

THE VOICE

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Respect Life Week

Oct. 2-8

'Just as abortion, modern warfare, or euthanasia threaten human life, so pornography, prostitution, or racism diminish it'

--Cardinal Bernardin

(Voice photos by Marlene Quaroni)

Raegene McNeill feeds son Jody, 1, at Angelica House, while her son Darren (below) and Jonathon Johnson play (see page 3)

Inner-Voice

Women priests?

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Shroud may be medieval fake

ROME (NC) — The Vatican's scientific adviser on the Shroud of Turin said that although he had not seen results of testing on pieces of the shroud, he believed they would show the shroud was a medieval fake.

"The rumors and indiscretions in the press are too coherent to be all false," the adviser, Luigi Gonella, told National Catholic News Service in a telephone interview Sept. 27. "I expect that when I get the results, they will show that the shroud is medieval. But I don't know the results, and I can't confirm that it is medieval."

Amid secrecy surrounding testing of the Shroud of Turin, several newspapers in Great Britain and the United States ran stories saying that scientists had concluded that the Shroud of Trin, the 14-foot strip of linen believed by some to have wrapped the dead body of Christ, is a medieval fake.

But, by prior agreement, none of the scientists or church officials directly involved in the testing revealed the results. They had signed a pact which leaves that announcement to the cloth's caretaker, Cardinal Anastasio A. Ballestrero of Turin.

At the end of August, London newspapers reported that scientists at Oxford University assigned to the testing had concluded the shroud was produced sometime in the 14th century — give or take 100 years. They quoted a Cambridge University professor unconnected to the current research.

This month, the *Sunday Times* — another London newspaper — said all three laboratories involved in the carbon 14 testing had decided they were dealing with a hoax from the Middle Ages. It said the results would be announced in early October. The laboratories are at the University of Arizona in Tucson, and Oxford and Cambridge Universities in England.

Then the *Los Angeles Times* and the *New York Times* quoted the Rev. Robert Dinegar, an American Episcopal priest who had once participated in research on the shroud unrelated to the current testing, as saying the London newspaper reports were probably accurate.

Individuals directly connected to the Vatican-sponsored tests called the newspaper reports "non-news" and a "fishing expedition."

Gonella told National Catholic News Service Sept. 3 that tests on the Shroud will not solve a basic mystery — how did the image of a man, apparently crucified, get on the cloth?

If testing proves it is medieval, a question remains because the techniques to make such an image did not exist in the Middle Ages, he said. Previous tests showed the shroud was not a painting.

Interfaith coalition intervenes in abortion case

EDMONTON, Alberta (RNS) — An unusual interfaith coalition will present arguments favoring legal protection of the unborn before the Supreme Court of Canada. The coalition, intervening in an anti-abortion case, represents not only Christian groups which have traditionally opposed abortion, but Muslim, Jewish and Hindu groups as well. The coalition will argue before the court in October that unborn human beings deserve full legal recognition under the Canadian Charter of Rights.

Czechoslovakian activist sentenced to mental hospital

PRAGUE, Czechoslovakia (NC) — The author of a petition for religious freedom signed by more than half a million Czechoslovakians has been sentenced to a mental hospital, dissidents reported. They said Augustin Navratil, a 59-year-old railway lineman who wrote the petition, was judged mentally incompetent by a court in the Bohemian town of Kromeriz. Navratil appealed the ruling and was sent immediately back to work.



New Czechoslovakian bishops

Orbis Press Agency, the official Czechoslovakian news agency, provided this photo to show the ordination of three new bishops, the first such ordinations in more than a decade. Bishops Jan Lebeda and Antonin Liska receive the imposition of hands from their fellow bishops during their ordination. Hundreds of Catholics crowded into St. Vitus Cathedral in Prague to attend the ceremony. (NC photo)

Philippine bishops fight government on birth control

MANILA, Philippines (NC) — The Philippine government and Catholic Church are at loggerheads over the means to control Philippine population. Government-run family planning clinics are offering sterilization and artificial contraceptives as primary means of birth control; the church says the government is engaged in "coercive" birth control programs. The issue is serious in the Philippines, a country of 60 million that faces a population of 100 million by 2017 if growth continues at the current rate. About 85 percent of the population professes Catholicism.

Nicaragua halts humanitarian aid for children

NEW YORK — The sudden announcement by the government of Nicaragua that private United States humanitarian relief programs would be suspended was met with sadness and regret by Catholic Relief Services. CRS, with a \$3 million medical program for Nicaraguan children, is responsible for one of the largest private assistance programs in Nicaragua. "It is regrettable that the Nicaraguan government has seen fit to suspend these strictly humanitarian programs," said CRS Executive Director Lawrence A. Pezzullo. "They are designed to meet the medical needs of innocent victims of armed conflict in that country."

Irish agency a factor in slowing of abortion rate?

DUBLIN, Ireland (NC) — An Irish bishops' agency that began as a telephone referral service now offers a wide variety of help to women with unwanted pregnancies. The agency, Cura — Latin for care — offers free accommodation and medical care during pregnancy and arranges temporary foster care and short-term nursing care. Some Irish women seeking abortions, which are constitutionally banned in Ireland, travel to Britain, where the procedure is legal through the 28th week of pregnancy. In 1987, the number of Irish women traveling to Britain for abortions decreased by 8 percent from 1986. "Cura and other similar organizations might well have played an important part in the decrease," said Auxiliary Bishop Dermot O'Mahony of Dublin, Cura's coordinator.

Cardinal tells Pinochet to respect will of the people

SANTIAGO, Chile (NC) — Cardinal Juan Francisco Fresno Larrain of Santiago has called on Gen. Augusto Pinochet to respect the will of Chilean voters in the Oct. 5 plebiscite. Cardinal Fresno Larrain made the remarks in a homily during a Mass marking the country's Independence Day. Pinochet attended the Mass. Avoiding direct reference to the military leader, the cardinal called on "he who presides" over the country to "show humility" and be "the first to realize his limitations."

Patriarch says U.S. interferes in Lebanese politics

BKERKE, Lebanon (NC) — The head of Lebanon's Maronite Catholics has charged the United States with participating in a "flagrant intrusion" in Lebanese presidential politics through its role in negotiations which resulted in a sole, Syrian-backed candidate for the office. Patriarch Nasrallah P. Sfeir has also informed the U.S. bishops of his concern over what he called "a violation of the most basic and fundamental principles of freedom and democracy."

Cardinal: Pope did not equate capitalism and Marxism

UNITED NATIONS (NC) — Cardinal Roger Etchegaray, head of the Vatican Justice and Peace Commission, said Pope John Paul II did not mean to put capitalism and Marxism on the same moral level in his encyclical, "Sollicitudo Rei Socialis" (On Social Concerns). The encyclical aroused controversy, the cardinal said in a talk at the United Nations, when some people concluded from the pope's statement that the church's social doctrine adopts a "critical attitude" toward both economic systems.

Indonesia reducing number of foreign missionaries

JAKARTA, Indonesia (NC) — The Indonesian government is formulating a new policy that would reduce the number of foreign missionaries and replace them with Indonesians. The policy is still under discussion by the Education and Culture Ministry, the Religious Affairs Ministry and the National Intelligence Coordinating Body, said Sudomo, coordinating minister for political and security affairs.

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Pope repeats: no female priests

Stresses equality of sexes

By Agostino Bono

ROME (NC) — Pope John Paul has reaffirmed an all-male Catholic priesthood, and rejected arguments that Jesus Christ chose only men as priests at the Last Supper to conform to the culture of the time which kept

Christ chose men at the Last Supper "with the same freedom in which all his actions made evident the dignity and vocation of women without adjusting himself to the dominant usages and traditions endorsed by the legislature of his times"

women subservient.

"He did it in a way which was totally free and sovereign," said the pope in an apostolic letter titled "The Dignity of Women."

Christ "did it with the same freedom in which all his actions made evident the dignity and vocation of women without adapting himself to the dominant usages and traditions endorsed by the legislation of his times," said the pope.

Because of this, the priestly ministry "is exercised by men," the pope said.

He also said men and women have equal dignity in society and that a later document would deal more specifically with women's role.

The pope's letter was dated Aug. 15 and was scheduled for release by the Vatican in early October in several languages, including English. However, copies of the text began leaking to news media more than a week before the release date.

"If Christ, in instituting the Eucharist, united it in such an explicit way to the priestly service of the Apostles, it is valid to think that in this way he wished to express the relationship between men and women, between that which is 'feminine' and that which is 'masculine,' as desired by God in the creation and in the Redemption," the pope said.

The document noted that Christ often contradicted the culture of his times in showing and teaching that

women and men have an equal dignity before God.

The pope called the apostolic letter a meditation on women and promised another document which will discuss the pastoral implications of the role of women in church and society.

The future document will be a post-synod exhortation based on the recommendations submitted to the pope by the 1987 Synod of Bishops on the laity, the pope said in the letter.

At the same time, the apostolic letter supported equal dignity for men and women in marriage and society.

Marriage is a "reciprocal submission" by both spouses, said the pope.

The church opposes in society "all those situations in which women are at a disadvantage or discriminated against by the fact of being women," Pope John Paul said.

