraton Center, Dania; Wednesday at Marriott Harbor Beach at Fort Lauderdale; and Thursday at the Omni Hotel, Miami, and continue two more weeks at other locations.

Regional conference at Barry

On campus it's Porsches Vs. God

Secularism cited at meet

By Sisty Walsh
Voice Correspondent

On college campuses today, God competes with Porsches, vintage wines and Yuppie ambitions. How can campus ministers make His Word heard amid that materialistic din?

That became the underlying theme of the Catholic Campus Ministry Association's (CCMA) Eastern Study Week, which brought more than 200 campus ministers to Barry University Jan. 2-6. Hosted this year by the Archdiocese of Miami's Campus Ministry, the event brought together laity, clergy and educators, who shared experiences and reflected on the information and inspiration offered by half a dozen noted authors and scholars.

The six bishops who also addressed the convention made it clear that they viewed the Church's involvement with Catholic students to be a challenging and preeminent responsibility.

According to Archbishop Edward McCarthy, one of the participants in the bishops' panel discussion, secular humanism is creating a great crisis in our society. One of the best ways to combat the trend, he suggested, is to develop a

'These students need someone. There are so many pressures at this time--family, friends societal values, study stress..'

--Michael Galligan-Stierle,
Dir. Campus Ministry

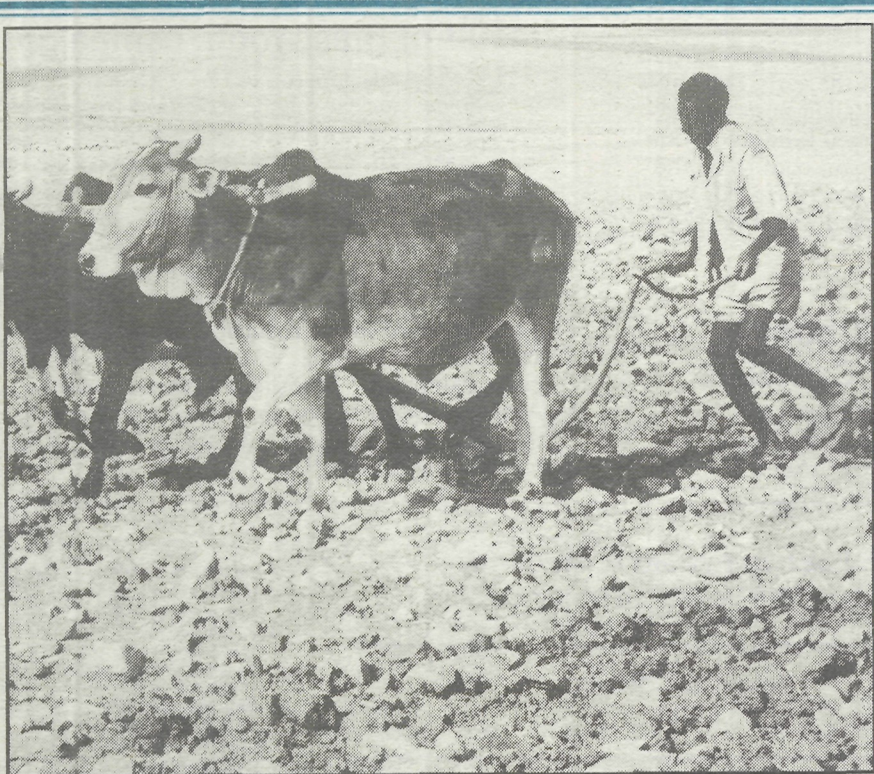
strong, dedicated Catholic youth who will eventually assume the leadership of the Church.

"Campus ministers play a critical role," he said. The college campus "is a faith community" comprised not only of students but faculty and administration as well—all living the Gospel and growing in the knowledge of faith. "This is what it means to be a baptized Catholic," he said.

Echoing Archbishop McCarthy's fears of an encroaching secularism, campus ministers observed that today's students are focused on professional success and financial rewards.

Miami Auxiliary Bishop Norbert Dorsey noted that stirring these young

(continued on page 11)



Drought continues

Using primitive methods, a farmer plows a rocky field in Ethiopia which is drought-stricken and headed for more mass starvation if the world community does not respond, according to Caritas International, the Vatican-based relief organization. (NC/KNA photo)

National/World Briefs

Pope: Legalized abortion 'corrupts' society

VATICAN CITY (NC) — The church is trying to create a more humanistic state, not impose its morality when it fights legalized abortion, Pope John Paul II said.

Legalized abortion plants "the germ of corruption" in society, he said. The state is responsible for protecting life, including that of "the human person already conceived and not yet born."

When the state "kills a conceived person, it renounces one of its primary responsibilities and its dignity as a state," the pope said.

"When the church calls the state to task, it does not want to introduce a Christian state. It simply wants to promote a human state," he said.

The pope spoke at the Vatican to 450 people attending a Rome meeting on the right to life issues in Europe.

"It is easy to note the strident contradiction that exists between abortion legislation, already passed, unfortunately, throughout almost all of Europe and that which constitutes the greatness of European culture," the pope said.

European humanism is rooted in centuries of Christian history, he added. "In this incomparable cultural patrimony, legalized abortion inserts itself as a foreign element, carrying with it the germ of corruption," the pope said. "On this point, Europe is gambling its destiny, because it is giving signs of moral decadence and even demographic impoverishment."

The pope praised people fighting to change pro-abortion laws. "Do not be frightened by the difficulty of the task. Do not be stopped by the realization that you are a minority," he added. "You are working to restore to Europe its proper dignity."

S. Korean priests spurned neutrality in election

SEOUL, South Korea (NC) — More than 200 priests spurned the South Korean bishops' call for political neutrality prior to the Dec. 16 presidential elections and publicly supported opposition candidate Kim Dae Jung, a Catholic. Their statement backing Kim followed by less than a month a statement issued by the South Korean bishops' conference asking church personnel in responsible positions to avoid taking sides in the election. The priests argued that Kim was the most capable of the three main candidates for president, who included the ruling Democratic Justice Party's Roh Tae Woo and another opposition figure, Kim Young Sam. However, Roh won the first direct presidential elections in 16 years with a minority of the votes, about 37 percent. The two Kims refused urgings to form a joint ticket, thus splitting most of the opposition vote, about 53 percent, between them.

Vatican, Czechoslovakian officials still talking

VATICAN (NC) — After three days of talks in December, Vatican and Czechoslovakian officials agreed to meet again in January to define possible solutions to the church's "most urgent problems" in the communist country, a Vatican statement said. The Dec. 15-17 talks at the Vatican were carried out in a "climate of openness," said the statement. "The most urgent problems were examined and some solutions were discussed. Their definition has been postponed until new conversations."

Pope backs 'private economic initiative' in Poland

VATICAN CITY (NC) — Pope John Paul II said the current economic and social crisis in his Polish homeland "cannot be cured superficially" and warned that the state should be careful not to destroy private economic initiative. "The right to property is tied to the person, even when it concerns the control of the means of production," the pope said in a talk to Polish bishops at the Vatican. He said it was a symptom of Poland's



Third World madonna

A Mozambican woman and her baby sit by their mud hut in a refugee camp at Dedza, Malawi. They are among 363,000 refugees who have crossed the border seeking food and safety in Malawi, itself one of the world's poorest nations. (NC/UPI-Reuter photo)

"deep crisis" that "the system can turn a man from his own workbench, annihilate economic initiative and indirectly deprive him of the very sense of work."

Priest seeking peace between Moslems, Christians in Sudan

NEW YORK (NC) — A diocesan official is acting informally as a church contact in a peace initiative by the Sudanese prime minister to end the war between the predominantly Moslem North and the Christian and animist South, according to a Maryknoll priest working in the country. Father William T. Knipe said in a December interview at the Maryknoll townhouse in Manhattan that Msgr. Macram Max Gassis, apostolic administrator of El Obeid, was the only Northern Arab Christian in the Sudanese hierarchy. Prime Minister Sadiq El Mahdi was educated by Comboni missionaries, Msgr. Gassis' order. War conditions in the South, Father Knipe said, are so bad that bishops cannot get out, and the Sudanese hierarchy had to postpone a scheduled visit to Rome.

Soviet: Vatican opposes Reagan's 'Star Wars' defense

ROME (NC) — A special Soviet convoy who met for an hour with the Vatican secretary of state was quoted by an Italian news agency as saying the Vatican opposes President Reagan's space-based missile system. Oleg Grinevsky, who briefed Cardinal Agostino Casaroli on the early December superpower summit, told the Italian news agency ANSA that the cardinal expressed a negative view of the U.S. program. The Vatican confirmed the meeting but did not say what was discussed, nor have Vatican officials commented on Grinevsky's statements to ANSA.

Irish priest: Terrorist bomb united Protestants, Catholics

WASHINGTON (NC) — An Irish terrorist bombing that killed 11 and wounded nearly 60 people in Enniskillen, Northern Ireland, on Bri-

tain's Remembrance Day has brought Protestants and Catholics in the Northern Ireland town closer together, said the local Catholic pastor. Since the Irish Republican Army bomb blast which on Nov. 8 toppled a building owned by the Enniskillen Catholic parish onto a crowd of Remembrance Sunday onlookers, neighbors of different faiths seem to be "building on the good (relationship) that was already here," said parish pastor Msgr. Sean Cahill in a telephone interview.

African bishop backs natural family planning

NAIROBI, Kenya (NC) — African couples can legitimately consider finances, health and other social factors in deciding how many children to have, but the first goal of marriage is procreation, a Kenyan bishop said. Bishop John Njenga of Eldoret, speaking to university students in Nairobi on "Church and Development," also backed natural family planning. His remarks were reported by the Nairobi-based All-Africa Press Service. "God's primary plan in establishing the marriage institution and the sacrament of marriage was to create an arena for couples to pursue procreation and the upbringing of children," Bishop Njenga told the students.

Nagasaki mayor: Arms accord result of grass-roots campaign

NAGASAKI, Japan (NC) — The new U.S.-Soviet nuclear missile reduction treaty resulted from a worldwide, grass-roots disarmament campaign, according to residents of the only cities ever bombed in a nuclear attack. It was the World War II bombing of Nagasaki and Hiroshima by the United States in 1945 that gave Japan the final push to surrender. Mayor Hitosh. Motojima of Nagasaki said, "I believe that this is a step forward in the reduction of nuclear weapons and that it is the result of a worldwide grass-roots peace campaign." Hiroshima's Mayor Takeshi Araki called the treaty an "important first step toward arms reduction" but added it was "fired by fear and distrust."

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Church: Story on sexual abuse gives wrong impression

Following is Archbishop Edward McCarthy's response to the *Miami Herald* article of January 3rd concerning sexual abuse of young boys by priests.

The prominent article in the January 4th *Miami Herald*, entitled "Church Faces Sex Abuse 'Time Bomb'" and written by Carl Cannon, gives an impression that is highly offensive to the 50,000 faithful Catholic priests of the United States and is disturbing not only to Catholics but to people of all faiths. It dealt with a sensitive subject where false charges can utterly destroy the reputation of innocent people.

Intense emotion, unreal jury awards, and the prospect of enormous lawyers' contingency fees can interfere with objectivity and good sense. Permitting rare instances of deviant and sick behavior to create mistrust of religious leaders can be disastrous to the moral condition of our society and to the mission of the Church.

The sexual abuse of a child by any adult, whether lay or clerical, calls for swift intervention which is both pastoral and medicinal. While highlighting an area of genuine concern, it is unfortunate that Mr. Cannon gives the impression that the Roman Catholic Church has neither the inclination nor moral fortitude to act decisively when mental illness which expresses itself in the form of child sexual abuse manifests itself, especially when the alleged agent is a member of its clergy.

Mr. Cannon lays great emphasis upon the fact that the Bishops of the United States failed to adopt the specific recommendations made by the Rev. Thomas

Doyle, O.P. and his colleagues in 1985. As stated, this presentation can easily give the impression that the Roman Catholic Bishops have an inherent lack of concern or compassion for the victims or perpetrators of such deviant behavior.

In the Archdiocese of Miami, the specific recommendations put forth by Fr. Doyle had already been embodied in the common practice of the Archdiocese for

case of Miami expends a great deal of effort and resources in screening its candidates for the priesthood prior to their entrance into the seminary, provides counseling assistance during their formation program and assists priests on a continuing basis with a wide range of services aimed at helping them to integrate their personal, spiritual and ministerial lives in the face of the many pastoral and personal challenges they face

daily. The basic principle can be stated: To be an effective minister of the Lord, the priest must be an integrated and healthy person.

In those cases when it becomes apparent that an intervention is for his well-being and that of the flock entrusted to his care, there is no hesitancy on the part of the Archdiocese to avail itself of the many resources available in our local South Florida community and throughout the United

'The sexual abuse of a child by any adult, whether lay or clerical, calls for a swift intervention which is both pastoral and medicinal ... It is unfortunate that [the article] gives the impression that the Roman Catholic Church has neither the inclination nor the moral fortitude to act decisively when mental illness which expresses itself in the form of child sexual abuse manifests itself, especially when the alleged agent is a member of its clergy ... In the Archdiocese of Miami ... there are clearly stated policies and procedures which are aimed at the protection of the victim should such an unfortunate instance arise, and which also directly intervene into the ministry and life of the individual priest who has manifested this illness.'

handling such matters. There are clearly stated policies and procedures which are aimed at the protection of the victim should such an unfortunate instance arise, and which also directly intervene into the ministry and life of the individual priest who has manifested this illness.

The Ecclesial Province of Miami, the State of Florida, also has adopted policies and procedures for handling such cases and has a resource team made up of representatives from around the state who are prepared to intervene as such cases become known.

It should also be noted that priests, like all other human beings, can be subjected to the ravaging effects of psychological and psychiatric disorders. The Archdio-

States.

The Roman Catholic Church in the United States and the Archdiocese of Miami is firmly committed to promoting the spiritual, psychological and temporal well-being of the faithful entrusted to its care. Verifiable cases of the sexual abuse of children, especially by members of the clergy, must be lamented and demand swift intervention for the good of all involved. To give the impression that the Church is non-caring and insensitive in this area is simply unfounded and can erode confidence in the one institution which can best bring about the healing of the total person, both of the victim and the perpetrator.

Haiti's bishops question elections

VATICAN CITY (NC) — Haiti's bishops have questioned whether a national election rescheduled for Jan. 17 can take place in "order and dignity" without improved security and a

'Does the country's experience last Nov. 29 allow it to hope in the trust and security necessary for people to vote next Jan. 17?'

"Trust and security are the indispensable conditions for free elections. Does the country's experience last Nov. 29 allow it to hope in the trust and security necessary for people to vote next Jan. 17?" the statement asked.

The bishops did not answer the question directly. They recommended that a "stable and impartial institution" be established to mediate the current crisis in the Caribbean island nation.

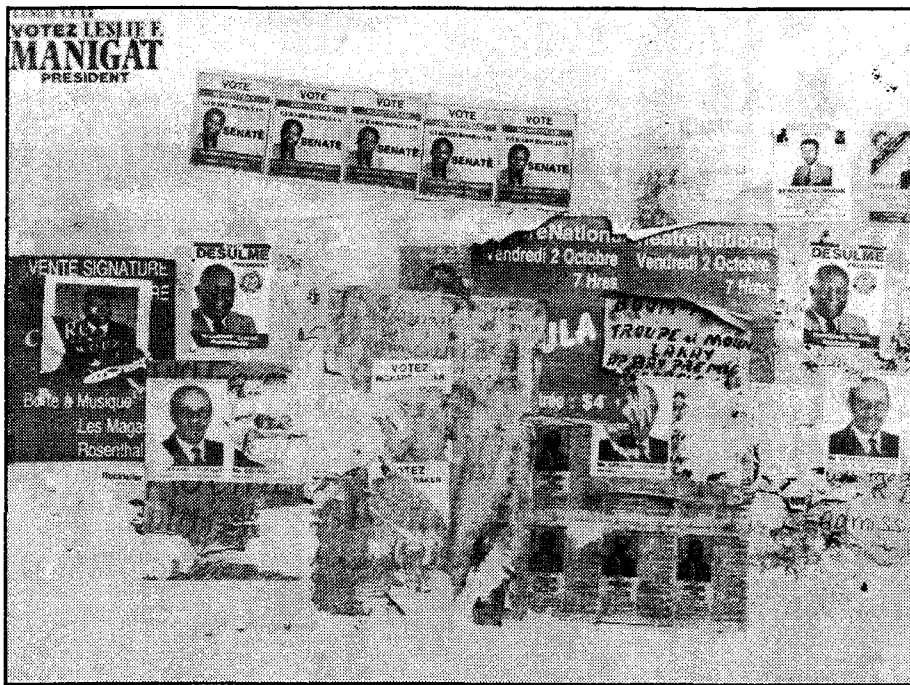
After the canceled elections, the bishops condemned "atrocities" committed on election day and criticized the government for disbanding an independent election council. At least 34 people were killed in the election violence. Some estimates put the death toll at more than 200. It was to have been the first free election in Haiti in 30 years.

The four leading presidential candidates have pressed for the resignation

restored climate of trust.

The bishops' statement said the violence surrounding the canceled election last November made it doubtful that a new vote would be representative.

The bishops had supported and encouraged the November election, but the situation since then has "changed greatly," they said.



Posters for political candidates cover a wall in Port-au-Prince. (NC photo)

of the government of Lt. Gen. Henri Namphy.

