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Pope rips East-West conflict

3rd World poverty gets worse

Pope John Paul II's new encyclical "On Social Concerns" • Issued to commemorate the 20th anniversary of Pope Paul VI's encyclical "On The Development of Peoples," which advocated greater development programs for poor nations •

• Says that in those 20 years there has been not progress but a widening gap between the world's rich and poor.

• Calls the growing gap a threat to world peace and says it is caused by such factors as use of the Third World as an East-West battleground, the growing foreign debt crisis, spending on arms rather than development, and inadequate sharing of technological advances.

• Notes the church's critical attitude toward both liberal capitalism and Marxist collectivism" and says both ideologies need to be changed and updated.

• Cites the ethical consequences of world interdependence and calls for moving beyond "a feeling of vague compassion or shallow distress" for poor nations to "a firm and persevering determination to commit oneself to the common good."

• Criticizes state-supported birth control campaigns, saying they often are promoted from abroad and represent a form of racism against the poorest populations.



Pope says this...

...Leads to this

Pages 6-7

Synagogue defacing deplored

By Prent Browning
Voice Staff Writer

Their presence spoke louder than their words: Over 15 religious leaders from eight Christian denominations, in addition to many Jewish representatives, gathered on only a few hours notice at the defaced sanctuary of Bet Shira Congregation Monday.

But their words were as one: that the Christian and Jewish community deplores the anti-semitic vandalism that struck the synagogue Saturday night and will do everything in its power to combat the forces that breed such bigotry.

Congregation members were confronted Sunday with ugly religious slurs spray painted on the outside of their new sanctuary still under construction. About fifty windows were broken in the congregation's school and new synagogue and damage has been estimated at around \$10,000. Particularly distressing to the Christian community, however, were indications that the vandal or vandals thought of themselves as Christians.

Phrases like "Respect Christ" and "You killed our savior," were part of the general defacement.

"This is not Catholicism; this is not Christianity. We totally disavow this,"

said Msgr. Bryan O. Walsh, chairman of the Archdiocesan Interfaith Commission.

At the press conference he said he was personally "outraged" and found

(Continued on page 14)



Norman Braman, vice president, Greater Miami Jewish Federation, and Msgr. Bryan Walsh, Archdiocesan Interfaith Commission Chairman, discuss synagogue vandalism, with graffiti in background. (Voice photo by Prent Browning)

ABCD needs 2nd wind

With less than two weeks remaining before the final ABCD amount is announced, a final push may be needed to bring the fund raising drive over the top.

As of Tuesday with only 16 parishes still unreported the Archbishop's Charities Drive has raised \$3,675,000, about 71 percent of the \$5,145,000 goal.

The nine ABCD dinners held throughout the Archdiocese were successful with 15 percent more people in attendance than last year. It's believed that the filmed highlights of the papal visit may have been a factor in increasing attendance. Over \$200,000 in pledges have been received so far from the dinners with an average pledge of \$400.

So far, a total of 33 parishes have reported that they have exceeded their parish goal.

(continued on page 14)

Vatican warns against Easter vigil abuses

VATICAN CITY (NC) — Describing the Easter feasts as the "summit of the whole liturgical year," a new Vatican document criticized practices which dilute or change the appropriate church norms for these days.

Particularly blamed for the abuse or ignorance of norms is the "inadequate formation given to the clergy and the faithful regarding the paschal mystery as the center of the liturgical year and of Christian life."

The document is titled, "Circular Letter Concerning the Preparation and Celebration of the Easter Feasts," and it was prepared by the Vatican Congregation for Divine Worship. The 28-page document repeatedly calls for appropriate instruction and catechesis of the faithful so that the celebrations of Holy Thursday, Good Friday and the Easter vigil are better appreciated.

Cardinal, bishop argue over catechism

(RNS) — Cardinal Juan aramburo of Buenos Aires has banned a popular young people's catechism called Hoja de Ruta 5 (The Leaf of Route 5), because of its treatment of adolescent sexuality, militarism and the inclusion of non-Catholic writers. The catechism was designed and edited by members of the Salesian order and was published two years ago. In response to the cardinal's action, Bishop Jorge Novak of Quilmes said the conservative critics of the catechism "didn't show the slightest worry when the sanctity of the family was terribly wounded by the disappearance of persons, horrible tortures, summary trials without appeal, vile assassinations and the cowardly hiding of the truth" in Argentina during the military rule of the 1970s.

'No problems' between Laos Church, government

VIENTIANE, Laos (NC) — The Catholic Church in Laos has no major problems with the government, and its general situation has improved in recent years, said Bishop Jean Khamse Vithavong of Vientiane Vicariate. But the bishop said he has had difficulties with individual government offices. "I am satisfied with the church situation at present and with the government policy toward the catholic Church." Catholics are free to practice the faith, he said, adding that priests sentenced to re-education camps are being released to resume their religious activities. But the government is punishing Bishop Jean-Baptiste Outhay of the Vicariate of Savannakhet, who is under virtual house arrest, he said.

Evangelicals' gains worry mainline churches

GUATEMALA CITY (NC) — The Protestant evangelical movement has taken hold in Guatemala and that situation has Catholics and mainline Protestants worried, say Guatemalan clergymen. Auxiliary Bishop Juan Gerardi of Guatemala City said evangelical "sects" — often with significant backing from U.S. organizations — are a problem for Guatemalan Catholicism. Mainline Protestants and evangelicals account for approximately 12 percent of Guatemala's 8 million population. Critics say the evangelicals are also being used to control potential unrest and are weakening Guatemalan Indian society by overemphasizing individual salvation.

More and more Poles leaving homeland

VATICAN (NC) — A joint declaration by Polish church and government representatives has expressed concern for the "disturbing phenomenon" of young Poles leaving their homeland for economic reasons. Poland's bishops, who promised spiritual assistance to all Polish emigrants, said it was the "duty of young generations to serve their own country." "The decision to abandon one's own country is subject also to a moral judgment," they added.

Broken into eight sections with 118 footnotes, it discusses the appropriate norms for the Lenten season, Holy Week, the Easter triduum, Easter day and the weeks following.

The document is particularly insistent on the appropriate celebration of the Easter vigil. The Easter vigil is the "mother of all holy vigils," when the church awaits the resurrection of the Lord, it said. "In some areas where initially the reform of the Easter vigil was received enthusiastically, it would appear that with the passage of time this enthusiasm has begun to wane."

It singled out as "reprehensible" the celebration of the Easter vigil at "the time of the day that it is customary to celebrate anticipated Sunday Masses."

The vigil must be celebrated after night fall and before daybreak on Sunday.

The liturgical structure of the Easter vigil celebration "must not be changed by anyone on his own initiative," the document warned.

In outlining the liturgical structure of the feast, the document noted particular problems to be avoided. During the musical accompaniment to the readings of the Easter vigil, "great care is to be taken that trivial songs do not take the place of the psalms," it said.

The celebration of the eucharistic liturgy "should not be celebrated in haste," and separate vigil celebrations for "special groups is not to be encouraged."

Religious oppression

A Benedictine monastery remains on the outskirts of Prague, Czechoslovakia, even though all the monks have been expelled from the country. Mass is still celebrated in the church but the rest of the monastery is not used for religious activities. More than 350,000 Czechoslovakians have signed a petition calling for full restoration of religious liberties. (NC photo)



Church using pop videos to recruit new priests

EDINBURGH, Scotland (NC) — The Catholic Church in Scotland is using pop videos to attract recruits to the priesthood. At a cost of 3,500 pounds (about U.S. \$5,250), the church's vocations commission produced the 19-minute video with clips from a popular TV comedy series "Bless Me Father," shots of seminarians talking about the challenges of their careers, and an introduction by a popular Scottish TV and radio personality, Paul Coia. Scotland's bishops have been trying to "move with the times," commission president Archbishop Keith O'Brien of St. Andrews and Edinburgh said at a preview of the video. He said other videos would follow, portraying the development of a seminarian into a priest.

Justice agency's goals change after scandal

MANILA, Philippines (NC) — The Philippine bishops said local development rather than political education will be the new theme of their scandal-tainted social action agency. The decision follows revelations that the National Secretariat for Social Action was funneling funds — estimated in the millions of dollars — to the rebel New People's Army for arms purchases. The secretariat had operated in dioceses largely autonomous of episcopal control. After the scandal broke the bishops' conference further tightened its reins on the secretariat and elected retired Bishop Francisco F. Claver of Malaybalay as the new director. Bishop Claver said the new emphasis will be to help people solve concrete problems, whether or not government help or basic social changes are forthcoming.

Church would mediate for rebels, not 'drug lords'

(NC) — Colombian Cardinal Alfonso Lopez Trujillo said the church in his country is prepared to mediate a truce between the Colombian government and leftist rebels. But he said that while the church "is interested in a mediation such as the kind requested by the guerrilla groups" the government "has not considered it opportune."

The 52-year-old churchman said that earlier reports that the church said it was willing to mediate talks between the government and Colombia's powerful drug lords were untrue. He said the church is "committed to the work of denouncing this death trade..."

Haiti's bishops backing off political confrontations

WASHINGTON (NC) — Haiti's bishops are taking a wait-and-see attitude toward the country's controversial new government, while pulling church-run institutions, such as Radio Soleil, back from the edge of political confrontation with authorities, said the head of the Haitian bishops' conference. The official, Bishop Francois Gayot of Cap Haitien, also said, without being specific, that some Haitian church institutions had been used by leftist activists for political purposes.

General's re-election a 'farce,' cardinal says

ASUNCION, Paraguay (NC) — Archbishop Ismael Blas Rolon Silvero of Asuncion has called the re-election of Gen. Alfredo Stroessner to an eight term as president a "farce." Archbishop Rolon said Stroessner's return to office "will serve to increase tensions in the country."

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Vatican deficit

First financial report ever: record \$56 million in the hole

By Jerry Filteau

WASHINGTON (NC) — The Vatican's first officially released annual financial report showed that its 1986 deficit was a record \$56.7 million — nearly 50 percent higher than its deficit in 1985.

To cover the new deficit the Vatican had to use all \$32 million contributed to the pope by the world's Catholics in 1986 plus \$24.7 million in reserves from contributions given in previous years. It said those reserves "are by now nearly exhausted."

Accompanying the report was an appeal to bishops and bishops' conferences to let Catholics know about the situation and urge them to increase their contributions to the Holy See.

"The supreme pontiffs have always preferred to count more upon the voluntary offerings of the faithful than on income from investments and property," said a covering letter sent

to the bishops by the special council of cardinals advising the Holy See on finances.

"Such offerings," the letter added, "express the active and constant sharing of the faithful in the church's life and evangelizing activity."

The report put in stark relief the growing financial problems that have been plaguing the Vatican since 1976, when it first announced an operating deficit. In that year observers estimated the deficit at \$6.4 million. Actual figures were not released.

In 1986, according to the report, the total expenses of the Holy See were \$113,981,598. Income was \$57,258,223, covering only 51 percent of the expenses. The deficit of \$56,723,375 was made up completely by drawing on that year's contributions from Catholics and reserves from previous contributions.

The contributions to the pope, called Peter's Pence, were used by popes

'The supreme pontiffs have always preferred to count more upon the voluntary offerings of the faithful than on income from investments...'

until the mid-1970s almost exclusively for such things as disaster relief, charitable activities and assistance to church projects in missionary lands. Starting in the late 1970s they have been used increasingly — and in recent years exclusively — to cover operating costs of the Holy See.

Last year for the first time the Vatican sent the world's bishops an audited financial report, covering operations in 1985. But it sent the report under strict secrecy. This year's report was the first that the bishops were allowed to release.

The secret 1985 report, sent last March to the world's bishops and later obtained by National Catholic News Service, showed total expenses of \$83.7 million and income of \$44.6 million, leaving a deficit of \$39.1 million.

In 1985 nearly all of the deficit was covered by Peter's Pence and similar contributions during the year, which amounted to \$36.9 million.

The decline in the value of the dollar against other world currencies accounted for a large part of the dramatic 36 percent increase in the Holy See's budget and 45 percent increase in its deficit between 1985 and 1986.

Most of the Holy See's expenses are in lire, the Italian currency it uses to pay salaries and buy goods and services. Its income, however, is weighted more heavily toward the dollar, particularly in its income-producing investments abroad and the contributions it receives from around the world.

At the end of 1985, a U.S. dollar could buy 1,678 Italian lire. At the end of 1986 the exchange rate was 1,351 lire per dollar.

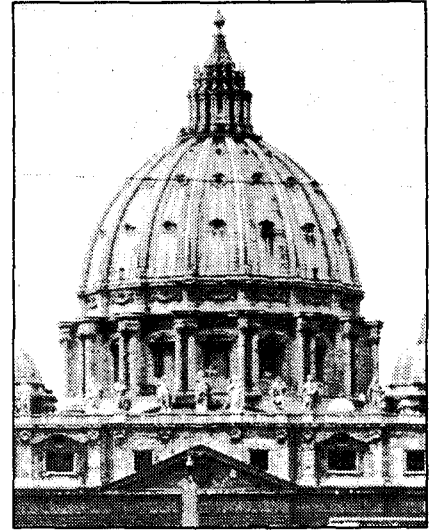
In Italian currency, the Holy See's 1986 budget was 154 trillion lire, just 9.6 percent higher than its 1985 budget of 140.5 trillion lire.

The Vatican's decision to permit release of the report itself for 1986, rather than just summary figures given out occasionally in the past, followed years of efforts by several prominent church figures, led by now-retired Cardinal John Krol of Philadelphia, to get the Vatican to give a regular public accounting of its finances.

The largest expense item in the 1986 report was \$57.9 million for personnel — \$50.6 million for wages and benefits of current employees and \$7.3 million for retirement benefits. The Vatican must pay retirement benefits out of its yearly budget because it does not have a separate retirement fund to cover those costs.

Other expenses, in rounded figures, included:

- Administrative expenses, \$9.7 million, including some \$1.5 million for transfers of church officials, \$1.1 million for telecommunications and \$600,000 for printing and publishing. Another chunk of administrative expenses, for which no figure was given, was for travel and lodging for participants attending Vatican meetings.
- Utilities, \$2.1 million.
- Maintenance expenses and taxes for properties owned by the Holy See, \$1.6 million.
- Expenses on investments, \$11



million.

- Vatican Radio, \$10.4 million.
- Publishing activities (the Vatican Polyglot Press, the Vatican Publishing Office and the Vatican newspaper, L'Osservatore Romano), \$11.7 million.

- Depreciation, \$3.2 million.
- Restoration of endowment funds, \$6.4 million.

The documentation did not explain the meaning of "restoration of endowment funds" but information from the secret 1985 report, which was more detailed, indicated that this probably referred to money put into

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the Patrimony of the Holy See to replace funds previously drawn from there to cover earlier deficits. The patrimony was formed in 1929 from the money Italy gave the Holy See in reparation for papal lands expropriated by Italy when it became a republic in the 19th century.

On the income side, just over half of the Holy See's earnings came from investments — \$28.8 million of the \$57.3 million total. Nearly another third, \$17.1 million, came from its newspaper and book publishing activities.

- Other sources of income were:
- Activities of Vatican departments and other reimbursements, \$6.1 million.

- Vatican Radio, \$1.3 million.
- Non-recurring income \$500,000.
- Use of endowment funds (mainly to pay off a \$2.2 million deficit left over from 1985), \$3.5 million.

In its report on 1985 the Vatican also sent the bishops the separate budget figures for running the civil and economic affairs of Vatican City State, a largely self-sustaining operation which that year showed a \$147,000 profit in a \$41 million budget.

The 1986 report did not include the city state's budget or other extensive details on Holy See investments and assets which had been included in the 1985 report.

Cardinal Agostino Casaroli, papal secretary of state, told the bishops in a covering letter to the 1986 report that only the Holy See annual report and commentary were included in the new mailing because many bishops' conferences and financial experts had said that "the documentation last year was too complicated."

Devotedly Yours



Haitian bishops struggle valiantly

My dearly beloved:

It is 8:10 P.M. Our PAN AM 727 is at the end of the runway in Washington, about to take off for Miami. I have been here with a committee of United States Bishops meeting with a committee of Haitian Bishops. Our United States committee has visited in Haiti on two occasions in the last two years. Today the Haitians returned the visit—after a delay caused by the turmoil in their country.

The Haitian Bishops have won our admiration. They have been outspoken advocates of the rights of their people. They have suffered with their people—been attacked for condemning the abuse of the democratic process. They are gracious men of faith, knowledgeable, simple in their needs, strong in their commitment.

Along with staff members of our United States Bishops Conference, we spent the day discussing the situation in Haiti, inquiring how we American Catholics could be of help.

Even though the recent elections were a farce, the Haitian Bishops seem to be awaiting judgement on the Manigat government until they have had more experience with it. It seems the new Prime Minister has good qualifications. He is a member of the Cathedral Council and served on the Diocesan Committee of Justice and Peace. But it remains to be seen whether he will be free to function.

The Bishops reported on the seminaries, which has been helped financially by the Church in the United States and by our people of the Archdiocese. They have a large growing enrollment and continue to have substantial debts.

The Bishops discussed having a priest representative in the United States who would attempt to locate the some 800,000 Haitians in this country and be of service in assuring that they are ministered to.

We discussed some of the Haitian Bishops' priority concerns. They have a massive program underway to teach their people to read and write. They also are attempting to operate a radio station to instruct them. And they are investigating the possibility of opening a university to make a God-centered education available to their future leaders.

The Bishops indicated that the suffering of Haitian Catholics has brought them closer together. They appreciate expressions of support from the United States Catholics which they feel is very helpful. Americans of other faiths have been proselytizing Catholics in Haiti.

Haitians are offended when the United States media implies that AIDS is coming from Haiti. Haitians point out that the dread disease is coming from the outside into Haiti, for the Haitian cities with the most tourists are those where AIDS is found.

The Bishops expressed their deep gratitude to Americans who, through Catholic Relief Services, have been assisting the Haitian people at this critical time.

We of the Archdiocese can be proud of Amor en Acción, a group of young Hispanic professionals who have been building housing, providing medical care and arranging for our schools to help support sister schools in our sister Diocese of Port-au-Paix. We can also be proud of the relief work provided from the Archdiocese and elsewhere through Food for the Poor by Mr. Ferdy Mahfood.

Such experiences of shared human concerns witness beautifully to the authentic Church, for we have been told that we can identify the Lord's followers by the love they have for one another.

I hope that we of the Archdiocese will continue to pray for Haitians and for the Church in Haiti.

During this Lenten period, we can especially give thanks for the conditions we enjoy in our country and recommit ourselves to sharing our blessings.

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

12th Black bishop ordained

HOUSTON (NC) — The son of a Louisiana sharecropper, Divine Word Father Curtis John Guillory, 44, was ordained recently as an auxiliary bishop for the Diocese of Galveston-Houston, becoming the nation's 12th black Catholic bishop.

Pageantry marked the three-hour ceremony, replete with a 300-voice gospel choir of blacks, Hispanics and Vietnamese representing 25 parishes. Applause echoed through the cavernous Sam Houston Coliseum when the newly ordained auxiliary bishop told the congregation of 6,000 that he was most proud of his father, Wilfred Guillory, who at age 67 is confined to a wheelchair.

"I am so proud of my father, who is with us tonight," said Bishop Guillory, who at age 8 helped his father pick cotton, pull corn and dig sweet potatoes on a 50-acre sharecropping farm in Mallett, La. He said his ordination day was also his late mother's birthday. She would have been 61.

"My mother died six years ago and though she is not here physically, she is definitely here spiritually," said the fourth black prelate to come from the Diocese of LaFayette, La.