But the pope also warned against a "masculinization" of women in the effort to achieve equality.

Women "cannot attempt to appropriate masculine characteristics which go against their very feminine originality," the pope said.

"The personal riches of femininity are certainly no less than the riches of masculinity; they are only different," he added.

The pope made a special plea for society to help single mothers, pregnant women who have been abandoned by their mates and women pressured to have abortions.

The pope said the church has always recognized "feminine genius" and encourages women as mothers and consecrated religious to contribute to social and church development. But it always has recognized that consecrated virginity is a superior state of life, the pope said.

The document is titled "Mulieris Dignitatem," Latin for "The Dignity of Women" and is subtitled "On the Dignity and Vocation of Women on the Occasion of the Marian Year."

The Marian year ended Aug. 15, the feast of the Assumption of Mary. Most of the 125-page Spanish text is a biblical reflection on the dignity and role of women as it has evolved through the Old and New Testaments.

The church's prohibition of women priests has often been restated by the pope as a teaching of Christ which cannot be changed.



Workers and friends of Bon Secours Hospital and Villa Maria Nursing Center in North Miami gave more than 50 boxes and bags of goods for Jamaica relief last week.

Jamaica pain goes on

The fury of Hurricane Gilbert is gone, but the devastation and suffering continues throughout the Caribbean.

In Jamaica alone, half a million people are without homes, food, sanitary water or medicine, and these problems have not dissipated along with the sensational headlines of a few days ago.

That is why Archbishop McCarthy is appealing for everyone to take goods to their parish where it will be picked up by Food For the Poor which has been designated by the Archbishop as the official relief agency for this effort.

"In the strange and mysterious ways of God, our communities of South Florida escaped the destructive onslaught of Hurricane Gilbert," said the Archbishop.

"As we thank God for our deliverance, we are challenged by our less fortunate neighbors, especially those on

the island of Jamaica.

The simplest and most efficient form of aid, of course, is money which allows purchase at special prices. Also needed now and in coming months are canned food, bedding, building supplies such as zinc roofing and lumber, and medical supplies. (Clothing is not needed at present.)

"Hundreds of thousands of families have lost all of what little they had, their tin-roofed shacks, beds, food, all belongings just swept away," said a FFP spokesperson. "And this problem won't go away for months, even years. So we still need continuing help."

Tax deductible checks may be made out to **Food For the Poor**, mailed to: Jamaica Relief Fund, Dept 1290; 1301 W. Copans Road; Pompano Beach, FL; 33064.

Call your parish to find out where to drop off any items you want to give.

The position has sparked criticism from some women's groups within the church and provoked calls for theological re-examination of the position.

One of the arguments has been that Christ chose men, not because he op-

posed women priests, but because of the cultural and social conditions of the times in which women were denied leadership positions.

This argument was clearly rejected by the pope.

On the cover

The women have many things in common. Generally, they are in their 20s or 30s, separated from their husbands or boyfriends, mothers at least once, and pregnant again — with no place else to go.

Generally, they are running away from an environment unhealthy for families — poverty, alcohol, drugs, gambling, physical abuse — and Angelica House offers them a chance to escape and start over, to become self-sufficient.

The three-bedroom facility in Tamarac is the newest addition to the Archdiocese of Miami's Respect Life Apostolate, and one of less than a handful of shelters in South Florida that takes in pregnant women with children, and harbors them for the duration of their pregnancies.

While at Angelica House, Respect Life volunteers provide the women with medical care for themselves and their children, born and unborn. They also enroll them in government programs that train and provide them with jobs.

Haitians cautiously hopeful

From Voice staff and NC News Service reports

Haitians in South Florida have reacted cautiously to the news that a new military man has taken over the leadership of their homeland.

The bloodless coup that brought Lt. Gen. Prosper Avril to power was viewed by many as an "improvement" over the increasingly paranoid, violence-prone rule of Gen. Henri Namphy.

Avril's government has made vague promises about returning to democracy and apparently enjoys strong support from the young, more progressive, non-commissioned officers in Haiti's military.

Avril "has been behind every single president," said Father Antoine Adrien, head of the Holy Ghost Fathers in Haiti. "This is an improvement in the sense that this man has more political sense than Namphy."

But Father Thomas Wenski, director of the Haitian Catholic Center in Miami, said "basically what they're doing is changing the foot that is in the boot that is on the neck of the Haitian people. The real solution is to get the boot off the neck of the Haitian people."

Haiti's bishops, meanwhile, took no stand on Avril himself, but issued a statement this week calling for the disarming of all members of a feared secret police corps and for an economic and social recovery plan for their country, one of the poorest in the hemisphere.

After two weeks of violence, the bishops called for the "disarming of all Macoutes and excluding from public administration all those who, in one way or another, have actively contributed to consolidating and perpetuating the dictatorial system during the last 30 years."

They added that the country "cannot be satisfied with disarming Macoutes." "The necessary judicial structures must be put into place because, to avoid violence, people must be given the chance to present their appeals for justice," the bishops said.

The Tontons Macoute were a secret police force that terrorized Haitians during the terms of former Presidents Francois Duvalier and Jean-Claude Duvalier, his son. The Duvaliers ruled Haiti from 1957-1986.

After the 1986 ouster of Jean-Claude Duvalier, the Tontons Macoute re-

mained in Haiti. They are widely believed to be responsible for the Sept. 11 attack on St. John Bosco Church in Port-au-Prince. At least 11 people were killed and 70 injured in the incident.

The bishops also said a national recovery plan should be put into effect.

"Because the country's economy is at its lowest level, the state of the roads are lamentable," they said. "Health is threatened. The country is deteriorating at an extraordinary speed."

They called on international organizations to increase aid to the country. The same day, Foreign Minister Serge Elie Charles called for economic aid and "moral support" from the United States.

Also this week, demonstrators marched from Port-au-Prince to the suburb of Petionville to show support for Salesian Father Jean-Bertrand Aristide, an outspoken critic of the government who escaped from the massacre at St. John Bosco Church. The crowd, which began as about 200, swelled to several thousand by the time they reached the rectory where 35-year-old Father Aristide has been staying.

National Briefs

Priest: Change tax laws to help homeless

WASHINGTON (NC) — Changing the property tax structure could make more affordable housing available to the poor, according to Jesuit Father William J. Byron, president of The Catholic University of America.

At a press conference in Washington, Father Byron and two housing experts called on local governments to lower tax rates on dwellings and raise tax rates on land, to replace what they called the currently high "penalty taxes" on new construction.

The proposal would require land speculators to pay a larger share of local revenue, the three said. They said it would not require more federal dollars but would actually reduce local taxes for most taxpayers.

Father Byron, an economist, called it "a scandal that homelessness is growing while boarded-up apartments stand idle" and said these "modest tax changes" could make more cheap housing available.

"We are penalizing the wrong people," the people who are making property improvements, but "we are not penalizing the people who are letting the buildings decay," Father Byron said.

He also encouraged universities and think tanks to study other ways to make housing available to the poor and to help the homeless.

Walter Rybeck, director of the Center for Public Dialogue, a Washington-area think tank, called land the "missing link in housing policy. Upside-down property taxes foster speculation and slums. They punish with higher taxes those who build, improve and maintain rental properties."

Rybeck said the tax system punishes good landlords. "Every time they build new rental units or make major improvements to existing buildings — a new roof, air conditioning, rec room, whatever — the assessor raises the valuation so the owner's taxes go up."

Catholic educators praise outgoing Secretary Bennett

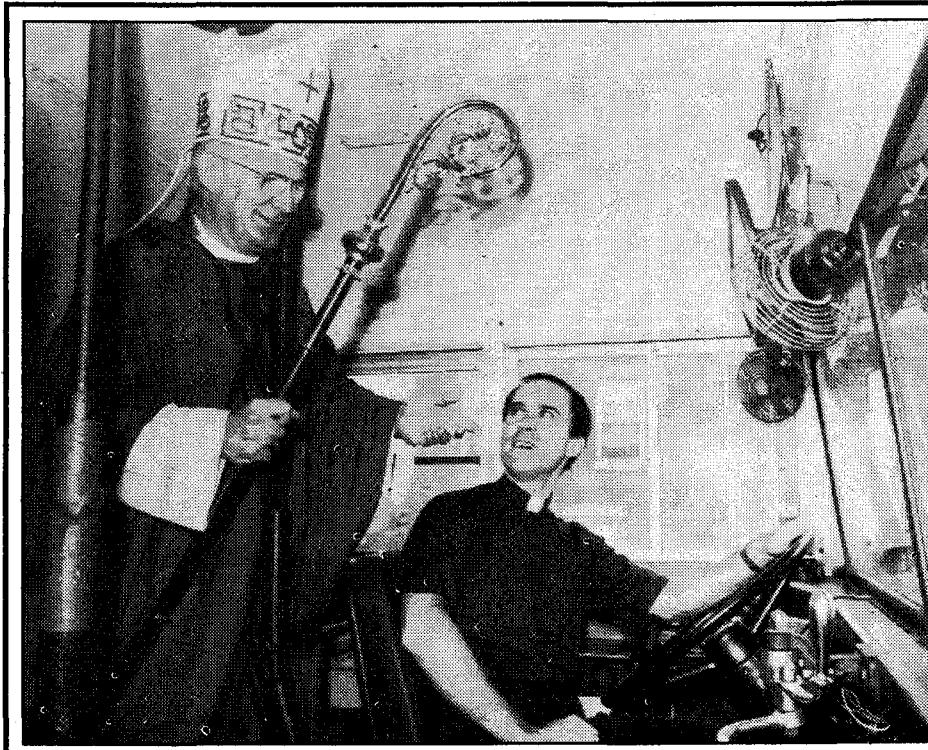
WASHINGTON (NC) — William J. Bennett's tenure as U.S. secretary of education gave new hope to Catholic schools and kept education issues in the spotlight, according to Catholic educators. The outspoken Bennett, a Catholic who championed tuition tax credits and vouchers for non-public school students, left his education post Sept. 20 after nearly four years in office. At a Sept. 19 dinner for Bennett, Cardinal Bernard F. Law of Boston thanked him "for giving new hope to the most significant non-public school system in the nation."