In their latest statement, the bishops also criticized what they called "a campaign of disparagement" against the church in Haiti. Last month, Arch-

bishop John L. May of St. Louis, president of the U.S. bishops' conference, sent a message of support for the bishops, noting "growing attacks against the church in Haiti, coming even from the highest quarters."

Cuban detainees complain of mistreatment

WASHINGTON (NC) — Many of the Cuban detainees sent to federal prisons after they staged prison riots in late November have written letters to church officials complaining about their treatment.

The detainees had rioted and seized hostages in the federal prison in Atlanta and the federal detention center in Oakdale, La. to protest a U.S.-Cuban repatriation accord.

After Miami Auxiliary Bishop Agustin A. Roman intervened, they reached agreement with federal authorities and then were dispersed to 17 federal prison facilities nationwide.

"We've been opening about 50 letters a day," and have received at least

Exiled bishop explains trip to Cuba, Pg. 11

600 letters total, said Lily Delgado, coordinator of the Social Justice Commission of the Atlanta Archdiocese's Hispanic Apostolate.

"Mainly they are just crying for help," Delgado said. "It's very sad. We have to do something."

She and Sister Pilar Dalmau, a member of the Handmaids of the Sacred Heart of Jesus and director of the Atlanta archdiocesan Hispanic Apostolate, said that common complaints include confinement to cells, lack of access to each other or to news from outside, and restrictions such as

being tied up for showers.

"They are handcuffed; no paper or pencils" are provided, and "they have no way to spend the time," Sister Dalmau said.

"All of these measures are against the agreement," Delgado said.

Delgado and Sister Dalmau spoke from Atlanta in telephone interviews with National Catholic News Service.

In the confusion of the riots and the quick transfer to other prisons afterward, many detainees also lost the addresses and telephone numbers of friends, families, and legal sponsors, Delgado said.

Federal authorities "detached them from the only thing they have, their

relatives and their friends," she said.

However, Bureau of Prisons spokesman said the Cuban prisoners' treatment is expected under the circumstances.

"There is no particular abuse of any of their privileges" aside from the usual prison routine, and the curtailment they face "is not intended to punish," said Mike Janus, assistant to the director of the Federal Bureau of Prisons, part of the Justice Department.

Level of security depends on the type of prison and on the judgment of the warden, he said. However, "we would have to be crazy not to keep a closer eye on them than we did two or three months ago, before the riot situation."

Interfaith TV network launched

FT. LAUDERDALE, Fla. (RNS) — The creation of a new interfaith religious cable television network was announced here during the annual meeting of the North American Broadcast Section of the World Association of Christian Communicators in December.

Vision Interfaith Satellite Network (VISN) is a coalition of several mainline Protestant, Catholic and Orthodox traditions. The network is scheduled to begin June 1, 1988, with eight hours of programming per day.

David Ochoa, associate general secretary of interpretation of the United Methodist Board of Higher Education and Ministry, has been named coordinator of VISN. Ochoa is also the chief executive of Buenavision, a California-based cable network.

VISN will carry the familiar format of TV worship, preaching and music. But according to Father Bernard Bonnot, a Roman Catholic priest active in the media, the network will also carry interfaith films and shows on current social issues. Entertainment programming faithful to moral-ethical precepts of participating groups will be included in the broadcast lineup, Father Bonnot said.

The idea for the religious network began when Telecommunications, Inc. approached Father Bonnot about a cooperative venture of mainline groups to replace evangelical TV programs such as Jim and Tammy Bakker.

Parishioners protest, pastor reprimanded over finances

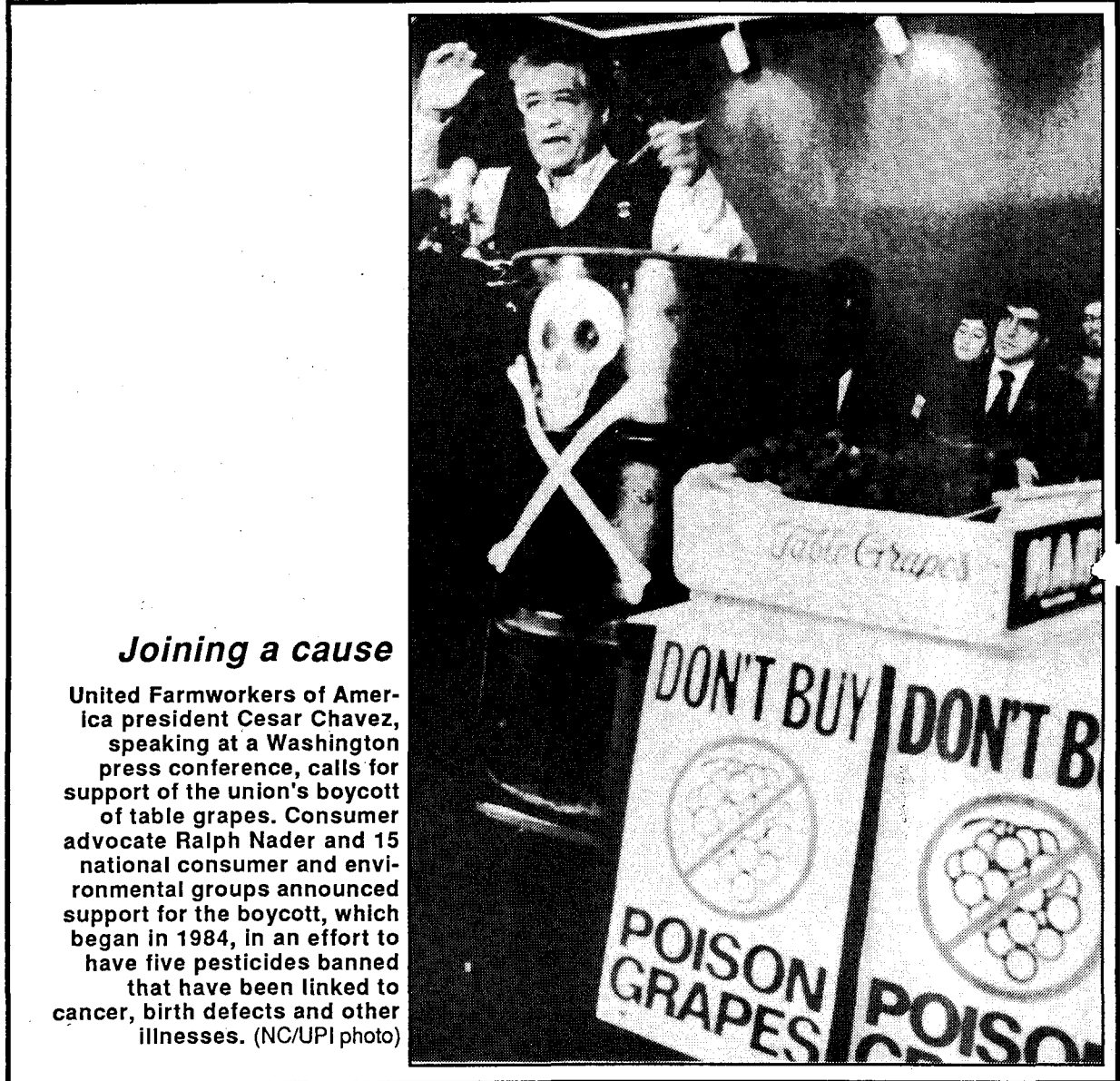
HARTFORD, Conn. (NC) — Archbishop John F. Whealon of Hartford publicly reprimanded a pastor in his archdiocese for not establishing a parish finance council and blamed the pastor for dissatisfaction in the parish. He also ordered the priest, Father Paul P. Wysocki, pastor of Sacred Heart of Jesus Church in New Britain, to have an independent audit of church finances and to make a subsequent report on them and to show flexibility in matters pertaining to weddings and funerals. Archbishop Whealon had appointed a fact-finding committee after 4,000 people demonstrated against the pastor last August. The demonstration erupted into violence and forced cancellation of some of the Sunday Masses at the predominantly Polish parish.

Some Texas parishes may close for lack of priests

VICTORIA, Texas (NC) — With more than half of the active Victoria diocesan priests over 60, the priests' council has asked the diocesan personnel board to study parish changes and priests' assignments. Some parishes could be closed or placed under lay administration as a result of the study, wrote Msgr. Thomas McLaughlin, Victoria chancellor, in the diocesan newspaper, *The Catholic Lighthouse*. The paper reported that 23 of the 44 active diocesan priests of Victoria are over 60. It said the diocese has one priest under 30, five in their 30s, six in their 40s, nine in their 50s, 16 in their 60s, six in their 70s, and one in his 80s.

Pope names new black bishop for Texas diocese

WASHINGTON (NC) — Pope John Paul II has named Divine Word Father Curtis J. Guillory auxiliary bishop of Galveston-Houston, Texas, making him the 12th black bishop in the United States. Bishop-designate Guillory, 44, is director of the New Orleans archdiocesan Black Ministries Office and of the Augustine Tolton House of Studies in New Orleans. He has also been assistant provincial of his order's southern province since 1984.



Joining a cause

United Farmworkers of America president Cesar Chavez, speaking at a Washington press conference, calls for support of the union's boycott of table grapes. Consumer advocate Ralph Nader and 15 national consumer and environmental groups announced support for the boycott, which began in 1984, in an effort to have five pesticides banned that have been linked to cancer, birth defects and other illnesses. (NC/UPI photo)

Bishop: Religious liberty is 'precondition' to peace

WASHINGTON (NC) — Religious liberty is "a precondition for true peace," the chairman of the U.S. bishops' Committee on Social Development and World Peace said in a 1988 World Day of Peace statement. The statement, titled "Free to Call Upon God and So Live Peace," was written by Auxiliary Bishop Joseph M. Sullivan of Brooklyn. "Every injustice puts peace in danger," the bishop said. "The denial of religious liberty inevitably breeds conflict that undermines social peace, and, ultimately, international peace."

Study links religion to lower alcohol abuse

WASHINGTON (RNS) — Religious upbringing is a major factor in whether children grow up to be alcoholics, according to a study published in a leading journal of sociology and religion. The study, which appears in the current issue of the quarterly *Journal for the Scientific Study of Religion*, found that college students with strong religious ties were less likely than others to be problem drinkers. Jewish students were less likely than Protestants and Catholics to report heavy alcohol consumption, according to the study's author, Wesley Perkins, a sociologist at Hobart and William Smith Colleges in Geneva, N.Y.

Catholic Relief Services moving to Baltimore

(RNS) — Catholic Relief Services (CRS) is moving from New York City, where it has been headquartered since its founding in 1945, to Baltimore. Archbishop Edward T. O'Meara of Indianapolis, chairman of the relief agency's board, said the move will be made for reasons of space and economics. While thanking the Archdiocese of New York for housing CRS in its Catholic Center offices for the past 12 years, Archbishop O'Meara said the scope and reach of the agency's activities created a need for more space, which was not available in the archdiocesan office building.

Peace Corps head urges 'peace equivalent' to ROTC

WASHINGTON (RNS) — Speaking to 100 Catholic educators here, the head of the Peace Corps endorsed calls for a government-funded "peace equivalent" to ROTC military training programs in colleges and universities. Loret Miller Ruppe suggested that undergraduate students be offered breaks in tuition and living expenses in exchange for a commitment to join the Peace Corps or other voluntary agencies after graduation.

Group wants to spur awareness of religious freedom

WASHINGTON (NC) — The First Amendment represents history's "most important political decision for religious liberty" but Americans cannot take the freedom it guarantees for granted, according to a new Washington-based organization. So the Williamsburg Charter Foundation, a non-partisan, non-profit, non-denominational organization, is promoting educational and public affairs projects to help Americans better appreciate their unique gift from the nation's founders. The foundation's board of trustees includes Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, as well as Protestant and Jewish leaders, politicians and executives from business and journalism.

Women's medical group rejects surrogate motherhood

WASHINGTON (NC) — The American Medical Women's Association at its annual meeting endorsed a resolution rejecting the business of surrogate motherhood and became the first medical organization to officially oppose the practice. Father Edward M. Bryce, director of the U.S. bishops' office for Pro-Life Activities, praised the group's move and said it and other similar statements were "a welcome development." The 10,000-member organization approved a measure calling for an end to "profit-making and brokering of women, embryos or tissues."

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Iowa parents want quality 1st in schools

DUBUQUE, Iowa (NC) — Catholic parents are "discriminating consumers" who seek the best educational opportunity for their children, but are less concerned that the opportunity be uniquely "Catholic," according to a survey.

The survey was conducted for the Dubuque Metropolitan System of Catholic education.

The study delved into perceptions of Catholic and public school quality, and the factors parents weigh when making education decisions for their children.

The study, compiled by the Center for Business and Social Research at Loras College in Dubuque, concluded that the 686 respondents were "discriminating consumers who are very demanding of their educational systems" and who have one basic rule: Their child's future and welfare always comes first.

The most important school characteristic, according to respondents, was basic course instruction. This was followed by caring teachers, open communication between school and parents, positive role-model teachers, school academic standards, exceptionally qualified teachers, school's values matching the parent's values, positive role-model students and effective disciplinary procedures.

Characteristics ranked lowest in importance by parents were: The presence of priests and nuns, bus transportation, distance to school, athletic facilities and programs, extracurricular activities, emphasis on religious values in all courses, sense of Catholic community in school and tuition costs.

Bishops may review AIDS stand

WASHINGTON (NC) — The U.S. Catholic bishops, divided over a statement on AIDS issued by their Administrative Board in mid-December, may review the document when they hold their next general meeting at the end of June.

The chief point of controversy was a reference in the statement to condom information in public education campaigns against AIDS, acquired immune deficiency syndrome. The statement said that while not condoning either contraception or non-marital sex, the church could tolerate the inclusion of accurate information about prophylactics in public education programs about AIDS.

The plan for a possible review of the board statement by all the country's bishops was announced in a private letter sent to them in December by Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

In the letter, Archbishop May said the statement "needs to be discussed in greater depth by the membership (of the bishops' conference). We might all benefit from a more complete review of the matter. I suggest that our meeting in June might include a full discussion... We might then be able to agree on certain propositions which could be the basis for clear conference policy."

Archbishop May and Cardinal Joseph L. Bernardin of Chicago, one of the chief drafters of the AIDS statement, reacted sharply after a *New York Times* report on Bishop May's letter interpreted it to mean that the bishops "have set aside for now" the AIDS statement.

"At this time, the statement of the Administrative Board stands and is neither being withdrawn nor temporarily set aside," Archbishop May said.

He said his letter to the bishops reviewed "in some detail the careful preparation" that went into the AIDS statement and discussed "the widespread misperceptions" of what the document actually said. A discussion of the document by the bishops would be within that context.

"The statement of the Administrative Board on AIDS has not been withdrawn or set aside," Cardinal Bernardin said in a separate statement issued in Chicago.

"At their next meeting in June," Cardinal Bernardin added, "the U.S. bishops may discuss the reception that the document has received in the media and elsewhere as well as its underlying moral principles. The final decision as to its placement on the agenda of the June meeting will be made at the March meeting of the NCCB-USCC Administrative Board."

The board, which approved the original AIDS statement, consists of about 50 of the nation's roughly 300 ac-

tive bishops.

Cardinal John J. O'Connor of New York was one of the statement's strongest critics, calling its publication a "very grave mistake."

Another severe critic of the AIDS statement was Archbishop J. Francis Stafford of Denver, who directly challenged the theology behind the statement's toleration of condom information.

A number of bishops around the country defended the statement as doctrinally correct and pastorally appropriate. Some criticized news stories for failing to capture the nuances of the statement, particularly the difference between providing accurate information about prophylactics in educational programs and using such programs to promote or endorse the use of prophylactics.

Some other bishops said part of the blame lay with the statement itself, because it was vague and ambiguous.

Bishop R. Pierre DuMaine of San Jose, Calif., stressed that the disagreement among the bishops over the document "is not about what the bishops must teach, but how they can best teach it."

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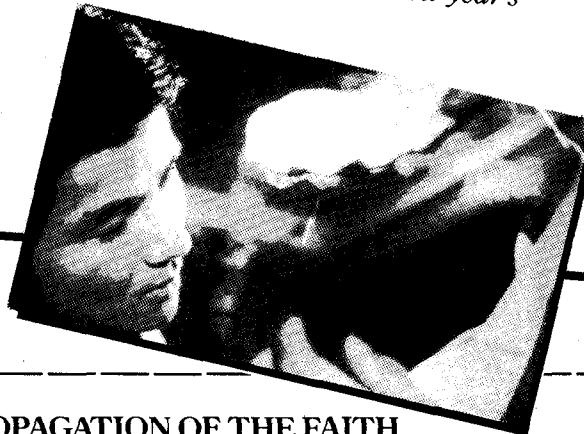
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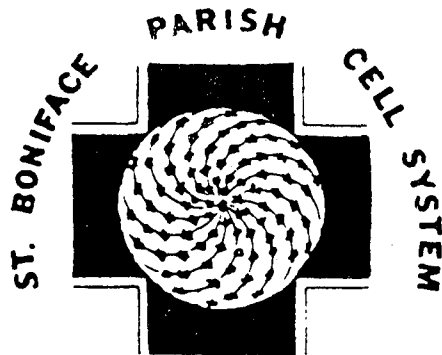
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Pope visit 'road map' for immigrant care

LOS ANGELES (NC) — Pope John Paul II, in his September visit to the United States, gave "a road map for building a church" that provides proper pastoral care of immigrants and refugees, Archbishop Roger M. Mahony of Los Angeles said.

