

## End sexism, bishops say

Draft of their pastoral letter on women calls for female altar servers, study of ordaining women deacons, education of seminarians and other men to respect women

By Jerry Filteau

WASHINGTON (NC) — As part of a plea to end "the sin of sexism" in the church, the first published draft of the U.S. bishops' pastoral letter on women calls for a change in church laws which now exclude girls and women as altar servers.

The 164-page document, released April 12, says women should participate fully in all liturgical ministries and church leadership positions that do not require priestly ordination.

It also asks that a full study of the possibility of ordaining women as deacons in the Catholic Church "be undertaken and brought to completion soon."

The draft document was released by the National Conference of Catholic Bishops in Washington after copies of it were mailed to all the bishops in early April. The bishops are to discuss it at their June 24-27 general meeting in Collegeville, Minn.

The pastoral's drafting committee, headed by Bishop Joseph L. Imesch of Joliet, Ill., has also asked the bishops to conduct consultations within their dioceses in 1988 and forward the results to the committee.

Bishop Imesch, in a brief statement released with the draft, urged that the draft be read "in its entirety" to avoid forming "misleading conclusions" about what it says.

He said the committee heard many different concerns from women during its consultations and said the draft reflects "not all, but a large number" of those concerns.

"We feel that this letter responds to their concerns while remaining faithful to the traditions of our church," he said.

The committee, which began work on the pastoral in 1984, said in an introductory note to the draft that it hoped to be able to present a second, final draft to the bishops for debate and vote at their fall meeting in 1989.

The draft document says church norms excluding



Women can be Eucharistic ministers now, but bishops urge that more ministries be open to them.

***We 'must and do pledge to reject clearly and consistently human structures and patterns of activity that in any way treat women as of lesser worth than men'***

women from serving at the altar and from being installed in certain lay ministries "seem to stand in contradiction to our call for women's more direct involvement in the life of the church."

It repeats the 1976 Vatican declaration that the church "does not consider herself authorized to admit women to priestly ordination." But it acknowledges that "for some women the whole issue of women's rights in the church revolves around ordination" and that "some women are offended by the very suggestion" that a woman cannot be a priest.

The draft challenges priests and bishops to eliminate "patronizing, condescending" attitudes toward women. It says that sexist attitudes or an inability to deal with women as equals should be con-

(Continued on page 5)

## Archdiocese Synod

### Final recommendations readied for Archbishop's consideration

By Ana Rodriguez-Soto  
Voice News Editor

At their second-to-last meeting Saturday, members of the Archdiocesan Synod made most of their final recommendations to Archbishop Edward McCarthy. The dozens of



Many parishes participated in opening Synod Mass in 1985

proposals cover everything from parish councils to financial accountability to collaboration between clergy and laity.

In general, however, the 100-member Synod body advocated:

- Greater sensitivity to the needs of all the different cultural and language groups of South Florida;
- More effective evangelization of the unchurched and education of Catholics as to the demands of their faith;
- Closer working relationships between priests and lay people;
- Using every available means to spread the Gospel in South Florida, from radio, television and newspapers to outreach programs aimed at specific groups, such as youth and alienated Catholics;
- More effectively educating both young and old Catholics as to the teachings of the Church and its position on current issues such as peace, social justice, euthanasia, abortion, poverty, immigration and capital punishment; and
- Developing in Catholics at every level the sense that they are responsible for transforming secular society along the mandates of the Gospel, primarily by their example of love for one another and service to all their neighbors,

A summary of the Synod's proposals is found in a special section of this issue of *The Voice*, pages 1A-8A. All parishes have been asked to use this special section for discussion and reflection on the Synod proposals. These parish gatherings should begin May 1 and culminate May 22. (See story, page 5A)

(Continued on page 8A)



## Meeting with dictator, canonization on Pope's agenda

During May trip to South America

VATICAN CITY (NC) — Pope John Paul II is scheduled to meet President Alfredo Stroessner of Paraguay, Latin America's longest-reigning dictator, during a May visit to four South American countries.

The pope also plans to meet the presidents of Uruguay, Peru and Bolivia during the visit and formally declare as saints three Jesuits killed in Paraguay in the 17th century.

Only once before in his almost 10 years as head of the Catholic Church has the pope scheduled a canonization ceremony outside the Vatican. The first was in 1984 in South Korea.

The pope plans to visit the four countries May 7-18 on his 37th trip outside Italy. It will be his second visit to Peru and Uruguay and his first to Bolivia and Paraguay.

Paraguay is the last stop May 16-18. During his first day there, the pope plans to meet with Stroessner, 75, who came to power in a military coup in 1954. He has been re-elected president seven times.

The Catholic bishops are among Stroessner's strongest human rights critics and also have charged his Colorado Party with manipulating elections and repressing political opponents.

The electoral system as practiced in Paraguay is meaningless for the average citizen, the bishops said last January.

Also on May 16 the pope plans to declare as saints Paraguayan Jesuit Father Roque Gonzalez and two Jesuit companions, Fathers Alonso Rodriguez and Juan del Castillo, who were killed by Indians in Paraguay in 1628. The canonization Mass is scheduled for the capital of Asuncion, where Father Gonzalez was born.

### Glasgow diocesan paper knocks IRA British rule

GLASGOW, Scotland (NC) — Catholicism in Northern Ireland should not be equated with support for the "foul cancer" of the Irish Republican Army, said the Glasgow archdiocesan newspaper. The newspaper, *Flourish*, which editorially reflects the views of Archbishop Thomas Winning of Glasgow, also said recent actions by the British government in Northern Ireland had served to "heighten tension, fuel suspicions and play into the hands of the extremists." *Flourish* urged "dialogue, not death" and asked all sides to get together to solve terrorism problems in the British province. It supported a recent statement by Northern Ireland's Bishop Cahal B. Daly of Down and Connor that the Irish Republican Army poses a grave spiritual danger for sections of the Catholic community.

### Philippine bishop calls U.S. bases there 'immoral'

MANILA, Philippines (NC) — A retired Philippine bishop called the presence of U.S. military bases in the Philippines "illegal and immoral." Bishop Antonino Nepomuceno, 62, who retired as auxiliary bishop of Cotabato in 1979, was the first member of the Catholic hierarchy to speak publicly against the bases. He said the bases are illegal because they have never been approved by a free vote of the people, but were forced on the country after World War II in exchange for desperately needed American aid. He said the bases are immoral because they invite attack in time of war and contradict the Philippine constitution which "renounces war as an instrument of foreign policy."



### West Bank unrest

A Franciscan priest talks with an armed Israeli soldier in the plaza of the Church of the Nativity in Bethlehem. Israeli security forces had fired on Palestinian protesters who attacked the police station across the street from the shrine. (NC / UPI-Reuter photo)

### Nicaraguan cardinal verifying cease-fire

MANAGUA, Nicaragua (NC) — Nicaragua's Cardinal Miguel Obando Bravo, mediator of early talks aimed at achieving a truce in his country, is part of a two-member commission to verify compliance with the cease-fire accord signed by U.S.-backed rebels and the Sandinista-led government. Cardinal Obando Bravo will be joined by Organization of America States General Secretary Joao Baena Soares. The cease-fire agreement calls for a 60-day suspension of military operations during which further talks for an end to the war, the release of political prisoners and democratic reforms would occur. Negotiations on an extended truce began April 6.

### Iran sends film of chemical bombing to Vatican

VATICAN CITY (NC) — The Iranian ambassador to the Holy See has sent the Vatican a videocassette and photographs showing dead and wounded civilians following an alleged Iraqi chemical bombing of an Iraqi Kurdish city. The ambassador, Salman Ghaffari, said in an accompanying letter he hoped the pictures would move Pope John Paul II to take some action. "One must see the effects with one's own eyes in order to understand the truth," he wrote. He called the bombings "immoral and inhuman." The letter, film and photographs were delivered to the Vatican Secretary of State, Cardinal Agostino Casaroli. Iran has said the chemical bombing in mid-March killed more than 5,000 people and injured more than 7,000. The victims were civilian, most of them women and children, it said.

### Vatican Radio to produce, sell compact discs

VATICAN CITY (NC) — Vatican radio is going into the compact disc business to help offset annual expenses of more than \$10 million — a major cause of the Vatican's annual financial woes. The "Radio Vaticana" label will feature both new recordings and archival material, such as unique papal concerts and studio performances. It will produce and market the discs jointly with the Italian record company Frequenz.

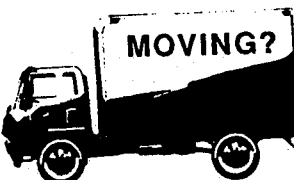
The venture is an attempt to establish a source of steady income for the non-commercial radio, which in 1986 spent more than \$10 million, excluding personnel and administrative costs. Considered an instrument of evangelization, Vatican Radio's current income is negligible and its costs have traditionally been absorbed by the Holy See.

### Jewish faith, Israel's policies called separate issues

MILAN, Italy (NC) — Catholic-Jewish religious bonds are no barrier to Catholic criticism of Israeli political policies, said an Italian bishop involved in dialogue between the faiths. Catholics are free to "defend and to help" Jews while also remaining free to question Israel, said Bishop Alberto Ablondi of Leghorn, Italy. The distinction between religious ties and state policy is also "liberating for Jews, because nobody with an anti-Semitic pretext can throw on a people and its religious mission the real or presumed guilt of government leaders of a state or of its political parties," he said. Bishop Ablondi is president of the Italian bishops' Secretariat for Ecumenism and Dialogue. His call for a clear distinction between religion and politics in Catholic-Jewish dialogue came in an article with his byline in *Avvenire*, Italian Catholic newspaper published in Milan.

### Guatemalan bishops call for agrarian reform

GUATEMALA CITY (NC) — Guatemala's bishops, with the backing of the country's president, have called for a package of benefits for small farmers including distribution of arable government-owned land, legalization of land titles and easing of credit terms. The call came in a pastoral letter from the bishops' conference titled "The Cry of the Land." The letter said that with 85 percent of the country's population in rural areas, the problem of unequal land distribution is "a sleeping giant."



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## Bennett: Take in worst students, seek funds

NEW YORK (NC) — Take the worst students, educate them and then ask local and state governments and the private sector for some reimbursement, U.S. Education Secretary William J. Bennett urged about 16,000 Catholic educators April 7 in New York.

Bennett spoke at the 85th National Catholic Educational Association convention, held April 4-7 in New York.

At a press conference following his speech, the education secretary compared his program, which he called Project Voluntas, to a "bounty."

If a student at risk of dropping out failing goes back to a school — public or parochial — and graduates, "the school is entitled to a reward," Bennett proposed.

**'Put them in our schools, give them an education, and then...ask your local community for half or two-thirds of what it would have cost in a public school.'**

In his speech he called on Catholic educators to pioneer "a new frontier."

"Announce loudly and clearly that you are going back into your communities and taking the worst cases — the dropouts, the problem discipline cases, the so-called worst 5 or 10 percent in your communities.

"Take them. Put them in your schools. Give them an education. And then, once these kids are ready to graduate, ask your local town or community for half the price or two-thirds or whatever of what it would have cost

to educate those kids in a public school," Bennett said.

Bennett said he believes local and state governments would be receptive "to constitutionally sound efforts to pay for the education of these students."

If government cannot or will not pay, he said, business and others in the private sector "would surely want to support such a worthwhile endeavor."

Bennett predicted that "once you've done the good job people have come to expect from Catholic schools and done

it for the least successful youngsters in our communities, the support and funding will follow."

The education secretary praised Catholic schools for frequently excelling with less funds and fewer resources than their public school counterparts.

But, he said, "I do not think good Catholic schools have been marketing themselves as well as they should."

"Let's face the facts," he said. "You can't wait around for tax credits or tuition vouchers or other forms of new government funding," he told the educators.

On the political level, "you have to press for the principle that a free people are entitled to choice in education. You need to press harder than you have."

But, he said, "these changes are not imminent."

### Catholic educators meet

## Cardinal: 'disgrace' that gov't can't support schools

NEW YORK (NC) — The 85th annual National Catholic Educational Association convention examined the financial health of Catholic schools, the emotional health of their most vulnerable students, and the moral health of the society they serve.

Cardinal John J. O'Connor of New York, U.S. Education Secretary William J. Bennett, New York Mayor Edward Koch and CBS News broadcaster Charles Osgood addressed the convention on moral and church-state issues. The theme of the April 4-7 New York gathering was "Catholic Education: Gift to the Nation."

The more than 16,000 convention participants attended workshops on how to help students face a host of societal problems, including AIDS, drugs, alcoholism, suicide, unwanted pregnancies, divorce and homelessness.

The Catholic school must be both "academically sound and integral in its Catholicism" and Catholic educators "cannot give youngsters any less," Cardinal O'Connor told the educators in his homily during the opening Mass.

The cardinal called it a "disgrace that the government at every level is prohibited from supporting our Catholic school system," and an even greater disgrace that in cases where it may offer some financial support "the price tag is that you stop teaching your Catholic values."

It is exactly the values-oriented education offered by Catholic schools that is desperately needed in the United States, Cardinal O'Connor said.

Koch, meanwhile, told Catholic educators that the city's corporation counsel was considering a new court suit on the issue of letting teachers paid by federal funds give remedial instruction in parochial schools.

He called the Supreme Court decision requiring that parochial school



**Salesian Father Steven Shafran discusses youth at the National Catholic Education Association meeting in New York.**

students be sent to a neutral site for the instruction "ludicrous, ludicrous."

Koch ridiculed the idea that sending federally paid teachers into the parochial school system to give instruction not connected with religion was "polluting" the American democratic system.

Osgood said the principal contribution of Catholic education is its emphasis on standards of right and wrong.

Osgood called for improved academic performance in U.S. schools but he emphasized moral problems.

Noting the convention theme, Osgood said that although in a sense it was a "gift" in saving taxpayers money, the more important contribution to the nation made by Catholic schools was continuing to uphold

moral standards.

"Catholic education still keeps the light burning," Osgood said.

Catholic schools in New York are highly appreciated by the black community for the ethical values they impart, Auxiliary Bishop Emerson J. Moore of New York said.

Bishop Moore, one of 12 black U.S. bishops, cited a new study which he said found "most black people consider church schools one of the most important contributions the church has made and continues to make in New York City... We feel that we are on the right track here."

Teachers can help prevent child abuse and teen suicide, inform about AIDS, and help children cope with their parents' divorce, speakers told convention workshops.

Dr. Vincent J. Fontana, New York Foundling Hospital medical director, called teachers "the front line of defense" against child abuse and called on the school to be a sanctuary for children.

Teachers also can recognize teens who are considering suicide, Sonya R. Dunn, a New Orleans consultant, told her workshop. These teen-agers often have slipping grades, give away prized possessions, and talk about suicide, she said. And 85 percent of people who kill themselves have attempted suicide before.

Mary Ann Clemens, a pastoral associate in Northbrook, Ill., urged teachers to teach compassion as well as facts about AIDS.

Father James V. Flosi of Chicago told teachers to treat children whose parents are divorcing as if they have a "temporary learning disability" and to give them more attention.

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## Fr. Ritter: much AIDS in street kids

### Creates 'excruciating' moral dilemmas

NEW YORK (NC) — Franciscan Father Bruce Ritter said in an address at the National Catholic Educational Association convention that AIDS had become widely prevalent among the under-21 youth served by his Covenant House ministry.

"An extraordinarily high percentage of our kids have the virus" which causes acquired immune deficiency syndrome, he told an audience of several hundred people who came to hear him on the last day of the convention.

The April 7 address was also significant in showing Father Ritter in good health after chemotherapy and radiation treatments for Hodgkin's disease. He stood talking and answering questions for more than an hour in what he said was his first time before an audience in over a year.

Father Ritter said so many of the young people coming to Covenant House had AIDS that he planned to set aside a floor of the agency's medical facility just for them.

On the basis of preliminary data, Father Ritter said, it appears that Covenant House this year may take in 1,000 "kids" who have the AIDS virus and will die within two or three years. Many of them, he said, have been working the streets of New York as prostitutes — male and female — since the age of 14 or 15.

In an apparent allusion to controversy over recommending condoms, Father Ritter said the presence of the AIDS virus in young people who might endanger 10 "customers" a day created "excruciating moral dilemmas" for staff in counseling.

Father Ritter said other "excruciating dilemmas" arose in connection with abortion. Covenant House has been criticized, he said, for its handling of the issue in counseling the girls it serves.

"We are definitely a very pro-life agency," he said. "The staff are forbidden to counsel anyone to have an abortion." And because Covenant House takes care of so many pregnant girls, he said, it is the largest "birth-right center" in the United States.

Covenant House offers to take care of the girls who choose to have their babies, Father Ritter said. "But we will not coerce these children," he said. And a girl who gets an abortion is allowed to return.

A year's absence from the public podium did nothing to soften Father Ritter's characteristically blunt condemnation of the adult society that allows children to be bought and sold as "merchandise in the American sex industry."

The basic cause of children being forced onto the streets with no means of survival other than selling themselves, he said, is the destruction of the concept of marriage and family based on spiritual values. "Our society teaches that sex has nothing to do with fidelity and commitment," he said.

Father Ritter said Covenant House, now an operation in several cities including Fort Lauderdale, with 1,100 employees and an annual budget of \$50 million, never turns away anyone under 21, always providing food, shelter, medical care and protection from pimps. But only about a third, he said, will stay to receive longer-term rehabilitation, though that figure rises to 80 percent for those who enter into the agency's school and job program.

Those who have been engaged in the street life for a year or more, Father Ritter said, find it difficult to break away, and often go on to destroy themselves through alcohol, drugs, disease or suicide. Or, he said, they die from street violence.

"They age very quickly," Father Ritter said, "and they die very young."



# National Briefs

## Bishop urges multilingual, multicultural Masses

LOS ANGELES (NC) — Archbishop Roger M. Mahony of Los Angeles has urged parishes to celebrate their "racial and cultural diversity" in the liturgy.

Many Los Angeles Catholics belong to linguistic and cultural minorities. The archbishop asked parishes with minorities to provide Masses and other services in other languages according to need, but also to aim at integrating minority groups into the larger parish community.

In such parishes he suggested multilingual, multicultural liturgies on the church's "great feasts" to help unify the community. The music, art, architecture and liturgical practices in a parish should incorporate the "great treasures" of

racial and cultural diversity of its members.

Among other guidelines, he called for equal participation of women in all liturgical ministries "to the extent permitted by the church's official directives."

Church laws prohibit women from serving at the altar or from being permanently installed as readers or acolytes. Otherwise, church norms permit lay women to engage in all liturgical ministries open to lay men.

Archbishop Mahony also urged "the use of inclusive language" in homilies, songs, commentaries and prayers which are up to local discretion. Official prayer and Scripture texts established by higher church authorities cannot be

changed locally, he said.

He described "inclusive" language as a form of welcome to women, saying that "exclusive" references "can alienate many, particularly women, from the treasures" of the liturgy.

In other directives in the guidelines, Archbishop Mahony said that:

- "Communion under both kinds for Sunday Eucharist is to be encouraged."

- To assure a sense of the Sunday liturgy as a community assembly, parish staffs should "evaluate the necessity of any Sunday Mass at which the attendance is consistently less than 50 percent of the seating capacity of the church."

### New black archbishop: Church recognizes its 'wealth'

ATLANTA (NC) — The new archbishop of Atlanta, Archbishop Eugene A. Marino, said his appointment was "a great sign of hope to all minorities" and to "all men and women of good will." Speaking at an Atlanta press conference, he said, "the church recognizes the wealth within its ranks." Pope John Paul II's appointment of Archbishop Marino, 53, made him the nation's first black archbishop. He said he came to his new post intending to proclaim the Gospel to the poor, and that the archdiocese would continue "to address the great social issues of our time."