New York cardinal stars in weekly TV show

NEW YORK (NC) — Cardinal John J. O'Connor of New York is featured in a new weekly half-hour television program which premiered Sept. 24. Called "Face to Face with John Cardinal O'Connor," it originates from the cardinal's study in his residence behind St. Patrick's Cathedral. The program has been placed in the 8:30 a.m. Saturday schedule of New York's station WNYW, a Fox network station owned by media baron Rupert Murdoch.

Religious groups oppose death penalty for minors

NEW YORK (RNS) — Several national religious organizations have joined in a brief to the U.S. Supreme Court urging it to reverse two state court decisions imposing the death penalty on minors on the ground that such punishment "is cruelty for the sake of cruelty." The brief concerns the high court's review of *High v. Kemp*, in which the petitioner was one month away from his 18th birthday at the time of his offenses, and *Wilkins v. Missouri*, in which the death penalty was imposed on a defendant who was 16 years old at the time of the crime and had a long history of mental problems and drug addiction. "Nothing is gained and all is lost by extinguishing the life of a youth who commits a crime."



Driving lesson

Bishop William H. Keeler of Harrisburg, Pa. gives a driving lesson to Father Kevin Rhoades, director of Casa San Francisco, an inner-city center for Hispanics in Harrisburg. Bishop Keeler, vested for blessing the center, drove a school bus when he was an assistant pastor. The bus Father Rhoades is learning to drive was made available to the center by a suburban parish. (NC photo)

Judge rescinds order forcing woman to use birth control

PHOENIX, Ariz. (NC) — An Arizona judge has reversed her controversial order that an 18-year-old woman convicted of abandoning her children remain on birth control for the rest of her childbearing years. Catholic officials in Phoenix and the American Civil Liberties Union had joined in criticizing the order handed down last June as a violation of the woman's constitutional right to religious freedom. The woman, Debra Ann Forster, who is Catholic and pregnant with her fourth child, was sentenced by Superior Court Judge Lindsay Ellis Budzyn to lifetime probation and the use of birth control after she pleaded guilty to two counts of attempted felony child abuse.

Bishop: Yonkers issue could hurt Church among blacks

NEW YORK (NC) — Auxiliary Bishop Emerson J. Moore of New York said that the future of the Catholic Church among blacks could be hurt by the controversy over public housing in the New York suburb of Yonkers. He said he had found "a lot of anger" in the black community of Yonkers about the role of the Catholic Church there. Most of the whites demonstrating against the court order to place public housing in the predominantly white areas, he said, are Catholic. "That has the possibility of negative impact in the black community," Bishop Moore, who is black, serves the New York Archdiocese as vicar for social development.

Citizens told: Vote based on respect for life at every stage

BOSTON (NC) — The Massachusetts bishops have urged Catholics and other citizens to vote according to a vision demanding respect for "every human life from the moment of conception to natural death." They also pleaded for people to "vote with thoughtful conviction."

Pro-lifers pleased: Congress retains Hyde amendment

WASHINGTON (NC) — Church and pro-life leaders welcomed action by Congress to affirm the Hyde amendment banning most Medicaid funding of abortions. The House of Representatives recently voted to uphold the ban, which forbids federal Medicaid funding of abortion except in a case where the woman's life is endangered. The Senate had voted earlier to begin permitting use of Medicaid funds for abortion in cases of rape or incest when the crime is promptly reported. But after the House's insistence on the Hyde amendment, the Senate voted to kill its proposal for rape and incest exceptions.

California bill restricts lawsuits filed against churches

(RNS) — The California legislature has passed a bill that sets stringent standards of proof before court claims for punitive or exemplary damages against a religious group can be filed. The measure was supported by a broad coalition of religious organizations, including the California Catholic Conference, California Council of Churches, Church of Jesus Christ of Latter-day Saints and Church of Scientology. It was seen as a response to cases like the lawsuit filed against Grace Community Church in Sun Valley by Walter and Maria Nally, whose son, Kenneth, committed suicide after he received pastoral counseling at the church in 1979.

Bishops support higher minimum wage

WASHINGTON (NC) — Auxiliary Bishop Joseph M. Sullivan of Brooklyn has urged Congress to enact a higher minimum wage to better provide for "dignity and economic reality." The bishop is chairman of the U.S. Catholic Conference Domestic Policy Committee. The USCC has pushed repeatedly for passage of a bill to increase the minimum wage, currently \$3.35 per hour. The Senate bill supported by the USCC would increase the wage to \$4.55 per hour by the end of 1991. The last increase in the minimum wage came in 1981.

New bishops' committee to draft AIDS statement

WASHINGTON (NC) — Archbishop Roger M. Mahony of Los Angeles will head a five-member committee of bishops drafting a new statement on AIDS for the National Conference of Catholic Bishops. Others appointed by Archbishop Mahony to the new committee were Cardinal Joseph L. Bernardin of Chicago, Cardinal Bernard F. Law of Boston, Bishop Raymond W. Lessard of Savannah, Ga., and Bishop William H. Keeler of Harrisburg, Pa.

Survey: Churches fail to help people at critical times

MINNEAPOLIS (RNS) — Religious institutions often fail their members at the most critical times, according to a six-year national study titled "Faith Development in the Adult Life Cycle." The study, which concludes that failure of institutions is particularly noticeable during mid-life re-examination of values, combines poll data from the Gallup organization and in-depth interviews of more than 1,000 persons nationwide. According to the study, many people do not seek out churches for help because they believe they are not places where doubts about faith can be entertained.

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Will court roll back legal abortion?

Supreme Court Justice says: 'You can count the votes';
But it may take more to overturn 15-year-old precedent

WASHINGTON (NC) — Supreme Court Justice Harry A. Blackmun raised court-watchers' eyebrows and pro-lifers' hopes recently when he predicted the Supreme Court will soon reverse its 1973 abortion ruling.

Blackmun, author of the controversial Roe vs. Wade decision that legalized abortion nationwide, told law students that "the next question is, 'will Roe vs. Wade go down the drain?' I think there's a very distinct possibility that it will — this term. You can count the votes."

But the possibility of overturning Roe vs. Wade rests on two major factors:

First, the Supreme Court has to agree to consider abortion again.

As of mid-September, when the court was still in recess after completing its 1987-1988 term, it had included no abortion cases on its 1988-89 agenda. Furthermore, unlike the 1973 Roe case, an abortion issue the court does take up probably is not going to involve a direct, yes-or-no vote on abortion itself.

Second, reversing Roe vs. Wade depends on getting Supreme Court justices — historically independent individuals, no matter what the presidents appointing them assume — to vote against a 15-year-old precedent legalizing abortion.

If the high court does take up another abortion case, it might well be one involving the rights of parents when their teen-age daughters want abortions. Another possibility might be a case questioning the rights of a man to prevent his girlfriend or spouse from aborting his unborn child.

Parents' involvement

The Supreme Court has upheld two

types of law providing for parental involvement in minor girls' abortion. In 1981, for example, it upheld a Utah law demanding doctors notify parents when teens get abortions.

Two years later, it upheld a Missouri law that required parental consent for a teen-age girl's abortion but also allowed the girl to skip parental approval and obtain consent from a court instead.

Since then, different state laws on parental involvement have continued to raise different questions, and federal appeals court judges in August issued contradictory decisions on parental involvement statutes.

In a decision that pleased pro-lifers, the 8th U.S. Circuit Court of Appeals in St. Louis upheld a Minnesota law that demands a pregnant girl notify both parents and wait 48 hours before having an abortion. The 8th circuit's 7-3 vote overturned earlier rulings by a federal district court and an appeals court panel, which both struck down the law.

The district court judge had attacked the law for requiring notification of both parents, suggesting this could

create problems and perhaps lead to violence in families where the parents are embittered or one is abusive.

The full appeals court majority, however, determined that "considering the statute as a whole and as applied to all pregnant minors, the two-parent requirement does not unconstitutionally burden the minor's abortion right."

When Ohio tried to enact a parental involvement law, it also ran afoul of the courts.

A district court, and then a three-judge panel from the 6th U.S. Circuit Court of Appeals, ruled against Ohio's law demanding that doctors inform parents before performing abortions on teen-agers.