In a statement for National Migration Week, Jan. 4-9, Archbishop Mahony said Pope John Paul's words during his visit were "a rich treasure from which flow practical guidelines for shaping our attitudes toward immigrants, refugees and cultural groups; for devising appropriate services; for recapturing the effectiveness of that social interaction of which the Lord himself first gave us an example."

Among the cities the pope visited in September were Miami, San Antonio, Texas, and Los Angeles — cities with large populations of immigrants and refugees.

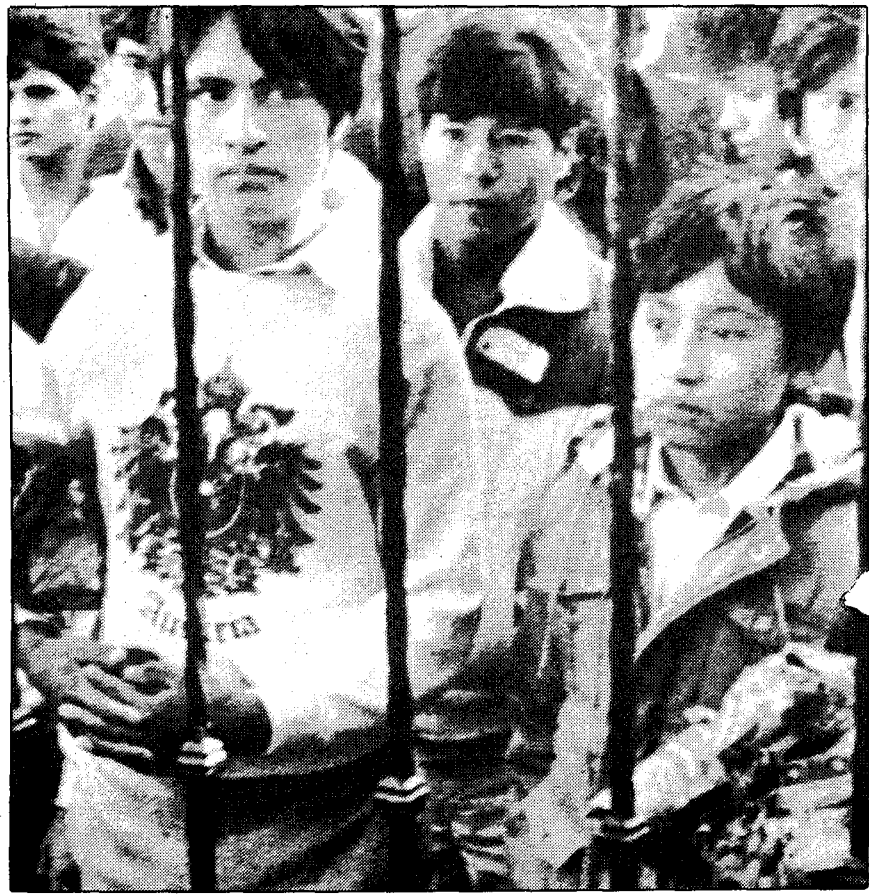
The presence of immigrants in the United States "remind us that we cannot remain indifferent to political violence and instability, economic disparities and hunger, the causes forcing the exodus of many people in contemporary societies. The receiving com-

munity realizes that borders, laws and cultures may divide, but that faith unites in one church, a mother that welcomes, serves, defends and loves," Archbishop Mahony said.

The archbishop said that U.S. pluralistic society "has served as a thread that gave an ideal unity to the Holy Father's pilgrimage" in the United States and he cited points addressed by the pontiff:

- Newly arrived immigrants "challenge our social responsibility" and the church has always sought to respond to the stranger with "particular concern for those who leave their native countries in suffering and desperation."

- Immigrants are not an amorphous mass. "They are Latino housewives and workers, Central American asylum seekers, Asian business people, exchange students from every continent, refugees from Europe and Africa, each a person with a unique story, each a member of an original cultural community, each reflecting the face of one Christ, the perennial source of our unity."



Boys released

Clutching Christmas presents outside a Los Angeles church, 24 teenage boys await the arrival of their sponsoring families after they were released by the Immigration and Naturalization Service, negotiated by Archbishop Roger Mahony so the boys could spend Christmas with families. (NC photo)

Big collection helps Sisters

SYRACUSE, N.Y. (NC) — The Syracuse Diocese got just over \$4 million in cash and pledges in the first stage of a five-year effort to raise an \$8.4 million diocesan Fund for Retired Sisters.

Religious orders of brothers and nuns across the nations are facing severe financial difficulties as more of their members reach retirement age and fewer young ones are left to support them.

Msgr. Charles Eckermann, diocesan director of development, said the first-year proceeds from the Syracuse campaign — which was begun with collections and pledge cards given out in all parishes the weekend of Nov. 21-22 — formed the largest first-year collection of its type in any U.S. diocese.

Diocesan officials had set a goal of \$600,000 in one-time cash contributions by Jan. 1. That part of the campaign totaled \$1.3 million.

Nuns to receive lay-equivalent pay

INDIANAPOLIS (NC) — Archbishop Edward T. O'Meara of Indianapolis has directed that nuns working for the archdiocese be paid salaries equivalent to that of their lay counterparts starting July 1, 1989.

"Past methods of compensation for members of religious communities are not adequate to meet the needs of today," Archbishop O'Meara said in announcing the pay increases.

Under current practice, nuns working for the archdiocese receive a stipend of \$820 a month — \$9,840 annually — regardless of education, training or experience. After July 1, 1989, the start of the archdiocese's 1990 fiscal year, non-ordained Religious will receive compensation equivalent to what a lay employee receives for the same service for the archdiocese: professional salaries for professional positions and hourly wages for hourly positions. As with the stipend, the money will be forwarded to the order to which the nun belongs.

Gross salaries for the nuns will be reduced by an amount equivalent to the federal income tax normally withheld for lay people. Those who take a vow of poverty normally are not subject to income taxes because salaries are paid to their orders.

The law exempts the orders and other not-for-profit charitable organizations from income taxes because they provide social services, e.g., through schools, hospitals and social agencies, which otherwise would have to be provided by the government, said Sister of the Most Precious Blood Andre Fries. Sister Fries, of the Tri-Conference Retirement Project in Washington, is coordinator of financial planning for religious orders.

Archbishop O'Meara also ordered that the nuns receive the same benefits as lay counterparts for identical or comparable positions.

The archbishop also directed that retirement compensation for nuns working for the archdiocese be increased from the present amount of

\$800 to \$2,000 annually, beginning in fiscal year 1989.

The increases are not related to the needs of currently retired nuns who are expected to benefit from a national collection recently approved by U.S. bishops, Archbishop O'Meara said. This decision addresses the issue of the present active sisters' living expenses and future retirement.

The decision "in no way impinges on the sisters' vow of poverty since payments will be made to their communities," he said.

He said he is "continually impressed" because Religious are "really living what they say they're living — the evangelical counsels," he said. "They really live their vow of poverty."

Archbishop O'Meara ordered the change, which had been requested by women Religious in his archdiocese in September 1986, after consulting diocesan officials and getting "mixed" opinions, he said.

Currently, there are 192 sisters working for the Indianapolis Archdiocese.

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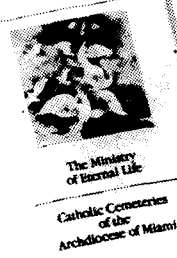
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New focus on relief Helping poor earn income in Latin America

WASHINGTON — Helping the poor earn income has become a major focus of Catholic Relief Service efforts in Central America, said the senior director of the agency's Latin America-Caribbean regional office.

"Until 20 years ago, charity was seen as the only way for the church to help poor people," said Terence Martin in a Washington interview. Today, he said, funding community-run cooperatives or credit unions, training workers and creating jobs are seen by CRS as just as acceptable.

CRS is the U.S. bishops' overseas relief and development agency.

"In countries where people are completely without resources, entirely down and out, economic development may not be the appropriate response. First you've got to get people on their feet," said Martin.

But in nations "where people just need a little help to get an economic process started," development projects are seen as the most effective way to "help the people escape from poverty," he said. "Your response has to reflect the local reality."

He said CRS' increased focus on economic development in the region has resulted from recent growth in the personal income of Latin Americans and a new emphasis by the U.S. Catholic Church on economic justice. Martin cited the U.S. bishops' 1986 pastoral letter on the U.S. economy, which he said has resulted in an "evolving sense of Christian responsibility to the poor" among U.S. Catholics.

The aim of CRS is non-political, said Martin. "Our ambition is to promote

'Most--virtually all-- governments swear allegiance to that ambition (economic development). So in principle, it should be possible to work almost everywhere without difficulty'

Widows of war and their children left from a Guatemala counter-insurgency war by the government in the early 80s listen to a CRS worker's lecture on services to help them.



economic development," he said. "Most — virtually all — governments swear allegiance to that ambition. So, in principle, it should be possible to work almost everywhere without difficulty."

In practice, however, "governments might perceive as political an activity which doesn't have any political content," said Martin.

In his experience it is rare that such a heated situation has developed that it would "pose any risk to the agency," he said, adding "we take prudent steps to avoid provocation."

But CRS will not remain in a nation

in which it is not allowed to be faithful to its "commitment to the principles of the American church and the universal church," said Martin.

He said it would be inefficient and unwise for CRS to re-open an office in Nicaragua, where the agency currently finances 33 development projects that are supervised from its office in Costa Rica.

In Nicaragua "it is difficult for an American agency to avoid attempts on the part of one party or another to get the agency identified with [its] particular cause," said Martin.

CRS operated an office in Nicaragua until 1984.

"We want to serve all the people in Nicaragua, all the church of Nicaragua," he said. "In the highly partisan environment that Nicaragua is now, it's easier to have an office somewhere else and visit."

Examples of CRS projects in Central America are:

- A program to train "health promoters" in a squatters' slum located on the side of a deep ravine next to the Guatemala City garbage dump. Residents, who live in huts made of corrugated cardboard and sheet metal, suffer from malnutrition, infections from parasites and worms, anemia and respiratory diseases. Most migrated to the city in recent years to escape the violence in rural Guatemala or to look for work. Government health programs are inadequate and, with an average monthly income of \$20 for a family of six, residents cannot afford private health care.

- An agricultural cooperative operating in the rural area surrounding the central Nicaraguan town of Teustepe. Four families with marginal incomes were able to band together and with CRS funds purchase land, basic farm machinery, seed and cattle. To join the cooperative, residents must agree to put their children in school.

- Potable water projects in the Guatemalan province of Solola, where the lack of purified drinking water is blamed for a high incidence of intestinal diseases.

Curious Chinese crowd Midnight Masses

PEKING (NC) — Crowds of young Chinese, many of them non-Christian, flocked to midnight Masses throughout the country on Christmas Eve, officials of China's government-sanctioned Catholic Church reported.

A combination of curiosity, greater social openness and increased media attention to the holiday were credited with drawing the youths.

More than 28,000 people were reported by church authorities to have attended Masses in the nine churches within the Peking municipal area.

In Shanghai, the diocese resorted to

issuing tickets for the service at Xujiahui Cathedral to keep casual spectators from crowding out worshipers, said diocesan chancellor Father Berchmans Shen Baozhi.

In Guangzhou, the cathedral's doors had to be shut at 10 p.m. because even the standing room had been filled, said Carol Lu Goucon, vice chairman of the local branch of the government-approved National Association of Patriotic Catholics.

Lu also said some of the curiosity turned into apparent interest in taking catechism courses.

"We received a number of telephone

inquiries on this before and after Christmas," he said.

China's official Xinhua news agency reported that sales of religiously oriented Christmas cards were brisk in Peking, despite their \$2 to \$4 price tags.

The agency quoted a student as saying that "though I do not believe in Christianity... I like Christmas cards with the Virgin Mary and little angels on them. They give me a holy feeling."

Father Shen said the Shanghai Diocese produced eight different kinds of Christmas cards in 1987 and the public response was "encouraging."

Church officials credited a govern-

ment policy of social, political and economic openness plus more media attention to Christmas activities for the upsurge of public interest in the holiday.

Xinhua quoted Chinese-appointed Bishop Michael Fu Tieshan of Peking as saying in his Christmas Eve sermon that conversions to Catholicism have reached 30,000 annually in China.

He also called on Catholics to love one another and unite for a happy world, the news agency reported.

The government-approved church, of which Bishop Fu is a member, spurns ties to Rome.

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Jerusalem's first Arab patriarch will try to work for peace

ROME (NC) — The new Latin-rite patriarch of Jerusalem has pledged to cooperate with political and religious leaders "truly working for peace in this region."

But the job is "very difficult" given the complex religious and political situation in the strife-torn area, said Patriarch Michel Sabbah in an interview with the Italian Catholic newspaper *Avvenire*.

Patriarch Sabbah, a Palestinian appointed to the post Dec. 28, refused to discuss specific political issues, but said he planned to become involved in searching for means to achieve peace.

Almost all of the Catholics in the patriarch's jurisdiction live in Israel, the Israeli-occupied West Bank and Jordan. The patriarchate also covers Cyprus. Patriarch Sabbah is the first Arab to head the patriarchate.

He said he hoped "men of good will" would "cooperate to achieve peace."

"The local population is for the most part Jewish and Moslem. Relations from the strictly religious point of view

are good," he said. "But sliding from the religious plane to the political one is inevitable."

"I would prefer not to talk of political problems," he said. But he also said "we must take an interest" in political issues.

Patriarch Sabbah said there were no political motives behind his appointment as the first Arab to head the Jerusalem patriarchate. "It seems normal to me that the bishop of these faithful is one of them."

The Vatican has also denied the appointment was politically motivated.

Israeli forces have been battling some of the worst unrest to date in the Palestinian areas of the Gaza Strip and the West Bank occupied by Israel since 1967.

About 85 percent of the 65,000 Catholics in the patriarchate are Arabs living in the Holy Land.

On Dec. 29 Patriarch Sabbah arrived in Rome for a series of consultations with Vatican officials. He was ordained a bishop by Pope John Paul II Jan. 6.

At the time of his appointment, the

patriarch was not a bishop. He was president of Bethlehem University in the West Bank, but lived in Amman, Jordan, where he was pastor of Christ the King Parish. Amman and Bethlehem are about 25 miles apart.

Bethlehem University, founded in 1973, has a predominantly Palestinian student body. It has been closed down several times by Israeli authorities who charged the students were using it as a base for anti-government activities.



Patriarch Michael Sabbah

Pope eats with poor, homeless of Rome

VATICAN CITY (NC) — In a surprise addition to his holiday activities, Pope John Paul II hosted a full-course dinner for 134 of Rome's homeless and destitute at a Vatican guest house.

The dinner was held Jan. 3 in a hall usually reserved for bishops and cardinals.

Ushering in 1988, the pope also led a year-end "Te Deum" of thanksgiving and celebrated a New Year's Day Mass in which he underlined the importance of Christianity in the Soviet Union.

During the week leading up to the new year, Pope John Paul also urged Christians to make a personal, spiritual review of 1987.

The pope suggested that individuals check to see if their lives are still rich in "essential values" by making an "end-of-the-year balance sheet, and an estimated budget for the new year."

"We are asked, in a word, to take a look at our lives, not as an autonomous or self-sufficient entity, but as influenced in a mysterious and beneficial way by divine providence," he said.

A week earlier, in a Christmas message to the world, the pope had urged Christians to look to Jesus for salvation and reject the temptation of self-sufficiency. He said that even in an age of technology, the saving power of Christ in the manger cannot be overshadowed.

The church must "make an effort to encounter the homeless and the unemployed," the pope said in a brief talk before sitting down to eat with a group of Rome's poorest at St. Martha's Hospice in the shadow of St. Peter's Basilica. Seated around the dozen tables set for the occasion were young and old, men and women, Moslems and Christians, street people, bag ladies, unemployed, alcoholics and the mentally ill.

The pope greeted each guest, listening to many personal histories, illustrated by copies of applications for housing and jobs, legal suits and handwritten messages. A 47-year-old Italian showed the pope the diary left by his wife when she abandoned him and their 7-year-old son.

Several of the guests, dressed in stocking caps and wool shawls, told the pope they slept on trains at night. Recent arrivals from the Third World brought their children. The nuns who run the guest house had to send out for fresh milk for a 3-month-old Filipino baby, the youngest of the diners.

The atmosphere in the dining hall was anything but formal. One elderly guest invited the pope to join him for a quick game of cards after dinner. The pope declined.

Giorgio Pedrassini, a 65-year-old self-described handwriting expert, announced that he had studied the pope's script and concluded: "This man cannot be bought."

The menu included two kinds of pasta, a meat dish, salad, dessert and white wine. "The wine we'll pour later," said one of the nuns who served the evening meal.

Seated next to the pope were a homeless 24-year-old theology student from the Ivory Coast and a 63-year-old unemployed Roman welder.

Before the group left, the pope told them: "I think one day the Lord will ask the pope not if he's seen this or that minister or ambassador, or cardinal so-and-so, but he'll ask him whether he's seen and spoken with the poor."



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Lay ministry marks 10th birthday

Everyone who has been 'touched' by office is invited to celebration

By Ana Rodriguez-Soto
Voice News Editor

When Lay Ministry celebrates a birthday, everyone is invited to the party.

So on Feb. 27, when the Archdiocesan Office of Lay Ministry marks its 10th anniversary, organizers hope to see "all those who have been touched" in any way by the programs and classes offered by the office, said Zoila Diaz, director.

