

Vatican: Shelter 'universal right'

VATICAN CITY (NC) — Declaring adequate shelter a "universal right," a new Vatican document called for "bold social policy" to help the world's homeless.

Titled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem," the document examined homelessness and inadequate housing around the world in the light of Christian ethical principles. It called for commitment from "all active forces of society" to fight the problem.

"Any person or family that, without any direct fault on his or her part, does not have suitable housing is the victim of an injustice," it concluded.

The document blamed the lack of decent housing on a "structural crisis" related to the most pressing social problems facing society, including "unemployment, low salaries, the rural exodus" and overly

'Any person or family that, without any direct fault on his or her part, does not have suitable housing is the victim of an injustice'



rapid industrialization. *

Produced by the Pontifical Justice and Peace Commission, the 5,000-word document was released Feb. 2. The document is dated for 1987 to coincide

with the U.N. declaration of 1987 as the International Year of Shelter for the Homeless.

Prefacing the document is a Dec. 8 letter from Pope John Paul II to Cardinal Roger Etchegaray, the commission's president. The pope asked the commission to reflect on the "grave problem of housing" and to study how local churches were responding.

The pope urged "Catholics who have public responsibilities and all those who have the housing problem at heart" to work toward finding solutions.

Using the U.N. definition of homelessness to include those lacking adequate shelter, one-fifth of the world's population currently lacks decent housing.

The document said the homeless include:

- Many "victims of personal problems"
- Young couples unable to find housing of their

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THE VOICE

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Catholic Archdiocese of Miami

Feb. 5, 1988

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♥ Love that lasts

"Isn't that what love is all about?" asks the hit song. "Two hearts that find a way, somehow, to keep the fires burning. Something we can never do without. If it takes forever, we will work it out."

"Isn't that what love is all about?"

Good question as we approach Valentine's Day. If only the answer could be found in a two minute lyric, rhapsodized in a minor melody.

People spend their entire lives searching for the elusive ways and means to keep love and their marriages alive. The search leads to some strange places.

Sex, love and marriage are served up ad nauseum every day by Phil, Oprah and Geraldo. Everyday folk disguised in dark glasses and Halloween fright wigs embarrass us with tales of their sour marriages, their infidelities and their failures.

The audience probes and passes judgment while a panel of experts occasionally interjects to give the whole show a veneer of respectability.

Men who hate women and the women who love them, women who hate men, men and women who hate everyone. Excuse the confusion. It goes with the territory.

And if the divorce statistics do not make one run for cover, there is the latest Hite report alleging that many women are deeply dissatisfied with their marriages and seek solace in affairs.

There is a whole new vocabulary to master if one wishes to negotiate the complexities of marriage. The once sacrosanct institution of matrimony is passé. Now there is palimony, patrimony, alimony and acrimony.

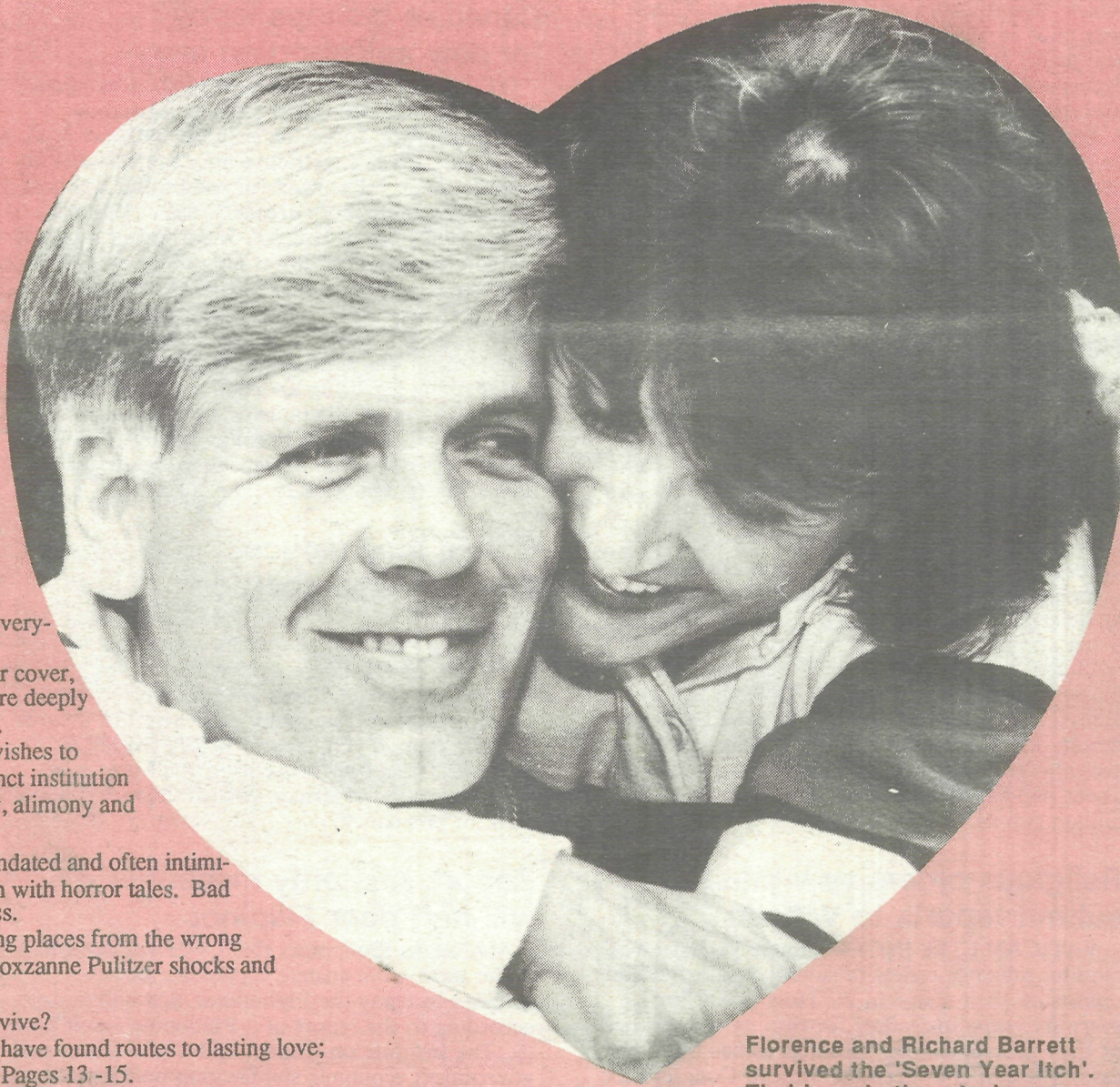
Perhaps the downside of love and marriage has inundated and often intimidated our consciousness because of a media preoccupation with horror tales. Bad marriages and their lurid histories are obviously good press.

But perhaps we are seeking the answers in the wrong places from the wrong people. Joan Collins reveals, Dr. Ruth entertains, Roxzanne Pulitzer shocks and still we are no closer to the answers.

What makes love last? What makes a marriage survive?

We asked the experts - Three married couples who have found routes to lasting love; plus the views of the Family Enrichment Center director. Pages 13-15.

--Sisty Walsh



Florence and Richard Barrett survived the 'Seven Year Itch'. Their's and other stories, pages 13-15 (Photo by Prent Browning)

Church has 'unfinished business'

Devotedly Yours...Pg 3

The Church of South Florida has a lot of unfinished business, with half its kids getting no religious training in a world where materialism and other religions are constantly trying to lure them away.

That is the message Archbishop Edward A. McCarthy spoke to the hundreds of Catholics attending the nine ABCD (ArchBishop's Charities and Development) drive dinners around the Archdiocese the past two weeks.

"I depend on you," he said, "in your typical goodness, to keep us going! Needs and costs rise every year. Health insurance is going up 45 percent."

"I am worried. Fifty-five percent of our children are still receiving no religious instruction. Only 54 percent of Catholics under 35 have been married in the Church."

Forty-six percent never receive Holy Communion. Millions are being spent to proselytize—lure our people away," said the Archbishop.

He said that while there is hope, in that 35 percent of the people feel more religious than 10 years ago, there is "much unfinished business" being revealed in the ongoing Synod discussions and survey.

"We of the Church, and the Lord, are insulted in the press and on radio. Immorality, paganism are peddled to ourselves and our children," he said.

"I would like to see us become much more active in radio and TV. I dream of the day we will not only keep up, we will begin to move ahead. We will begin to have our own voice—our own radio station, more schools, more homes for the aged, hospices for the sick, centers for youth."

Archbishop McCarthy said he hated to ask for money, that it was "humiliating" but cited the example of Paul reminding the Corinthians that other Christians "begged insistently for the favor of sharing."

"I would like to think that in this 30th anniversary of the Archdiocese you would think of increasing your contribution. I wouldn't object to 30 percent for 30 years!"

The Archbishop mentioned how the Pope commended the Archdiocese for its Jubilee Year of preparation for his visit here and praised the people for their responsiveness.

"As followers of Christ in South Florida...we have extraordinary responsibilities and extraordinary opportunities. Giving is the lifeblood of Christ's mystical body."

"Because you give, the heart of Christ beats in South Florida for those in need—for the aged in our retirement

(Continued on page 3)

Pope: Jesus truly human, fully God

VATICAN CITY (NC) — Pope John Paul II began a new series of public talks on the humanity of Jesus Christ by declaring the belief that Christ was both truly man and truly God central to the Christian faith.

The pope decried the modern "tendency" to see Jesus as "only a man, however extraordinary," calling it the antithesis of an ancient heresy which saw Christ as a God only appearing to be a man.

Speaking to pilgrims and visitors gathered in Paul VI auditorium Jan. 27, the pope began a new chapter in his catechesis on the Creed, the true humanity of Jesus.

While the Gospels show the divine nature and power of Christ, they also show his humanity, the pope said. From his birth to a woman, to his circumcision and later maturation and growth, Jesus is portrayed as a being of flesh and blood.

"As an adult [Jesus] experienced hunger and thirst," the pope added. "He suffered and died in a manner that eyewitnesses recognized as being fully human."

When on the cross he said he was thirsty, those words "contained a last, mournful and touching expression of the truth of his humanity," according to the pope. "Only a true man could have suffered as Jesus suffered on Golgotha, only a true man could have died as Jesus truly died."

The Resurrection also confirmed that he was truly human, the pope said, returning to life in his body, which "the Apostles could see and touch." Jesus was "not an apparent man, not a phantasm, but a real man," the pope concluded. This was how the Apostles and the church's first believers knew him and spoke of him.

Because of this witness, the church rejects efforts to portray Christ as either less man than God, or as simply an extraordinary man, the pope said. It believes instead that he was both true God and true man, "the one divine person of the Word in two natures, divine and human."

Pakistan's Catholic minority facing major problems

HONG KONG (NC) — Pakistan's tiny Catholic minority, already saddled with economic and educational discrimination, is trying to deal with rapid social changes dangerous to family life, said a Pakistani priest in a published commentary. Father Evarist Pinto, writing in the Hong Kong Catholic periodical *Asia Focus*, also challenged some of his fellow Pakistani clerics to drop what he described as luxurious and "feudal" lifestyles to better serve their people. Christians "are overwhelmed" by the more than 97 percent Moslem majority, said Father Pinto, a seminary lecturer and parish pastor. "In general, the majority community looks down on Christians, who are lower economically and socially." Catholics comprise about one-half of 1 percent of Pakistan's 99.2 million people.

Religious orders now must submit reports to Vatican

VATICAN CITY (NC) — A new Vatican rule requires religious orders to submit detailed written reports on their status to the Holy See at least every six years, instead of forwarding the minutes of their general chapter meetings as has been the case. The aim is to keep the Vatican Congregation for Religious and Secular Institutes updated on the activities of religious orders and "to promote fruitful dialogue," according to a letter sent to the orders by the head of the congregation, Cardinal Jean Jerome Hamer. The letter spelling out the new procedure was sent in January. A similar letter was sent to the heads of secular institutes.



Collecting churches

Elisabeth and Alexander Kuffel, a retired couple from West Berlin, meet Pope John Paul II at a Vatican audience after visiting St. Peter's Basilica, the 10,000th church the couple has toured. Using public transportation since a heart condition won't allow Kuffel to drive, they began "collecting" churches in 1976. Their goal is to visit 9,999 more churches by 1997 before returning again to St. Peter's. (NC / KNA photo)

Canada's bishops lobby for new anti-abortion law

OTTAWA (NC) — The head of the Canadian bishops' conference called for new legislation against abortion following a Supreme Court decision that Canada's restrictive abortion law was unconstitutional. "The need for responsible political action was never more urgent," said Archbishop James M. Hayes of Halifax, Nova Scotia. "God's law condemning abortion is not changed by the Supreme Court decision." In a 5-2 decision, the Supreme Court said Canada's abortion law violates the Canadian Charter of Rights and Freedoms. The decision was similar to the 1973 U.S. Supreme Court ruling legalizing abortion nationwide. Canadian law allowed "therapeutic" abortions, when approved by accredited hospital committees, if the committees ruled that a pregnancy threatened the life or health of a mother.

Britain may reduce time for legal abortions

LONDON (NC) — A bill limiting abortions to the first 18 weeks of pregnancy has passed through the House of Commons on second reading, the last step before proposed laws are accepted or rejected. The bill was sent to committee, where the 18-week time limit could be amended before the bill is returned to the full House for a final vote. Currently, abortion in Britain is legal through the 28th week of pregnancy.

Report: Austerity measures will hurt poor Filipinos

MANILA, Philippines (NC) — The poor will suffer most from austere economic policies adopted to repay the Philippines' \$28 billion debt, according to the report of a Philippine Jesuit agency. The Institute on Church and Social Issues said government economic stabilization policies "have neglected to consider their impact on the poor and most vulnerable groups in society, an impact which can have severe and permanent detrimental effects." Titled "The Cost of the Foreign Debt on the Poor: A View from the Philippines," the report recommends that future policies be formulated to ensure that basic needs of the poor are fulfilled.

Haitian bishops: Election rigged, but violence won't help

VATICAN CITY (NC) — Haiti's bishops said the country's January presidential election was unjust, unfair and fraud-ridden. But in a statement six days after the ballot, they appealed to Haitians to avoid violent expressions of their post-election disappointment. "[Violence] is not a solution. On the contrary, it would be a test of force from which the nation would emerge bruised, maimed and paralyzed," the bishops said. Leslie F. Manigat, the candidate favored by the military government, won the election. The vote was boycotted by Haiti's four main opposition leaders.

Pope praises lay groups for spurring evangelization

VATICAN CITY (NC) — Pope John Paul II has praised lay apostolic movements for providing a new evangelical impetus to the church. "Such movements merit recognition and fundamental support," the pope told a group of bishops from West Germany. "These new sentinels of evangelization have gained merit and have produced surprising fruits." Lay movements "can confer new impulse to the life of your community," he told 14 German bishops who had come for their "ad limina" visits, required every five years of a bishop to report on the status of his diocese.

S. African bishop 'ashamed' of country's refugee policy

HLUVUKANI REFUGEE CAMP, South Africa (NC) — A South African bishop told refugees from neighboring Mozambique he was "ashamed" of efforts his country makes — including mines and electrified fences — to stop people from fleeing into South Africa from their country's civil war. "I am ashamed because we as a Christian country are not doing what Christ wants us to do," said Archbishop George Daniel of Pretoria, quoted in a report on the visit from southern African bishops' conference spokesman Noel Bruyns. "One day he will say 'I was a stranger and you did not welcome me.'"

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Planning 1992 Columbus Year celebration



My beloved:

We are just lifting off from Merida, in Yucatan, a half-way stop on the flight home from Mexico City. We had a meeting in Mexico City of the United States Bishops Committee planning the observance of the 500th anniversary of Christopher Columbus' voyage to the New World. We had met in Mexico City because we calculated it would be less expensive for our committee, whose members are from many parts of the United States, to meet there than in a United States city. It also gave us an opportunity to meet Mexican Church leaders and learn what they are planning for the 500th anniversary.

All went well except that, with the altitude, our retreat house meeting place was quite chilly and there was no heat in the building! I survived by wearing a jogging suit under my clothing, like longjohns.

Our Committee has decided that the Church observance in the United States should take three directions. We want to review the history of the early development of this hemisphere. The role of the Church is ignored in many history books. We want to prepare some special prayer observance to thank God for His blessings, atone for our failures, and renew our commitment as we open the second half of the millenium. And we want to respond to our Holy Father's challenge that this be an occasion to rediscover our faith, to renew the evangelization of ourselves, our neighbors and our society, in the spirit of the early missionaries who came to the hemisphere in the wake of Christopher Columbus.

In Mexico City we spent the weekend with a number of American Church historians whom we had charged to work there for a full week to identify the principal facts of American Church history that need to be included in our school textbooks, as well as highlighted in Catholic Quincentenary radio and TV programming. Our History Sub-Committee is also planning university lectures on Catholic Church history and a 1992 award for outstanding dissertations in Church history. They are also planning a 1992 church calendar that will note the important dates in the history of the Church in the United States.

A Liturgy and Observance Sub-committee is planning a special Mass and other national and local events.

And our Evangelization Sub-committee is planning ways that truly will make the observance of the 500th anniversary a time for building on and enriching our own faith heritage.

Two members of our Committee serve on the President's Committee to plan a national observance. We hope that the presence and support of the Church will be felt in these national observances of events that were closely related to the history and mission of the Church.

One idea that we are exploring is a Convocation in 1992 in the Dominican Republic of all the Bishops of the hemisphere, in union with the Holy Father, to dramatically express our fraternal solidarity and our united commitment to peace in our hemisphere and to evangelization, as well as our concern for the enormous debts of some of the Latin American countries which many fear threaten revolution.

I hear our Committee members saying that, indeed, we need thank the Lord for the blessings that came to the people of both hemispheres as a result of the encounter initiated by Christopher Columbus.

I hear, however, that we must also acknowledge that the native Americans—the Indians—suffered severely under the treatment of some of the colonizers who, in their greed for gold and other benefits, were untrue to the Gospel in the treatment of the Indians.

We need also ask whether the colonizers unduly imposed their own culture on the Indians with little respect for the native culture, whether even some religious practices imposed were not more national than those of the Universal Church, whether the colonizers could have been more sensitive to rich traditions of the tribes.

Before leaving the city, we visited the huge ancient Cathedral. The interior is highly ornate, with rich gold leafed wood and plaster ornamentation. We also viewed the ruins of ancient Indian temples.

The Cardinal Archbishop of Mexico City invited us to concelebrate Mass with him in the striking new Basilica of Our Lady of Guadalupe. He introduced us to the standing-room-only crowd in the huge, overwhelming contemporary temple. As I stood at the altar beneath the miraculous image of Our Lady of Guadalupe, I was very conscious of the heritage of faith we share in the New World and, in a special way, I felt a warm sense of union with the Mexican men and women prayerful silhouettes filled the darkened church.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



Abortion crosses

A girl, carrying doughnuts for March for Life participants, walks on the lawn of the U.S. Capitol through crosses placed by pro-lifers to represent those killed by abortion. The American Coalition for Life said they placed 4,400 crosses to represent the number of abortions each day in the U.S. (NC photo)

Pope: Miracles work through nature

VATICAN CITY (NC) — Miracles do not destroy the laws of nature but work "within and through those laws," said Pope John Paul II.

The pope also said miracles are signs pointing to the reality of the kingdom of God, signs which continue to occur today in the lives of saints.

The pope continued his series of talks on the reality and significance of miracles Jan. 13 during his regular general audience in the Paul VI auditorium. The talks are part of a longer, line-by-line catechesis on the Creed.

The power of God seen in the miracles "surpasses" the laws of nature, but does not destroy them, the pope said.

In the Gospel miracles "we see the

divine power pushing the laws of nature beyond their normal capacity, yet at the same time working within and through those laws," he added.

These miracles, the greatest of which was the Resurrection, are "signs of salvation," the pope said. "They raise our minds from the visible to the invisible and call us to faith in the supernatural."

Such miracles did not stop with Christ, he added, but continue to be documented in the lives of saints today.

The miracles studied during the canonization process by the means of historical criticism and medial science "constitute a documentation" confirming "the existence of the 'power from on high,' who works in the order of nature and overcomes it," he said.

'Unfinished business'

(Continued from page 1)

homes, the children in innercity schools, the unborn, families, Haitians, the deaf, the handicapped, prisoners, sick priests. His voice preaches the Gospel, beckons young seminarians, lay ministers. The transforming work of the Church of Jesus flourishes, said Archbishop McCarthy.

ABCD, he said, "empowers us spiritually. Youth ministry, housing for the poor, evangelization, campus ministry, prison ministry, family enrichment, respect life, rural life, poor parishes, poor schools, religious education, lay ministry, The Voice, La Voz, radio and TV—these are some of the activities that come alive because of you and ABCD."

Decent shelter 'universal right'

(Continued from page 1)

own.
• Urban poor, part of a great migration to the cities.

- Rural Poor who live in "inhuman" conditions.
- Political refugees.

Situations where populations are displaced "to serve economic or political ends of dubious ideological persuasion" or where segregation by race leads to differing standards of housing were also criticized.

This "distressing sign of the times" is not an isolated phenomenon but a sign of a "structural crisis" rising from a range of causes and ending in poverty, it concluded.

It called the inequalities between rich and poor countries an "inhuman separation" and a "truly scandalous division."

Homelessness is a human rights issue, a matter of justice, the document said.

As such, housing is a "basic social good" and not simply "a market commodity," it said. It criticized cities where housing is vacant while homeless people are in the street.

The document said making housing a state monopoly was no solution.

"The experience of regions where such a policy prevails shows that serious housing problems also remain," it noted.

It criticized real estate speculation, run-down

housing, evictions and the problems faced by squatters.

Although legal, evictions "raise a series of ethical questions when it comes to people who truly have no other housing possibilities," it said.

The commission urged the private sector and the state to work toward solving the problems associated with homelessness. Such solutions include "concrete programs of accessible housing and favorable mortgage terms, coupled with easy access to the necessary technical means and legal assistance" for people to build their own homes.

While the church's commitment to the homeless is a sign of a "preferential love for the poor," the churches alone cannot solve the problem, it concluded.

Committee urges study of women deacons

WASHINGTON (NC) — Further study of the issue of ordination of women to the permanent diaconate is among recommendations made in preliminary working drafts of a U.S. bishops' pastoral letter on women, said two bishops on the committee writing the document.

But in separate telephone interviews, recently, Archbishop William J. Levada of Portland, Ore., and Bishop Joseph L. Imesch of Joliet, Ill., objected to news reports that said the recommendation is part of a "final draft" of the pastoral letter.

Bishop Imesch is chairman of the bishops' writing committee for the pastoral. He said a copy of the official first draft of the letter on women will not be released until it is submitted to members of the Ad-

ministrative Committee of the National Conference of Catholic Bishops in March.

Archbishop Levada said in an interview that he quoted from the committee's "working papers" during a recent workshop at St. Mary-of-the-Woods College in order to "be precise" and provide participants with "the flavor of the committee's reflections." His talk to students, faculty and staff was meant to provide "an update" of the committee's work.