In its Aug. 12 ruling, the three-judge appellate panel agreed with the district court, which had ruled that Ohio's law was unconstitutionally vague, infringed upon a woman's constitutionally protected rights, placed an unfair burden on access to abortion and violated confidentiality.

Father's rights

Meanwhile, fathers' rights cases have

arisen in Indiana and Minnesota recently, and pro-lifers want the Supreme Court to take up one of the Indiana cases.

In that dispute, a man tried to prevent his estranged wife from aborting their child. The father obtained a lower state court injunction temporarily forbidding the abortion. But the Indiana Supreme Court subsequently dissolved the injunction and said the man could not stop the abortion, which the woman then obtained.

In 1976, the Supreme Court ruled that husbands cannot veto wives' abortion decisions. But, abortion opponents contend, other aspects of the extent to which the father can be involved in the question remain unclear.

While the Indiana court proceedings were under way, Chief Justice William H. Rehnquist, one of the Supreme Court justices considered most amenable to pro-life causes, refused to block the Indiana Supreme Court's action allowing the abortion go ahead.

Others justices considered most likely to vote to overturn Roe vs. Wade are Byron R. White and President Reagan's three appointees — Sandra Day O'Connor, Antonin Scalia and Anthony M. Kennedy.

As Blackmun noted, the fate of Roe vs. Wade may hinge on Kennedy's views on "stare decisis," the legal doctrine that courts do not overturn older, well-established rulings.

Kennedy joined the court in early 1988 after it had split 4-4 and issued no

(Continued on page 7)

'Apparently [Supreme Court Justice Harry A.] Blackmun recognizes that Roe vs. Wade cannot survive merely on its constitutional merits... Supreme Court justices are bound by their oaths to overturn precedents when precedents violate the Constitution...'

National Right to Life Committee

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Church still filled with immigrants

By Tracy Early

NEW YORK (NC) — Jesuit sociologist Father Joseph H. Fichter said in an address that American Catholics are wrong when they speak of a church of immigrants and the poor only in past terms.

"The Catholic Church in this country now has more immigrants than it

Couples need teaching, not 'Pope says so' --KC leader

WASHINGTON (NC) — Convincing U.S. Catholic couples to follow church teachings on marriage and family life requires an explanation of those teachings and not simply asserting that "the pope says so," said the vice president of an institute focusing on the theology of marriage and family.

Carl A. Anderson, vice president of the John Paul II Institute for Studies on Marriage and Family, said the church's understanding of the human person and of God's creation needs to be explained to Catholics before many of them will follow the teachings.

"It is a very complicated issue that has to be looked at from philosophy, theology, sociology, etc., to begin to understand why the church teaches this," Anderson said during a mid-September interview with National Catholic News Service.

ever had in its history," he said.

And statistics about "upwardly mobile" Catholics are "deceptive," he said, as long as they ignore those who "never made it" or who "slipped back" from the middle class.

Father Fichter, 80, is a professor emeritus at Loyola University in New Orleans, but remains active in part-time teaching, lecturing and research.

He spoke in New York at 'A Theological Conference of Fordham University.'

In his address, Father Fichter challenged the view that — with the election of a Catholic president in 1960, the move of Catholics onto Wall Street and into the suburbs, their departure from the labor movement and their change of party affiliation — the Catholic Church was no longer ethnic.

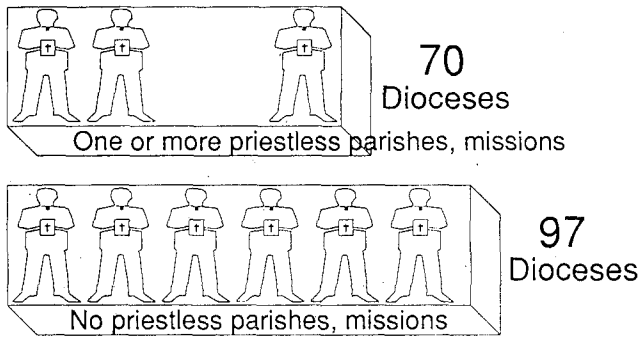
Immigrants today, he said, still constitute more than a fifth of the American Catholic population, including 16 percent Hispanics, 3 percent blacks and 3 percent Asians. Ethnic parishes still exist and are growing on the West Coast, he said.

Father Fichter said poverty among American Catholics was not limited to immigrants, but included many others "who have not made it." By conservative estimates, at least 4 million Catholics were among the 32 million Americans below the poverty line in 1987, he said.

"The permanent proletariat of people on welfare include our fellow Catholics," he said.

Father Fichter questioned suburban parish programs designed to promote "fellowship" among small groups of people of similar social class.

Dioceses Report On Priestless Parishes, Missions



Source: U.S. bishops' Committee on the Liturgy

© 1988 NC News Graphics

Seventy of 167 dioceses replying to a survey by the U.S. Bishops Committee on the Liturgy said they have one or more parishes that are administered by someone other than a priest.

70 Dioceses report priestless parishes

WASHINGTON (NC) — Seventy of 167 U.S. dioceses responding to a survey have parishes and missions administered by someone other than a priest, according to the U.S. bishops' Committee on the Liturgy.

The 70 dioceses with priestless parishes and missions reported a total of 193 faith communities headed by either a woman Religious, a deacon, a lay person or a religious brother, said a report on the survey published in the committee's newsletter.

Fifty-one of the 167 dioceses said that within the past year there were parishes or missions in their dioceses where a Sunday worship service had been held in the absence of a priest.

Thirty-one of the 70 dioceses with priestless parishes reported that within the past year Sunday services had been conducted without a priest. In those 31 dioceses, priestless Sundays were scheduled at least once a month in 29 parishes.

A total of 49 dioceses said that within the past year Sunday services without a priest were conducted in parishes or missions which have a resident priest.

Ninety-one of the 116 dioceses repor-

ting no priestless Sundays said they foresee a day when priestless Sundays would be necessary. Fifty-six dioceses said it would probably be within five years.

The survey also found:

- The majority of non-ordained parish administrators are women Religious. They account for 125 of the 201 administrators or administrative team members.

- In the 51 dioceses where priestless Sunday services were held, 169 deacons were authorized to lead the prayer; 139 women Religious; 96 lay women; 94 lay men; and 11 religious brothers.

- 137 dioceses reported weekday Communion services in the absence of a priest.

- 17 dioceses have established their own guidelines for the training of prayer leaders at services without a priest. Nine dioceses have commissioning services for the prayer leaders.

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Fetal tissue research

BETHESDA, Md. (NC) — Recognizing the "moral relevance" in decisions to use human fetal tissue in research, a federal panel in a tentative vote said Sept. 16 the practice was acceptable but called it "imperative" that safeguards be developed to respect "the principled viewpoints of all affected parties."

The 21-member panel is charged with studying the scientific, ethical and legal questions surrounding the uses of tissue obtained from aborted fetuses.

In public testimony before the panels the U.S. bishops, the Knights of Columbus and other abortion foes condemned the practice of using fetal tissue from deliberate abortions and said the abortion and fetal tissue questions were morally linked and could not be discussed independently of each other.

They said that in the interest of research women might have "custom pregnancies" just to have abortions and provide tissue and that abortions would be timed to make optimum use of fetal remains. They also said they feared abortionists would collaborate with researchers in making tissue available.

But abortion supporters accused their opponents of "holding hostage" scientific advances that they said offer the only hope to millions of Americans suffering from diseases from diabetes to Alzheimer's.

Animal research and limited human research has shown that fetal tissue

Panel convenes to study ethical questions; bishops, pro-lifers object to abortion connection

transplants might become promising therapy for Parkinson's disease, diabetes and various neural disease, although such efforts have met with mixed success so far.

Panel members included Holy Cross Father James T. Burtchaell, professor at the University of Notre Dame in Indiana and three experts from Jesuit-run Georgetown University.

Panel chairman for legal and ethical issues is LeRoy Walters, director of the Center for Bioethics at Georgetown's Kennedy Institute of Ethics.

Father Burtchaell and Indiana attorney James Bopp Jr., general counsel for the National Right to Life Committee, dissented from the majority opinion that use of fetal tissue would be acceptable.

Dr. Walters told NC News that though there was a range of views among panel members on abortion, a majority "seemed to have unified" on the view "that use of this tissue is important and does promise important medical benefits that can't be secured in any other way."

However, he said the panel was "determined" to put restrictions in place "to insulate the decision about abortion from the use of tissue."

Chief among safeguards panel members have suggested would be

Pro-lifers worry that, in the interest of research, women might have 'custom pregnancies' just to have abortions and provide tissue.

keeping decisions on abortion totally separate from tissue retrieval and informing those recipients of tissue, including researchers, hospitals and others who would have moral reasons to object to how the tissue was obtained.

In public testimony, Kay C. James, spokeswoman for the National Right to Life Committee, told the panel that those who support fetal tissue use give the "most seductive argument that even if you oppose abortion you should be glad something useful comes out of it."

Earlier, Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Com-

mittee on Pro-Life Activities, said abortion supporters "overstate" U.S. society's acceptance of abortion. He pointed to a 1985 New York Times survey that indicated 54 percent of the respondents thought abortion was murder.