For starters, that includes the nearly 7,000 people on its mailing list, most of them South Florida Catholics who, over the past 10 years, have been trained for some form of lay ministry:

- more than 500 have been taught how to minister to the sick;
- "easily 2,000" have been trained to spread the Gospel through the Good News (Buena Noticia) course;
- hundreds more have been "touched" by the Damascus faith rallies whose purpose is to bring the fallen-away back to the Church;
- nearly 600 have gone through the two-year School of Ministry, and 298 of them have been commissioned as ecclesial lay ministers in their parishes; that is, they have promised to volunteer between five and 10 hours each week for five years to a specific ministry, ranging from youth, evangelization, religious education, or leading basic Christian communities and prayer groups.

The Office of Lay Ministry wants all these people—and any others it might not be able to reach directly—to gather at St. John Vianney College Seminary, 2900 SW 87 Ave. in Miami, on Feb. 27 from 9 a.m. to 4 p.m.

In addition to a Mass and some joyous sharing, the founder of the office, Dr. Mercedes Scopetta, will recall its roots, and Diaz, the current director, will discuss future plans as well as the expanding role of the laity in the Church and in the world. The theme for the celebration is "Laity in Action: Roots and Wings."

"It's going to be a very festive day," said Diaz, who visited the Vatican last October to attend the Synod on the Laity. Serving her second five-year term as an ecclesial lay minister for the Archdiocese, Diaz took over leadership of the office in 1984 from Dr. Scopetta, and is close to completing a Doctor in Ministry degree from Catholic University in Washington, DC.

She sees the office's role as one of "formation" more than training. Training is the "how-to", which the office does by either developing a course when one doesn't exist—such as Ministry to the Sick—or funneling people into an already-existing training program, such as the Catechist Certification classes offered by the Office of Religious Education.

But "formation" is more than that, Diaz said. "What it does is change the person, the person's view of themselves and who they are and how special they are in the eyes of the Lord; and how the Lord is counting on each of us to transform the world."

Many times when people hear the word ministry they think only Church: working alongside priests and Religious in a parish. While that type of ministry is much needed today, there is also "a world out there that needs Catholic Christians who are witnesses to the presence of the Lord in their midst," Diaz said.

Because "the majority of the laity" function only in that secular world, "we stress a lot the ministry in the marketplace."

The two-year School of Ministry program prepares lay Catholics "to be more effective witnesses" by integrating

There is 'a world out there that needs Catholic Christians who are witnesses to the presence of the Lord in their midst.'

Zoila Diaz, director of Lay Ministry



three disciplines: theology, psychology, and ministry. In other words, the intellectual knowledge is given personal weight—what does that say to me?—and the whole is "geared toward ministry" or service, Diaz explained.

For example, after going through the training, a Catholic bank clerk might begin to see her job as a form of ministry, and perhaps feel moved to start a lunch-hour prayer group for fellow employees.

Often, the people who come to the

School of Ministry have passed the "how-to" stage and are already engaged in some type of ministry or service, but they find they lack the "why-to", or theological formation, Diaz said.

After they complete the course-work they tell her, "Now I feel much more secure of myself. Before I knew I had faith but I didn't know exactly what I believed. Now I feel more comfortable...when I'm challenged."

Diaz's dream is that "everybody who

is a Catholic would be able to see their job as a ministry." Although the office has not achieved that goal yet, it has come a long way in 10 short years, and is now recognized around the country as a leader in the field.

"Every time somebody's going to start a program, we get letters," said Diaz. This year, the office has been invited to teach its Good News course in Mexico.

Meanwhile, the demand for formation here in South Florida is "unbelievable," she said. "Lay people are coming of age" and more and more of them are realizing that "the Lord depends on us to transform the world—clergy, Religious and laity working alongside. We all have our roles and they don't have to compete."

Anyone who wishes to participate in Lay Ministry's 10th anniversary celebration is asked to contact the office before Feb. 10. Cost is \$10 per person and includes lunch. Call 757-6241 Ext.371, or write: Office of Lay Ministry, 9401 Biscayne Blvd., Miami, FL, 33138.



Five new deacons, who will be ordained priests next May. From left: Rev. Mr. Oscar Brantome; Rev. Mr. Frank Kudlo; Rev. Mr. Pedro M. Corces Lopez; Rev. Mr. Michael Souckar; and Rev. Mr. Jean Pierre. (La Voz photo / Araceli Cantero)

Five seminarians ordained deacons, including first Haitian, Nicaraguan

Five young men took the final step toward the priesthood last Sunday when they were ordained deacons by Archbishop Edward McCarthy. Among them were the first Haitian and the first Nicaraguan to study for the priesthood in the Archdiocese.

During the ceremony at St. Mary Cathedral, which was jammed with families and friends of the seminarians, the men committed themselves to celibacy and promised obedience to the Archbishop.

After the laying on of hands, they were vested with the stole and dalmatic, signs of their new office. As deacons they may preach at Mass, baptize, witness weddings and lead prayers at funerals, although they may not consecrate the Eucharist or hear confession.

All of the seminarians have spent the past seven months working fulltime in their assigned parishes as part of their "deacon internship." In preparation for their May 21 ordination to the priesthood, they will spend the next five months working and studying: weekends at a parish, and weekdays at St. Vincent de Paul Regional Seminary in Boynton Beach.

The new deacons—and future priests—are:

□ **Rev. Mr. Oscar R. Brantome**, 30, a native of Nicaragua who arrived in South Florida with his family in 1979. He is currently assigned to St. Patrick parish on Miami Beach. Before entering the seminary here, he worked at St. Mary Cathedral for two years, and also spent some time

studying in Boston.

□ **Rev. Mr. Jean Pierre**, 33, born in Haiti. After leaving his homeland, he studied philosophy in Mexico, where he learned to speak Spanish; subsequently, he learned English and French while studying theology in Toronto, Canada. For the past two years, he has worked in the Archdiocese of Miami and is currently assigned to Sacred Heart parish in Homestead.

□ **Rev. Mr. Pedro M. Corces Lopez**, 30, a native of Cuba who came to South Florida in 1973 after spending three years in Spain. He is a graduate of Miami Senior High School, and is currently assigned to Corpus Christi parish in Miami.

□ **Rev. Mr. Frank Kudlo**, 34, a native of Long Island, NY, who worked as a respiratory therapist for 15 years before entering the seminary here in 1983. A biology major, he had originally come to South Florida to pursue graduate studies at the University of Miami, and later decided to stay and study for the priesthood. He is assigned to St. James parish in North Miami.

□ **Rev. Mr. Michael A. Souckar**, 25, a native of Rhode Island who grew up in South Florida, graduating from St. Anthony elementary school and St. Thomas Aquinas High School in Fort Lauderdale. He entered the seminary right out of high school; and one of his seventh-grade teachers was Father Neil Doherty, currently director of Vocations for the Archdiocese.

Dealing with death

By Prent Browning
Voice Staff Writer

People who experience the death of a close relative or friend are often left alone to deal with their emotions. Friends and relatives who are uncomfortable with the subject may go out of their way to avoid them.

And despite the importance of the grieving process, it is often insufficiently addressed even by the Church, says Carol Farrell, director of the Family Enrich-

Archdiocese will train people to help others cope with loss of loved ones

ment Center.

The Center will soon be doing something to fill this need by sponsoring leadership training sessions Thursday evenings from January 14 through February 18 for people who wish to work with the bereaved in their parishes.

The training sessions will be led by Mary Ann Jones, a Catholic registered nurse who has helped set up bereavement groups at St. Louis parish in Kendall and Miami Children's Hospital.

"In today's world," she says, "with society being as mobile as it is, many families who have experienced a death don't have close family support or friend support."

Those who do may find that it's only temporary.

"Very frequently friends and relatives just stay with the grieving family for three or four weeks, and these people need support for at least a year," says Jones, who herself lost a daughter in an automobile accident.

"And they have no one to really talk to. After four months their family wants them back to normal, their friends want them back to normal, they don't want to hear any more about it."

"But talking it through over and over

'Many families who have experienced a death don't have close family support or friend support.'

Mary Ann Jones, RN

again helps put the past in perspective and helps them to plan for the future," Jones says.

It is hoped that those who take the training will become leaders of two or three person teams in the parishes. It is recommended that at least one person on the team have experienced the death of a close friend or relative.

Those who attend the training sessions will receive an education in the grief process, and learn what to say and not say to someone who has experienced a death in the family. A priest will speak about the spiritual dimension of death, and there will be some small group demonstrations. In the final session, leaders of the bereaved ministry at St. Louis and St. Maurice parish in Fort Lauderdale will share some of their experiences.

One of the objectives of the sessions

is to make individuals aware of their own attitudes about death.

"They've got to feel comfortable with the idea of death and once they're comfortable with that concept and what kinds of things to say to people in grief, then it's very easy to minister to them," says Jones.

The grief-stricken face their own anxieties when deciding whether to participate in a support group.

"Support groups are threatening to people to go to for the first time. They're afraid that they'll expose some of their inner emotions and cry and they don't want people to see them cry."

Education should be a part of any prospective support group. It is important that those experiencing grief understand the process that they are undergoing so they won't think that they're alone or that "they're going crazy," Jones says.

It is also important to provide an environment where grieving people can meet with those who have experienced a similar loss.

"What's nice in a group is that we have some people who had losses that are two years away from that loss and then people who have new losses come in and they can see they are going to make it."

Anyone wishing to take part in the training needs to obtain approval from his or her pastor first. For more information call the Family Enrichment Center at 651-0280 in Dade.

Unborn need your help

Dear Friends in Christ:

Just recently we celebrated the birth of Our Lord and Savior, Jesus Christ — Who came that we might have life and have it to the full. In contrast, on January 22nd we recognize the 15th anniversary of a dire date in the history of this nation, when the Supreme Court established abortion-on-demand as a constitutional right. Since that decision, over 20 million unborn children have lost their lives through abortion. The overwhelming reason being a question of convenience.

As Our Holy Father, Pope John Paul II taught us while here in Miami, "The unborn are cruelly killed and the lives of the elderly are in serious danger from a mentality that would open the door wide to euthanasia. In the face of all of this, faithful Christians must not be discouraged nor can they conform to the spirit of the world. Instead, they are called upon to acknowledge the supremacy of God and His law, to raise their voices and join their efforts on behalf of moral values, to offer society the example of their own upright conduct and to help those in need."

The Respect Life Apostolate in the Archdiocese of Miami struggles to address the problems facing pregnant women and their families. Through nine Emergency Pregnancy centers, Project Rachel (a post-abortion counseling and reconciliation program), support groups, and their home for pregnant women, we continue to offer love and support as an alternative to abortion.

If society continues to commercially annihilate its weakest members, it can hardly expect to defend any other segment of weak human life — the aged, the senile, the comatose and the handicapped, from assault from the strong.

I ask for your support for the Respect Life Appeal that will be held the weekend of January 16th and 17th, and for your continued prayers.

Devotedly yours in
Christ,

Edward A. McCarthy
Archbishop of Miami

Official

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

The Rev. Thomas Dennehy, to Associate Principal of St. Brendan High School for School Operations, effective January 13, 1988.

Pro-life lawyer: Now filing paternity suits against men who abandon unwed mothers

By Elena Muller Garcia
Voice Correspondent

Robert Brake attended the recent Respect Life Awards Banquet, held to honor those who would be recognized for their outstanding service to the cause of human life. Little did he know, as the ceremony started, that at the end the spotlight would be put on him.

He felt surprised and grateful when Father Dan Kubala, Archdiocesan director of Respect Life, called his name as the recipient of the 1987 Respect Life Award, for "serving the cause of the unborn in the practice of law." This award is given each year to someone in the community whose works exemplify a true sense of dedication to the sanctity of all human life, born and unborn.

Brake has been active in the pro-life movement since 1966. At the time, he was a member of the State House of Representatives, and was approached by another representative who was a supporter of the liberalization of abortion laws. Brake refused to cooperate, and instead became a pro-life advocate.

During the past year Brake, who is a lawyer, has been filing paternity suits on behalf of single mothers who have been abandoned by the child's father. Father Kubala refers those cases to him.

In the past, determining paternity was very complicated. In

recent years, the development of a new test has made the process "relatively easy," said Brake. With the new test, the blood of the mother, the father and the baby are matched up for genetic characteristics.

"This test can determine with 99 percent accuracy whether the man is the father of the child," said Brake. It is so reliable that it can pick out the father from out of five different men. According to present state law, if the results of the test show that there is 95% probability that a man is the father of the child, he has to assume the burden of proof that he is not.

There is a court fee of between \$125 to \$150 to file each paternity suit. The tests themselves cost about \$200 per person. Since the baby must be at least six-months-old before the test can be performed, the mother needs financial support from the birth of the child to the time the test results are available. The St. Vincent de Paul Society of the Church of the Little Flower provides that help.

"Once the paternity of the child is determined the court orders the man's employer to deduct the support payments from the man's salary," said Brake. The court sees to it that the payment is sent to the mother. Young mothers who have been abandoned by the father of their child should not feel that they have been abandoned by the Church or by society. "They should know that there is help for them," said Brake emphatically.

Fr. Charles Ward, priest-scholar

By Marjorie L. Donohue
Voice Correspondent

MOBILE -- A Mass of Christian Burial was concelebrated in St. Pius X Church here on Dec. 31, for Father Charles F. Ward, retired priest-scholar of the Archdiocese of Miami who died Dec. 29 at the age of 66.

Archbishop Oscar Lipscomb of Mobile was the principal celebrant of the Mass for the Mobile-born priest who retired from active ministry in 1978 due to ill health. Concelebrating with him were Bishop W. Keith Symons of Pensacola-Tallahassee; Msgr. John J. Donnelly, pastor of St. Pius X Church, Fort Lauderdale, who represented the Archbishop of Miami and the Archdiocese, as well as 30 members of the clergy.

Ordained to the priesthood for the Diocese of St. Augustine in 1948 at St. Paul Church, Jacksonville, Father Ward had served in various Florida parishes. He was recognized as a scholar in the fields of Philosophy, Theology, Liturgy, and Latin. He translated the Vatican documents when the Archdiocese of Miami was established and when Arch-

bishop Edward A. McCarthy was appointed Coadjutor Archbishop in 1976. From 1953 to 1959 he taught Latin at Archbishop Curley High, Miami.

His first parochial assignment was at St. Edward Church, Palm Beach, and he subsequently served as an assistant at the parishes of St. Michael, Corpus Christi, Holy Family, St. John the Apostle and St. Joseph, in the Archdiocese of Miami; as well as in the parishes of St. Francis Xavier, Fort Myers; St. Paul, St. Petersburg and Christ the King, Tampa. From 1949 to 1950, Father Ward was principal of St. Paul High, St. Petersburg. He was founding pastor of St. Hugh Church, Coconut Grove, where he supervised the construction of the parish church. From 1965 to 1968 he was pastor of St. Ambrose Church, Deerfield Beach.

Degrees in Arts and the Licentiate in Sacred Theology were conferred on Father Ward at Catholic University of America in 1948. In 1955, he received a doctorate in Philosophy from the Gregorian University, Rome, and in 1963 earned a doctorate in Sacred Theology at Catholic University.



Father Charles Ward, was 66

During the 39 years of his priesthood, he served in many positions at the Archdiocesan level, including advocate in the Matrimonial Tribunal, assistant chancellor, secretary to Archbishop Coleman F. Carroll, examiner of Junior clergy, Chancery librarian, chaplain to the Sisters of St. Joseph of Cottolengo, and member of the Archdiocesan Liturgy Commission. In 1975 he was the Archdiocese of Miami coordinator for the 41st International Eucharistic Congress held in Philadelphia.

While Archbishop Carroll was head of the Archdiocese, Father Ward also prepared the Ad limina reports for the Vatican every five years.

Father Ward is survived by his mother, Mrs. Helen Ward and two sisters, Mrs. Margaret Givhan and Mrs. Hazel Mallon, all of Mobile.

Ministers seek ways to reach college students

(continued from page 1)

people toward issues such as social justice, ethical concerns and spiritual enrichment poses quite a challenge.

"Today's students face enormous problems—ignorance, peer pressure, and confusion in forming their conscience," Bishop Dorsey said. "Morality should not be imposed from without but rather ingrained in our being. It is the way we accept our humanity as restored by Christ."

Repeatedly, conference participants called for a total involvement of all Catholics in the educative process. The call to evangelization, they said, must permeate every level of Catholic academia.

"We're all in the same business—the spiritual leadership business," said Bishop William Friend of Shreveport, LA, also a panelist and author of a recent pastoral letter on campus ministry.

"Students are faced with tough decisions and they need support. We are all called to serve," said Miami Auxiliary Bishop Agustin Roman. "The Catholic faculty and administration are also called to serve and spread the humanizing light of the Gospel."

"It is not an easy task," he concluded, "and we must find a way to make an impact."

"We have to make the Church come alive for this group. If you aren't good, then you won't get them," agreed Michael Galligan-Stierle, Archdiocesan director of Campus Ministry.

Presently, there are 10 ministers who work both full- and part-time at seven different colleges, including Barry, St. Thomas, the University of Miami, Miami-Dade, Florida International University and Broward Community College.

There are, however, about 35 college and university campuses in the South Florida area, all with a significant Catholic enrollment. Lack of staff and funding prevent the ministry from extending its efforts.

Nevertheless, Galligan-Stierle says the ministry is a growing force in Miami thanks to an outstanding staff and continuing diocesan support and cooperation.