In a statement issued later, the archbishop warned that paying "undue attention" to the issue of women's ordination to the diaconate "could give a very one-sided view of the committee's work."

The diaconate issue is "definitely not a major

part of the draft," said Bishop Imesch. Instead, the draft the Administrative Committee will see focuses on social issues including the feminization of poverty and "unequal pay scales."

In addition, he confirmed, drafts proposed by the writing committee cite a number of topics related to women's role and participation in the church including:

- Career opportunities provided women in church and school administration.
- Alienation of women in the church.
- Church language.
- Insensitivity of clergy to women.
- Problems with the decision-making processes of the church.

Novelist: Americans ready for spiritual renewal

VATICAN CITY (NC) — The United States, secularized and saturated with consumerism, might be ready for "serious Catholic evangelization and renewal," U.S. novelist Walker Percy told Vatican officials. A "perfect instrument" for such evangelization could be television, a medium so far neglected by the church, he added. The 71-year-old writer made his comments during a Jan. 15 talk at a plenary session of the Pontifical Council for Culture. Percy was one of seven new members appointed to the council's 14-member advisory board by Pope John Paul II in December. The board's only U.S. member, he replaced the former president of the University of Notre Dame, Holy Cross Father Theodore Hesburgh.

'Pro-life, pro-family' man running for President

WASHINGTON (NC) — Believing that "this campaign has been orchestrated in heaven," William A. Marra is running for U.S. president on a self-described pro-life, pro-family platform. On an unpaid leave of absence from teaching philosophy as an associate professor at Fordham University, New York, Marra seeks the Democratic Party's presidential nomination. Campaigning in New Hampshire, he said he is finding support and that he already may have raised one-third of the \$100,000 he needs to qualify for federal matching funds. Marra, who will be 60 on Feb. 20, four days after the New Hampshire primary, began his campaign in early January.

ACLU seeks end to free rides for priests and nuns

(RNS) — The American Civil Liberties Union (ACLU) has filed a federal lawsuit against New Orleans' 140-year-old tradition of allowing Roman Catholic priests and nuns to use the city's public transportation for free. The suit was filed on behalf of Delores Josephs, a minister at the Israel Universal Divine Spiritual Church, who said all clergy should be allowed to ride free if priests and nuns are given the privilege. The complaint asked that the privilege be revoked for all clergy, saying it violates the constitutional separation of church and state.

Catholic press praised as 'most effective' teacher

ROCKVILLE CENTRE, N.Y. (NC) — "The Catholic press remains the most effective instrument we have for ongoing formation in a timeless faith and for continuing stimulation to ever-needed charity," said Archbishop John P. Foley in a statement for Catholic Press Month in February. Archbishop Foley is president of the Pontifical Commission for Social Communications at the Vatican. His statement was released by the Catholic Press Association in Rockville Centre. Bishop Anthony G. Bosco, chairman of the Committee on Communication of the U.S. Catholic Conference and honorary president of the CPA, also issued a statement for the observance, whose theme is a quote from Pope John Paul II in describing journalists, "Collaborators in truth in the service of justice, fairness and love."



Parish of skiers

In Breckenridge, Colo., skiers walk past St. Mary's Church on their way to catch a bus that will take them to the slopes. Although the year-round parish of St. Mary's consists of only 300 families, during the winter months Mass attendance more than fills the church. More than 1,000 people joined for a Christmas Eve Mass that saw more people receiving Communion out in the snow than inside the church. (NC photo)

Fundamentalists Anonymous to fight evangelists' misconduct

NEW YORK (RNS) — Fundamentalists Anonymous, a national support group for people who have left fundamentalist organizations, has formed a legal task force to investigate and prosecute what it considers misconduct by such groups. The group's decision to go beyond helping individuals to taking legal action was spurred by the recent round of scandals among TV preachers, according to FA leaders. Co-founder Richard Yao said, "Through the legal task force we will work to increase the accountability of TV evangelists and other fundamentalist ministers and churches. By serving as a watchdog and by aggressive action against abuse and wrongdoing we will help deter future misconduct."

N.Y. Cardinal establishes black scholarship fund

NEW YORK (NC) — New York Cardinal John J. O'Connor, who has the same birthday as the Rev. Martin Luther King Jr., has announced that he will give his Social Security income to establish a scholarship fund for black students. The two men were both born on Jan. 15, the cardinal in 1920 and the civil rights leader, who was assassinated in 1968, in 1929.

'Abortion-neutral' civil rights bill passes Senate

WASHINGTON (NC) — The Senate, considering a major civil rights bill, has approved a controversial "abortion-neutral" amendment long sought by Catholic Church and pro-life officials. The amendment, offered by Sen. John C. Danforth, R-Mo., passed 56-39. The bill itself, called the Civil Rights Restoration Act, then was approved 75-14. Similar legislation is pending in the House of Representatives. Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, said the USCC was "deeply gratified," adding that the "amendment ensures that the beliefs of those who are opposed to abortion will be respected and their institutions will not be coerced under the guise of civil rights into paying for something which they believe to be morally wrong."

Pro-abortion nuns face dismissal from order

WASHINGTON (NC) — The Sisters of Notre Dame de Namur have started the formal process toward dismissal from the order of two nuns who publicly support abortion rights. The nuns, Sisters Barbara Ferraro and Patricia Hussey of Charleston, W. Va., who signed a 1984 advertisement in *The New York Times* which said there is more than one legitimate Catholic position on abortion, could be ousted for disobeying superiors. Their superiors in Rome had demanded that the nuns consult with their provincial superiors before making future public statements on abortion, the Notre Dame order said in a statement. "They continue, however, to communicate on the subject of abortion and take what they call a pro-choice stance, a stance which has many interpretations and can and does give scandal to many of their fellow Roman Catholics."

Few priests eligible to be Navy chaplains

GARY, Ind. (NC) — A drive by the head of recruiting for the U.S. Navy chaplain corps netted few responses from priests who could meet the eligibility requirements. Father Eugene T. Gomulka, the head of recruiting, said that although he had many responses as a result of the September mailing, only two priests are being processed. Some of the priests who were interested were beyond the Navy's age limit of 58. Others who were eligible had not received permission from their bishop or the superior of their order. Father Gomulka said his goal is to have every U.S. bishop release 2 percent of his active priests.

Record-high number of permanent deacons in U.S.

WASHINGTON (NC) — There were 8,443 permanent deacons in the United States as of last Oct. 31, the highest number since the permanent diaconate program was reinstated after Vatican II, said a newly released report. The record-high count showed an increase of 605 from 1986. Released by the National Conference of Catholic Bishops, the statistics are based on returns from deacon formation directors in 140 dioceses.

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'Shortcut' morality: Replacing old, true values, cardinal warns

By NC News Service

Timeless moral values are being abandoned by modern individuals for shortcuts to what is seen as a better society, said a top Vatican official.

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, also said the desire to serve the needy has been weakened, even within the Catholic Church.

But he noted positive elements in contemporary culture, such as a moral awareness of the values of freedom and justice, and solidarity with the poor and disadvantaged.

The cardinal spoke to an audience at Britain's Cambridge University where he gave the annual Fisher Lecture Jan. 31.

He was invited by the university's divinity faculty and the Catholic chaplain's office. His topic was "Consumer Materialism and Christian Hope."

The cardinal focused on drug abuse and terrorism, which he said are rooted in the search for quick routes to a better world using subjective moral reasoning based on experience gained through the senses.

He said the modern age has cut itself loose from the ancient belief that objective moral values existed from the beginning of the world.

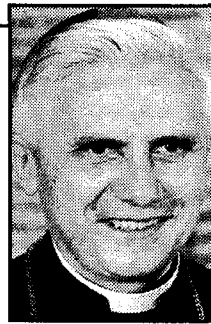
"The opposing world views of today have a common starting point in the rejection of the natural moral law and the reduction of the world to mere facts," Cardinal Ratzinger said. But the moral values and laws give people dignity.

"The moral law which the church teaches is not a special burden for Christians, but man's defense against attempts to reduce him to nothing," he said.

Cardinal Ratzinger said the awareness of values such as freedom and justice is high, but cautioned

'The moral law which the Church teaches is not a special burden for Christians, but man's defense against attempts to reduce him to nothing.'

Cardinal Joseph Ratzinger, head of Vatican's Congregation for the Doctrine of the Faith



against allowing that awareness to evaporate into romanticism.

"It is easier to demonstrate for rights and freedom than to practice in everyday life the discipline of freedom, or to bind oneself to service by the sacrifice of the greater part of one's freedom," the cardinal said.

The cardinal said it was "astonishing" that the desire to serve had been weakened, even within the Catholic Church.

Religious communities dedicated to the care of the sick and the elderly hardly attract new vocations, he said, because of a general preference to engage in what is seen as more attractive pastoral work.

But, he asked, what could be more pastoral than an unpretentious life lived in service to those in need?

Speaking in New York a few days later, the cardinal called for a new look at the methods scholars use to interpret the Bible and relate their conclusions to theology.

The historical-critical method that has been dominant in the modern period is in a state of "crisis," he said, but at the same time biblical exegetes cannot find the answers in fundamentalism or a simple return to medieval or patristic models.

Exegesis is the term for scholarly analysis and interpretation of biblical texts. Although it was not a central part

of his talk, Cardinal Ratzinger particularly criticized "materialist and radical feminist exegesis."

He said those methods "do not even claim to be an understanding of the text itself" and "are no longer interested in ascertaining the truth, but only in whatever will serve their own particular agenda."

He said most biblical scholars have "disavowed" those approaches, however, and use "a good deal of prudence" in their efforts to understand the Bible.

Speaking about the historical-critical approach to the Bible, Cardinal Ratzinger said, "Certainly texts must first of all be traced back to their historical origins and interpreted in their proper historical context."

"But then," he added, "in a second exegetical operation, one must look at them also in light of the total movement of history and in light of history's central event, Jesus Christ. Only the combination of both these methods will yield understanding of the Bible."

Cardinal Ratzinger's address was the fourth annual Erasmus Lecture sponsored by the Rockford Institute Center on Religion and Society. The center's director is the Rev. Richard J. Neuhaus, a Lutheran minister who is a leading figure in the religious wing of the neo-conservative movement.

Over the two days following the lec-

ture, Cardinal Ratzinger participated in a private conference with about 20 Catholic, Protestant and Orthodox scholars.

The cardinal taught theology in German universities before becoming archbishop of Munich in 1977. He became head of the doctrinal congregation in 1981.

"There was nobody who, after 18 hours with him, including a dinner on Thursday evening, didn't say he was an extraordinarily impressive human being and an extraordinary thinker," said Rev. Neuhaus in a Jan. 31 telephone interview with National Catholic News Service. He called the visit "a smashing personal triumph for Cardinal Ratzinger."

Others who participated in the dialogue also said the cardinal made a strongly favorable impression both as a theologian and personally.

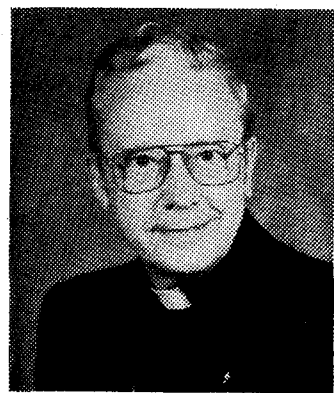
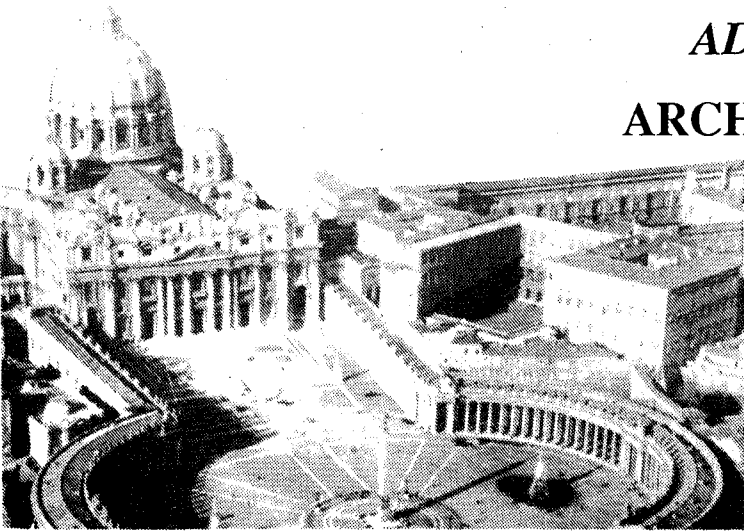
"The one adjective that I think everyone would agree on in describing the experience is 'positive,'" said Sulpician Father Raymond E. Brown, New Testament professor at Union Theological Seminary in New York. "He is no threat to honest and responsible biblical scholarship."

Father Brown, who grew up in St. Rose of Lima parish in Miami Shores, has at times been the object of conservative criticism. He was "surprised and pleased," he said, when Cardinal Ratzinger singled him out for public commendation during a Jan. 28 press conference.

Rev. Neuhaus, the Lutheran minister, also praised Cardinal Ratzinger as "sharp" for putting down a press conference suggestion about returning to the anti-modernist approach of Pope Pius X's 1907 encyclical "Pascendi Dominici Gregis."

"Many traditionalist Catholics really have to hear that," Rev. Neuhaus said.

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Seminary tensions

Due to changes in Church, priests' role, experts find

PALM BEACH, Fla. (NC) — Changes in the church and the style of priesthood underlie many of the tensions facing U.S. seminaries today, participants at a gathering of researchers, seminary leaders and foundation executives said.

Coadjutor Archbishop Thomas J. Murphy of Seattle, in a keynote speech opening the recent meeting in Palm Beach, highlighted a growing need for priests to work effectively with lay ministers and to reconcile tensions in parishes.

"There has to be a convergence," he said, between the changing demands made of priests and the seminary training they receive.

Franciscan Sister Katarina Schuth of the Weston School of Theology in Cambridge, Mass., who has spent the last three years researching the current state of U.S. seminaries, said one of the main divisions today is between those who back the "single purpose, single sex" seminary environment encouraged by the Vatican and those who think theology schools with "a mixed student

body" provide better formation for the priesthood today.

The conference, "U.S. Catholic Seminaries and their Future," was co-sponsored by the Lilly Endowment and FADICA, Foundations and Donors Interested in Catholic Activities.

Archbishop Murphy, a former seminary rector in Chicago and long a leading figure among the U.S. bishops on issues of priestly formation and priestly life and ministry, set the tone for the meeting by acknowledging tensions and problems in U.S. seminaries today but describing them as "challenges" that face not only the seminaries but the church at large.

He said many U.S. seminaries responded to changes in the church after the Second Vatican Council by evolving "into centers for not only the education and formation of priests but also the education and formation of other ministers in the church today, while utilizing the gifts and talents of laity, Religious, deacons and priests as faculty persons."

A new Vatican emphasis in recent

years on more priests in seminary faculties and on distinct, separate priesthood formation programs "placed new expectations on seminaries," he said.

He said the acceptance by seminaries only of males with a commitment to lifetime celibacy "is a reality which has profound ramifications in the recruitment of candidates as well as on the ever-increasing desire of women to have a more significant participation in the life, government and leadership within the church."

Other challenges the archbishop cited included:

- Rapidly escalating costs of seminary formation.
- Adaptation of theology programs to meet the different needs of an increasing percentage of older seminarians who have not gone through the traditional high school or college seminaries.
- Declines in the number of qualified priests on seminary faculties because of the general decline in vocations.
- Cultural forces of individualism, materialism and emphasis on sex which affect potential candidates for the priesthood.

U.S. spying on Church groups criticized

WASHINGTON (NC) — Representatives of church groups named in a five-year FBI probe of organizations opposed to Reagan administration policy in Central America expressed dismay at what they called a violation of their constitutional rights.

One of the groups, the Maryknoll Sisters, issued a statement saying the probe endangers "the democratic principles on which this country is founded."

What began as a probe of the Committee in Solidarity with the People of El Salvador, commonly known as CISPES, apparently grew into an investigation of hundreds of individuals and groups, including members of at least two orders of Catholic nuns, three Catholic parishes and a Milwaukee-based food program run by the Society of St. Vincent de Paul.

As part of the 1981-85 probe, FBI agents looked into church forums and photographed protesters at peace rallies.

Clergy to discuss AIDS on TV 'soap'

NEW YORK (NC) — A real-life Catholic priest, two Protestant ministers and a rabbi will offer counsel about community response to AIDS in an episode of the ABC-TV soap opera "All My Children."

Filming of their scenes — very rare if not unprecedented in bringing ministers in to give on camera the counsel they give in real life — took place in the

show's New York studios Feb. 1. The broadcast was scheduled for Feb. 11.

Their basic message, in the words of the priest, Atonement Father James J. Gardiner, was that a person with the disease is "living with AIDS, not dying with AIDS," and that ministers throughout the nation can help people face the realities of this disease that so far has no known cure.



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IN CENTRAL AMERICA

Pope calls for 'true democracy'

VATICAN CITY (NC) — Pope John Paul II met privately with several key players in the Central American peace process as Nicaraguan talks got under way in Costa Rica.

Within three days the pope conducted separate meetings with Nicaraguan President Daniel Ortega; Cardinal Miguel Obando Bravo of Managua, Nicaragua, who has mediated his country's talks; and Salvadoran Archbishop Arturo Rivera Damas, who has served as a mediator for peace talks in his country. He also met with Honduran Foreign Minister Carlos Lopez Contreras.

In San Jose, Costa Rica, Nicaraguan government and rebel representatives ended a two-day meeting at a Catholic seminary and agreed to meet again Feb. 10-12 in Guatemala.

Auxiliary Bishop Bosco Vivas Robello of Managua said he found "good will on both sides to seek a cease-fire in Nicaragua" in the near future. "There was what we would call a verbal cease-fire."

At the Vatican, an official who declined to be identified said Pope John Paul was interested in deepening the process of negotiation and reconciliation in Central America.

Although Cardinal Obando Bravo declined to give details of his Jan. 27 meeting with the pope, Ortega told reporters Jan. 29 that the pope supports the Central American peace plan and sovereignty for the people of the region.

Ortega, who described his conversation with the pope as "very frank" and "very constructive," added that the pope reinforced efforts that the Central American peace plan become a reality.

It was the first meeting between Ortega and Pope John Paul since a 1983 visit to Nicaragua was marred by demonstrations during a papal Mass. The half-hour private meeting in the papal library was conducted in Spanish, without aides or translators.

Although the pope received Ortega privately, thus eschewing the elaborate protocol and exchange of speeches of a formal visit by a head of state, Vatican spokesman Joaquin Navarro-Valls afterward gave a summary of topics discussed.

Ortega told the pope of the "prospects that are developing in compliance with the proposals" of the Central American peace plan, Navarro-Valls said. Ortega "asked that the Holy See encourage this process," he added.

Secure seminary

Members of Costa Rica's Civil Guard patrol the grounds of Paso Ancho Seminary in San Jose. Inside, Nicaraguan government officials were holding peace talks with representatives of the contra rebels. (NC / UPI-Reuter photo)



'Liberty of all'

The pope in turn expressed his hope for peace in the region, Navarro-Valls said, "underlining the necessity that it is attained through a fair dialogue, respecting the rights and fundamental liberty of all."

The peace plan designed by Costa Rican President Oscar Arias Sanchez includes El Salvador, Nicaragua, Honduras, Costa Rica and Guatemala.

The pope said he hoped "the peace plan would find an effective application in each of its points, not obscuring some elements, and in particular the right of populations to live in a political regime according to the principles of true democracy," Navarro-Valls said.

One of the points of the Central American peace plan apparently included in this appeal was the prohibition against outside aid for insurgent movements. However, Navarro-Valls declined to comment on whether or to what extent U.S. aid to the Nicaraguan rebels, or contras, was discussed.

The meeting with Ortega was preceded by a Jan. 27 meeting with Cardinal

Obando Bravo. The cardinal and Archbishop Rivera Damas were in Italy for a celebration of the centenary of the death of the founder of the Salesian order.

Cardinal Obando Bravo told journalists Jan. 28 the Nicaraguan government still has to take some important concrete steps toward democracy. These include a general amnesty instead of the "conditional amnesty" being offered and holding genuine presidential elections, he said.

For the rebels, whom he called "the Resistance," the "problem of the war is the lack of democracy," the cardinal said.

Freeze aid

However, the cardinal said that as long as the Nicaraguan government is moving toward democracy, the United States should freeze aid to the contras.

The cardinal also said church-state tensions have lessened, but for a significant improvement the government would have to allow the return of church people expelled in recent years. Of 16 people expelled, only three have

been allowed to return, the cardinal said, and one of these — Bishop Antonio Pablo Vega of the Prelature of Juigalpa — has decided not to return.

The previous day in Washington, Bishop Vega told a press conference that U.S. aid for the contras is vital to fight off "international forces" intent on preventing Nicaragua from achieving true peace.

The pope met Jan. 25 and Jan. 29 with Archbishop Rivera Damas, but the Vatican released no details of the meetings.

The archbishop later told Vatican Radio that the United States, the Salvadoran rebel movement and the Nicaraguan government are all possible hindrances to lasting peace in Central America. However, the archbishop said the Central American peace plan "has generated much hope and many expectations" in the region and elsewhere.

The archbishop also criticized rebel leadership in his country, saying they "put forth many excuses" to hinder mediation efforts.

Arabs seek Vatican's help in Mideast peace

VATICAN CITY (NC) — In promoting their latest peace proposals for the Middle East, Arab states are increasingly seeking to cultivate the Holy See as an important ally.

The policy was illustrated in early February, when the diplomatic spotlight swung to the Vatican. On Feb. 1, Pope John Paul II met with King Hussein of Jordan, who is trying to garner support for an international peace conference on the Middle East. Later the same week, the pope received Egyptian President Hosni Mubarak, who has been promoting a similar plan.

Arab diplomats in Rome said the meetings represented more than photo opportunities. They said the visits were part of a larger Arab peace strategy that includes the Vatican in a key supporting role.

The final document of last November's Arab summit in Jordan, they noted, appealed to Arab states to "intensify their dialogue with the Vatican to secure its support." The summit selected King Hussein to speak with the pope in the name of Arab leaders.

The Arab document stressed that

one issue to develop was that of Jerusalem, where Arab and Vatican interests are seen as overlapping. The Vatican has called for free access by all religions to the shrines and some form of internationally guaranteed status for Jerusalem. Israel declared Jerusalem its capital in 1980 after annexing the Arab eastern part of the city.

In one immediate way, the Arab strategy appeared to have paid off. Minutes after King Hussein finished meeting with the pope, a Vatican statement underlined the Vatican's "reservations" about the current status of Jerusalem.

King Hussein's message to the pope, the diplomats said, also stressed the need for an international peace conference under the auspices of the United Nations. As proposed, such a conference would include the United States and the Soviet Union. Up to now, Israel has resisted such an approach in favor of direct negotiations that exclude the Palestine Liberation Organization.

The pope has not explicitly endorsed the Arab proposals, but one Vatican official who deals with Middle East

issues said an international conference is recognized at the Vatican as "the best way out."

"But the Holy See isn't going to get involved in who sits at the bargaining table," he said.