He said the U.S. bishops did not see how the practice of using fetal tissue "can be institutionalized without threatening a morally unacceptable collaboration with the abortion industry."

Other speakers, representing ethics centers, research facilities and advocacy groups for victims of disease, approved of using the tissue but strongly urged stringent federal guidelines to protect the practice from commercialization and its subjects from exploitation.

The White House has proposed banning the use of fetal tissue in federally financed experiments and treatments, but Health and Human Services Secretary Otis R. Bowen announced he would not take a position on the proposal until he received the panel's findings. Those conclusions are not expected until December.

Will court roll back legal abortion

(Continued from page 5)

opinion on the case of an Illinois parental notification law.

"Apparently Blackmun recognizes that Roe vs. Wade cannot survive merely on its constitutional merits," the National Right to Life Committee said.

"Blackmun hopes that Justice Kennedy will abide by precedent," the group noted. "But Supreme Court justices are bound by their oaths to overturn precedents when precedents violate the Constitution, as does Roe vs. Wade."

N.Y. Diocese mourns Cuban exile priest

By Araceli Cantero
Editor, La Voz

Msgr. Raul del Valle, the first Cuban priest in modern times to serve as Chancellor of the Archdiocese of New York, died last week at the age of 62 after a seven-year battle with cancer.

"Let it simply be said that the Church has lost a great priest, the Archdiocese of New York has lost an ardent pastor of souls, I have lost a man I grew to love, and we have all gained an advocate in heaven," said Cardinal John O'Connor.

The cardinal was the principal celebrant of the Mass of Christian Burial celebrated Sept. 23 for Msgr. del Valle at St. Patrick's Cathedral. Burial was in St. Raymond's Cemetery in the Bronx.

Born in Guanajay, Cuba, Msgr. del Valle studied theology in Havana and canon law at the Gregorian University in Rome. He was ordained in 1949 and served as secretary to Havana's Cardinal Manuel Arteaga Betancourt from 1954 to 1961, when he was forced to leave his homeland.

What he thought would be just a temporary absence turned into permanent exile, however, and that same year he began ministering in the Archdiocese of New York. He served as pastor, hospital chap-

lain, and judge of the Archdiocesan Marriage Tribunal before being appointed chancellor in 1985.

In this position, he followed in the footsteps of Father Felix Varela, a 19th-century Cuban priest who was exiled in New York because he advocated Cuban independence from Spain.

Father Varela, a philosopher and theologian, spent 27 years in New York working with Irish immigrants and reached the position of vicar general in the diocese. He then retired to St. Augustine, Fla., where he died in 1853. His remains were returned to Cuba.

For many years, Msgr. del Valle had been collecting data on the life of Father Varela in order to promote his cause for canonization. Last April, he accompanied Cardinal O'Connor to Cuba for Church ceremonies marking the bicentennial of Father Varela's birth. It was the only time he returned to his homeland in 27 years of exile.

Upon learning of Msgr. del Valle's death, Miami Auxiliary Bishop Agustin Roman, who had been his friend for 30 years, called him "an exemplary man," and praised his priestly example and "courage in carrying the cross of cancer while continuing his work as chancellor."

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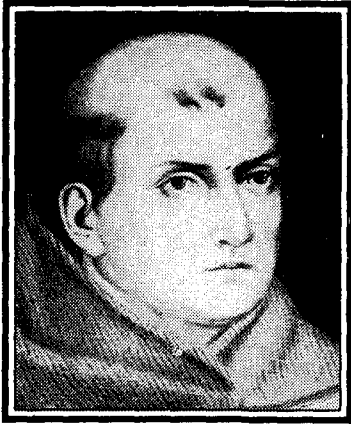
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Fr. Junipero Serra beatified in Rome

VATICAN CITY (NC) — Pope John Paul II beatified Franciscan Father Junipero Serra, founder of nine California missions, in an outdoor ceremony in St. Peter's Square.

An estimated 40,000 people gathered under a sunny sky to hear the pope



Father Serra evangelized California.

praise the 18th-century Spanish missionary for his commitment to the California Indians he evangelized.

Five others also were beatified during the ceremony, including a Jesuit priest unjustly executed in Mexico in 1927 following an assassination attempt on that country's former president.

Among those attending the ceremony was Sister Boniface Dyrda, 72, an Ohio nun whose cure from a debilitating disease 27 years ago was declared by the pope last December to be due to Father Serra's intervention.

Other U.S. pilgrims attending the Sept. 25 Mass included a 5-year-old boy with AIDS and a 30-year-old Dominican nun with cancer, both of

whom are hoping for miracles through Father Serra's intercession.

Father Serra evangelized Mexico and California, establishing a string of missions along the continent's West Coast. He is buried in the Diocese of Monterey, Calif.

In his homily the pope called Father Serra "a shining example of Christian virtue and the missionary spirit."

His mission to the California Indians stemmed from a desire to "further their authentic human development," he said.

He sowed the seeds of Christian faith amid the momentous changes wrought by the arrival of European settlers to the New World," the pope said.

His mission work meant he also had to "admonish the powerful" so that they would not "abuse and exploit the poor and the weak," he added.

The cause of Blessed Serra became a subject of controversy in recent years. Critics, including American Indian spokesmen, charged him with brutalizing Indians and suppressing Indian culture.

In 1986, a special investigation by the Monterey Diocese concluded such charges were false. One historian cited by the report said the priest often clashed with military and civil officials in his defense of Indian rights.

Father Pro was a member of the National League for the Defense of Religious Liberty, which opposed the Mexican government's crackdown on the church during the 1920s.

While some opponents of the government took up arms, the Vatican determined that the priest was not one of them and that he was a martyr "killed in hatred of the faith."

Pope Says:

Apartheid must end

VATICAN CITY (NC) — Pope John Paul II said South Africa's apartheid system is in "clear conflict" with Christianity and must end for the good of all African peoples.

The pope made the remarks at a general audience Sept. 21, two days after he returned from a 10-day trip to southern Africa. He recalled the countries he visited — Zimbabwe, Botswana, Lesotho, Swaziland and Mozambique — without mentioning his seven-hour detour in South Africa Sept. 14, after bad weather forced his plane to land in Johannesburg.

The pope said it was his impression that the entire region faces a "particular problem."

"It is the problem of racial segregation, apartheid, which remains in clear conflict with human dignity, both from the point of view of the common moral conscience and that of the Christian faith," he said.

"Overcoming this kind of discrimination is an integral part of the program of liberation and self-determination among African peoples," he said.

The pope repeated his call for peace in Mozambique, which has been wracked by civil war for several years, and Angola, where negotiations are now under way to end a conflict that includes South Africa. He also expressed hope that the Angola accord would bring independence to Namibia, which is currently ruled by South Africa.

He encouraged the bishops of the countries he visited to continue their role of reconciliation, trying to bring the various factions of their societies together.

The pope also said he was pleased with the liturgies he saw in southern Africa, particularly the native songs and dances woven into them. He thanked civil and church authorities for making the visit possible and for coping with its arrangements.

Jews not Christ killers

VATICAN CITY (NC) — Pope John Paul II, in an audience talk on the crucifixion, emphasized the church's teaching that the killing of Christ cannot be blamed on all Jews of that time or of the present.

"Historical responsibility for Christ's crucifixion rests with those mentioned in the Gospel," the pope said Sept. 28. "One cannot enlarge this accusation beyond the circle of people who were really responsible."

"We must always keep in mind the teaching of the Second Vatican Council, which declared that 'even though the Jewish authorities and those who followed their lead had pressed for the

death of Christ, what was committed during his passion cannot be imputed indiscriminately to all Jews at that time or to Jews today,' " the pope said.

He was quoting from "Nostrae Aetate," the council's landmark document on relations with Jews and other non-Christians. The council's teaching rejected the once-common view that the Jews as a people were responsible for Jesus' death, and that they were a people repudiated by God.

The pope has previously underlined the council teaching, notably during his historic visit to a Rome synagogue in 1986.

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THE VOICE

Miami, FL

Sept. 30, 1988

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Catechetical Day '88

Ed Gutfreund, Tom Sparough and Chris Potter of the Fountain Square Fools perform a skit for Archdiocesan catechists as kick-off to annual Catechetical Day. The "fools" tour the country proclaiming the Good News through drama, preaching and prayer. (Voice photo / Marlene Quaroni)



'Be Moses', lead others to justice; 2,000 religious educators told

By Lily Prellezo
Voice Correspondent

Next Sunday, if a passionate parishioner clutches you by the throat and shakes you up and down, he or she is just following instructions.

Instructions against apathy, that is, given by Eileen Ford at Catechetical Day '88, the annual reunion of close to 2,000 Archdiocesan religion teachers. Each year, Catechetical day enables religious instructors to update their knowledge on current issues related to Christian education.

In addition to the workshops, the event is known for its outstanding exhibits by nationwide publishers such as Benziger, Tabor, and the Daughters of St. Paul.

Held last Saturday at the Sheraton Bal Harbour, Catechetical Day '88 focused almost entirely on social justice — as the duty of every Christian and an awareness very religious educator must pass on to students.