"Basically, we minister in many areas," he said. "These are geared to the needs and growth of the Catholic student



A panel of bishops, along with more than 200 campus ministers from across the nation, discussed ways in which the Church can make an impact on college campuses during the ministers' Eastern Regional Study Week at Barry University. From left: Miami Auxiliary Bishops Norbert Dorsey and Agustin Roman; Bishop William Friend of Shreveport, LA; Archbishop McCarthy; and Bishop William Newman of Baltimore. (Voice photo/Sisty Walsh)

population, of course. Prayer, service, private counseling, social justice involvement, social programs and religious study cover a lot of bases.

"These students need someone. There are so many pressures at this time—family, friends, societal values, study stress. It is constantly surprising to me, and wonderful, how many seek a Catholic response to deal with these pressures," he said.

Another minister, Peter Newburn, who works at Miami-Dade Community College's south campus, said he marvels at the degree of commitment to faith which he sees daily.

"Many of these students, particularly at the commuter colleges, really extend themselves, what with studies and work and travel, to make room for their faith. It's that important to them," he said.

It is this strong kernel of intensely involved youth who will be the backbone of tomorrow's Church, the ministers agreed.

Other speakers at the convention included Father Eugene LaVerdiere, Sister Martha Ann Kirk, Father Roland Murphy, Father Michael Moynihan, Dr. Joseph Iannone of St. Thomas University, and Sister Marie Carol Hurley of Barry University.

Abbot: Find answers in God, prayer

By Sisty Walsh
Voice Correspondent

Abbot Thomas Keating has a message for modern men and women who strive to "have it all": the hardest possession to acquire and the dearest to possess is God.

Money might have mastery but God is the Master, the Trappist monk advised more than 200 participants at the recent Eastern Regional Study Week of the Catholic Campus Ministry Association, held at Barry University.

Abbot Keating was one of many Catholic authorities, authors and scholars who gathered to consider how better to evangelize Catholic students. Having lived, preached and written concerning the Catholic monastic tradition, Abbot Keating spoke on the importance of contemplative prayer and its role in the formation of an active Christian conscience.

If at first this tall, self-effacing ascetic and his mystical insights seemed at odds with the flesh-and-blood problems of college students, all doubts were soon put to rest.

In fact, Abbot Keating's message, enthusiastically received by his audience,

seemed particularly suited to young Catholic adults in search of knowledge, challenges and even the right questions.

"Today's youth has a passion for certitude," he explained. "Right and wrong, yes or no, they seek absolute answers imposed from without which will guide their spiritual and practical lives.

'If you want to find God and true security, you must let go of yourself...Get out of your own ideas and your pre-packaged plans.'

Abbot Thomas Keating

"But these answers must come from within and will most likely be achieved after an arduous struggle with yourself," he said. He maintained that the information explosion has been terrible for the young, overwhelming them at every turn and obscuring the path to answers.

"If you want to find God and true security, you must let go of yourself, your cultural conditioning and the need for

certitude. Get out of your own ideas and your pre-packaged plans."

Contemplative prayer, Abbot Keating continued, does not come from the certitude of a belief system but rather from the heart, from following God when you do not know where you are going.

More and more, the Abbot observed, he has encountered young adults who are searching and want some guideposts for their spiritual journey.

They turn to the mysticism of the East and cults in spite of Catholicism's rich tradition of contemplative prayer—one which is found in the earliest Church.

"They are starved for the contemplative adventure," the Abbot said.

It is up to campus ministers to educate youth to this essential process rather than have them seek it elsewhere.

Without a fulfilling relationship with God, it is very hard to fulfill your true self. He advised his listeners to surrender their "false self," their need for security, for success and for a pampered ego, in order to find their true selves and, eventually, God.

"The only risk," he concluded, "is not taking a risk."

Exiled bishop tells why he visited Cuba

By Ana Rodriguez-Soto
Voice News Editor

In response to "harsh criticisms" from fellow exiles, especially those in the United States, Cuban Bishop Eduardo Boza Masvidal has written an open letter explaining why he visited his homeland last November after being expelled from there more than 25 years ago.

It was a matter of conscience, said the bishop, who currently serves as auxiliary in the Diocese of Los Teques, Venezuela. He noted that he was ordained "for my people," and considered he had "a duty" to visit those who remained on the island, in the same way that he periodically visits different communities of Cubans in exile.

"Our people, our Church, our prisoners, all of those who remain in Cuba, also need our support," he wrote. "I sincerely believe that isolation and separation are not the best attitude. We are strengthened when we are united."

Bishop Boza was one of hundreds of priests and nuns forcibly expelled from

'I sincerely believe that isolation and separation are not the best attitude. We are strengthened when we are united.'

Bishop Eduardo Boza Masvidal



Cuba in 1961. Among them also was Miami Auxiliary Bishop Agustin Roman.

"I do not retain a hatred for anyone, not even for those who have wronged me. That's why for me, the way I left Cuba is not an argument for not returning there," Bishop Boza wrote.

"For me, Cuba is my homeland; to go there is a right I have always claimed, which could be taken away from me by force, but which I will not renounce," he added, noting that he refused to view the

island as "the private property of the government."

He admitted that there could be "bad" reasons for visits to Cuba: "If these are done while abandoning one's principles, accepting the violation of human rights and affiliating oneself with injustice; or simply out of an exhibitionist and consumerist desire [to show off] all the things that can be obtained in exile. But if [the visits] are made to reaffirm and strengthen the Christian faith of the

people and their ideals of justice and freedom, I think they are very positive."

That is precisely what happened during his 15-day stay, he added, recalling how people on the street would stop to tell him how happy they were to see him, and at the same time urge him to return soon. A card he later received from a Cuban family said his "peace, love and example" had brought hope to the island, and "nothing here is the same" any more.

Referring to speculation in Cuban-exile tabloids as to the real, behind-the-scenes reason for his visit, he said, "The thing is quite clear: I went because I love our people and our Church in Cuba, and I think the visit is very beneficial for them."

In conclusion, he recalled a liturgy he concelebrated at the original Shrine of Our Lady of Charity in the town of El Cobre, saying he had prayed that "we strengthen our ties as one people and one Church who, both inside and outside [the island], share the same suffering, the same hope, and the same aspirations."

Bring back the sin of selfishness

By Tom McGrath

Imagine if this morning's headlines read, "Politician charged with immorality." Quick, make a list of what that immoral activity might have been.

Did selfishness make your list? I doubt it. I suspect a quick check of 100 people would reveal that selfishness failed to appear on anyone's list. While citizens hold public figures to codes of conduct regarding sexual and fiscal hanky-panky, selfishness seems to be a non-issue.

People don't take the sin of selfishness seriously enough. They're too busy taking themselves too seriously. The great sin of our age is not sexual promiscuity, drug dependence, money grubbing, or even ring around the collar. It's self-absorption.

And yet selfishness is not only immoral; it ranks in my book as a mortal sin. It's mortal in the sense that it can kill you.

Selfishness isn't new. Adam and Eve certainly didn't go apple-picking simply to celebrate nature. But lately I get the sense that selfishness in many of its disguises is being

American society seems hell-

bent on justifying self-centeredness as healthy living. It's easy to spot the more blatant examples of how society encourages selfishness. Talk-show guests prattle on and on about their upsets, their possessions, their careers, their anxieties. Shows glamorize lifestyles of the rich and shallow. Some self-help gurus go so far as to say in life's struggles it's not enough for you to win; others must lose.

More troublesome to me, however, is how selfishness often hides behind a number of respectable aliases. For many, the health craze is simply an excuse to concentrate on their favorite subject — themselves. Do-gooders, too, have among their ranks a sizable number of self-absorbed folks. You know the ones. They chant a continuing litany of the good they do and how others don't and how their many efforts go unappreciated (though not by themselves).

Subtler forms of selfishness-in-disguise abound in popular culture. A number of catchy phrases package selfishness in acceptable, even virtuous wrapping. People admire the crooner who "did it my way." But what's admirable about a life distinguished by willfulness? Adam and Eve did it their way. Their kid, Cain, did it his way. In fact, human history boasts a long list of creeps, crooks, crumbs, and bums who did it their own way. I'm waiting for the Mel Brooks movie that has Hitler singing "I did it my way" in the shower. Somehow I can't picture Saint Francis of Assisi belting out this tune. Madonna? Yes. Mary, the mother of Jesus? No.

The armed forces entice people to enlist by promising the chance to "be all that you can be." Considering what I know about myself, this thought scares the be-jeepers out of me. There are many things I am quite capable of being that ought never see the light of day.

It's one thing to climb a mountainside and set up a radar scope before breakfast; it's quite another to become a vengeful maniac who cuts people off on the highway, who snarls at old women who don't move fast enough on the subway stairs, and who could easily sit nightly in piano bars till 5 a.m. dramatically singing "I did it my way."

A beer commercial tells people regularly that "you can have it all." Perhaps, but where would you put it? It's intriguing to think that I can master every important element of my life — work, the social scene, fashionable apartment, the right clothes for the right moments, attractive members of the opposite sex, and a flashy car at my disposal. Have I forgotten anything? Everything and everyone at my beck and call. Now if I can just get everyone and everything to go along with my plan.



'American society seems hell-bent on justifying self-centeredness as healthy living...A beer commercial tells people regularly that "you can have it all"... I imagine the devil used the same TV-announcer tone of voice when...

Perhaps the most alluring of the messages coming through ads and commercials recently is the assuring word from our sponsor that "you deserve it." Whether it's that I deserve a break today, or that having struggled my way to the top I now deserve that auto, fur, vacation home, or outrageously priced cookies and ice cream, the point is that, dammit, I deserve this little treat for all I've done, given up, accomplished on my own.

I imagine the devil used the same TV-announcer tone of voice when tempting Jesus in the desert. "You deserve that bread. You've been watching your weight now for 39 days. It's not good to be too strict on these diets." Or, "C'mon, be realistic. After being the obedient son for all these years it's time to break loose and do something on your own. You could own this town if you'll let me be your agent. It may cost a little something, but you're worth it."

Self-centeredness in all its forms is idolatry. The problem with selfishness is that it shortcircuits at the self. Self-absorption is not a lack of faith, it's misplaced faith. It assumes not only that I'm worthy of my full attention over and above all others, but more

'The antidote to selfishness seems bitter at first. It goes against everything you hear on television commercials...The remedy for selfishness includes self-denial, mortification, and self-sacrifice for the sake of others.'

tragically, that I can somehow supply something I don't have the power to provide — meaning and purpose to my life.

The antidote to selfishness is bitter at first. It goes against everything you hear on television commercials and even against certain human instincts. The remedy for selfishness includes self-denial, mortification, and self-sacrifice for the sake of others.

Self-denial has less to do with denying the self than with renouncing the shallow allure of transient pleasure. Thus, there can be meaning in going to Mass even when you don't get anything out of it, as long as you go with a listening heart. Forgo that extra piece of cheesecake. Return the call of that pain-in-the-neck acquaintance who drags you down. Pass up the chance to dump your feelings on your family even though you think it will "do you good to unload."

Mortification is nowhere near as popular as aerobic exercise these days, even though most people find jumping up and down in front of a

wall of mirrors to be mortifying. While I'm not an advocate of inducing pain and anguish on one's self for the fun of it, certain mortifying experiences come to mind that might bring spiritual health.

Try saying you're sorry to someone you've hurt. That's mortifying. Admit it when you're wrong. When you've been in a glaring match (or even exchanged nasty words) in the vegetable aisle at the supermarket, cool down and seek out your adversary to say, "I apologize for acting like a jerk." Or, the most difficult, let it pass when they refuse your apology and instead expand on just how big a jerk you are.

Self-sacrifice for others seems to be nothing more than the minimum daily requirement for Christians. This is not a call to become "doormats for Christ." Rather, it's the readiness to respond to another's true needs even though it may cause you inconvenience, loss of pleasure, or even pain. For every time you hear "Have it your way," find a chance to do it someone else's way. Play that boring game with the kids again. Shop at the store that Grandma prefers. Ask about your friend's vacation plans rather than dwelling on your own. Serve meals at a soup kitchen.

The point is not to make life miserable, but to break through the big lie — the lie that says self-indulgence makes you feel good. More likely self-indulgence will simply leave you bloated (like the kid who drank too much root beer at the church picnic) or empty (like the woman who sings "Is that all there is?"). The paradox of Jesus' life and words is that those who would possess life will end up with none; those who dare to lose their life will live ever more abundantly.

I learn that's true when I make it through Lent with my resolutions intact. And it becomes alive in me when I develop habits of self-denial. I need to give up my stranglehold on life and give up those things I mistakenly get my heart set on.

I cannot earn the goodies of life; they are pure gift. They are grace from a loving God who wants me to take care of myself (to the best of my ability) but supplies me with the means and the meaning to give life substance and purpose only when I'm directed outside of myself.

The human temptation to make ourselves God is all too strong, and popular society plays on that secret desire in a continuous bombardment of ads, commercials, rationalizations, and comfort. I don't need self-improvement. I need redemption. And that's something I can't say I deserve, and I certainly can't supply.

From U. S. Catholic magazine

The Byzantine & other rites

Q. I read your Question Corner in our archdiocesan paper and have a question. I got used to the Byzantine Rite in Spanish (I'm a Central American) and I loved it. The music, incense, God's people participating in the liturgy with the priest, all this was spiritually lifting and made me



By Fr. John Dietzen

feel like I was born again.

Suddenly word came from somewhere that the priest would be moved. Everything was joyful, loving and beautiful.

I am now attending a Roman Catholic church and in the liturgy I feel abandoned. Why don't we have a rite like the Byzantine, or at least try to teach our priests to renew or something? After all, you are teaching that Christ lives. We are not praising a dead God. (California)

A. I admit right at the start that I have no answer or solution to the problem you raise. I believe many Catholics will find your letter interesting, however, and it certainly invites some serious reflection by lay people and by us priests.

For one thing, it is a reminder that ours is a very big church with room for lots of ways of praying, believing and worshiping. The Byzantine Rite (or church) is one of many that are part of the Catholic Church on earth. Anyone who has shared in their liturgies, when they are celebrated fully and well, is reminded again of the glorious varieties of our faith and that a joyful, exuberant liturgy can still be awesome and reverent.

One hopes that the same awareness is experienced in many Roman Rite liturgies as well.

As you have discovered, in general, Roman Rite celebrations are more subdued -- and certainly shorter -- than those of most other rites. But far more flexibility and creativity already are possible even in our Roman Rite than one usually experiences at Mass.

The missal and other liturgical books provide for numerous options, not only in choice of words but in other things, that we have hardly begun to explore.

As you suggest, an unbeliever who walks into our liturgy should experience some inkling that it is a living, happy God that we worship and that he is with us and in us as we celebrate.

(A free brochure outlining Catholic prayers, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Back to uniforms

Surprise was hardly the word for my reaction when I read a newspaper account about a public elementary school in Baltimore now requiring students to wear uniforms.

The reason, according to principal William Howard, is that competition among students over clothing has become intense and expensive. "That pressure can be devastating if they can't afford it."

The school, located in a low and middle-income section of Baltimore, is not the first to institute uniforms. Two other schools in the area have the same requirement.

The article said that the 360 elementary students now dress the way "students at parochial schools have dressed for years."

Most interesting were the comments by the students who said variations of, "It's good. Now we don't have to go to trouble about our clothes."

The coordinator of the uniform project is a former student at the school, Jacqueline Powell. Uniforms can make children feel better about themselves and instill pride, she said. "Children can get destroyed with concern about clothes instead of education."

Later I read another article about how fashion-minded youth are today. The goal is to look "cool" or "fresh" and the competition is on.

Both articles made me wonder how many parents today would vote for uniforms, considering that parents are generally the ones who pick up the tab for their fashion-conscious children.

I wore uniforms until graduating from high school and my dominant memory is how we all hated them. We moaned and groaned about how awful we looked.

I suppose the real reason for hating the uniforms was because we thought they were demeaning to our individuality. We all looked alike, and in one's youthful years, that is rather devastating. It is so essential to stand out and be noticed when you don't yet know who you are.

But I remember one incident when I was 12 that made me change my mind about uniforms, though I never would have admitted in a hundred years that I was grateful we had to

By Antoinette Bosco



wear them. One year we were allowed to wear dresses for a Christmas party and that was when I observed how a dress was really a billboard -- telling the world whether you were poor, middle class or wealthy.

I never had a dress that was purchased in a store. We couldn't afford it. My dresses were all hand-me-downs from my aunts, cut down in size to fit me. They never really fit, of course, and at that Christmas party, my pride was stunned when several girlfriends asked why I was wearing an "old lady" dress.

I guess that's why I felt such empathy when I read about the Baltimore school. I think if we hadn't worn uniforms, I might have been less of a student, distracted over being poor. I probably would have felt deprived, even though I had proper food and shelter, a fine brain, a good health and a loving family. Unfortunately, children don't have the maturity to ignore their perceived deprivations.

Although I doubt that many parents, youngsters or the fashion industry would vote for a mass return to school uniforms, I think they have a value. Uniforms take the worry out of wondering what to wear and anything that takes away a pressure from youths today is worth considering.

Uniforms may be boring after a while and they may require some sacrifice of superficial individuality, but if the trade-off is a lessening of competition at an early age, they make sense.

I say hats off to those Baltimore schools for putting uniforms on their students.

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What is evangelization?