The comments underscored the satisfaction among Arab officials at recent Vatican initiatives that, taken together, indicate to them a church "solidarity" with the Arab position and the Palestinian cause.

The sources cited the pope's appointment of the first Arab patriarch of Jerusalem in December — an act which "helped the image of the Palestinians all over the world," said one diplomat — as well as his repeated remarks in favor of the rights of Palestinians to a homeland.

Israeli officials, on the other hand, are not happy about recent events at the Vatican and statements by the pope, according to an Israeli diplomat in Rome. They were upset when, at the height of the recent unrest in the occupied territories, the pope described the region as the theater of "injustice," and a few weeks later when he spoke about the Shoah and the Palestinian cause in

similar terms of "rights of a people."

Following the pope's audience with King Hussein, the Vatican issued a similar statement, saying the Palestinian issue was "a question of international justice."

"I am bothered by [the pope's] remarks, because I'm not used to these kinds of political statements by the Vatican," said Miron Gordon, an official of the Israeli Embassy in Italy who is also the liaison with the Vatican.

"To the best of my knowledge, the Vatican doesn't come out [with a statement] every time there is a terrorist attack in Israel, even if the number of victims is very high. If the Vatican is going to deal in politics, I'd like to see a fair and balanced approach to all the parties concerned," he said.

Gordon said he planned to meet with Vatican officials the week of the Hussein and Mubarak visits to raise the issue of the Vatican's role in Mideast politics.

The Vatican does not have diplomatic ties with Israel or Jordan. It holds that international borders of both countries have never been formally settled.

St. John Bosco called model for teachers

VATICAN CITY (NC) — Pope John Paul II, in a letter commemorating St. John Bosco, urged modern educators to help instill a "critical conscience" in their young students by offering them patience, sympathy and religious values.

The letter to members of the Salesian religious order, founded by the 19th-century Italian saint, was published Jan. 30, a day before the 100th anniversary of St. John Bosco's death.

The pope's 27-page letter, titled "Father of Youths," offered a contemporary look at St. John Bosco's teaching philosophy, which the saint first used in his work with neglected boys in Turin, Italy. For the most part, the pope said, his approach of "moderation and realism" is a valid model today.

"The real educator participates in the lives of youths, becomes interested in their problems, tries to understand how they see things, joins in their sport and cultural activities [and] in their conversations," the pope said.

Today's teacher, like St. John Bosco, should be ready to help clarify problems among youths and show them where to look for answers, the pope said.

One key to the saint's success, the

pope noted was that he realized that "evangelization" of young people "cannot be reduced to mere catechism, or liturgy, or those acts that require an explicit exercise of faith."

At the same time, he said, the saint never forgot that the whole educational process should be aimed at religious salvation. This means "much more" than setting aside a time period for religious instruction.

Contemporary teachers who fail to recognize this demonstrate incompetence, the pope said. Especially important are personal encounters and conversations between student and

teacher. The secret of St. John Bosco's success, was "not disappointing the deep inspirations of youths — the need for life, love, growth, joy, freedom and future — while bringing them gradually and realistically into the life of grace."

"Such an education today requires that youths be given a critical conscience that can perceive real values and unmask ideological influences," the pope said.

The modern educator must also "learn to read the signs of the times and pick out the emerging values that may attract young people: peace,

freedom, justice, unity and participation, the promotion of women, solidarity, development and ecological concerns."

Born in 1815 in northern Italy, St. John Bosco established a boys' home, vocational workshops, schools and a church. To help carry out his work, the priest eventually founded the Society of St. Francis de Sales, which became one of the church's largest teaching orders. Currently, its 17,000 members worldwide administer about 1,300 schools, as well as hundreds of parishes, missionary residences and vocational centers.

Report: Pius XII planned to resign if arrested by Nazis

VATICAN CITY (NC) — Pope Pius XII planned to resign to avoid a crisis of church leadership in case Adolf Hitler made good a plan to arrest the pontiff and remove him from the Vatican, a top Vatican official said.

"If he were arrested and conducted beyond the walls of Rome, he would have been immediately considered to have given up the throne of Peter," said Cardinal Pietro Palazzini. Thus "the prisoner would be Eugenio Pacelli [his baptismal name] and not the pope," he said.

The cardinal said Pope Pius left the written resignation with a Vatican lay

official.

Cardinal Palazzini said the pope was aware of a plan by Hitler to arrest him. He said the pope was afraid of putting the church in a crisis similar to that of the later 18th century, when Pope Pius VI was seized by French forces and the church had to await his death in captivity before restoring church government.

The cardinal commented on the papal plan in an interview in the February issue of the Italian magazine, *Trenta Giorni* (30 Days).

Cardinal Palazzini, 75, is prefect of the Congregation for Sainthood Causes. During World War II, he helped political refugees as an official at Rome's major seminary, according

to a Vatican biography.

Pope Pius' conduct during the war has long been a subject of controversy. Some commentators said the pontiff could have spoken out against the Nazi persecution of Jews, but elected to remain silent.

Defenders say the pope quietly did what he could to help Jews, and early in the war relayed a message to the British from a group of German generals who sought to depose Hitler.

A key to Pope Pius' public silence about Nazi atrocities was Hitler's campaign to crush the German Catholic Church, along with his other opponents, a Vatican historian has said. The pope feared public criticism would accelerate the dictator's effort.

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Local Section

THE VOICE

Miami, FL

February 5, 1988

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Synod readies final documents

By Ana Rodriguez-Soto
Voice News Editor

Lay parish administrators, married priests and birth control were among the subjects discussed as the last two Synod study groups submitted their proposals to the 100-member Archdiocesan Synod body.

At their most recent meeting Jan. 23, Synod members debated and voted on the preliminary recommendations made by the commissions on Persons (laity, clergy, Religious) and Pastoral Services (outreach and evangelization programs). Commission members, after listening to the Synod's suggestions, are now re-writing their policy documents, the final versions of which will be made available to the parishes at the end of April or early May.

If approved by the Synod and then Archbishop Edward McCarthy, the proposals made by all seven Synod commissions will become policy in the South Florida Church. (A report on the proposals made by the first five commissions appeared in the Jan. 22 issue of *The Voice*).

Here is a brief report on the most recent Synod meeting.

Persons

Priests, Religious men and women, permanent deacons, seminaries

At only seven pages, this was the shortest of the draft documents submitted by the Synod commissions. Essentially, it stressed the role of the laity and the clergy as partners in the running of the Church.

More specifically, it called for the establishment of "pastoral councils" in every parish "to perform administrative duties so that [priests] may be freed to be 'fathers'"; and the establishment of a similar council at the Archdiocesan level with a "significant" number of women represented. In this area, it urged "an increased role for women in the ministries of the Church to the extent possible."

Another recommendation was that the laity and priests in a parish be consulted before a pastor or priest is re-assigned. The commission also stressed that the laity need to be more educated as to their "role and function" in the Church, and that a lot more emphasis be placed on strengthening the spiritual life of current and future priests.

Synod members took issue not so much with the commission's recommendations as with the attitudes these seemed to convey, especially in regards to priests' duties as administrators of Church bureaucracies. Several of the clergy who are members of the Synod took issue with the perception that desk-bound priests are not performing any spiritual ministry. On the contrary, these

Special school, special guest

U. S. Secretary of Education William Bennett visited Cardinal Gibbons High School in Fort Lauderdale last week to personally congratulate the faculty and student body for their National Excellence in Education Award. Gibbons was one of two Archdiocesan high schools so honored last year. The other was Lourdes Academy in South Miami, bringing to four the



total number of Archdiocesan elementary and high schools singled out for recognition since the national program began. At Gibbons, Bennett spoke to a history class (above) and a general assembly. It was a good way to kick off Catholic Schools Week, celebrated Feb. 1 thru 6. Coverage of some of the activities at local schools will appear in the next issue of *The Voice*. (Voice photo / Mary Ross Agosta)

priests said, a significant portion of their day is spent conveying the Church's teaching to those who come into their offices, and making sure that the bureaucracy does not lose sight of the religious mission for which it was established.

The issue of married priests was not dealt with by the commission, but the Synod did hear an emotional plea on the subject from a married man who used to be a priest. Still deeply involved in the Church—in fact he is a Synod facilitator for his parish—he appealed for "compassion and understanding" of the dilemma faced by men who feel called both to marriage and to serving the Church as priests.



The commission did deem "acceptable" the Synod member's recommendation that "the Archdiocese ought to seek ways to make better use of the laicized clergy."

Pastoral Services

Includes all ministries in the areas of evangelization and outreach, including work with prisoners and farmworkers; marriage and family life; youth and young adults; cultural groups; and community building.

This was one of the most complete and well-written commission documents, and Synod members found little fault with it.

It said evangelization should be the hub around

which the Church of South Florida organizes all its ministries, and noted that the recent five-year evangelization plan had not really been implemented in any systematic way by the parishes. It urged more funding for the evangelization office; better ways of gauging the effectiveness of its programs; and more training in evangelization for everybody, especially clergy and laity.

On the subject of marriage and family life, the commission called for teaching on these subjects—including the Church's position on birth control—to begin at the elementary and high school levels, and asked the Archdiocese to consider extending the marriage preparation period to six months. (Four months are now required for couples wishing to be married in the Church.)

It suggested: that parishes work on creating "small communities" where people could enrich their faith and feel supported in their lifestyle, especially married couples; that similar small support groups be formed "to minister to specialized needs"; that monthly "town hall" meetings be held so that Catholics could participate more actively in the running of their parishes; and that a Volunteers in Ministry corps be formed to recruit people who have a few hours or a few years to devote to Church service and put them to work on Archdiocesan priorities.

The commission also urged more emphasis on ministry to young people, asked that adults and priests be more willing to share their faith and time with youth, and urged that every parish be required to hire a youth minister. In addition, it asked that special apostolates be established for nearly all of the cultural groups that currently don't have one—including blacks, Koreans, Native American Indians and French-Canadians.

While agreeing in principle, some Synod members wondered if this last recommendation wouldn't be impractical in the long run, since so many different ethnic groups make their home in South Florida.

A few Synod members also took issue with one other
(continued on page 25)

Sex? Just say No!

Teens told at Fort Lauderdale pro-life rally

By Prent Browning
Voice Staff Writer

Ironically, it is not the kids who resist her message the most, but the adults, says Molly Kelly, a nationally known lecturer on chastity.

Kelly spoke Jan. 22 in Fort Lauderdale to a "Just Say No to Premarital Sexual Involvement" rally sponsored by Broward County Right to Life. The rally followed the group's annual march protesting the Roe vs. Wade Supreme Court decision, which legalized abortion in this country.

Many teenagers and march participants listened at Stranahan Park as speakers, including Steve Walsh, quarterback for the University of Miami Hurricanes, talked about the negatives of teenage sex.

"This teenage generation is a beautiful generation," said Kelly, who travels to hundreds of high school campuses throughout the U.S. every year. "I speak to 30,000



'What a shame that we are reducing sex down to the animal level.'

Molly Kelly,
chastity promoter

teenagers a year... I find them sensitive, caring, concerned, non-judgmental, and very willing to get involved in good things. I am impressed."

"And I am upset at the number of adults I meet who have a preconceived, built-in, failure-notion of our young people. 'They're not going to practice chastity, they can't say no,' they say. Yes they can if we give them good reasons to, and if we challenge them," Kelly said.

She expressed concern about the recent media campaigns for "safe sex," noting that the term is heard much more frequently than "chastity."

"I'm sure that you're all aware that we are witnessing the 'condomization' of a nation. Did you ever see anything like it?" she said. "When I was growing up you had the word 'safe' and you had the word 'sex'—no one ever put them together. Today it means as long as you're

protected. What a shame that we are reducing sex down to the animal level."

UM quarterback Walsh took the time to speak to the teenagers in the audience before he had to rush off for the parade celebrating the Hurricanes' national victory.

"I would like to challenge the teenagers here not to fall into the trap that everyone else is doing it," he said. "I would like to encourage you to be an individual. To stand up for yourself and have respect for yourself, and just say no to sex."

Women Religious mark anniversaries...

Twelve women Religious from the Archdiocese of Miami will celebrate their golden and silver jubilees of Religious life during a concelebrated liturgy next Saturday, Feb. 13, at 11 a.m., at St. John Vianney Seminary Chapel, 2900 SW 87 Ave., Miami.

Archbishop Edward McCarthy will be the main celebrant of the Mass, along with Auxiliary Bishops Agustin Roman and Norbert Dorsey and other priests of the Archdiocese.

Six of the women Religious are celebrating their golden jubilees (50 years) of service to the Church; and six are marking their silver jubilees (25 years).

Following are brief biographies of the jubilarians:

Golden Jubilarians

Sister Amelia Arias was born in Santa Fe, Isla de Pinos, Cuba. She entered the Congregation of the Daughters of Charity of St. Vincent de Paul on April 8, 1938 and made her first profession of vows on May 1, 1963. Her first assignment was at the school Hijos de Maria in Santiago de Cuba. In 1950 she was transferred to another school in the province of Havana. In both schools she taught little children. In 1961, she went to Spain because of the Cuban Revolution. In Cordoba she taught sewing in La Merced School, and in 1965 worked in a nursing home in Granada. Sister then joined the Province of Puerto Rico and her superiors

Golden Jubilarians

	
Sister Anna Theresa Cullen, SSS	Sister Kathleen Donnelly, OP
	
Sister Muriel Llewellyn, CSJ	Sister William Anne Zemmin, OP

sent her to Miami in 1974. In October of that same year she was assigned to the Shrine of Our Lady of Charity on Biscayne Bay, where she fulfills her apostolic mission in various ministries.

Sister Marie Bentz, (formerly Sister Marie Loretta), was born in Valley Heights, Pa. where she spent her early years. She later attended school at Gesu



Sister Amelia Arias, DC



Sister Marie Bentz, OP



Sister Anna Theresa Cullen, SSS



Sister Kathleen Donnelly, OP



Sister Muriel Llewellyn, CSJ



Sister William Anne Zemmin, OP


in Miami and St. Patrick, Miami Beach. From there she joined the Dominican Sisters in Adrian, Mich., and made first profession of vows in 1938. Sister received the Bachelor of Science degree from Siena Heights College in Michigan and the Master of Arts degree from Catholic University in Washington, D.C. She taught mathematics and science at Dominican High School in Detroit, Aquinas in Chicago, and Siena Heights College in Michigan. She was later missioned to Barry University in Miami Shores, where she was assistant professor of Mathematics for eight years. This was followed by six years as director of the Drug Education Center of the Archdiocese of Miami, where she became known as "the junkies' nun who dispenses love." Sister then earned a Master's degree in Religious Education and directed the School of Religion for St. Martha parish in Miami Shores and St. Stephen parish in Miramar. An honoree in **Community Leaders of America**, Sister Marie now does computer work and assists students in achieving scholarship status.

Sister Anna Theresa Cullen was born in County Kildare, Ireland. In 1938 she

entered the Sisters of St. Joseph of St. Augustine, Fla., and in 1944 made final profession. In her early years as a Sister she taught in schools in St. Augustine and in Miami. In 1946 she went into nurse's training in Michigan to prepare to work in Miami's Mercy Hospital. She worked as a nursing supervisor when the Hospital opened in 1950. In later years Sister worked in the nursing department at St. Cloud Hospital, St. Cloud, Fla., and at Mercy Hospital in Orlando. In 1978, she returned to Mercy Hospital in Miami as a pastoral associate in the pastoral care department. She resides at St. Joseph Convent on the Mercy Hospital campus.

Sister Kathleen Donnelly was born in West Palm Beach, Fla., to Kathleen O'Hare Donnelly and Charles Donnelly. She attended St. Ann's School there with her two sisters, Mrs. Patricia Lechiffard and Betty Jane Spencer. In 1937, Sister entered the Dominican Order in Adrian, Mich. Upon completion of the novitiate, Sister was sent to Chicago, where she taught for four years followed by one year in Detroit. Not able to withstand the severe winters, Sister was sent back to her beloved Florida where she served from 1943 until the present date at: St. Patrick's, Miami Beach; Sacred Heart, Pensacola; St. Matthew's, Jacksonville; Little Flower, Hollywood; Holy Family, St. Petersburg; Our Lady Queen of Martyrs, Fort Lauderdale; and St. Hugh, Coconut Grove. For 26 of her 50 years in the field of education, Sister has served as principal: while at Sacred Heart, Our Lady Queen of Martyrs, and presently at St. Hugh School. She has received "Biographical Recognition" in the following internationally respected reference books: **Personalities of The South; Who's Who in the South and Southwest; World Who's Who of Women; The International Book of Honor**. Sister also was the recipient of the "Medal of Honor" Commemorating Distinguished Lifelong Achievement in 1987.

Sister Muriel Llewellyn, who was born in Ambridge, Pa., is a member of the Congregation of the Sisters of St. Joseph of Baden, Pa. After receiving a Bachelor's degree in Education from Carlow College in Pittsburgh and a Master's degree in Education and Ad-



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ministration from Duquesne University in Pittsburgh, Sister Muriel was teacher and administrator of parochial schools in Pennsylvania and Ohio. In addition to graduate studies at Catholic University in Washington, DC, Sister served on various curriculum committees in the Pittsburgh diocese and was instrumental in initiating the non-graded program in Mt. Gallitzin Academy in Baden. Sister Muriel is continuing her apostolic ministry in education at Our Lady of the Holy Rosary School in Perrine.

Sister William Anne Zemmin was born in Detroit, Michigan. She attended Our Lady of Sorrows school, one of the first Adrian Dominican schools in the city, where her vocation to religious life began to grow. She entered the Adrian Dominicans in September 1937 and received the habit in 1938. She earned her Bachelor of Arts degree from Siena Heights College in Adrian, and her Master of Education degree from the University of Detroit. Sister has taught in Michigan, Ohio, Illinois and Nassau. In Florida, she was one of the first Sisters at St. Helen's, Vero Beach. After teaching at St. Thomas Aquinas High School in Fort Lauderdale, Sister came to Barry University in 1971, and became Head of Technical Processes in the Mgr. Wm. Barry Library. Since retiring in 1983, she has been sacristan in Cor Jesu Chapel at Barry.

Silver Jubilarians

Sister William Miriam Gerner, a Philadelphian by birth, professed first vows with the Sisters, Servants of the Immaculate Heart of Mary from Immaculata, Pa., on January 16, 1963. She received her Bachelor's degree in Education from Immaculata College, and a Master's in Religious Studies from St. Charles Borromeo Seminary in Philadelphia. Sister's teaching apostolate at the junior and senior high school level for the past 25 years has provided the opportunity for her to work with the people of God in Georgia, New Jersey, Pennsylvania, and Florida. Since 1984, Sister has been a member of the faculty at Our Lady of Lourdes Academy in southwest Miami.

Sister Caridad Gutierrez was born in Santa Clara, Cuba where she entered the Sisters of Mary Reparatrix and professed vows August 15, 1963. She completed her studies in Colombia, majoring in catering and retreat house management. She completed her theological studies at the Archdiocesan Center for Theology in Peru. Sister Caridad has served the Archdiocese of Miami for nearly 10 years. Her first ministry was to the Mariel exiles while at St. Francis de Sales parish, Miami Beach. She managed the retreat house at the Archdiocesan Youth Center for several years and presently works at St. Brendan's parish in Miami.

Sister Lorraine Morin was born in Weymouth, Mass., the youngest of six children, to Joseph and Adelaide Morin. She worked in retail accounting prior to entering the Adrian Dominican Order. Sister taught in schools in Jackson and New Baltimore, Mich. and in Buffalo, NY. She was a staff member at Siena Heights College and the congregation's Finance Office in Adrian, Mich. Currently Sister is the Business Office Supervisor at Barry University. She is also a member of the St. Mary Cathedral Choir and the Barry Chorale.







Sister M. Brendan O'Brien, originally from Miami, grew up in St. Brendan parish. In 1963, she entered the Congregation of the Sisters of the Holy Family of Nazareth in Philadelphia, Pa. She received her Bachelor's degree from Holy Family College in Philadelphia and a Master's degree from Seton Hall University in South Orange, N.J. She taught at Queen of Peace School in Ardsley, Pa., and Nazareth Academy Grade School in Philadelphia. In 1973, Sister returned to Florida and taught at St. Gregory

School in Plantation for four years. After teaching at Archbishop Ryan High School and Nazareth Academy High School, both in Philadelphia, Sister returned to St. Gregory School in Plantation as principal. She is currently a member of the Commission for Religious of the Archdiocese of Miami.

Sister Carolyn Jean Tucker is the daughter of Mr. and Mrs. Craig L. Tucker of Orlando. After graduating from Bishop Moore High School in Orlando in 1963 she entered the Sisters of St. Joseph of St. Augustine. Sister holds a Master's degree in Administration from the University of Notre Dame and a Bachelor of Science in Mathematics from Barry University. She has taught both elementary and secondary school in Miami, Orlando and St. Augustine. Sister also served as administrator of her motherhouse in St. Augustine prior to coming to Miami. Sister Carolyn is presently the principal of St. Mary's Cathedral School, where she has been for the past five years.

Sister Elizabeth Anne Worley is a member of the Sisters of St. Joseph of St. Augustine. Born in the Panama Canal Zone, she lived in Jacksonville,

Silver Jubilarians

	
Sister Lorraine H. Morin, OP	Sister M. Brendan O'Brien, CSFN
	
Sister William Miriam Gerner, IHM	Sister Caridad Gutierrez, SMR
	
Sister Carolyn Jean Tucker, SSJ	Sister Elizabeth Anne Worley, SSJ

Fla. until entering the convent in 1963. She holds a Master's degree in Chemistry from Villanova, Pennsylvania and a Bachelor of Science in Chemistry from Barry University. From 1973 to 1980 Sister taught chemistry at Immaculata-LaSalle High

School in Miami, and for the last seven years at Madonna Academy in Hollywood. Prior to that she taught elementary school in Orlando, Jacksonville, and Miami. Sister Elizabeth currently serves as chairperson of the Board of Trustees of Mercy Hospital.



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More than a job

Expert says Catholic work ethic means every job is a vocation

By Sisty Walsh
Voice Correspondent

"The worst kind of unemployment is to be without a vocation," labor activist Ed Marciniak told an audience of businessmen, educators and labor leaders here recently.

Speaking during the Monsignor George Higgins Testimonial Dinner at St. Thomas University last Sunday, Marciniak addressed the challenge of combining work and Catholicism.

Stressing that a Catholic work ethic should permeate every level of employment, Marciniak said: "It is an ungodly mistake to pass the buck and rely solely on theologians or bishops to determine a Catholic work ethic. We cannot expect someone else to do it, we must do it ourselves."

He urged the group to intertwine faith and human talents with the workaday world. "Faith is the leaven of the Catholic work ethic."

At present, Marciniak heads the Institute of Urban Life at Loyola University, Chicago. He has acted as a special consultant to the Ford Foundation, the U.S. Department of Labor and the U.S. Civil Rights Commission. He is a frequent contributor to many national periodicals as well.

"It is time for the Catholic laity to take charge," he said. "We must make a contribution to society that our numbers and our talents and our prosperity suggests. To wait and do nothing is to be nothing."