In a 10-minute address, he said his ordination brought together the "puzzle of his life."

"People and events take place in our lives that [one] cannot quite make sense of," Bishop Guillory said. "There comes a time in one's life, such as weddings, birth of a child, falling in love, and — as in my case — ordination, that the puzzle of one's life comes together."

Through such events "one can see the interconnectedness," he said. "Today the puzzle of my life has come together. All the people and events make sense. The humbling thing is that I had nothing to do with it," he said, adding that God all along "was putting it together" for him.

Archbishop Pio Laghi, apostolic pronuncio to the United States, said Bishop Guillory's ordination was "a very significant moment in the history of the Catholic Church in the United States."

"Now the number of black bishops in the United States equals the number of the 12 apostles of Jesus Christ."

K of C joins fight against pornography

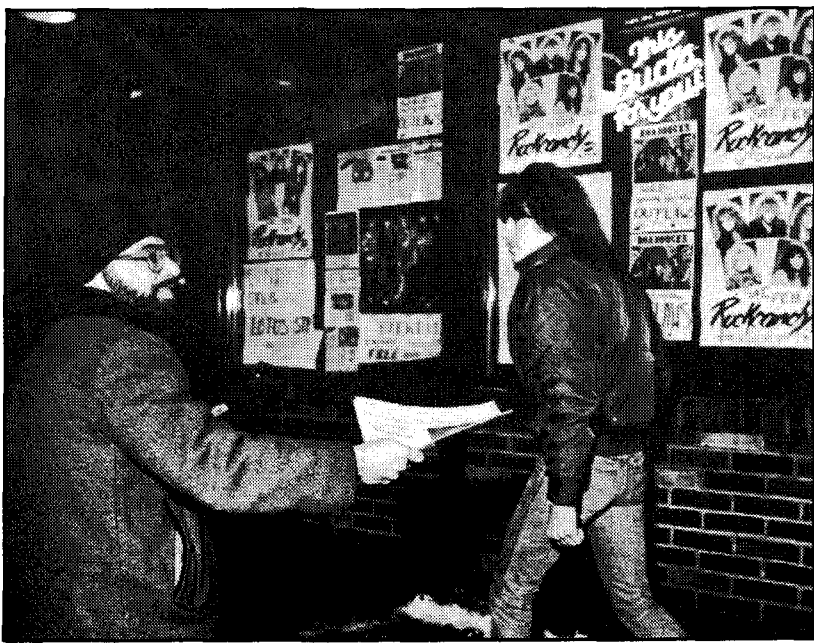
WASHINGTON (NC) — The Knights of Columbus board of directors announced support for proposed federal legislation aimed at curbing child pornography and restricting the "dial-a-porn" industry. Supreme Knight Virgil C. Dechant, head of the 1.4-million-member Catholic fraternal order, said the Knights "are pleased to add their voices to the growing chorus of citizen support for new federal legislation" to fight pornography. The proposed Child Protection and Obscenity Enforcement Act, S.2033, would tighten interstate laws regarding transportation of obscene materials and amend the Racketeer Influenced and Corrupt Organizations Act to include child pornography offenses. The racketeering act permits the seizure of assets obtained with profits from prohibited activities.

Priest-parishioner talks confidential, court rules

ST. PAUL, Minn. (NC) — The confidentiality of conversations between a priest and a person he is counseling was upheld in a Ramsey County court ruling. The ruling by District Judge David Marsden "more or less affirms the existence of a privilege between that person and a priest when there is a communication that involves religious or spiritual aid, advice or comfort," said Andrew Eisenzimmer, an attorney for the Archdiocese of St. Paul and Minneapolis. The decision upholds the Minnesota state law which provides for the confidentiality of communications with clergy. A priest must get the consent of the person he counseled in order to reveal what was communicated.

Protesting priests

Father Anthony Mugavero, associate pastor of St. Theodore parish in Rochester, NY, distributes literature on the apparitions at Medjugorje, Yugoslavia, outside the Penny Arcade tavern, where a local rock band which calls itself Immaculate Mary was performing. The band sometimes flings condoms to its young audience. As part of the protest organized by priests of the area, a Holy Hour was held in a local church to coincide with the band's concert. (NC photos)



Auction raises \$5 million for L. A. archdiocese

(RNS) — A four-day auction of literary and art treasures, including an eight-page fragment of a Gutenberg Bible, has added more than \$5 million to a fund for the recruitment and education of priests in the Archdiocese of Los Angeles. The sale of items from the Estelle Doheny collection was conducted by Christie's, the famous London-based auction house, and raised more than twice the amount anticipated. Besides the Gutenberg fragment, rare items sold included an unpublished manuscript by Mark Twain and landscapes by Jean Baptiste Camille Corot, a 19th-century French painter.

Philadelphia's Catholics get new bishop

(RNS) — A new era began for Philadelphia's 1.35 million Roman Catholics as the crozier of authority was passed from Cardinal John Krol to his successor, Archbishop Anthony J. Bevilacqua, during the installation Mass in the Cathedral Basilica of Saints Peter and Paul. More than 1,500 people turned out at the cathedral to view the passing of power from the 77-year-old Cardinal Krol, marking the end of his 24-year reign as leader of one of the most conservative dioceses in the United States. The 44-year-old Archbishop Bevilacqua is expected to continue the conservative approach to church teaching and rules that characterized Cardinal Krol's tenure.

Former Seattle auxiliary named to Pittsburgh

(RNS) — In a speedy appointment, the Vatican named Bishop Donald W. Wuerl as the new head of the Diocese of Pittsburgh, one day after the see was vacated. Bishop Wuerl, former rector of Pittsburgh's diocesan seminary, was point man for the Vatican's public and unprecedented disciplining in 1985 of Seattle Archbishop Raymond Hunthausen, who was charged with laxity in theological and pastoral church matters. The 46-year-old Pittsburgh native was formally installed as head of that city's 860,000-member diocese to succeed Archbishop Anthony J. Bevilacqua, who was himself installed just two days earlier in Philadelphia.

Liberal group criticizes 'Biblical Score Card'

WASHINGTON (RNS) — People for the American Way, a liberal advocacy group, has launched a campaign to oppose what they describe as attempts by conservative Christians to claim "God's endorsement" for their political positions. The organization, founded by television producer Norman Lear, attacked the recently issued 1988 Biblical Score Card, which rates candidates according to their positions on "Bible-based issues." The score card, compiled by the conservative Biblical News Service, sets forth what it considers the "biblical" position on issues ranging from abortion and school prayer to aid to the Nicaraguan contras and President Reagan's Strategic Defense Initiative.

Bishops tell Congress: Ratify arms treaty

WASHINGTON (NC) — The nation's Catholic bishops want the U.S. Senate "to ratify the INF treaty without crippling amendment and without undue delay," Archbishop Roger M. Mahony of Los Angeles, who chairs the U.S. Catholic Conference's Committee on International Policy, told the Senate Foreign Relations Committee that the bishops realize complex issues are involved in the Intermediate-range Nuclear Forces treaty. "But as teachers and pastors, we also recognize that no question of foreign affairs surpasses the nuclear arms race in terms of moral content and importance," he added. At the hearing leaders of the National Council of Churches and the Jewish community echoed the USCC's support for the INF treaty, signed by President Reagan and Soviet General Secretary Mikhail S. Gorbachev Dec. 8 in Washington.

Serrans make history: Elect women officers

BOSTON (NC) — The newly formed Serra Club of Boston West has elected two women officers, a "Serra first," according to a spokesman for Serra International. Members of the national organization voted in June 1985 to admit women. Membership had been restricted to Catholic lay men since the organization was founded in 1935. The Boston West branch of Serra has eight women among its 27 charter members.

'Godless' textbook ruling upsets civil rights league

WASHINGTON (NC) — The Catholic League for Religious and Civil Rights expressed disappointment that the U.S. Supreme Court declined to consider the case of fundamentalist Protestant parents fighting what they call "godless" textbooks. The issue of parental rights in public school textbook cases is not likely to end, according to Steven F. McDowell, general counsel of the Catholic League. The high court refused to take the case, *Mozert vs. Hawkins County Public Schools*, and thus let stand a ruling by the 6th U.S. Circuit Court of Appeals that the case be dismissed and that no religious rights were violated.

Catholic women launch campaign against drugs

WASHINGTON (NC) — National media attention and a growing national concern over drug and alcohol abuse has led the National Council of Catholic Women to launch an education and awareness campaign on the problem for Catholic parishes across the country, said a spokeswoman for the organization. "It's a problem that's not getting any better," said spokeswoman Sally Harris. "We chose to back an awareness program because of growing concern expressed by the federal government, by Mrs. Reagan... It's been on the covers of *Time* and *Newsweek*."

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Catholic teachers put faith above \$\$

WASHINGTON (NC) — An environment supportive of their religious values, not high salaries, is what attracts the majority of teachers to Catholic schools, according to a survey by a Catholic University of America professor.

Dominican Sister Maria Ciriello, an education professor at Catholic University, said that if Catholic school administrators want teachers who will stay, they should look for teachers whose main commitment is to a faith-centered school. High teacher turnover rates are common in Catholic schools.

She said 54 percent of teachers surveyed cited the value of religion in their lives as the primary reason they chose a career in parochial school teaching. Commitment to teaching and having a job compatible with family obligations were listed next.

Her conclusions were based on a study of 655 full-time teachers in the Washington Archdiocese. Questions were designed to determine whether teachers were primarily committed to the specific characteristics of Catholic schools, drawn generally to teaching as a profession, or working because they needed to work.

"Teachers who chose to teach in Catholic schools primarily because of the institution's religious environment are more strongly attached than those who teach primarily for professional reasons," Sister Ciriello said. "Not only do these people want to teach, they also are more likely to want to stay in that setting. These people are not necessarily Catholic, but they do say religion is an important value in their lives as teachers."

Teachers who are more attracted to the teaching profession itself than to the church-related environment are likely to become dissatisfied with working conditions and leave the school system

after they gain experience, Sister Ciriello said.

Twenty percent of the teachers, who tended to be younger and less experienced, said they were teaching in Catholic schools because they wanted to teach. Religion was not of as much importance as teaching, according to Sister Ciriello.

She also found that 5 percent of the sample group were in the school because they needed a job and another 21 percent for reasons she said were

unclear.

Sister Ciriello said these findings could be used by administrators during interviews to determine an applicant's level of commitment to the school's religious goals.

Employers might ask applicants why they are applying to the school and if they consider teaching a ministry and a chance to share faith, she said. Administrators also might ask about a person's church involvement to determine the importance of religious prac-

tice for the applicant.

Even though commitment probably means the teacher will stay in the school system longer and have higher job satisfaction, it does not mean the person will make a better teacher, Sister Ciriello continued.

But given teachers with equal ability, employers may want to consider that teachers who value the faith dimension of the school are most likely to support the Catholic school's goals, she concluded.

Swaggart's message was anti-Catholic

BATON ROUGE, La. (NC) — The Rev. Jimmy Swaggart, who said he would leave the pulpit for "an indeterminate time" following a confession of moral failings, often used his television and publishing empire to assail the Catholic Church.

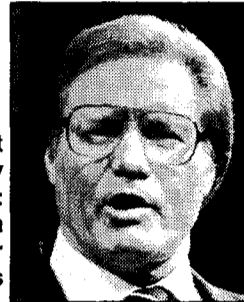
The fundamentalist Assemblies of God preacher has condemned Catholicism as a "false cult" and urged Catholics to leave church if they want to be saved by Jesus.

Swaggart's decision to suspend his ministry was the second major blow to nationwide television evangelism in less than a year.

Ironically, it was Swaggart who revealed to church officials the sex scandal that brought the downfall last year of the Rev. Jim Bakker, a fellow Assemblies of God minister and televangelist. Before Bakker was defrocked, his television ministry was drawing more than \$120 million a year in contributions.

Swaggart has a \$150-million-a-year television empire that reaches millions of viewers in the United States and more than 140 other countries. His albums of gospel music have sold an estimated 15 million copies.

Evangelist Jimmy Swaggart: Barred from preaching for three months



His monthly magazine, *The Evangelist*, which has an estimated circulation of more than 800,000, featured an eight-part series in 1985-86 in which Swaggart accused Catholics of numerous false beliefs and of blocking God's word through "un-Christian" structures such as the Eucharist, the confessional, the papacy and the priesthood.

In an earlier article he said that "Catholic tradition is in complete contradiction to the word of God." He called Catholics "poor, pitiful individuals who think they have enriched themselves spiritually by kissing the pope's ring."

In 1983, Swaggart's attacks on Catholicism led to cancellation of his TV show by two Atlanta stations and a private meeting with Catholic Bishop Stanley J. Ott of Baton Rouge, who requested the meeting.

In 1986, his anti-Catholic writings provoked a lengthy public rebuttal by a Catholic theologian in the Diocese of Lafayette, La. The theologian, Father Richard R. Greene, said Swaggart "bears false witness" against the church and is "today's most anti-Catholic TV personality."

Swaggart avoided direct attacks on Catholic teachings during a preaching crusade in Nicaragua last month, but church officials said the crusade, prominently featured in the government-controlled press, was allowed by the leftist government as part of its campaign to lessen the power of the Catholic Church in the country. Swaggart, who is also known for his outspoken political conservatism, avoided politics as well during the crusade.

The 52-year-old evangelist announced his decision to leave the pulpit during an emotional service at his World Faith Center in Baton Rouge. He did not say what sins he had committed, but said he would not "whitewash" his guilt. "I do not call it a mistake, a mendacity. I call it a sin," he said.

Since the news broke of the evangelist's difficulties, Bishop Ott has declined to talk about Swaggart's anti-Catholicism. But he said "I've kept him and his family in my prayers."

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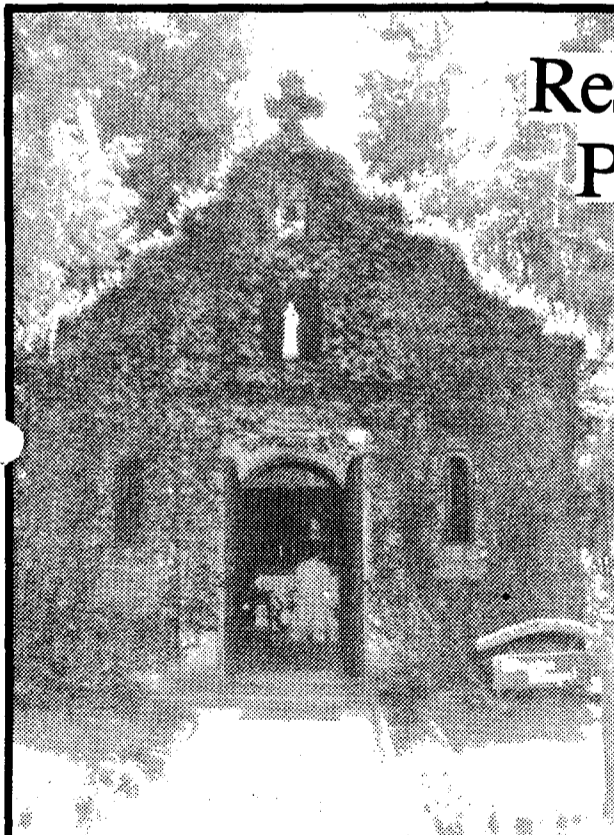
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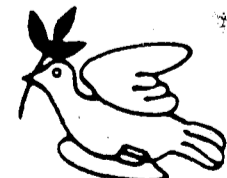
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Papal Encyclical

Pope: Conflict increasing 3rd World poverty

VATICAN CITY (NC) — Pope John Paul II's new social encyclical strongly condemns the superpowers for transferring their ideological and political battles to the Third World, thus hindering socio-economic development.

This is a principal cause of the growing gap between rich and poor nations which threatens world peace, the document said.

Third World countries, rather than becoming more independent over the past 20 years, have "become parts of a machine, cogs on a gigantic wheel," it said.

The document chided the Western and Eastern blocs for "a tendency toward imperialism."

"The present division of the world is a direct obstacle to the real transformation of the conditions of underdevelopment in the developing and less advanced countries," it said.

The church does not take sides in the East-West battle, considering both ideologies "imperfect and in need of radical correction," the document added.

It also called foreign aid to developing countries which is conditioned on promoting population control programs "racist" and a new type of "oppression."

The pope's 102-page social encyclical, "Sollicitudo Rei Socialis," (On Social Concerns), was dated Dec. 30, 1987, and made public Feb. 19. It commemorates the 20th anniversary of Pope Paul VI's 1967 social encyclical,

"Populorum Progressio" (On The Development of Peoples), which advocated greater development programs for poor nations.

The 20 years since "Populorum Progressio" was written have seen "the widening of the gap between the areas of the so-called developed North and the developing South," said the en-

The West 'gives the impression of abandoning itself to forms of growing and selfish isolation' and the East 'seems to ignore for questionable reasons its duty to cooperate in the task of alleviating human misery'

cyclical.

Besides the superpower conflict, other reasons for the growing gap cited by the document include:

- International trade, financial and monetary systems inadequate for Third World needs.
- The growing Third World foreign debt.
- Increased use of developed-world funds for the arms race rather than development programs.
- A prosperous arms trade to Third World countries.
- Inadequate transfer of technology to Third World countries.
- Corruption and a concentration of political power in the hands of a few in the Third World.

The encyclical, though containing new perspectives and bold criticism of

the superpowers, continues much of the thought of traditional Catholic social teaching and amplifies and updates Paul VI's message, criticized at the time by the Wall Street Journal as "warmed-over Marxism."

But when this pope talks about gaps between rich and poor and basic economic rights, he is less likely to

other's domination.

"This opposition is transferred to the developing countries themselves," the pope continues, "and thus helps to widen the gap already existing on the economic level between North and South and which results from the distance between the two worlds: the more developed one and the less developed one.

"This is one of the reasons why the church's social doctrine adopts a critical attitude toward both liberal capitalism and Marxist collectivism."

At another point in the letter, John Paul states, "Each of the two blocs harbors in its own way a tendency toward imperialism, as it is usually called, or toward forms of neo-colonialism; an easy temptation to which they frequently succumb, as history, including recent history, teaches."

The encyclical encouraged regional economic and political cooperation among the less developed nations, greater Third World initiatives to overcome domestic problems and more cooperation among developed and underdeveloped countries in solving critical problems such as the foreign debt burden.

It also opposed state-supported birth control campaigns and warned that development must go beyond economics to include people's cultural and spiritual needs.

Continued on next page

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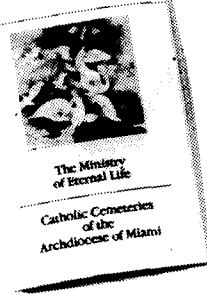
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East and West told to improve systems

(Continued from page 6)

"It is the poorest populations which suffer such mistreatment, and this sometimes leads to a tendency toward a form of racism, or the promotion of certain equally racist forms of eugenics," it said.

To ensure that the personal, cultural and spiritual needs of people are met, development must be tied to respect for human rights, especially religious liberty, the document said.

The encyclical supports the International Movement of Non-Aligned Nations, which tries to steer an independent course between the superpower blocs, in its efforts "to affirm in an effective way the right of every people to its own identity, independence and security."

East-West conflict is "an important cause of the retardation or stagnation of the South," said the encyclical.

Superpower efforts to involve Third World nations in their conflicts and to gain political influence in underdeveloped countries is "a form of neo-colonialism," it said.

"Investments and aid for development are often diverted from their proper purpose and used to sustain conflicts," it said.

It criticized collectivist systems in which "the right of economic initiative is often suppressed."