### Theologians: Immoral to withhold food, water

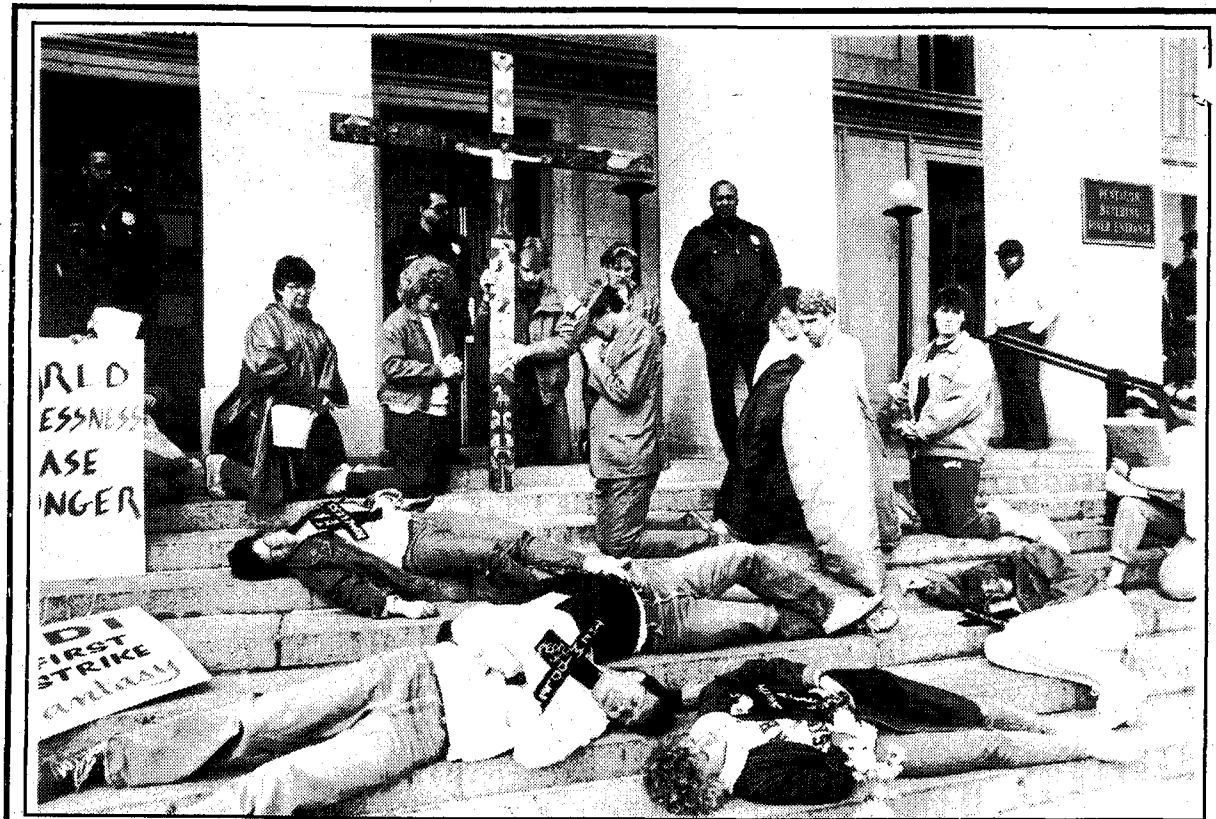
WASHINGTON (NC) — About 100 theologians and ethicists have rejected on moral and legal grounds the withholding or withdrawing of food and water for non-competent, non-dying patients. Except in rare circumstances, they said, it "is not morally right nor ought it be legally permissible" to withhold food and fluid from patients in irreversible comas or who are otherwise debilitated. Catholic and non-Catholic ethicists, theologians, doctors, nurses and lawyers signed the statement released in *Issues in Law and Medicine*, a publication of the National Legal Center for the Medically Dependent and Disabled in Terre Haute, Ind. Auxiliary Bishop James T. McHugh of Newark, N.J., was among the drafters of the document. It challenged recent state court decisions that have allowed the removal of feeding tubes. "Food and fluids are universally needed for the preservation of life, and can generally be provide without the burdens and expense or more aggressive means of supporting life," the statement said.

### Mother Teresa to lead Rosary at 'Jesus rally'

WASHINGTON (NC) — Mother Teresa of Calcutta will lead thousands of Catholics and other Christians, via videotape, in praying the rosary at the April 29 Washington for Jesus prayer rally. The event, sponsored by One Nation Under God Inc., is expected to draw up to 500,000 people to the capitol Mall for 12 hours of prayer. Redemptorist Father Tom Forrest, director of the international evangelization project, Evangelization 2000, and Father Sam Jacobs, chairman of the National Service Committee for Charismatic Renewal, are Catholic co-chairmen of the event. Youths participating in the rally will hold an all-night vigil prior to the prayer gathering.

### Anti-abortion platform urged for GOP

WASHINGTON (NC) — The Republican chairman of the Congressional Pro-Life Caucus has urged his party's Platform Committee to include a strong anti-abortion plank in its 1988 platform. Recommending re-adoption of the platform's 1984 plank denouncing abortion, Rep. Christopher H. Smith of New Jersey also praised Vice President George Bush's anti-abortion views and described the Republican front-runner as "almost surely our nominee for president."



### Peace sought

Demonstrators at the Pentagon urge world peace by staging symbolic "death" poses, representing the plight of the homeless, the suffering people of the Middle East and others. (NC photo)

### Bible society to publish booklet for AIDS victims

NEW YORK (NC) — The American Bible Society will publish a booklet of Scripture to be made available in July for AIDS patients and their families, friends and co-workers. Titled "Nothing Can Separate Us From the Love of God," the booklet will incorporate 22 passages from the Old and New Testaments, grouped into selections linked by a brief explanation. Planners of the booklet said it was designed "to offer spiritual comfort and hope" and "a strong sense of reassurance that even when life seems to betray us... there is a loving God who is standing by." The booklet will be available to hospitals, hospices, church groups and individuals who minister to people with acquired immune deficiency syndrome.

### Mother Angelica, bishops differ on ecumenical network

WASHINGTON (NC) — Two Catholic television networks have taken opposing position on whether the U.S. bishops should co-sponsor an ecumenical cable television network expected to begin in July. The president of the Catholic Telecommunications Network of America, Father Bernard R. Bonnot, said joining the National Interfaith Cable Coalition would be a step toward Christian unity and a way of getting TV air time. But the senior vice president for Mother Angelica's Eternal Word Television Network said the venture could lead to the removal of existing religious networks like Mother Angelica's from cable television. The U.S. bishops are expected to discuss joining the coalition at their general meeting this June in Collegetown, Minn.

### Christian rock group campaigns for school prayer

(RNS) — Petra, a hard-rock Christian band, has urged a campaign to gather one million signatures on petitions urging Congress to pass a constitutional amendment permitting voluntary prayer in public schools. Bob Hartman, who founded the Nashville-based band 15 years ago, noted that President Reagan had urged passage of a prayer amendment in his 1988 State of the Union address. "The young people who attend our concerts each week want an opportunity to make prayer a part of their school days," Mr. Hartman said.

### Catholics more accepting of lay ministers, study finds

(RNS) — Roman Catholics, who only recently began expanding the role of the laity, are more likely than Protestants to accept non-ordained leaders performing parish ministry tasks, according to a cross-denominational study of professional parish leadership conducted by three religion researchers. The survey, which compared Catholic, Episcopal, Lutheran and United Methodist parishes, also found that Catholic priests had the lowest average cash compensation of the four groups while outranking the others in housing allowances. The study was conducted by Jackson W. Carroll, vice president and professor of religion and society at Hartford (Conn.) Seminary; Dean R. Hoge, professor of sociology at Catholic University in Washington; and the Rev. Francis K. Scheets, a Crosier Father who specializes in church planning and management.

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## Bishops: Eliminate sexist attitudes

(continued from page 1)

sidered an indication that a seminarian is unfit for ordination to the priesthood.

It calls for expanded church programs to train women to take up leadership roles open to them within the church.

### Sexism a sin

The document calls sexism a pervasive sin that "depersonalizes women."

It calls for elimination of sexist attitudes and structures in the church, society, family life and all personal relations.

It says members of the church are called "to a profound interior renewal" to reverse sexist and discriminatory attitudes that have denied women opportunities, ignored or trivialized their contributions and placed unequal burdens on them.

In family and social relations it says that while popular culture often reduces women to sex objects, the church's teachings on marriage and sexuality are a "countercultural" defense of the dignity of women "in the face of sexual exploitation, desertion and violence."

At the same time, it says, many women see church teaching on artificial contraception "not as liberating but as oppressive."

The church needs to do more pastorally not only for married couples but for women who are single, divorced or widowed and for the many women trying to raise families as single parents, it says.

Men, it adds, must "take seriously their responsibility in the realms of sexuality, procreation and parenting."

The working draft was based on extensive consultations with national Catholic women's groups and with an estimated 75,000 Catholic women who participated in diocesan, campus and military-base discussions.

The committee was urged repeatedly not to write a pastoral letter "on women" as if women were a problem. It dealt with that issue by calling the letter "a pastoral response to women's concerns." It titled the letter "Partners in the Mystery of Redemption."

The letter, divided into four chapters, treats the

**The draft challenges priests and bishops to eliminate 'patronizing, condescending' attitudes toward women. It says that sexist attitudes or an inability to deal with women as equals should be considered an indication that a seminarian is unfit for ordination to the priesthood.**

negative impact of sexism on women in four main areas: personhood, personal relationships, society, and the church.

### Two views of women

Each chapter is divided into four sections. The first two are devoted to reflecting the views of women on the topic: In what ways they feel affirmed

as women and in what ways they feel alienated or discriminated against as women. The third part of each chapter reflects on church teaching and tradition, and the fourth gives the response of the bishops to the concerns expressed.

On women as persons, the draft speaks mainly of attitudes that detract from the dignity and rights of women. It says: "The sin of sexism depersonalizes women... It dismisses women as unimportant, as mere subordinates or appendages... Sexism breeds an oppressive mentality that divides and destroys."

The document calls for full, equal opportunities for women in business and public life. At the same time it urges the "protection of the special prerogatives of women in marriage, family, education and society," upholding their specific family roles as wives and mothers.

The writers say that the bishops "must and do pledge to reject clearly and consistently human structures and patterns of activity that in any way treat women as of lesser worth than men... We, therefore, regret and confess our individual and collective

(continued on page 6)

## Pastoral at a glance

WASHINGTON (NC) — Here are highlights of the first draft of the U.S. bishops' pastoral letter on women's concerns written by a committee headed by Bishop Joseph L. Imesch of Joliet, Ill.

- Sexism "depersonalizes women" and is a sin against human dignity.
- Discrimination against women, a result of sexist attitudes, cannot be condoned.
- While the church considers itself unable to ordain women as priests, it should study the possibility of women deacons and should open all lay ministries to full participation by women.
- All other church leadership positions that do not require ordination also should be fully open to women.

- The church should lead in providing non-discriminatory wages and employment opportunities to women.
- The church should educate people, especially priests, to treat women as equals in all areas of life.
- Legislation and employment policies should promote women's equality and end the economic inequalities which place a disproportionate number of women in poverty.
- Maternity leave, job protection and other policies should protect the special role of women as childbearers and mothers.
- Education is needed to promote male responsibility in marriage and family relationships and to halt the violence and sexual exploitation that women suffer.



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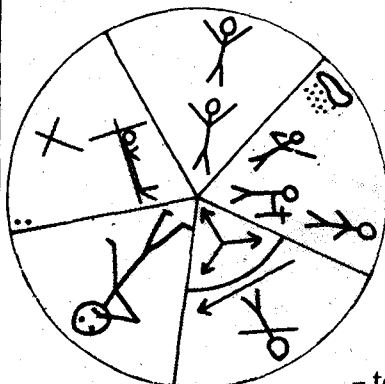
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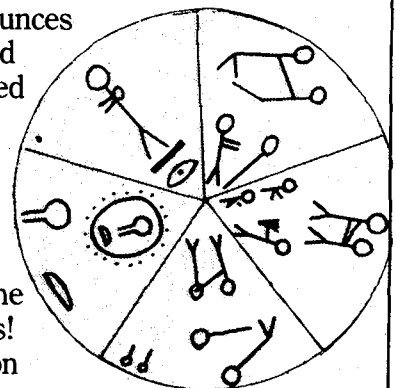
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Astronaut Anna Fisher, during a 1984 training session, explains the equipment in a space shuttle simulator to eager daughter Kristen. The first draft of the U.S. bishops' pastoral letter on women notes the failure of the United States to adopt national policies to provide leave, save jobs and otherwise ensure that women with careers are not penalized for having children. (NC/UPI photo)

## Bishops: Help working mothers

(continued from page 5)

failures to respond to women as they deserve."

Regarding church treatment of women as persons, the draft calls for "a consistent policy within the church to acknowledge in word and practice the equality of women before God and to affirm their giftedness."

### Eliminate disrespect

Among its recommendations is "an effective process of education in schools and seminaries that eliminates any and all forms of disrespect and diminishment."

On women in society the draft supports "legislation and affirmative action laws that assure women equal opportunity and treatment and that remove sex discrimination."

It cites in detail the disproportionate effects of poverty on women — especially on black and Hispanic women — in the United States.

In a footnote it says that "the United States alone among industrialized nations does not have federal statutory maternity benefits to preserve jobs, provide leaves and offer substantial reimbursement for new mothers."

In another footnote it says that while the bishops support women's equality and oppose discrimination, "as a body, the bishops have not been able to support the Equal Rights Amendment in its present

form without a guarantee that the ERA will not be interpreted as securing the right to abortion as public policy."

The draft says that when the church speaks about justice to members of society, "we must first be just in their eyes... We must respond to women by providing just wages and by offering those qualified for church-related work the opportunities which they seek."

If societal discrimination against women is to be ended, the draft says, in addition to economic and legal equality there is a need for "education of boys and men" that will "stress respect for the personal integrity of women and impress on males the sinfulness of violence and every form of sexual exploitation."

### Complete text available

Readers who want the full text of the first draft of the U.S. bishops' pastoral letter on women's concerns, titled "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," may obtain it from Origins, NC Documentary Service. The price of one copy is \$3.50, which includes postage and handling. Payment must accompany order. Write: **Origins**, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available by calling (202) 659-6742.

## INS urged to extend immigrant legalization period

LOS ANGELES (NC) — Saying "more time is needed to reach more people," Archbishop Roger M. Mahony has called on Congress to extend for one year the alien legalization program.

The Los Angeles archbishop said Immigration and Naturalization Service regulations interpreting the 1986 Immigration Reform and Control Act are "far more restrictive" than the act itself.

Archbishop Mahony made the comments at a congressional ad hoc field hearing called by Rep. Howard L. Ber-

man, D-Calif., a member of the House Subcommittee on Immigration, Refugees and International Law.

Under terms of the 1986 immigration reform act, aliens who have resided illegally in the United States since before Jan. 1, 1982, must apply for legalized status during a one-year period ending May 4.

Archbishop Mahony recommended the application period be extended to May 1989 in order to:

- Allow potentially eligible immigrants time to learn of recent policy adjustments, modifications and

clarifications made by INS regarding applicant eligibility.

- Resolve issues affecting eligibility that are in litigation.

- Give applicants a "reasonable chance" to adjust their status by compiling documents necessary to prove their eligibility and obtaining money to cover application fees.

In February, Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Committee

on Migration, called on Congress to extend the legalization application period and to ease legalization requirements.

Rep. Charles E. Schumer, D-N.Y., and Sen. Edward M. Kennedy, D-Mass., have proposed legislation to extend the one-year amnesty program, but U.S. Attorney General Edwin Meese has announced a simplified way for aliens to apply for legalization and called an extension unnecessary.

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# Watch bio-issues, theologians urged

ROME (NC) — Moral theologians should uphold their right to raise questions about science despite the increasing array and complexity of ethical issues spawned by scientific advances, said a leading U.S. bioethicist at an international gathering on morality and medicine.

Theologians must not surrender to scientific expertise nor be "too apologetic" about their questions, said Dr. Edmund Pellegrino, director of Georgetown University's Kennedy Institute of Ethics.

"I fear many theologians, being non-scientists, allow themselves to be overwhelmed by the technical knowledge that are not sufficiently critical" of scientific proposals and developments,

he said.

Pellegrino was one of 250 ethicists, moral theologians and scientists in Rome April 5-8 for the International Bioethics Congress on Issues on Morality and Medicine.

Participants identified several new or imminent developments of concern to them, including:

- Advances in genetic engineering and the manipulation of human chromosomes.
- Embryo and fetal experimentation and the use of fetal tissues.
- The legalization of direct, voluntary euthanasia.
- The allocation and commercialization of health care.

Imminent advances in mapping

human chromosomes — the body's microscopic gene carriers — combined with developments in genetic engineering open new and, in some ways, ominous scientific vistas, said a participating physician.

It opens the possibility of curing genetic diseases, but also of making "modifications of a physical or psychic nature that would be at best unnecessary and at worst utilitarian," said Dr. Carlo W. Casciani, president of the medical and surgical faculty of the Second University of Rome.

Redemptorist Father Brian V. Johnstone of The Catholic University of America said it is possible that "within a year or two" clinical trials will begin in gene therapy using human

subjects.

Such therapy would be legitimate if it avoided undue risk to the patient, had a reasonable chance of success and were conducted only with the patient's informed consent, he said.

Another form of genetic engineering involving genetic changes in reproductive cells is potentially useful for correcting such inherited diseases as cystic fibrosis. This so-called "germ line cell therapy," which is not yet technically feasible, Father Johnstone said, carries the risk of a mistake in procedure becoming hereditary.

Other potential moral problems of the technique are the possible destruction of human embryos and the use of in vitro fertilization.

## In-vitro fertilization still debated

ROME (NC) — The debate among ethicists and theologians over the Vatican's 1987 declaration that conception of human life in the laboratory is immoral is still going strong, according to participants in a recent Rome conference.

The debate focuses mainly on the church's criticism on the use of in vitro fertilization when it involves only the sperm and ova of a stable married couple and there is no destruction of embryos, they indicated in speeches and comments at an April 5-8 bioethics congress held at Lateran University and sponsored by the Redemptorist order's Alphonsian Academy of Moral Theology.

But some Catholic theologians cite the Vatican's Congregation for the Doctrine of the Faith's March 1987 instruction, "On Respect for Human Life" ("Donum Vitae") which opposed it.

The arguments of theologians opposed to any form of in vitro fertilization "do not convince me or other people," said Redemptorist Father Bernard Haring in an April 6 interview with National Catholic News service.

"However, I am not willing to say with certitude that it is good," he added. "We must be thoughtful about it."

Father Haring, a West German theologian, expressed particular concern about the total ban on in vitro fertilization when it involves only the repro-

ductive cells of the married couple utilizing the process and there is no destruction of unused embryos.

"We must take the warning" of the doctrinal congregation "seriously," Father Haring said, but it should not be made into an "absolute."

"The final word has not been said" on in vitro fertilization, argued Dr. John Marshall, an ethicist and a professor of neurology at the University of London.

For Marshall, a member of the commission appointed by Pope Paul VI to explore the birth control issue prior to the drafting of the encyclical "Humane Vitae" (Of Human Life), the Vatican's condemnation of in vitro fertilization reveals a fear of the man-made and artificial.

"To make an antithesis between normal forms of intercourse on one hand and bringing together" the sperm and the ova "in a dish is false," he said.

"There seems to be lurking somewhere in moral theology a fear of artifice" which divides acts into "natural" and "unnatural," he said.

Dr. Edmund Pellegrino, director of the Georgetown University's Kennedy Institute of Ethics, called the Vatican instruction "timely" and in no way anti-science.

"I think it remarkable that many outside the church found 'Donum Vitae' a very responsible document," he said.

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## Pius XI pounded table over Nazis

### Mad at defiant Austrian bishops

VATICAN CITY (NC) — Pope John Paul II's June visit to Austria comes during a year of bitter memories as 1988 marks the 50th anniversary of the country's annexation to Nazi Germany.

The church, in a country where Catholicism has been the dominant religion for centuries, was a central, but divided, figure in the drama. The table-pounding, anti-Nazi Pope Pius XI was pitted against an Austrian hierarchy favoring annexation, under the slogan, "Heil Hitler."

History proved the pope right, and the Austrian church suffered the consequences.

This intense, one-month struggle between a pope and a national hierarchy was played out in public. It was harsh and bitter, in keeping with the turbulent pre-World War II era when Europe was starting to pick sides for the battle to come.

The story began in March 1938 when the Austrian government decided not to resist German troops marching into their country as part of Adolf Hitler's plan to annex all German-speaking territories to the Third Reich. German troops began moving into Austria March 12.

Hitler soon followed. On March 15 he was in the Austrian capital of Vienna and met with Cardinal Theodore Innitzer, offering promises that church-state relations would reach new heights under German rule.

Cardinal Innitzer attended the meeting against Vatican wishes. The Vatican already was afraid of the Nazis because of incursions against the church in Germany, and a year earlier Pius XI had written the encyclical "Mit Brennender Sorge" (To the bishops of Germany: On the church and the German Reich) criticizing the Nazi ideology.

The Austrian bishops, instead, believed Hitler's promises. As did most

Austrians, they also looked favorably upon the idea of their country returning to the forefront of European political power through union with Germany.

The result was a March 18 statement by the bishops urging Austrians to vote "yes" in the April 10 referendum on annexation. Cardinal Innitzer followed this with an April 1 letter to Josef Burckel, the Nazi official in charge of organizing the referendum.