Ford, president of William Sadlier Publishing Company and former superintendent of schools for the New York Archdiocese, began the day by saying that apathetic Christians are the biggest obstacles to the pursuit of social justice.

She suggested that the message of Luke 4:18-19 be emblazoned on every church door: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord."

Although injustice is not frequently connected to America, the richest country in the world, Ford shared haunting tales of a pregnant 15 year-old huddled in New York's subway with a sign reading "Help Me," and of a 14 year-old murderer with no respect for life since "we'll all be dead soon anyway."

Another survey asked 5th, 8th, and 11th grade students to choose from among 20 things — including fame, fortune, and fantasies — that which they wanted most out of life. Ninety percent said they wanted "a happy family life."

Unfortunately, only 41 percent of infants born today



Sister Rose Monique Peña, director of Religious Education for the Archdiocese, gives special peace and justice awards to Teresita Vazquez, a teacher at Msgr. Edward Pace High School in Opa-Locka (top) and John Winters, founder and director of GOAL (Get Out And Live). (Voice photos / Lily Prellezo)

will, on their 18th birthday, have the privilege of living with both parents, Ford noted.

"We have stolen childhood away from our children and taken away hope," she said, but concerned Christian people can still make a difference.

"Each of us is a Moses and Mosetta — we many not live to see the promised land of justice to the disenfranchised or of equal treatment. But you are stronger than the strongest babblers. I know because I've been babbling across the country for 40 years."

One group who have made a commitment to social justice are the Jesuits, Ford noted. High school diplomas are withheld from students not meeting their obligations to serve the poor and unfortunate of this country.

She recounted the story of murdered Archbishop Oscar Romero of El Salvador, who once said he believed he was Catholic because he had gone to Catholic school, had become more Catholic when ordained a priest, and was most Catholic when named bishop.



"But I was converted to Jesus Christ when I became Bishop of El Salvador," he said, because only then did he walk with his people and give them a chance to share their pain with him.

"Let your kids and your parish dump on you," urged Ford. "We must take on one another's pain. Rent out an old granny and call her to share her pain. By the power of

(continued on page 10)



Breaking new ground

Parishioners of Our Lady of the Holy Rosary in Perrine recently broke ground for construction of their new church, scheduled to be completed by Christmas of 1989. Some of the spade-turners, from left: Charles Newcomb; Archbishop Edward McCarthy; Father Ronald Brohamer, pastor; Bob Fahey; Ron Mrozek; Pat Brickman; Sister Barbara Ann Balog and Sister Ada McMahon, co-principals of Holy Rosary School; and Father Adam Stromski, a retired priest who ministers at the parish. (Voice photo / Marlene Quarani)

Handicapped have equal right to learn about God, catechists told

(continued from page 9)

the powerless we can lead them to what our Church is all about: eucharist.

As part of the Catechetical Day, three very committed teachers were awarded special peace and justice awards by their fellow catechists:

- John Winters, who in 1972 started working with people who considered themselves "too handicapped to be of any use." He is now executive director of G.O.A.L. (Get Out and Live), a program helping Miami's handicapped homebound.

- Angie Fernandez, who has led her sixth grade religion class at St. Brendan's School in Miami to write letters opposing oil drilling in Florida and supporting strict gun control. They once made a personal appearance at Miami City Hall so that funds would be allocated for a project to end world hunger. Fernandez also was named 1988 Peace Educator of the Year at the elementary school level by a locally-based peace and justice foundation.

- Teresita Vazquez of Msgr. Edward Pace High School in Opa-Locka, who won the same award at the high school level. She directs the Social Justice Club at Pace and moderates the Respect Life Group. Together they raised money for a school in Haiti and last January participated in the annual Walk for Life in Washington, D.C.

After Ford's keynote speech, concurrent workshops in English and Spanish were held in the morning and afternoon, spanning topics like R.C.I.A. (the Rite of Christian Initiation of Adults), creative teaching tools for catechists, methods for infusing social values to young people, Christian morality in the 20th century, today's problems and tomorrow's Church, and peace and justice in the elementary classroom and family.

A most moving workshop was titled, "Let the Children Come Unto Me," and given by Sister Lucia Ceccotti, S.S.J.C., director of the Marian Center, the Archdiocesan school for the developmentally handicapped and mentally retarded.

Students with mental handicaps had led the convention in an Our Father at the opening of Catechetical Day. They and their parents were present at the workshop, where older children recited the 10 Commandments and answered questions about their faith. The younger children, most of them preparing for First Communion, were also drilled on some catechism basics.

"It is a serious injury to teach only the 'learned' or those with 'good brains,'"



Sister Lucia Ceccotti and two of her students from the Marian Center recite religion lessons during workshop on the handicapped at Catechetical Day '88. (Voice photo / Lily Prellezo)

said Sister Lucia, who in 1963 started the Marian Center — "the best school in the world" — at the request of the late Miami Archbishop Coleman Carroll.

She reminded the catechists that people were always brought to Jesus, and it is the duty of parents and friends to make their parishes aware of the needs of the handicapped.

She recalled how, during preparations for the papal visit last year, some parishes sent her no names of handicapped people needing assistance to take part in the historic Mass at Tamiami Park. "It seems Catholics have no handicapped," she said in her Italian-accented English.

She encouraged parishes to adopt a plan of action: including equipping churches

Catechetical Day '88

and parish buildings with ramps and special restrooms for those with physical handicaps. Later, those with developmental handicaps should be recruited to sing in choirs, become altar servers, or read from the lecterns.

During one of the most inspirational moments of her workshop, one of Sister Lucia's students, Angie, sang "Tomorrow" from the play Annie.

"We must use them as we use other people," Sister Lucia said, noting also that if a child whines and misbehaves in church we accept it as part of childhood, but if a Down's Syndrome child acts accordingly, we become annoyed.

"Prejudice starts with the simple perception of difference," said the Bishops of the United States in their 1978 pastoral on

handicapped people. "The parish is the door to participation for handicapped individuals, and it is the responsibility of the pastor and lay teachers to make sure that this door is always open."

One example of that is St. Augustine Church and Catholic Student Center in Coral Gables, which in 1987 began teaching religious education to the developmentally handicapped. Religion teacher Betty Rodriguez also works with special needs children at the Debbie School housed in the University of Miami's Mailman Center.

"When a mother told me, 'don't you think they have souls, too?' I was moved," said Rodriguez. "I start with very simple things: music, art, and gestures. You must keep in mind that you are teaching them at their developmental age, not their chronological age."

This year, three developmentally handicapped children from St. Augustine will make their First Communion. "They need contact with God's love for the same reason any child does," said Lya Lascola, director of religious education (DRE) at the parish.

In the book, "The Clowns of God," author Morris West imagines God's words when he created the mentally retarded: "You need a sign. What better one could I give than to make this little one whole and new? I could do it; but I will not. I am the Lord and not a magician. I gave this little child a gift I denied to all of you: eternal innocence."

Treat them as they deserve to be treated, said Sister Lucia, because one day they will open the gates of Heaven for you.

Women's hearings going on

The consultations for the historic document, "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," have begun. All members of the Archdiocese of Miami are encouraged to participate. Here is how:

- Obtain a copy of the document, available in English and Spanish, by contacting the Office of Evangelization, 757-6241, ext. 189.

- Prepare for the consultation by reading and re-reading the document prior to attendance.

- Select a location and date from the list below; all are open to the public.

- Bring your copy of the pastoral letter and response form (available in both English and Spanish) to the consultation.
- Arrive 30 minutes early to register.
- Bring your own brown bag lunch.

Following are the locations of the hearings:

Sept. 29 and Oct. 6 (2-part consultation): St. Augustine, Coral Gables, 7 p.m. (English); sponsor: parish.

Oct. 1: St. Brendan, Miami, 9 a.m. to 3 p.m. (English and Spanish); sponsor: Miami Archdiocesan Council of Catholic Women and parish.

Oct. 1: Sts. Peter and Paul, Miami, upstairs auditorium, 9:30 a.m. to 3 p.m. (Spanish); sponsor: Office of Worship and Spiritual Life.

Oct. 8: St. Agatha, Miami, 8:30 a.m. to 3 p.m. (Spanish); sponsor: parish.

Oct. 17 and 19: Church of the Little Flower, Coral Gables, parish hall, 7 p.m. to 10 p.m. (English and Spanish).

Oct. 26 and 27 (2-part consultation): St. Bartholomew, Miramar, 7:30 p.m. to 9:30 p.m. (English); sponsor: Catholic Community Services, Broward Region, and parish.

Oct. 29: Archdiocese of Miami Pastoral Center, Miami Shores, 9:30 a.m. to 3 p.m. (English and Spanish); sponsor: Office of Lay Ministry.

Official

Archdiocese of Miami

The newly-established Mother of Our Redeemer parish has opened its rectory at 18928 NW 80 Court, Miami, FL, 33015. The phone number is 829-2812. Father Fernando Comparé is pastor.

Masses are being celebrated for the time being at American High School, 18350 NW 67 Ave., Miami, on Saturdays at 7 p.m. in Spanish; and on Sundays at 10:30 a.m. in English and 7 p.m. in Spanish.