This leads to decision-making by a bureaucratic apparatus, reducing the individual to an "almost absolute dependence, which is similar to the traditional dependence of the worker-proletarian in capitalism," it said.

Also criticized were superdeveloped societies marked by "pure consumerism" and "crass materialism" in which there is "an excessive availability of every kind of material goods for the benefit of certain social groups."

"An object already owned but now superceded by something better is discarded, with no thought of its possible lasting value in itself, nor of some other human being who is poorer," said the encyclical.

Pope criticizes both sides equally

VATICAN CITY (NC) — Pope John Paul II's second social encyclical keeps the church neutral in East-West confrontations by strongly criticizing both political power blocs.

Their policies, according to the pope, have resulted in a nuclear arms race threatening world survival, hindered Third World economic growth by transferring ideological conflicts to underdeveloped nations, and produced societies at home which seek material gain while downplaying spiritual values.

In remaining neutral, Pope John Paul follows the papal pattern established after World War II when the United States and the Soviet Union emerged as the two superpowers, representing radically different political and socio-economic systems. Faced with this confrontation, the Vatican has steadfastly steered clear of tying itself to one bloc, thus maintaining an independence and credibility which allows it to criticize both on specific issues.

The major innovation of the latest papal encyclical is its emphasis on the negative effects the spreading East-West conflict has had on the Third World as a political battleground for bringing more nations into their "areas of influence" or "safety belts," the

West "gives the impression of abandoning itself to forms of growing and selfish isolation" and the East "seems to ignore for questionable reasons its duty to cooperate in the task of alleviating human misery," it said.

pope complains.

The position reflects the Polish-born pope's experiences under communist rule and his suspicion of the opulence he sees in Western society.

Papal trips to developed countries are often spiced with criticisms that the West lives as if God does not exist because it has forgotten its Christian roots and succumbed to a consumer materialism. His speeches and writings often put this on the same critical plane as the theoretical atheism espoused by communism.

Regarding communism, the encyclical criticizes a society marked by a one-party system and the suppression of the "right of economic initiative" in favor of decision-making by "the bureaucratic apparatus." The result is usually a lowering of living standards for most people rather than "a true equality," it says.

"The church's social doctrine is not a 'third way' between liberal capitalism and Marxist collectivism, nor even a possible alternative to other solutions less radically opposed to one another," the encyclical adds.

Cardinal Roger Etcheagaray, president of the Pontifical Justice and Peace Commission which helped the pope prepare the encyclical, said the church "is not washing its hands like Pontius Pilate."

Both ideologies need to be changed and updated, it added, if the world is to live in peace.

"While economic aid and development plans meet with the obstacle of inseparable ideological barriers and with tariff and trade barriers, arms of whatever origin circulate with almost total freedom all over the world," said the encyclical.

It also criticized superpower spending on nuclear weapons.

"In today's world, including the world of economics, the prevailing picture is one destined to lead us more quickly toward death rather than one of concern for true development," it said.

"War and military preparations are the major enemy of the integral development of peoples," it said.

The encyclical cited the growing Third World foreign debt burden as another major obstacle to development, noting that Pope Paul had foreseen this as a problem 20 years earlier.

Loans meant to stimulate development have "turned into a counter-productive mechanism" and in some cases have "even aggravated underdevelopment," it said.

"This is because the debtor nations, in order to service their debt, find themselves obliged to export the capital needed for improving or at least maintaining their standard of living," it added.

It also called for deep political, social and economic reforms in Third World countries.

Poor countries must undertake their own initiatives, "not expecting everything from the more favored countries," said the encyclical.

Nations "need to reform certain unjust structures, and in particular their political institutions, in order to replace corrupt, dictatorial and authoritarian forms of government by democratic and participatory ones," it added.



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N.Y. poll backs parental consent

ALBANY, N.Y. (NC) — New York residents back laws providing parental consent before teen-age daughters can have abortions, according to a Gallup Poll commissioned by the New York State Catholic Conference.

The poll, which in December surveyed the views of 1,525 adults in the state ages 18 and older, found that 55 percent of respondents back parental consent, 33 oppose it and 12 percent are undecided.

Those polled were told that "New York legislators are now considering a law which would provide that an unmarried daughter, aged 17 or younger, have her parents' consent before having an abortion. Do you favor or oppose such a law?"

"It's sound public policy that parents have the right to know what is happening to their children," said Jerrie Ann Goewey, Family Life director of the Diocese of Albany. "The state ought to encourage parental involvement and

foster parent-child communication, especially at times of crisis," said Mrs. Goewey, speaking as a parent with four children.

A report compiling poll results noted that "higher than average support" for parental consent exists among those 35-49 years old, of whom 61 percent support such a law; married adults, of whom 58 percent are supportive; and parents of either boys or girls, of whom 60 percent and 58 percent, respectively, back the measure.

"These also probably are the people whose consent most likely would be sought under the proposed legislation," added the Gallup report.

Catholics and Protestants support such legislation by nearly equal percentages of 57 percent and 56 percent, respectively, the poll found.

The report stated that all activities for the poll "were undertaken independently by The Gallup Organization" and that representatives of the New York State Catholic Conference were informed of the methods used "but were in no way consulted or participated in the survey process or the preparation of this report."

A bill pending in the New York Legislature would require the consent of at least one parent or, in a "judicial

bypass," of a family court, before a girl age 17 or younger could obtain an abortion.

Some 20 states have enacted laws allowing some type of parental involvement when teen-agers want abortions.

Catholic-Lutheran talks discuss Mary, saints

WINTER PARK, Fla. (NC) — Lutheran and Roman Catholic scholars are working toward agreements on the role Mary and the saints play in faith life, members of the U.S. Roman Catholic-Lutheran dialogue said.

The dialogue group is into its fifth year of discussions about Mary and the saints and is planning to publish its agreements in 1989, members said.

Father John F. Hotchkin, secretary of the bishops' ecumenical committee, said Catholics and Lutherans have expressed disagreement over the intercessory role of saints, including Mary, for more than 450 years.

Lutherans believe that Jesus is the key way in which God's grace is bestowed on humanity, said Dr. H. George Anderson, co-chair of the dialogue and president of Luther College in Decorah, Iowa.

For many Lutherans it makes no sense to pray to anyone but God, Father Hotchkin said. Even if no one knew for certain that a particular person was in heaven, no intermediary is needed because Christ is constantly interceding for his people.

Roman Catholics believe that "all who are united in Christ are one family" and that death does nothing to destroy that, said Father Hotchkin. Therefore, God hears and honors the petitions brought to him through the saints.

"We don't know how it works, but we believe it does," Father Hotchkin added.

In preparation for the discussions, the dialogue group commissioned a critical survey of Mary in the New Testament. The survey, which was published in 1978, found no biblical support for Marian apparitions, but did recommend Mary as a model of faith, devotion and spirituality.

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Lay ministers celebrate!

Mark 10th anniversary of office's founding, outline future goals

By Inge S. Houston
Voice Correspondent

Over 250 people gathered last Saturday at St. John Vianney College Seminary to joyfully celebrate the 10-year anniversary of the Office of Lay Ministry. They feasted on croissants, cold cuts, salads and cake while a trio of musicians serenaded the group with songs, from *Guantanamera* to *La Bamba*.

The celebration opened with the words of Dr. Mercedes Scopetta, who served as director of the office for its first seven years. Her theme was "Amazing Grace," to symbolize the grace that was poured on the office during its formative years.

The mission of the office, Scopetta explained was "to raise the conscience of the laity, to show them that we are all called to be disciples of Christ and have a responsibility to bring the faith to the world."

This idea stemmed from the Second Vatican Council, which strengthened and encouraged the role of the laity in the Church.

"All Catholics are called to become adults in their faith, through formation and living in communities of faith," Scopetta said. She added that taking the message to those outside the Church is difficult, because we "tend to become too secular." So the Office of Lay Ministry provides education and support to those who want to live the faith.

"I believe it is imperative now to emphasize the ministry of everyday life, or how to live the Gospel in this complex modern world," Scopetta continued. "I would like to see this office assist parishes in the development of pastoral councils and the formation of small communities of faith."

Before the liturgical celebration with Archbishop Edward McCarthy, people divided into small groups to share their personal experiences. Some shared the most joyful experiences in their formation, and how the Lord called them to their specific ministries.

Archbishop McCarthy quoted the second chapter of the Acts of the Apostles, where the Lord sent forth the Holy Spirit to fill the apostles.

"Today, that Spirit is calling the laity to assume their rightful role in the Church," the Archbishop said. "We are here to celebrate the gifts of the Spirit received and the response of many a generous soul."

He expressed his gratitude to Scopetta,

'I believe it is imperative now to emphasize the ministry of everyday life, or how to live the Gospel in this complex modern world.'

Dr. Mercedes Scopetta,
former director,
Office of Lay Ministry

Zoila Diaz (left) current director of the Office of Lay Ministry, and Dr. Mercedes Scopetta, founding director, were the keynote speakers at the 10th anniversary celebration. (La Voz photo / Araceli Cantero)



"that woman of amazing grace," and to Zoila Díaz, current director of the office. He also thanked the Lord for all lay ministers who are "generously and joyfully responding to the calling of the Holy Spirit."

'Being Church'

He called the laity to, "above all, have a conviction not only of belonging to the Church, but of being the Church."

"The Church is not fully established in bringing the light of Christ were it not for the laity working along with the hierarchy to bring the presence of Christ in the world," Archbishop McCarthy said, adding that all Catholics have a responsibility to, "in their daily work, influence those around them and share the Gospel."

That is one of the main goals of the office in the future, said its current director, Zoila Díaz. A 20-week program to train people interested in establishing a

ministry in the workplace is in the planning stage now.

"I strongly believe, like St. Paul did, that we all have a different place in the body of Christ," Díaz said. "Not all are called to be ecclesiastic ministers, but some use their gift to transform their environment. It's a matter of different gifts."

She told the story of a car dealership manager who started a prayer meeting during Friday lunch hours. It started out with two people, but now the place has to practically shut down at that time because everybody is praying.

Díaz also shared with those present her experiences during the Synod on the Laity, held in the Vatican last October, which she attended as one of 250 lay leaders from the United States.

She explained that the future growth and direction of the office have to be in line with national and international devel-

opments on the role of laity.

"The biggest impact was that I realized there is a whole world out there, and we are all one Church," Díaz said. "The needs of the Church are the same everywhere, and for the first time I realized why the Church has to move slowly sometimes."

While in Italy, she visited the Church of St. Claire, which houses the cross of San Damiano, where St. Francis of Assisi is said to have heard the call of Jesus.

There, Díaz explained, she realized that "the call the Lord is giving to us — at least to the Office of Lay Ministry and those associated with us — is that we have to reveal the Church through love. Like Pope John Paul said: 'it is only through holiness that every authentic renewal of the Church is born.' We are to love beyond attack, beyond misunderstanding, and to be patient, because where love is, God is."

Another highlight of the day-long celebration was a presentation by Paul Gore, a family-law attorney who heads a committee which is drafting the by-laws for a future Archdiocesan Association of Lay Ministers.

The group's purpose would be to support the mission and goals of the office and effectively provide for the continuing education of lay ministers. A vote on the by-laws is expected to take place in May.

"The association would be there for those interested in deepening their understanding of the Church, their spirituality, and exploring all the nuances of Vatican II," Gore explained. "The efforts of the Office of Lay Ministry are spent in formation. The idea, is that, now that you've been formed, will you accept the responsibility of continued growth, and help us help one another?"



Archbishop McCarthy leads the singing of "Happy Anniversary" as Zoila Diaz, director of the Office of Lay Ministry, lights the candles on the anniversary cake. (Voice photo/Inge Houston)

Daughters of St. Paul, bookstore move south

The new Daughters of St. Paul Bookstore and Media Center, which recently opened on Tamiami Trail near Florida International University, at 9808 SW 8th St., was blessed this week by Archbishop Edward McCarthy.

The new store has three times the room of the old store, which for 27 years was located at 2700 Biscayne Blvd., adjacent to the chapel and convent run by the Daughters of St. Paul, an order dedicated to serving the communications apostolate of the Catholic Church.

Business has improved at the new store, located in a less urban area where parking is more convenient. "People were afraid to come into the [old] bookstore," said Sister Brendan, one of the Daughters of St. Paul who work there.

The store is also now in an area that is more accessible to the majority of its customers. "Eighty percent of our customers were from southwest Miami," said Sister Brendan.

The sisters sell biographies, prayer books, biographies of the saints, Bibles, and other religious publications. A new line of books in Spanish is now available and materials are offered in other languages as well, such as French and German. In addition to books, the store sells videos, posters, greeting cards and other items.

-- P. Browning



Archbishop McCarthy speaks during the blessing of the new Daughters of St. Paul Bookstore and Media Center. (Voice photo / Inge Houston)

Lent is time for giving

Dear Friends in Christ:

Lent is a special time in the Christian community. It is a season of conversion, of prayer and sacrifice. The Lord challenges us to open our hearts to the needs of our brothers and sisters throughout the world. It is a time to share our abundance.

As Christians and Catholics, we share a common responsibility to help feed the hungry, to help refugees build new lives, and to help bring about peace. One of our ways of doing these is through the American Bishops' Overseas Appeal Collection (Catholic Relief Services).

CRS, the largest beneficiary of the collection, is one of the most effective voluntary agencies involved in overseas relief and development. CRS has been working among the world's poor for 45 years, in over 70 countries. Other agencies assisted from the collection are the USCC Migration and Refugee Services, the Apostleship of the Sea, the Holy Father's Relief Program and other programs designated by the bishops. Through these agencies we can and do make a difference in today's world.

On March 20, we will hold this collection in our Archdiocese. In the spirit of this Holy Season I ask you to offer your continued support to this important work of the Church. By helping the needy in distant lands we are able to maintain a caring presence where there is often loneliness and despair. By extending our hand, knowledge, compassion and earthly resources, we help foster peace and a bonding as one family in God.

With prayers that God will continue to bless you and your loved ones, I remain

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Official

ARCHDIOCESE OF MIAMI

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

The Rev. Michael Greer to Pastor, Good Shepherd Church, Miami, effective February 14, 1988.

The Rev. David Smith to Spiritual Director of the English Cursillo Movement, effective February 11, 1988.

The Rev. Thomas Honold to Temporary Administrator of Holy Redeemer Church, Miami, effective March 1, 1988.

The Rev. Cesar Parlatore to Associate Pastor, St. James Church, Miami, effective February 3, 1988.

The Rev. Seamus Hatton, C.Ss. R. to Associate Pastor of Holy Family Church, North Miami, effective February 12, 1988.

The Rev. Mr. Vincent McInerney to Director of Formation in the Ministry of Permanent Deacons as of February 9, 1988.

Young adults' conference in April

"Building Our Tomorrow Today" is the theme for the 4th annual Young Adult Conference of the Archdiocese of Miami, which will be held the weekend of April 29, 30 and May 1 at the Miami Lakes Inn.

Geared for young professionals ages 18 to 35, single or married, the conference will feature workshops in both English and Spanish and a free session on AIDS

education, as well as performances by Bob Colasanti of St. Louis parish music ministry and "Metanoia", both contemporary Christian artists.

Participants can attend the whole conference or any segment of the weekend.

Preferred accommodation rates are available. Call 757-6241, Ext. 192 for details.

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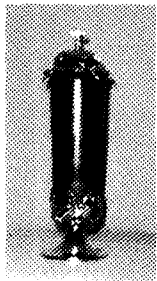
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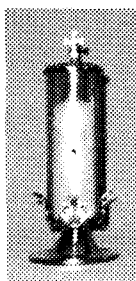
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Everlasting love

Married couples celebrate 25th, 50th (and more) anniversaries at Archdiocesan ceremonies

By Sisty Walsh
Voice Correspondent

The moments of our lives—the day we graduate, six weeks with your arm in a cast, the Christmas week when the whole family gathered, nine months of pregnancy. The times we survive. The times we cherish.

Many are fortunate enough to find a partner to share these moments. They get married, work, learn, suffer and laugh. Then they wake up one morning to find all those seconds and weeks and years have turned into a shared lifetime of love, commitment, friendship and hard-earned memories. The years have seasoned their souls. That is a day to celebrate.

Recently, some 100 couples from parishes in Dade County and some 75 couples from Broward did just that at Masses to honor their 25th and 50th wedding anniversaries. At St. Mary's Cathedral, Archbishop Edward McCarthy was on hand to celebrate the Mass, congratulating each couple, while Auxiliary Bishop Agustin Román did same the at St. Clement's Church in Fort Lauderdale.

Each couple received a certificate from the bishops while their proud families applauded. The ceremony also singled out several couples who had been married for over 50 years, including one couple who are celebrating their 68th anniversary this year.

Father Robert Vallee, associate pastor at St. Mary Cathedral and homilist at the Mass there, reflected on the grim statistics concerning the survival of marriage today: one out of every two will probably end in divorce. Large numbers of troubled

'Your lives are a homily to the presence of God. It makes me humble. Jesus Christ is present today in the love of these women and men. Let us reverence that presence. Let us hold it tenderly.'

Father Robert Vallee, speaking at St. Mary Cathedral Mass for married couples

marriages and families in distress also add to the bleak picture.

A marriage, especially a Christian marriage, founded on commitment and love, bolstered from time-to-time with faith and sheer guts, is a rare and beautiful thing to find, suggested Father Vallee.

"When I marry people today, it is a very frightening thing to me," he said. "There are so many dangers—divorce, alcoholism, drugs, lax values and the media—all conspiring to break up marriages. Outside, everyone is digging the grave before the marriage even begins."

Reflecting on the Biblical story of the marriage of Sara and Tobias, when they prayed to God to protect their marriage from an old demon, the priest drew a modern parallel. "The nasty old demon is still around. But today he is simple, clean and neat. He is modern society."

"But your love and faith casts out the demons," Father Vallee added. "Your marriage is a wonderful symbol and sacrament proving that the power, the mercy and the goodness of God is still alive and is stronger than ever."

Delivering the homily first in Spanish and then in English, he told the packed

cathedral that these couples should be an inspiration to their families and friends, in fact to everyone whose lives they have touched during their years of marriage.

"Your lives are a homily to the presence of God," he said. "It makes me humble. Jesus Christ is present today in the love of these women and men. Let us reverence that presence. Let us hold it tenderly."

Flashbulbs popped all over as family members watched the couples walk up the aisle as they did 25 and 50 years ago. On this occasion, they renewed their marriage vows and received a certificate from

the Archbishop. The beaming couples then posed happily for family photos and embraced friends and relatives who had come to honor them.

The Mass is a yearly tradition sponsored by the Family Enrichment Center of the Archdiocese. Every parish is contacted and announces the Mass in its bulletin. The couples who come forward are then invited to the celebration. The response is good, averaging some 100 couples in each county.

"All of us at the Center work to make this occasion a success. We enjoy it so much and it is so significant," said Lynda DiPrima, director of Ministry to Engaged and Married Couples.

"There is so little available to affirm and celebrate the sacrament of marriage today," she told *The Voice*. "But there are so many influences which can tear marriages apart out there. This is a marvelous opportunity to support and encourage the commitment of these people. And to celebrate it as well."

Spirituality classes offered

St. Thomas University's Institute for Pastoral Ministries offers a two-year program in spiritual direction, designed to give participants the background and skills necessary to foster spiritual growth in others.

The first year covers the foundations of spiritual direction and human development. The core of the second year is a "retreat in daily life" which aims to integrate content and life experience. Participants also will do spiritual direction

under supervision.

Applications for next year are being accepted now. Participants are asked to have a sponsoring community or parish, which may contribute half or more of the \$200 per semester tuition.