Evangelization refers to the proclamation of the gospel, but humanly speaking, proclamations are a turn-off. Sometimes we are more effective when we invite, without being preachy. At least that's the Christopher approach.

Take a deep breath before you try to evangelize anyone, and this applies even to parents who long to bring their own children back the faith. No one should ever be treated as a mere object of evangelization. Human dignity requires that we respect the conscience of others, even if we think they're wrong. Conversion is a grace, and since no one can give a grace but God, it's sometimes more important to pray for others than to instruct them.

Nevertheless we should present the truth straight on when it's timely to do so. Remember always that modesty and kindness are the virtues of those who truly hope to bear good fruit. Good example is often the best teacher.

Jesus spoke of the Kingdom about 90 times. The Roman Catholic Church, as we know it, is not co-extensive with the Kingdom. In fact the magisterium teaches that the church exists to be at the service of the Kingdom, meaning that the Kingdom embraces a wider diversity of people than we can imagine. Catholics do not have a monopoly either on holiness or the Holy Spirit.

The master idea of Vatican II's Decree of Missionary Activity is taken from St. Paul's epistle to the Ephesians (1:9-10). "God's plan, centered in Christ is to give history its fulfillment, by resuming everything in heaven and on

By Fr. John Catoir



earth in Christ." In building His Kingdom, the Lord wants everyone to be under His shelter. He does not limit Himself only to Catholic missionaries in accomplishing this goal. He uses whomever He wishes to spread His love and truth.

Archbishop Angelo Fernández of Delhi, speaks of interfaith dialogue as a sacred duty. On a recent visit to our office in New York he said, "We do not enter this dialogue merely to make converts. Rightly understood interfaith dialogue is an integral part of the mission of the church and is valid in its own right. The fundamental point of reference for all religious people is their concern for human rights. We should emphasize those noble ideas we have in common and work together for the good of all."

Those words were music to my ears. Building up the peaceable Kingdom takes a lot more courage and intelligence than rushing out to make new converts to the Catholic Church.

Time capsules

By Frank Morgan



Folklore of childbirth

16th century opinion was so much against doctor's assisting at the birth of a child, that in 1512 a male physician in Hamburg, Germany was burned at the stake for dressing as a woman in order to study a childbirth.

Some of the folklore of childbirth at that time included the following:

Dangling a needle over the mother's abdomen during pregnancy will indicate the sex of the unborn child. If the needle swings in a circular motion, it would be a boy but if it swings in a pendulum swing it will be a girl.

Birthmarks are caused by the mother touching her abdomen during pregnancy.

If the mother stretches too far during pregnancy, the umbilical cord will wrap around the baby's neck.

And most babies are born three days after a full moon.

El Dorada is the mythical country of the Golden Man

that was sought by 16th century Spanish explorers in South America. The legend originated because the Chibcha Indians of Bogota annually covered the chief with turpentine. He then rolled in gold which he ceremoniously washed off in Lake Guatauita. Gonzalo Pizarro was the first Spanish conquistador to believe the tale and seek the golden city in the land of Cinnamon. Expeditions of Quesada and Sir Walter Raleigh followed. Some years later, Cabeza de Vaca spread Indian El Dorado stories of the Seven Cities of Gold in Western America and Francisco Coronado went forth on a fruitless search for them.

Marguerite of Valois, who became the Queen of Navarre was the first woman to use face powder. The 16th century queen had rice pounded into a powder which she patted over her face to hide her blemishes. It was also she who said, "It is the same in love as it is in war; a fortress that parlays is half taken."

Welcoming an unplanned baby

Dear Dr. and Mrs. Kenny: Some time ago you wrote a column about "Mary was a frightened teen" which I read with much interest. Two weeks ago my own 15-year-old daughter gave birth to our grandson. She too was a frightened teen and still is.

She did not choose to get an abortion but to have the child and to keep it. We are giving her all the support we can. I feel we will all be richer for she said "yes" to life.

I was with her when he was born. It was the most rewarding experience of my life to see my own grandson come into this world. I thought of our Blessed Mother when my daughter came and told me she was expecting and especially how her (Mary's) parents felt.

I know that my daughter has taken on a big risk, but she'll be able to handle it with all the love she has in her family here. We are all supporting her and helping her to raise this child. I have three other children and all three are helping and supporting her. Again, thank you for the article on Mary. (Pennsylvania)

Thank you for the kind words and for your warm personal account of your family experience. Like many family situations, you seem to be finding that

By Dr.
**James and
Mary Kenny**



what started as a problem has the potential to bring you much joy.

How lucky your daughter is to have support from her entire family, parents, brothers and sisters. In the past, when grown children tended to live near their parents and remain close to them, your solution would not have been unusual. Most children grew up in close contact with aunts, uncles and cousins.

The child born to an unmarried mother and the new mother herself would have access to the network of relatives in the neighborhood.

Today, when adult children move far from their original home and families are far-flung, such support rarely is available.

Your letter, also speaks eloquently of the joy of children. Popular articles so often speak of "planned children" and "unplanned children," "wanted children"

and "unwanted children," sounding as though children are commodities, right up there with late-model cars and videocassette recorders as means of fulfilling adult desires.

Your joy at your grandson's birth reminds us all that, planned or unplanned, convenient or inconvenient, children are a great gift.

Finally your letter affirms the power of the family. Most popular thinking views the family as an emotional support system, a place adults return to for warm fuzzies at holiday times. Your letter demonstrates that even today families can give not only emotional support, but stability and physical assistance as well.

Your assistance for your daughter in raising her child is one which is not available to most teenage mothers. But as you have proved, family ties can be strong enough to turn what looks like a disaster into a grace.

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

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'Get involved or get out'

Like many of you, I support several organizations and movements by sending annual dues and swelling membership lists. Because of my schedule, I am unable to participate actively in most of these groups. I skim their newsletters and support their goals but that's about it.

Last week I received a periodical from one of these organizations with a hard-hitting editorial on lack of active participation on the part of members. It said to the effect, if you aren't willing to work for us, why are you a member? Just paying you dues and reading our material isn't enough. **Get involved or get out.**

At first I felt the usual guilt and then I became angry. My irritation has dissipated but I am wondering about the message in that editorial, particularly whether other national groups agree.

I have always felt that if I support a group's goals and know I can't get out and canvas, make calls, stuff envelopes, attend meetings, or picket, I can at least support them with my dues. I assumed organizations welcomed this financial and moral support even if members were inactive, but after reading the editorial, I'm not so sure. The editorial charged, in essence, that people like me are salvaging our conscience by paying our money and that's all.

I wonder if most organizations feel this way and, if they do, why they don't state it in their membership appeals.

By
**Dolores
Curran**



I belong to a wide variety of groups: Bread for the World, Gun Control, Older Women's League, Common Cause, Catholics Speak Out, Cornerstone for Peace and Justice, Committee Against Capital Punishment, Sanctuary, Soar, numerous family, church, and writing organizations and others. Added up these dues can come to a tidy sum.

But there's no possibility that I can play an active role in these groups. Even keeping up with what's going on in them and remembering to send my dues gets shaky at times.

I believe organizations need a variety of members, - those who can work but not give and the reverse, those who write letters to editors, those who enable others by public support of mutual goals and those who take leadership.

In her book, WOMEN'S REALITY, Anne Wilson

Schaeff writes, "Leadership means to facilitate - to enable others to make their contributions while simultaneously making one's own." She defines four kinds of leaders: the visible or one in charge; the enabler who may not be called to lead visibly but enables leadership to function well; the nudger who is frequently labelled a troublemaker; and the model of group goals. Each of these is valuable to any group effort. I suspect that most people who support by paying dues only would come under the category of enabler. They enable the active members to be active without having to stop and drum up the always-necessary money.

I'm not going to identify the group with the hard-hitting editorial but I think it's potentially harmful in that it could spill over into other groups. If people like me read it and figure they shouldn't belong to organizations in a dues sense only, it could be costly to organizations who operate on that premise.

If Bread for the World can say to Congress, we have 500,000 members who support feeding the hungry, it has a lot more clout than if it has 5,000 active members.

I am interested in knowing how major organizations and movements feel about this. Would you prefer non-active members to continue paying dues or to get out? If it's the latter, are you willing to put that message clearly in your membership appeals?

Family matters

By Carol A. Farrell, Director,
Family Enrichment Center

There is an appointed time for everything,
and a time for everything under the heavens.

A time to be born, and a time to die;
a time to plant and a time to uproot the plant. . .
A time to weep and a time to laugh. . .
a time to keep, and a time to cast away. . .

He has made everything appropriate to its time,
and has put the timeless into their hearts.

Ecclesiastes 3:1-11

Those ancient words seem especially appropriate as we begin a new year with the resolve to do many things differently: eat less, drink less, take more time with those we love, smell the flowers along the way. I know that it is good and important for me to have this time to assess how I am doing and how I wish to change.

But change is a major challenge in my life. I resist it with quiet passion. Once I've considered a decision and made it to the best of my knowledge, I do

A time for change

not like to reconsider it in any way: the furniture stays in one place; the ingredients of my recipes do not vary; favorite clothes are like friends with whom I refuse to part; and friends are friends no matter the distance between us or the infrequency of contact.

When major changes occur they carry a special kind of misery for me, and we have a big one coming up: we have sold our home of twenty-four years and are preparing to make the move into another. We talked about moving for more than a year before we put our home on the market and, luckily for me, it took two years before we had an acceptable contract. I needed all that time to be convinced that this was the time to move.

Now we are down to just days before we leave behind all these familiar rooms, each filled with countless precious memories of a family which was very young (four pre-schoolers) and still in the process of growing (two more to come) when we moved in.

I remember all the laughter and games: hide-and-seek when Pat came home for the day; the favorite hiding places on the window sill and under the upholstered chair; the riddles and stories at dinner around the old oak table; the bushes which Grandpa planted by the front porch; and the tree we planted for new-born Kevin to someday climb, and which has

shaded the back yard for so many years; the basketball hoop under which sweaty boys and men dribbled, jumped and collided.

For each of us there is a sense of loss, even for those who are married and have established their own homes. This house will always be "home".

Several years ago we parted with a pop-up camper which had given us many years of pleasure. To remember and celebrate we all crowded into it the last night it was ours and, around a tape recorder, we laughed and cried as we recalled the many experiences this camper had provided us. Such a night awaits us again.

But all is not loss. Our new home is lovely and will have many advantages. It awaits to be molded by our voices, our touch. Many memories will be made there too. And the new family which will occupy our home is young, with three small children. I prayed that such a family would make it theirs and in some way continue the blessings of all the wonderful living that has taken place here.

The timeless truth which I must keep alive in my heart at this moment is that it is people, not walls, that make a home. Whenever and wherever we are together, we will be at "home".

But its going to be hard.

Four new religious videos

When I began writing this column in the mid-Seventies, the perimeters of my work were plain (notice that I did not say "parameters," a word corrupted by dilettantes). Those perimeters were the three major networks: ABC, CBS, and NBC.

By
**James
Breig**



TV is a lot more complicated now, thanks to cable and cassettes. Whereas vcr's were exotic, expensive and rare in 1975, they can now be found in half of the homes in America and a large portion of my time is spent previewing tapes, including efforts by Catholic

'In one of the tapes most compelling moments we are shown photos of missionaries who have been murdered or expelled from countries or who are missing.'

organizations.

And that's my focus this week, as I recommend two tapes for your personal or parish use and refer you to two others I haven't yet seen:

1. "The Hermits" is described by its producer, Dr. William Larkin, as "designed to encourage vocations in a very low-key way by presenting attractive models who have made a radical choice."

Radical, indeed. The hour-long documentary focuses on men and women who have chosen to live in a Carmelite hermitage in Nova Scotia. With varied backgrounds as IRS agents,

UPS drivers, linguists and drifters, half a dozen monks and nuns describe in their own words how they came to realize they had a vocation and what it means to them now.

Interspersed throughout are homilies by the abbot, who could pose for a statue of Elijah, the prophet he refers to often, (or for a painting of John Brown the abolitionist).

The hermits, who gather for common meals and prayer, present their lives as anything but passive or hidden. Instead, they say, they live "on the edge" and in a manner constantly open to God, a lifestyle they insist is available to everyone.

Using words you don't often hear on television ("awe," "reverence," "simplicity"), they address the positive side of their vows of poverty, chastity and obedience. They all address the inevitable question of our age: How can you give up sex? Their replies are entirely satisfying and sensible.

"The Hermits," done in cinema



HIGH STAKES. Young stockbroker Bud Fox, played by Charlie Sheen, left, forms a dangerous friendship with corporate raider Gordon Gekko, played by Michael Douglas, in "Wall Street," a Twentieth Century Fox release. Because of scenes depicting sexual activity and rough language, the U.S. Catholic Conference classified the drama A-IV. (NC Photo)

earth." Produced by the Columban Mission Education Department, the tape comes with a commentary and discussion guide.

Intended more for group use, this video goes to Bolivia, Korea and Africa to examine the philosophy of modern missionaries who have opted to go beyond religious education in order to improve the physical, social and political lives of the people they minister to.

In one of the tape's most compelling segments, we are shown photos of missionaries who have been murdered or expelled from countries or who are missing.

For information about this tape, write to Rev. James O'Brien, Columban Mission Education Dept., St. Columbans, NE 68056.

3. A video I haven't seen entitled "Black and Catholic" has been produced by the Extension Society, 35 E. Wacker Drive, Chicago, IL 60601. A half-hour video, it "offers new insight to help blacks reaffirm their sense of identity and belonging in the Catholic Church," according to Extension president Rev. Edward Slattery.

4. Finally, the Christophers have released a videocassette library on several topics, including alternatives to abortion, racism, fathering, living with teenagers, alcoholism, fear and stress. Also available are interviews with such celebrities as James Cagney, Steve Allen and Jim Henson of the Muppets. For information, write The Christophers, 12 E. 48th St., New York, NY 10017.

'Broadcast News' is funny and worthwhile

NEW YORK (NC) -- "Broadcast News" (Fox) is a likable romantic comedy that centers on the morals and ambitions of young, upwardly mobile professionals trying to make their way in the world of network journalism.

At the story's center is Jane Craig (Holly Hunter), a producer in the Washington bureau of a television network that bears some resemblance to CBS. Her colleague and best friend is Aaron Altman (Albert Brooks), a top-

notch, award-winning reporter who yearns to become a network anchorman.

Complicating their lives is Tom Grunick (William Hurt), a personable newcomer at the bureau who comes across convincingly on the tube as he reads the teleprompter texts of stories he barely understands and couldn't possibly write. Charming in his seemingly unassuming, country-boy manner, he is confident that he can make the grade as network anchor.

Though Tom represents everything Jane's professional journalistic standards reject, she is attracted to him, as are the rest of the women in his wake.

Written, produced and directed by James L. Brooks, the comedy plays very well, partly because the situations are well conceived and the characters defined enough to care about. The movie opens with a thumbnail picture of the trio as youngsters which seems awkward at the start but which gains in resonance as the movie progresses.

Aaron, the oldest, is shown graduating from high school, an overachiever roundly hated by his classmates. Tom is in grammar school, where his bad grades are helped by sympathetic women teachers, while Jane is a precocious little girl obsessed with the precise use of words.

Miss Hunter's performance compensates for the character's vulnerability by affecting a tough exterior, talking out of the corner of her mouth in traditional hard-boiled

journalistic style. She is also given to moments of sobbing aloud when she is alone, then composing herself and going about her business. It is a telling picture of a modern woman, gamely struggling to be an independent person in spite of the penalties attached to such a status.

The comedy also succeeds on the level of the depiction of a news bureau which is done with enough realistic veneer, yet with a controlled satiric thrust that outdoes the wild exaggerations of the film "Network." Judy becomes the movie's mouthpiece in criticizing television news as being more concerned with the image and its packaging than with the news story itself.

The result is a romantic comedy that is both funny and worthwhile. However, because of its seemingly permissive attitude toward casual sex, explicit sexual references and some rough language, the U.S. Catholic Conference classification is A-IV adults.

T.V.'s bottom line should be love, says Mister Rogers

New York (RNS)-- "I've always felt the bottom line of TV should be love," claims American children's most friendly TV neighbor.

The claim, in response to a question from a media representative, was made here by Fred Rogers, better known to millions of viewers as Mister Rogers, during a recent press briefing on children and television.

The event was sponsored by the Scientists' Institute for Public Information, a New York-based organization geared to improving public understanding of science, technology and health issues.

Mister Rogers, who was ordained to the Presbyterian ministry in 1962 with a special charge to continue his work with children and

families through the mass media, believes that television can be a two-edged sword-- helpful or hurtful.

"This marvelously wonderful thing," he said, "can be used to nurture, to stimulate imagination, to disseminate information, to show how problems can be worked on and often solved by mutual respect, and to demonstrate the diversity of human beings."

Or, he added, it "can be used also to make human beings seem like dispensable items. It can show that the way to solve problems is to eliminate anyone who opposes us. It can make aggression seem exciting and desirable. It can encourage us to believe that there is only one way to say I love you."

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What's Happening

Respect Life walks slated

Below is a schedule of Respect Life walks in South Florida that will take place from 9 a.m. to noon on Jan. 9 and Jan. 16 commemorating the January 22 Supreme Court decision legalizing abortion on demand:

JANUARY 9.

Sponsor: The Southwest Respect Life Office (233-2229). **Location:** St. John Vianney Seminary, 2900 S.W. 87th Ave. Will end with a Mass at 11:45.

JANUARY 16.