"With the bishops' declaration a turning point may have been reached in the religious and cultural life of our whole people, which may introduce a period of the greatest inner peace and reconciliation between church, state and party," said the letter.

"Our whole attitude to the elections must be interpreted as due to the urge of our common German blood," it said.

The cardinal ended his letter with "Heil Hitler." Wall posters favoring the referendum soon sprang up with the cardinal's "Heil Hitler."

The Vatican was furious and launched an immediate counterattack through Vatican Radio and the Vatican newspaper, L'Osservatore Romano.

The April 2 L'Osservatore Romano printed, at the pope's direct orders, a one-paragraph communique disavowing the Austrian bishops' approval of annexation.

The bishops' statement "was formulated and signed without prior consultation nor subsequent approval of the Holy See and is the sole responsibility of the episcopate," said the Vatican communique.

The day before, Vatican Radio, in its German-language broadcast, carried a scathing attack on the bishops, saying their approval of the annexation referendum was not morally binding on Catholics. Prior to broadcast, journalists were alerted to the situation and given a transcript on the commentary.

"The eyes of the pastors no longer

recognize the wolf in sheep's clothing," said the Vatican Radio commentary. The bishops accept promises of men "against whom also the word of the Supreme Shepherd had warned them," it added.

"No Catholic need feel obliged in his conscience to recognize or support such a judgment" to vote for annexation, the commentary said.

Cardinal Innitzer was called to the Vatican for private talks with Pius XI, known in Vatican circles as the table-pounder who bawled people out regardless of their rank, and Cardinal Eugenio Pacelli, papal secretary of state who a year later became Pope

Pius XII.

Austrians, however, overwhelmingly voted for annexation April 10, marking the beginning of the end for the Austrian church. Soon afterward, the Nazis began dismembering the church.

Priests and lay leaders were jailed and sent to concentration camps. Catholic schools and religious houses were closed. Catholic organizations were told to merge with Nazi groups. The government began controlling assignments of church people.

The action sparked a turnabout by Cardinal Innitzer who began criticizing the policies, raising the ire of Nazi leaders.

## Israeli soldiers attacking churches

JERUSALEM (RNS) — A highly placed church official here has confirmed that Israeli troops entered a Roman Catholic church in Ramallah Jan. 10 during Mass and started firing shots with live ammunition, forcing worshipers to flee for their lives.

The incident at Ramallah was one of a string of attacks on Christian churches in the occupied territories during recent weeks. On March 8, according to an eyewitness, Israeli troops drove a large military truck into a group of women assembled in front of a Greek Orthodox church in Beit-Sahur near Bethlehem, forcing them to flee into the church for protection. The troops then fired their rifles into the church, breaking several windows, according to the eyewitness.

A Catholic priest also was beaten by Israeli forces, according to a church official.

The attack is believed to have been an attempt by the Israeli government to retaliate against the Vatican for appointing a Palestinian priest, the Rev. Michel Sabbah, to the prestigious post of patriarch of Jerusalem.

Israeli soldiers attacked and beat the associate pastor of the church, the Rev. Faisal Hejazin, in Ramallah Jan. 6, the day patriarch Sabbah was being ordained in Rome. This beating was followed by the armed attack during Mass Jan. 10. The attacks were confirmed by a highly placed source in the Patriarchate.

Israeli military censors prohibited Israeli newspapers from printing a joint Christian statement and an official in the Israeli ministry of Religious Affairs personally called each of the seven religious leaders who had signed the statement and threatened them with retaliation, according to the Rev. Kamal G. Farah, director of education for the Anglican Church in the middle East.

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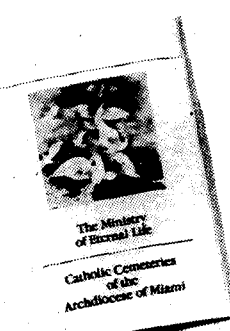
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# Local Section

THE VOICE

Miami, FL

April 15, 1988

Page 9

## Swinging set

Sister Conleth Brannan, co-director of the Schott Memorial Center for the Deaf and Handicapped in Ft. Lauderdale, gives handicapped children a boost on a specially-designed swing in their newly dedicated playground. The children raised an incredible one million pennies for the playground which includes swings, slides, and monkey bars that have been adapted for the handicapped. The playground was a community effort with mothers, seminarians, and staff all pitching in to raise funds and contribute manual labor. (Voice photo / Prent Browning)



## Holy Redeemer School to stay open

*Revitalization plan underway for historic Liberty City institution*

Parents of students at Holy Redeemer Elementary School recently heard good news from the Archdiocese of Miami.

After an intense, five-month study by a 13-member task force, it has been recommended that Holy Redeemer School remain open and immediately begin a revitalization plan. The purpose of this three-year plan is to restore educational excellence to the school.

Sister Marie Danielle Amspacher, superintendent of the Archdiocesan School System, announced to the parents of Holy Redeemer students that the revitalization plan calls for a stronger emphasis on the fundamentals of the elementary education, supported by appropriate enrichment programs.

Grades kindergarten through sixth will continue at Holy Redeemer with grades seven and eight moving to St. Mary's Cathedral School. This will allow an increase in teaching staff at Holy Redeemer.

Also included in this plan is the establishment of a school advisory council and budget committee that will work closely with the pastor and principal of Holy

Redeemer.

To augment fund-raising efforts, alumni support will be actively recruited under the direction of the alumni members of the task force, Mr. Russell Mereidy and Ms. Bernadette Pottier.

Sister Marie Danielle is optimistic

about Holy Redeemer's future.

"We are proud of the tradition established here and we want to see it continued. There have been some problems in the past but the school has received the support of the alumni, parents and community at large. All have enabled this re-

## Office for black Catholics planned

Responding to the concerns raised by the current Archdiocesan Synod and the National Black Catholic Congress, Archbishop Edward McCarthy proposes to establish an Office for Black Catholic Affairs in the Archdiocese.

He is currently searching for a coordinator for this office, and will be accepting applications until May 15. The coordinator will function under the supervision of the Executive Director of the Ministry of Persons.

Among the coordinator's responsibilities will be to foster awareness of the presence and spiritual history of black Catholics in the Archdiocese; to empower black leadership, especially in the areas of priestly and religious vocations and lay ministries; to guide the local implementation of the National Black Catholic Pastoral Plan; and to identify all the people of the Archdiocese who experience themselves as black and keep records of their parish affiliation, as well as increase the spirit of unity among them, regardless of nationalities.

Resumes, including photos, should be sent to: Archdiocese of Miami, c/o Terry Sundy, 9401 Biscayne Boulevard, Miami Shores, FL, 33138.

vitalization plan to take form."

Holy Redeemer Church was founded as a mission by Father Joseph DeVaney, on November 6, 1950, to minister to the religious needs of Black Catholics in north-west Miami.

During the years 1951-54 the dream of an adjacent parochial school, grades one through ninth, was realized. In 1958, Holy Redeemer celebrated the graduation of its first class.

Under the pastorate of Father John Kiernan, S.S.J., the Oblate Sisters of Providence in Baltimore assumed the religious staffing of Holy Redeemer School in 1961 and established the foremost institution of Catholic education in the Black community of South Florida.

Sister M. Clementina, a member of the Oblate Sisters of Providence, has been principal at Holy Redeemer for 18 years. She will be retiring in June, 1988.

Registration has begun for the Fall semester at Holy Redeemer School; tuition for the school year is \$900 for parishioners and \$1,000 for non-parishioners.

Parents interested in enrolling their children should contact Holy Redeemer School at 691-1451.

## Say no to drugs, yes to Christ

By Jim Varsallone  
Voice Correspondent

Kenny Ellis was an NFL superstar, living in the fast lane. Girls, money, parties and football were his life: a life that almost stopped living.

"I had a problem," Ellis, 37, said. "I would go around with my friends and party, drinking a lot of alcohol and taking marijuana. It got to a point where I knew I was missing something in my life, and I wasn't happy with myself."

That's when God entered Ellis' life — and saved it, the former NFL star told about 20 members of Barry University's

## Former pro-football star tells Barry University athletes

Fellowship of Christian Athletes (FCA) recently.

During his sophomore year at Southern University in Georgia, Ellis led the nation in punt returns, averaging 33 yards. In 1972 he repeated that performance, but this time the stakes were higher.

Ellis was a professional football player with the Green Bay Packers, and as the top punt returner (15.4 yards per attempt), he was on top of the world. That same season he became an outstanding cornerback, intercepting 20 passes.

While he triumphed on the grid-iron, he reveled in the high-life. Or did he?

"At one time in my career I was considered to be the top or one of the top cornerbacks in all of professional football," Ellis said. "But throughout the earlier stages of my career there was something missing in my life. I began to live a lie and was easily influenced by 'friends'."

"All along there was a void in my life that I was trying to fill," he continued, "and all the drinking and parties and publicity that I got wasn't filling that void.

I was doing things like drinking a lot and taking marijuana, that I hadn't done before."

But then a teammate touched Ellis' life. Through the influence of this true friend, Mike McCoy, and Miami Dolphins' tackle Norm Evans, Ellis became a Christian, and it changed his life.

"Until I opened my life to God, football was my one and only goal in life," he said. "Unfortunately football didn't satisfy my deepest needs. Only the Lord has been

(continued on page 11)



## Support vocations

My dear people of God:

The most recent national studies show that vocations to the Priesthood and Religious Life continues a downward trend all across the United States. One projection sees a decline of about 40 percent in the number of active priests before 1990. These somber facts are being taken very seriously by my brother Bishops, and many efforts are underway to reverse this decline.

On the other hand, I am happy to be able to report to you that here in Miami we are seeing an amazing increase in the number of young men who wish to study for the Priesthood. As of this date there are 75 men in our seminaries, preparing to serve the people of South Florida. The Vocations Office reports that nine young men

— OFFICIALS, PG. 11 —

will begin their work as new priests this spring. At the same time, because of the current applicants, we will expect to see the total number of seminarians reach 85 by September this year.

I ask you to give renewed consideration to the amount of your gift to the Seminary Burse Fund which supports and trains these courageous young men. Please take into account the remarkable increase, and then respond with an appropriate sacrifice of love.

This weekend you will be asked to contribute to this special cause. I thank you now on behalf of our future priests, and asking God to bless you and your loved ones, I am

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## 'Happy Birthday!'

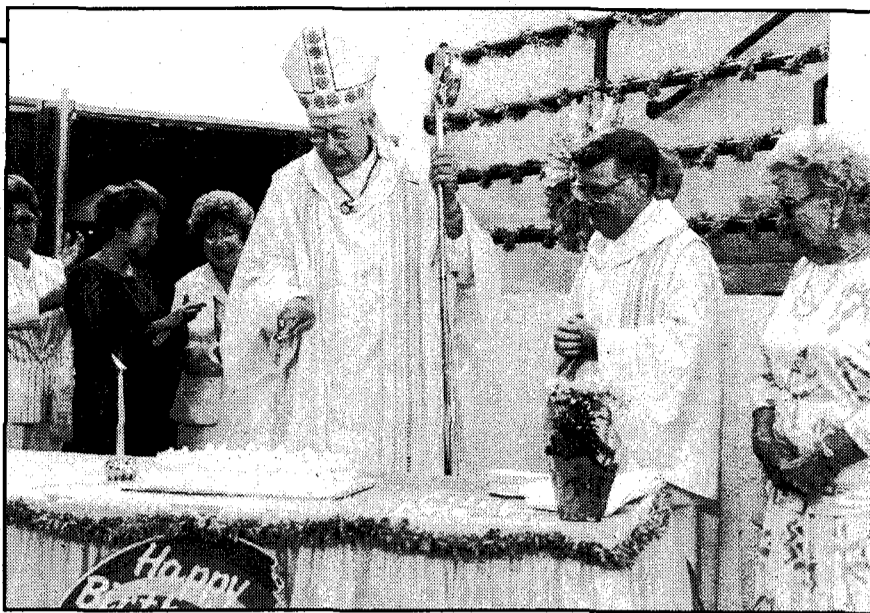
Parish celebrates fifth anniversary, fetes Archbishop's 70th

"It's been a long way since 'St. Bikini's,'" joked Archbishop Edward McCarthy last Sunday at the Mass celebrating the fifth anniversary of St. Martha's new church.

The Archbishop was referring to St. Martha's first home in cramped quarters in the former Bikini Motel, on a busy commercial strip of Biscayne Blvd., near 125th Street.

Although the original plans called for the parish's new church to be built next to that old location, it is hard today to imagine St. Martha's anywhere else but at one end of the Pastoral Center building at 9401 Biscayne Blvd.

The past five years have been pretty eventful for the parish, who hosted both Mother Teresa and Pope John Paul II. The Pope used the church to meet with representatives of



Archbishop McCarthy, surrounded by St. Martha's parishioners and pastor, Father John McLaughlin, prepares to cut birthday cake after Mass. (Voice photo / Prent Browning)

all the U.S. priests at the time of his trip to Miami last year.

"So close to headquarters (chancery offices)," the Archbishop said before the anniversary Mass, "St. Martha is sort of a model of what we're trying to support."

And while the Archbishop was paying tribute to St. Martha, some

parishioners were busy preparing a tribute to the Archbishop in the form of a birthday cake celebrating his 70th birthday. While a band played and helium balloons filled the air, the Archbishop emerged from the church after the Mass into the Pastoral Center atrium to be greeted by parishioners.

--Prent Browning

## T. Palmer, priest's father, Church benefactor

By Marjorie L. Donohue  
Voice Correspondent

A Mass of Christian Burial was celebrated Saturday in St. Mary Cathedral for Thomas F. Palmer, benefactor of the Archdiocese of Miami, who died April 6.

Father Robert Palmer, pastor, Mother of Christ Church, was the principal celebrant of the Mass for his father who was 95. Archbishop Edward A. McCarthy presided at the Mass during which Auxil-

iary Bishops Agustín Román and Norbert M. Dorsey, C. P. concelebrated with 30 priests of the Archdiocese.

A native of Brooklyn, N.Y., Mr. Palmer came to Hialeah in 1946 and after purchasing farmlands built thousands of homes in Sun Deck and Sun Tan Village, as well as shopping centers including Flamingo Plaza in Hialeah. An electrical engineer who studied at Pratt Institute, N.Y., he specialized in heavy construc-

tion in New York, working on the subways, roads, sewers, bridges and the 1939 World's Fair. In 1952 he began the largest retirement development in Florida, later to be known as Leisure City, where thousands of unaccompanied Cuban children were housed during the early '60's.

At the wake service last Friday evening at the Palmer residence, Father Gerard LaCerra, chancellor of the Archdiocese

(continued on page 17)

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*'The people of God are meant to be happy, at peace, comforted in suffering, fulfilled in this life, destined to enjoy eternal happiness in union with God forever'*

# Highlights

## Archdiocese of Miami Synod

The following is a condensed version of the Synod conclusions which will be presented to Archbishop Edward McCarthy for his consideration and promulgation in the fall. Parish facilitators and other Catholics are urged to use the Highlights as a basis for reflection and further discussion sessions to be held in the parishes before May 22.

\* \* \*

By Marge Donohue  
Synod Chairperson  
History and Tradition Secretariat

### Introduction

ALMOST THREE years ago Archbishop Edward A. McCarthy convoked the First Synod in the Archdiocese of Miami and since that time 100 Synod members including clergy, Religious and laity; members of Secretariats (experts in various areas of Church life), a Coordinating Committee and Preparatory Commission members have met almost monthly to deliberate, pray, and develop the aspects of the task assigned to them.

CHURCH CONGREGATIONS in all the parishes of the Archdiocese have participated in hearings providing input on special concerns in Church life important to them. In addition a survey was taken of a random sample of Catholics in the three counties of the Archdiocese. Issues of concern numbered 19,000. Needless to explain, to address each of these concerns would be an endless task.

SYNOD MEMBERS meeting on April 8 voted favorably on the document draft subject to modification at future meetings.

HIGHLIGHTS of the rough draft of the Synod Document follow. However, readers should keep in mind that the Archbishop of Miami is the sole legislator. He will review the work and decide which parts of the document he will promulgate on Oct. 7, the Feast of Our Lady of the Holy Rosary and the 30th anniversary of the founding of the Archdiocese.

### Chapter I: Vision of the Church in S. Florida

THE VISION statement emphasizes that the Church in South Florida includes people of many languages, cultures and nationalities of all ages representing every economic level. They are Black and white, foreign and native born, clergy, Religious and laity.

Not only as individuals but as a community the People of God are meant to be happy, at peace, comforted in suffering, fulfilled in this life, destined to enjoy eternal happiness in union with God forever in Heaven and determined to avoid the sinful behavior that would offend God and separate them

(Continued next page)



Vivian Sanchez and Eileen Rodriguez of St. Kevin Parish reminded South Florida Catholics back in 1986 to be responsive to a telephone survey that was being made as part of the Synod process. (La Voz photo)





# Prayer is duty of all

(Continued from previous page)

from Him for all time in hell. The vocation of a Catholic is to respond to God's grace and pursue his or her destiny with other members of the Mystical Body by seeking to be a community of faith, prayer and love. Being people of faith means not only knowing, but accepting the official teaching of Jesus and His Church, embracing without exception all that has been revealed and living accordingly.

In this Synod we are concerned about the ways in which we cultivate our faith. As faith is a gift we constantly pray that it be deepened. Faith is enriched by preaching, by celebrating and experiencing faith-filled liturgies, by instruction in our schools, religious and adult education, retreats, conferences, reading and studying sacred Scripture, meditation and spiritual direction, by the witness of our brothers and sisters of the Kingdom of God, and particularly by family life and a faith atmosphere in the home, and by the Rite for the Christian Initiation of Adults.

## Prayer responsibility

The most powerful prayer and a very grave responsibility of every Catholic, the Vision statement emphasizes, is in participation in the celebration of the Eucharist. Through the power and witness of the Sacraments, the Lord Jesus is especially present with His people at key moments, enabling and accompanying them in embracing and living out the life He has entrusted to them.

The prayer life of the people of God centers in their parish communities, led by their priestly shepherds. The Synod is committed to helping all South Florida Catholics to grow as a holy people, a people of prayer.

The Synod reminds all of us that, as a people of love, we are called to be a people earnestly, faithfully committed to all the virtues, to reject sin, for sin is diametrically opposed to love of God and love of each other.

We are committed to the social virtues, to social justice, to love for our neighbors regardless of race or language, to concern for the poor, the homeless, the handicapped. In addition we are called to be the leaven for justice and decency in the society in which we live. It is to becoming more fully a people of love that the Synod is directed.

No member of the Archdiocese is alone. All are united as a community through a common and personal relationship with Christ dwelling within us, through membership in His Mystical Body which is the Church and through the love of God and each other that is our common bond.

South Florida Catholics live their lives locally in Christ through the Archdiocesan community with the leadership of the Archbishop as official teacher, priest and shepherd, of the clergy who share in the Archbishop's role, the Religious by their lives of witness and the apostolate, and the committed laity collaborating in the structure of the local Church community to give together leadership as the people of God.

There is no association or organization that is more important than the parish community because through this community one responds to one's most important calling, the life of an authentic Christian. The family is also an important faith community where one experiences, is instructed, supported and encouraged in Catholic life from the earliest days.

## Social advocates

Catholics are also called to be the light of the world, the salt of the earth, and moved by love of their fellow man to contribute and be committed as citizens and leaders and even advocates in community affairs by their concern for the needy, for peace and social justice, and for the general welfare

*'The Synod reminds us that, as a people of love, we are called to be a people earnestly, faithfully committed to all the virtues, to reject sin...'*



Part of the Synod members hold candles during installation in St. Mary Cathedral. (Voice photo)

of their neighbors. The Synod directs all Catholics to raise their consciousness of the role of the community in religious life, thus illustrating the supremely human character of the Church's mission.

By the Sacraments of baptism and confirmation every Catholic is commissioned and called upon to play his or her role in the unique circumstances of their state of life. Volunteers who perform apostolic work in the Church of society respond to the Christian vocation and meet an urgent need.

## Evangelization theme

Evangelization, which means sharing the living of the Gospel with those who are alienated from the faith community or are unchurched, is the object of the Synod. To evangelize is the responsibility of every Catholic and to be evangelized is the call of all Catholics and non-Catholics as well. Evangelization should be at work at all times and everywhere. It is to this that we are called.

## Chapter II: The People of God in South Florida

THE CALL of God's people: Vocations of the faithful is addressed in Chapter Two of the draft of the document.

The lay Christian faithful are empowered to share in the work of the Lord through their baptism and confirmation. Even though the specific form of service varies according to the gifts of the Spirit of God, all who participate in the mission of the Church are united with one another in Christ.