For more information, write: Dr. Helen Rosenthal, RSCJ, IPM Center for Wholistic Spirituality, St. Thomas University, 16400 NW 32 Ave., Miami, 33054; or call 625-6000, Ext. 141.

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Life-giving rites

Rite of Christian Initiation of Adults 'key to renewal' both for parishes and individuals

By Araceli Cantero
Editor, La Voz

Although it was cold and dark outside, a group of 18 people persisted in knocking at the parish entrance. They were seeking the Faith.

Inside, the temple was packed as the pastor reminded his flock of their responsibilities toward those outside, the catechumens who were in the process of becoming Catholics or coming back to the Church.

"Without the acceptance of the parish community, this entrance rite has no meaning," Father Pedro Lleó said firmly as he welcomed the new members.

He called them by their names. Diana, Delvis, Eduardo... Each of them responded in their own way: "Here I am Lord," said one. "Present," said another.

"What do you ask the Lord?" the priest continued.

"I ask Him for peace," said one. "I ask to grow in my faith." "I want to learn to love."

"What do you want from this community?" the priest asked.

"To support me." "To guide me." "To walk beside me..." they responded one by one.

The catechumens were standing in different parts of the church, alongside their sponsors, so that every parishioner who attended the Spanish Mass that Sunday could observe the ceremony by which the sponsors made the sign of the cross on the catechumens' eyes, lips, ears, and heart...so they could more deeply respond to the Lord's word.

'Touched' people

"When the Mass ended, people were so moved they came up to me," said Rosa María Montenegro, a lay minister at the Church of the Little Flower in Coral Gables, where the ceremony had taken place. "What is this catechumenate," they asked me. 'How can I participate?'"

That's why Montenegro is convinced that the new Rite of Christian Initiation of Adults (RCIA) is the key to spiritual renewal in every parish. "This changes the whole church, making us go back and experience the early Church," she said.

For five years, Montenegro has been implementing the RCIA program at Little Flower, and she has written about it many times in *The Light*, the parish bulletin.

"But until people have experienced a good rite, the questions don't come up, and neither does the desire to participate," she said. Now she doesn't have to wage an uphill battle to convince people. A similar thing is happening in other parishes of the Archdiocese.

Recently, the Office of Religious Education sponsored a week-long Institute on the RCIA. Nearly 90 people attended, and guided by a team that travels throughout the nation offering these kind of seminars, they got to experience the rite first-hand. Helping with the seminar was Father Jorge García, pastor of St. John the Apostle Church in Hialeah, who also has given workshops on the catechumenate at the national level.

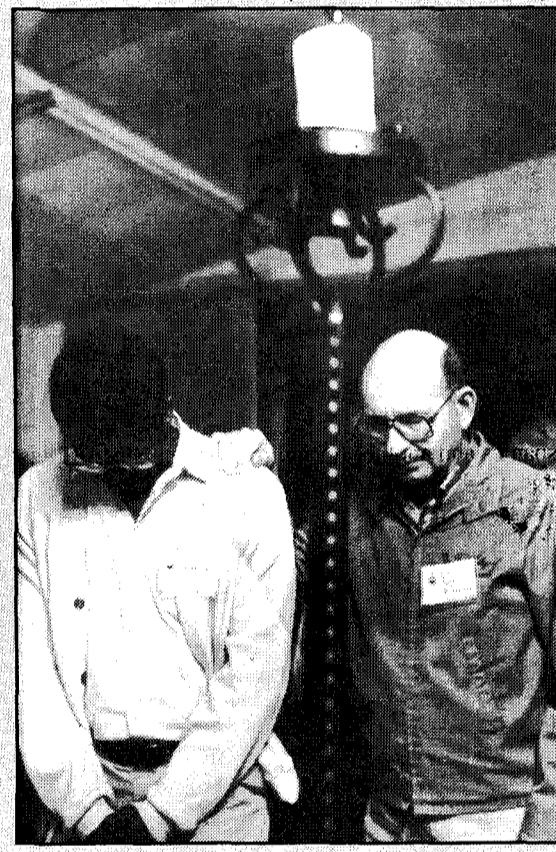
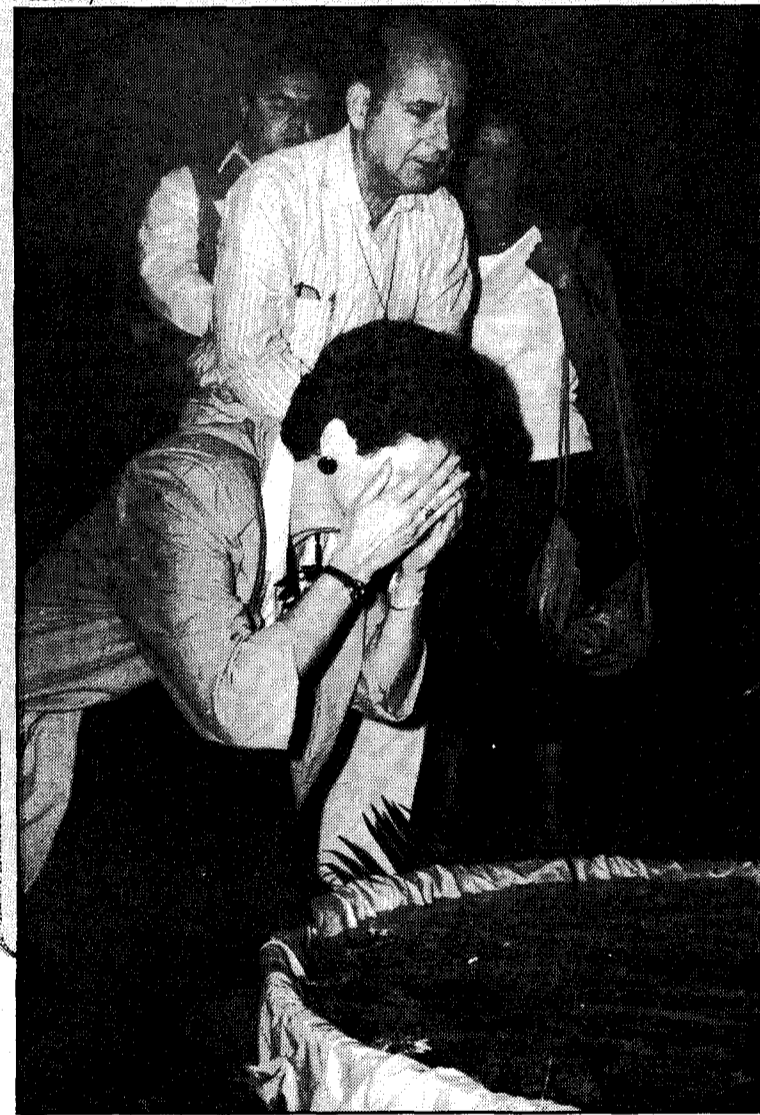
Seminar participants submerged themselves into the roles of catechumens and sponsors, sharing their faith, praying together and going through the various stages that make up the RCIA as if they themselves were seeking entrance into the Church.

RCIA marks a return to the process of conversion and initiation used by the early Church. The program should be timed to coincide with the liturgical year, beginning on the feast of the Baptism of Our Lord—just after Christmas—and lasting until Pentecost. The preparation period also may be longer, depending on

Below, seminar participants put water on their faces during a rite of purification. (La Voz photo / Hector Pashell)



Ray Bonano and Jeffrey Hollingsworth (above and below) take part in two of the RCIA rites during a recent seminar. (La Voz photos / Araceli Cantero)



the needs of the candidates.

The first stage is a period of pre-evangelization known as the pre-catechumenate, when basic questions about the faith are answered. Then those who feel ready to commit themselves to learning more about the Lord are welcomed into the parish community through the entrance rite, the same one that took place at Little Flower.

Over subsequent weeks, the candidates are instructed in the faith, and each stage of their progress is marked by different rites performed during the Sunday Masses. The third stage is called the Purification and Enlightenment, an intense period during Lent which leads to the reception of the sacraments during the Easter Vigil.

The final stage, called Mystagogy, lasts a lifetime. At this point, the new Catholic is expected to begin living the faith and putting it into practice through service.

One of the participants at the recent seminar was Father Lleó, and it helped him celebrate with great impact the liturgical ceremony days later in his parish.

"It is an excellent program," said Father David Smith, associate pastor at St. John the Apostle. "It forces us to take into serious consideration the questions people ask and to not impose our own. It makes us vulnerable because it is not a

matter of transmitting ideas, but of sharing a lifestyle."

Jeffrey Hollingsworth traveled from the Bahamas with his bishop and a group from his diocese, "to

experience [RCIA] so as to begin it in Nassau."

"Now we have experienced it, and it is not a matter of theory," he said.

That precisely was the plan of Sister Rose Monique Peña, director of Religious Education in the Archdiocese,

'These rites touch everyone and reach their hearts.'

Sister Maria de Jesus Sagaseta,
San Isidro parish, Pompano

and that's why she invited the national team to Miami. "We want this seminar to be the official launching of RCIA for all parishes," she said.

(RCIA was originally established by the Vatican in 1972 and introduced into the Archdiocese 10 years later, although it has taken a while to get off the ground.)

"As a result of this group-oriented process, the parish is renewed," said Kathy Brown, director of the national RCIA Institute. She says that in order to begin a program it is essential for the leaders to participate in a seminar, to talk to parishes that are already doing it, to read the RCIA manual, and to form teams.

"It is not only the priest's job," said Father Frank Sokal, also a member of the national team. "A model community has to be created."

"These rites touch everyone and reach their hearts," said Sister María de Jesús Sagaseta, who took part in the seminar in order to improve the RCIA program at her parish, San Isidro in Pompano.

Dominga Arellano also learned plenty, but what she liked the most was sharing her faith.

"We came as a team and it was worth it," she said. "Now I am convinced that we cannot forget these rites and ceremonies of our faith."

An army of evangelizers

Knocking on doors to spread the Gospel is the special duty of the Legion of Mary

By Ana Rodriguez-Soto
Voice News Editor

In the battle for souls, they are the foot soldiers. Armed with rosaries and prayer cards, they trudge unheralded through city streets, knocking on doors that may not open, waging a campaign that never ends.

They are an army of evangelizers, and they call themselves the Legion of Mary. But while their name may sound militaristic, evoking images of a Rambo-religion, most of them look about as menacing as your grandmother.

And so they conquer: with a listening heart, a caring touch, a warm "Hello, we're from the Catholic Church."

"They try to conduct themselves like the Blessed Mother would in given situations," says Father Richard Soulliere, spiritual director of Marian Movements in the Archdiocese. "She wasn't arrogant and she wasn't overly aggressive. She was noted for her humility. She was gentle and affable. She rendered to everybody the respect they deserved."

So humble are the members of the Legion of Mary that many people, priests included, are not familiar with their work. Neighbors often mistake them for Jehova's Witnesses. They can't believe that Catholics go door-to-door.

But "we're usually not that well-dressed and we don't have briefcases," says Mark Steele, president of the Miami Regia. "The Legion is not much of a hard sell."

Steele is the titular leader of nearly 1,000 active Legionaries in the Archdiocese of Miami, plus more than 13,000 auxiliary or praying members. The Miami Regia's sphere of influence also includes the rest of Florida, Alabama, South Carolina, Louisiana, Georgia and Jamaica.

Grouped under the Regia are five Curias: one in the Miami area, one in South Dade, one in Broward, one for Hispanics and another for juniors, those under 18 years of age. Each Curia is composed of Praesidia or parish-based groups, a total of 67 in the whole Archdiocese, including four for Haitians.

'Little old ladies'

A man in his 30s whose fulltime job is as a revenue agent for the IRS, Steele is living proof that the image of the Legion of Mary as a bunch of "little old ladies" who only pray does not conform to reality.

"Women do dominate in the Legion as far as numbers," says Margaret Steele, vice-president of the Miami Regia and Mark Steele's wife. But about a quarter of the Legionaries in South Florida are men, and in the Steeles' parish alone, Holy Rosary in Perrine, three sets of married couples belong to the Legion.

"I met my husband in the Legion, so I feel the Blessed Mother introduced us," says Barbara Hoffman, assistant secretary of the Miami Regia and a parishioner of St. Mary Cathedral. The romance between Mark and Margaret Steele also flourished in the Legion.

In addition, the group has given rise to many priestly vocations, including that of Father Soulliere, now its spiritual director, and Father Bob Gargiulo, an associate pastor at St. Gregory's in Plantation.

The "old ladies" image remains partly true, Mark Steele says, but "I've found that the little old ladies are really the liveliest people. They're the ones who get the work done, too."

And the work includes everything from knocking on doors to making the rounds at hospitals and nursing homes, from visiting prisoners to standing in shopping centers handing out religious pamphlets. No neighborhood is too tough or too dangerous for Legionaries, who walked the streets of Liberty City soon after the 1980 riots and, as recently as two years ago, distributed literature on the corner of 79th Street and Biscayne Blvd. in Miami, an area notorious for prostitution.

"We just focus more on Our Lady, we go in union with her," says Ivy Tominec, past president of the Miami Regia. "And we are just totally dependent on the Holy Spirit."

Other activities logged by Legionaries in their annual reports: leading people to convert to Catholicism, or bringing the fallen-away back into the fold. (See box) The highlight of the year is the Peregrinato pro Christo (Pilgrimage for Christ), where Legionaries spend two weeks knocking on doors at least 300 miles from home.

Tominec recalls a few years ago when a New

'They always taught us about the corporal works of mercy; [how] you're a representative of the Church and you should go out and try to convert people, visit them... That's the way to get to heaven.'

Mark Steele, president, Miami Regia of the Legion, where he met his wife, Margaret, who now serves as vice-president



(Voice photo / Ana Rodriguez-Soto)

Orleans pastor asked for help in conducting a parish census. Miami Legionaries descended on his parish and visited more than 3,000 homes in two weeks.

"The pastor was so amazed," says Tominec, adding that it's a standard reaction. Few people know that the Legion "is the largest lay organization in the world. We don't have time to go out and advertise."

Founded in Dublin, Ireland in 1921 by Frank Duff, the Legion now counts about 1.5 million active members worldwide, and about 10 million auxiliary members. Duff himself, who died in 1980 at the age of 91, served as a lay observer during the Second Vatican Council, and his organizational handbook still guides Legionaries throughout the world.

No intimidating theology underlies the group's work. Simply, "it's the idea of helping other people and trying to bring them into the Church," says Steele, who was attracted to the Legion as a teenager. He has been an active member now for more than 14 years, and his wife for the past nine, even though they both hold fulltime jobs and she takes college courses at night.

The thing that keeps him going, Steele says, is the sense of mission instilled in him when he received the

Sacrament of Confirmation. "They always taught us about the corporal works of mercy; [how] you're a representative of the Church and you should go out and try to convert people, visit them, and there you'll see Christ. That's the way to get to heaven."

To be considered active, Legionaries are required to perform a minimum of two hours of assigned work each week and attend a weekly meeting. They also must be practicing Catholics. Auxiliary members promise to pray the Rosary daily, and some also promise to participate in daily Mass.

A group's choice of work depends on the needs of the parish, Steele says. At Holy Rosary, five nursing homes are located within the parish boundaries, so the bulk of Legionaries' time is spent visiting the people in them. Legionaries also visit the shut-ins, but they don't bring them Communion because the parish has Eucharistic ministers who do that. "We've found it's easier just to visit them," Steele says.

He also points out that once given their marching orders, Legion groups don't need the constant supervision of a pastor. The "strict rules" of the organization guarantee they will stay on the job — especially on the very tough job of door-to-door visiting.

Angry Catholics

"Most of the other groups that you send out door-to-door, I find, don't last long," says Steele, who admits that walking South Florida's streets on a hot summer day — and bracing for residents' wrath — is more like asking for martyrdom than sainthood.

"Most of the people who are rude to you are usually the Catholics," he says. They're either mad at the Church or "they figure you're there just to collect money from them." When told that the Legion is a spiritual and not a material group, it "calms them down."

During a visit, Legionaries drop off Catholic literature, sometimes even medals and other devotional items, along with the Sunday bulletin of the nearest parish. It serves as an invitation for both lapsed Catholics and people who practice no religion.

"We invite them to see what Catholics are, and pique their interest," says Steele.

He has found that simply listening is the best way to reach Catholics who are angry or have had problems with the Church. "Showing them somebody from the Church cared, that gives you a good feeling," he says.

In fact, members agree that working for the Legion helps their own spiritual life — and perhaps that's the best reason to become a Legionary.

"It sort of motivates your spirituality," says Hoffman. "A lot of times [people] become real dormant. Your faith needs to be uplifted all the time by something. We have to put it into action."

"These are the things that really increase your zeal," adds Tominec. Simply put, "you're on your way to becoming a saint."

And so the Legion goes marching on.

Good works

Here's a glimpse at some of the work performed by the Legion of Mary in the Archdiocese of Miami. The statistics cited are for 1987:

Active members: 817 adults; 117 juniors (under 18 years of age)

Auxiliary or praying members: 13,683

Number of Praesidia or parish-based groups: 67 adult; 8 junior.

Door-to-door homes visited: 11,179

Contacts on door-to-door: 9,515

Other home visits: 6,920

Contacts on hospital visitation: 6,292

Contacts on jail, Youth Hall visits: 522

Street Apostolate contacts: 2,710

Pieces of literature distributed: 32,057

Sacramentals (medals and other devotional materials) distributed: 15,694

Nursing home visits: 5,663

Transportation of the sick: 297

Holy Communion distributed by Eucharistic ministers: 6,599

Hours of CCD taught: 4,648

Conversions: 26

Returns to sacraments: 66

Baptisms: 149

Marriages validated: 11

For more information about membership in the Legion, call 233-0082 in Dade or 983-0519 in Broward

Youth Charismatic weekend draws 1,600

The remarkable success of the Third Annual Youth Charismatic Renewal Congress, held recently at St. Thomas University, means the youngsters will have to look for a bigger place to meet in next year.

During the three-day event, the university's lecture halls were filled with close to 1,600 young people, their contagious happiness, and their celebration of the faith.

Juan Montoya, who took part in the congress and is also studying for the priesthood, said he is convinced that such weekends have a powerful impact on young people by enabling them to experience the Church in a new way.

"The music and the holiday spirit are a modern way of prayer that attracts young people," Montoya said. Besides, the Gospel seeds that are sown ensure that the number of young people who attend will increase every year.

Last year's assembly attracted 600 youngsters, so "the presence of 1,600 youngsters this year is a symbol of hope," said Montoya.

During the congress, the young people themselves were responsible for giving the talks and organizing the music. On Saturday they prayed for healing and the baptism of the Holy Spirit. The weekend ended with a Mass in which many of the youngsters' relatives participated.

Also taking part in the ceremony were Auxiliary Bishop Norbert Dorsey, Father Federico Capdepón, associate director of the Vocations Office, and Father Fernando Compaired, associate director of the Charismatic Renewal office.

ABCD needs extra push

(continued from page 1)

One parish, St. Kevin's in Miami, pledged ten percent of the total cost of their new church.