A re-evaluation of our concept of work is necessary, according to Marciniak. Labor, he suggested, is not something which only takes place in an office or at business meetings. It is not defined by an attache case or a title on a door.

Mothers who stay home to raise families are an integral part of the work force, for example, laboring with as much diligence and dignity as any business executive. There is intrinsic value in all labor, Marciniak said. Every calling, every job or task, is a vocation.

And from this foundation emanates the Catholic work ethic. "The Christian calling is to do ordinary things extraordinarily well," Marciniak said. "Through the eyes of faith, an incense-filled church is no holier than a smoke-filled caucus room. The chancery is no worthier than city hall."

The difference lies in the integrity and Christianity that the worker brings to

'The Christian calling is to do ordinary things extraordinarily well...Through the eyes of faith, an incense-filled church is no holier than a smoke-filled room...'

Catholic labor activist Ed Marciniak



'There is no hope of a just society without an effective labor force.'

Msgr. George Higgins, honored for more than 50 years of union advocacy

each situation. "Each calling is indeed a special calling," Marciniak said.

He told the group to appreciate and enjoy the diversity of choices which exist for all. "The world is a gift from God. Christians are neither the slaves nor the masters but rather the stewards of nature. We must recognize the sacredness of the world God has given us."

Before closing his remarks he called for a "social solidarity" through which the Catholic work ethic could renew the whole world. In this, Marciniak reflected

a post-Vatican II emphasis on the role of the laity, not only in revitalizing the Church but also in revitalizing the world.

The National Consultation on the Vocation of the Laity in the World: The American Experience, held in Chicago in 1986, noted that "Our challenge is to take responsibility for humanizing the secular world by discovering the religious meanings embedded in these experiences."

Marciniak was one of the sponsors of that conference.

The dinner at St. Thomas Sunday

night was sponsored by the University's Institute for Pastoral Ministries to honor Msgr. George Higgins, whose efforts on behalf of the American labor movement during the past half century are legend.

Msgr. Higgins took the occasion to re-dedicate his life to the struggle for justice in the work force.

"There is no hope of a just society without an effective labor force," he said. "For the rest of my life, what there is of it, all my efforts will be given to the organization and promotion of labor unions."

According to Msgr. Higgins, labor movement in America is in terrible crisis, facing worse difficulties now than during its troubled and often violent beginnings in the '20s.

Neither legislation nor any amount of politicking will rescue the labor movement, he said. The only hope lies in more effective organizing.

Unions must regain their effectiveness, Msgr. Higgins contended, because without them and their implicit statement of belief in fair working principles, the future of any Catholic work ethic is necessarily doomed.

All of the proceeds from the testimonial dinner benefit the programs of St. Thomas University's "Peacemakers of the Community" (P.O.T.C.). P.O.T.C. educates students to respond to conflicts in nonviolent ways, evaluating peaceful alternatives based on a Christian value system.

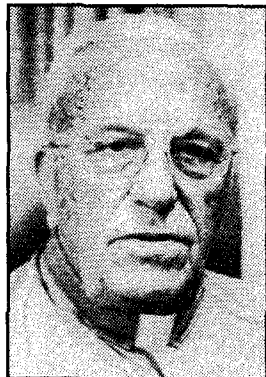
Fr. Seoane, learned English at 50

By Araceli Cantero
Editor, La Voz

Priests from throughout the Archdiocese joined Archbishop Edward McCarthy recently in celebrating a Mass of Christian Burial for Father Clemente Seoane, 79, who died on January 23.

"He has been for us a symbol of continuity and stability in the Church," said Father José Nickse, pastor of St. Brendan Church in Miami, the parish where Father Seoane had been assigned for the past five years.

During Mass, Father Nickse recalled Father Seoane's ability to distinguish between the essentials and what is secondary in the faith. As a result, "he had no trouble" adapting to the changes brought by Vatican II.



Father Clemente Seoane

Father Nickse noted that Father Seoane also was able to learn a new language and become adjusted to a different culture at age 50, all "without losing his roots."

Born Sept. 5, 1909, in La Gudiña, Orense, Spain, Father Seoane was ordained a priest on April 9, 1939, by Archbishop Valentín Zubizarreta, of Santiago, Cuba, and served in the Diocese of Camaguey, Cuba until the Communist revolution forced him into exile.

In 1961, he was assigned to Fort Lauderdale by the late Archbishop Coleman Carroll. There, he used a tape recorder to practice his homilies in English.

"He functioned very well in both cultures," said Father Nickse, praising Father Seoane's loyalty and perseverance, as well as his work with the Legion of Mary, Cursillos, and Christian Family Movement.

Father Seoane continued his priestly activities even after suffering a heart attack two years ago which confined him to a wheelchair. He was buried in the priests' section of Our Lady of Mercy Cemetery in Miami.

Key Largo parish plans to build new church

Father Edward T. Olszewski, pastor of St. Justin Martyr Church in Key Largo, has announced a building fund program which will seek \$1 million to construct a permanent church for the 12-year-old parish and convert its existing facility into a parish center for educational, social and cultural activities.

While the parish has managed to save over \$.5 million toward its building project, the goal for the church and parish center is ambitious. "I know our parish family is small —only a little more than 500 families. But I have great faith in their spirit of generosity and their desire to see a suitable spiritual home for present and future members of the Key Largo Catholic community," said Father Olszewski.

The present structure, built in 1973, is used for weekend liturgies and every other activity conducted by the parish. "The facility has served us well," said Father Olszewski, "but growth in the parish and over-use of the sole facility prompts us to create a permanent church in which our faithful may worship in a truly reverent atmosphere. Further, we have a great responsibility to imbue our children with the basic tenets of our faith

and to prepare them for reception of the Sacraments.

"Our intention is to increase the size of our religious education program in order to accommodate all of our elementary school age children and those in secondary education. Then too, we have a dire need to provide a place where our teens, young adults and older parishioners

may carry on serious dialogue or socialize in a facility designed expressly for that purpose."

The architect for the new church is Frank Shropa of Plantation, who has designed churches in Miami, Coral Springs and Fort Lauderdale.

Shropa's church plan will accommodate nearly 800 parishioners seated in a

semi-circular fashion about a large sanctuary. "The intent of this configuration is to bring the worshipper closer to the altar and, as a result, have him more intimately involved in the liturgy," said Shropa.

The nave or assembly portion of the church will feature a number of stained glass windows to bathe the interior in varying tones of color, providing a warm and reverent atmosphere; a chapel, for daily Mass and additional seating during weekend liturgies, will accommodate over 60 people; and a "quiet room" for those with small children will have its own sound system and an unobstructed view of the sanctuary.

The proposed church will lie immediately north of the existing building and will be connected to it by covered walkways. The conversion of the present multi-purpose building will include the addition of a large commercial kitchen, a refreshment center, meeting rooms, toilet facilities and an assembly area large enough to accommodate 250 people.

Construction is set to begin in the first quarter of this year. Lee Ganim and Ron Fitzgerald are co-general chairmen for the fund-raising effort.



Artist's rendering of planned St. Justin Martyr Church in Key Largo.

Happiness is hard work

But 'worth it,' couple finds after anguish of earlier years

By Sisty Walsh
Voice Correspondent

Although Bill and Theresa Miller have only been married for a year-and-a-half, this young couple is determined to work hard to find long-lasting happiness together. Their romance—four years of courtship and marriage in their mid-20s and now a baby on the way, has probably faced a lot more hurdles than many more mature marriages.

Bill and Theresa are a very attractive couple. She is tall, slim, blonde with classic good looks. Bill is handsome, well groomed. They both exude confidence and a sincere affability which is disarming. They look at first like a yoppie poster -- good genes and good fortune smoothing the path before them. But such is not the case.

Bill and Theresa met and fell in love at a meeting of Alcoholics Anonymous. He had been dry for about a year and Theresa for a few months.

Reflecting on his past, Bill said: "I've been in trouble since I was twelve. That's how early I started using drugs. I can't tell you how low I've been. You wouldn't believe it. Not so long ago, before I met Theresa and before AA, I was in a halfway house, a residential



Bill and Theresa Miller of Tamarac met at Alcoholics Anonymous. Through faith in God and 'hard work' they have finally found happiness together in marriage. (Voice photo / Sisty Walsh)

treatment for drug abuse. My time there was running out and I had to leave soon. Someone gave me a tract on the Sermon on the Mount. It changed my life. In AA, they call it a spiritual awakening. For the first time, I decided to go forward, to do whatever it took."

Although their past mistakes are always part of them, they refuse to either dwell or be defeated by them.

"There is so much that is negative today. I just refuse to immerse myself in that kind of attitude. We both focus

on the positive. Not a Pollyanna outlook," she continued, "but a realistic view that we are responsible for our happiness and we will not be beaten down."

In fact, Theresa said, with Bill nodding in agreement, she will not even allow the word divorce in her vocabulary. It just does not exist for them.

"I know so many people from work or wherever, that are very, very angry and bitter. They are truly negative people. They hash over their miseries

all the time... I feel badly for them, truly, but I am just not going to get bogged down with that kind of negativism."

Positive attitude

One of the techniques that both Bill and Theresa use to reinforce their marriage vows is that very positive attitude. Although, as their past suggests, they have had more than their share of anguish, the past also holds some role models that have impacted on their present and, they both believe, will continue to influence their future.

Theresa's parents have had a happy and successful marriage for 34 years. Their love and commitment is an inspiration to Theresa. "I always knew, even as a little girl that I wanted to be married and happy forever. I knew it would take work. But I knew it was worth it."

The Catholic Church is also a mainstay of their marriage. Although Bill was raised as a Catholic, the attitude used to be haphazard. "Besides," he explained, "I ran away from everything when I was very young. I turned my back on all that good stuff. Now I can't imagine living without it! "God is the main guy in my life right now. Forever. I get a strength from God and the Church that just keeps me going. It's always been that way for Theresa. She has that kind of rock solid faith that you can skate on."

"That's true," Theresa says. "The Church is now and always has been so precious to me. I was raised in a very strong Catholic atmosphere and it means so much to me. It never fails me."

Realistic

Bill and Theresa, who live in Tamarac, say they can not imagine their life without their marriage. It has thus far held few disappointments and many pleasant surprises. Their contentment with their state, they affirm, stems in good part from the fact they did not have unrealistic expectations from the start.

"Both of us know that any commitment takes hard work," Theresa said. "We learned that at AA. Hard work every day and every second. That's how we approach our marriage."

"It's work," Bill agrees, "but it's loving, wonderful work."

Right now they are sharing their experience and expertise with engaged couples as part of an Engaged Encounter program. The day features different couples at various stages of marriage who explore their relationships.

"Another thing we try to tell these couples is the importance of respect for

(continued on page 15)



'Both of us know that any commitment takes hard work...Hard work every day and every second. That's how we approach our marriage.'

Theresa Miller

'It's work but it's loving, wonderful work.'

Bill Miller

Forever marriages

Not a thing of the past, says Archdiocesan expert, even if society preaches otherwise

By Ana Rodriguez-Soto
Voice News Editor

Carol Farrell yearns for the "good old days" of marriage.

Not in the husband-as-breadwinner/ wife-at-home/ 'father-knows-best' sense, mind you, but in the fundamentals: fidelity, commitment. A generation ago, she says, staying married was easier.

"At least then the world was saying that they supported what we were trying to live. Now, that's

not being done. Young people entering marriage today who believe that they're going to have a lifelong commitment are fewer and shakier, because the rest of the world is saying 'Don't be a fool. Nothing lasts forever.'"

Farrell wants to bring back those "good old days," or at least the conviction that "forever" is possible in marriage. As director of the Archdiocese of Miami's Family Enrichment Center, she's hoping to begin focusing more on the needs of married couples.

"My concern is that we have to start investing ourselves in making marriages strong in order to prevent the breakdown that is occurring," she says, noting that the bulk of the Center's time is now spent preparing engaged couples for marriage or helping others get through divorce. "It's like, once you're married, what happens then?"

Farrell hopes to "beef up" the Center's ministry to married couples, bringing it up to the level of the other two while neglecting none. Among her plans are:

- establishing newlywed support groups in every parish;
- resurrecting, among 'Anglos', the Christian Family Movement (among Hispanics it's going strong) with its emphasis on forming "small communities" of couples and families;
- promoting the Church-approved method of Natural Family Planning, which she sees as strengthening marriages. "You can't do that unless you're together, or else it's going to split you apart. It's not where one person can be neutral."
- strengthening Marriage Encounter; and
- kicking off a prayer campaign, where couples

would gather in homes to pray for stronger marriages. Farrell calls this "the most obvious remedy."

"It's an event here and an emphasis here and an encouragement there," she says, stressing that not everything needs to be structured into a new Archdiocesan program. In

fact, she freely admits that forming newlywed support groups, an idea originally proposed by Auxiliary Bishop Agustin Román, is going to take a long time.

"At that stage of marriage people are interested in each other," she says. "And that's, in a sense,

how it has to be." But "that's also the time when trouble begins." If a support system is present, the couple's problems "can be nipped in the bud very easily." Otherwise, "the priest doesn't see them until, 'We're filing for divorce, Father,' and then it's mostly too late," Farrell says.

She also has found one unlikely source of ammunition for bringing back the "good old values" of marriage: the modern science of psychological research.

A recent survey of 150 couples who had been married for an average of 29 years found that "a commitment to the institution of marriage" topped the list of essential characteristics that enabled a marriage to survive for decades. Ranked as the number two essential ingredient by both husbands and wives was "commitment to the marriage partner."

The couples selected from a list of 70 essential characteristics. Rounding out the top six were: Strong moral values; desire to have children and to rear them well; maintaining a good sexual relationship—including sexual fidelity to your spouse; and spiritual commitment, that is a belief in God or other religious idea.

Every one of those characteristics is in line with what the Church teaches, Farrell points out. "It's like 'out there' we're being validated. And maybe we ought to use that kind of information to bolster what we're doing; [to prove] that we're not old-fashioned talking about fidelity and [saying] you have to be committed. If we're going to survive—if marriage is going to survive—we have to resurrect some real feeling and dedication to those old values."

At the same time, she says, couples must be made to realize that "in spite of best intentions, marriage is a challenge and a tension, and you have to keep working at it. You can never take marriage for granted."

'We have to start investing...in making marriages strong in order to prevent the breakdown that is occurring.'

Carol Farrell, director,
Family Enrichment Center

Their love survived the 'seven-year itch'



By Prent Browning
Voice Staff Writer

About six or seven years into their marriage, Richard and Florence Barrett were experiencing some rough spots in their relationship.

Sometimes it's called the "seven-year-itch," a phrase that captures some of the restlessness and discomfort of this stage in many marriages. It was nothing catastrophic in their case — there were no heated all-night arguments or tearful separations. It was more of a subtle

together, something which should have brought them closer, but instead began to push them apart.

"We were always doing everything together — we never did anything apart," Richard recalls. "We lost our sense of individuality. Every time I wanted to do something Florence would say why do you have to do that, why don't you just stay home."

"I felt like I was all caved in and I had no elbow room to do the things that I wanted to do," he says.

them clarify what was wrong with their marriage, and that made the difference. Initially, listening to other couples speak about some of the shortcomings in their marriages provided some relief.

"You go and you listen to other women complain, or share feelings about their husbands and kids and I was thinking, 'oh my gosh, I'm normal,'" says Florence.

As they began to communicate better, they worked on some of the difficulties in their marriage, deciding



Richard and Florence Barrett's relationship survived "seven-year-itch" with help of Marriage Encounter. They're celebrating 22nd anniversary this year. (Voice photo /Prent Browning)

'Every marriage goes through it. You meet this person and everything is romantic and hunky-dory and then all of a sudden you're disillusioned. "Oh my God," you say to yourself, "he doesn't pick up his clothes" or "he's a slob."'

Florence Barrett

'...One day you have to wake up and face reality. Life just isn't Dynasty.'

Richard Barrett

St. Maurice parish,
Fort Lauderdale

friction, a disappointment that their relationship didn't seem to have the luster it once had.

Nevertheless, it was a turning point.

Deeply committed to marriage, they chose to interpret their difficulties as a sign that adjustments had to be made, that flaws in their relationship couldn't be ignored and allowed to grow.

It was a decision they never regretted. This year, the youthful-looking Hollywood couple (she's 41, he's 42) are celebrating their 22nd wedding anniversary, comfortable that their marriage has weathered the worst, and looking forward to spending more time with each other now that both their children are attending college.

It could have turned out differently. Disagreements could have escalated into bitter feelings and the occasional urge to escape could have grown into a major breach. But the couple credits both their commitment to the marriage and Marriage Encounter, the Archdiocesan program aimed at revitalizing marriages, with keeping their union on the right track.

Like so many relationships, theirs began in a blissful haze of romance, physical attraction and infatuation — that soon evaporated.

"Every marriage goes through it," Florence says. "You meet this person and everything is romantic and hunky-dory and then all of a sudden you're disillusioned. 'Oh my God,' you say to yourself, 'he doesn't pick up his clothes,' or 'he's a slob.'"

During the first years of their marriage they spent a lot of time

Added to this was their tendency to blame each other for feeling differently about various matters.

"Before Marriage Encounter," says Florence, "we had a period where Richard would have feelings and I would have feelings, and Richard was trying to convince me that his were right and I was trying to convince him that mine were right, and we were going no place."

They also were confronting the additional pressures many newly-marrieds face as they pick up extra jobs in order to make ends meet, and try to juggle schedules, sometimes not very successfully, so they can spend time together and with their children.

Richard, who is now a captain with the Broward County Sheriff's office, had the special pressures that come with being a police officer. Coming into close and constant contact with "the filth and crime and all the negative aspects of life" can have the effect of making you emotionally callous, he says.

One day, he looked around and saw many of the people he knew involved in divorces. It scared him. That's when he and Florence decided to attend a Marriage Encounter.

During the Encounter weekend, they listened to discussions on marital topics and were encouraged to speak with each other afterwards, relating these subjects to their own marriage. The Barretts then attended monthly follow-up sessions.

The Archdiocesan program was no "miracle drug," they say, but it did help

that they sometimes needed to spend time by themselves. "We find a balance now," says Florence. "If he wants to play golf I find something else to do."

They have found that when they're alone with each other they listen better and seem to enjoy the time more. "When we spend time together, it's not quantity time but quality time," Richard says. "When we do things together I feel like I give 100 percent of my attention to Florence."

They also began to spend more time as a family, reserving Friday for activities that they could do together with their children.

And they stopped trying all the time to change each other, learning to become accepting. "I almost look at it as a daily part of prayer to forgive one another," says Florence, who adds that they are now "each other's best friends."

Faith important

Marriage Encounter had another effect: bringing them closer to the Church and more in touch with the spiritual aspect of their lives.

Both come from religious backgrounds. She grew up in a Catholic home and he was partly brought up in a Lutheran home for children. They believe this is probably the main reason that, from the beginning, both looked upon their marriage as a lifetime commitment.

But "for awhile I didn't have God in my plans," Richard says. "He was there

but he was like on a shelf. I'd take him down every Sunday or whatever the case may be. But now Christ is present in our family." Their faith, he says, "has solidified our family bonds and helped make our marriage as strong as it is today."

On many nights they got together and prayed as a family, and the Barretts became more active in their parish, St. Maurice, leading youth ministry programs in addition to outside community activities.

They believe that some kind of religious involvement or faith experience enhances the chances of marriage surviving the pressures of modern society. These negative factors can take the form of job and emotional stress or some of the direct or indirect pressures on marital fidelity experienced in an increasingly secular society.

For Richard, a handy symbol for these latter val-

ues is current TV programming. Whereas he grew up with *Ozzie and Harriet*, *Donna Reed*, and other family-oriented programs that showed people working together through life's ups and downs, modern programming often highlights values that can wreak havoc on families.

"You can turn on any TV station you want," says Richard, "and they all talk about life in the fast lane, promiscuous attitudes and so forth, and people may have that but it doesn't last forever and one day you have to wake up and face reality. Life just isn't *Dynasty*."

Keep working at it

For these reasons it may be more difficult today than in past times to keep a marriage together, and the Barretts emphasize that it's important to keep working on a relationship.

"The things that we talk about, there's not an instant solution to these problems, it's something that we still work on in our marriage," says Richard. "When we were first married we didn't have these skills... but through the years through our affiliations with friends, our involvement in different groups in parishes and in the community, and seeing good marriages and seeing bad marriages, we made a decision to make these things work for us."

Adds Florence: "If there is an area of difficulty [in your marriage] go to someone who can help you. Whether it's to your parish priest, whether you need individual counseling, whether it's an

Valentine sweethearts

Faith in God brings them closer, sustains them through hard times

By Inge S. Houston
Voice Correspondent

Valentine's Day might mean chocolate hearts, red roses and romance to many couples in South Florida, but the day holds an even more special meaning for Joe and Olga Pruna.

They met on the weekend before Valentine's Day 12 years ago. He sent her a-dozen roses on that day, and that marked the beginning of a long and happy relationship.

Joe, a wholesale salesman of building materials, and Olga, a sixth-grade teacher at Springview Elementary in Miami Springs, are both 31 years old and leaders of the biggest youth group at Immaculate Conception parish in Hialeah.

"For the first five or so years of our marriage we were not avid church-goers," Joe explained, "but then Olga started going to this Bible class, and things started to change."

Four years ago, Joe agreed to go with Olga to a Charismatic convention. "It was so funny," Olga remembers. "He asked: 'Is this Catholic?'"

But he loved the weekend. Soon after they both went through a Life in the Spirit seminar, and then became involved in the Young Adult group, called Metanoia, or "change of heart", at Immaculate Conception. Before they knew it, Father Liam Quinn, now at St. Michael parish in Miami, had talked them into accepting the job of youth group leaders.

"It's another full-time job almost," says Joe. "We organize dances, retreats, and we meet every Wednesday night. Today we were redoing our meeting room, for example."

They are also involved in Damascus, an Archdiocesan evangelization program which organizes faith rallies for Catholics the first Sunday of every month.

Olga usually plays the guitar and sings at these events. After being interviewed by *The Voice* last Saturday, she was heading for Channel 10 to play for the televised Mass which airs Sunday. Joe also was recently elected second vice-president of their church's Parish Council.

But their hectic schedules usually coincide, and they say it brings them closer together.

"All of this has made both of us closer, because it's not just her doing something, or me doing something, but it's work we do together," Joe says.

God the center

Making God the center of their lives, Olga says, brought a "closer bond" to their relationship. "We pray together, which is something we didn't dream of doing before."

"It's made us stronger," Joe says, with Olga interjecting, "It's given us more patience. With so much going on you could go off the deep end, so you need patience."

Patience and communication are the secret to a good marriage, as far as the Prunas are concerned. So is spending much of their time together.

Joe and Olga Pruna expect their first child in May, after years of trying, one miscarriage, and two frustrating attempts at adoption. (Voice photo / Inge Houston)

'Marriage is forever. It's not something you go into thinking "if it doesn't work out we can get a divorce or an annulment."

Joe Pruna
Immaculate Conception parish, Hialeah

'Listen to those vows, they mean something --for richer or for poorer, in sickness and in health.'