The ecclesiological model of the servants of the Church in Miami is that offered by Vatican Council II in its reflection on the tradition and writings of the Church, a model of collegiality.

The lay Christian faithful, both single and married are called to play an active part in Catholic education, sacred worship, and in the work of love and social justice. This call can take the form of a recognized lay ministry in the Church such as religious educator, pastoral visitor to the ill and to the elderly, etc.

## Role of women

An important element in the continuing discussion of the lay Christian faithful is the status and role of women in the Church community. The Synod reminds the faithful that Vatican II urged that women participate more widely in the various sectors of the apostolate.

Concerns of the people of the Archdiocese who participated in the parish hearings expressed a willingness to respond to the call to be more active members of the Church. At the same time they expressed a need for clarification of the role and vocation of the laity. They also expressed a desire to be more involved in the life of the Church — not to replace the clergy but to more effectively respond to their baptismal call.

The people also revealed concerns in the area of formation and training of laity, especially those ministering at the parish level. A general consensus showed need for formation in Christian living and

training in specific ministries. A need for a deeper spiritual formation of the people was also expressed.

## Formation and Training

Recommendations in the areas listed above include providing programs of formation and training in the specifically secular character of the vocation of the laity be developed by the proper agency under the direction of the Archbishop and in consultation with his advisory councils; that individual parishes call forth the gifts and enable the ministry of all members of the parish community; that as the Archbishop develops the Archdiocesan Pastoral Council, a rich diversity of gender, culture, and language be included.

Ecclesial lay ministry, both the concept and term were a source of confusion to the people. In addition ecclesial lay ministers participating in the Synod process were concerned about the quality and areas of the formation of ecclesial lay ministers. Continuing education and improvement in the areas of social justice and in coping with pressures of family life were mentioned as necessary for the growth and development of the ministers, who also saw a need for expansion and added support from the clergy.

Recommendations are that appropriate means be taken to clarify the role of ecclesial lay ministers and that they be welcomed by all members of the clergy and Religious as co-workers.

It is also recommended that the ecclesial lay ministry program establish an advisory board for the continuing review and evaluation of this program and that individual parishes assist the lay Christian faithful to discern their further vocation to serve the local ecclesial community.

## Consecrated life

On the subject of Institutes of the Consecrated Life, which include all who make profession of evangelical counsels in the form of Religious institutes or secular institutes, or individually as consecrated virgins or hermits, the document points out that the 600 Religious in the Archdiocese of Miami are engaged in a variety of ministries-educational, pastoral, social and spiritual.

Some of the people showed concern that the Sisters have left the ministries of teaching and health care to enter new and different fields. They asked that Sisters continue to serve in the ministry of Religious Education. Others expressed equally satisfaction and dissatisfaction with the changes in the life of Religious in the past 20 years.

The women Religious of the Church of Miami are asking for greater collaboration in ministry with the laity and clergy, and seek understanding of their gifts which have been nurtured by formation, education and experience. Religious also asked that the Archdiocesan Vocations Office not only promote vocations to the Archdiocesan priesthood but also to Religious Communities of men and women.

It is recommended that the Office of Vicar for Religious continue facilitating the communication and cooperation of members of Religious communities with the entire Archdiocesan Church; and that said Religious make an effort to educate the Catholic community in the areas of renewal and



# The People of God

adaptation of Religious life called for by Vatican II.

## Ordained faithful

Concerns regarding the ordained Christian faithful, which includes priests and permanent deacons, covered a wide range of subjects and the majority of issues raised by the people dealt with priests. Although varied the three major areas of concern are spiritual and theological growth, homilies, and human relations.

A consensus indicated a desire for establishing programs of continuing education of priests in the areas noted above. The need for improved homilies to satisfy an ever-growing hunger for the Word of God was one of the issues most commonly raised.

In the area of human relations, people in the Archdiocese indicated that there is a general feeling of distance, a communication gap and/or lack of unity among some members of the laity and the priests.

In response to these concerns the Synod document recommends that Archdiocesan priests make every effort to educate the Catholic community to the value of celibacy in their ministry; that priests and men preparing for the priesthood be encouraged to avail themselves of opportunities to grow and develop in their personal relationship with God by means of retreats, lectures, support groups, and workshops dealing with theology, spirituality, and pastoral ministry.

It recommends that after consultation with the appropriate groups, the Continuing Education of Priests Ministry develop a program for holistic ongoing formation of clergy in the Archdiocese to include spiritual and emotional growth and development.

## Less administration

Further recommendations suggest an exploration of ways whereby the priests may free themselves from a large part of administration in order that they may grow spiritually and minister pastorally; that provisions be made for priests to receive special training when they are assigned to a post for which they have little or no experience; and that priests be urged to join small faith and life-sharing groups of priests where they may find an opportunity to come to greater awareness of self, others and God.

It is also recommended that in every parish priests participate in the same type of groups with the laity; that Permanent Deacons be assigned to parishes where the Deacon, who is a member of the clergy, will be able to practice his ministry; that the Continuing Education Program for the Permanent Deacons continue.

The Synod recognizes that the Archbishop freely appoints pastors and associate pastors, and may, at his discretion, consult with the laity before making clerical assignments.

Great concern was expressed in the area of vocations to the priesthood and Religious life by the people of the Archdiocese resulting in recommendations that each parish organize a nucleus of the faithful to foster, nourish and awaken an awareness and understanding of vocations and that this same group call forth people within the community to serve in the priesthood, Permanent Diaconate, Religious life or full-time lay ministry.

The document emphasizes that since the archdiocese is made up of many cultural, racial and ethnic backgrounds and a variety of special concerns, one who seeks to serve the people of God in South Florida must be open to various ministerial possibilities.

## Diverse cultures

That the Church of Miami is gifted by many diverse cultures is recognized by the Synod which emphasizes that the task before the faithful is to shape a Church that celebrates these diversities without becoming polarized; that evangelizes and is evangelized; that ministers to the newest and poorest, while not discriminating or judging.

The Synod points out that the Hispanic people have brought their skills and talents; their Catholic tradition, their numerous apostolic and volunteer initiatives, and sees a need for the issue of polarization between Hispanic and English-speaking faithful to be addressed and reconciled. White Americans, who constitute the second largest group in the Archdiocese, have come to the Archdiocese from every state as well as being native Floridians. The Synod notes that most of the original parishes in Dade and Broward Counties were built through their generosity, adding that in the past 20 years many White Americans have moved from Dade to Broward — an additional factor in the polarization issue.

It is emphasized that the Black people have brought to the Catholic Church of South Florida a tradition rooted in Scripture; a contemplative black spirituality of spontaneous prayer and a sense of surrender to God, as well as a unique musical expression. The Haitian people have graced the Archdiocese with a deep-felt faith in the Lord, a gentle

spirit, a strong sense of family, and a willingness to work.

The Archdiocese has established special ministries and centers for Hispanics, Haitians, Vietnamese, American Blacks, Poles, French Canadians, American Indians, etc. to assist them in relocating and ministering to their special spiritual needs.

Among the recommendations of the Synod in the area of diverse cultures are that the Archdiocesan Office of Lay Ministry and the Ministry of Pastoral Services convene a representative group of clergy, Religious, and laity to initiate a process of prayer and dialogue to determine how the Church of Miami can minister more effectively to major cultural groups; that in response to the problem of polarization the Office of Education develop inquiry programs which may be used by parishes and schools to examine and celebrate cultural gifts and differences in dialogue groups.

## Communities, groups

Communities and hierarchal structures of God's people are also addressed in Chapter Two including the family-domestic church, the parish: commissions, schools, ecclesial movements and small base communities; the deanery, the diocese, and administrative and organizational structures.

The Synod recognizes the family as the most fundamental and basic unit of society and of the ecclesial community, noting that Catholics uphold the principle that human life is sacred; from its inception it reveals the creating hand of God.

Our belief is that human life begins, is nurtured and grows within the relationship of woman and man in Christian marriage and Christian families, and that the unity for which man and woman were

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***Since the Archdiocese is made up of many cultural, racial and ethnic backgrounds...one who seeks to serve the People of God in South Florida must be open to various ministerial possibilities.***

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created mirrors the unity of the Trinity. This unity is expressed in the love of the couple and by virtue of procreation.

It is within Christian marriage and family that faith takes a root, where a relationship with God in prayer and worship begins to develop and where service to humankind is lived as an integral part of Christian life and discipleship.

## Changes in family

Recognizing that the family today is living in a time of acute crisis the Synod body points out that any crisis within the family results in a crisis for the Church. Changes in family structures and composition include decreasing marriage and birth rates, increasing divorces, increasing numbers of female headed and one-parent families.

The growing number of women in the work force, approaching 50 percent, has been called the most significant phenomenon of the century, prior to which people lived in small communities and in firm family structures. During the first half of this century couples met in Catholic educational institutions. Today they meet in secular universities, diverse towns and cities and workplaces. These influences plus television and films have provided a new morality — a social standard whose guiding principle is consensus. Predominant issues identified during the Synod process emphasize the breakdown of marriage and Christian morality.

While upholding the permanence of matrimony, the Church of Miami recognizes that many marriages do end in divorce. People's lives are shattered and they are in need of care, understanding, support and healing provided by the Church. Since 1978 the Office of Ministry to the Separated and Divorced has provided a caring and supporting presence for those whose lives have been touched by divorce. Of those who have been divorced, 14 percent (Dade—16 percent) have been granted annulments by the Church.

## Young adults' needs

Youth and adults comprise a special group within the family, and it is important to offer them "the Gospel ideal" as something to be known and lived. The present young generation (20-30 years old) is the first generation to grow as children of divorce in any substantial numbers. Many have lacked role models and stability in their lives.



The Synod document emphasizes that the future of the Church and society itself lies in caring and nurturing our young people today with equal importance being placed on how these young people will witness Christ today and tomorrow.

While the Archdiocese makes a variety of programs available to youth, parents are cited as the primary educators in the faith of their children. More and more parishes are called upon to support and even compensate for the inadequacies and/or neglect of parents. The faith community must begin to fill the gap left by the breakdown of traditional family and family values. Since the vitality of the family is essential, parishes are exhorted to do everything possible to celebrate families and the vocation to the married life.

## On birth control

Although approximately 70 percent of those concerned with family planning expressed disagreement with the Church's teaching on birth control the resolution of such disagreement is beyond the competence of this Synod. Respondents to the Synod survey left no doubt that this is an area that needs to be addressed, in a spirit of understanding and compassion.

Despite the fact that some of the faithful questioned restrictions on remarried Catholics who have divorced and not been granted annulments of first marriages, from receiving the Eucharist and asked that this be changed, the Synod affirms that such a change is reserved to the Holy See and is therefore not within its competence. The people also see a need for general education and clarification of the divorced and remarried Catholic's status in the Church so that they may become a part of parish life.

In these areas recommendations are that parishes and Catholic schools introduce remote marriage preparation program for young and single people; that the Dept. of Schools, in conjunction with the Family Enrichment Center, develop high school curriculum and guidelines of the Church's teaching on marriage and family life; that the Archdiocese establish unified and adequate requirements for the marriage preparation program and consider the pastoral implication of extending the marriage preparation period to six months; and that the Church, at all levels, give public and effective support to marriage, family and parenting.

The Synod recommends that the Archbishop write a short, compassionate letter on birth control issues to the people for the purpose of encouragement and compassion to couples trying to live their lives giving values of their Christian faith. It is also urged that parishes divide family ministry into various categories including pre-marrieds and singles, married couples, parents, developing families, hurting families, and leadership families; and that parishes look into the possibility of initiating a number of small base communities to minister to specialized needs. The Synod document also emphasizes the need to publicize broadly information on the support groups now in existence.

The Synod affirms the organization of a Parish Council in each parish, implementation of an aggressive evangelization program for the divorced and remarried, and the making of a clear distinction between the need for the pastoral and juridical roles in ministering to the divorced; and the communication to the Vatican of the pain and alienation felt by divorced and remarried Catholics presently excluded from receiving the Eucharist.

Evaluation of the issue of youth, an area of major concern, calls for a greater evangelization of youth and a full-time Youth minister in every parish of the Archdiocese.

## The parish community

The parish is recognized by the Synod body as the next most important community of God's people. The leadership of God's people in the parish is entrusted to the pastor, who with his associate priests teach, sanctify and govern so that people may grow in a deeper union with Christ through Word and Eucharist.

Also recognized is the parochial school which provides setting for the growth and development of student, parents, teachers and administrators and should be utilized to the fullest to that end. All parish groups, whether concerned with finances, school, or prayer and Scripture study need to be

(Continued next page)





# Synod: Listen,

## Highlights: Non-practicers are a problem

(Continued from previous page)

encouraged, publicized and supported.

Concerns at the parish level expressed during the Synod process center on desires to be more involved in parish life; on desires to strengthen the parish prayer life; worries for the quality formation of youth in Religious Education, schools, and youth programs; and interest for their own continuing faith development.

Regarding deaneries (districts) the Synod urges more interaction and activity by parishes, each of which belongs to a particular deanery, and a spirit of collaboration and cooperation among parishes, thus enabling people to experience being part of a larger Church community. The Synod suggests that consideration be given to developing a Deanery Pastoral Council to work with parish and Archdiocesan Pastoral Councils.

Ecclesial movements and lay organizations in the Archdiocese, which are numerous in South Florida, are advocated by participants in the Synod hearings, who also expressed a need for priests to involve themselves with the movements and for the associations to be welcomed and accepted at the parish level.

The Synod body recommends that the Archdiocese and parishes assist the movements in communicating their message to those who may benefit from them.

An explanation of the Archdiocesan Curia is included in the document which points out that the Curia is established to assist the Archbishop in realizing his pastoral ministry. Divisions of the Curia in the Church of Miami are General Services, Temporalities, Worship and Spiritual Life, Christian Services, Pastoral Services, Persons and Christian Formation (Education).

### Chapter III: Evangelization, mission of God's People

Evangelization: The Mission of God's People is the subject of Chapter Three in the Synod Document, and emphasizes that the Teaching Office of the Church in the Archdiocese is to build the Kingdom of God among all persons and ages proclaiming the Good News of Jesus.

In this world of transition our approach must be one that willingly faces the challenges of a constantly changing society, the document states, adding that we need collaboration efforts on the part of parents, teachers, religious leaders, priests and bishops to proclaim the Gospel message.

The Church is a servant community in which those who hunger are filled, the ignorant are taught, the homeless are sheltered, the sick are cared for, the distressed consoled, and the oppressed set free in order that Christians may more fully realize their human potential and more readily enjoy life with God now and eternally.

Christian Formation programs are based on growth in faith and on religious experience from the cradle to the grave and should be all-encompassing in total family catechesis. Again, it is stressed, that parents are the primary educators and therefore the best teachers of their children. Any authentic program in Christian formation for children should include parental involvement, the Synod body declares.

#### Half non-practicing

The Synod sees the fact that more than one-half of the Catholic population does not practice the faith with regularity as a deficiency which may well be the most serious problem facing the leadership of the Church of Miami. With many young adults and young marrieds reaching maturity after Vatican II, those who have failed to grasp the rudiments of faith have become inactive and are ripe for proselytizing sects.

Thus, the Church must consider as a priority the comprehensive education and formation in faith of all who did not have this privilege in times past.

(continued on page 6A)



*'Throughout the past three years, the going has been tough and slow, sometimes agonizingly so. In a way, the Archdiocese had to learn as it went. In its 30-year history, it had never held a Synod.'*



During a break at their most recent meeting, Synod members (top) review the Order of Celebration, which sets the rules and procedures of the Synod process; Synod member Barbara Rietberg (middle) speaks out for an amendment to the Synod's proposals during the voting session later that afternoon, as fellow Synod members (bottom) listen. (Voice photos)



# study, argue, vote

## Three-year process marked by lots of paperwork and slow, tough learning

By Ana Rodriguez-Soto  
Voice News Editor

It has taken three years, thousands of hours and hundreds of people, but the Archdiocese of Miami has almost completed its first-ever Synod.

All that remains now are final approval of the Synod recommendations by the 17-member Synod body, which will take place at their May 7 meeting; then the closing Synod Mass, May 22 at St. Mary Cathedral, where Archbishop Edward McCarthy will formally receive their proposals.

The Archbishop, as sole legislator of the diocese, is free to accept, change or reject any or all of the Synod's recommendations. But at that point, the Synod's job will be done, and the consultation process that began three years ago will be over.

The Archbishop's task, however, will have just begun. It will be up to him to decide which of the Synod's recommendations to implement and, more important, how to pay for them, since many of the proposals come with price tags: more money for radio and television, more money for lay training programs, more money for increasing staff or creating new offices.

All along, Synod members' role has been an "ideal" one, said Marsha Whelan, Secretary to the Synod and herself a Synod member. "You're only advising. It's not for you to make the decisions."

So Synod members have been free to let their imaginations soar—and leave the headaches to the Archbishop.

### Tough going

But throughout the past three years, the going has been tough and slow, sometimes agonizingly so. In a way, the Archdiocese had to learn as it went. In its 30-year history, it had never held a Synod.

Preparations began a year before the official Oct. 7, 1985 opening. Committees were established to coordinate the work behind-the-scenes—somebody had to schedule meetings and guide the work along.

Somebody also had to keep track of all the documents, collate, copy and distribute the volumes of information that were continually passed among Synod members. A staff of two-and-a-half, working out of Whelan's dual Evangelization/Synod office, kept the papers well-shuffled throughout the three-year period.

That alone was a major accomplishment, considering the tons of paperwork generated by the first step of the Synod process: a scientific telephone survey of 1,000 Catholic households, and open hearings in every parish, school, and organization of the Archdiocese.

### Hear the people

From the beginning, Archbishop McCarthy wanted to hear from his people—both Catholics who were active in their Church and those who, for whatever reason, had stopped practicing their faith. Through the Synod, he hoped to give them an opportunity to tell him what they thought needed to be done. And they did.

The survey, conducted in February of 1986, painted a bold-strokes picture of Catholics in the Archdiocese, the first time this had ever been done. It revealed that we number nearly 1.1 million, accounting for nearly a third of the population in Broward and Monroe counties, and nearly half of the people in Dade.

Overall, 62 percent of South Florida's Catholics are Hispanic, about 4 percent are black (including Haitians) and one percent are Asians. Most of us live here year-round, but about a quarter of us have moved into the area within the last five years. We are also a young Archdiocese: about half of us are under 35 years old; 14 percent are 65 and over.

The survey conveyed some bad news, too: Only about half of us attend Mass every week, and more than half of our young people receive no Catholic education whatsoever.

As for the parish hearings, held from January to March, 1986: more than 10,000 Catholics showed up and raised nearly 19,000 issues. Many of these

overlapped, of course, but once they were tabulated, coded, and fed into a computer, they still amounted to over 600 separate concerns.

The top ten, in order:

- Celibacy and the possibility of married priests;
- Church teaching about birth control and human sexuality [because these are teachings of the universal Church, the Synod is not competent to deal with them];

- Recruitment and increase of vocations to the priesthood and Religious life;
- Ordination of women [the Synod also cannot deal with this issue];
- Sacrament of Reconciliation;
- Cost of Catholic education;
- Interfaith activities;
- Increase of adult formation (educational/Bible study) programs;
- Better formation of youth and quality of religious education programs; and
- Information on annulments.

That was the starting point for the work of the 100 members of the Synod—half clergy, half lay people and Religious—who had been selected by Archbishop McCarthy and installed on Dec. 7, 1985, during a solemn ceremony at the Cathedral.

Broken up into commissions for each of the different areas of Church life, and augmented by more Religious and lay Catholics with expertise in these fields, the Synod members spent almost a year (from May, 1986 thru March, 1987) studying the results of the hearings and survey to get a good grasp of what "the average Catholic" was telling the Church. They summarized these findings in "narrative summaries" which were approved by the whole Synod body.

### Solution time

Then, in April of '87, the Synod members began their "real" work: deciding on the priority issues and devising ways to resolve them. The teachings of the Church in the Second Vatican Council, the pastoral letters of the U.S. bishops and Archbishop McCarthy, and the lived experience of the Archdiocese, all were used as guides in coming up with solutions that would enable the South Florida Church to "walk together" into the 21st Century.

Up to now it had been dull, tedious work. But the fireworks began flying when each of the commissions—general services, temporalities (finances), Christian services (charities), Christian formation (education), persons (clergy and lay ministers), pastoral services (outreach, evangelization), worship and spiritual life—presented their suggestions to the whole Synod body for approval.

### Theological debates

Heated debates about points of law, theology or practice marked these Synod discussions, held during January and February of this year. Some commissions were criticized for not going far enough, others for going too far with their solutions. A big concern was where all this extra money was supposed to come from.