Sponsor: Hollywood Respect Life Office (963-2229). **Location:** St. Stephens, 6044 S.W. 19th St.

Sponsor: Hialeah Respect Life Office (883-2229). **Location:** Our Lady of the Lakes, 15801 N.W. 67th Ave.

Sponsor: Tamarac Respect Life Office (726-2229). **Location:** St. Malachy, 6200 John Horan Terrace; All Saints, 10900 W. Oakland Park Blvd.; St. Bernards, 8279 Sunset Strip, Sunrise.

Sponsor: Coral Springs Respect Life Office (565-8506). **Location:** St. Clement, 2975 North Andrews Ave., Fort Lauderdale.

Sponsor: North Dade Respect Life Office (653-2921). **Location:** St. James, 540 N.W. 132 St., North Miami.

Sponsor: Pompano Respect Life Office (480-9592). **Location:** St. Elizabeth Church, 901 N.E. 33rd St., Pompano Beach.

Archdiocese celebrates King holiday

The Archdiocese of Miami will join with the rest of the community this month in celebrating the national holiday for black civil rights leader Dr. Martin Luther King, Jr.

On that day, Jan. 18, at noon, a Mass will be concelebrated at St. Mary Cathedral, 7525 NW 2 Ave., by Miami's two auxiliary bishops. Father William Norvel, president of the National Black Catholic Clergy Caucus, will be the guest homilist. The Mass is sponsored by the St. Martin de Porres Association, the first lay black Catholic group to be formed in the Archdiocese.

During the Mass, special awards will be presented to individuals who have shown a commitment to peace and unity in our community. Those selected this year are: Miami Auxiliary Bishop Agustin Roman; Msgr. Bryan Walsh, executive director of the Ministry of Christian Service in the Archdiocese; Msgr. John Glorie, pastor of Little

Flower Church in Coral Gables; Father Seamus O'Shaughnessy, pastor of Christ the King parish in Perrine; Sister Marie Carol Hurley, professor of Telecommunications at Barry University; Marsha Whelan, director of Evangelization for the Archdiocese and Secretary to the Archdiocesan Synod; state senator Carrie Meek; Dr. Willie Robinson, president of Florida Memorial College; Frank Magrath, executive director of the Miami chapter of the National Conference of Christians and Jews; and community activist Roxcy Bolton.

Barry University, 11300 NE 2 Ave., Miami Shores, also will sponsor a lecture by *Miami Herald* columnist Bea Hines on Sunday, Jan. 17, at 2 p.m. "Keeping the Dream Alive: Did Our Community Fulfill Its Commitment to Martin Luther King, Jr.?" will be the topic of Hines' talk, which is part of the university's 4th

annual Smulovitz Jewish-Christian Lecture Series. Those wishing to attend should call 758-3392, Ext. 341 before Jan. 10.

In addition, the Archdiocese will join many other civic and religious organizations in a march and candlelight vigil beginning at 5 p.m. on Jan. 17. Being held for the second year, the march is sponsored by Greater Miami United.

Speakers representing Miami's tri-ethnic community will participate in the event, which will take place at Martin Luther King, Jr. Regional Park, NW 62 Street and 32 Court. Participants are asked to gather at the intersection of Unity Blvd. (NW 27 Ave.) and Martin Luther King Blvd. (NW 62 St.) between 3:30 and 5 p.m.

Any groups or civic organizations wishing to take part in the march are asked to call Greater Miami United at 856-4228.

Office of Worship schedules workshops

Eucharistic Minister Training Days

(all Saturdays, 9:45 a.m. to 3 p.m.)

January 23, St. Jerome, Ft. Lauderdale; February 6, Immaculate Conception, Hialeah; April 9, St. Thomas the Apostle, South Miami; April 30, St. Andrew, Coral Springs; May 7, Our Lady of the Lakes, Miami Lakes (Spanish).

Requirements for commissioning:

1. Candidates from parishes must be recommended in letters signed by their pastors; those from Apostolates, by Bishop Roman (through their Spiritual Directors). 2. Candidates must attend one full day of training. **Procedure:** Letters of recommendation must contain the following: 1. Names of all those candidates being recommended (addresses

and phone numbers not necessary).

2. Check to cover registration fees for all those attending (includes lunch).

3. Specification of which training day candidates will be attending. **Fees:** \$10 per person. Please make check payable to Office of Worship and Spiritual Life. Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, FL 33138.

Workshops for Lectors

(All Saturdays from 9:45 a.m. to 3 p.m.)

January 16, St. Helen, Ft. Lauderdale; January 30, St. Richard, South Dade; February 13, St. Timothy, West Dade (Spanish). **Reservations required:** Please submit letters including the names of those attending and specifying which workshop they will attend. Include the check for their

registration. **Fees:** \$10 per person (includes lunch). Please make check payable to Office of Worship and Spiritual Life and mail to address given above.

Deadline for reservations for all workshops is the Wednesday prior to specified workshop. For further information call the Office of Worship at 757-6241 (Dade), or 522-5776 (Broward), Ext. 351 and speak with Mrs. Blank or Mrs. Lopez.

Prayer Petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

It's a Date

The Cenacle in Lantana will host a compulsive overeaters retreat Jan. 15-17. Cost: \$75. Begins with 7 p.m. supper. Call/write: Cenacle 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Florida International University is offering a course on Modern Catholicism on Tuesdays and Thursdays from 10:50 a.m. to 12:05 p.m. taught by Michael Greer beginning Jan. 7. Late registration is still possible. For more information call 554-2185.

St. David Woman's Club will be holding their annual "Spectacular" fashion show and luncheon on Feb. 13 at Rolling Hills Golf Resort and Hotel-Florida Ballroom- 3501 W. Rolling Hills

Circle, Davie, Fl. Donation \$20. Starts at 11:30 a.m. For tickets call the office at 475-8046, or Betty Suhar at 475-1893, or Rose Preseau at 473-6892.

The Father Solanus Guild meeting will be held at the Blessed Sacrament Hall, 1701 E. Oakland Park Blvd. on Jan. 10 at 2 p.m.

St. James in North Miami will host an Abba retreat for youth Jan. 15-17. For registration or more information call 681-7428 or 29.

The Dominican Laity, St. Thomas Aquinas Chapter will hold their monthly meeting on Jan. 17 beginning at noon with rosary, Mass and office in the Cor Jesu Chapel of Barry U. Novices will meet at 10:30 a.m. Business

meeting will follow in the board room of Thompson Hall.

St. Vincent in Margate will host an evening with Fr. Basil Pennington on Jan. 14 at 7:30 p.m. Fr. Pennington, a well known trappist monk, will be sharing his centering prayer technique.

Our Lady Queen of Heaven at 1400 S. State Rd. 7 in North Lauderdale will present Margaret Anderson in the drama "Mary's Boy," a view of the life of Jesus through the eyes of his mother, on Jan. 16 at 8 p.m. Love donation accepted.

The Office of Lay Ministry will celebrate its 10th anniversary on Feb. 27 at St. John Vianney College

Seminary, 2900 S.W. 87th Ave., Miami. For more information and/or registration call 757-6241 ext. 371.

St. Henry's, 1500 S. Andrews Ave. Extension in Pompano Beach, will host a dance on Jan. 30. Vinnie Vincent Orchestra. Dick Sterling comedian. Dancing 8 a.m. to midnight. \$8 per person. Reservation only call 785-2450.

St. James, 7th Ave. and 132nd St. N.W. in North Miami, will be hosting a Life in the Spirit Seminar for eight Thursdays beginning Jan. 14 at 7 p.m. at the church. The seminars will be held the same dates in Spanish at 8 p.m. in the parish hall. For more information or registration call 681-7428 or 29.

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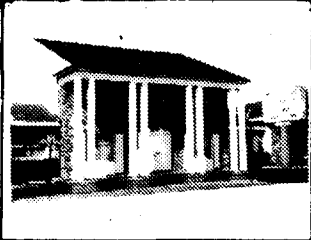
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Liturgical conference set for Jan. 23

The Office of Worship and Spiritual Life and Christ the King Church will host a Liturgical Conference Jan. 23 at Christ the King, 16000 SW 112th Ave., Miami.

It will be a day of learning, and reflection and prayer with some of today's leading liturgical experts.

Fr. Virgil Funk, President of the National Association of Pastoral Musicians, will be the keynote speaker and workshop leader.

Mary Beth Kunde from the Archdiocesan Office of Worship and Spiritual Life will share the role music plays in liturgical prayer life. Srs. Peggy Whiteneck and Judith Zynda will speak on the importance of grounding liturgical action in the word of God. Grayson Warren Brown will speak on

"Soulful Prayer."

The day will begin at 9 a.m. with registration and end at 3:15 p.m. with closing prayer.

Workshops on art, environment,

scripture, presiding and more.

Pre-registration \$10 per person (\$12 at door). Mail check to Christ the King Church, 16000 SW 112 Ave., Miami, FL 33157.

St. Gabriel remodels church

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Speakers will include Fr. James McCarthy, Director of the Bio-Ethics Institute of St. Francis Hospital, and Jose Jimenez, Aids minister.

For more information or to request a speaker on Aids for your parish, contact the Young Adult ministry at 757-6241 Ext. 192.



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5 A Novenas

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PRAYER TO THE HOLY SPIRIT

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

5A - Novenas

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

ST. JUDE NOVENA

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

Thanks to St. Jude, St. Anthony and the Holy Spirit for prayers answered. Publication promised. H.B.

Thanks to the Sacred Heart and St. Jude for prayers answered. Publication promised. S.A.

Thanks to Jesus, Mary and St. Joseph, St. Ann, St. Jude and The Holy Spirit for prayers answered. Publication promised. AMN/FEN

PRAYER TO THE HOLY SPIRIT

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5 A-Novenas

THANKS TO THE HOLY SPIRIT ST. JUDE SACRED HEART OF JESUS for prayers answered. Publication promised. TRH

I love you Blessed Mother and Jesus. Thank you for answering my prayers. Love, MaryAnn

Thanks to St. Jude for prayers answered. Publication promised. Olga

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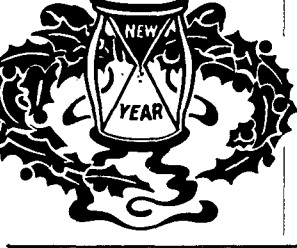
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Effective training is key to good ministry

By Katharine Bird
NC News Service

After a couple of years on the job, the adult education coordinator at a Maryland parish formed a committee to help her plan and implement religious education activities for adults. For some committee members, this was a first venture into the uncharted waters of parish ministry.

The coordinator, deciding that some in-service training was needed, invited William Johnston, a religious education consultant for the Archdiocese of Baltimore, to help her committee "get on board."

In the evening he spent at the parish, Johnston said his goal was to give the new ministers "a handle on the role and place of adult education in church life and some idea of what is involved in getting started." He also helped the committee plan ways to get a realistic feeling for what the parishioners themselves wanted and needed.

The people on the committee were

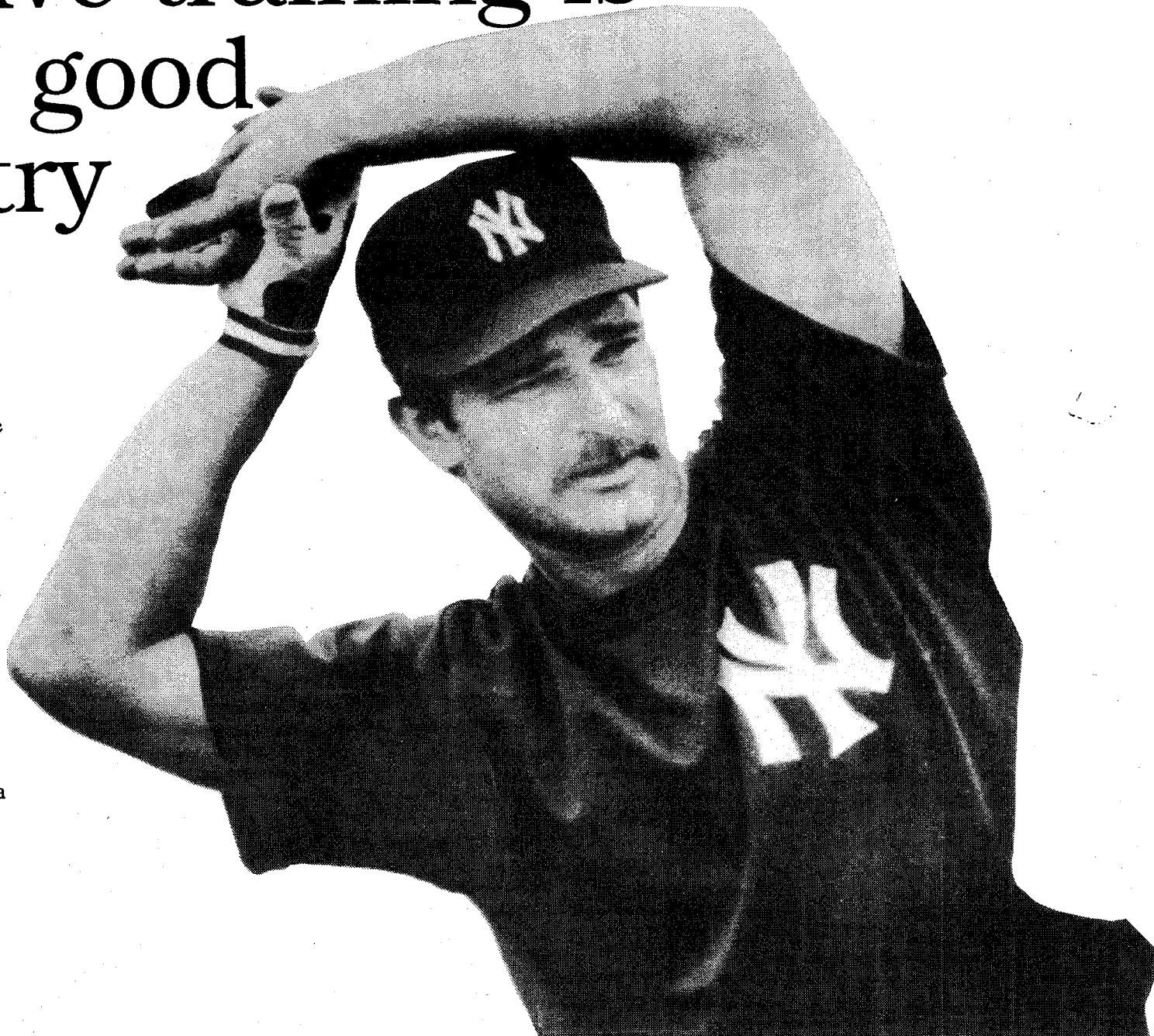
'Creating a sense of community is an important aspect of training lay ministers...It helps create an atmosphere where growth can occur.'

"real impressive," Johnston said — "not highly skilled but highly motivated." They were eager to develop the skills needed to function well as parish ministers.

That evening session, conducted by an experienced, theologically trained resource person from the archdiocese, is just one example of how parishes train their own lay leaders for ministry.

A volunteer in another parish spoke about the training she received as a eucharistic minister in two dioceses in different states. In her first parish, she was required to take part in a lecture-discussion series held on several evenings during Lent and conducted by parish staff members.

The second parish strongly suggested, but did not require, that eucharistic ministers attend a Saturday afternoon training session conducted by a resource person from outside the parish. It ended with Mass and a potluck supper.



New York Yankees first baseman Don Mattingly stretches out some of his off-season kinks during spring training in Fort Lauderdale. Just as spring training helps prepare a ball player to do a better job as part of his team, training lay ministers for parish work helps lay people develop the skills they need to do a job for their parish community. (NC/UPI photo)

In both situations, the training sessions led up to a parish commissioning service with other eucharistic ministers during Sunday Mass.

In retrospect, the woman felt that the training sessions and the community commissioning service played a vital part in helping her feel wanted and accepted as a eucharistic minister. Furthermore, practicing how to distribute Communion and becoming part of a community of eucharistic ministers helped to allay her anxiety the first time she served in her new role.

Creating a sense of community is an important aspect of training lay ministers, Johnston explained. The lay minister is not only called to serve others, but "to grow in faith," he said. Becoming a welcome member of a close-knit community helps to create an atmosphere where such growth can occur.

Before moving to Baltimore, Johnston was director of religious education at another parish where he occasionally encountered lay persons

who resisted the thought of training sessions.

Sometimes their reluctance stemmed from a belief that they already possessed the necessary skills for their ministry, Johnston explained. Other times it was simply a matter of busy people who had made a commitment to parish service but hesitated when asked to add hours of training to that commitment.

Johnston draws a parallel between training for ministry and on-the-job training in other work situations. Since he believes parishioners "deserve the most effective ministry" possible, he invites prospective ministers to "give the training a try and see if it helps."

"Generally if what is going on in a training program is good, people will like it" and benefit from it, he concluded.

'Drink at the fountain'

By NC News Service

"Good friends, you know that your great mission as laity calls for a certain readiness and preparation...In order to work in [the Lord's] harvest, it is necessary that you first become Jesus' intimates, like the disciples. You have to accompany the Lord regularly in prayer...You ought to become familiar with the whole of the Gospel and so drink at the fountain of faith."

(Pope John Paul II addressing

lay ministers in Antwerp, Belgium, 1985)

The training lay ministers in the church receive these days is meant to enable them to serve others better. An interesting byproduct of this training, however, is its effect on the lay ministers themselves.