Boundaries for the new parish are: Dade/Broward County line on the north; Golden Glades Canal (NW 170 St.) on the south; Red Road (NW 57 Ave.) on the east; and the Collier County line on the west.

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

The Rev. Thomas Donnelly to Assistant to the President of St. Thomas University, with residence at St. Thomas University, effective Sept. 14, 1988.

The Rev. Msgr. John W. Glorie, V.F. reappointed Dean of the West Dade Deanery, effective Sept. 16, 1988.

The Rev. Daniel Dorrity to Coordinator of the Pastoral Ministry to AIDS Victims, Families, and Ministers at the Pastoral Care Department of Catholic Health and Rehabilitative Services, effective Oct. 26, 1988.

The Rev. Rafael Escala to Spiritual Director of the Spanish Legion of Mary, effective Sept. 20, 1988.

The Rev. Robert Twyoniak in residence to St. Ann's Mission, Naranja, effective Oct. 16, 1988.

Reflect God to others, priests told

Will that image of God be cold and rigid or warm and caring? Knowing yourself is key to accurate reflection of a loving God, expert tells Archdiocesan priests at Convocation '88

By Araceli M. Cantero
Editor, La Voz Católica

The faithful want to believe that God is friendly and compassionate, but how can they if their priests don't reflect this image?

Sister Kathleen Kelly asked that rhetorical question during one of the keynote talks at Convocation '88, a week-long gathering of all the priests in the Archdiocese of Miami.

In a talk aimed at the clergy but relevant for the laity as well, she stressed that not only priests, but all Christians, have a duty to live up to the words of the Book of Genesis: "Man and woman he created them. In his own image he created them."

To reflect the image of God, she said, means to "commit ourselves, out of who we are, to become lovers, to risk whatever it means to love."

Sister Kelly, a veteran of priestly and Religious formation who holds a doctorate in counseling, asked if by our actions we mirror a cold, rigid, insecure God, or a warm, loving, caring God?

Or do we mirror a schizophrenic God — such as a priest who is pious and wonderful at the altar yet cold and unwelcoming in the yard?

In her talk on the "human aspects of collaboration," Sister Kelly stressed that today more than ever in the Church "we are called to work together." Because this involves human relationships, it makes great demands on people and provides great opportunities for growth.

Relationships

"Relationships call us to hard and painful work," she said. "It is only in relationships that I am forced to confront the narcissistic tendencies within me. It is only in relationships that I am forced to look at the self-protectedness about me... Only in relationships I must deal with my sexuality and my emotional feelings."

She stressed that celibacy does not excuse anyone from confronting the sinfulness within. "Celibacy is not an invitation to avoidance, but a call to love."

Sister Kelly shared with the priests her years of experience in priestly and religious formation and the insights gained through her work at the House of Affirmation, a national Catholic center that helps priests and religious in crisis.

She admitted that being a priest is a difficult thing today: "You are in the eye of the hurricane, in times of tremendous transition and change, all of which means loss."

In her opinion, priests are dealing with loss of status, of role and function, with few clues as to what the future will bring.

Loss, anxiety

"Loss leads to anxiety, and when anxiety happens there is a need to exercise control," she explained. Today more than ever, "we are called to work together, but the anxiety level in individuals makes this difficult."

Making matters more difficult are the many hats a priest must wear: pastor, teacher, counselor, administrator, and even janitor.

Each of those roles demands adjustments in relationships "and you end up totally exhausted," she told them.

Who am I? is the question that may come up for the priest. Can he be priest, pastor, teacher, counselor all in one person?

Sister Kelly told the priests that only "out of the acceptance and awareness of who you are comes the ability for collaboration."

And this is specially important for priests, given their prominent role in people's lives.

According to Sister Kelly, the ability to



'If the priest is asked to be anything today it is to be a real presence, a real human being who is willing to be warm and loving and caring and willing to be risking and involved in life.'

Sister Kathleen Kelly

responsibly manage the trust deposited in him depends on a priest's self-perception, self-awareness, clear sense of identity and appropriate boundaries.

Sister Kelly talked about each of these aspects and stressed that every individual has a way of perceiving reality which affects his interaction with others.

Reality 'filters'

"We filter acceptance of reality and until we understand we have a filter we cannot change our behavior," she said.

She mentioned three areas that can block the view of reality: family history and ethnic background; perception about priesthood and ministry; perception of women and sexuality.

"We have learned to relate through the way mother and father related," she said. But adulthood is the time to re-learn and ask: Is there anything I need to do to become better?

She especially stressed the importance of recognizing one's own history, if it includes experiences of child abuse, alcoholism or childhood distortions.

These may result in behavior that escapes relationships and takes refuge in excessive work, alcohol, or any other addiction.

"Whatever your ethnic background it impacts tremendously on how you perceive," she told the priests. "How you feel about sexuality, women and priesthood is filtered by your ethnic background."

Sister Kelly said that "an insecure identity is bound to overwork," as a legitimate way to avoid relationships. "These take time... but then people end up in their 60s and 70s alone."

In her opinion, "the best insurance for old age are relationships, because when all else fails you have those friends."

Sister Kelly stressed the importance of knowing one's own basic needs: for acceptance, success, approval, intimacy. Otherwise, individuals who are not aware of them may try to meet them inappropriately in ministerial relationships.

She also clarified that intimacy is the deepest and most threatening need for all human beings. She defined it not in physical but psychological terms as the "need to know and to be known at the deepest possible level."

Repeating her theme of mirroring God, she said that "if the priest is asked to be anything today it is to be a real presence, a real human being who is willing to be warm and loving and caring and willing to be risking and involved in life."

And this, she said, demands that a priest be able to "forgive himself and risk loving, because the way we relate to each other is the way we relate to God."

New priest: 'To serve as best I can'

By Ana Rodriguez-Soto
Voice News Editor

A week-long celebration of priesthood ended, fittingly enough Sept. 16, with the ordination of a new priest for the Archdiocese of Miami.

Steven T. O'Hala, a Connecticut yankee transplanted to the fertile mission soil of South Florida, took the solemn oath to be a shepherd to God's people surrounded by his family, friends, and nearly all the priests of the Archdiocese.

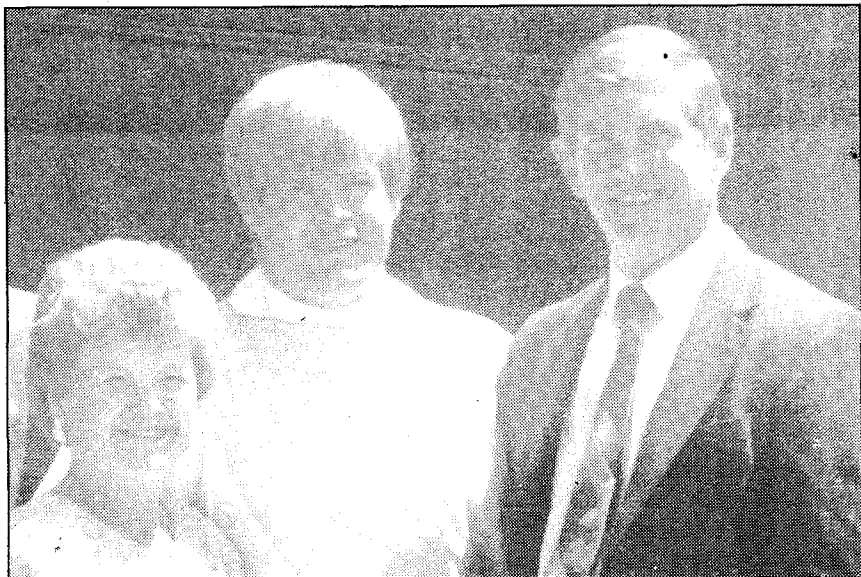
The ceremony at St. Mary Cathedral culminated Convocation '88, only the second time in five years that the Archdiocese's nearly 300 priests have come together for five days of camaraderie, relaxation, prayer, and learning.

This year, the priests heard from a number of experts on such subjects as self-esteem, time management, faith development and sexuality.

A highlight of the meeting was the opening session with Father Frank McNulty, the New Jersey priest and retreat director who had spoken to Pope John Paul II last year on behalf of all the U.S. priests. Father McNulty outlined a five-part formula for priestly health and happiness. (See *Voice*, Sept. 16).

Another keynote speaker was Sister Kathleen Kelly, who discussed how priests (and lay people), through their personal attitudes and relationships with others, convey either the image of a warm, caring God or that of a cold, rigid one. (See accompanying story.)

In remarks during the ordination



Newly-ordained Father Steven O'Hala poses outside St. Mary Cathedral with parents, Lois and Richard O'Hala. (Voice photo / Ana Rodriguez-Soto)

ceremony, Archbishop Edward McCarthy referred to the Convocation as "a genuine time of grace... A time of gaining new enthusiasm for our ministry."

Father O'Hala's ordination is "a marvelous conclusion... for that week we spent together," he added, and an occasion for "recommitting ourselves to our prayers that many, many more young men will follow in Steve's footsteps."

"It's just such a beautiful, beautiful occasion," said Lois O'Hala of Hartford, Conn., the new priest's mother, who shed many tears during the ceremony and gave her son a long, emotional embrace during the Sign of Peace.