Through an amendment and voting process, Synod members asked for improvements, clarifications, qualifications, additions and deletions to the commissions' work.

Since then, an ad hoc writing committee has spent most of March and April incorporating those separate recommendations into a single Synod paper. [This cannot be considered a Synod document because, by Canon Law, only the Archbishop can write a Synod document. The term for the Synod's work at this point is "conclusions of the Synod consultation."]

The first draft of that paper is what the Synod voted on last Saturday, with the understanding that it was a working draft subject to their final approval. When the Synod presents those final conclusions to the Archbishop next month, the three-year process will come to a halt.

But the work will continue, especially for the Archbishop, who must make the final decisions about what will and will not be done in the Archdiocese. Then, of course, it's up to every Catholic to help put the Archbishop's mandates into practice.

As Father Kenneth Whittaker, General Promoter of the Synod, said, "we're not ending the work of the Synod. We're really only beginning it."

## Parishioners to pray for Synod, review proposals

South Florida Catholics will be hearing a lot about the Synod next month.

Archbishop Edward McCarthy has asked that the Synod be the topic of prayer and conversation in every parish of the Archdiocese beginning May 1, which has been declared Synod Sunday.

On that day, pastors are being asked to devote their homilies and Prayer of the Faithful to the Synod. They also are being asked to schedule "town meetings" before May 22 where parishioners can reflect upon the proposals made by the Synod.

The suggested form of these meetings includes a review of the Synod process (highlights of which are published in this issue) followed by a question and answer session, group discussions, and a summary.

Parishioners will be asked to reflect on the possible positive and negative impact of the recommendations made by the Synod and whether those proposals are workable.

Parish task forces will be formed in the fall to determine how to implement the legislation issued by Archbishop Edward McCarthy.





# Evangelization: a mission

(Continued from page 4A)

Since numbers in this category are unknown, the Synod body feels that a total information/formational program combining all resources and persons must be considered.

Using the family as a basis, the present delivery system of formational services appears inadequate, Synod members state. Sensitivity must exist for the parents who are working, single, divorced/separated or alienated/lapsed as they endeavor to form and transmit Catholic values and lifestyles to their young. Essential needs must be addressed in every parish and program with additional enrichment services considered elsewhere where resources can be provided.

Clarification of what the Church teaches is deemed essential by the Synod Body which points out that much confusion and misunderstanding now exists where peripheral emphasis takes from the clarity of faith. Experience in faith is important but a basic understanding of faith essentials is of paramount importance.

## School of ministry

Recommendations on Christian Formation include a united and coordinated effort through solid biblical foundation, doctrinal awareness, moral conviction, service orientation and community celebration. It is also recommended that the Archdiocese establish a committee to explore and develop the concept of a "School of Ministry" for all engaged in ministry in collaboration with local Catholic institutions of higher learning, and that adequate financing be provided for programs considered essential.

In the opinion of the Synod Body priority must be given to Christian Formation for all adults and that a comprehensive effort be made to communicate the message of faith to all the people of God through all written and spoken resources. In addition, the Synod recommends renewed emphasis in nourishing the faith of youth at all levels and schools are called upon to provide quality faith formation and academic programs.

It is emphasized that ALL formation reflect a sensitivity to the various cultural, ethnic and racial differences which exist in the Church of Miami. Each pastor, must positively and actively support the authorized programs on Church community.

On the subject of homilies, comments from parish hearings revealed that there are many spiritual links that not only tie preaching to spiritual growth but also open other avenues to the faithful in their search for knowledge. There was evidence of a strong need for a bond or understanding between the homilist and the assembled faithful.

## Study of preaching

While the Synod strongly encourages the private reading of Scripture it does note a lack of understanding of the presence of the Lord in the proclaimed word during the Sacred Liturgy, and it recommends that the clergy participate in seminars and classes on homiletics and Scripture, while familiarizing themselves with the needs, pains, and hopes of their parishioners in understanding Scripture. Seminaries and the Office for the Permanent Diaconate are urged, in homiletic training, to stress the need for homily preparation grounded in sound traditional and biblical spirituality and in style and content that will be thought provoking to the hearers.

During the Synod process a need for more dialogue and cooperation among various faiths came to the fore as the faithful expressed a need for appropriate Archdiocesan and parish structures to further ecumenical and inter-faith relations, as well as a need for more and better education for youths and adults relating to other religions and the Church's teaching in this regard.

Although the Archdiocese has been involved in ecumenical and interfaith efforts since its founding, the question is asked, has enough been done and is it sufficient to say we have met our commitment to the Gospel?

## Ecumenical expansion

Expansion of the Archdiocesan Ecumenical and Interfaith Commission with adequate funding to include a full-time staff employee is one of the Synod recommendations in this area. Others are that each pastor be encouraged to identify the person or persons responsible in this area and that each give an accounting of its programs and activities to the Arch-

diocesan Commission; and that educational programs of the Archdiocese include materials regarding the Church's teachings on ecumenism and inter-faith.

In the area of Social Justice, concerns expressed by the people were numerous including the handicapped, those imprisoned, the unborn, human life and its dignity, the aged, migrant workers, homosexuals, and the need to provide social services for the needy, including psychiatric help/counseling, assistance to those seeking jobs, housing, and for single persons and families, health care and education.

The Synod points out that the responsibility of doing justice is not only a corporate one, but also the Gospel mandate to the individual. Workshops and programs must be continually offered at the parish level to call people forth to answer the Gospel imperative, "I have come that they may have life and life abundant" (Jn. 10:1).

Highly recommended is the establishing of an Archdiocesan office to promote Peace and Justice in all its manifestations.

In the field of Communications, the Synod recognizes that to be effective every available means of modern communication should be used by the Church of Miami. Directly derived from the announcements of Vatican Council II, the new Code of Canon Law encourages the use of the media for the

***In this world of transition  
our approach must be one  
that willingly faces the challenges  
of a constantly changing society...with collaboration  
on the part of parents, teachers, religious  
leaders, priests and bishops  
to proclaim the Gospel'***

purpose of the Church and of humankind. Canon 779 urges the use of all means of social communication for the catechetical formation of the faithful.

In its recommendations the Synod urges that a Commission for the Means of Social Communications be established by the Archbishop to coordinate all the means of communication (Radio, television, public relations, and newspapers and that this group be responsible for informing the faithful of South Florida of their duty to support the communications means. (This Commission has already been mandated by the Archbishop and is in existence).

The Synod further proposes that money budgeted for communications be increased and that purchase of a radio and/or TV station be considered, that a Ministry of Communications be developed and clergy and lay representatives be trained as communicators; that the Office of Public Information and Community Relations be adequately staffed (the office presently has three full-time employees) and funded; that a 24-hour information hot-line be established, with an accessible number in each of the three counties of the Archdiocese.

The Synod views the two newspapers of the Archdiocese as the main tools of communication within the Church of Miami, and notes that both "The Voice" and "La Voz" are also intended to be tools of evangelization. For financial reasons each publication is printed every two weeks on alternate dates.

Recommendations are that subscription drives be launched to increase the readership and provide funds necessary for possible expansion of both papers; that copies of the papers be placed in churches, hotels, seaports, airports, and hospitals, that a special section of the papers be devoted to youth and that the publications be considered as research tools in the Catholic schools.

## Prayer and worship

Prayer and Worship are also addressed in Chapter Three where the Synod Body reviewed the multiple concerns of the people which indicate that there is much confusion among the faithful in regard to their understanding of the Sacrament of Reconciliation and its proper role in the life of a Catholic, and that there is apparent preoccupation with the "requirements" to receive the sacraments leaving little concern for the proper celebration of sacramental rites. There is apparent confusion regarding the communal nature of sacramental celebration.

Concerns about the quality and appropriateness of music sung and played at the liturgy were expressed. It was also evident that a common thread linked the desires of the faithful for a personal relationship with the Lord to a thirst for a better understanding of His word. The Synod Body finds an urgent need

for liturgical formation and concern for liturgical hospitality as essential for the continued renewal of the Church in South Florida.

Multiple recommendations in this area include the establishing of a liturgical commission in each parish; that training of liturgical personnel be practical and experimental as well as informational, that parishes review their Mass schedules with regard to the needs of the faithful, that inclusive language be used in the liturgy whenever Scriptures and official texts are not involved, that communal celebration of the Sacrament of Reconciliation be held several times a year in all parishes, and that the Archdiocese provide training for song leaders and musicians who assist in worship services.

## Witness in love

The Synod cites as a first priority of the Archdiocese that its clergy, Religious, and laity be formed in experience and witness to the love of God and one another by which Christ said all will be known to His disciples.

This love needs to be experienced and expressed in interpersonal relations, within the family, the parish, the church organizations, community and social lives, the Synod states, adding that love needs to be witnessed to by individuals, by family and by parish and Archdiocesan church communities and to transform the society in which we live.

Parish, school, and institutional hearings perceived the Church not just as a provider of social services but also as an advocate on behalf of the poor and powerless.

Participants in hearings also revealed a lack of understanding or familiarity with the Church's social teaching, and sought clarification in a wide range of local and national issues including capital punishment, hunger, homelessness, racism, poverty, women's issues, families, employment and economics. While some suggested that the Church be more active in the political arena, others asked that the Church stop "interfering" in national political needs and instead focus on community spiritual needs.

## Day care centers

In addition, literally hundreds of requests sought additional Catholic Day Care Centers citing the difficulties of child care when both parents work. Respondents felt that the Church should offer health care, education and legal services to migrant workers' families; and that economically the Church has done little to meet the needs of refugees and immigrants.

Several issues raised at hearings focused on the needs of the families of the mentally retarded with participants encouraging the Church to provide Catholic education, retreats, workshops, counseling and other supportive services to these families.

In its recommendations the Synod Body urged that high priority be given to helping families meet the stresses and difficulties of modern life through spouse and child abuse counseling and aid; food and shelter programs for the hungry, homeless; health educational and legal assistance to families of migrant workers; and special attention to the families of those mentally retarded. The Synod also emphasizes that social ministry be an essential part of each parish's mission.

## Evangelization on paper

The Synod concluded that for the most part the five-year evangelization plan of the Archdiocese was a reality only on paper. Lacking an adequate means of accountability, most parishes neglected putting an Evangelization Commission in place and the plan as envisioned was not implemented.

The Synod document calls attention to the fact that the guiding vision during the past eight years has been two-fold. Renewal of the community of believers according to a specific theme each year, e.g. family, parish, faith, prayer, love and Christian vocation in the first phase. Outreach and reconciliation to the alienated Catholics, and the unchurched comprised the second emphasis each year.

The overall plan was intended to be implemented by every parish, apostolic movement and organization, institution and agency, department and ministry of the Archdiocese. An Evangelization Office was established as a support and resource center and an Evangelization Council was established to provide appropriate guidance to the efforts.

In view of the above facts the Synod Body feels it is accurate to assume that Evangelization tends to be approached from two different points: one as the Mission of the Church and the other as Outreach Programs specifically designed to attract new or inactive people to the Lord and the Church.

Evaluating the present situation in the Archdiocese the Synod understands the issue of Evangelization as the unchurched, as well as the renewal of those attending church. The fact that the Archdiocese is committed to Evangelization is reflected in the Pastoral Letters of the Archbishop as well as the many programs initiated and offered.



# in society of many changes



Inasmuch as evangelization is the essential mission of the Church and the focus of all ministry, the Synod recommends that all levels of the Church organize ministry around evangelization; that workshops and seminars on the wholistic broad vision of evangelization be available to clergy, Religious, lay advisory boards and councils; that training in evangelization ministry be a priority, that evangelization be the thrust and emphasis of all media efforts; that all parishes have an Evangelization Committee providing programs based on the reality and structure of the parish; that the philosophy of the Evangelization Office move from planning into coordination and direct services with a full staff and adequate funding to make the vision a reality.

## Chapter IV: Temporal Goods of the People of God

The Temporal Goods of the People of God are discussed in Chapter Four of the Synod Document and calls for the faithful to renew their understanding of the personnel, property, and finances committed to their care.

It is emphasized by the Synod Body that the Church is guided by Canon Law which states that "the Catholic Church has the inherent right, independently of any secular power, to acquire, retain, administer and alienate any temporal goods, in pursuit of its proper objectives "which include the regulation of divine worship, the provision of proper support for the clergy and other ministers, and the implementation of the works of the sacred apostolate, and of charity, especially for the needy.

Since all the faithful have a duty to assist the Church, it is noted that stewardship must be part of the life of the Archdiocese and all the parishes, and that one of the best means for financial sharing is the annual ABCD collection.

The Church cannot grow without our assistance, the Synod states, and it is a duty and a privilege for us to return to God a share of the blessings He has given us. Generous response of the laity to the needs of the Archdiocese and the individual parishes requires that they have an understanding of these needs and are involved in decision making regarding the uses of financial resources.

Personnel of the Archdiocese of Miami have just pay scales reviewed regularly; health, pension, unemployment and compensation are provided, at no cost, to all employees. Some of these benefits are managed by a Pension Board which includes in its membership representatives of two other Florida dioceses which participate.

### Experts in finance

In the area of Archdiocesan investments, persons having expertise in finance are utilized by the Archdiocese in protecting its assets, particularly the funds being invested for present and future income purposes. The Synod recommends that this policy be continued.

With regard to Catholic schools it is pointed out that tuition alone does not cover school costs. An Archdiocesan Educational Endowment Fund has been in existence for several years but is still in the early stages of development.

In other areas of funding, despite the fact that some parishes view Bingo and other games of chance, as good opportunities for fund-raising and are often effective in bringing people back to Church through providing social atmosphere for many, the Synod recommends that in the light of the Archdiocese's opposition to legalized gambling and the criticism which the Church endures for permitting such games on parish grounds, that a firm statement issued either calling for the elimination of such games or establishing firm guidelines on how such games are to be conducted in cases of genuine parish financial need.

Title to all temporal properties including land, churches, schools, convents, rectories, other buildings, cemeteries, monies, furniture, sacred vessels, vestments, securities, etc. must be vested in the Archdiocesan Corporation with the Archbishop as the corporate sole.

### Design supervision

Currently the Archdiocese designs and constructs its structures under the supervision of the Archbishop and Finance Council, a Real Estate Board and a staff of clerical and lay experts.

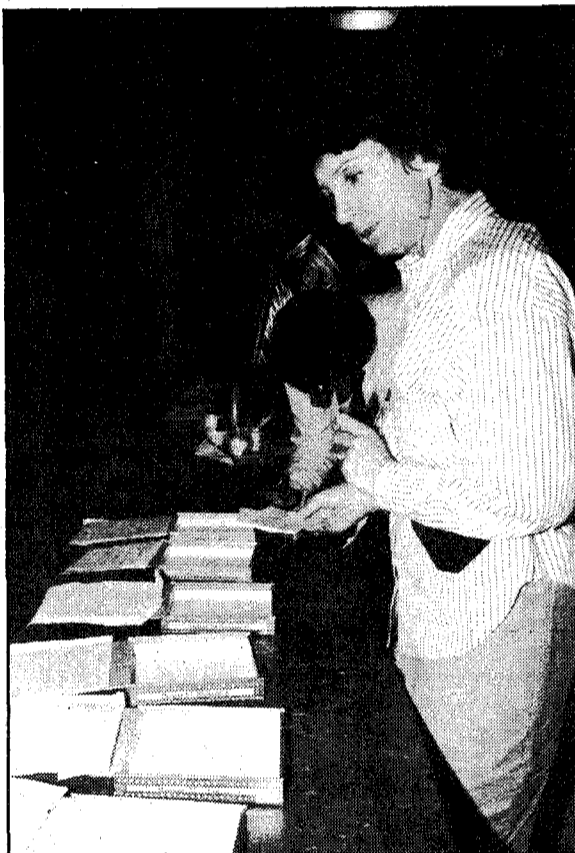
Two cemeteries, Our Lady of Mercy and Our Lady, Queen of Heaven, now serve the three counties of the Archdiocese. They are not-for-profit corporations of the State of Florida and each offers many years of future growth and development. Both offer lower costs and free burial when necessary. Although Cremation, with the permission of the pastor, is permitted in certain cases and for particular reasons, the Synod reminds that bringing the body to church for funeral liturgy is a holy and beneficial tradition for all concerned, and the Arch-

diocese endorses this centuries-old practice and encourages the faithful to recognize the validity and benefits of such services.

The fact that many of the Religious Sisters serving the Archdiocese would welcome retirement housing in the Archdiocese, is taken into consideration by the Synod which recommends a study of the matter.

In the area of Temporalities, the draft document urges that the faithful review and where appropriate increase their present giving of time, talent and treasure to the Church and that the Office of Development provides the parishes with materials to develop effective stewardship programs. It is also recommended that the Archdiocese communicate the status and use of its resources by publishing a balance sheet and statement of expenditures annually and that each parish do likewise; that the Archdiocese review its commitment to the parochial schools system and to the potential of funding the system to provide students with a quality education and teachers with just wages.

The appointment of a Personnel Director with specific job description which enables the director to formulate pay scales, be a lay advocate, establish personnel policies, assist in job placements, was also a recommendation of the Synod. It was also urged that Church institutions continue to support the rights of employees to organize and that the current health care package review benefit increases for



Facilitator at St. Louis Parish in Kendall places parishioners' issues in appropriate categories from first round of hearings in Feb. 86. (Voice photo)

employees.

(It should be remembered that many of the recommendations by the Synod body such as those in the areas of Ecumenism and Interfaith, Peace and Justice, Evangelization and Communications, will probably be contingent on available funding.)

## Chapter V: Ecclesiastical Processes for God's People

The Tribunal, Interfaith Marriages, and Administrative Recourse, are among the issues addressed in Chapter V.

The Tribunal ministers to the needs of the faithful in judicial procedures according to the norms of universal law and the precepts of the Archdiocese. United with the Archbishop as first judge, it offers in many instances a viable alternative to civil lawsuits and litigations. Through the Tribunal, opportunity is available for reconciliation, mediation, fact-finding and arbitration. The Tribunal acts as a resource for all interested in articulation of obligations and vindication of rights. It assists individual, agencies and institutions in canonical matters.

Although the bulk of the work of the Tribunal is involved in questions of marriage, its concerns embrace a far wider concept. While the church encourages all the faithful to work in earnest so that lawsuits and litigation may be avoided and peacefully settled, nevertheless rights of individuals and the Church must be protected. Therefore, the Tribunal is the appropriate ecclesiastical institution of the adjudication of all cases, in accordance with Canon Law.

Presently, the Tribunal has six full-time and one part-time professional personnel, six full-time secretaries, and approximately 200 field advocates. Its

annual operating budget is about \$250,000 and it is not totally self-supporting. Although a fee of \$300 is requested for each case, those needing a reduction or total waiver of the fee have their requests for same honored. The Tribunal emphasizes that at no time should financial consideration discourage or prevent any person from exercising the right to receive a just hearing from the Church. Further, the ability or inability of a person to pay a fee in no way affects the progress or outcome of a request.

Services of the Tribunal, in practice, are rendered primarily in regard to marriage cases in which a possible annulment is sought or in other cases where canonical matters relating to marriage are concerned. Since the mission of the Tribunal is pastoral, its ministry is to see if a person in question can be helped by lawful means to resume or enter into or continue life within the Church on a fully sacramental basis.

As a matter of justice the right of a petitioner to have an alleged invalid marriage be so declared and the Tribunal recognizes this. At the same time, the rights of the other party to the marriage, as well as the sacredness of the bond of marriage must also be safe-guarded. Within these parameters, the Tribunal tries to be both an instrument of justice and pastoral concern.

Concerns of the people expressed at early hearings indicated that the role of the Tribunal appears to be little understood and still unknown to many. Procedures and grounds for annulment, they said, are not generally known or understood by the community. (It is well for the reader to keep in mind that no two petitions for nullification of marriage are the same).

The Synod affirms the position that the Church must administer justice according to prescribed norms but also be imbued with pastoral concern for those seeking assistance of the Tribunal. Its recommendations encourage adequate personnel and financing at both the Archdiocesan and parochial (or geographical) levels, communications to provide education, clarification in all possible, practical ways, to clergy and laity, and pastoral ministry to the parties to the annulment process and their children.

The Synod emphasizes that the Church makes a sincere effort to recognize the sanctity of interfaith marriages, to provide for the pastoral needs of these couples and their families and to acknowledge the respect owed to the conscience of the non-Catholic partner. It notes that the Pastoral Guidelines of the Archdiocese reaffirms that the proper parish church is the place of marriage unless proper permission has been given for the marriage to take place in a non-Catholic church or synagogue.