Olga Pruna
Immaculate Conception parish, Hialeah



TRUE
LOVE

older married couple; before someone says 'oh forget it, I can't live with you' and walks out."

Cynicism about marriage in today's society sometimes seems justified by the difficulties encountered in lifelong relationships. But the fact that marriage isn't a fairy tale doesn't mean it can't have a happy ending.

"I love Richard more now than I loved him when we were married and I thought I loved him a whole lot then," says Florence.

Richard admits that he has an uncharacteristically male fondness for shopping with his wife. "I just love being with Florence."

Happiness is hard work

(continued from page 13)

each other," Bill explained.

"Everyone has their own views and their own ways of doing things and you have to respect that in the other person. You can make your life miserable and your wife's too, if you keep getting annoyed at the differences and not appreciate them."

This respect for each other's individuality strikes a balance in their marriage, explained Theresa. Although both are professionals (she works for a major company, he has a contracting business), they have started a business of their own that they work on at night.

"Working together really creates a bond, too," Theresa said. "We don't even have a television. We spend a lot of time together, working on this project, but it is also working for our future."

There are a lot of things we want out of life, just like every young couple-- financial security, a successful business, a future for our children."

Bill adds, "But we also want to give back something as well. We are both so fortunate. Someday we have a vision of building and running a halfway house, like the one where I was helped. I know we can do it together. Me and my helpmate. It just takes work," he finishes as he reaches for Theresa's hand.

"Isn't that what love is all about?"

Couples honored

Married couples who are celebrating their silver or golden anniversaries this year will be honored at two Archdiocesan Masses this month: in Dade, on Feb. 20 at 11 a.m. at St. Mary Cathedral; in Broward, on Feb. 27 at 11 a.m. at St. Clement Church, Fort Lauderdale.

Couples wishing to participate are requested to contact their parish or the Family Enrichment Center, 651-0280.

Archdiocese Financial Report 1986-87

To the People of God

My dear friends,

I am gratified to present the combined Financial Report of the Archdiocese of Miami for the fiscal year ended June 30, 1987.

The presentation is intended as an accounting of our stewardship over the funds you have contributed. It is an expression of our responsibility to treat your contributions as a sacred trust for the ministry of the Lord furthering the Kingdom of Christ in this Archdiocese. The overall financial condition of the

Archdiocese, as the auditors indicate, is good. Nonetheless, there are problems which require attention.

A growing number of parishes and schools are experiencing severe financial difficulties. Many simply do not have enough funds to provide all the needed services and to care adequately for their physical facilities. Moreover, the archdiocesan subsidies are unable to meet their needs. This problem will become more acute unless we find new methods of subsidizing low income

parishes and schools.

I hasten to add that I see these problems as a challenge: they provide opportunities for constructive and creative planning. While adjustments may be needed, there is no doubt that the potential exists. But to realize that potential so that the Church can fulfill its mission more effectively, there must be better prioritizing, planning and budgeting in the years ahead. I am confident that, working together, we can meet the challenge.

I thank all of you most gratefully for sharing so generously the gifts you have received from God. I sincerely believe that Our Lord will convey to you in His own way His special blessings and graces for all that you have done for Him and His mission in this Archdiocese.

With my prayers and best wishes, I am

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Combined balance sheet (as of June 30, 1987)

%		Pastoral Center		Parishes					Health Plan	
		Central Office	Eliminations	Churches	Elementary Schools	Secondary Schools	St. John Vianney Seminary	Cemeteries		
ASSETS										
2.9	Cash	7,214		2,441	2,639	1,074	877	27	103	53
	Savings Deposits — Due From Pastoral Center		(18,908)		14,867	343	88		957	2,653
18.6	Marketable Securities — at cost	46,737		46,052	16,283				685	
	Advances & Assessments Due From Parishes & Agencies		(16,283)							
3.2	Other Receivables	8,119		4,253				133	3,566	167
(1.0)	Less: Allowance for Doubtful Accounts	(2,590)	5,798	(7,583)				(39)	(766)	
1.4	Mortgage Notes Receivable	3,423		3,423						
3.0	Restricted Securities	7,546		4,557	2,308	68	613			
1.0	Other Assets	2,629		1,263	1,014	7	4	7	334	
71.5	Land, Buildings and Equipment	179,792		34,799	103,695	21,693	14,284	755	4,503	63
(0.5)	Less: Accumulated Depreciation	(1,329)							(1,322)	(7)
100.0	TOTAL ASSETS	\$251,541	(\$29,393)	\$105,488	\$124,523	\$23,185	\$15,866	\$883	\$8,060	\$2,929
LIABILITIES										
1.2	Notes Payable — Secured	2,939		2,185	754					
3.4	Notes Payable — Unsecured	8,560		663	6,910		91		896	
	Advances & Assessments Payable to Pastoral Center		(16,279)		16,102	157	9		11	
0.9	Other Accounts Payable	2,279		1,311		23		32	844	69
0.7	Savings Deposits Payable to Parishes and Agencies	1,662	(18,908)	20,570						
0.6	Estimated Health Care Claims Payable	1,403								1,403
0.6	Estimated Property/Liability Claims Payable	1,507		1,507						
1.1	Perpetual Cemetery Care	2,819							2,819	
1.5	Deferred Revenues	3,810		98		2,087	1,224		396	5
0.5	Other Liabilities	1,176		719	320	12	125			
10.4	TOTAL LIABILITIES	26,155	(35,187)	27,053	24,086	2,279	1,449	32	4,966	1,477
FUND BALANCES										
2.1	Undesignated	5,402	5,798	7,623	(5,396)	(885)	(718)	95	(1,115)	
9.9	Designated	24,961		22,481					1,028	1,452
0.7	Building Fund Drives — Unexpended	1,700			1,444	36	220			
7.5	Endowment and Other Restricted Funds	18,760		16,618	1,448	62	631	1		
69.4	Equity in Physical Plant	174,567		31,713	102,941	21,693	14,284	755	3,181	
89.6	TOTAL FUND BALANCES	225,390	5,798	78,435	100,437	20,906	14,417	851	3,094	1,452
100.00	TOTAL LIABILITIES & FUND BALANCES	\$251,545	(\$29,398)	\$105,488	\$124,523	\$23,185	\$15,866	\$883	\$8,060	\$2,929

Combined Revenues and Expenditures

12 Months ended June 13, 1987

%		PASTORAL CENTER				PARISHES				St. John Vianney Seminary	Cemeteries	Health Plan
		Combined	Eliminations (Note #2)	Plant Deposit & Loan Funds (Note #3)	Operational Funds (Note #3)	Churches	Elementary Schools	Secondary Schools	Operational Funds			
REVENUES												
26.8	Parish Ordinary Income	24,484				24,484						
34.2	School Ordinary Income	31,285					18,839	12,283	163			
5.8	Annual	5,337			5,337							
3.4	Cemetery Income	3,081									3,081	
3.9	Other Operating Income	3,562		351	570	1,661	380	134	397		43	26
5.4	Health Plan Income	4,912										4,912
4.6	Investment and Interest Income	4,233	(2,113)	782	1,914	2,234	958	53	46		81	278
0.5	Gains on Sale of Property	487		487								
5.0	Auxiliary Enterprises & Fund Raising, Net	4,546				4,130	437	(37)	16			
0.1	Contributed Services	96							96			
5.6	Bequests & Donations — Unrestricted	5,126			5,126							
2.3	Restricted Funds Applied	2,118		141	1,977							
2.4	Casualty Self-Insurance Premiums	2,211			2,211							
	Internal Assessments & Subsidies		(4,824)		1,623	376	2,199	24	602			
100.0	TOTAL REVENUES	\$91,478	(\$6,937)	\$1,761	\$1,914	\$19,078	\$31,609	\$21,908	\$12,450	\$1,274	\$3,205	\$5,216
EXPENDITURES & TRANSFERS												
30.3	Pastoral Services	24,827	(376)		1,517	23,686						
2.9	Persons — Clergy, Religious, Deacons, Lay Ministers	2,394	(602)		1,809				1,187			
43.4	Christian Formation — Education	35,579	(298)		741		22,565	12,571				
1.3	Social Services	1,055			1,055							
0.2	Worship & Liturgy	136			136							
3.8	Cemeteries	3,121									3,121	
0.8	Archdiocesan Newspapers	650			650							
2.7	Casualty Self-Insurance	2,204			2,204							
7.8	Health Plan Cost	6,382										6,382
2.9	Archdiocesan Administration	2,386			2,386							
1.1	Upkeep of Archdiocesan Properties	886		886								
	Archdiocesan Assessments		(1,623)			1,623						
	Parish Subsidies to Elementary Schools		(1,925)			1,925						
	Interest Expense — Paid to/by Archdiocese		(2,113)		1,326	787						
0.9	Interest Expense — Paid to Other Lenders	776		245	51	473		7				
1.9	Other Expenditures	1,528		103	403	1,022						
100.0	TOTAL EXPENDITURES	\$81,924	(\$6,937)	\$1,234	\$1,780	\$11,520	\$28,494	\$22,565	\$12,578	\$1,187	\$3,121	\$6,382
Transfers:												
	To Endowment & Plant Funds — Net	7,367			7,331				36			
	TOTAL EXPENDITURES & TRANSFERS	\$89,291	(\$6,937)	\$1,234	\$1,780	\$18,851	\$28,494	\$22,565	\$12,578	\$1,223	\$3,121	\$6,382
	EXCESS/(DEFICIT) REVENUES	\$2,187		\$527	\$134	\$227	\$3,115	(\$657)	(\$128)	\$51	\$84	(\$1,166)

Archdiocese Financial Report 1986-87

Notes to Financial Statement

1 Services not included in the combined report:

- a) **Christian Services** —
Christian Services Ministry publishes its financial report each year.
Summary figures (in thousands) for Christian Services:
(excludes recently opened South Dade Nursing Home)

	Catholic Community Services (6/30/87)	Homes for the Elderly (various dates)	Broward County Nursing Homes (9/30/86)
BALANCE SHEET			
Assets			
Cash & other current assets	1,037	549	1,612
Other assets	15	2,656	376
Land, buildings & equipment	1,051	40,220	6,048
Less: Accumulated depreciation	(530)	(8,253)	(1,420)
Total Assets	\$1,573	\$35,172	\$6,616
Liabilities			
Notes payable — unsecured	534		
Mortgages payable		36,582	5,985
Other liabilities	1,031	748	874
Total Liabilities	1,565	37,330	6,859
Total Liabilities & Fund Balances	\$1,573	\$35,172	\$6,616

REVENUES AND EXPENDITURES

Archdiocesan subsidy	1,040		
Other income	10,410	6,912	7,527
Total Revenues	\$11,450	\$6,912	\$7,527
Total Expenditures	\$11,536	\$6,974	\$7,556

b) Pension Plan -

Not included because it is not fully owned by the Archdiocese. Defined benefit plan covering all employees of the Archdiocese of Miami, Diocese of St. Petersburg and Diocese of Venice. The Plan had assets of \$55 million as of June 30, 1987 whereas the total actuarial present value of accumulated plan benefits was \$51.4 million as of the same date.

2 Eliminations:

Internally generated revenues and offsetting expenditures for assessments, subsidies and interest.
Amounts due to/from Pastoral Center.

3 Pastoral Center - Fund Accounting:

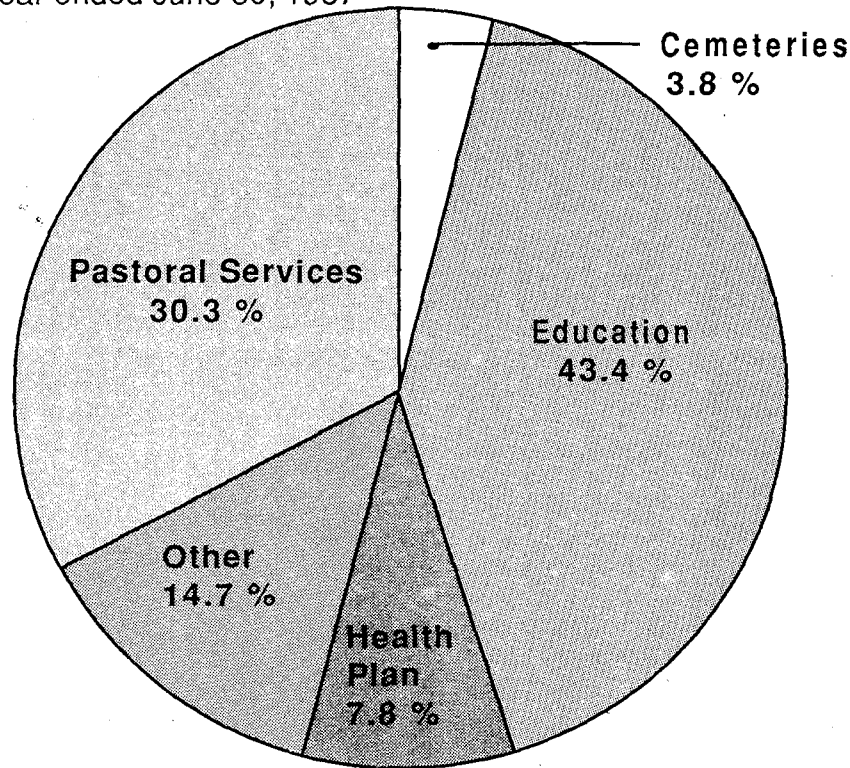
The Pastoral Center maintains its accounts in accordance with the principles of "fund accounting." Resources are classified into funds with specific objectives.

a) **Plant Funds** — funds for the purchase of properties for future use as parishes, schools, cemeteries and agencies.

b) **Deposit and Loan Funds** — cooperative investment and lending funds established for the mutual benefit of parishes and institutions of the Archdiocese.

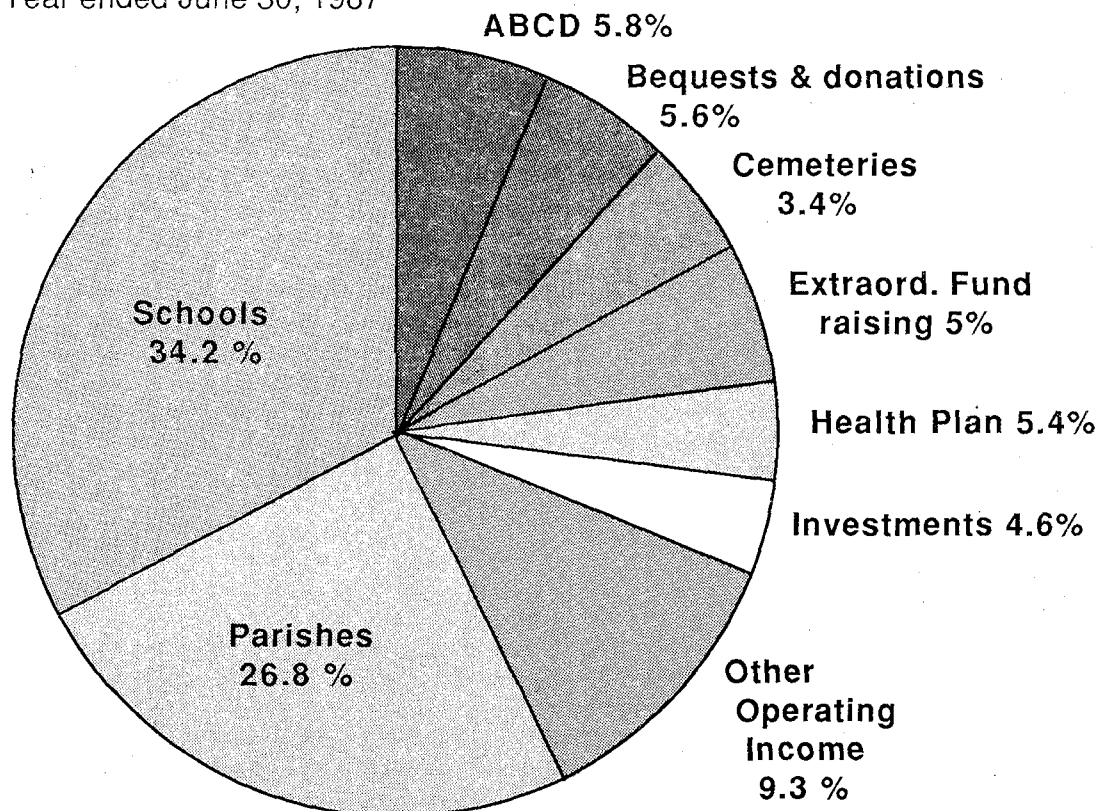
Expenditures

Year ended June 30, 1987



Revenues

Year ended June 30, 1987



Archdiocese of Miami 1987 Statistical Data

Total Priests in Archdiocese	358
Ordinations:	
Diocesan Priests	2
Transitional Deacons	3
Permanent Deacons	61
Permanent Deacons in Archdiocese	69
Total Brothers	57
Total Sisters	440
Parishes	106
With Resident Pastor:	
Resident Diocesan Priests	95
Resident Religious Priests	11
Missions	3
Pastoral Centers	97
Dispensaries	1
Total Assisted	1,467
Homes for Special Care	4
Total Assisted	3,150
Orphanages and Child Welfare Centers	3
Total Assisted	414
Nurseries	44
Total Assisted	1,610
Protection of Life and Family Centers	3
Total Assisted	39,699
Seminaries, Diocesan	2
Students from this Archdiocese	29
Students from other Diocese	27
Students of Archdiocese in other Seminaries	30
Total Seminarians	59
High Schools, Archdiocesan and Parochial	8
Total Students	6,839
Elementary Schools, Archdiocesan & Parochial	51
Total Students	18,674
Protective Institutions	20
Total Students	120
Confraternity of Christian Doctrine:	
High School Students	1,961
Elementary Students	26,898
Total Students under Catholic Instruction	65,076
Teachers in the Archdiocese:	
Priests	45
Brothers	36
Sisters	155
Lay Teachers	1,360
Baptisms:	
Infant	13,912
Converts	804
Total Baptisms	14,716
Marriages:	
Catholic	2,969
Mixed	581
Total Marriages	3,550
Deaths	4,427
Total Catholic Population	555,030
Total Population	2,992,700

Source: 1987 Official Catholic Directory

Tips to 'really pray' at Mass

National expert speaks at liturgical conference in Christ the King parish

By Sisty Walsh
Voice Correspondent

"Let us pray," intones the priest. Easier said than done.

For many Catholics, the focus of their spiritual life is Sunday Mass, and yet they report in increasing numbers that it is one of the least fulfilling and most frustrating experiences.

Liturgical experts, including Father Virgil Funk, founder and president of the National Association of Pastoral Musicians, gathered to consider the intricacies of contemporary worship during a one-day conference held recently at Christ the King parish in Perrine.

The conference was geared to providing guidance for the lay and clergy in South Florida who serve as ministers or musicians during the liturgy.

Father Funk, who delivered the keynote speech and later chaired a workshop, presented a step-by-step analysis of the Mass, elucidating the historical and spiritual tradition of the prayers and responses that often seem hackneyed to the Sunday

church-goer.

"Sundays can be better," Father Funk said. "When we gather together, we are all disciples of Jesus, struggling toward the discipleship."

The Sunday liturgy could be more fulfilling if Catholics better understood the role of the laity during worship, he suggested. "We must bond ourselves in whatever way possible with Jesus. That's what's going on when we gather."

Understanding the meaning of the prayers that are said is one of the best ways of appreciating the fullness of the liturgy, and indeed, is essential in achieving a satisfying spiritual experience, he added. He told the crowd of over 100 to consciously place themselves within the dialogue of the liturgy.

"Scripture," according to Father Funk, "has a dual message which is imparted in the liturgy. It invites support and confrontation. The support is a reaffirmation of our faith while the confrontation involves a conscious choice to give my life to the Father."

'We must mean it when we say it. Amen. So be it. A blessing and an offering of our life to God.'

Father Virgil Funk,
National Association
of Pastoral Musicians



An example of this confrontation is found in the "Great Amen," the priest said. "We must mean it when we say it. Amen. So be it. A blessing and an offering of our life to God."

Commenting on Father Funk's talk, Grayson Brown, director of music at Christ the King and one of the conference organizers, said, "This is a life saving message. The kind that we get to hear from time to time. And if we can pass it on, Glory to God!"

Educating liturgists who can then pass on their excitement and knowledge when they minister or teach was a recurrent theme during the many conference lectures and workshops. Other speakers included Mary Beth Kunde from the Archdiocesan Office of Worship and Spiritual Life. A principal organizer of

the meeting, Kunde discussed liturgical music and its impact on prayer life.

Hosting the event was "an important priority" according to Father Seamus O'Shaughnessy, pastor of Christ the King Church.

"Every day, more and more, I am impressed by the importance of a rich prayer life. Even here in my own parish, I see our needs changing. But an effective liturgy can be a real focus for everyone in the Church," he said. "The liturgy, Sunday Mass, and prayer are very important to all of the parishioners in this area. That is why conferences like these where we can get together and reflect on our work and our directions are so vitally important. There were some wonderful ideas that came out of today."

Local teens march for life in D.C.

By Richard Santamaría
Special to the Voice

For the second year in a row a group of teenagers from Belen's Christian Life Community (CLC), joined by other students from Archdiocesan high schools, traveled to Washington DC in January. The purpose of their trip: to save life.

They went there to protest the Supreme Court's 1973 *Roe v. Wade* decision which legalized abortion in this country. The teenagers marched along with 60,000 others down Pennsylvania Avenue from the White House to the Supreme Court. They were ready to walk for about three miles in rain, sleet or snow to let Congress know that Americans are pro-life.

The CLC, as members call it, is a group whose purpose is to create a spiritual community that will help others in the larger community of Miami. Because the CLC is called to help others, it fights for the unborn. The unborn can't help themselves, and every day more and more teenagers are becoming aware of this issue. As a result, the numbers of young marchers who gather every year in Washington keeps increasing.

CLC members have come to love the day of the march, because on this day they feel something that most people will never feel. It is a feeling of family and friendship that one cannot express. They are in a city that is full of strangers who are friendly and united for one purpose — to save the unborn — and nothing makes them feel alienated or uncomfortable. Nobody is afraid to wear shirts or pins that have anti-abortion signs because no one is alone. In their own cities, on any other date, abortion is a hot subject that nobody wants to be bothered with.

On the day of the march, one glimpses people walking down Pennsylvania Avenue for as far as the eye can see. People in office buildings wave handkerchiefs and signs in support. Many sing as they march, while others pray the rosary. Atheists, Catholics, Jews, Baptists and people of many other denominations are marching. And the march isn't just adults and teenagers. There are also children about 9 or 10 years old carrying signs asking doctors not to kill their friends. The day of the march is unique: it is a day of hope.

But it is also a grave and difficult event. The expense of the trip to Washington is a great sacrifice for many. For many others the weather can be another



Walking for life in Washington: Students and a teacher (second from left) from local Archdiocesan high schools.

great burden. Last year, for instance, the CLC carried the lead banner in a snowstorm. They had to walk through three miles of snow.

Finally, as much as they like the feeling of unity and love, I'm sure every marcher would prefer to trade in this yearly event for the lives of the millions of aborted babies. Abortion is a modern day holocaust and we are all responsible for it. Only the public can get the government to change its stand.