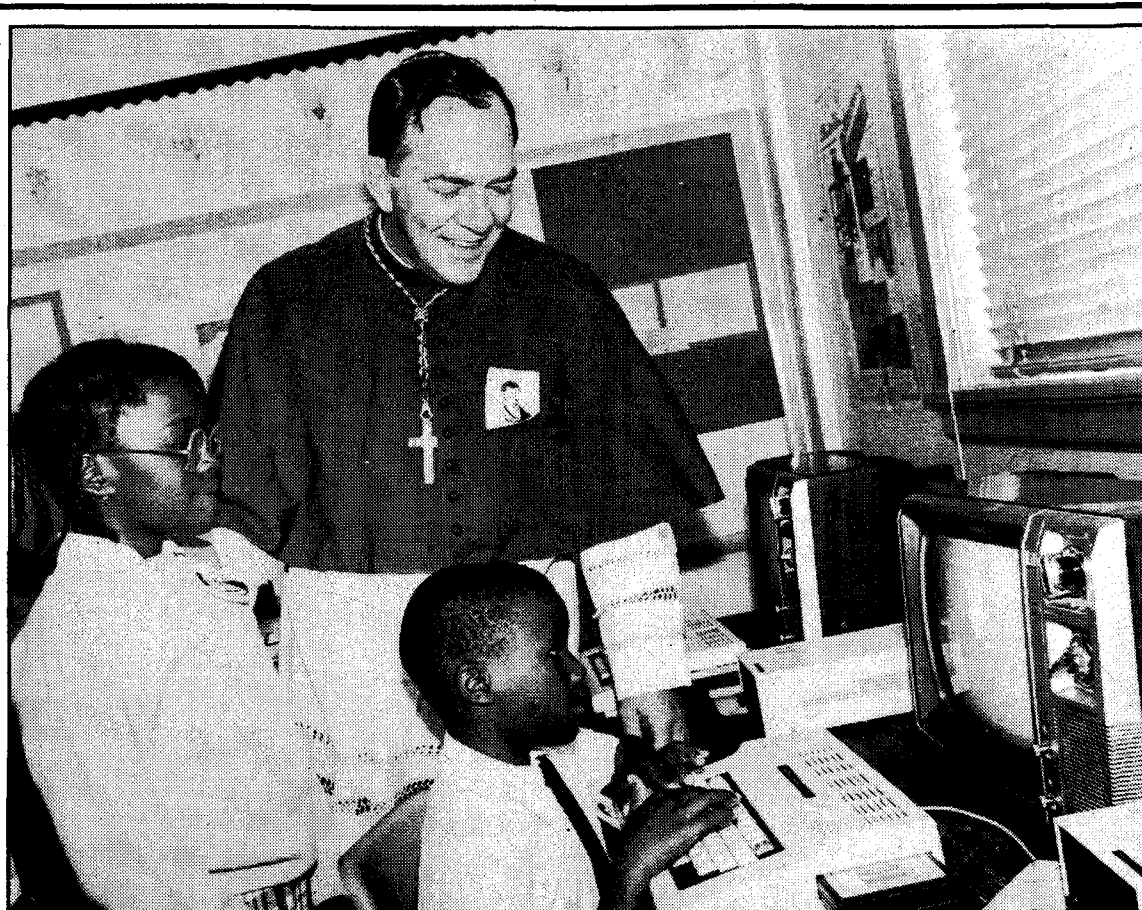
Our Lady of Divine Providence in Miami went about \$6,000 over their goal. "We never talk about money. All we do is present the different activities that the church has in South Florida," said pastor Father Ernesto Garcia-Rubio. "This community is very socially minded."

Although the dollar amount was relatively small, St. Philip parish in Opa Locka went 200 percent over their goal following a talk by ABCD Deanery Representative Pat Kolski. The fact that the parish is 35 years old this year was emphasized.

Speakers underlined the fact that it "is a time in the life of St. Philip when we should be looking to help others," said pastor Father Kenneth Whittaker. Their goal is to phase out all Archdiocesan subsidies of the parish in two years.

A young parish, five-year-old All Saints Church in Sunrise, was also among the parishes to exceed its goal. The parish is young in more ways than one since a large majority of its parishioners are under the age of 40. Parishioners were generous despite the struggles that young couples face to pay the bills and the fact that they have already contributed to a new parish center and a new religious education center. "There's always been a great sense of mission here," said pastor Father Anthony Mulderry.

The final amount raised by ABCD will be announced at a meeting of the Archbishop and pastors at St. Lawrence Church in North Miami on March 14.



New computers

At St. Mary Cathedral School in Miami, Auxiliary Bishop Norbert Dorsey joins fifth-grader Urshonda Presha and fourth-grader Moses Desolomme in admiring the new computers given to the school by the Pierre Toussaint Haitian Catholic Center. The eight computers were originally donated to Father Thomas Wenski, director of the Haitian Center, by John Gorman, a parishioner of St. Sebastian parish in Fort Lauderdale who is very much interested in helping Haitians. Father Wenski gave them to St. Mary's because the majority of its schoolchildren are Haitian. Bishop Dorsey was at the school to bless the computers and the room that will house them, which is named after Pierre Toussaint, a Haitian-American who is being considered for canonization. (Voice photo / A. R. Soto)

Synagogue vandals not 'Christian'

(continued from page 1)

such acts to be "totally unacceptable."

Msgr. Walsh read a statement from Archbishop Edward McCarthy expressing "deep distress" on behalf of the Greater Miami Religious Leaders Coalition at the acts of vandalism, and "profound sympathy" with Rabbi David Auerbach of the congregation. The Archbishop said he hoped the incident would "prompt a renewal of our community's commitment to the respect that should mark the relationships of peoples of all faiths." Msgr. Walsh added that the Archbishop is contributing \$1,000 to repair efforts.

Nearby St. Louis Catholic Church also donated \$1,000 as well as displaying a Star of David on its front lawn as a sign of support.

Other religious leaders joined Msgr. Walsh in expressing solidarity with the congregation and condemning the defacement.

"It is an outrage to the Christian community as well as the Jewish community," said Anglican Father David

Butts in a typical comment. "Either they [the vandals] don't know Jesus or the Gospel or they're trying to kill two birds with one stone."

Jewish leaders suggested that the community must take responsibility for seeing that such vandalism against synagogues does not recur.

"We remember the words of the folk song," said William Gralnick, Southeast Regional Director of the American Jewish Committee, "that we must teach our children well, because at some time the people who did this were innocent children."

Norman Braman, vice president of the Greater Miami Jewish Federation, said that his organization will be discussing what concrete steps can be taken in the wake of the serious defacement. Some religious leaders expressed their hope that an all-out effort would be made to bring the vandals to justice.

"You can't just sit back and let something like this go unanswered," said Braman. "Prayers are not going to solve the issue."

Late-night Masses a hit on college campus

By Jim Varsallone
Voice Correspondent

It is no secret that college students lead busy lives. Some even shy away from the "church scene" because of their active schedules.

At Barry University in Miami Shores, however, Father Mark Wedig and his friends in Campus Ministry are changing all that. About a year ago they decided to hold a 10 p.m. Sunday Mass in the Student Union Building, Thompson Hall. Attendance has been growing ever since.

"This is a real opportune time for students to gather," said the director of Campus Ministry, who is known as Father Mark by students. "With students going home for the weekend or studying or doing other things, 10 p.m. Sunday is a great time for [them] to return and gather for an hour of prayer and unity."

The first late-night Mass last fall seated approximately 20 students. With the addition of candlelight and semi-circle seating, attendance grew steadily, and on a recent evening it was up to 150.

'With students going home for the weekend or studying or doing other things, 10 p.m. Sunday is a great time for [them] to return and gather for an hour of prayer and unity.'

Fr. Mark Wedig,
campus minister,
Barry University

By comparison, the regular Sunday Mass in the chapel at 11 a.m. attracts close to 70 people, but no more than 10 of them are students.

Father Mark, 31, and celebrating his second year at Barry, was pleased with the late-night turnout.

"I know that other universities across the country hold Sunday night Masses for their students," he said. "The University of Miami holds an 8 p.m. Sunday Mass at

the Newman Center, and Notre Dame has an 11:55 p.m. Mass. The fact that so many Barry students come out for this is really encouraging. We will baptize, confirm and/or enter into the Catholic faith 22 students this semester, and most of those students attend the Sunday night Mass."

Curtis Mendez, a senior and president of the Barry Economics Club, said "I usually attend the traditional morning Mass at the Barry Chapel. But I decided to see what the late-night Mass was like, and I was surprised to see so many people."

He added that the atmosphere is very comfortable, with everyone joining hands for the Our Father and singing with the Barry Mass choir, which consists of six singers and two guitarists.

Gwen Spencer, a senior, said the late-night Mass helps prepare her for Monday mornings. "I like it because it calms me down from a busy weekend and puts me in the right frame of mind for the upcoming week."

Spencer also said that Saturday nights are late nights for her, and she likes

to sleep in on Sunday mornings. "Mr. wake up early on Sunday? Please!"

Other students praise Father Mark and his campus ministry assistants for coming up with the idea.

"He is doing an excellent job," said Sue Mont, a senior. "This was a great thing to have on Sunday nights. People love the atmosphere, and they feel more at home."

Julie Butson, first-year associate campus minister, lends a big hand to Father Mark, as do several Barry students, including sophomore Michelle Fulton.

"I felt that Campus Ministry is an important and integral part of my life on campus," said Fulton. "I appreciate the contributions of Father Mark and Julie. It means so much to be a part of a worthwhile program."

"Campus Ministry is the heartbeat of the university," said Barry President Sister Jeanne O'Laughlin. "It is through this office that we are able to respond to the human and the spiritual needs of this university community."

The family under attack

Child care bill in Congress is anti-religious

'This precedent could jeopardize the right of Lutheran colleges to be Lutheran, of Catholic to be Catholic and of Jewish to be Jewish'



By Fr. Virgil C. Blum, S.J.

Today the family is under attack. Just over 50 years ago the U.S. Supreme Court explained and defended the solidarity, the integrity, and the independence of the family under the First and Fourteenth Amendments. In the *Pierce* case it said:

"The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

Yet Congress has under consideration a child care bill that would virtually destroy the solidarity, the integrity and the independence of the family. The bill is deceptively titled, the "Act for Better Child Care." The major sponsors of the \$2.5 billion bill are Senator Christopher Dodd and Rep. Dale Kildee.

As one high-placed legislative analyst pointed out, "The [Act for Better Child Care] contains the most explicitly anti-religious provisions to appear in any congressional legislation in memory." Let's look at some of the bill's provisions.

Low-income families, are probably the most religiously-oriented, particularly in the care and nurturing of their young children. They want their children in day care centers to be taught about God, taught how to pray, and taught how to love other boys and girls.

But the Dodd-Kildee bill would discriminate against child care centers that teach about God, and would deny certificates or child-care vouchers to poor parents who want such a program for their children.

The greatest degradation of poverty is the unavailability of choice. The Dodd-Kildee bill would make the poor suffer that degradation by denying them the choice of religious care centers.

The enemies of religious freedom falsely claim that this is required by the Constitution. Yet, two Supreme Court decisions clearly demonstrate that parents could legally use federal vouchers in religious child care centers. In the 1986 *Witters* case, the Court ruled that the government may give a blind student funds to pursue studies for the ministry because the aid was given to the student and not to the school. Any money the school received, said the Court, results from individual private choice. Clearly, child-care certificates may be given to parents who want to place their children in centers that teach about God.

The Court's 1983 *Mueller* decision is even a stronger precedent. The Court ruled that tuition tax deductions did not have the primary effect of advancing religion because they assisted both public and private education, and because funds coming to private schools resulted from individual parental choices.

These Court decisions notwithstanding, the Dodd-Kildee bill prohibits the use of child care certificates in centers that recognize the existence of God. Parents' First Amendment rights to direct the education of their children are categorically suppressed, and their children forced to become virtual wards of the secular state, starting at the tender age of three.

But there are other legislative vipers in the Dodd-Kildee bill.

First, every child care provider which sets up a

child-care center—including Catholic universities—could be compelled to provide abortion counselling or services for their faculty, staff and students.

Second, Dodd-Kildee changes employment laws in a way that could have a devastating effect on religious liberty. Under present law, religious institutions are permitted to preserve their religious integrity by favoring members of their own faith in hiring teachers.

Such policies were approved by the Supreme Court in the *Amos* case of 1987. However, Dodd-Kildee would, nonetheless, prohibit any religious child care provider, such as universities, from favoring members of their own faith in hiring teachers.

This precedent could jeopardize the right of Lutheran colleges to be Lutheran, of Catholic to be Catholic, and of Jewish to be Jewish. It would make it illegal for them to preserve the religious heritage of their own institutions.

Clearly, the Dodd-Kildee bill is hostile to parents' rights and to religion in American life. Its enactment would suppress the religious freedom rights of low-and middle-income families, destroy the religious freedom rights of church-related schools, and take a giant step toward the total secularization and state usurpation of child rearing in our society.

If the Dodd-Kildee bill is passed, the harm done to captive state-indoctrinated children will be irreparable.

(Fr. Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University and Founder and President of the Catholic League for Religious and Civil Rights.)

Lent: good time to see own faults

By Elena Muller Garcia
Voice staff writer

My friend took her shoes off and left them in a corner of our living room. A few seconds later, my daughter Teresa, who is three years old, saw the shoes. Teresa scolded my friend: "Don't leave your shoes on the floor; you have to put them away in the room!"

As I explained to Teresa that children do not tell adults what to do, she took the shoes and put them where hers are kept.

My friend and I shared a good laugh.

I think of the incident every time I tell Teresa to put her shoes in their place, which is about ten times a day.

When someone else broke the rule, she immediately noticed, and enforce it. But she keeps on breaking the rule herself.

We do the same, usually in subtler ways. Jesus was well aware of it. In the first verses of chapter

seven of the gospel of Matthew we hear him complain forcefully to those who see the splinter in their brother's eye and never notice the great log in their own.

Lent is a good time to change that.

Lent is the time to take a special look at ourselves, not our neighbors, and see the failings we need to correct in ourselves.

It is so easy to see what others are doing wrong. My daughter is a constant reminder that even three-year-olds can do that. But it takes a special effort to recognize, acknowledge and correct our own failing. That is a difficult thing to do. It is an adult enterprise. The task of the saints we are all called to be.

James Kilpatrick, author of the syndicated weekly column entitled "The Writers Art" has made me see this very clearly.

He usually writes about the syntactical, grammatical and orthographical errors of print journalists all over the nation. Early this year Mr.

Kilpatrick wrote a column about the mistakes he himself had made in his own writings. They had been pointed out to him by readers of his column. He thanked his critics and asked them to keep at it.

What a lesson from a great writer!

Master of the art that he is, he is not exempt from making mistakes. He sees the mistakes others make and does not see his own. How admirable to find him open to his critics, willing to acknowledge and correct his own errors.

We do the same in the art of living. No matter how much virtue we have attained, we are always quite capable of missing the mark. And, for a reason that I have not let completely found, it is always far easier to find the wrongdoings of others than our own.

May we be graced this Lent with the insight and humility needed to recognize and amend our own personal failings.

Yes, fund public schools; but help private ones as well

Statement by Archbishop Edward McCarthy on Financing Dade County Schools

The education of children must be a high priority of any people. Especially a dynamic, growing community such as Dade County needs look to its future by providing an adequate number of quality schools.

I believe I speak for the "other" system of education—the non-public schools—as well as for the some 45% of the Dade County taxpayers who are Catholics, when I express the hope that adequate funds will be provided to meet the needs of our public schools to respond to the desires of those parents who wish their children to be educated in state schools.

At the same time, I express the hope that we will not lose consciousness of the total system of education in our community; that while supporting state education we do not discriminate against alternative forms. It is important at this critical stage in the moral crisis of our times that we recognize the concerns and rights of those tax paying parents who fear that, despite efforts in the church and home, our society cannot survive if the schooling experience of our children is devoid of moral values and of ideals that transcend secular humanism. These parents, many of limited means, in exercising their American freedom to determine the upbringing of their children are penalized by receiving no benefits from the heavy educational taxes they must pay.

May I suggest that at this critical moment, as we plan for the future of education in Dade County, we be conscious of all the children in South Florida—that we be open to every constitutional means to assure the survival of our non-public schools as well. Were these schools, some of which often serve the Inner City, forced to close, not only would our American sense of freedom of religion be disgraced, but the annual Dade County public school taxes would be raised by some \$187 million. We would need another billion dollar bond issue virtually every five years.

In the proud spirit of a united community that discriminates against no form of education, I recommend:

1. That our Dade County Board of Education concern itself with providing all possible legal assistance to the 47,000 students in Dade County who attend non-public, non-profit schools that meet State education standards (e.g. textbooks, transportation, etc.).
2. That the community at large seek ways of supporting its non-public, non-profit schools. Business, foundations and private grants could well be means of helping to maintain these schools which are saving taxpayers such enormous amounts of money and making a most important and substantial contribution to the moral fiber of our community.
3. That our State Legislators pursue means of making available in Florida that tax support for the secular education and child benefit programs in the non-public

Letters

Marian Year on in Cent. America

An important Marian Year initiative, blessed by the Holy Father personally, has just opened up in Latin America. A significant number of the bishops in Central America have graciously approved and blessed the development of a major Fatima apostolate in their dioceses.

Cardinal Obando y Bravo of Nicaragua began this project in May by a personal visit to the Holy Father at the Vatican. He carried with him a Pilgrim Virgin statue of Our Lady of Fatima supplied by the readers of Fatima International. He and Bishop Bosco Vivas, Secretary of the Nicaraguan Episcopal Conference, had lunch with the Holy Father.

Pope John Paul II blessed the Pilgrim Virgin statue, and praised and blessed the projected Fatima crusade as a "worthy Marian Year initiative." The Holy Father has since referred to the Fatima message as a "point of reference and illumination for our century". Immediately after Cardinal Obando's return to Nicaragua, with the Pilgrim Statue, a series of events began which stopped the fighting in Nicaragua and led to the recent Peace Conference, giving us some hope for peace in the region.

Costa Rica, a neighbor of Nicaragua, warmly accepted a Pilgrim

Virgin statue and an invitation to join in this Fatima crusade, and they joined with enthusiasm. On October 13 large scale celebrations were held in San Jose, Costa Rica for the 70th anniversary of the miracle of the sun at Fatima. A full page cover of the story of Fatima was published in the most widely read daily newspaper in San Jose, capitol of Costa Rica; and the hour-long documentary on Fatima, produced by the St. Gabriel Media, was shown on prime-time television. The Pilgrim Statue was received with great enthusiasm, and is now moving from parish to parish in San Jose.

Pilgrim statues are scheduled to be sent soon to El Salvador, Honduras and Guatemala, and the forces of Satan in Central America will soon find themselves confronted by an opponent worthy of their steel, Mary Immaculate, who is to crush the serpent's head and destroy his empire on earth.

All consecrated servants of Mary are asked to help in this great enterprise. Most Latin Americans live in dire poverty. Please help our poor brothers and sisters in Latin America by (a) praying and making sacrifices for them, (b) by forming a committee to make rosaries and scapulars for them, (c) by sending alms. Please write to Fatima International, Box 382, Temple Hills, MD 20748.

Dorothy Chapel
Fort Lauderdale



LENTEEN VISITORS

schools which have been found to be constitutional in other states of our Union.

May the current review of public school needs prove to raise concern for all the school children of Dade County and bring new distinction to our community for its spirit of harmony and of fairness for all.

Pregnant woman is two people

Elen Goodman in an article titled, "Pregnant Woman's Rights Deemed Secondary" has made a start at framing the essence of the abortion dilemma that vexes our society. The cases she cites bring into clear perspective the question of what factors can legitimately weigh against an unborn child's right to life.

Roe Vs. Wade was supposed to have settled the question but fourteen years later the rapid progress of fetal medicine constantly brings into question its major premise that the child has no rights. The physician, however, is constantly faced with the duty to protect, treat and diagnose the problems of two patients. How could he abandon a 26 week old unborn child whose mother was terminally ill. Why should the mother's imminent death be also a death sentence for the child? Would we not pluck an infant from the arms of its drowning mother?