Hearings indicate that a need exists for general information on interfaith marriages and the status of the Jewish-Catholic marriage.

Among recommendations of the Synod are that adequate and effective pastor ministry be provided to and for couples entering mixed marriages, that couples of mixed union and families be welcomed to all segments of parish and Archdiocesan life, and that the Archdiocesan position and pastoral guidelines be made known to all the faithful, not only those seeking advice.

In regard to administrative recourse, the document emphasizes that the Church by Her very nature as a communion of people under one head leads Her to teach that conflicts should be resolved within the Church by the following means: confronting the one with whom the conflict is present and if reconciliation is not achieved to bring the matter to other Christians. If reconciliation is still not achieved to bring the matter to the Church. The first of two processes is the contentious, judicial process used when all other methods have failed at which time the judge seeks reconciliation through charitable conversation between the parties involved. The second process is administrative recourse and consists of seeking the help of Church authorities against the decision of a pastor or person exercising administration in the Church and is exercised by an individual deemed to be the injured party.

Issues related to administrative recourse were primarily raised at hearings by employees of the Church of Miami and came up in the context of some type of administrative review board or grievance procedure to be established.

The Synod recommends that a written policy for the Archdiocese regarding administrative recourse be developed by appropriate authorities after consultation with appropriate consultative bodies, and that an effective means be developed to communicate to the faithful the existence of this policy.



# Here's a quick glance at Synod proposals

Following are some of the major recommendations made by the Synod body to the Archbishop. The Archbishop is free to change, accept, or reject any of these proposals when he promulgates the Synod Document on Oct. 7, 1988.

## The clergy (priests, deacons)

- Encourage continuing education—spiritual, theological—for all priests, with preaching and homiletics emphasized;
- That the input of the people and priests in a parish be considered before a new pastor or priests are appointed;
- That priests be assisted in many of their administrative and bureaucratic duties so they can devote more time to spiritual ministry;
- That, for spiritual growth and support, priests join small "faith-sharing" communities of fellow priests; and that they also participate in faith-sharing groups with lay people of their parish;
- Encourage continuing education for permanent deacons.

## The laity

- Affirm the use of parish councils to advise pastors (already mandated by the Archbishop);
- That a rich diversity of gender, culture and language groups be represented on a similar pastoral council at the Archdiocesan level (also mandated by the Archbishop);
- That the role of women in the Church continue to be examined;
- Greater collaboration and better working relationships between the clergy and Religious and laity;
- Expanded training for lay ministers; perhaps the creation of a School of Ministry where all lay ministers, along with priests and Religious, can receive professional updating.

## Youth

- That youth ministry be a priority in every parish; and greater emphasis be given (at every level) on evangelizing young people;
- Courses in marriage preparation for all Catholic high school students and young and single people; these courses would convey the Church's teaching on marriage, divorce and sexuality.

## Families

- That the Archdiocese consider extending to six months the period of preparation for couples wishing to get married in the Church;
- That the Archdiocese continue to promote the formation of small communities of married couples, for mutual support and growth in faith;
- The Synod recognized the suffering of divorced Catholics who cannot receive the Eucharist because they have remarried without receiving annulments of their first marriages; however, a change in this Church law is reserved to the Holy See and beyond the competence of the Synod.
- Similarly, the Synod recognized that a significant number of Catholics expressed disagreement with the Church's teaching on birth control. This also is an area of Church law reserved to the Holy See and outside the competence of the Synod.

## Christian formation

- Stress religious education "from



The Synod had the difficult task of finding solutions to all the issues and concerns raised by South Florida Catholics during parish hearings held at the beginning of 1986. These concerns totaled 19,000, in 600 separate categories. Marsha Whelan, Secretary to the Synod, holds up a two-foot-deep computer printout of all those issues. (Voice photo)

cradle to grave" with emphasis on knowledge of the Bible and Church doctrine, morality, and service to the community;

- Provide "adequate funding" for Archdiocesan schools; and give more priority to the education of adults.

## Ecumenism

- Make Catholics more aware of the beliefs and practices of other religions;

encourage ecumenical and interfaith activities at the parish level;

- Establish and fund a fulltime Archdiocesan office for ecumenical/interfaith activities.

## Social justice / love

- Create an Archdiocesan "committee on social advocacy" to promote awareness about peace and justice issues;

- Make the parishes primarily responsible for tending to the needs of the poor, the hungry, the homeless, unwed mothers, farmworkers, immigrants, people in the grip of drug or alcohol addiction, families in need of counseling, and abused children;
- That the Archdiocese examine and encourage the practice of wealthier parishes helping poorer ones;
- That Catholic hospitals "link up" with parish outreach to the sick, homebound and indigent;
- That Archdiocesan ministries to those who are alienated by society—including AIDS patients, the homeless, farmworkers, immigrants and homosexuals—be expanded.

## Communications

- Establish a 24-hour hotline where the public can obtain information about the Archdiocese and the services it provides;
- Consider purchasing a radio station for the Archdiocese; tape the TV Mass for shut-ins at different parishes each week; get more Catholic programs on cable channels;
- Expand the funding for communications in general and the Archdiocesan newspapers, *The Voice* and *La Voz* in particular; increase subscriptions to both and deliver them not only to parishes but to hospitals, airports and hotels as well;
- Establish a commission of experts to coordinate the communications ministry of the Archdiocese, including newspapers, public relations and television and radio.

## Prayer

- Show greater sensitivity by using language that does not exclude or discriminate or offend;
- Form committees of experts in every parish to work with pastors on improving the celebration of the Mass; and another committee in each parish to foster spiritual programs, such as Bible study, for the people; encourage the formation of Bible-study groups;
- Provide training for all parish musicians and singers;
- Urge Catholics to celebrate the sacrament of penance or reconciliation, and ensure it is available to the faithful.

## Temporalities / finances

- Encourage that every parish and the Archdiocese publish annual financial reports;
- Examine the social and financial implications of bingo and issue guidelines for parishes.

## Synod: Archbishop has final say, can approve, reject any proposal

(continued from page 1)

especially the most needy.

The Synod also recognized the suffering of divorced Catholics who cannot receive the Eucharist because they have remarried without receiving annulments of their first marriages; however, a change in this Church law is reserved to the Holy See and beyond the competence of the Synod.

Similarly, it acknowledged that a significant number of Catholics expressed disagreement with the Church's teaching on birth control. This also is an area of Church law reserved to the Holy See and outside the competence of the Synod.

One more working meeting is scheduled (May 7) before the final conclusions of the Synod, containing all its recommendations, are officially presented to the Archbishop. That will take place at the closing liturgy of the Synod, to be held on Pentecost Sunday, May 22, at St. Mary's Cathedral.

The Archbishop will spend the summer mulling over the

Synod's suggestions, accepting, changing or rejecting as many or as few as he wishes. He also will spend the summer writing the actual Synod Document, which he will promulgate on Oct. 7, the 30th anniversary of the founding of the Archdiocese and third anniversary of the calling of the Synod.

By Canon Law, the Archbishop is the sole legislator of a diocese, meaning only he can set policy for his local church, and only he can publish an official document. He did call the Synod, however, as a way of consulting with his people before making the final decisions.

Whatever new policies or priorities the Archbishop does promulgate will become effective Dec. 8, the third anniversary of the Synod members' installation.

Most of the recommendations made by the Synod "should be acceptable" to the Archbishop, said Marsha Whelan, Secretary to the Synod, because he has taken part in most of the Synod meetings and all of the members' deliberations.



# Pro-athlete: Say no to drugs

(continued from page 9)

able to do that. Now I have found I must practice the same discipline and hard work in my Christian life as I did on the football field."

Ellis made the All-Pro team three times and participated in Super Bowl XIV with the Los Angeles Rams. While he was playing, he started to read the Bible and lead a Christian life.

Ellis believes God has sent him to relay God's message to people and students across the country. He and his wife, Joyce, devote their lives to Sports World Ministries, Inc., an organization of former pro football players who travel around the country to tell their story and to share God's love.

After a 45-minute question and answer session at Barry, the entire group ended the evening with prayer. Prior to that, Ellis asked the group, "Where will you spend eternity?" He asked the college students to answer the question in their hearts and to pray always.

Tomie Jacobs, president of Barry's FCA chapter, said Ellis' talk had an impact. "College athletes look up to the pros," said Jacobs. "It gave me and others that extra motivation to better ourselves."

"Kenny Ellis was easy to relate to," said Dave Worth, a pitcher on the Barry Buccaneers' baseball team. "I thought it was great to see someone doing something out of love and not because of money."

"I enjoyed and learned a lot from it," said Chuck Sennett, second baseman for the Barry baseball team. "I think his talk came at a very good time. I know there are some players on the team that are going through some adversity and tough times, and I think it really helped a lot."

## Official

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

**The Rev. Lawrence F. Lyons, S.S.E.** to Associate Pastor of St. Timothy Church, effective April 4, 1988.

Also, effective April 16, 1988, the parishes of St. Bede and St. Mary Star of the Sea will be joined under only one parish to be known as: **St. Mary Star of the Sea**, 1010 Windsor Lane, Key West, FL, 33040. The Very Rev. Eugene Quinlan, V.F., is Pastor. The phone number is 294-1018.

## Estate Planning

# Wills: No reason to fear

The topic of wills sometimes causes some anxiety, perhaps because it admits that we are mortal and will someday die. Because of this anxiety many people do not write a will, or they do not update it at appropriate times. Not surprisingly, many are confused about wills and probate.

As you may imagine, this field of law is very specialized, and requires precise knowledge of and compliance with the law.

A will is a written legal document that you voluntarily create to handle the transfer of assets which are in your individual name at your death. Typically, people use a will to transfer assets to family, friends and charity.

The will has no effect during your life, but rather takes effect only upon your death. It cannot be used to transfer assets which you hold jointly with a right of survivorship, nor assets you hold as a trustee. You must be over 18 years old, and the will must be signed by following the exact order and requirements of the law, including having the mental capacity to make a will and the presence of witnesses.

You name a personal representative in your will to take responsibility for settling your affairs under the direction of the probate court. (The personal representative is called the "executor" in other states.) It's a good idea to make sure your personal representative will want to serve, and be around to serve, after your death. Remember, it's a lot of work to be a personal representative. I make sure my clients name an alternate personal representative who can take over if necessary.

Florida law requires that the personal representative be a permanent resident of Florida, or a blood relative or someone related by blood and marriage. Florida also has a provision for a "self-proving affidavit." This is an affidavit that's part of a will which, when properly signed by you, your witnesses and a notary, will completely dispense with the need to later have a witness give an oath that he or she saw you sign. It can save your estate valuable time and money if your witnesses move out of town or die before you.

If you die with a valid will, you die "testate." If you do not have a valid will, you die "intestate." Every estate, whether testate or intestate, will go through probate, unless something is done to avoid probate on some or all of your assets.

Probate is the court-administered process which transfers title and authority over your assets from your individual name to the names of your beneficiaries. Unless you go through probate, most titles and registrations of assets cannot be transferred. As a practical matter, it will be impossible for your beneficiaries to sell assets in your name unless there has been a probate. Probate also gives final notice to creditors to file any claims they may have.

A simple will is just that: It leaves your estate to a surviving spouse, or to children in equal shares. It's good for most people, but may not be right for you. It cannot protect your estate from spendthrift children nor disfavored in-laws. We know, for instance, that most estates are completely depleted within 17 months after distribution to beneficiaries. But you can add arrangements in your will to address these and other concerns. Remember, for every problem there is a solution.

There are requirements to leave at least 30 percent of your probate estate to your spouse under your will. But there is no requirement to leave any assets to children or others.

Learn all you can about what you can accomplish with a will. Make sure you exercise your valuable right by making a will and keeping it current with changing family, financial, life style and tax situations.

**Bruce H. Hest is a North Miami attorney specializing in tax and estate planning**

(For questions pertaining to Financial and/or Estate Planning, please address: Archdiocesan Financial Planning Services, 9401 Biscayne Blvd., Miami Shores, FL 33138, phone: 757-6241, ext. 123.)

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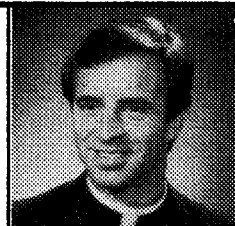
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## Letter on women --give it a chance

The U.S. bishops have released the first draft of their much anticipated pastoral letter on women in the Church and it will perhaps cause consternation in some quarters. Most pastoral letters do.

Any commentary on a major social issue of the day that does not stir up some emotional juice was probably not needed in the first place. And this sex-related issue will touch some deep-seated emotional responses existent in all of us, and to the extent that there ensues any controversy, that should not be taken as a bad sign but as an indication that the bishops are dealing with a vital area.

Consternation will most likely come from the outer ends of the spectrum—from those for whom the whole issue of women's place in the Church is their ordination to the priesthood; or those who feel that any further discussion of women just ripples the waters of discontent or perhaps threatens tradition.

To both views we urge a careful and open reading of the proposed document for

### Voice editorial

what it offers either side.

Clearly, there is a need for such a letter. Society here and abroad is changing and history shows that when institutions fail to participate in positive forces of change they either suffer worse tension or alienation later on or simply fade into irrelevancy.

Throughout recorded history women have been relegated to roles only a notch or two above servitude, virtually bought or sold in arranged marriages by parents and restricted only to the narrowest forms of personal development and expression that might be found within the role of child nurturer and housekeeper.

While these roles deserve the veneration they have traditionally received, the question is whether half the human race, must allow all their talents and other aspirations to go totally unrealized in fulfilling the motherhood and male-support role.

Only in recent years or decades in this country have these visceral assumptions begun to be challenged. The suffragettes earlier in the century brought about the women's vote and in World War II Rosie the Riveter showed that women could perform tough male chores in time of need. Today we see more and more female roles, from business executives to the professions to women athletes in the Olympics, all of which demonstrate not only their ability but their *desire* to do these things.

Simply stated: If a human being *wants* to follow any normal, healthy pursuit, it is oppressive and immoral for someone else to deny that person the right to pursue his or her own destiny.

The bishops' letter (which is subject to refinement but not likely massive alteration) acknowledges the historic oppression of women in society and consequently in the Church. Even Third World bishops, who were thought to have 'more important' things on their minds, raised women's concerns at the recent world synod in Rome.

Why? Because it is their job to relieve suffering whether caused by politics, famine or social structures.

As for Church practice, in the pastoral letter the bishops state, on the one hand, that they do not feel authorized to pursue ordination of women as priests, not as a matter of inequality but as a matter of symbolism. On the other hand they did urge study of ordaining women as deacons and especially allowing women altar servers. They point out that it seems contradictory to call laity, including women, to closer involvement in the Church while at the same time keeping them farther from the altar.

No doubt some will say the altargirl movement is just an ordination tactic. The other side of that coin is that banning of altargirls is the reverse tactic to avoid the idea of ordination.

In truth, ordination should be kept a separate issue, and views pro or con on ordination should not be used to prevent little girls from being as close to the Eu-



charistic service as little boys are. Any practice of keeping females away from the altar area only lends credence to the suggestion that women really are viewed as somehow tainted, which sends a wrong signal to both boys and girls.

As for deaconhood, it has been suggested that in the early Church when roles were ill defined, women filled roles comparable to deacons and that this might be possible within tradition. Thus, it appears the bishops are sincerely trying to open all ministries possible to women and, further, demanding absolute recognition of women as equals to men.

We cannot begin to discuss the whole letter in this space, but we urge those of liberal or conservative view to, as the bishops cautioned, take the letter in its entirety, rather than adopt an all or nothing acceptance based on priestly ordination.

It is a document forcefully promoting full Christian expression of half the members of the Church while taking nothing from the other half.

What is to fear in that?

## Letters

### Speak up for Mother Angelica's TV network

#### Editor:

May I appeal to the subscribers of Selkirk Cable TV to please speak up; telephone and write Selkirk that we want Mother Angelica back in our living rooms.

Three years ago I subscribed to pay Cable TV because of the Eternal Word Television Network. At that time EWTN was scheduled from 8 p.m. to the early hours in the morning every night in the

week. It was pure joy to listen to the diversified, educational and spiritually uplifting presentations by Bishops, Priests and lay persons, in addition to Mother Angelica's down-to-earth humor and wisdom.

Then the axe fell! Bit by bit EWTN was cut and cut; pre-empted by basketball and politics, despite her accomplishment of spearheading EWTN to the point of being

the only round-the-clock Catholic TV network.

I was told last week by a Selkirk official that her program was not very popular, and is now scheduled Friday night only. Did we lose the program because we Catholics do not speak up and fight, with

diplomacy, of course, for what we want?

Please call Selkirk at 527-6620 and let them know how much you enjoyed the program and to please bring it back.

Verónica Catlett  
Fort Lauderdale

### Anti-immigrant bigotry 'disturbing'

#### Editor:

Recently I received a communication from the "American Immigration Control Foundation." The [official-looking] document was a questionnaire pertaining to the aliens immigrating to this country.

It was not a questionnaire at all. It was a slanted, bigoted propaganda aimed at the Latin community in this country. They are blamed for everything from disease to murder.

My family and I are outraged at this display of bigotry and hate.

I feel this organization in no way reflects the feeling of the Anglo community, especially in Miami. We are aware of the many contributions that the Latin community has made to Florida and to our country. We find this bigoted propaganda disturbing.

Peter C. Gravina,  
North Miami

### What's wrong with men-only dinner?

#### Editor:

I was very disappointed to read in *The Voice* 3/18/88, that Bishop Hubbard had boycotted a Men-Only dinner.

I think we have gone overboard today in our attempt to appease Equal Rights Women who think no one has rights except themselves.

What's wrong with a Men-Only dinner, do they not have rights?

Are there not organizations which are women only who have women only dinners? I am certainly aware of such organizations. Have you ever heard of a women only fashion show luncheon? I have attended some.

Women and men don't constantly have to mingle, each needs time and space of their own.

Also, most Equal Rights Women or "Women Libbers" are supporters of abortion, sexual freedom, and taking God and morals out of the classroom. Are these the women we want to lead us?

Let's get back on course and let Jesus lead us, Jesus who had a Men Only last Supper, or so we have been led to believe - Matt 26-20.

Anna K. Curry  
Summerland Key



## Practice of confession

**Q. Do you have any explanation concerning the need for confession before receiving Communion? I'm confused and I think a lot of Catholics are. Is it every time one goes to Communion? Once a month? Once a year? What is the latest on going to confession to be able to receive Communion? (New York)**

**A.** Yours is a good question but I believe you're asking more than you realize. You really have three questions: Is it necessary

By Fr. John Dietzen



always to receive confession before Communion? What does the precept to go to confession once a year really mean? And how often might one properly receive this sacrament?

They're all big questions. I'll try to answer them briefly but, I hope, helpfully.

The practice of receiving the sacrament of penance before each reception of Communion accompanied the great decline in receiving the Eucharist in the late Middle Ages. The high (or low) point of this development came under the influence of the Jansenist heresies beginning in the 16th and 17th centuries.

Under the influence of this severe rigoristic approach to morality and the sacraments, many aspects of Catholic belief and life were bent all out of shape. Among these was the feeling and practice that reception of the Eucharist, even by cloistered nuns and monks, should be limited to a few times a year. Ordinary folks were encouraged to receive perhaps only once a year, sometimes even less than that. In such confused times it is understandable that people gradually assumed they must go to confession each time before Communion. This situation prevailed almost into our own century when Pope Pius X (1903-1914) urged early Communion for children and frequent Communion for all.

The church, in fact, still is wrestling with this same history on the question whether or not confession absolutely must precede first Communion for young children. This, among others, is a major reason the church today finds it critical to re-evaluate the theology and place of the sacrament of penance in our daily Catholic lives.

How about the obligation "to confess at least once a year?" The church rule on this never has been as absolute as it sounds. Even when this "obligation" first appears (in the year 1215), when already Communion rarely was received by Christians, it is that only confession of mortal sins was required once a year.

This, of course, would be necessary to fulfill another requirement of that same council, to receive the Eucharist at least once a year, at Easter time. Our present canon law No. 989 continues that tradition: All who have reached the age of reason must confess any serious sins once a year. Obviously this intends to suggest a bare minimum, not the ideal frequency, for receiving the sacrament of penance.

How often should one celebrate reconciliation with God and "with our brothers and sisters who are always harmed by our sins," as the rite of penance puts it?

That same rite, which is the official guide of the church for this sacrament, mentions only Lent, obviously the most appropriate time. Others would be Advent and whatever occasions during the year or in one's life obviously invite us to re-examine the direction of our lives and commit ourselves completely to God.