Richard Santamaría is a senior at Belen Jesuit Prep School in Miami. He was among the group of 50 Archdiocesan high school students who "walked for life" in Washington, DC, this January.

Human life issues bring Christians together

By Elena Muller García
Voice Correspondent

I have seen it happen time and again.

I attend a meeting of a Catholic group involved in human life issues and I find that Protestant Christians are among the firmest supporters of what is commonly associated with the Catholic Church's official teaching concerning matters of sexual ethics.

Let me give some examples.

At a gathering of the Couple to Couple League chapters of the diocese

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of Palm Beach, I met Henry and Judy Brooks, both Protestants, who are members of the league and have been teachers of natural family planning for many years.

"The Catholic Church has been the only one to have stood its ground for all these years, but I think that more and more Protestant Christians are realizing that abortion is wrong and the Pope is right," said Judy Brooks.

She also mentioned that she has Catholic friends who do not follow the Church's teaching concerning birth control but do it with a sense that what

'The Catholic Church has been the only one to have stood its ground for all these years, but I think that more and more Protestant Christians are realizing that abortion is wrong and the Pope is right.'

Judy Brooks

they are doing is not really right. "I know Catholics who do not agree with the Pope and I think that it is because they do not know the reason for what he is saying," she said.

Recently, I interviewed Dr. George Heimbach, a pro-life obstetrician, and his wife Martha, who is also his nurse. They are both Catholic and active members of St. John Fisher parish in West Palm Beach.

Mrs. Heimbach pointed out that they have many patients from Protestant churches who come to them because they are pro-life. Dr. Heimbach added that many of his patients are married to Protestant ministers.

"Within that last five to seven years

there has been a trend from most of the churches to take a strong stand against abortion. We are seeing a lot of support from churches outside the Catholic Church," said Mrs. Heimbach.

And more recently, on my way to a Walk for Life at St. Andrew's Catholic Church in northern Broward county, I found a group of members of New Covenant Church protesting in front of recently opened abortion clinic.

Valerie Yates, one of the picketers, spoke with eloquence and enthusiasm about the value of all human life. Although she had never seen abortion as being right, it was not until she became a Christian, three-and-a-half years ago, that she became an advocate of the pro-life cause.

I think that it is important that we take seriously the witness given by our Protestant brothers and sisters.

Their involvement in human life issues is an affront to the image, projected by those in favor of abortion, that opposition to abortion is a Roman Catholic bias.

It also belies the argument of those who criticize the Pope's firm stance concerning birth control and abortion on the grounds that he is obstructing the path to the unity of the churches.

Gandhi, 40 years later

Spiritual legacy still inspires

By William Bole
RNS Associate Editor

Have I the nonviolence of the brave in me? If someone killed me and I died with prayer for the assassin on my lips, and God's remembrance and consciousness of His living presence in the sanctuary of my heart, then alone would I be said to have had the nonviolence of the brave.

- Gandhi

(RNS) - In the award-winning motion picture, "Gandhi," there is a revealing scene in which the Indian is walking confidently along a street in racially divided South Africa with an English clergyman.

With a menacing group of white Afrikaner youth in sight, the minister quickly suggests that they go separate ways to avoid a racial confrontation over a "white shepherd leading a brown sammy," as one of the youth had announced.

Instead, Gandhi offers his Christian friend a Bible lesson. "Doesn't the New Testament say, 'If your enemy strikes you on the right cheek, offer him the left,'" Gandhi asks the Rev. C. F. Andrews, who was his lifelong friend.

"I think perhaps the phrase was used metaphorically," Mr. Andrews answers nervously with one eye on the gang. "I don't think the Lord meant..." Gandhi interrupts and explains why he thinks otherwise.

To many, this scene in the Richard Attenborough movie captured the essence of the life and thought of Mohandas K. Gandhi, who died 40 years ago on Jan. 30, 1948, at the age of 78. He was assassinated by a fanatic Hindu - a member of his own faith - who despised Gandhi's tolerance of Muslims. The Mahatma ("Great Soul"), as Gandhi was called by Indians, was on his way to his daily prayer meeting.

Gandhi is known as a political leader and father of independent India, who unshackled his nation from British colonial rule through a decades-long campaign of nonviolent resistance and civil disobedience. More and more, however, he is remembered principally as a spiritual figure whose entire life was an attempt to fuse the truths contained in the world religions.

Religion and politics

"In every country, there are great political leaders," said Eknath Easwaran, who spent time with Gandhi as a college student in India and now lectures on the Mahatma and spiritual topics in the United States. "But Gandhi's magnificent genius lies in applying the principles of religion to the solutions of political and economic problems. That is why, for him, politics and

'The peace and justice of which contemporary society has such a great need will only be achieved along the path which was at the core of his (Gandhi's) teaching'

--Pope John Paul
in India 1986

religion are not separate."

Mr. Easwaran, who is 77, paid many visits to Gandhi's ashram in Central India, where he sometimes accompanied the Indian leader on his famous four-mile walks early in the morning. He said he came there in 1939 wondering where the little man without money and influence acquired the immense power to lead 400 million Indians.

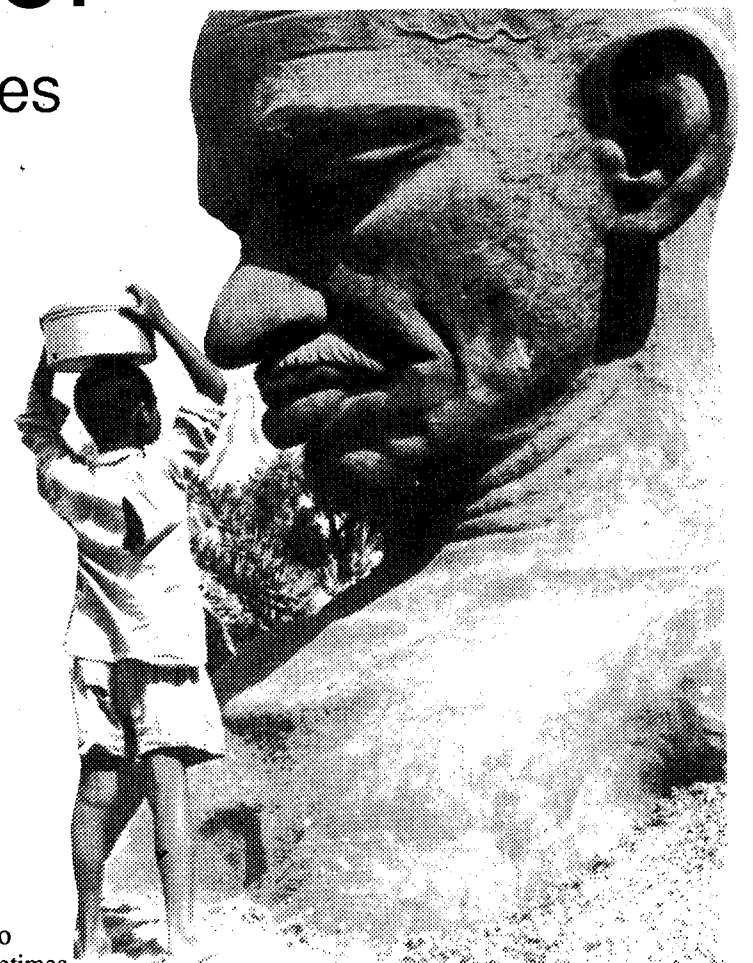
"He drew his power," Mr. Easwaran said in a telephone interview, "from the God he had discovered in the depths of his own consciousness." Gandhi did this, he recalled, through intense practice of the "spiritual disciplines," which included regular prayer, contemplation and fasting as well as a simple lifestyle and service to the poor.

Pope honors Gandhi

Pope John Paul II began his February 1986 pilgrimage to India with a visit to the Gandhi monument in New Delhi, where the pontiff stressed the resemblances between the biblical beatitudes, the seven "blessed-are-the..." declarations by Jesus during the Sermon on the Mount, and the "deep thoughts of his (Gandhi's) heart."

"I wish to express to the people of India and of the world my profound conviction that the peace and justice of which contemporary society has such great need will only be achieved along the path which was at the core of his teaching," said John Paul, citing Gandhi's philosophy of Satyagraha, the truth that conquers evil.

During his visit to India, the pope seemed to go out



of his way to associate himself with Gandhi. He sought to bolster the church's traditional teachings on marriage and the family by evoking Gandhi's objections to artificial contraception.

But the pope did not delve too much into Gandhi's views on sex and marriage, perhaps because this was one of the most puzzling and even shocking aspects of the Indian's personality. At the age of 36 and after 23 years of marriage and five children, Gandhi took a vow of celibacy, decades before his wife died. In his later years, Gandhi adopted the inexplicable practice of taking beautiful young women into his bed for not only bodily warmth on chilly nights but to test his ability to avoid temptation.

Although many leaders of the contemporary peace movement cite the debt owed to Gandhi, they also acknowledge that his teaching of nonviolence at any and all costs has made few inroads into thinking and policies of world leaders. It is sometimes said that the same Gandhian method that drove the British out of India would have been - and would be today - crushed under a more ruthless totalitarian regime.

One of his greatest admirers, American newsman William L. Shirer, wrote in his memoirs that during World War II, Gandhi "had no conception of how brutally far it (Nazi totalitarian dictatorship) would go in destroying those it believed stood in the way of its domination of the world."

Christopher Columbus: faith and courage

by Father William J. Byron, S. J.

On a flight from New York to Rome last Columbus Day, I couldn't help thinking about the historic voyage made by Christopher Columbus over the same general route nearly 500 years ago. His voyage moved, of course, in the opposite direction and, unlike the comfortable, seven-hour, trip I enjoyed, it involved great hardship, unimaginable uncertainty, and required courage of truly heroic proportions.

Several hours after our arrival in Rome, my travel companions and I—regents and friends of The Catholic University of America—went to the North American College to celebrate Mass. There, in a building and chapel dedicated to the formation of young North American candidates for priesthood, we gave praise and thanks to God as members of our Church do daily throughout the world, as Columbus surely did in his native Italy and elsewhere in his travels.

It struck me, as we expressed our faith and gratitude in the country where Columbus was born, that the faith he carried to the New World was not at all unrelated to his courage. It also occurred to me that an age like ours, with technology powerful enough to propel hundreds of people in one airborne vessel across a very wide ocean in several hours, can easily lose sight of the link between faith and courage.

It should be obvious to anyone familiar with

'Ardent in religious devotion, he desired to spread the Christian faith more than he wished for personal glory, wealth and distinction'

Columbus' voyages of discovery that he was a man of resourcefulness and courage. Perhaps not so obvious, however, is the fact he was also a man of great faith. His given name, Christopher, literally means one who carries of ferries Christ. It can be assumed that legend of St. Christopher had some devotional impact on his life.

The details of Columbus' life are sketchy, but we do know that he went to sea at age 14 with little schooling, became a seaman, chartmaker, navigator and, eventually, the discoverer of America.

"Throughout life," one chronicler tells us, "Columbus attempted to emulate St. Christopher, 'the Christ bearer.' Ardent in religious devotion, he desired to spread the Christian faith more than he wished for personal glory, wealth and distinction."

The influence of religion on Columbus was also evident when he entrusted his five-year-old son, Diego,

to the Franciscan friars at La Rabida shortly after the two of them arrived in Spain from Portugal in 1485. Columbus had been married to Dona Felipa Perestrello e Moniz of Portugal; however, she died when their son was very young.

Columbus' association with the Franciscans, it is reported, also played an important part in the financing of his historic voyages. According to some authorities, it was Antonio de Marchena, head of the Franciscan in Seville and a close friend of Columbus, who first brought the explorer's idea of sailing westward to Asia to Queen Isabella's attention.

These and other thoughts came to me as I celebrated Mass there in the chapel of the North American College in Rome. I was impressed with the fact that the Mass I was celebrating, along with my contemporary jet-age voyagers, is the same Mass - only somewhat different in form - Columbus knew so long ago. It also occurred to me that the God Columbus knew so immediately in the face of frightening struggles with nature is the same God who recedes from attention in the modern mind as secularization rises and a sense of human dependency on divine power declines.

Columbus was well aware of his dependency on God as he faced the unknown. His faith expressed itself in courageous activity. That courage discovered America.

(The Rev. William J. Byron, S. J., is president of The Catholic University of America.)

Editorial Page

The Death penalty --family is upset

Capital punishment is a no-win issue if ever there was one.

The perpetrator, the public and the survivors, in the final sense, all lose.

The perpetrator loses a chance to make something redeeming of his life even if from inside prison walls.

The public loses money in the endless appeals process and loses a kind of grace in the execution which, even though legally justified, only adds to the killing.

And the victim's family is still no less victimized after the execution.

The issue arose this week after Archbishop McCarthy wrote a letter to a judge urging leniency in sentencing of a man who 10 years ago shot and killed a police officer while out on parole. The perpetrator had been helped in previous hearings by Catholic Church members who described him as a man of good character and former altar boy.

The man's status as a Catholic and ex-altar boy are not particularly relevant, of
Voice editorial

course. The Church has opposed capital punishment consistently as the wrong way to hand out justice based on the premise that it:

ΔDoes not restore the life of the victim.

ΔHas never been proven as a deterrent and, in adding to the violent content of society, may even contribute to the atmosphere of violence that prompts further killings.

ΔSometimes results in execution of an innocent party.

ΔCuts short the possible redemption of the killer.

ΔIgnores the fact that in some cases the killer, because of his psychological makeup that could include child abuse of other factors, may not be fully responsible for his acts.

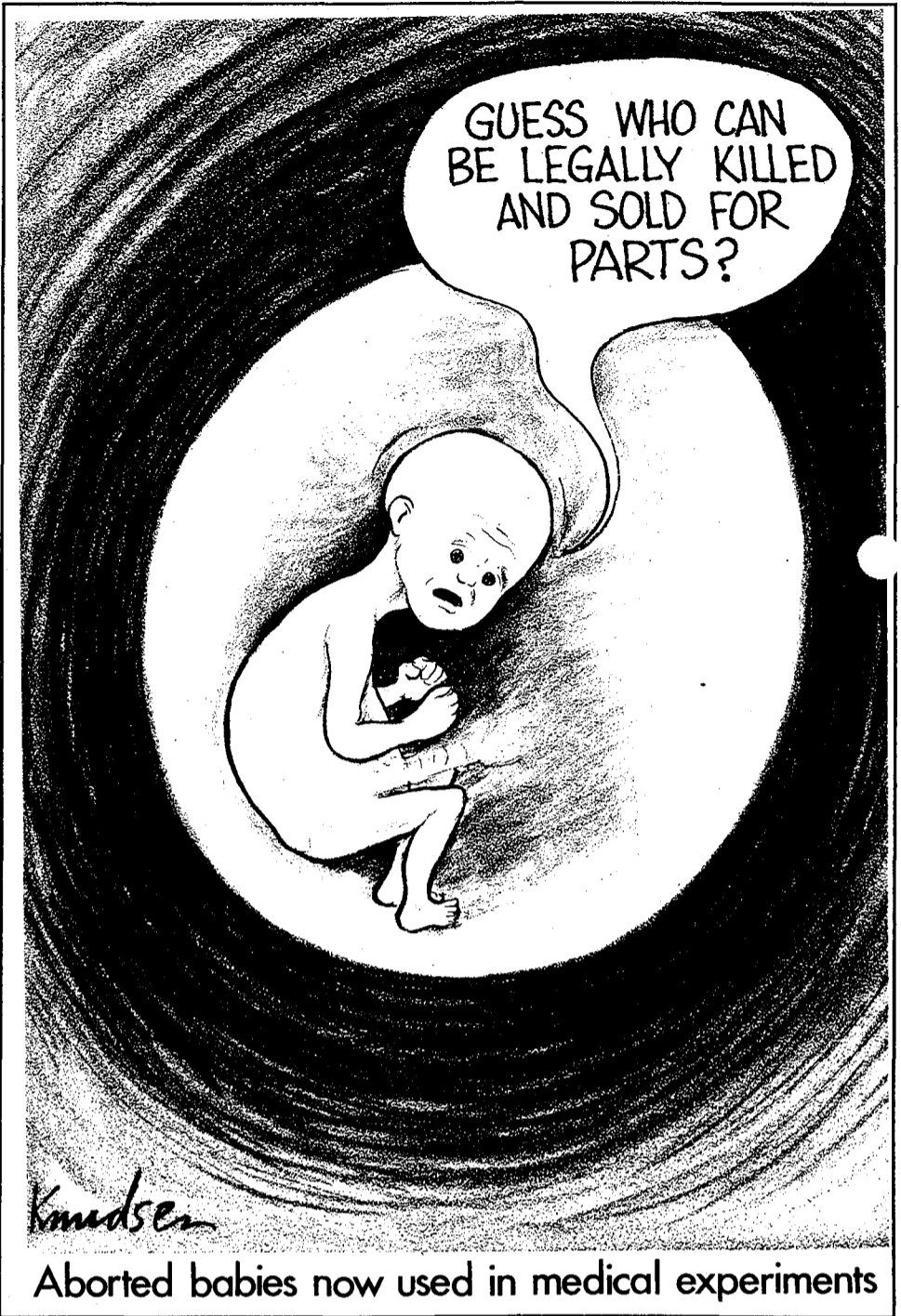
This Church teaching is not a dogma and Catholics may differ over it, but it is based on sound principles as evidenced by the fact that most western democracies do not practice capital punishment. A killer is put away but not killed by the state. The Soviet Union and Iran, it might be noted, do execute people.

It is understandable that the survivors want to see their tormentor receive an eye for an eye. And sometimes those defending the Church's stand might do well to show more understanding of the survivors' feelings before jumping to tell them how wrong they are.

Understanding is needed on all sides.

The victim's family, which also happens to be Catholic, in the above case said the Church never tried to help them in their grief but is now helping the killer. If the family was active and therefore known in a parish and received no support at the time of such a traumatic death, then someone was remiss at the parish level. The Church has been highly visible in other officers' deaths and funerals. But the Archdiocese's role at this particular juncture is in trying to reduce the cycle of killing. Perhaps at such times the victim's family should receive a companion letter acknowledging their feelings but explaining the reasons for the Church's actions, even though this teaching has been explained in *The Voice* and general media before.

Perhaps if the United States were not so violent in the first place and we, like other Western nations, had no death penalty, its citizens would not look to the ultimate revenge from the outset and survivors would feel sufficient satisfaction when the life sentence were pronounced.



Aborted babies now used in medical experiments

Perhaps it is useful to recall when Robert Kennedy was assassinated and his brother urged the death penalty not be invoked; and when Martin Luther King was assassinated and many, honoring his nonviolent teachings, urged his killer be spared.

It is not so much a question of whether a killer deserves to die as whether we as individuals and as a society may aspire to a more Christlike plane in response to the familiar cry, "Kill him!"

Letters

Reader finds last issue's articles on death comforting

Editor:

In today's (Jan. 22/88) *Voice* I read two very moving articles. "When Grandparents Die" by Dolores Curran, made me understand what our children (all adults and with families of their own) were trying to tell us they felt when their grandparents died. We still have my mother alive but since she is very senile, she doesn't recognize us. I'm sending each a copy of the article. Thank Mrs. Curran for explaining it so simply and making us understand.

The second article was by Julie Crum "Dying patients report visions at Hospice"! That article brought back memories of when my father was dying 2 1/2 years ago. He was in ICU and I could only be with him for half an hour three times a day. One day, when I went in for the afternoon visit, he told me that when he died we shouldn't suffer too much. Then he explained that he had seen & talked with God and that he had made amends with God. He also said that God had told

him that he (my father) didn't have to worry about a thing.

Then my father said "I'm ready to die because God has forgiven me and I'm His friend! He lived three more weeks but you could tell he was at peace. Also, maybe it was a coincidence, but after they put him in a regular room he lived until our four children & their families called

him (he was in Puerto Rico and the children in the States) and talked to him. The next morning my father died.

Thank you for bringing back good although sad memories.

Mrs. Lydia Giménez
Miami

Church changes like Titanic

Editor:

Someone has described what is going on in the Church as "rearranging the deck chairs on the Titanic." People are trying to renew the Church by moving around the sanctuary furniture or redesigning sacramental ceremonies. All externals. Real reform however is in the heart, and real reformers are like Francis of Assisi who started with himself.

Add to this the anti-intellectual attitude one finds in the Church in some areas these days. Gone are the great books of great thinkers, Newman, Chesterton, Knox, Martindale, McNabb et al. Now we have many who think they can save souls with smiles and slogans. Don Feder, the Jewish Boston columnist, wrote recently about the "fetish of cheer-

fulness" and the "nauseating optimism in a world that is falling apart." Again, like on the Titanic, the water is up to our knees but the band plays on and we smile and smile. The dreamers and Pollyannas say all is well, while half the Catholics don't go to church.

In our comfort-loving, TV-watching society, Catholics simply do not want to do hard things like penance and serious prayer. But how can one be a true Christian without these? As St. Philip Neri said, "Many Christians want to be with Christ on Mt. Tabor but few are willing to accompany him to Calvary."

Fr. Rawley Myers
Colorado Springs

Statue article in error

Editor:

I dislike being critical of human activities inspired by noble motives, but two errors in *THE VOICE* on Jan. 22, 1988, regarding the statue which an unidentified person has titled "Our Lady of South Florida," should be noted.

The first error is in the statement: "It is not the traditional image of Our Lady with the Christ Child in her arms, but that of a tender loving Mother."

It is grievously wrong to state that the traditional image of Our Lady with the Christ Child in her arms is not an image of "a tender loving Mother."

The second error is in the statue itself, judging by the picture in *THE VOICE*.

The statue depicts a middle aged, if not older, woman, and a not exceptionally beautiful one.

The fact is that Mary, whom the Protestant poet, Wordsworth, called "Our tainted nature's solitary boast," is the most beautiful of all women, as befits the Mother of God, and, because she is exempt from the debilitating consequences of original sin, was immune from the process of aging and death.

Her body developed gradually in childhood and young womanhood but, once it attained its peak of physical perfection from a medical viewpoint, during her young womanhood, she remained permanently in that situation although she lived on the earth for about 80 years, radiantly beautiful in an eternal spring-time of life which the wear-and-tear of passing time was powerless to erode.

Douglas McCabe
Ft. Lauderdale

The Bayside apparitions ...again

Q. I am enclosing some material sent to me about the alleged apparitions and messages at Bayside, New York.

Judging from what I hear and read about these apparitions I do not believe the church could give its approval. Has there been any official pronouncement about them?

By Fr. John Dietzen



(Iowa)

A. Beginning in 1970 and continuing up to now, Veronica Leuken, a lady in Bayside, has claimed a long series of visions of Our Lady and Jesus and, apparently, other saints as well.

These visions supposedly occur during prayer vigils held about twice a month; people from surrounding states and other parts of the country are invited and attend.

The rambling "revelations" allegedly contained in these visions range over a multitude of topics, some of them quite bizarre. As so many such events, they lay heavy emphasis on the imminent punishment of the world by God. They are against just about everything from Communion in the hand to lay ministers of the Eucharist, ecumenism, rock music and assorted other evils.