Involvement in a church ministry, —whether liturgical ministry or social ministry among the poor— has become

Scriptures

Still learning after 20 centuries

By Father John Castlot
NC News Service

Religious instruction in the first generation of the church's existence must have been a relatively simple affair. After all, there were no extended creeds to learn, no detailed moral code, no complex church structure. There was not even a New Testament.

Christian communities remembered and treasured many sayings of Jesus and accounts of his activity. They reflected on this material and tried to realize more and more its implications for daily living.

In small communities, these first Christians talked and shared insights. Undoubtedly there were individuals in every community with a gift for

instructing new converts and for raising pertinent questions. But they had not been sent off to receive a specialized training. Where would they have gone?

As time went on, the situation grew more complex. More probing questions were asked, new practical difficulties arose.

Answering such questions and solving such problems led to the writing of the letters by St. Paul and his disciples, and to the composition of the four Gospels, each addressing the situation of a specific community.

To meet the more complex situation that had developed, groups of specialized teachers arose. Paul had his catechists, like Timothy, Titus, Aquilla,

Lay ministers wanted

Requirements: A little preparation, lots of commitment

By Debbie Landregan
NC News Service

The hook that pulled Peg and Tom Cleary into deeper parish involvement at St. Timothy's in Philadelphia was a class they took —20 years ago. Since their child was enrolled in a Catholic school, it might have been easy for them to ignore the class altogether.

The fact is, their parish offered a training course for volunteer CCD teachers and the couple "decided to take the course and see if we were really interested," Mrs. Cleary explained.

Over the years, the Clearys have maintained ties with the CCD program as catechists, while branching out as song leaders and readers at Mass.

"Most of the time I became involved when they didn't have anyone else," Mrs.

Cleary recalled. The Saturday evening Mass seemed dull without music, for example, so she signed on as cantor.

"I can carry a tune and I can lead, so I became the leader of song," she said with a chuckle.

When Cleary's pastor first approached him to become a reader at Mass, his response was less than enthusiastic. "I was deathly afraid," he said. But he was willing to give it a shot and now he's glad he did.

"What is needed is a commitment," Cleary said.

The willingness to serve is another important quality for lay ministers and leaders, said Ed Graham. He joked that he went "kicking and screaming" into parish youth work.

"My daughter dragged me into it," he mused, noting that his youth work began when his oldest child, now 22, graduated from elementary school and joined the Catholic Youth Organization. He is president of the adult CYO officers for St. Louis Parish in Yeadon, Pa., a Philadelphia suburb.

In spite of Graham's joking, the family moved into the Yeadon parish because of its strong youth program, which they wanted for their four children.

The decision to accept a parish leadership role often is followed quickly by an awareness that one needs some preparation for it.

"You have to keep involved and keep educated about what's new in the church," Mrs. Cleary said.

The Clearys have attended numerous parish and diocesan educational workshops. Last year they were asked to share their insights at a workshop on the role of readers at Mass. "I'm beginning to know what the ministry is about after 20 years in it," Cleary remarked.

Graham's story is similar. Youth work led him to learn more about lay ministry and youth ministry. He enrolled in the archdiocese's two-year lay ministry program offered at St. Charles Borromeo Seminary in Philadelphia.

For Ed Lawrence, 39, a theology teacher at Archbishop Ryan High School for Girls in Philadelphia, the education came first, followed in time by parish involvement. He holds a master's degree in religious studies.

At his pastor's suggestion, Lawrence moved into the rectory at Ascension of Our Lord Parish in Philadelphia 18 months ago, with an eye to becoming more active in a parish setting as well as testing the call to a religious vocation.

What lay leaders first need is a realization of their baptismal call "to go out and preach the Gospel," Lawrence says. "Loving God and loving your neighbor doesn't take a college degree."

Getting involved in parish work is a bit like learning to ride a bicycle. There is a certain amount of fear at first, but once rolling you are hooked for life.



At the parish, Lawrence has served as a eucharistic minister, works with the ushers and helps with CYO activities. But coordinating a parish clean-up day was his largest project to date.

Lawrence believes that enthusiasm and a willingness to serve need to be supplemented by education if lay people are to "feel a little more comfortable about what they are doing."

While such education can come in the form of parish or diocesan programs, it is supplemented by learning that comes through the personal example of those around us. A plumber involved in the Cursillo movement had a strong impact on him, Lawrence indicated.

The plumber said, "Watch what you say and what you do because you may be the only Bible someone reads out there. Make sure the good news is real to them."

Lawrence learned something from the plumber and gained an insight into the lay leader's role too. Being a lay leader in a parish sends a positive message to others, Lawrence said. "It's a way of saying to people that this is what community is. We really do care about you."

of faith': Growth is often byproduct of training

a chief means of ongoing religious education among the laity. People want to be ready, prepared, for the responsibility they've accepted.

This means that more and more lay volunteers are participating in seminars and classes that may be as brief as a Saturday afternoon or as long as one or two evenings a week over the course of many weeks.

The word "training" tends to conjure up notions that do not

encompass all that is involved in the training for a parish or diocesan lay ministry, however.

Parish council members, for example, often go off on a weekend retreat to prepare for their ministry.

In an atmosphere of warmth, they hope to grow into a true community and to understand on a more profound level what a Christian community can be.

An appreciation for what a community of Christ's followers can be

is one of the keys to ministry.

The parish council members will concentrate during their weekend away on listening well to each other, developing new proficiency in the skill of hearing what another person has to say.

This skill is another key to much ministry —just as it is a key to constructive human communication.

Third, by going on retreat, the parish council members are drawn more

deeply into faith and into spirituality that expresses it. Faith and its expression also are basic to ministry. As such, the training for a ministry is designed to foster knowledge of faith and growth in faith.

The surprising, and usually enjoyable, result is that the training often is discovered to be a welcome opportunity to do something one long wanted to do anyway: to explore faith as an adult.

Priscilla and others. There is evidence too of a school of Christian teachers at Antioch in Syria.

But today, near the end of the 20th century, Catholics ask questions and face problems that would not even have occurred to their first-century brothers and sisters.

I do a great deal of adult education work in a wide variety of parishes. As a result, I meet many intelligent and well-educated people whose knowledge of their faith is rudimentary. For a variety of reasons, their religious education concluded when they were about 13.

Some are like people trying to understand advanced calculus on the basis of seventh-grade math.

They receive little incentive to learn about their faith from the world around them.

I often wish that certain steps would be taken to remedy the situation:

- the establishment of centers to train instructors for adult parish education;
- the development of well-planned parish programs for continuing education conducted mostly by trained parishioners, with occasional guest lecturers;
- the promotion of solid reading and discussion

programs utilizing a well-stocked parish library;

and, of course, spin-offs of all this into homes and family life.

The need for ongoing adult education and for the training of lay leaders in the church today is, if anything, more essential than ever. For our age has witnessed a veritable knowledge explosion and it has not left religious knowledge untouched.

Furthermore, we are the heirs of some 2,000 years of Christian theological reflection on subjects important for our life in an increasingly complex and critical world.

Understand Islam, Fr. Jenco urges

By Fr. Terrence Morgan
Teacher, Bishop Kenny High
School,
Diocese of St. Augustine

President Reagan needs to throw away the State Department "book" and start reading another book if he really wants to stop stumbling over Iranian patrol boats and dodging silkworm missiles.

"Unless he reads the Koran-- sits down and seriously reads and reads, and takes to heart the Holy Book of Islam," said Father Lawrence "Marty" Jenco, "he will have no inkling of what is going on in what has become the central problem of American diplomacy."

Father Jenco was in Jacksonville last fall as part of the city's interdenominational Peace with Justice Week, stressing Pope Paul VI's dictum, "If you want peace work for justice." In addition to a news conference at the Catholic Center and talk show appearances, Father Jenco spoke at a community forum at the University of North Florida, addressed area clergy, and spoke to a crowd of about 200 at Hendricks Avenue Baptist Church.

"The problem is not simply one of diplomatic niceties," said Father Jenco. "And it's greater than the hostages fate and the lives of American serviceman in the Gulf of Iran."

"Our failure to listen, to know the religious heart as well as the rhetoric of these (Iranian, Lebanese Shiite and other Middle Eastern religious) people is leading to slaughter, to the death of thousands and thousands of God's people and to the destruction of the land that has been so precious and beautiful for

2500 years.

"We (the United States) are not the only problem in the region," he said. "But our ignorance, our culpable ignorance is a significant ingredient in the horror of the Middle East, and the Iranians speak more than a grain of truth when they say that Allah, Almighty God, will hold us answerable."

I was privileged to talk with Fr. Jenco at supper with Bishop John J. Snyder and several other friends. He doesn't talk "Dan Ratherese" at the table: he talks priest to priest, friend to friend, brother Christian to brother Christian.

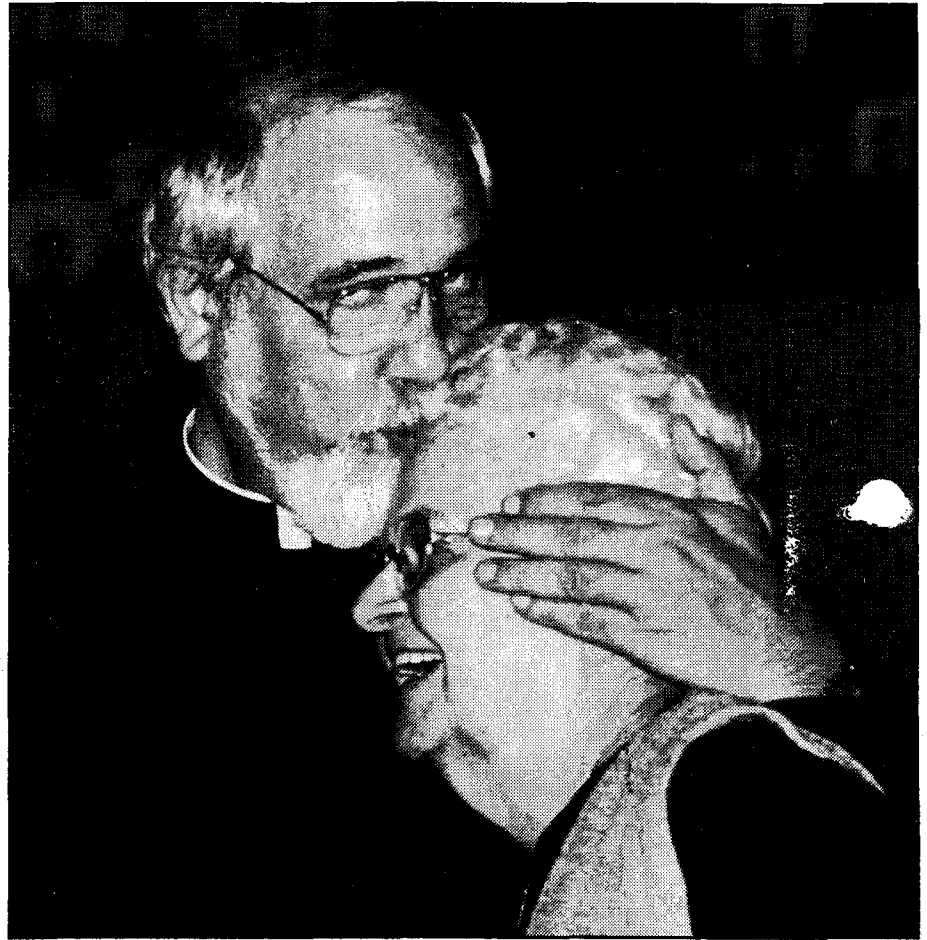
I wondered whether I would be eating dinner with a polished ideologue, or maybe a brain-washed Iranian sympathizer, but the moment Father Jenco walked in the door my fears were assuaged. He went right for CNN news on the T.V., wondering about the U.S. destruction of the Iranian oil platforms, and genuinely concerned about the fate of his friends-- hostages in Lebanon who have not been released yet and who seem to be lost in political limbo.

He is a priest, not a politician. Although his political comments are less than subtle, they are not the kind that have made the evening news.

"I was bought," he says quite openly.

He would have chosen to remain a hostage, he said, had he known at the time that his freedom was brought about by the sale of American weapons.

"My heart is sick," Father Jenco said, "when I see how we have politicized a religious struggle for the sake of political consumption on the American homefront. In Lebanon, in



Servite Father Lawrence Martin Jenco embraces his aunt, Sue Jenco, at a "Remember the Hostages" dinner in Indiana in December.

Iran, we are not dealing with a military power or a political power that is concerned with destabilizing the U.S. sphere of influence," he said.

"We are dealing with a people who take their religion quite seriously, who regard us with a religious eye, not a

political eye. If we want to stop the suffering, if we want to stop the horrible, horrible destruction of human life, we need to listen to these people, and then deal with the real Islamic people, not the people who are a figment of our political imagination."

Dying nun takes time to reflect

By Rafe Middeke

BELLEVILLE, Ill. (NC) -- An "Indian summer" in her life has given Ursuline Sister Suzanne Schrautemyer time to reflect on the ambiguity and confusion of dying as a "normal" routine.

Autumn brought less pain and more energy, a time of "solace and

I have experienced autumn as a valid season of life not just the beginning of winter'

comfort," she said. But the "limbo-like experience of my body" during her Indian summer also has been a time of confusing signals.

In a series of articles over the past year in the *Messenger*, the Belleville diocesan newspaper, Sister Schrautemyer, 40, has talked about the diagnosis of terminal cancer and how she lives with the fact that she is dying.

"I have experienced autumn as a

valid season of life," she said in the Dec. 11 issue of *The Messenger*, "not just the beginning of winter. Most years I felt a sense of ending about the green of summer, and resisted the onset of winter. It's different this year. I feel a sense of confidence. I feel more sure of winter as a valid promise of life."

But in Indian summer "the cancer in my body is teasing me. There's not an urgent battle going on inside. There's just the lingering, subtle, ambiguous erosion of life. My body is losing the battle, though there hardly seems to be a battle going on," she wrote in her journal.

The tease is confusing, because it has a tendency to build false promises and create easy words. Acquaintances and friends find it difficult to talk about or identify with dying or death, she said. It is more comfortable to talk about possible remission and even a miracle.

"The ambiguity of the past six months has, in some ways, been more difficult to live with than detectable, predictable deterioration," she said.

"When there was a sense of urgency about death -- a sense of impending death -- the question I found

myself faced with was: 'Am I willing to die?' In the past few months the more urgent question has been: 'Am I willing to live while I die?'"

Sister Schrautemyer said that when she has been in a lot of physical pain "people are anxious to be present, supportive and sympathetic. But when I continue to be sick but look good, reaction becomes more confusing and sympathy more difficult."

When people start talking about remission and miracles, "I don't know how to respond. I know better. I've already had it checked out."

Her doctor assured her that while the cancer has been less active at times, it was not in remission, and had indeed, in its own subtle way, spread.

"When people say: 'God you look good,' I feel I am going to disappoint them if I tell them what's really going on. And sometimes I honestly look a whole lot better than I feel."

She said she has found that "if you have a few months to live, you have one task and that is to die. If you are dying, but you don't know when, to put it bluntly, you have no excuse to lie around. I don't know how to take

myself."

For over a month this summer much of her time was spent with her mother.

"We have talked more honestly than I ever thought possible. My cancer and dying have led us both to focus on the things that matter, that we have in common. Her faith as a Jehovah's Witness is something I respect in her, and I know she reverences my faith too," Sister Schrautemyer said.

After a September retreat for women Religious who have cancer, Sister Schrautemyer said she has found the desire to spend more time with dying people and their loved ones. Her work has changed from involvement with the diocesan Office of Education to working with the sick and aged.

In her work she hopes to develop a way to reach more people around the diocese.

But there is no sense of urgency. A year ago she talked about things she had looked forward to in her life. Now, even though many days she has more energy and more time, "there's isn't a lot I need to get done in my life," Sister Schrautemyer said.

How to get your kids to listen

By Hilda Young
NC News Service

"There has to be a better way to get my kids' attention than dropping the silverware drawer on the floor," sighed Susan at the caffeine club this morning.

"I know what you mean," Betty sympathized. "Sometimes it seems like they really don't start listening until you are at the end of your rope and threaten to lynch them with it."

"You'd think they would pick up on my early morning signals -- like chewing on potholders or running a Tinkertoy through the garbage

disposal," I said.

Susan nodded. "Sometimes mine know it's time to cool it when I start drumming my fingers on my teeth, but usually they wait until I start banging cookie tins together."

"Have you ever tried putting a grocery bag over your head and screaming?" Betty asked. "Even if they ignore you, you feel a lot better."

Alice had been listening to us. "You know, usually I just lightly clap my hands together."

We were impressed. "That's it?" we asked in unison.

"Yes," she smiled, "but sometimes

it is a challenge to get their heads between my hands while I'm doing it."

We put our cups to our lips and listened. Alice obviously knew what she was talking about.

"There are times I merely sit down and wait," she said confidentially. "I call it the silent treatment. There is something about their mother sitting cross-legged with her eyes closed on the dining room table that gets to them."

"If it's really important," Alice continued, "I go to a neighbor's home and call on the phone. Then they fight

to listen to me."

"It's a fatal mistake to assume they are not really paying attention," she advised us. "Even if they seem oblivious to you, they are not. Open a bag of potato chips and prove it to yourself."

We knew she was right.

"You don't have to scream when they start pushing you to the edge," she said. "Just quietly lie on your back in the middle of the floor and stick a banana in your mouth. You will get their attention."

We all agreed there is a future for Alice on the seminar circuit.