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## Society's outcasts



By Antoinette Bosco

I saw such a person about a month ago in my editorial office. Again it was around 9:30 p. m. and a man in his early 30s knocked at the door. He was homeless and asked if there was a place in town where he could sleep.

I knew that by law the town provided for the homeless. The problem was it was night and the building was locked. The procedure was that a homeless person had to go to the police station to make arrangements for the night's shelter.

The young man said he couldn't go to the police for fear he'd be put in jail for vagrancy or loitering. I gave him coffee and a piece of cake and he went on his way.

He was just another outcast in this world, like the lepers of old, or children with AIDS who are forced out of school.

As a society, somehow we don't seem to be disturbed about how we subtly slot people as outcasts, even when such judgments are absolutely contradictory to being a Christian.

Jesus made it very clear that the way we treat others is the way we are treating him. He never diminished anyone. He probably would have found a way to help that single mother get her groceries.

Surely he would have done something to make her feel less diminished.

I didn't, though I wish I had. But at least the incident made me remember that no one is an outcast in the presence of a true Christian.

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## 'Poorer than the poor'



By Fr. John Catoir

On Feb. 2, 1988 the Vatican issued a 29-page document entitled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem." In the preface Pope John Paul II called the homeless "poorer than the poor." The Vatican Commission for Justice and Peace consulted bishops' conferences and other local church organizations in over 60 nations in preparing the document which was commissioned during the International Year of Shelter for the Homeless, 1987.

If you were to reduce the entire document to one sentence it would make the point that ethical direction must be introduced to economic spheres of life. The document calls for a mix of public and private solutions to the problem of homelessness. The American Catholic bishops, in their 1986 pastoral on the economy, made precisely the same point though they addressed a far wider range of social problems.

At the bottom line of the church's position is the Gospel message. The teaching authority of the church if squarely in favor of a public policy which puts the human person first, certainly before profits. Is that shocking? You bet it is for some landlords and real estate speculators. Those who are vehemently opposed to fair housing are also shocked. They dismiss it as pious drivel. But the question is this: "Do you dismiss it?"

Consider these words: "Housing constitutes a basic social good and cannot simply be considered a market commodity. ... property is at the service of the human person." The document

goes on, "from the ethical point of view homelessness is a scandal and one more indication of the unjust distribution of goods originally destined for the use of all." This last reference reinforces the Catholic teaching that "all property is viewed as having a specific function subordinated to the right of common use," meaning that human dignity and the common good come before financial profit.

Something is wrong with a society where thousands upon thousands of its citizens are left to freeze on the streets or huddle in cramped shelters because they can't find affordable housing.

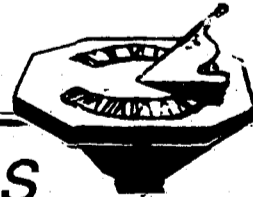
All of us are responsible. Think about this the next time you vote for an elected official. Respect for life demands it.

For a free copy of the Christopher News Notes, Without A Home, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.

## Time capsules

By Frank Morgan

### Not cocoa, but cacao beans



In 1528, Hernando Cortez, the conqueror of Mexico, brought some cacao beans to Spain and eventually to the rest of Europe. Because of a mistake in spelling by English importers, these beans have become known as cocoa beans to English-speaking people.

In 1745, an Austrian prince entered a chocolate shop in Vienna where he met and fell in love with Anna Baltauf, a waitress and the daughter of an impoverished knight. They were married and as a wedding gift, the prince had Swiss artist Jean Liotard do a portrait of Anna dressed in her waitress outfit. The portrait, "La Belle Chocolatiere" hangs in the Dresden Gallery in Germany where Walter Baker, an American, saw it. When he became a chocolate manufacturer in 1825, he packaged his breakfast cocoa with a label bearing a picture of the portrait. Today, most of the world's cocoa beans come from Ghana where they are fermented and dried in the sun. They are then bagged and sent to the chocolate manufacturers where they are cleaned, roasted and ground to release cocoa butter which

forms a melted chocolate, this is then mixed with milk solids and sugar.

Chocolate is a source of quick energy since it contains caffeine and theobromine which exerts a mild stimulating effect on the nervous system. Have a Hershey bar!

\*\*\*\*\*

It was Sir Issac Newton who discovered that sunlight is made up of the rainbow's colors. He studied this phenomenon further by blowing soap bubbles and observing the colors in them. His neighbors just shook their heads in dismay when they passed his house and saw a grown man blowing bubbles for hours at a time.

Newton served two terms in the English Parliament. During the years that this great intellectual spent in the House of Commons, he never spoke but once. At that time he asked someone in the gallery to open a window. In 1680, 28 year old Edmund Halley first saw the comet that he would name for himself. With mathematical assistance from Sir Issac Newton, he discovered that his comet makes a regular appearance to the inhabitants of the earth.

## Sex in the child's world

Dear Kenny: I am approaching the time in my child's life when I will need to explain the changes that will be taking place in his body. I want him to hear at home the explanation with a spiritual and moral background. What do I say? When? (Pennsylvania)

Sex is the way human beings reproduce but also a way to express affection and love. In the biblical "Song of Songs" and in much secular literature, sexual intimacy becomes a model or analogy for all other forms of love, including God's love for us. What a letdown to see sex presented as carefree and uncommitted, and as a method of dominating. That is to sell sex short. Today sex is for sale. Gross and flashy sex is sold for cheap entertainment thrills. Sex is added like a little sugar to everything else, to sell that too. That is like using Beethoven's Fifth Symphony to sell used cars. How sad!

Silence is not golden. It is dangerous cop-out, leaving the field clear for the carefree and exploitative commercialism of television, the crude writings on bathroom walls and the misinformation of older youngsters. The question is not whether a youngster will receive a sex education too soon, but what kind and who will provide it. Silence is itself a statement. The message is clear: "Don't talk to me about sex. I'd rather pretend it is not there."

If you feel awkward and uneasy, do your best. Most of us have qualms. At least your child will know it is not a taboo subject with you. What shall be told? The truth. Use the proper terms. "Penis" and "vagina" should be

By Dr. James and Mary Kenny



used to name the genital organs from the start. Avoid fables. The stork and cabbage patch are out. The truth can be told in general terms to very young children and the details filled in later. For example, young children can be told that babies come from God. Later they can learn that babies come from God through their mother. Finally they can learn that father plants the seed in mother. As the child grows, the truth becomes more specific.

When should sexual education be given? The mistake many parents make today is allowing knowledge from the good sources to come far too late, after the damage is done. The first rule is to give sexual instruction naturally as questions and opportunities arise. The birth of a baby, a pregnant pet or something children see on television may offer an occasion. By age 6, children should know where babies come from how they get there and how they get out. If they do not learn from their parents, they will receive less than accurate answers from playmates, colored by worldly values.

Where do babies come from? From inside their

mommy's, from mommy's tummy. How do they get out? There is a small opening called the "vagina" and this opening stretches to let baby out and closes up again after baby passes. How did the baby get there? Daddy plants a seed inside mommy and this joins with mommy's ovum and grows into a tiny baby.

This information usually satisfies children. One little boy asked his mother how babies got out. When she reminded him she had told him last week, he replied, "Yes, but I forgot." The child who is given a proper education early will accept it matter of factly. Touching of one's genitals, peeking and even obscene words are common in children under 8. This is normal. Parents need not get excited about this, but should discourage it with a simple statement such as: "Stop that. Mind your manners." By age 10, or at least a year before menstruation or nocturnal emission, a child should possess the full facts of life. Such momentous events can be terrifying for the child who has an incomplete idea of what is going on.

Morality is best presented positively. The virtue of modesty can be discussed from the view that the body is beautiful and deserves respect. The virtue of purity can also be presented positively. Sex is a wonderful gift, to be used according to God's plan.

If your child does not ask questions about sex, don't think you have lucked out. Parents should then look for opportunities to discuss this wonderful matter. Parents are wise to get there first with the right message. Sex is God's marvelous plan of creation and love.

## The church as employer

They say bad news comes in threes: a car breaks down, the washer croaks, and your child says, "I don't feel well."

On a larger scale, I examine my church. A young dynamic father of three who is committed to his role as youth director in the diocese is told that not only will he not get a wage increment but that he must accept a cut back to \$13,000 a year. He sadly resigns and accepts a post at the YWCA for \$19,000. "I have to think of my family," he says.

A sister who is offered a diocesan position in lay ministry training moves with eager expectations to a new area only to discover three months later that her program is being discontinued because of "diocesan shortfall." No other explanation. "Sorry, Sister. Budget, you understand."

A DRE with more degrees than most parish staffs is told, "We're reorganizing. You can apply for a new job but..."

Nobody seems to care that she is midway through a program involving nearly 200 adults or that she invested time and money in obtaining her latest degree because her former pastor put a high value on the program she was to direct.

I happened to know these three personally but they are no means isolated cases. We in America have the most educated and involved laity actively working in our church than in any other country. But our church treats us

By Dolores Curran



as if we are disposable.

Salaries are a disgrace when we consider that we ask parents of several children to work sixty hours a week for under \$12,000 a year. Not only do these professionals give up financial security but also evenings and weekends away from their families. Most of their work, on the parish level, at least, assumes that they will be available when parishioners are and that means weekends and evenings.

As I travel I meet many of these wounded. They are talented, committed, and hard-working. They could work in other institutions but they care deeply about their church and the needs of their people. They give of themselves in ways the rest of us never would.

But our church can be a lousy employer. It treats lay employees as if they were volunteers which, given their

salaries, they are. A new bishop or pastor comes in, reorganizes, and fires. Never mind the fallout.

For a church that speaks so eloquently on justice in the larger world, we have a mote when it comes to our own corporate practices. Due process is rare. In each of the above cases, a basic morality was ignored.

Does the dynamic youth minister have a right to a reasonable salary? Does the relocated nun have a right to assume her new position will be supported for more than three months? Does the parish DRE have a right to inherit her last pastor's promises?

The answer is yes to all but they have no rights in our church. If we are to remain trustworthy and accountable to our people, we have to become credible and caring employers.

Laity who have risen in the hierarchical structure are often given the task or reorganizing - a church word for cutting staff - or firing other laity. "That keeps the clergy and bishop pure," one former diocesan employee told me. "I was instructed to cut the chancery staff by five employees. It was the worst thing I've had to do. Then, when it was done, they told me I was being cut."

The anger and disillusionment that church employment practices engenders is a blot on all of us. If we are to remain believable as Christians who inherit the fruits and giftedness of our ministers, we must speak out when they are treated unjustly. Otherwise, we are part of the injustice.

## Family matters

### What does it mean to nurture?

By Carol A. Farrell  
Director of Family Life Ministry

In the early 70's, a delightful series of books under the title "Foxfire" was written for the purpose of preserving the Appalachian arts and crafts (candlemaking, quilting, fireplace-building, etc.) which were in danger of being lost forever.

I think a new series needs to be undertaken in order to preserve for ourselves and future generations the vanishing art of nurturing.

What does it mean to nurture? Webster writes that the word comes from the Latin word which means to nourish. More than food, it implies the process of promoting the development of someone or something.

For me, nurturing is the gentle molding of each other through caring words and actions; it is the tender bringing along into wholeness, into humanness.

In the professional life, such guidance is spoken of as mentoring: a more experienced, established person takes a newcomer under his or her wing, sharing insights and wisdom, taking a special responsibility for the neophyte.

The mentor unselfishly shares the lessons of success

for the benefit of the other.

It seems to me that the art of living humanly requires this same sort of mentoring.

It is only by interacting with others that we learn what it means to be human.

Growth into caring, giving, well-rounded human beings doesn't just happen. It requires effort on the part of those who care for us as well as ourselves.

My fear is that in this super-competitive age, too much emphasis is placed on self-development and advancement. We are so focused on ourselves that there is little time or energy left over to invest qualitatively in the others who are supposed to be significant to us.

Essentially it is the privilege of those who love us to nurture us, which is to say that it is the special responsibility of the family, and of friends.

But so many children are in two-career or single-parent families where time to BE WITH and simply enjoy each other is in short supply. What has slipped away in the easy, unstructured time and space in which we tell our stories, share our experiences, ask our questions.

In the frenzy of activity which characterizes the modern lifestyle, we are losing the time in which meaning and

purpose are uncovered and humanity is created.

The other evening I was watching a new series on television called "Aaron's Way." I was very moved to witness the tender affection of the Amish father for his son.

There was something about the way he cupped his son's chin and cheek in his large hand that touched me. It was so gentle, so caring - so unusual for television.

The very fact that it impressed me so jarred me into an awareness of how rarely we are treated to such scenes.

In some way we have to keep alive an awareness of both our need to nurture and be nurtured, and the ways in which that is accomplished.

Maybe the first step will be to examine our lives and then decide to unclutter them of the activities that fill it but do not nourish our humanity. Then we can begin to be really present to one another.

About that book I mentioned in the beginning: I hope the author will include chapters on Reading Aloud, Walking for Pleasure, Stargazing, Listening to Each Other and to the Trees, Fishing Without a Hook, Twenty Ways to Say I Love You That Cost Only Time...

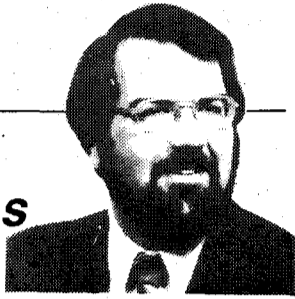
Any other suggestions?



## New show focuses on religion

The star of a new TV series about an Amish family is a Mormon named after a fabled magician. Merlin Olsen, former pro-football star, sometime sports commentator and now star of "Aaron's Way" (Wednesday night on NBC), admits that he may need a magic wand to make the program successful, given how unusual it is.

By  
**James  
Breig**



"We're doing a show involving religion and families for a family audience," he told me recently. "When you do that, you eliminate the people who want car chases, drug deals and modern music in the background. People accustomed to that won't sit still for family drama so we have to work harder to sell the show to the network and to the audience."

The first part of the sale was made when NBC agreed to give "Aaron's Way" a Springtime try-out; if the series attracts an

audience, it will make its next sale: being renewed for the new TV season next Autumn.

Fans of the former Los Angeles Rams star player should not be surprised that he plays a devoted Amish man in the new show, which concerns an Amish family moving to California to confront modern society while trying to cling to traditional beliefs. Olsen himself is never ashamed to talk about his Mormon faith and his previous series, "Father Murphy," had a Catholic priest as a main character.

"That's basically coincidental," he said about the two shows being focused on religion, "but not in terms of my being given the opportunity to be in them. It's very comfortable for me" to display religious faith. "So many things I do are influenced by the value system I was raised in. For example, I refuse to do certain movies or certain scenes because of my religious background."

That Mormon background has been supplemented by studies in the Amish lifestyle. Olsen traveled to Amish settlements in Pennsylvania and Ohio, has spent time with current and former Amish people, and read a great deal about the religion. "I like their strength and independence," he says of the Amish he will come to represent to most of America. "I

appreciate their love of family and their simplicity.

"Viewers will see the family practice their religion. They will talk about their ways and the problems which arise because of them, whether it's their clothing or their non-violence." At the same time, he stressed that "Aaron's Way" will deal with "the realities of the modern world.

"We haven't buried our heads. We deal with such problems as drugs, AIDS and cancer, problems which modern families confront. You wouldn't have seen those on old family shows when everything—even the problems—were pleasant."

Olsen believes his series will have universal appeal because "most of us are confronted with feeling we're the outsiders in a strange place.

That kind of situation for the family is the building-block of this show—the clash of cultures and value systems. They are going to keep their values, but they will make concessions if they can be convinced of the worth of changing."

Viewers who watch his series, Olsen explained, will come away "feeling good about the time they spent and having learned something about the Amish. And, perhaps, because of the questioning of values and modern life on the show, giv-



Aaron's Way's - Aaron Miller played by Merlin Olsen) (NC photo)

ing them the opportunity to look at their own values and see where they stand on issues."

Those who watch may also wonder how the show's star came to be named Merlin. "That's a fair a question," he responded with a laugh. "My sister's name is Guinevere so that should explain it partly. But my mother's name is Merle and my father's name is Lynn, and mom was a great fan of English literature."

As for his name causing him any problems as a youngster, Olsen laughed again: "I was big enough to keep it from being a problem. I enjoyed having a different name."

## 'Stand and Deliver' a quietly affecting film

### "Stand and Deliver"

A quietly affecting film about an extraordinary real-life math teacher (Edward James Olmos) in an East Los Angeles high school who coaches a formerly rowdy class of Hispanics into becoming calculus whiz kids.

When their high scores on the grueling college board's advanced placement test

in calculus are questioned by the test administrators, the teacher fights back with charges of discrimination. Fine acting by leads. Subtle direction by Ramón Menéndez. Inspirational. Some profanity. The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

### "Police Academy 5: Assignment Miami Beach"

The Police Academy graduates are back, this time to honor soon-to-be-retired Commandant Lassard (George Gaynes) as Policeman of the Decade at a police chief's convention in Miami Beach. The boys and girls in blue frolic

on the beach, foil a kidnapping plot and help Lassard retain his commandant's post for life or "Police Academy 6," whichever comes first. Innocuous fun. Some brief sexist visuals. The U.S. Catholic Conference classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

## 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 7:30 a.m. on Channel 7; next air date is April 10.

Topic: "Hospice", with Barbara McLaughlin and Edward Rosasco, Jr.  
air date: Sunday, May 1, at 8:30 a.m. on WSVN-CH. 7

### □ 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 (Cable Tap II for cable subscribers only);  
air dates: Mondays, 8-8:30 p.m.; Tuesdays, 1:30-2 p.m.; Fridays, 9:30-10 a.m.

Topics: Week of April 25: Red Ribbon Day

Week of May 2nd: Camillus House

Week of May 9th: D.A.R.E.

### □ '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)  
In Spanish - "El Hombre Nuevo"  
Channel 45 on Saturdays at 5 p.m.

### □ Cable Programming

On Storer Cable Channel 29 (Acts / Public Access)  
Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m.  
airs on channel 14 in Broward  
Saturdays and Sundays from 8:30 a.m. to 11:30 a.m.  
airs on channel 37 in Dade

### □ 'Glory of God'

TV show with Father John Bertolucci  
Network (Channel 45) on Sundays at 1 p.m.

## Catholic radio shows on WKAT

Good News hits the airwaves! The Archdiocese of Miami is now producing two half-hour programs Sunday evenings on WKAT AM 1360 on the radio.

Dubbed the "Peace Be With You Hour," the first program is titled "Blessed Are The Music Makers" and is hosted by Mary Beth Kunde, associate director of the Office of Spiritual Life and Worship. The format is Christian music

with explanations of the pieces and interviews with local Christian musicians.

The second half-hour, hosted by Dick Mishler who works closely with Damasco, is titled "Life is Good." The program will be used as an evangelization tool, through stories, guests, and testimonials. "Blessed Be The Peacemakers" airs 9-9:30 p.m.; "The Good Life" airs 9:30-10 p.m. on Sunday evenings.

## Marian Year novena

KENOSHA, Wis. (NC) — A nine-part preview of a Marian year novena-mission produced by the Apostolate for Family Consecration will air May 5-13 on the Catholic Telecommunications Network of America and on Mother Angelica's Eternal Word Television Network.

Using interviews, speeches and dramatic readings, the series focuses on family life, Vatican II teachings on the laity, divine mercy and issues affecting the faith of Catholic youth.

Pope John Paul II has recorded a special message for the series. It also uses clips of talks given during his September 1987 visit to the United States and of his weekly general audiences at the Vatican, said Daniel Murphy, vice president of communications for the apostolate. Mother Teresa of Calcutta, Mother Angelica and other Catholic leaders also appear.

The series of half-hour programs airing on the cable networks is designed to give people a taste of the "Be Not Afraid" novena-mission which is available to parishes and other Catholic groups, Murphy said.

The nine one-hour programs can be used on consecutive nights or once a week, and much of the footage is different from that in the preview series.

CTNA and other satellite systems will air a teleconference May 14 to train Catholics to present the novena-mission in their parishes, he said. CTNA also will repeat the preview series on Thursday evenings June 2- July 28.

Murphy said the novena-mission has been used in more than 100 U.S. parishes already and the apostolate is hoping for many more before the Marian year closes Aug. 15.

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# What's Happening

## Red Ribbon week May 9-15

The week of May 9th through May 15th has been declared Red Ribbon Week for South Florida. For the third year this campaign will saturate the community with Red Ribbons, T-shirts, pins and banners. Wednesday, May 11th, is the official "Red Ribbon Day" for South Florida.

Informed Families sponsors this annual campaign to help make children and adults aware of the current drug abuse problems in our society and to discourage them from using drugs.