During the 1970s, Mrs. Leuken became more disenchanted with Pope Paul VI, who approved many things in the church that, according to the "visions," the Blessed Virgin Mary was highly against.

Thus, on Sept. 27, 1975, Veronica claimed to have what must be the strangest alleged vision in the history of the church. According to her, Mary revealed that three high Vatican officials, Cardinal Jean Villot, Archbishop Agostino Cassaroli, and Archbishop Giovanni Benelli, in league with Satan, had drugged the real Pope Paul VI and kept him prisoner in the Vatican.

The "pope" who appeared in public, she said, was an imposter changed by plastic surgery to look like the real Pope Paul but who was actually an agent of the devil.

This weird story actually was believed and promoted by tens of thousands of Catholics until Pope Paul died.

Obviously your doubts about church approval of the apparitions are well-founded. After an investigation of the alleged apparitions, officials of the Diocese of Brooklyn, where Bayside is located, concluded that no credibility could be given to the events there.

The chancellor of the diocese reported at that time, "The conclusion reached independently was that the Bayside apparition was the result of a lot of imagination after reading a lot about Lourdes and Fatima." This remains the official position of the Brooklyn diocese, that nothing supernatural or miraculous is occurring at Bayside.

(Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill.) (Copyright 1988 by NC News Service)

The blessing of food

A news item I caught recently got me thinking about food. The news showed an accident that had occurred on a highway. A tractor-trailer truck loaded with chocolate had overturned, transforming a huge area of highway into a mass of chocolate.

Area residents aided in the cleanup, and why not? As one man said, he had nine large plastic bags of chunk chocolate, enough to last him for the next 10 years or so.

The story immediately triggered a memory of a story my mother had told me many times about an incident in her neighborhood when she was about 7 or 8 years old. A horse-drawn cart with a cargo of molasses had overturned, spilling the syrup slowly into the street. All the women went running to the site with pots and pans, bringing the children to help them collect the molasses.

This was an unexpected bounty for them. Most people in the neighborhood were poor immigrant Italian Polish families. For a brief while, the children had a real treat - food other than the home-baked bread and pasta they lived on.

I remember how often my mother talked about their breakfasts, always the same, dark cocoa with stale bread soaked in it. With eight children, my grandmother could afford little.

They had one pint of milk a day. My grandmother would put a little of the precious white stuff into the cocoa, but it was still what kids today would call pretty yucky.

Treats, like fruits, were seen only at holiday time, and recalling this reminded me of another story told to me by a woman my mother's age, also a child of Italian immigrants. They had been given a gift at Christmas of a half dozen beautiful oranges and the mother, frugal with this unexpected treat, gave slices from three of these to her six children. The other three oranges she put into a trunk to save for New Year's Day.

When she opened the trunk to take out the oranges, she found limp, mold-covered spheres instead. Because she knew nothing about the need for refrigeration, she had lost half the gift of this food.

I also think often of my brother-in-law's hunger story.

By Antoinette Bosco



He was in the Seabees in World War II, for four years on the islands of the Pacific where the war with the Japanese was fought. On one stint, his ship was stranded without supplies. The guys had no food for a week.

When a Navy ship finally came, the men yelled out "Food," and the sailors threw cans of Spam to them. The Seabees opened them and ate the meat right out of the cans. My brother-in-law recalled how sick most of them got, their stomachs rejecting this kind of oily first food after a long fast. He said that all his life after that he respected the blessing of food.

I was hungry once too -- barely 20, just married and not a penny left after a move to upstate New York to start a teaching job. For three days we had nothing to eat but plums from a tree in a neighbor's yard. But it wasn't traumatic, because I knew a paycheck would arrive at the end of three days and food would be back on the table.

It is when hunger is accompanied by the uncertainty of when it will end -- as happens in war, famine and poverty -- that it is truly a long-lasting trauma.

In the United States today, most people are lucky enough to have so much food that we link it more often with the trivial matter of weight than the essential matter of nourishment.

But we can take food for granted only until something happens to remind us that food is not a trivial matter. It is the stuff of life and death.

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Trust God's silence

My mother died 30 years ago last October, and I still remember the confusion and pain. I was in second theology at the time, two years away from ordination. She had been sick for seven years, a combination of rheumatoid arthritis, asthma and several operations on her colon.

I had prayed and prayed that God would spare her so she could at least live to be at my ordination. My confidence in the power of prayer was high. I wanted her to live, I assumed she would. But she died. Her death hit me with frightening force. As a result, I'm sorry to say, I questioned God. Was He there? Did He listen? Did He even care?

Here I was, preparing for the priesthood, trusting that God helps those who call upon Him in times of need. After six years of resisting the idea of a vocation to the priesthood because I feared my own weakness, here was I, suddenly confronted with the proposition that sometimes God doesn't show up when you need Him most. Doubts entered. Could I dare go on with my dream of the priesthood? What if He wasn't there at all? Was I a fool?

It was six months before I recovered my balance. The combination of grief and fear had taken its toll, but gradually I began to see things more clearly. I finally understood God's silence, and at that point I graduated from a grammar school level of religious devotion, which believes that if you're good, God will take care of you and answer all your prayers.

I remembered the one prayer in the gospel that was not answered. The prayer of Jesus in the garden of Gethsemane. "If once in history God was concerned for the one who prayed, it was then for His son, before His death, and also we know that if ever perfect faith was exemplified, it was in His

By Fr. John Catoir



case, but God found that the faith of Jesus, the divine sufferer, was great enough to bear silence. God withholds an answer to our prayers not only when they are unworthy, but when He finds in us such greatness, such depth--depth and power of faith--that He can rely upon us to remain faithful even in the face of His silence." (Anthony Bloom, "Living Prayer")

I survived the entire ordeal, was ordained in 1960; and I've had a happy life. Looking back I realize now my mother was spared two more years of agony, she also had a box seat at my ordination though I couldn't see her. It was her time to meet God, and my time to grow up spiritually.

If you have ever been disappointed because God was silent when you most wanted Him to speak or act, take heart. There's more to the picture than you see. Trust God's silence. You'll be glad you did.

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

Time capsules

'Sir Birds Eye' didn't freeze

The Copleston Oak Tree is still growing in the churchyard of Tamerton, England. It was the only penalty for a murder that was committed in public. John Copleston was a wealthy landowner who murdered his godson in 1580 as he emerged from Sunday services at the church. The whole congregation witnessed the crime. Yet the murderer escaped with his life and his freedom. The only penalty that Queen Elizabeth I imposed on Copleston was that he plant an oak tree on the site of the slaying.

The reason that the Queen was so lenient was because John Copleston had voluntarily turned over to the Crown thirteen manorial estates before the sentencing.

Another Elizabeth I story occurred when she was out in the countryside and was attacked by a hawk. One of her

bodyguards shot an arrow through the attacking hawk's eye, thereby saving Elizabeth from harm. The grateful queen immediately dubbed the knight, "Sir Birds Eye."

One of Sir Birds Eye's descendents was Clarence Birdseye, the "Father of Frozen Food."

* * * *

St. Charles Borromeo, as the stuttering Archbishop of Milan, lived on bread, water and figs and slept for only 4 hours a day. He said at the time, "It isn't necessary that I become an aged bishop, only a good one."

When the plague started in Milan, St. Charles calmly made out his will, prepared himself for death and then proceeded to visit the hospitals and homes of the victims for the next two years.

By Frank Morgan



Bad words and nude magazines

Dear Dr. Kenny: I've had it. I am tired of hearing actors like Eddie Murphy use an obscene word in almost every sentence. Now my children think that's the right way to talk. I'm also tired of magazines with explicit nudity and sex.

I feel we are being sexed to death. I believe in openness and honesty about natural functions, but this is ridiculous. What can I do about obscene words and nudie magazines? Please help. -- New Jersey

Obscene words occur from age 3 through senescence. In very young children, they are probably an expression of curiosity. Parents would be wise to explain what the words mean and give the child the correct terms.

Six-years-olds like to shock. They may learn a "heavy" word at school and figure to try it out at home. One night when we had dinner guests, our 6-year-old politely said, "Pass the f----potatoes." Frankly, he was so innocent it was hard not to laugh. The correct response was to say, "We don't use the word 'f----'! It's not a nice word." Then go on and pass the potatoes.

When older youngsters use words like these, they are usually either expressing a cynical attitude toward sex or being mean to someone. Both issues are worth addressing briefly.

By Dr.
**James and
Mary Kenny**



Our society is permeated with cynicism toward tenderness and affection, and this cynicism is often reflected in sexual double meanings accompanied by raucous laughter or in crudity. Parents can use the appearance of obscene talk as an opportunity to remind their child that sex is a beautiful activity. If cruelty is involved, as when names are called, parents might respond by saying, "Don't call anyone that. You are being mean!" instead of becoming upset about the sexual content of the words.

Many parents become angry or upset at discovering nude magazines among their child's things. What to do? The simple solution if you don't want such magazines around the house is to throw them out. Explain that such portrayals are irreverent and leave it at that.

My own solution is generally to ignore magazines like Playboy or Penthouse. If my children are not allowed to have them at home, I suspect they will view them elsewhere. As for them being overstimulating, I doubt it. Nothing, no magazine or mere picture can compete with fantasy. As one priest-journalist remarked, "Nothing is so prurient as the mind of a 15-year-old boy."

However, I draw the line at magazines which pictorially portray sexual intercourse or feature perversions such as child sex or sadomasochism. These magazines I destroy when I find them. The nudity I can tolerate as an expression of curiosity. The perversion needs to be placed with the garbage that it is.

Obscene words among young people may express the desire to shock. Viewing nude magazines may be an expression of common youthful curiosity. Rather than overreacting, parents might be wise to correct such "bad manners" briefly. Then use the opportunity to comment on God's wonderful gift of procreation and loving.

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

Divorce and the young adult

I have a young friend, 22, whose parents divorced two years ago when she was in college and her youngest brother was leaving for college. In talking with her and other young adults, I realized how painful the experience is for this age group. I asked her to share her experience and feelings with us. This is her story.

"When couples divorce, people usually show concern for small children of the divorcing parents. Dozens of books and magazine articles on how to help children deal with divorce have been published.

"Unfortunately, there is one group of children that is virtually ignored: young adults. Once the children are grown, people expect them to suppress their own feelings and help their parents deal with the divorce. People mistakenly believe that since the children are grown up, they understand and won't have problems dealing with the divorce.

"Young children only have to realize that mommy and daddy don't live together anymore, and that they have to live with one parent and see the other on weekends or summer vacations. Older children have to deal with what is usually a shock, or at least, a surprise and with all of the conflicting feelings and stories they receive from their parents. Suddenly both parents expect their children to be their confidants and to listen to all of the agonizing stories proving the other parent is no good.

"When my parents divorced I was twenty years old. Family friends never asked me or my brothers how

By
**Dolores
Curran**



we were doing. Instead, we heard advice: 'Be good to your mother. She needs you now,' or 'Your father really needs your support. This is a hard time for him.'

"Yes, it was a difficult time for our parents. But others, including our parents, seemed to forget that it was a difficult time for us as well.

"Often when parents wait to end their marriage until all the kids are out of the home, it's a big shock to their children. Many times the parents have put on a facade of happiness so the children don't have a clue that something is wrong. We didn't and, somehow, we felt deceived, as if their pretended happy marriage was a sham.

"It is painful, too, when parents burden their children with the not-so-happy facts of their marriage, especially if they do it right after the divorce. While it's important to be honest about what happened, it isn't

fair to make innuendos like, 'There are things I could tell you about your mother but it would just be too painful.' If that's the case why mention it?

"Parents need to remember that while they are ending their relationship with each other, their children want to keep a good relationship with both parents. It's the parents who are divorcing, not the children. Therefore, the children should not be made to feel guilty by a parent when they spend time with the other parent.

"These are some of the problems young adults face when their parents decide to divorce. While it is true that divorcing parents should be concerned with young children, they should not forget to be concerned with their older children as well. We have the same needs for security that we had before but now we face complex and confusing problems like 'Where's home now?' and we face situations that are often difficult for us to accept, like, 'If I visit her, will he be upset with me?'

"The bottom line is that everyone involved in the divorce needs support, young adult children included."

Her words made me reflect on how unthinking we can be when we assume that children of divorce don't need support because they are adult. I thank her for this insight.

(Alt Publishing Co.)

Family matters

Program aimed at strengthening stepfamilies

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

As divorce increases, so do the number of remarriages. According to the 1985 statistics the Stepfamily Association of America estimates that 1,300 new stepfamilies are being formed each day in the United States and that there are some 35 million stepparents.

Stepparents are often unaware of the complexity of the adjustment for children as well as for themselves. A stepfamily is not the same as a first-married family, and yet it is the only model that most people know. So there is an attempt to model the new relationships to the traditional parent-child bonds which just isn't possible.

Issues are often swept under the rug as a stepparent attempts to avoid hostilities developing within this new family relationship. But the rug can only cover so much and in time the issues will need to be faced or else affect the marriage negatively.

In response to the needs and concerns of stepfamilies, The Family Enrichment Center will begin a five-week program for stepparents. The program is organized around *Strengthening Your Stepfamily*, the handbook used by stepparents during the course. The book's five chapters provide stepparents with information that helps them better understand the problems as well as the opportunities unique to stepfamily living. Some of the topics to be discussed are:

- the myth of instant love.
- the difficulties children face in sharing a parent and acquiring new stepsiblings.
- how to recognize and overcome unrealistic or incompatible expectations about new stepfamily relationships.
- dealing with a nonresidential parent.
- the discipline dilemma.
- starting out... handling finances, deciding where to live, etc.
- building a solid couple relationship.
- the question of an "ours" baby.
- the "unmentionables"... past relationships,

stepfamily sexuality.

With the information in the handbook as the foundation, stepparents begin developing communication and listening skills, a process for resolving conflicts and making decisions, a way to structure family meetings, and methods for building new family traditions.

An important feature of the course is the support participants receive from each other. As one stepparent says, "Just learning that my 'secret' worries are okay was invaluable." Or another... "This was great! I realize even with all our uniqueness we have problems that are normal."

In addition to the reassurance stepparents receive at group sessions, they learn how others have dealt with difficulties they are now facing. These experiences help them work out similar issues in their own families.

"Strengthening Stepfamilies" will be conducted by Charlotte and John Lorenzo, stepparents in a 'his', 'hers' and 'ours' family, and Sister Virginia McCall. For further information and/or registration call The Family Enrichment Center, 651-0280.

Jake the Snake and Downey

Bulletin #1: On Feb. 5, NBC will broadcast, in prime time, a one-hour professional wrestling match between Hulk Hogan and Andre the Giant. This is the first time in more than three decades that grapplers have been given the privilege of demonstrating their

By
**James
Breig**



balletic talents at such an hour.

Bulletin #2: Every night in prime time over WWOR, a New York City station which is seen outside those environs via cable, a verbal pro wrestler, Morton Downey, Jr., is given an hour

'Morton Downey's Tower of Babble has been constructed on a foundation of hatred, anti-intellectualism, mob rule, and behavior that stevedores consider rude in harbor saloons.'

to bleat, blather and blow hot air.

I wish I didn't have to deliver two such depressing bulletins. But, together, they provide an accurate measurement of precisely how low TV can go in its quest for ratings.

Pro-wrestling, which features such dancers as Randy Macho Man Savage, King Kong Bundy and Jake the Snake Roberts, seems almost genteel next to Mr. Downey's antics. If your cable system hasn't brought him your way, count your blessings. He attracts the same out-for-blood audiences as wrestlings, only his aren't kidding. I can laugh at wrestling; Mr. Downey is also ridiculous, but on a more disturbing level.

Let's begin with the rasslers. I thought those who strode "the squared circle" (whatever that is) had just about reached the end of their popularity. The fad of Wrestlemania and Hulkamania seemed to have petered out among balletomanes. Not a moment too soon, either. What had been silly and so transparently fake (ever notice that wrestling matches never go over their allotted TV time?) was becoming more and more sadistic.

Wrestling was fun when it was two fat guys doing a pavan around the ring. Lately, however, it has evolved into bloody beatings, thuggery, intimidation of women and children, and gobs of other unsavory happenings.

However, NBC seems intent on not letting wrestling be counted out. It regularly programs late-night matches as a substitute for "Saturday Night Live" and is now giving an hour of a Friday night to nonsense in which men with

pretend names pretend to be mad while pretending to hurt each other.

About the only amusing thing left in wrestling is spotting when Jessy the Body Ventura's lips start mouthing the lines of other announcers or of guests he's interviewing. How spontaneous is it when he's already memorized what everyone else is going to say?

Fakery upon fakery has built wrestling's Tower of Power. But Morton Downey's Tower of Babble has been constructed on a foundation of hatred, anti-intellectualism, mob rule and behavior which stevedores consider rude in harbor saloons.

If you haven't seen Mr. Downey's act, pass up any opportunity to do so.



TRUE STORY. Liv Ullmann and Rachel Levin play a mother and her cerebral palsy-afflicted daughter in "Gaby-- A True Story," a Tri-Star release. Calling it "standard screen fare," the USCC classifies it A-III due to "several awkward and unnecessarily extended scenes in which Gabriella tries to satisfy her sexual nature." (NC Photo)

He is greeted at the start of each show by a sycophantic crowd who chant his name and slap him high-fives. And that's about as civilized as the hour gets.

During the next 60 minutes, guests are insulted and called names; logic is ignored in favor of one-liners; declarations of patriotism (including the actual kissing of flags) substitute for reasoned debate; and Mr. Downey reigns like the Queen of Hearts in "Alice in

Wonderland."

The host defends this madness as being a counterpoint to interview shows with no punch. That's like hitting someone in the forehead with a hoe instead of tapping them on the shoulder to get their attention.

Pro wrestling and Morton are fun to watch. Once. Then you begin to feel a little grungy from being so close to so much sweat and filth.

'Housekeeping' mixes comedy & pathos

By Henry Herx

NEW YORK (NC) - "Housekeeping" (Columbia) is a seriocomic excursion into American

small-town family life in the 1950s by Bill Forsyth, the Scottish director of "Gregory's Girl" and "Local Hero." While it is not as zesty as those earlier works, it has enough of its own virtues

to merit attention.

The story is about two little girls whose mother drops them off one day at their grandmother's house and then drives her car off a cliff. When the grandmother dies, Sylvie, their mother's sister, arrives to look after them.

However, Sylvie (wonderfully played by Christine Lahti) proves to be somewhat strange and given to wandering off by herself and other behavior that the townspeople regard as erratic. At first the now-adolescent girls enjoy the company of their unconventional aunt but, as time passes, she becomes a divisive force in their young lives.

One yearns to fit in and to live as the rest of her classmates do, while the other, somewhat gawky and introverted, clings to the aunt. Under the pressures brought to bear by concerned teachers and interested citizens, the vulnerable

household ultimately comes apart.

Adapted by Forsyth from Marilynne Robinson's novel, the movie plays on the fine edge between wry comedy and pathos, is often quite funny and is frequently very touching. As a study of growing up torn between the world of social conventions and that of non-conformity, Forsyth's work provides some provocative insights.

Because youngsters might be confused by the movie's portrayal of the tension between social and individual values, the U.S. Catholic Conference classification is A-II -- adults and adolescents.

The Motion Picture Association of America rating is PG -- parental guidance suggested.

(Henry Hertz is on the staff of the U.S. Catholic Conference Department of Communication.)

February PBS highlights

Monday, Feb. 15, 10-11 p.m. (PBS) "No Easy Walk -- 1961-1963." The fourth program in the rebroadcast of the excellent "Eyes on the Prize" series focuses on how the successful tactic of marches in Southern cities led to the triumphant march on Washington in 1963 which demonstrated broad national support for the civil rights movement.

Tuesday, Feb. 16, 10-11 p.m. (PBS) "Your Flight Is Cancelled." Investigating the nightmare of cancellations, delays and near misses that have plagued the American airline industry since deregulation, this "Frontline" documentary centers on the air traffic dilemma in the control tower and behind the ticket counter.

Monday, Feb. 15, 8-9 p.m. (PBS) "Television." The fourth program in the eight-part series considers the medium's role in reporting the news of the day. Though television news is often criticized for lack of depth, the program shows that it serves a different function than print journalism. Images provide a direct feeling for events that the more

cerebral process of print can only suggest. One of the most powerful sequences on the show is television's coverage of the emotional days following the Kennedy assassination. The program ends by briefly citing some examples of how TV journalists have been manipulated in Iran and elsewhere.

Narrated by Edwin Newman, produced by Jack Sameth and written by Michael Winship, "The Power of Pictures" is an interesting program on a very important subject. Parents, however, are advised that there are some grisly pictures of executions in Vietnam and Nigeria as well as other images of the violence of the past few decades.

Sunday Feb. 21, 9-10 a.m. (PBS) "A Wonderworks Special: Anne of Green Gables." (repeats Saturday from 8-9 p.m.) The adventures of the red-haired orphan Anne Shirley (Megan Follows) after adoption by an elderly farmer (Richard Farnsworth) and his spinster sister (Colleen Dewhurst). Highly recommended for family viewing.

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What's Happening

Brinkley to speak at Barry Feb. 23

David Brinkley, ABC newsman, will be back at Barry University on Feb. 23, for his third visit.

Brinkley will be on hand to present the "1988 David Brinkley Award for Excellence in Communication." The award was previously known as the "Barry University Award for Excellence in Communication." In February 1987, Brinkley was chosen as the first recipient of the award because of his distinguished service and career for more than 40 years in communication.

After the presentation ceremony, Brinkley, a recently appointed adjunct professor at the university, will conduct a discussion with faculty and students in political science, communication and international studies classes.

For more information, call 758-3392, extension 311.

Black History Month events set

February is Black History Month, and the Archdiocese of Miami will mark the occasion with a Black Heritage Weekend, Feb. 6-7. The celebration is sponsored by the St. Martin de Porres Association, a lay organization of black Catholics.

On Saturday, Feb. 6, from 1 to 4:30 p.m., Father Clarence Williams, C.P.P.S., president of the Black Catholic Televangelization Network, will conduct a seminar on "Black Pioneering." The seminar will be at Barry University's Cor Jesu Chapel, 11300 NE 2 Ave., Miami Shores.

On Sunday, Feb. 7, at 5 p.m. at St. Mary Cathedral, Archbishop Edward A. McCarthy will celebrate a Mass in honor of black heritage and "the black pioneer." Guest homilist will be Bishop

Seminar named to student's Who's Who

Albert Rene Blais, a seminarian of St. John Vianney College Seminary studying for the Archdiocese of Miami, will be included in the 1988 edition of "Who's, Who Among Students in American Universities and Colleges." Blais has been selected by a campus nominating committee and the editors of the annual directory on the basis of his

Moses B. Anderson, S.S.E., one of the 12 black bishops in the United States. St. Mary's is located at 7525 NW 2 Ave., Miami.

Christ the King Catholic Church in Perrine will celebrate Black History Month with a variety of events scheduled the week of Feb. 13--Feb. 21.