Goodman quotes an American Civil Liberties Union lawyer, Lynn Paltrow: "we are treating fetuses with rights above and beyond any existing person." The assumption seems to be that the child did not exist—a strange assumption since everyone involved was concerned about its existence and whether it should be allowed a chance to continue to live.

The physicians and the court acted properly. The physician has a duty to two patients when he treats a pregnant woman and the courts have an obligation to protect all innocent human beings. The balancing of these rights and duties was poorly served by the Roe Vs. Wade decision which dehumanized the child. It cannot stand in the face of progressing science and common sense.

Bart T. Heffernan, M.D.
Fort Lauderdale

Women's power rightly put aside

I was happy to see that the final draft on women getting more power in the Church was put aside. It's a shame though that it took fellow Bishops from other parts of the world to help keep the draft on women out.

One of the reasons given was on a theological basis. It shows how lacking our America Bishops are in the spiritual. Living in a secularized society in America has fogged a lot of American Bishops thinking.

I think a lot of them have been listening too much to feminists out to ruin the traditions and structure of the church.

Timothy J. Sullivan
Miami Springs

Communion policy

Q. How many times can a person receive Communion in one day? As far as I remember it was only once. Not long ago my mother, who is 82, attended two funerals in the same church on the same day. Some people received Communion at both funerals. When did this change? (Minnesota)

By Fr.
**John
Dietzen**



A. As you indicate, the practice with which most of us grew up, reflected in the former Code of Canon Law, was that Communion should be received only once a day. Following Vatican Council II, however, this regulation was softened considerably by the church several times. Communion more than once a day was allowed specifically, for example, in ritual Masses such as weddings, funerals, Masses for baptism or anointing of the sick and so on.

One might, for example, attend a wedding on Saturday morning and then attend an anticipated Sunday Mass the same evening. Holy Communion might be received both times. Also if someone served a ministerial role such as lector or eucharistic minister at a second Mass, he or she could receive Communion again.

Another possibility occurred when one fulfilled two Mass obligations in one day. If a holy day of obligation falls on Saturday one could attend Mass for the holy day Saturday morning and an anticipated Mass for Sunday on the same evening and again receive Communion at both times.

All the above is only to give some background, however. The new Code of Canon Law (1983) says simply that anyone who has received the Eucharist may receive it again on the same day only during a eucharistic celebration in which the person participates (Canon 917). It helps to understand these changes and policies when one is aware of two serious concerns of the church in reception of the Eucharist. First and most basic, the normal practice should be that, unless there is a serious sin, one receives the Eucharist whenever one participates in a Mass.

It seems to me this is well understood by most Catholics today. Reception of Communion is an integral part, not an optional extra, in the celebration of the Eucharist.

On the other hand, the church also learns from experience that some Catholics are tempted to treat sacred things, even the Eucharist, in a superstitious way. Such persons tend to "collect" prayers, Masses or even Communion, giving the impression that if one a day is good, three must be better and six a day even better yet.

To prevent people from approaching Communion in this misguided fashion was one reason for the church's stricter once-a-day rule in the past, as well as for the clear if much broader policy today providing for genuine and full participation in the Mass (not just coming in for Communion, for example) when receiving the Eucharist.

The policy trusts that people's deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse and, at the same time, prompt them to receive Communion whenever it is appropriate, even more than once a day.

Putting on a real smile

Intuition usually lets us know when someone is putting on a "cocktail party smile" -- the fake kind that makes us uncomfortable.

Researchers have come up with a scientific explanation for what intuition has known all along -- phony smiles are distinguishable from real ones because they use totally different facial muscles.

"A polite smile or a forced one produces a different muscle pattern than does a spontaneous smile," said Paul Ekman, psychologist and director of the Human Interaction Laboratory at the University of California medical school in San Francisco.

Studies done by Ekman and his colleagues found that when a smile is genuine the cheeks move up and the muscles near the eyes tighten to form crow's feet. In big smiles, the skin around the eyebrow also droops a little toward the eye.

The telltale difference in a false smile is the eyes -- no crow's feet and no drooping skin around the eyebrow. If the eyes aren't smiling along with the mouth, it's not the real thing.

The new scientific evidence gives clout to the age-old wisdom that "the eyes are the window of the soul." It is the eye that most truthfully communicate pain, anger, joy or delight.

Victims of stroke are often said to be smiling even when they can't move their mouths because their loved ones can see the smile in their eyes.

The new scientific data make me wonder about the nature of this radiant pattern of muscles we call a smile.

I read once that a frown requires many more muscles than a smile. It sounds like the good Lord knew what he was doing when he designed us.

God made smiles easy and frowns hard. The mean, shriveled difficulty of a frown is built into the body itself. The ease and simplicity of a smile is a natural. By virtue of the mechanics, one is good and the other isn't. Our maker must have wanted us to smile.



By
**Antoinette
Bosco**

Funny, too, that a face can't radiate true joy without the crow's feet. It seems God intended smiles to cause wrinkles.

I can actually remember once hearing a mother caution her daughter not to smile because it would wrinkle her face and show her age sooner.

But I don't see crow's feet as signs of deterioration. Rather, they are love marks on the face and, like an old wine that gets better with age, they're beautiful. Even the meaning of a smile may be misinterpreted. Others assume that smiling people must be happy -- but that isn't necessarily so.

People often think that anyone who smiles a lot has an easy time of things. That misconception dilutes and trivializes what a smile is all about.

The warmest smiles come from the faces of people who have learned through life about love and pain.

My daughter Mary recently was rehearsing for an opera in which she was singing. As she entered the rehearsal room one evening the conductor stopped her and said, "You're always smiling. How come you're so happy?" Before Mary had a chance to respond, one of the other singers answered for her. "It's not that at all," the woman said. "She smiles because she's always willing to meet you more than half way."

A smile is not so much a reflection of a person's state of mind as it is a communication -- visible but intimate -- from soul to soul. In essence, a smile is a splendid gift.

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A special child

When President Reagan called the Wall Street Journal praising an article by Christopher de Vinck which appeared on its Op-Ed pages, April 10, 1985, the editors were astonished. Two days later a follow-up letter from the President arrived at the home of Mr. de Vinck in Pompton Plains, New Jersey, complimenting him for his outstanding article about his brother Oliver. The same piece later appeared in Reader's Digest and countless newspapers throughout the country, touching the hearts of millions of readers.

Oliver died on March 12, 1980, a few weeks short of his 33rd birthday. He had been born blind, mute and brain damaged. Every morsel of food he had ever eaten was hand-fed. As an infant Oliver looked like a normal baby, but after a few weeks his mother noticed that he didn't react normally to the sun when it shined in his face. The doctors confirmed their worst suspicions, suggesting that the child be put away, since he probably would not live to be five. As it turned out, he outlived two of the doctors. His parents ignored their advice and took Oliver home to love him and care for him for as long as God would give him life. He remained virtually an infant for all those years.

Chris de Vinck received hundreds of letters from others equally touched by his article, people who had special children of their own; children with Down's syndrome, or any number of a variety of handicaps. He began corresponding with them asking each writer asking each writer to share his or her story, and soon a book began to take shape.

By Fr.
**John
Catoir**



In order to give encouragement and hope to these good people, Mr. de Vinck wrote about the positive aspects and the mysterious privilege of living with a special child. The book is being released this month by Doubleday and is entitled "The Power of the Powerless." If you know anyone with a "special child," tell them about this heartwarming collection of stories which reveal the love and quiet heroism found in the families of special children.

I had the privilege of preaching at Oliver's funeral. I told those gathered, that children like Oliver have so much to teach us. They awaken in us great virtues like courage, patience and love. Their helplessness draws the best out of us. They are God's special gift to the world, challenging one and all to

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

Time capsules

By Frank Morgan

15th-century engagement ring

The first engagement ring was made in 1477 for Maximilian, the son of Emperor Frederick III. Maximilian had gold made into a ring and set in with diamonds in the shape of the letter "M". He presented it to Mary, the daughter of Charles the Bold, the Duke of Burgundy at her home in Ghent, Belgium. By marrying Mary, he gained the Netherlands and established the custom of the giving of a diamond engagement ring from a man to his future wife.

A 15th century poet-monk by the name of Thomas Rowley never existed. But an 18th century teenager named Thomas Chatterton did. Chatterton sent a poem supposedly written by Rowley to critic Horace Walpole who praised it highly as a great example of 15th century poetry. But poet Thomas Gray saw through the fraud. Discredited, young Chatterton locked the door of his room, drank arsenic and died.

William Wordsworth later wrote of him, "this

marvelous boy, this sleepless soul, who perished in his pride."

In 1347, a mysterious malady from central Asia entered Genoa. It was transmitted from rodents to humans by the common flea. The disease invaded the blood of the humans and caused dark spots to appear on the skin. It was the Black Death or Bubonic Plague.

England was hit in 1348. One-half of the students at Oxford died while one-fourth of the population of England perished. In Bristol, the people died faster than the living could bury them. The hospital in Paris gave up 500 dead people a day. Half the population of Italy died. When the Black Death abated in 1351, at least 75 million people had perished. This was the largest death count for any catastrophe in history.

It is believed that the domestic cat played a major role in lessening occurrences by ridding towns and villages of rodents.

Today, the disease still exists in Asia Minor, Turkey and Egypt.



The art of natural family planning

Dear Mary: I am interested in more information on natural family planning. My husband and I have not felt strongly opposed to contraception, but I am increasingly concerned about using powerful contraceptive drugs over a long period of time. (New Jersey)

An extremely comprehensive manual for your purposes is "The Art of Natural Family Planning," by John and Sheila Kippley (Couple to Couple League International Inc., Box 111184, Cincinnati, Ohio 45211; \$6.95 plus \$1.25 postage).

Proponents of natural family planning note that the method is far more detailed and accurate than the old "rhythm" method. Natural family planning means achieving or preventing contraception by recognizing certain physical signs in the woman's body which indicate fertility or infertility.

While it can be learned from the manual, it is better taught in groups by other couples trained in the method. Hence was born the Couple to Couple League, an organization in which trained couples teach new couples in small groups. Another option is a self-study course from the Couple to Couple League. Information on groups or the self-study course is available at the address above or by telephone at 513-661-7612.

You are not alone in your uneasiness about modern contraceptive devices. Dissatisfaction over use

By Dr.
**James and
Mary Kenny**



of the pill or the IUD is one reason couples are attracted to natural family planning. According to the Kippleys, many couples express a desire to live in closer harmony with nature. They favor natural foods, natural fibers in clothing and avoid unnecessary drugs.

Aesthetics is another advantage. Unlike the barrier types of contraceptives there is no mechanical object required. Cost is an often overlooked advantage. Purchase of a thermometer and perhaps a manual are the only expenditures necessary. Reversibility is always an option with natural family planning unlike sterilization which is usually permanent and the pill which sometimes leaves women sterile for some time after discontinuing use.

Natural family planning can be highly successful for achieving pregnancy. Knowing and understanding the signs of fertility has permitted many previously sterile couples to achieve pregnancy.

Many women express satisfaction from knowing their own bodies and the way they function. They like the idea of understanding and taking charge of their own fertility. Finally, many couples of various religious convictions find that natural family planning fits in with their moral convictions. The method requires a period of sexual abstinence each month to avoid pregnancy. In addition it demands careful monitoring of bodily signs by the woman.

Since abstinence is required the method requires a high degree of motivation from both partners. Supporters argue that the mutuality of the task can bring the couple closer. However, a lack of enthusiasm by one partner can increase divisiveness.

Temperature taking and observation of bodily signs can be distasteful to the woman. Observation must be carried out faithfully and must be interpreted correctly, a task which can be difficult particularly for new users of the method. Furthermore, some women assert that they dislike being body-focused for days at a time.

While moral conviction is the primary reason for using natural family planning, it is not the only one. Many couples become disenchanted with mechanical or chemical contraception. Such couples need to know that natural family planning is a safe and, when understood and followed, highly reliable method of avoiding pregnancy.

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Forgiveness, an act of courage

A priest told me that when he was a kid and he misbehaved, his mother would say, "God forgive you because I can't." I laughed but I suspect it's a message we project to many people.

We ask God to forgive our children, siblings, and others when we aren't very willing to do so ourselves.

Maybe it's someone who hurt us or someone who holds a different ideology than we do. We read their outrageous words and feel deep anger. "God forgive them for being so stupid (or cruel or liberal or selfish)," we think, but we're far from forgiving them ourselves.

I reflected on this when I read about the former flight attendant who allegedly caused the PSA plane crash in California in December killing forty innocent people because he wanted revenge on an employer who fired him.

How terribly difficult it would be to forgive him if one of my loved ones were on that plane. I wonder if I could.

Yet, forgiveness is a fundamental of our Christian faith. In a final earthly attempt to teach us forgiveness, Jesus, in agony and near death, forgave his killers by praying the words, "Father, forgive them for they know not what they do."

In spite of His example, we find it easier to blame and carry lifelong grudges than to forgive. We can dredge up twenty year-old offenses to buttress a new

By
**Dolores
Curran**



argument. Even when we forgive, we don't forgive.

Strangely, it seems easier to forgive outsiders than those in our families. Why? Because we have to live with our families and we remember their offenses. The paradox is that while we find it easier to forgive outsiders, we more readily expect forgiveness from our loved ones.

I know a family who has a rule: we will not believe anything that is said in the heat of anger. It's a good rule. This doesn't mean that free-for-all attacks are encouraged but the members are responsible later when they have cooled down for admitting whether or not they meant what they said.

Confession, that great sacrament of forgiveness in our church, has become non-existent in many families. Adults and children who haven't experienced the healing joy of God's forgiveness cannot grant it easily to one another because they don't realize what a gift it is to

those we love. Perhaps, then, a family trip to the confessional this Lent would be a good way to start the process of forgiveness in the family.

We pray, "Forgive us our trespasses as we forgive others." It's a scary reminder: if we want God's forgiveness, we better be able to say to one another, "That's okay. I know you didn't mean to hurt me. I love you and I forgive you."

As in so many other areas, forgiveness or lack of it becomes a habit in families. Where it's missing, we hear those fighting phrases, "You always..." and "You never..." followed by an angry, recital of past and obviously unforgotten trespasses.

But in families where forgiveness is an acknowledged part of living together, we hear, "I'm sorry," and "I didn't mean what I said."

When parents are forgiving and able to say to children, "I'm sorry I shouted at you and said I wished you lived somewhere else. I didn't mean it. I was angry," children will be able to say after an explosion, "I'm sorry I said I hate you because I don't."

Laurence Sterne, an 18th century clergyman, said, "Only the brave know how to forgive. A coward never forgave; it is not in his nature."

Forgiveness, then, takes an act of courage. It is more difficult to grant forgiveness than revenge. That's what Jesus tried to teach us.

(c 1988 Alt Publishing Co.)

Family matters

By Linda DiPrima

Director of Ministry to Engaged and Married Couples

Remember when you first married? I do. Ever wish that you knew then what you know now? I do.

I remember our first "misunderstanding"... I think it had to do with my way of cooking meatballs compared to how his mother did it.

The meatballs certainly were not the issue, but comparing me to his mother was one of those "red light" topics which provoked less than loving feelings.

Our marriage preparation consisted of a talk with the priest and some reading material.

While that was certainly better than nothing, it did not begin to raise concrete issues and helpful insights as to how to deal with them.

At that time and place married couples were not widely used for preparing the engaged for the Sacrament of Matrimony; therefore, the only models we had were our parents.

It would have been invaluable to spend some time with other married couples to see how they communicated, how they solved problems, how they handled their differences, how they kept romance and intimacy alive and well. We learned the hard way... through trial and error.

Fortunately in this day and time married couples are sharing their experiences (good and bad) with the engaged, on Engaged Encounters or as sponsor couples in their parishes.

They have a commitment to their marriage and believe in the potential, permanence and power of a truly loving relationship.

They are living a vocation which God has invited them to share with him.

They are not "perfect couples"... they all have their daily deaths and resurrections common in every marriage, but they are committed to putting each other first and to doing whatever is necessary to make the marriage work.

This is the "job-qualification" of Ministry to the Engaged.

One of the positive "side-effects" of working as a

married couple with the engaged is the enrichment and growth it stimulates within "helper" couples' own marriage.

My husband, John, and I experience a renewed strength and vitality every time we meet with an engaged couple in our home for the pre-marital inventory process or when we share our experience of marriage on an Engaged Encounter.

The Archdiocese of Miami is deeply grateful to all marriage preparation couples who so generously give of themselves.

We find, however, due to increasing numbers of marriages that there is a need for additional help in this ministry.

If you or someone you know is interested in being a sponsor couple for an engaged couple in your parish or in becoming involved with Engaged Encounter Days, please contact the Family Enrichment Center (651-0280) for information.

Training sessions will be arranged at your convenience.

Your "expertise" comes by virtue of the fact that you are married, working at it and enjoying it!

Priest's show to air nationwide

Pompano pastor joins elite list of Catholic TV evangelists

By Ana Rodriguez-Soto
Voice News Editor

Bishop Fulton Sheen, Father John Bertolucci, Mother Angelica. And now, South Florida's own, Father Ricardo Castellanos.

The list of coast-to-coast Catholic television preachers grew by one last month, when a program featuring the Pompano Beach pastor began airing nationally on the Trinity Broadcasting Network (TBN).

"A New Breed of Man," produced almost entirely by volunteers from Father Castellanos' San Isidro parish, can be seen every Sunday morning at 9 on Channel 45 (as well as in other TBN stations in Florida and New York). In the rest of the country, it will air at 5:30 p.m. Pacific or California time.

The half-hour program also can be seen in Spanish, as "El Hombre Nuevo," but the exact air time has not been set.

TBN, a Christian, non-denominational network, is carried by 97 stations across the country, and is accessible to 67 percent of the households in America.

'God working'

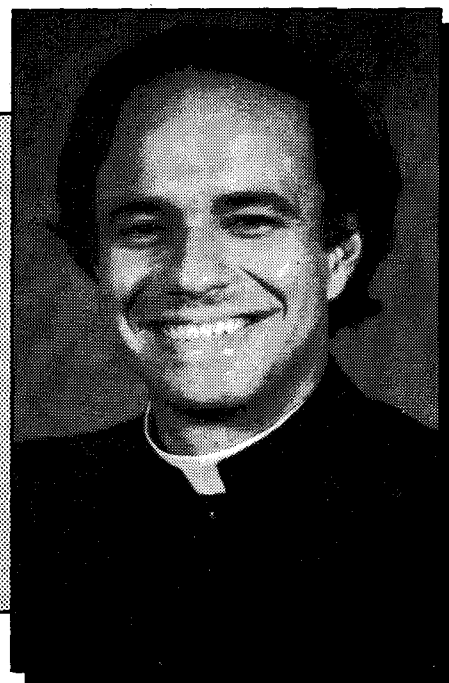
For Father Castellanos, who describes himself as "a Cuban priest with broken English... just a pastor of a little church in the ghetto," becoming one of less than a handful of priests who host national television programs is an achievement "beyond all my expectations."

"It's still a mystery to me" how it all happened, says the 45-year-old priest, who was ordained in the Vatican by Pope Paul VI in 1970. "This must be God [working]."

Father Castellanos arrived in Miami in 1961, one of 17,000 Cuban children who were sent out of the island by their parents and cared for by the Archdiocese. He was a member of the first graduating class of La Salle High School ('62), and the first of

'The Catholic Church is different from other churches... I'm trying to present not an individual but the Church. I don't want to be a personality.'

Fr. Ricardo Castellanos,
host of 'The New Breed of Man.'



several young men from the Unaccompanied Cuban Children's Program to be ordained a priest.