Anyone can get involved. It doesn't matter whether you're in a

group or would just like to participate as an individual. During Red Ribbon Week, wear a Just Say No T-shirt... wear a red ribbon... tie ribbons on your car, boat, truck or trees... plan a red ribbon picnic... or any other way you can think of to get involved.

Red Ribbon Week also gives local businesses an opportunity to show their commitment to the community by displaying Red Ribbon paraphenalia throughout their businesses and by wearing campaign buttons and T-shirts.

To get involved contact Carole Masington at Informed Families, (305) 662-5526.

## Two new elderly residences to be built

St. Joseph Residence, the earliest housing facility for the frail elderly in the Archdiocese, is no more. Demolition of the 41 bed facility, on the campus of St. John's Health Care Center in Ft. Lauderdale, was completed last week. Without a moment's hesitation, workmen began the construction of a "new" St. Joseph's Residence, a 140 bed replacement facility on the same site.

Also, with community leaders and other dignitaries in attendance, ground was broken last week in Hallandale for Hurley Hall, the newest Archdiocesan housing facility for elderly and handicapped persons on fixed incomes.

When construction is completed,

Hurley Hall (to be located next to St. Charles Borromeo Catholic Church at 123 NW 6th Ave.) will have 120 full-size apartments with carpeting, full kitchens, and reverse-cycle air conditioners. The facility will have landscaped walkways, shuffleboards and easy access to shopping and public transportation.

The new St. Joseph's Residence will house 140 residents in single and double accommodations. Options available to the resident include served meals or in-room cooking, health care, exercise rooms, linen service and laundry.

"The demand is great, and we could not let the property support only beds," said Monsignor Bryan O. Walsh, President of CHRS, the unit's operator. "Besides," he added, "a lot has been learned about assisted-living residence design since we originally built the place, and we wanted to present the latest design for our residents."

St. Joseph apartments will have rental fees according to the number and kinds of optional services the resident chooses. A single resident will pay \$1200 a month, including all meals, furniture, and housekeeping services.

To be eligible to reside in Hurley Hall, would-be tenants must be: 62 years of age or older and/or handicapped; living on a limited income of not more than \$11,800 per person or \$13,500 per couple; and able to live independently.

Applications for Hurley Hall will not be distributed until the building is nearly complete.

## Young adult conference April 29-May 1

The 4th annual Young Adult Conference of the Archdiocese of Miami will be held the weekend of April 29, 30, and May 1 at the Miami Lakes Inn.

This year's theme for the conference is "Building Our Tomorrow Today." The Young Adult Conference is geared towards young professionals ages 18 to 35, single, married, religious and clergy. Workshops will be both in English and Spanish on topics such as Aids Education.

On Friday, April 29th, there will be a concert featuring a contemporary rock band, "Metanoia," and Christian vocalist Bob Colasanti of St. Richard Music Ministry. This concert is open

to the general public and not just conference participants. Concert tickets cost \$10 per person. A special rate of \$7.50 per person is available for groups of any size.

Saturday, April 30th, Archbishop Edward McCarthy will be joining

conference participants for breakfast at 9 a.m. at the Miami Lakes Inn.

For further information on conference rates and "go-free incentives," contact Paulette D'Angelo, director of Young Adult Ministry at 757-6242 ext. 192.

## Art auction to benefit Lay Ministry

The Archdiocese Office of Lay Ministry invites the public to attend an Art Auction Benefit on April 29th at the Archdiocese of Miami Pastoral Center, 9401 Biscayne Blvd.

In Broward, the auction will be held on April 30th at St. John the

Baptist Catholic Church, 4595 Bayview Dr., Ft. Lauderdale. Admission is free and all proceeds are to benefit the office of Lay Ministry.

For more information contact the Lay Ministry Office at 757-6241, extension 371.

## It's a Date

### Entertainment

The 5th Annual South Florida Handbell Festival will be held on April 24 at 8 p.m. at the Miami Omni Hotel, Grand Ballroom. Twelve handbell choirs will participate including St. Louis and St. Maurice. Tickets \$5 adults available from all Bass outlets. For more info call 667-8619.

Our Lady Queen of Heaven Church in North Lauderdale will host a Christian concert, "The Confirmation," at 8 p.m. on April 30. Up-beat Christian music and personal sharing. Free.

The Barry University Theatre Dept. will present a mystery thriller, "Veronica's Room," on April 20-23 at 8:15 p.m. and midnight at the Broad Center for the Performing Arts.

Archbishop Curley Notre Dame Music Dept. will host "Annie Get Your Gun," the classic Irving Berlin musical comedy, at the school cafeteria (300 N.E. 50th St. in Miami) on April 22-24. Friday and Saturday performances at 8 p.m. and Sunday's finale is at 7:30

p.m.

### Single/divorced/widowed

The North Dade Catholic Widow and Widowers Club will have a meeting on April 22 at Visitation Church Social Hall, 100 N.E. 191st St. (near North Miami Ave.), Miami. All faiths welcome. Call 652-0477 or 652-7847.

The Catholic Alumni Club will celebrate Singles Sunday on April 24 at 5:30 Mass at the Church of the Little Flower, 1270 Anastasia Ave. in Coral Gables.

### Festivals

St. Stephen Catholic Church, 2000 St. Rd. 7 in Miramar, will host their annual Mardi Gras Festival from April 14 through April 17. Games, food, more. Pre-ride tickets on sale at rectory.

St. Benedict in Hialeah will host a spring festival on April 14-April 17 on parish grounds at W. 77th St. Rides, games, gifts, food.

### Dinners/dances

St. Henry's Church is sponsoring a "Snowbird Dance and Show" on April 30 at the parish hall. Ruth McMahon, comedienne, and Candy Lane and her Fabulous Four featured. Dancing from 8 p.m. to midnight. \$8 per person. Table reservation only call 785-2450.

St. Charles Borromeo Parish Hall, 600 N.W. First St., Hallandale will be the location of a Spaghetti Dinner/ Dance April 23 at 6:30 p.m. sponsored by Fr. Dennis Rausch to benefit the Catholic Campus Ministry at FIU. For reservations call 458-1914 or Jo Munson at 454-6417.

### Potpourri

The Miami Archdiocesan Council of Catholic Women will hold its annual convention May 1 thru May 3 at the downtown Biscayne Marriott. Speakers include Dade County Commissioner Clara Osterle, Steve Towle, director of The Miami Project (to

cure paralysis) and Ferdinand Mahfood, founder of Food for the Poor.

Barry U. and the Anti-Defamation League of B'nai B'rith present the 8th annual Matthew B. Rosenhaus Lectureship April 25 at 7:30 p.m. in Wiegand Hall, room 116 East. Admission free. The presentation will feature a series of lectures describing Roman Catholic and Jewish relations. Admission free. For more information call Rev. O'Grady at 758-3392, Ext. 530.

The Family Enrichment Center will be sponsoring a series of four classes in natural family planning at St. Louis Church beginning at 7 p.m. on April 24. Call Kevin and Caryl Hanlon at 742-7836 for more info and registration.

St. Henry's Church in Pompano Beach is sponsoring their first Grand Auction on April 24 at 1 p.m.

The Dominican Retreat House will host a Retreat for Women on April 29-May 1 and for Adult Children of Alcoholics on May 13-15. For more information call 238-2711.

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# T. Palmer, priest's father

(continued from page 10)

and rector of the Cathedral, where Mr. Palmer was active, until his death, in all phases of growth, said that Mr. Palmer's entire life was "a sermon," noting that all of the buildings he constructed were as firm as his faith.

Preaching during the Mass, Father Palmer told the congregation that his father was a person who "enjoyed sharing his life and his home with others." He recalled a few years ago, when his health

began to fail, his father, a boating enthusiast, sold his yacht and donated the proceeds to the building fund at Mother of Christ Church.

Although Mr. Palmer had lost a hand many years ago, he continued to do all of his home's and his boat's repairs, almost until his death.

He is survived by his wife, Marie; a daughter, Mrs. Ethel Carella; another son, Miami attorney, Alfred R.; seven grandchildren and four great-grandchildren.

## Workshops for lectors, ministers

**Eucharistic Minister Training:** Saturdays: 9:45 a.m. to 3 p.m. **April 30** at St. Andrew, Coral Springs; **May 7** at Our Lady of the Lakes, Miami Lakes (Spanish). **Candidates** must be recommended in letters signed by their pastors; those from Apostolates, by Bishop Roman (through their spiritual directors). **Candidates** must attend one day of training. **Letters** of recommendation must contain: the names of all those being recommended; check to cover registration fees for all those attending (\$10 per person, includes

lunch); and specification of which training day candidates will be attending. **Workshop for Lectors Saturday, May 7**, from 9:45 a.m. to 3 p.m. at St. Andrew, Coral Springs. **Reservations** required. Please submit names and which workshop they will attend. Fee is \$10 per person. **Deadline** for all reservations is the Wednesday prior to the specified workshop. Mail checks to: **Office of Worship and Spiritual Life**, 9401 Biscayne Blvd., Miami, FL 33138. For information call 757-6241 (Dade) or 522-5776 (Broward), Ext. 351.

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

I give thanks to Sacred  
Heart for favor granted.  
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D.M.S.

Thanks to the Blessed Mother, St.  
Jude, St. Anne & St. Anthony for  
prayers answered. Publication  
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Thanks to St. Jude, Sacred  
Heart & St. Anne for prayers  
answered. Publication promised. A.C.

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Thanks to St. Jude for prayers  
answered. Publication Promised.  
R.T.G.

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and  
martyr, great in virtue & rich in  
miracles near kinsman of Jesus Christ,  
faithful intercessor of all who invoke  
your special patronage in time of need,  
to you I have recourse from the depth  
of my heart and humbly beg you to  
whom God has given such great power  
to come to my assistance. Help me in  
my present and urgent petition. In  
return, I promise to make your name  
known and you to be invoked with Our  
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## Conversion factors



Patti Clark helps her daughter Tina with her skating on a small pond near the Mentor, Ohio, city hall. In the timid style of a new skater, people wishing to enter the Church take small but important steps that will lead them on a lifelong pilgrimage. Reasons for seeking the Church vary greatly and often can't be explained. The Catholic Church responds with an open door and an offer of Christ's hospitality. (NC photo)

By Father David K. O'Rourke  
NC News Service

For many years I have been a part of people's entry into the church. Like many priests, I have followed up on that first, casual comment or answered the first phone call or responded to a timid knock on the door that seems to be a part of many an adult conversion.

What is going on in their lives when they make that first contact? Because the answers vary so much I want to respond by describing two quite different people and what they seemed to be going through. In every situation, what I have witnessed is as personal and individual as the people themselves.

Maddy came to see me because she wanted to have her new baby baptized. She was not Catholic but her husband's family was nominally Catholic. "And he would like his little boy baptized," I commented.

"I guess so," she said. "But I'm the one who really wants it. I think that I want to become a Catholic myself."

Then she looked at me and burst into tears that quickly became sobs. "I've been through a lot," she said by way of explanation after she regained her composure. She went on to describe a troubled past—she'd suffered physical abuse when growing up—that had left many human wounds.

"So," she concluded, still in tears, "I want to become a Catholic."

I think she wanted to put that past behind her and develop a personal wholeness that would somehow equip her to take care of her new family. But that is interpretation on my part. All I knew was that there was a baby, a woman in pain and in tears, and a request for baptism.

Jack came to see me because he wanted to marry a Catholic girl.

He was a quiet, scholarly individual who had been married before. Though Jack was not a Catholic, he was obviously well versed in the teaching of the church. For him, religion had been on a back burner since his early teenage years. His life and his first marriage had been typically non-religious.

But the prospect of a possible marriage to a strong Catholic required

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**'All I knew was that there was a baby, a woman in pain and tears, and a request for baptism.'**

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that he make sense of his first marriage and come to terms with his own faith or lack of it. Religious matters could no longer be ignored. Sleeping questions were going to have to be answered. As we were looking into his marriage situation he told me that he wanted to become a Catholic.

What I've provided here are some details from the lives of two people whose situations, with individual variations, are repeated over and over. In each case, the person seems to reach a turning point. Something has to change.

But what was going on deeper in the lives of each of these people? I don't know. I suspect that, pushed for an explanation, they might not know either. We all agreed that their request was authentic. Their faith, while still taking shape, was real. But more than that we could not explain.

People like Jack and Maddy come to the church for their own reasons. Why did Jack become a Catholic rather than settle for an annulment that would allow him to marry a Catholic? Why did Maddy enter the church rather than just have her children baptized? I don't know.

But in the Catholic tradition we don't need to explain conversion. The church offers Christ's hospitality and provides a ritual of welcome and an open door.

Jack and Maddy are only two examples of people who reached that point at which conversion occurs. I know other people who made their first steps toward the church moved for reasons as varied as a wedding sermon, a TV movie and the example of a kind Catholic family.

But no matter where the individual begins, what the church seeks is to begin those tentative steps into a lifelong pilgrimage.

## Interrupting our faith patterns

By NC News Service

Patterns; routines. To one degree or another they are part of your existence—recurring shapes in the way life is conducted. Sometimes it is assumed that routine is, by definition, boring. And sometimes it is, but not always.

Whatever the case, it is a fact of life that your routines will, from time to time, be interrupted, altered, transformed. Circumstances outside you may be the cause of this. Or, the causes may be quite personal. Perhaps a fresh outlook on life or the assumption of some new responsibilities become the occasion for a personal "breakthrough" that makes an impact on how your time is spent, how energy is consumed and where attention is focused.

Many occurrences in adult life can serve as the stimulus for altering some old routines and for charting the course into the future with a new concentration on life's meaning.

Sometimes there are jolting occurrences: the loss of a best friend who has moved far away; a death in the family; an illness; divorce; the firsthand experience of genuine injustice. These occurrences cause people to take stock, to struggle with questions about the purpose of their existence.

But there are other occurrences, less tragic, that cause

people to take stock: the birth of a child; the entry into a new stage of life—mid-life; the retirement years; the transition to the so-called empty-nest after one's children leave home. Or, the simple realization at age 35 or 55 or 65 that one is still quite young, can lead to taking stock and to looking to the future with renewed energy.

What is discovered on these occasions is that the human person is amazingly resourceful and always able to grow. At various points, a new desire to grow—as individuals, as a couple, as a family, etc.—emerges.

This is as true for people in terms of their faith as it is in any other sense. At times people experience a compelling desire to grow in faith—to come to terms with what faith is all about.

But what happens then? There is the risk that when this push toward faith growth is felt one might feel stranded, not knowing where to turn or to whom. This is what the materials on these pages for the next three issues are about: the multifaceted exploration undertaken by any person who, for whatever reason, experiences a renewed desire to delve into faith.

What are some occurrences that have caused you to take stock of your life and to begin again to ask about the meaning of faith for your life?

### Scriptures

## The thirst for more knowledge

By Father John Castelot  
NC News Service

Paul was in jail again, this time at Philippi. During the night, a severe earthquake, quite common in that region, made a shambles of the prison. "All the doors flew open and the chains of all were pulled loose" (Acts 16:26).

The jailer was terrified. If the prisoners escaped he would be held responsible, earthquake or no earthquake. In a panic, he grabbed his sword and made as if to commit suicide.

Paul, however, shouted at him, "Do no harm to yourself; we are all here" (16:28).

The disciples' integrity so impressed the jailer that he was moved to ask, "Sirs, what must I do to be

saved?" Then Paul "spoke the word of the Lord to him and to everyone in his house" (16:30,33).

The point of the incident is that people are motivated to learn more about God and Christ for many different reasons, and not just when disaster strikes.

The jailer did not turn to Paul to get out of a tight spot. He was already in the clear. But his curiosity had been piqued; he had to find out what made these men tick; ordinary people would have been out in a flash when they saw the jail doors standing open.

The jailer's question to Paul took the form it did because he was aware of the circumstances of the apostle's arrest and knew something about his preaching. It voiced a deep concern of every human heart: "What must I do to be saved?"



# Rekindling the flame of faith

By Neil Parent  
NC News Service

Deborah could sense her commitment to the church slipping away and she didn't know what to do about it. In recent years, the fondness she always had had for the church was being replaced by a growing resentment toward it.

At 33, married and the mother of three children, Deborah was facing a major crisis of faith. It wasn't as though she didn't want to be a Christian any longer.

Quite the contrary. She wanted to be a better Christian, but felt the church was getting in the way.

Following the Second Vatican Council, which had occurred a few years earlier, Deborah became excited about the possibilities for a more open, modern church. She wanted to see a church that fully accepted and respected her gifts as a woman. She also wanted to see other changes — in the way the church treated the laity, in some areas of human sexuality and family life.

But as the years following the council wore on, bringing only a few of the changes she sought, Deborah grew impatient and frustrated.

As she sat in church with her family on a bright Sunday morning in 1969, Deborah unhappily concluded that her membership in the church was nearing an end. She was all the more surprised, then, when after communion her interest was piqued by the description of a home-based adult education program on contemporary issues of faith.

She struggled with conflicting feelings about the program before saying under her breath, "One last chance. I'll give the church one last chance."

Edward sat in the back of the church waiting for Mass to begin. As he had over the past 10 years or so, he arrived early and took the last pew. Observing others entering the church, he began to wonder about their relationships with God. He watched how some proceeded to the middle of the church and other went up front. He concluded that for them to approach so close to the altar, their relationship with God must be pretty good.

As for him, well, he needed to stay in the back. He felt that it would be hypocritical of him to move closer to the front. Slipping forward a bit so that he was half-sitting and half-kneeling,

**'Deborah was facing a major crisis of faith. It wasn't as though she didn't want to be a Christian any longer. Quite the contrary. She wanted to be a better Christian, but felt the Church was getting in the way.'**



Edward let his head rest against his hands on the back of the pew in front of him. He began to think about his chaotic faith. What could he possibly make of it? For more years than he cared to count, he had harbored serious doubts about his faith, about the very existence of God.

Week after week, he came to church hoping things would change. In his own

program but, as he waited for the entrance hymn to begin, the idea of signing up began to assert itself.

He tried visualizing how it would be to participate in the program but that only made him anxious. How could he talk with believers about not being able to fully believe? The idea was preposterous. Still, it persisted.

"What the heck!" he thought as the

which they belonged. When I met them, they were experiencing serious problems with their faith.

But by no means are their stories unique. The faith journey is never smooth. All who walk it may find the going at one time relatively easy, at another time virtually impossible.

Deborah and Edward got help when they needed it in ways that, as things turned out, met their needs. But the rekindling of faith can happen in many ways.

There are two lessons that can be drawn from the experience of Deborah and Edward:

□ One is that it is important to maintain a certain flexibility in our faith lives, an openness to God's grace, so that when moments of change and growth present themselves, we will be ready.

□ The other is that we never allow ourselves to become so disheartened or so disillusioned by the challenges of authentic Christian life that we abandon the journey. The pearl of great price does not come without risk and sacrifice.

**'We [should] never allow ourselves to become so disheartened or so disillusioned by the challenges of authentic Christian life that we abandon the journey. The pearl of great price does not come without risk and sacrifice.'**

mind, he was half-believer, half-unbeliever and surely a sinner.

Sitting back again in the pew, he picked up a church bulletin. His eye caught the description of a Lenten program that dealt with contemporary spirituality, finding God in one's life. Edward had never attended a church

organ signaled the beginning of Mass. "I'm nearly 70. It's now or never. I've got to face up to this thing one way or another."

Both Deborah and Edward are real people. I learned their stories while working in the parish community to

**'The point of the incident is that people are motivated to learn more about God and Christ for many different reasons, and not just when disaster strikes.'**

It is a distinctly adult question. Often it arises after people have experienced something of life, after the gratifications that promised so much in a person's youth turn out to be maddeningly unsatisfying. Then

the truth dawns that such desires are bottomless.

Then the search begins in earnest. "Our hearts are restless and they will know no rest until they rest in you," as St. Augustine said in "The Confessions."

St. Mark tells of a serious young man who approached Jesus with a question: "Good teacher, what must I do to inherit eternal life?" (10:17). It turns out that this fellow was rich but evidently had come to realize that riches were not the answer he wanted.

It was not that he had no religion. When Jesus suggested that he keep the commandments, the young man was able to reply that he had observed them from his youth.

Still, he yearned for something more. Unfortunately, he did not like Jesus' answer. The point is, however,

that the young man was looking for something. And not because misfortune forced him to do so.

He already 'knew' God, and that was the very reason he was looking further. A taste of the infinite had whetted his appetite.

As St. Augustine says somewhere else, "I would not be seeking you if I had not already found you."

The experience of the jailer and the young man have been repeated endlessly. In our own day many people are growing up to the realization that only increased knowledge coupled with more intimate experience of God can satisfy their gnawing restlessness — even in the midst of plenty.

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