Highlights include the following: Feb. 13 there will be an ecumenical Morning of Reflection featuring speakers from a half dozen Christian denominations beginning at 10 a.m. A Kwanza (African holiday) celebration will follow at 12:30 p.m. The celebration will include African dances and costumes and will culminate in a presentation of gifts and an African feast. On Feb. 16 at 7:30 p.m. "The Father Clements Story" will be told by

academic achievement, service to the community, leadership in extracurricular activities and potential for continued success.

He joins an elite group of students selected from more than 1400 institutions of higher learning in all 50 states, the District of Columbia and several foreign nations.

Fr. George Clements himself. The black Chicago pastor became internationally famous when he adopted a child and was the subject of a recent made-for-TV movie. On Feb. 18 "A Synopsis on the Life of St. Martin de Porres" written by Drs. John and Alice Johnson of Christ the King Catholic Church will be presented by Delores Bankston, accompanied by Larry Adams and creative dancers. Fr. Don Clark of Sacred Heart Seminary will also give a presentation related to the subject of black spirituality.

Parish Cell workshop

St. Boniface parish in Pembroke Pines will be host to a national workshop on the Parish Cell System Feb. 10-14. Based on the Latin American experience of Comunidad de Base, community based prayer groups, the St. Boniface Parish Cell System Workshop is aimed at pastors, ministers, or lay leaders who will learn the "vision, the dream, the structure, and the practical applications" for the successful implementation of a parish cell system. For information and registration call Deacon Vitale or Muriel Kroll at 432-2750.

It's a Date

Fashion Shows

St. Elizabeth Ann Seton is having their 3rd annual Fashion show--"Fashion Fantasy" which will be held on February 20th at the Cypress Creek Marriott at 11 a.m. Tickets are \$15 for adults and \$10 for children. Please call Terry at 753-3330 or evenings at 752-6860.

St. Gabriel Women's Guild Annual Fashion Show and Luncheon, "Campaign Capers," will be at the Crystal Lake Country Club on Feb. 10 at noon. For reservations contact Vi Garibaldi at 942-3878. Price is \$18 per person.

St. Henry's Women's Guild is sponsoring a "Spring Luncheon and Fashion Show" on March 19 at the Cypress Creek Marriott Hotel at noon. Fashions by D'Arcy Shean. Donation \$20. Tickets available in gift shop or call the rectory at 785-2450 or Nancy at 486-4662.

Speakers

The Miami Archdiocesan Council of Catholic Women in cooperation with the Church Women United of Greater Miami and the Greater Miami Jewish Federation Women's Division will sponsor an Inter-faith Day program on Feb. 10 from 8:45 a.m. to noon at the Church of the Little Flower, 1270 Anastasia Ave., Coral Gables. Donation \$1.50. Speakers are Brother Paul Johnson, Camillus House Director,

Ms. Shirley Blands, Asst. Chaplain of Dade County Women's Detention Center and Rep. Elaine Bloom of the Florida House of Representatives. Call Isabelle Hartnett at 551-0127 for more information.

Barry University Religious Studies Dept. will host a lecture by Fr. Michael J. Fahey, S.M. on Feb. 15 at 7:30 p.m. at the Wiegand Lecture Hall on the subject of "Cardinal Ratzinger: The Theologian and Pastor Experiences the American Church." Admission free. There will also be a Retirement Seminar on Feb. 27 from 8 a.m. till 12:30 p.m. at the Andreas School of Business. Guest speakers include a financial planner, tax expert, lawyer and someone from social security. Early registration is \$8. Registration at door is \$10.

The Adult Education Committee of St. Rose of Lima Parish presents three seminars: "Peace and Justice," by Mary Carter Waren of St. Thomas U. Institute for Pastoral Ministries on Feb. 23; "Ethics in Medicine," by Fr. Dr. James McCartney, Dir. of the Bioethics Institute at St. Francis Hospital, on March 1; and "Aids: The Human Disease," Fr. John Mericantante, Associate Director of Campus Ministry at FIU. Seminars are held from 7:30 to 9 p.m. in the school library. Registration each night at 7:15. Admission \$3. For more information call 758-0539.

Dinners/dances

Columbiettes of K. of C. #4851 will host a Valentine Dance on Feb. 13 at K. of C. Hall, Knights Road. Donation \$6 per person. Music by Don Taylor Duo. For tickets phone Ann Chmely at 432-9380.

Catholic Singles Together will host a Valentine's Day Dance on Feb. 13 from 8:30 p.m. to 1 a.m. at Our Lady of the Lakes Parish Center, 15801 N.W. 67 Ave. in Miami Lakes. Admission \$5. For more information call Mike at 558-7008.

Kairos Prison Ministry Inc. announces its 1988 Dinner Dance at the N.C.O. Club at Homestead Air force Base, Homestead, Florida on March 26 beginning at 7:30 p.m. Tickets on sale up to March 24 can be purchased by calling Bob Cheatwood at 238-7407 or Mary Williams at 836-1874.

Spiritual renewal

The Cenacle is hosting a Stress-Management Workshop, a coping weekend geared to physical, spiritual and emotional wholeness, on Feb. 19-21. Donation \$75. There will be Lenten General Retreats on Feb. 26-28. Donation \$70. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Catholic Charismatic Renewal will host a retreat offered by Fr. Robert DeGrandis at Little Flower Church, 1270 Anastasia Ave. on Feb. 20

and 21 from 9 a.m. to 6 p.m. at the parish hall.

Potpourri

St. Maurice Catholic Church, 2851 Stirling Rd., Ft. Lauderdale, will host a flea market on Jan. 29 and Jan. 30 from 9 a.m. to 4 p.m. in the parish hall.

St. Francis Xavier Community will be honoring its oldest member, Mrs. Daisy Neal, at a testimonial dinner to be held on Feb. 28 at the Civic Center Holiday Inn. Special guest will be Sr. Thea Bowman. For more information or for tickets call 573-8532 or 576-2957.

St. Brendan will host a Family Festival on the grounds, SW 89 Ave. and 32nd St., Miami, Feb. 12-14. Rides, games, food, fun for all. For more information call 221-0881.

Daughters of Isabella, Our Lady of Perpetual Help Circle #884 will hold their annual card party for the Burse fund of the Archdiocese of Miami at the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables on Feb. 8. Donation is \$13 and time is 7:30 p.m.

Metanoia, a Christian musical group that plays everything from Praise and Worship to Rock and Roll will be performing at the St. Bartholomew Catholic Church Carnival on Feb. 14 and at Studio 777 in Coral Springs on March 25. Anyone wishing to book the group for a concert can contact Charlie Stracuzzi at 963-6972.

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Synod members preparing final documents

(continued from page 9)

of the commission's recommendations: that the Archdiocese petition the Holy Father to appoint a Papal study group to re-examine the Church's position on birth control. One said such a petition was not for the Synod to make, but for the Archbishop, and another wondered whether, once again, the American Church was being "too honest" for its own good. They suggested perhaps there was a more diplomatic way of raising the issue with Rome.

Due to an error in the Jan. 22 issue of *The Voice*, a portion of the Synod story on the Commission of Christian Services was missing. Here is the complete report:

Christian Services

All of the Archdiocese's charitable programs, including housing for the elderly; drug/alcohol treatment centers; help for the destitute; counseling for troubled children and families; hospitals; foster care and adoption services.

The debate over this document was the most passionate so far in the Synod process.

In its 30-page draft, the commission stressed the responsibility of each Christian to care for the needy—at the family, neighborhood, and parish levels—as well as to work for peace and justice. But the document proposed no specific solu-

tions to many of the problems raised by local Catholics at the parish hearings, such as the need for more housing for the elderly and more counseling and rehabilitation programs for addicts, runaways, the homeless, the needy, immigrants and farmworkers.

Synod members were upset by this lack of specificity, as well as by their perception that the document was throwing the responsibility for all charity work back to the parishes. A few Synod members also questioned whether an agency such as Catholic Community Services was the most effective way to help the needy of South Florida; particularly since it depends on government funds to do much of its work, and is thus bound by government regulations. Or: Synod

member pointed out that people must make some money even to be eligible for food stamps.

The commission was urged to address these and other concrete problems in its final document.

Lovejoy named Leadership finalist

Jennifer Lovejoy of St. Thomas Aquinas High School has been selected as one of 10 finalists in the state of Florida for the Century 3 Leadership Program. 800 applications from the state were submitted. This is the third consecutive year that St. Thomas Aquinas has had a finalist in this prestigious program.

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

5 A-Novenas

PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
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Know Your Faith

Allah and the Trinity

By Father Eugene LaVerdiere, SSS
NC News Service

Everybody believes in someone or something. This is so true that it is hard even to imagine, let alone find, someone who does not believe in anything.

The liberal sprinkling of most casual conversations with "I believe" statements, however, can be misleading. Just because people say "I believe" does not mean they really believe.

Sometimes people preface a statement with the words "I believe" as a way of cushioning what they say. Statements like, "It is going to rain," or "God is good," are far more likely to evoke a reaction, positive or negative, than saying, "I believe it is going to rain" or "I believe God is good."

This is what I call soft believing. It amounts to little more than personal opinion. In place of "I believe" someone could just as easily say "I think," "I feel" or "in my opinion."

Believing is a far more serious matter than mere personal opinion. This is where hard believing comes in.

Unlike soft believing, hard believing deals with basic values and the very foundations of life. Hard believing is the stuff of religious faith and creeds.

Even religious faith and creeds can be taken for granted — at least much of the time. There are times, however, when events force people to think about what they really believe.

On the social front there are wars, famines such as we find in many parts of Africa today, and natural disasters like the great floods in Bangladesh.

There are also personal experiences such as illness or the death of a friend. Then there is the simple experience of plunging into an alien culture.

I recall such a cultural experience in Izmir, the ancient port of Smyrna in Turkey. Smyrna is but a few miles from Ephesus and like Ephesus it was the site of a Christian community way back in the first century. Today it is a Moslem city.

I had come to Smyrna with three other students of the Bible. We had put up in a small Turkish hotel, recommended by a university student as a place where a Turk of ordinary means would stay. We were guaranteed an authentic Turkish setting for our visit.



Right: Moslems at prayer; inset: the Dome of the Rock in Jerusalem, one of Islam's holiest sites. (NC photos)

'There I was talking about God --Allah, the God of Abraham, Isaac and Jacob, and how God is Father, Son and Spirit. The little lobby was soon filled to overflowing...'

Once settled in, my companions went out to scout the neighborhood. How close were the ruins of the old city? Was there a restaurant nearby? Where was the main mosque?

A little later, I entered the tiny lobby of the hotel and was greeted in flowery French by a portly middle-aged Turk: "My friend, the proprietor of this establishment would be honored if you would respond to a few questions."

I agreed. The proprietor, who knew neither French nor English, sat at a desk with a nervous smile, looking at our foreign passports.

To my amazement, the questions had to do with God. Better yet, they had to do with the Trinity. Never before had I joined in a conversation about the Trinity in a hotel lobby.

But there I was talking about God — Allah, the God of Abraham, Isaac and Jacob, and how God is Father, Son and Spirit. The little lobby was soon filled to overflowing with every face, young and old, turning from me to my interpreter and then to the proprietor.

It took a while and lots of back and forth in French and Turkish before I learned what was happening.

Finally it was over. The proprietor sat back, his face beaming. His hotel guests, he had concluded, were not infidels after all. Like him, we believed in one God.

I realized then that the proprietor, a devout Moslem, had been concerned that his Christian guests, the first non-Turks to stay in his hotel, believed in three gods. In Arabic, Allah means "the God."

For the proprietor, the interpreter and the neighborhood crowd, this was very much a matter of conscience. For me, it was a matter of reflecting on what I really believed and how best to express my belief.

The realization called for celebration. A snap of the fingers, a word from the proprietor, and tea and ripe olives appeared on swinging trays. Our common belief did, indeed, call for a celebration.

I cherish the memory of that day. And I think of it sometimes at the Eucharist when we reflect on God's work together and profess our faith in the words of the creed: "I believe in one God."

Yes, indeed, this does call for celebration, eucharistic celebration: "The Lord be with you." Bring the bread and wine.

The Creed states who we are as Christians

By Dolores Lecky
NC News Service

People today yearn to believe in something — a cause, a vision of life, a person — even as social commentators note that faith in governments and many institutions seems to have weakened. People's faith in themselves often is shaky too, as psychiatrists and other counselors testify. And questions about life's purpose nip at the edges of affluent Western society, where people consume and possess in great measure and still feel empty.

In the midst of all this, the people of God gather each Sunday and recite the Nicene Creed, a fourth-century statement of faith. Week after week lawyers, doctors, manual laborers, politicians and artists state the facts of Jesus' origins, life, death and resurrection. They declare belief that God's Son entered human history; that sins are forgiven, the dead shall rise and there is a new life awaiting all humankind. The Nicene Creed is a summary of faith, as familiar in the church as the Sign of the Cross.

I began to think about how I feel when I pray the creeds. The Apostles' Creed is

the most frequent creed in my prayer life. I say the rosary in my car, fighting traffic on Washington's bridges as I make my way to work. One morning I realized that the Apostles' Creed is in the first person singular. It is I, Dolores, who daily go over the basics of the deepest part of my life. As I say each phrase, I feel myself more rooted in the story of Jesus of Nazareth, choosing to join my small story to his large one.

'Week after week lawyers, doctors, manual laborers, politicians and artists state the facts about Jesus' origins, life, death and resurrection.'

The Apostles' Creed is notably devoid of ornamentation and that is its beauty, I think. When I say it reflectively I am at one with the fishermen of the Gospel who threw their lot with Jesus.

The Nicene Creed, however, is communal. Its language is plural, stating the beliefs of the entire church and incorporating mystical and philosophical elements into deceptively simple statements. "We believe in one

Lord... (who is) light from light," the creed says. And we believe in the creator of "all that is seen and unseen."

It is fitting that such statements of mystery and of the mystical should be in our communal creed. For the creed is not just words to be uttered. As part of the liturgy, it is much like prayer; it calls us to ponder the meaning of what it says for our lives.

Scriptures

More than an itinerant preacher

By Father John Castelot
NC News Service

Every morning and evening pious Jews recite a formula known as the Shema. Its name comes from its first word which means "hear," and the full formula is: "Hear, O Israel! The Lord is our God, the Lord alone!" (Deuteronomy 6:4)

This is the central affirmation of Israel's faith, its basic creed. It is a firm acknowledgment that only Yahweh — the Lord — is God. It is a statement of Judaism's distinctive belief in one God.

In the course of time it was expanded to include the great commandment of total love of God and injunctions to bear all this constantly in mind (Deuteronomy 6:5-9).

But as a creed, it is the profession of Yahweh's uniqueness that really matters. It crystallized the people's religious experience of God, the sole master of history.

Once formulated, this creed served to distinguish the people from all surrounding peoples. Throughout history it often became a martyr's cry, as persecuted Jews went to death rather than deny the faith of their fathers.

Given the nature of creeds, it takes time for them to develop. This was true of Christian creeds also. In the beginning, the only creed the followers of Christ knew was the simple but eloquent statement: "Jesus Christ is Lord" (Philippians 2:11).

For all its simplicity, it speaks volumes. Christians

The importance of believing

By Katharine Bird
NC News Service

I believe "that" Jesus died for our sins. . . that Mt. Kilimanjaro is the highest mountain in Africa. . . that Mary is the mother of Jesus.

I also believe "in" a God who is compassionate. . . in my son's ability to juggle a full-time job and part-time college. . . in a Jesus who showed me how to tackle and overcome the worst difficulties.

People use the words "I believe" in different ways. As the first set of examples indicates, one way is to express their acceptance of certain basic facts.

The belief expressed in the second set of examples moves into another kind of territory. It takes us into the world of trust, of the meaning in what we believe.

As theologian Father James Bacik put it, the use of "I believe" language can "satisfy the longings of the human heart." He is pastor of St. Christi University Parish in Toledo, Ohio.

And for Christians, being able "to identify our beliefs links us with a community" of kindred spirits; it "enables us to know we're not alone, that others share our beliefs and values."

People find themselves groping for a language to express their beliefs especially during key moments in life, Father Bacik said.

For college-age youths, this happens most often when "their faith is challenged." It happens, for instance, when they encounter atheists who lead good lives or when they encounter atheists who lead good lives or when trying to decide what commitments to make in life.

The challenge to express faith also arises when dealing with tragedies. There are large-scale tragedies, for example the explosion of the Challenger space shuttle. There are personal tragedies such as those surrounding the serious illness of a classmate. At such times students "find that their normal ways of dealing with things don't work," Father Bacik said.

At these points people may turn to their faith to look for a language to express belief, he added. A student grieving over a parent's death may say, "I believe that mother is in heaven." In this context, belief can take on new meaning for him.

Another challenging event for people is the birth of a first child. "I see great religious seriousness at this time," Father Bacik said. A concern develops about what values the parents want to pass on to the youngster.

"I've had a number of young parents, especially men, saying that the birth is their deepest religious experience," he said. Often they "don't have the language to express it" and faith can help them state their awe and new sense of responsibility.

Father Bacik says that people often need help in identifying what they believe and in learning how to express their beliefs. He finds that writing a short personal creed can help.

He urged a woman Religious to start working on a short creed three years ago.

her way of saying, "It's mine, it reflects what's in my guts." Writing a personal creed is "her way of appropriating her faith," he said.

True belief is more than words

"The more deeply one penetrates the divine mystery, the more one discovers the true greatness and dignity of human beings."

(Pope John Paul II in the United States, 1987)

When people tell you what they believe, you catch a glimpse of who they are or at least who they intend to be. For what people say they believe offers a clue to the direction their lives will go.

Parents who say they believe that education is the key to a child's future can be expected not only to give close attention to matters of schooling, but to invest time and money in the child's educational pursuits. In some cases, parents become virtually consumed by this concern for their child's education. Not only their thoughts and words, but their activities reveal that they truly believe in education.

Some people believe that money paves the road to happiness. . . that success is defined by "getting to the top" . . . that exercise is the best antidote for stress. . . or that life can be lengthened with the proper diet. Again, the proof is in the pudding. These are the sorts of beliefs that lead people to definite actions — to hard work or even workaholicism, to hardy exercise almost daily or to shopping carefully for and preparing just the right foods.

True belief, you see, is more than words. It reaches deep inside people and influences their actions. What people believe can be seen in the commitments they make. Among Christians, it is not unusual to speak of "having" belief or having faith. The risk some theologians see in speaking this way is that belief begins to sound like a possession, "some thing" one obtains. What is needed, they suggest, is to see how belief is related to who one "is" and what one does.

Presupposed here is that what is believed — who you believe in — has the capacity to change you. Presupposed, for example, is that the story of Jesus recalled in the church's creed — that he suffered, died and was buried, that he rose again from the dead — is the story of someone who makes life different.

This is what the creed is about ultimately. It is about the sort of belief that reaches deep inside people, uncovering their "true greatness and dignity," as Pope John Paul II suggests. Christians always have felt that this belief, given voice in words, is meant to be heard — and to be seen.



Most people would tend to be wary of any establishment posting a sign proclaiming "God slept here." Something cautions all of us from too quickly affirming divinity in anything or anyone. Yet a most fundamental belief of Christians is that the Lord God, the Creator of the Universe, the absolute beginning and the final end of all that is, became one of us. He not only slept here, but he ate here, spoke here and died here. (NC sketch)

had come to realize that Jesus was much more than an itinerant preacher from Nazareth who had come to a tragic end. He was the Messiah (Christ) and divine (Lord).

That early creed was a statement of faith, the expression of a reality which could be made known only by God himself. When Peter, in Matthew's account, acknowledged that Jesus was "Son of the living God," Jesus pointed out: "Flesh and blood (human reasoning) has not revealed this to you but my heavenly Father" (Matthew 16:17).

Like the Shema, this basic creed encapsulated Christian faith and served as a badge of identity. Also like the Shema, it gradually grew more complex to keep step with Christian experience.

New Testament scholars have detected several creeds in the letters of Paul. The earliest contains a theology (a statement about God), a christology (a statement about his Son), an eschatology (a statement about the end-time), a reference to the resurrection and an allusion to Jesus' saving power:

"You turned to God from idols to serve the living and true God and to await his Son from heaven whom he raised from (the) dead, Jesus, who delivers us from the coming wrath" (1 Thessalonians 1:9-10).

Another early credal formula is incorporated into the opening of Paul's letter to the Romans. There Paul refers to God's Son, "descended from David according to the flesh, but established as Son of God in power according to a spirit of holiness through resurrection

from the dead" (1:3-4).

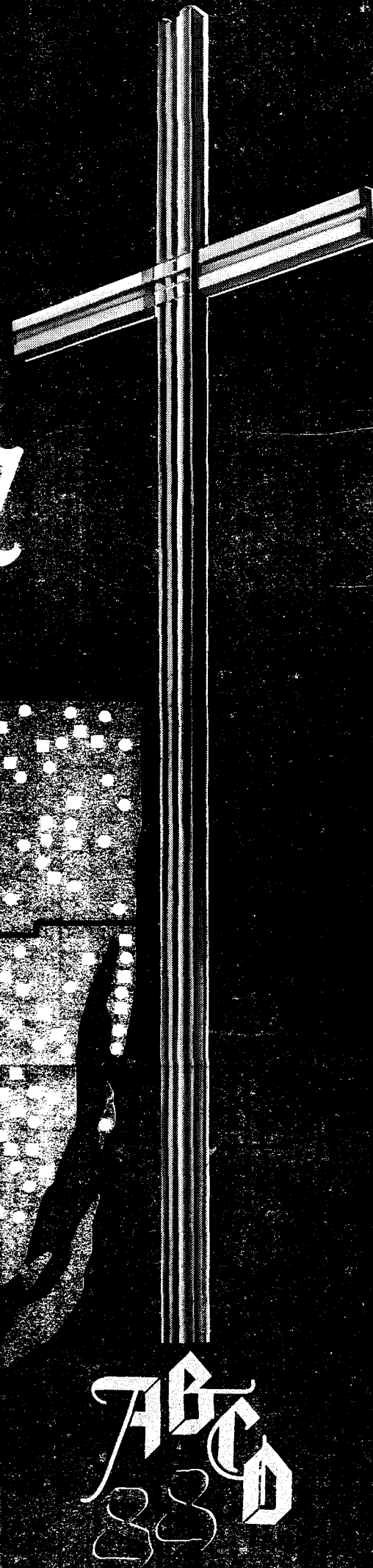
Later, Paul makes use of a somewhat expanded expression of faith in the resurrection in 1 Corinthians 15:3-5: "I handed on to you as of first importance what I also received: that Christ died for our sins. . . that he was buried, that he was raised on the third day, that he was seen by Cephas, then by The Twelve."

Such formulas helped to put Christian experience into words, to the extent that it can be put into words. They also helped in handing on basic Christian truth to succeeding generations. People were able to say: "This is what we, as Christians, believe. This is what makes us unique."

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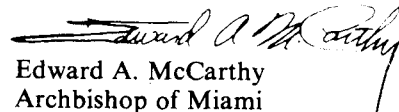
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I thank you from the bottom of my heart and I ask God to bless you abundantly.

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Edward A. McCarthy
Archbishop of Miami