After his appointment to San Isidro in 1982, his ascent to the television pulpit was swift. Looking for a way to evangelize beyond the parish boundaries, he and a small group of parishioners had opened a Christian pub in Pompano, The Cornerstone. When it failed to get off the ground, they prayed about what else to do. The TV show was born.

The group had no money and no experience. "All I know how to do is turn on the television," says Marlene Tolomeo, one of the founding members of The Cornerstone Television Ministry, which she now directs as a fulltime volunteer.

But they hired professional cameramen and equipment for their first broadcast, and taped Father Castellanos speaking at the annual Archdiocesan Charismatic Conference, held in October, 1986. The show began airing the following January on Channel 39 (WDZL), and moved to Channel 45 last March.

"A New Breed of Man" is the only Catholic show on the TBN network. Father Castellanos says that's important, and he's not discouraged by the recent falls from grace of several of the most-watched TV evangelists—Jimmy Swag-

gart, Jim and Tammy Bakker.

"TV isn't going to go away" even if they do, Father Castellanos says. Besides, "the Catholic Church is different from other churches... I'm trying to present not an individual but the Church. I don't want to be a personality."

Invited pastors

He recently wrote to all the pastors of the Archdiocese, inviting them to appear on the show or give him the names of parishioners who might make interesting guests. Only four pastors have replied so far.

The format of the show is always the same: an opening song based on the theme for the week—prayer, forgiveness, healing, love—followed by a Bible reading and inspirational talk, ending with a prayer for both the studio and television audience.

Father Castellanos devotes two nights a month to the show, taping four programs in English one night, and four in Spanish the next.

"What I want is just to bring a message to people," he says. "The message has the Catholic perspective."

He hopes that non-believers who watch the show "will come to believe in Jesus Christ" and that Catholics "will become more active in their own parishes." He also hopes to bring inactive Catholics back into the fold, and to dispel "some of the mis-conceptions non-Catholics have about us."

Even with most of the work being done by volunteers, it still costs about \$2,000 to produce each program, Father Castellanos said. Add to that the price of air time—\$15,000 per month now, compared to \$350 per half-hour when the show was shown only locally.

In order to stay on the air, The Cornerstone Television Ministry needs to raise about \$31,000 each month. And that's still a bargain compared to what other stations charge for air time.

"The reason I'm not on a commercial network is because the regular networks are very expensive," Father Castellanos says. TBN charges "prices a preacher can afford."

So far, the money has come mostly from San Isidro parishioners. "It would be

wonderful if someone else would help," says Tolomeo of the Cornerstone Ministry.

To help raise funds, a "faith and healing" rally is being planned for April 29 and 30 at Broward Community College. Appeals for donations also will be made during the TV program.

"It is always embarrassing for anybody to ask for money," Father Castellanos notes, but "there's no choice." In fact, national studies have shown that the overwhelmingly Protestant TV evangelists get about half their money from Catholic viewers.

Still, the priest isn't worried about the future. "That's God's problem. If He wants us to be on the air He'll have to provide the money one way or the other. Otherwise we'll be off the air pretty soon."

"I didn't choose to be on television," Father Castellanos adds. "It's just that the doors kept opening in front of me. It's all in the hands of God."

Anyone interested in making a donation or being part of the studio audience for "A New Breed of Man" should write to: **The Cornerstone Television Ministry, P.O. Box 6220, Hollywood, FL, 33081.** Those interested in the Spanish-language show, "El Hombre Nuevo," should write to: **Verbo y Vida, P.O. Box 840908, Hollywood, FL, 33084.**

Catholic Television Schedule

□ Rosary

In Spanish with Auxiliary Bishop Agustin Roman, airs every Sunday, 9-9:30 a.m., on Tele-Miami Cable, Channel 40

□ 'Focus on Life'

TV show in English with Father Dan Kubala, airs every third Sunday at 8:30 a.m. on Channel 7; next air date is March 20.

□ TV Mass in English

every Sunday, 7:30-8 a.m., Channel 10

□ TV Mass in Spanish

every Sunday, 10-10:30 a.m. on Channel 23; 9-9:30 a.m. on Channel 51.

□ 'Unity'

TV show in English with Mary Ross Agosta, airs three times a week on Channel 17 (WLRN --Cable Tap II);

air dates: Mondays, 8-8:30 p.m.; Tuesdays, 1:30-2 p.m.; Fridays, 9:30-10 a.m.

Topics: Week of March 7: Update on the Synod

Week of March 14: The Marian Year

Week of March 21: Youth Ministry

□ 'Nuestra Familia'

TV show in Spanish, airs at 7:30 a.m. on Sundays on Channel 23

□ 'New Breed of Man'

TV show with Father Ricardo Castellanos, airs on the Trinity Broadcasting Network (Channel 45) on Sundays at 9 a.m. (English)

□ Cable Programming

On Storer Cable Channel 29 (Acts / Public Access), Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m.

ABCD commercials

"Whatsoever you do to the least of my brothers, so you do unto Me." This is the message in the ABCD '88 public service announcement that is currently airing on television stations in Miami.

The thirty-second spot, in English and Spanish, reminds us that ABCD's pledges are used for those in need. Look for the spot on Channels 4, 6, 7, 10, 23, and 51, now through March 15.

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What's Happening



NEW OFFICE. Human Life International inaugurated and blessed a new Miami office (7105 S.W. 8th St.) recently whose main purpose will be to serve as headquarters and center of information in Spanish for their pro-life, pro-family activities where they concern hispanics in the U.S. and Latin America. Left to right: Magaly Llaguno, HLI coordinator for Latin America, Bob Lalonde VP of HLI, Mayor Xavier Suárez, and HLI supporters Fr. Dominick O'Dwyer, and Vivian and Ted Rowell.

Vocation nights begin March 8

The Offices of Vocations, Vicar of Religious and Youth Ministry, along with St. John Vianney College Seminary, announce the beginning of a series of nights of prayer and reflection which will help promote vocations

in the Archdiocese. The first night will be held March 8 at 8 p.m. at the seminary and the evening will be open to all men and women who are at least high school seniors and are interested in following the Lord more closely.

It's a Date

Spiritual renewal

The Dominican Retreat House is hosting a retreat for married couples on March 4-6, and a Lenten Retreat for Women on March 25-27. For further information contact the Dominican Retreat House at 238-2711.

The Dominican Laity will hold a Marian Year Retreat at Barry U. on March 14 and 15th. Fr. Patrick Walsh retreat master. Masses and conferences from 1 p.m. to 6:30 p.m. Registration at noon in LaVoie Hall on March 14. Retreat offering is \$6. More information call 949-7331.

St. John Neumann Parish, 12125 SW 107th Ave. in Miami, will host a Parish Mission conducted by Fr. Ron Luka, a sociologist, teacher and family specialist beginning at 7:30 p.m. on March 7-March 10. Transportation and babysitting available call 255-6642.

The Cenacle will host a Lenten General Retreat on March 18-20 (donation \$70) and a Holy Week Retreat on March 31-April 3 (a totally silent retreat, donation \$110). Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 3346

The Church of the Epiphany at 8235 SW 57th Ave. in Miami is sponsoring a parish mission for Lent during the week of March 21-25. Fr.

William McNamara of the Spiritual Life Institute of Crestone, Colorado, will conduct the mission at 7:30 p.m. every night in the church.

Single/divorced/widowed

The North Dade Catholic Support Group for the Separated and Divorced will have a St. Patrick's Day Dance on March 19 from 8:30 to 12:30 at St. Rose of Lima, 418 NW 105th St.

St. Andrews' Separated and Divorced Support Group is having a St. Patrick's Day Dance at St. Andrews Parish Hall, 9950 NW 29th St., Coral Springs on March 12 from 8 p.m. to midnight. \$5 per person. For more information call Linda at 752-3795 or Bill at 742-2647.

Dinners/dances

The Kairos Prison Ministry Inc. will hold a dinner-dance on March 26 beginning at 7:30 p.m. at the N.C.O. Club of Homestead Air Force Base. \$25 per person. For tickets call Bob Cheatwood at 238-7407 or Mary Williams at 836-1874.

St. Henry's Church is sponsoring a St. Patrick's Dance on March 12 at St. Henry's Family Hall,

St. Francis Hospital opens program for love addicts

Family Workshop at St. Francis Hospital, Miami Beach, will be opening the Center for the Recovery from Addictive and Abusive Relationships, a family treatment center, as a result of the growing demand for this counseling.

Although a support group for individuals suffering from this difficulty already exists and is helpful, many

people are caught in the same situation after treatment when they return to their family and general environment.

This is the first time that the entire family would be treated. The center will provide group and one-on-one therapy for individuals, parents, children, adolescents, and family members.

The Center will provide the services of on-site therapists in addition to a specialist (of treating abusers) who will fly in weekly to treat those who require special attention.

NCCJ recognizes Fr. Vincent Kelly

The Broward Chapter of the National Conference of Christians and Jews recognized the Rev. Vincent T. Kelly and three other leaders with Silver Medallions during its 1988 Brotherhood Awards Dinner on Saturday, February 27 in the new Panorama Ballroom of Pier 66.

NCCJ also honored local civil rights leader Eula Johnson with its 1988 Community Service Award, in recognition of her lifelong achievements.

The other three Silver Medallion recipients are Melvin H. Baer, founder of Baer's Furniture Co.; George E. Barbar, Chairman of the Barbar Group; and Gene A. Whiddon, President of Causeway Lumber Co.

Ukrainian workshop

The Ukrainian Millenium Committee of South Florida invites the general public to a symposium marking the 1,000th anniversary of the Christianization of the Ukraine. The seminar will be held March 20 at 2 p.m. at the James L. Knight Center, 400 SW 2nd Ave., in downtown Miami.

Speakers will include: Professor R. Holowinsky of Rutgers University, New Jersey, who will discuss "The Impact of Christianity on the Ukrainian National Psychology"; and Professor Leonid Rudnytsky of La Salle College in Philadelphia, who will speak on "The Christian Ethos in Soviet Ukrainian Literature". More info call 264-3233.

1500 S. Andrews Ave., Pompano Beach. Vinnie Vincent Orchestra. Tickets \$8. Reservations call 785-2450.

The Women's Guild of St. Monica parish, 3490 NW 191st St., Carol City, hosts a St. Patrick dinner/dance starting 7 p.m. March 12. Music by Ray Paul. Reservations call 625-0998 or 621-9846.

Potpourri

The Queen of Peace Fraternity of the Secular Franciscan Order holds its regular meeting on Sunday March 6 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 SW 152nd St., Miami. Public invited.

The Alzheimer's Support Group of Bon Secours Hospital-Villa Maria Nursing Center meets the last Wednesday of each month from 7:30 to 9 p.m. in the Villa Maria Adult Day Health Care Center, 1050 N.E. 125 St., North Miami. For more information call Betty Lawson at 891-9751.

Barry University will host the fourth annual Smulovitz Jewish-Christian Lecture Series on March 13 at 2 p.m. in the Andreas Bldg., Rm. 111. The speaker is Rev. Dr. Paul F. Knitter, Professor of Theology, Xavier University, Cincinnati, Ohio. The

subject is: "One among many? New Christian Views of Jesus and World Religions." Call 758-3392. Ext. 341.

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. Donation \$20. Tickets available at St. Henry's church before and after all Masses or contact the rectory at 785-2450 or Nancy at 486-4662.

The St. Vincent DePaul Conferences of the greater Miami area have announced plans for their Fourth Annual Golf Tournament to be held March 25 at the Calusa Country Club. Information and tickets are available through the local parish conference officers and by phone (305) 634-0636.

Madonna Academy and Cham-inade College Preparatory School will be holding their second annual auction/dinner March 18 (auction preview) and 19 (dinner and auction). For information and reservations call the Auction Office at 961-2042.

Barry University Library will be the location of a unique exhibit featuring puppets from all over the world and from television and movies from March 4 through March 25. Video tapes of puppet movies and old episodes of Howdy Doody are available for viewing.

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New books available for Catholic readers

WASHINGTON (NC) -- Here is a list of new books of particular interest to Catholic readers.

"Thomas Berry and the New Cosmology," edited by Anne Lonergan and Caroline Richards, Twenty-Third Publications, \$7.95, 112 pp. Father Berry, a cultural historian and theologian, in dialogue with seven

theologians and a scientist on creation spirituality and a new cosmology.

"Tender Courage," by Mercy Sisters M. Joanna Regan and Isabelle Keiss, Franciscan Herald Press, \$7.95, 158 pp. Reflection on the life and spirit of Catherine McAuley, first Sister of Mercy.

"The Threshing Floor," by Jennifer Russell, Paulist Press, \$16.95, 401 pp. Novel about monks and merchants, peasants and nobles, scholars and scamps in 14th century England.

"The Spiral Path," edited by Theresa King O'Brien, YES International, \$13.95, 451 pp. Nineteen women and three men discuss women's spirituality in all aspects and applications.

"Sufficient Grace," by Elfrida D. Drescher, Living Flame Press, \$4.95, 172 pp. Story of a polio victim and the traumas of the 1950s polio epidemic which emphasizes complete trust in God.

"Books for Believers," by

Jesuit Father Raymond A. Schroth, Paulist Press, \$6.95, 135 pp. Brief essays about 35 books the author believes every Catholic ought to read.

"Challenge," by Jesuit Father Mark Link, Tabor Publishing, \$6.95, 154 pp. Meditation program based on "The Spiritual Exercises of St. Ignatius."

"The Church: Learning and Teaching," by Jesuit Father Ladislav Orsy, Michael Glazier, \$14.95, 172 pp. Some of today's most pressing theological and pastoral concerns coupled with comments on them.

"Creation Continues," by Friz Kinkel, Paulist Press, \$8.95, 286 pp. Psychological interpretation of the Gospel of Matthew as a guide for every person seeking to become a true individual.

"Nine Portraits of Jesus," by Holy Cross Father Robert J. Nogosek, Dimension Books, \$8.95, 134 pp. Intense and biblically centered meditations on the personality of Jesus

based on the enneagram system of personality types.

Media center hosts film festival

The Archdiocesan Catechetical Media Center in Miami will host a film festival in the Archbishop Carroll Conference room of the Pastoral Center, 9401 Biscayne Boulevard on March 21. Registration is at 9:30 a.m. to 10 a.m. From 10 a.m. to 11 a.m. there will be a review of new materials of the media center and 11 a.m. to 1 p.m. Fr. Elmer Carroll, S. J., will review Teleketics materials. The festival is for all DRE's, educators, and anyone using media in catechesis. Please call the Catechetical Media Center (757-6241, Ext. 399) by March 17 to indicate the number of persons attending. No lunch provided.

Organ recital

Marianne Webb, nationally known concert organist, will perform an organ recital of classical works at St. Mary's Cathedral on March 20 at 4 p.m. Admission is free.

Correction

It was omitted from an announcement of Lenten retreats for spiritual ministers published in the Feb. 19 Voice that the St. Brendan retreat to be held March 12 will be held in Spanish.

THE VOICE

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5 A-Novenas
Thanks to Jesus, Mary St. Joseph,
St. Ann, St. Anthony and the Holy
Spirit for prayers answered and
requests granted. S.J.C.

5A - Novenas
Thanks to Jesus, Mary, St. Joseph
St. Jude for answering my Prayer
Publication promised. I.D.

Thanks to Jesus, Blessed Mother
and St. Jude for prayers answered.
Publication promised. F.S.

Thanks to the Sacred Heart of Jesus
and St. Jude, Maker of Miracles.
Thanks for prayers answered.
Publication promised. P.G.

Thanks to the Holy Spirit and
St. Jude for favors granted.
Publication promised. J.L.

**PRAYER TO
THE HOLY SPIRIT**
Holy Spirit you who solve all prob-
lems. 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 in-
stances 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 sepa-
rated 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.
D.M.B.

Thanks to the Holy Father, Sacred
Heart of Jesus, the Holy Spirit and
the Virgin Mary for hearing our
prayers. Publication promised.
A.J.P.

Thanks to St. Anthony, Sacred
Heart, St. Jude, Infant of Prague
Publication promised. V.E.O.

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

5 A-Novenas
**PRAYER TO
THE HOLY SPIRIT**
Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
divine gift to forgive and to forget
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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 sepa-
rated from you, even in spite of
all material illusion. I wish to be with
you in eternal Glory. Thank you for
your mercy towards me and mine.
Publication promised. S.M.

I give thanks to the Sacred Heart
for safe trip. Publication promised.
E.M.L.

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

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Inroads to prayer

By Father David O'Rourke, OP
NC News Service

Forty years ago when I was a little boy, our pastor always ended his Sunday sermon with the week's announcements. And the announcements always had the same conclusion. We knew he was about to leave the pulpit when he said, "Novena to the Sacred Heart Friday after Mass and devotions to Our Lady of Perpetual Help Monday night at 7:30."

I used to wonder what these devotions were. But since our family's church attendance never varied from the second pew at the 11 a.m. Mass, I never found out.

Today, interest in religious devotions that complement the church's regular worship is growing. Attendance at Mass still forms the solid core of Catholic worship and is clearly the principal form of piety for most Catholics. But other kinds of piety, more individual and personal, also maintain their appeal.

What is their appeal? Let me answer by describing two friends who have very different approaches to private devotions.

Mark is a lawyer, a young man with big responsibilities in a major California law firm. He works long hours on high pressure cases. As a result, moments for quiet and reflection are a luxury.

Near his office is a church which regularly has religious devotions at lunch time. There are novenas to saints on the occasion of their annual feasts, special devotions during Advent and Lent, and periodic exposition of the Blessed Sacrament. Mark drops into the church at lunch time, at least for a few minutes, several times a week.

"I have to admit that my reasons are as much tied to peace and quiet as to devotion," Mark told me. "But in my work the pressure is so constant you have to make an effort to give spiritual matters some quality time."

The devotions in the downtown church meet the personal religious needs of this busy young man. "They're prayerful, they're peaceful and I find them religiously nourishing."

Mark added another quality he values. "They're also dependable. All I have to do is show up and I know that a prayerful rite will be scheduled. And when you're practically commuting between your client's office and the superior court that means so much."

Another friend who is semi-retired takes an active part in a Bible-centered prayer group. Marilyn tells me that her group does not gather to study the Scripture, although group members do that on their own. "We just read the passages from the Sunday liturgy and then pray about whatever the readings

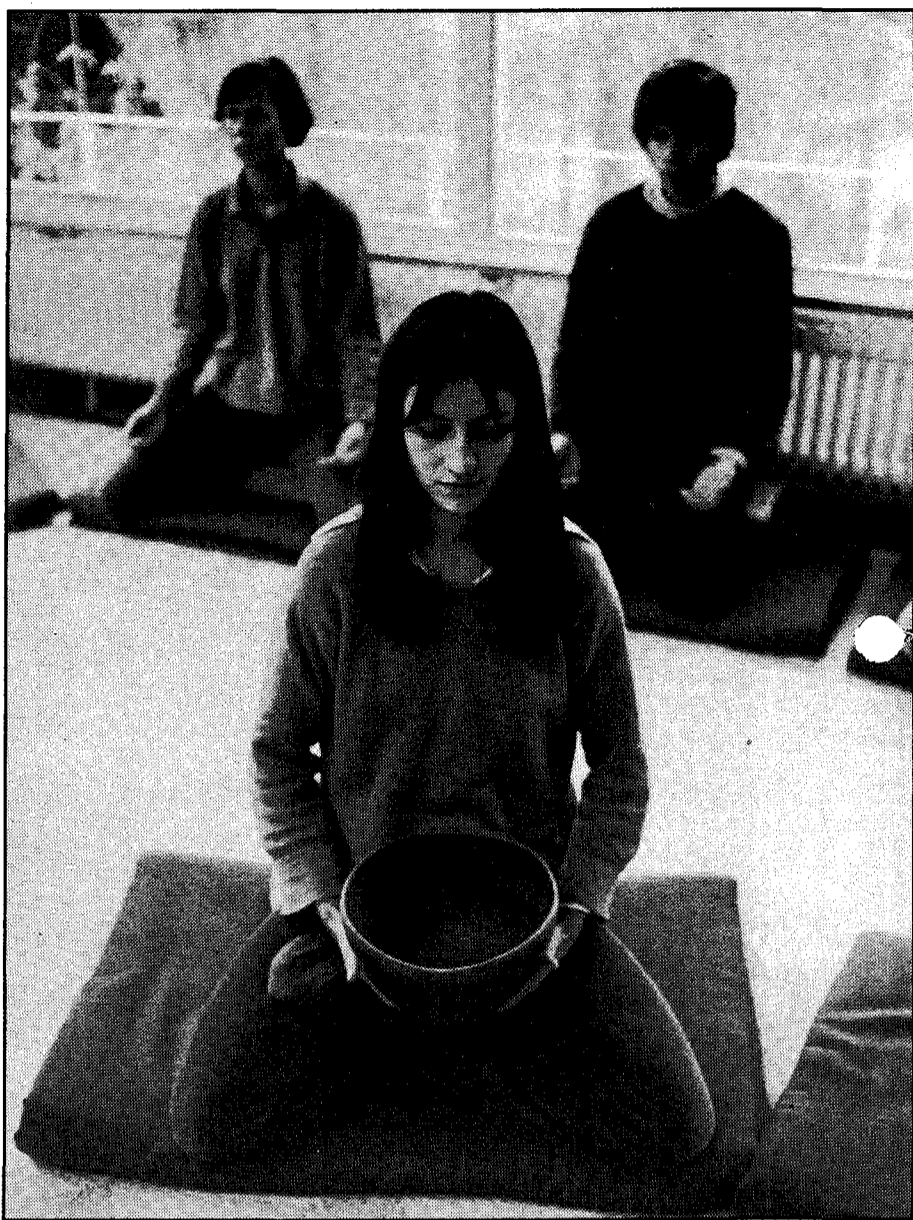
bring to mind or whatever seems important."

Devotions traditionally differ from the church's official public worship. Theologians point out that the church's public liturgy is grounded in the creature's duty to honor the Creator and in the community's need to foster its human and religious well-being. Because of its public nature, the liturgy has a communal and a formal quality.

Religious devotions can be tied more greatly to individual needs, to local practices or cultural traditions. Marilyn's active role and regular participation in her group are very different from Mark's pressured attempt to catch whatever devotional moments he can. But their devotions have notes in common.

They come in response to personal needs. They are added to public worship, not substituted for it.

The breadth of spiritual needs created by our society, which moves so fast, is great. So we witness people trying to find ways to bring spiritual meaning into their lives. For many, the rediscovery of traditional religious devotions and the development of new ones is proving a means to that spiritual renewal.



From the lotus position, a group of Christian women borrow from an eastern tradition as they meditate and pray for famine relief in the Third World. Religious devotions can be tied to individual needs, to local practices or to cultural traditions. They are added to public worship, not substituted for it. (NC / KNA photo)

Liturgy of the Hours making comeback

By Father Lawrence Mick
NC News Service

The church's Liturgy of the Hours is making its way into the lives of more and more lay people.

More parishes are beginning to meet people's need to pray together in settings beyond official worship by celebrating some form of the Liturgy of the Hours or Divine Office. Following the church's ancient tradition, groups of Catholics have begun to gather for morning or evening prayer, using adaptations of the Liturgy of the Hours that priests and deacons are expected to pray daily.

In one suburban parish I once served, we celebrated Vespers or Evensong every Wednesday evening in church. Parishioners were encouraged to gather for this prayer before they went to the parish meetings scheduled that night. Other parishioners came just for the chance to be supported by others in their prayer.

We began with the lighting of the Easter Candle and an evening hymn. During the singing of Psalm 141 ("My prayers rise like incense"), a minister incensed the candle and the congregation. This standard evening psalm was followed by one or two psalms recited by the assembly in alternating verses. Each psalm was followed by a pause for silent prayer and a collect, a short prayer.

A reading from the Bible, or occasionally from another spiritual writer, was followed either by silent reflection or a brief homily. Then we sang the Magnificat, Mary's hymn of praise. A series of petitions for the needs of the community and of the world was followed by the Lord's Prayer. A blessing and final hymn concluded the service.

This Vespers service proved very popular with a significant number of parishioners. It seemed to meet a felt need for common prayer, the same need some other devotions met in earlier times. Like those devotions, it was relatively unchanging in structure, it contained music that became very familiar, it included ritual actions (lighting of the candle, use of incense, blessing) and it fostered a sense of community among those who gathered to pray together.

This Vespers service was closely connected to the official liturgy of the church, especially the Sunday Eucharist. Its tone and mood changed with the liturgical seasons, and the readings and psalms we chose were often linked to the previous Sunday's Mass.

In that way, the celebration of Vespers extended the Sunday celebration into the week and led us back to the Eucharist the following Sunday. That is exactly what the council said good popular devotions should do.

The Second Vatican Council asked that popular devotions "be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it and lead the people to it, since the liturgy by its very nature far surpasses any of them" (Constitution on the Sacred Liturgy, 13).

We may see more and more parishes celebrating morning or evening prayer in the years ahead. Some parishes have scheduled it in place of daily Mass on some days, especially when a priest is not available.

These communal prayers may provide an ideal way to celebrate the spirit of the liturgy throughout the week and meet the needs of many people for prayer in common.

Scriptures

Scripture's place in devotions

By Father Jack Castelot
NC News Service

I never could understand why my mother was so interested in the obituary column of the daily paper. Now that I have reached a certain (or uncertain) age, I understand. One's friends and acquaintances turn up here much more frequently than on the front page.

One interesting development is the frequency of the notice: "Scripture service at 7 p.m." Frequently this seems to replace the former notice: "Rosary at 7 p.m."

It is not that the rosary is non-scriptural. After all, the Our Father, and the first part of the Hail Mary come directly from the Gospels. But the Scripture service offers variety and answers a need people feel to seek strength by listening to the word of God. There are so

many marvelous passages to speak to the hearts of men and women encountering once again the mystery of death in their lives.

This is only one sign of a growing realization of the tremendous potential of Scripture as a source of personal devotion.

The revised Liturgy of the World in the Mass, with its introduction of three readings every Sunday in a three-year cycle, also draws attention to the magnificent variety and inexhaustible riches of the sacred books.

With curiosity and interest aroused by Sunday readings, more and more people have formed Bible study groups. They meet informally to read and reflect together on Scripture, to share insights and to respond

What are 'devotions' today?

By Father Herbert Weber
NC News Service

During a recent visit with my father in a nursing home, he and I prayed a decade of the rosary together. Because of a stroke he suffered last year, he was unable to pray more. But that single decade of the sorrowful mysteries was filled with all the suffering and hope that he and my family have gone through during the last 15 months. It reflected our human experience.

It was not the first time that Dad and I have prayed the rosary. Growing up in the 1950s our family was among many that gathered for a daily rosary. I recall eagerly waiting to be old enough to lead some of the prayer.

Years have passed since then. Church devotions and family prayer styles have changed. Yet devotions still have their place when they provide a bridge between one's life experiences and the

A devotion is a form of personalized prayer in which one or several people participate...Devotions do not replace the Mass. Instead, devotions are a weekday way of keeping in touch with what the liturgy is saying on Sunday.

message of the faith that is celebrated by the church.

A devotion is a form of personalized prayer in which one or several people participate. Devotions can be developed and adapted by anyone. Most frequently, devotions are at their best when celebrated in conjunction with the church's liturgical cycle.

Families have told me that they regularly involve members in home expressions of the church's seasons:

- Advent wreaths are used with a short Scripture passage as the candle for each Sunday of the season is lit.

- The home Nativity scene is completed with children adding the figurines of the Magi on the feast of the Epiphany and singing "We Three Kings."

- A Lenten calendar is followed, and certain prayers and sacrifices become family projects.

- Images of new life — butterflies, eggs, flowers — are collected around Easter and brought into a family prayer session.

To these family celebrations of the church's liturgy, people can add their personal faith remembrances. For example, on the anniversary of someone's baptism, that person's candle, first lit at the baptismal ceremony, can be used together with a reading of an account of Jesus sending his disciples out on mission.

What remains important is to keep in mind that devotions do not replace the Mass. Instead, devotions are a weekday way of keeping in touch with what the liturgy is saying on Sunday. Furthermore, because devotions can refer specifically to the worries, fears and hopes an individual or family is facing on any given day, they can help people bring that experience to the communal gathering on Sunday.

At the time of the recent revolution in the Philippines, I observed a small group of university students from that country praying the Stations of the Cross together. I did not disturb them, but I am sure that the devotion had special meaning because of the cross of fear and uncertainty that they were bearing.

Even devotion to a saint still can hold lots of meaning for people. But it may be necessary to spend some time searching for those whose lives reflect what one is experiencing. Perhaps that is the genius of the patron saint concept. Persons of virtually any occupation can look to someone who has shared their experiences. I once saw a group of chimney sweeps — dressed as though right out of a Dickens novel — at Holy Name Cathedral in Chicago celebrating their patron saint's feast.

The way to make sense of devotions today is neither to try to recreate what was going on 30 years ago nor to disregard the past. Devotions remain a vehicle of prayer



for those who try to keep in touch with their faith. But devotions have to be timely and appropriate. People have to keep one ear to the sound of whatever is going on in their lives and the other ear to the thrust of the church calendar and the liturgical message.

This was summed up when a woman told me she used to light blessed candles whenever there was a storm. She asked if that was still acceptable. I, in turn, asked what the candle meant to her and what it was about storms that led her to seek some protection. Soon our discussion changed to the use of the Easter candle lit in the darkness of Holy Saturday night. She decided she would continue to light a candle during storms, but it would not be a near-magic ritual of warding off evil. Instead, it would be a prayer of thankfulness that Christ is a light in the dark.

For her, a new meaning had been resurrected from an old devotion.

in a practical way to what God is saying to them.

Imperceptibly, study leads to prayer. Soon the discussion group has become a prayer group, characterized by sincere dialogue with God and with each other.

A happy byproduct of this is a heightened sense of belonging, of sharing. This can be hard for people to come by in a huge parish of a thousand or more families.

Realistically aware of their own lack of background in biblical studies, these study groups often avail themselves of one of the many excellent aids now available.

Experience has taught me that "Share the Word," published by Paulist National Catholic Evangelization

'Imperceptibly, Bible study leads to prayer. Soon the discussion group has become a prayer group.'

Association, is a popular and reliable aid to Bible study.

Of course, this is only one of many such aids which have appeared in recent times.

Occasionally, after a lecture on the Bible in a parish, someone will approach me to confide that a passage I was discussing is one of his or her favorites. One thing leads to another and I soon learn that people like this

regularly use Scripture as a source of personal devotion.

Such people personalize what they read, realizing that the text is speaking to them. They answer from their hearts, entering into a dialogue with Jesus or Paul or Isaiah and ultimately with God. This is what prayer is about.

In the process, people are getting to know Jesus. More and more he becomes a real person to them, a dialogue partner. It shows in their lives.

They find for themselves, with the help of God's grace, the answer to Paul's impassioned cry. "I want to know Christ!" (Philippians 3:10).

Olympic Spirit

Swiss skier sees Pope as hero

CALGARY, Alberta (NC) -- Swiss skiing star Pirmin Zurbriggen, who won his first Olympic gold medal Feb. 15, has as his personal hero a fellow skier, Pope John Paul II.

Zurbriggen, who lost his bid for a second gold medal Feb. 17 when he fell on the last run of the two-day combined skiing event, said he met the Polish pontiff in private during a papal trip to Switzerland. "He always had a smile on his face," Zurbriggen said in an interview with ABC Sports, which was broadcasting the Winter Olympics from Calgary to the United States.

The Swiss ski racer said he values religion. It is "the important thing in your life," he said. "You can be happy here but the important thing is the religion." Zurbriggen said sometimes he goes with his mother, Ida, to a private chapel near their home in Saas-Almagell where "we pray for something." "It's nice," he told ABC, but "it's really a private thing, this religion. I cannot really explain it."

The 25-year-old champion hurtled down Mount Allan's 3,106-meter course in 1 minute 59.63 seconds on the third day of the Olympics to win his initial gold. In other interviews prior to the Olympics, Zurbriggen also indicated he shares the pope's devotion to the Blessed Virgin. Like the pope, he has made several pilgrimages to the world-famous Marian shrine in Lourdes, France.

A picture in the dining room of the Zurbriggen family hotel illustrates his love of Lourdes. It was painted by a fan and portrays the skier and St. Bernadette overlooking one of the champion's two crystal World Cup trophies. Bernadette was the young girl who reported seeing the Blessed Virgin at Lourdes, a site now famed for miraculous cures attributed to prayers to the Virgin Mary.

Journalists, who Zurbriggen complains make him appear too pious, also report that the world's top skier carries a picture of the Blessed Virgin in his address book.

"I am religious, a little more so



Switzerland's Pirmin Zurbriggen, Olympic gold medalist

(NC photo from UPI-Reuter)

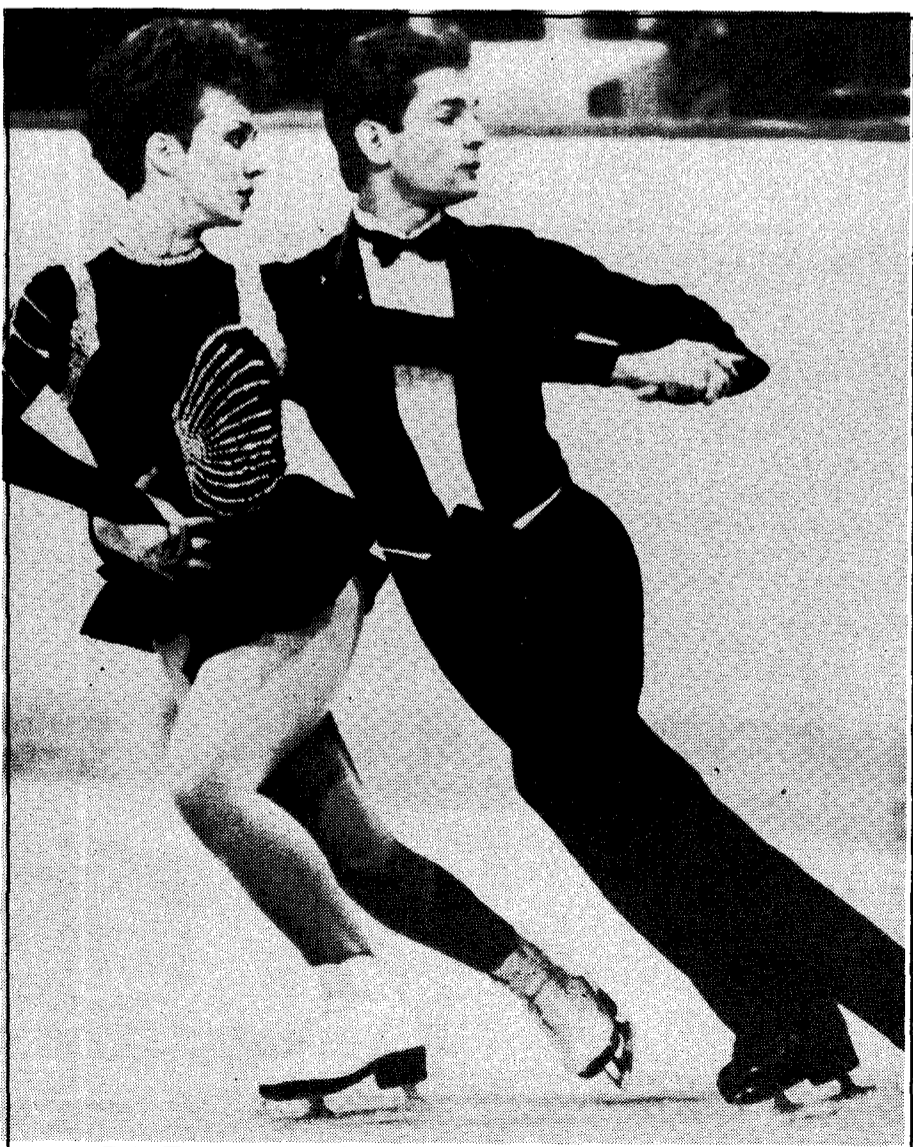
than the other (skiers)," he told one interviewer. "But the journalists exaggerate." His sister, Heidi, also an Olympic skier, said her brother visits Lourdes "to say thank you" and "prays not for victories but for safekeeping from accidents and illness."

Zurbriggen said he goes to the shrine because "if you don't forget God,

he don't forget you. "The champion's humility in the face of world-class standing has led the Swiss to dub him "Pirmin the Modest."

Prior to the Olympics, when some predicted he would sweep all five Alpine skiing events, Zurbriggen was philosophical. "I'd love to win a gold medal," he said, "but it won't be the end

of the world if I don't. Zurbriggen's father, Alois, who quit the sport for 16 years after his brother was killed in a skiing accident, introduced his son to skiing when the youth was 3. By the time he was 9 or 10, his mother said, he was beyond what his father could teach him. "Basically, Pir-min taught himself how to ski," she said.



Ice dancers Susan Wynne of Camillus, N.Y., and Joseph Druar of Amherst, N.Y. (NC photo from UPI)

Olympic skater sees spiritual side

DETROIT (NC) -- Susie Wynne, half of one of the U.S. iced dancing teams in the Winter Olympics, believes skating has "a spiritual side."

"This is a gift that God has given to me, and I'm sharing it with everyone," said Miss Wynne, a member of St. Joseph Parish in Camillus, N.Y., a suburb of Syracuse. She has trained in the Detroit area the past two years with partner Joe Druar. "I'm exploring new feelings, and it goes into a different realm. I still think I have more to give and more people to touch with my skating."

Miss Wynne, who started figure skating at age 11, has been paired the last seven years with the 25-year-old Druar, a member of St. Benedict Parish in his native Amherst, N.Y., a Buffalo suburb. "We want to make the top 10" in Calgary, Alberta, site of the Olympics, on Feb. 20-22, she said. The pair earned an Olympic berth by finishing second overall at the U.S. Figure Skating Championships in Denver this winter.

"We wanted to go to the Olympics ever since we started skating," Miss Wynne said. "We're certainly underdogs but that's never stopped me."

Druar added that their attitude

toward Olympic competition is "go and have fun and see what we can do." But the cost of pursuing their career keeps the pair and other figure skaters on thin ice financially. Druar estimated costs of up to \$40,000 a year per skater. Miss Wynne and Druar must augment their parents' support and small grants by working as many as three jobs to make ends meet. Druar sold men's clothing. Miss Wynne taught aerobics, led corporate fitness seminars and worked as a waitress, "where I made most of my money," she said. "But it's also the most exhausting, so I had to quit."

All this is on top of a weekly regimen of 30-35 hours on the ice, five hours of ballet or jazz dance classes, and weight training when needed. "Or we go to a masseuse for a massage," Druar said. Yet the Olympics do not signal the climax of their careers. Right after Calgary, the two head for Budapest, Hungary, to compete in the world championships. In April they will choreograph new numbers, and May takes them on a world tour with U.S., Soviet and European skating stars.

In June they will be able to take time off to visit their families, but come July we'll be getting right back into it," Miss Wynne said. "To look in the winter you've got to work in the summer."