"It feels pretty good," said Father O'Hala afterwards, in between giving out first blessings to friends, family and fellow priests.

The new priest, 27, is a native of Connecticut who entered St. John Vianney College Seminary in Miami right after high school.

He has spent the last four years studying theology in Rome, and will spend one more year there completing a degree in moral theology. In between, he spent one year doing pastoral work at Good Shepherd parish in South Dade.

The fourth of five children (two boys

and three girls), Father O'Hala was born on Christmas Day.

"That maybe should have been a sign," said his mother, of his future vocation, for even as a little boy he wanted to be a priest. "I would take him to church and he would come home and 'say Mass,'" she remembers.

Father O'Hala doesn't recall at what age, exactly, he decided to be a priest, just "that interior sense that this is what you ought to be doing," and "great peace in following it through."

He chose to come and minister in South Florida instead of his native Connecticut, he says, because he felt "very much attracted to the sort of mission atmosphere that there is down here. You know that there's going to be a lot to do up the road."

His commitment to the area has extended to learning Spanish and traveling twice to Haiti and once to the Dominican Republic with a local lay missionary group, Amor en Accion. On one of the trips to Haiti he caught malaria and had to spend a couple of weeks hospitalized in intensive care.

But he remains stalwart in his commitment. "I want to just be able to serve as best as I can," the new priest concluded.

St. Gregory's: A+ for excellence

Plantation School gets national honor; students' academic achievement is key

By Ana Rodriguez-Soto
Voice News Editor

The kids have only a faint grasp of what has happened. But this much they do know: they have a right to brag. "Our school is one of the best in the world," says third-grader Elizabeth Benz.

"We have all the nice teachers," pipes in her classmate, Chantel Clouse.

Childish hyperbole aside, something truly great has happened to St. Gregory School in Plantation. This year, it was singled out by the U.S. Department of Education as one of the best elementary schools in the nation.

St. Gregory's was one of only 287 schools, public and private, honored with the 1988 National Excellence in Education award. It was one of only 31 Catholic schools to receive the award, and one of only two in Florida.

(The other Florida winner was also in the Archdiocese of Miami, St. Patrick's on Miami Beach. See story, page 13).

According to its principal, Sister Mary Brendan, St. Gregory's won for one simple reason: academic excellence. As she puts it, "the record speaks for itself."

St. Gregory's 550 students consistently outperform their peers in standardized tests, particularly the Comprehensive Test of Basic Skills (CTBS), which all Florida seventh-graders must take. Last year, about one-third of St. Gregory's seventh-graders scored at the 97th percentile or higher on the CTBS.

St. Gregory's also participates in Duke University's Talent Identification Program, which selects academically outstanding seventh-graders to take the SAT—a standardized college-entrance exam geared for juniors and seniors in high school. Last year, two of the St. Gregory seventh-graders who took it went for state recognition—the most of any Broward school.

Indeed, St. Gregory's academic marks were so high, that the judges who visited the school last May seemed "concerned that perhaps we put too much emphasis on achievement," Sister Brendan recalls. They were worried that the schoolchildren were being turned into neurotic over-achievers.

They found quite the opposite.

"Our kids are very happy kids, and they achieve because they want to. They get pleasure out of that," Sister Brendan says.

Positive reinforcement

The secret is positive reinforcement. "We really motivate our kids. Every teacher in this school is committed to positive reinforcement. We call it affirmation."

It's not a hit or miss thing, the principal stresses. In every class, from Kindergarten through eighth grade, every St. Gregory student receives plenty of verbal praise for work well done. They also get lots of "happy grams" on their papers, frequent laudatory notes that go home to their parents, certificates of achievement, and prizes, such as stuffed animals, to take home for the weekend.

"They're learning that education... is important," Sister Brendan says. "They're learning that it brings a lot of rewards and pleasure. I think the message our kids get is they like their school; they know that they are liked. They're finding out it's neat to learn."

An enthusiastic proponent of teaching and learning or, as she puts it, seeing "a kid's eyes light up" with curiosity, Sister Brendan describes herself as a Floridian who was "tired of hearing of the inadequacies of Southern education."

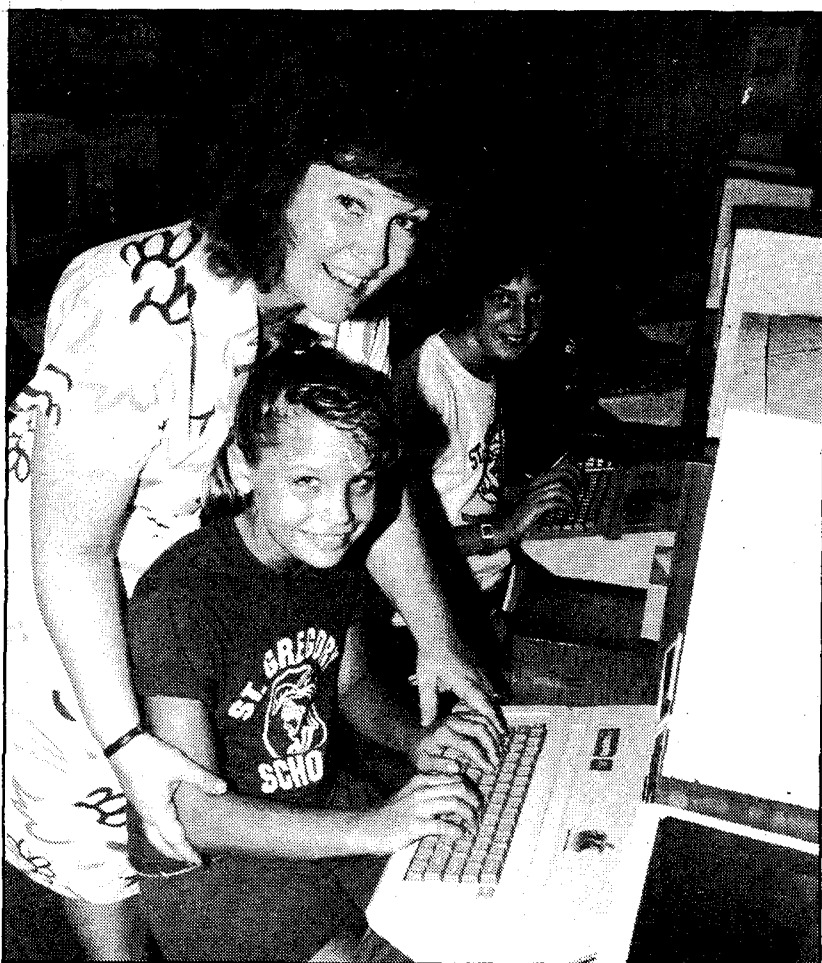
She came to St. Gregory's four years ago, her first job as principal. Previously, she had taught in elementary and secondary schools in the Philadelphia area, and even spent several years as a teacher at St. Gregory's during the 70s.

When asked about St. Gregory's success, she says she walked into a "tradition of excellence" dating way back, and all she had to do was build on it.

She credits the school's 22 teachers, mostly lay, who stay an average of four to 10 years and who, in many cases, have their own children enrolled. Once a year, both principal and teachers come together to analyze the strengths and weaknesses of their curriculum and set a goal for themselves.

This year, for example, they noticed that a certain grade level was not achieving as well as it could in math and reading. So they decided to hire a tutor to teach special classes after-school. Sister Brendan also might purchase more instructional materials for those students; and the teachers might adjust their methods to compensate for the

At a school-wide rally, sixth-graders Joseph Murphy and Joshua Bomba hold up a poster proclaiming St. Gregory's National Excellence award. The rally preceded the trip to Washington, DC, by Siser Mary Brendan, principal, where she received a plaque and "flag of excellence" from U.S. Secretary of Education William Bennett. The winning principals also attended a reception with President Reagan. (Voice photo / Marlene Quaroni)



Computer teacher Barbara Eisenhower helps sixth-grader Lora Tjomstol with a lesson as classmate Sherri Tammy looks on. Beginning in Kindergarten, every student at St. Gregory's takes computer classes. (Voice photo / Ana Rodriguez-Soto)



'They're learning that education brings a lot of rewards and pleasure... They're finding out it's neat to learn.'

Sister Mary Brendan,
principal

learning deficit.

Although St. Gregory's students are about 90 percent 'Anglo'—which, critics would say, helps keep standardized test scores high—the enrollment also includes six percent Hispanics and one percent each of Haitians, American blacks and Asiatics.

Sister Brendan says regardless of ethnic differences, the statistics bear out her educational philosophy. "The longer the children are in our school, the stronger they become [in basic skills]... By the time they leave our school, that foundation is so strong."

To the basic skills are added classes in computers for every student, beginning in Kindergarten, and equally compulsory classes in Spanish, beginning in third grade.

Yet the school doesn't have a cafeteria, making do with bag lunches in the parish hall and with the pizza and chicken parents bring in twice a week. "It's not the fancy things that count," Sister Brendan explains.

And she can't praise the parents enough. "I honestly believe that's one of the reasons we've been so successful," she says.

Involved parents

Indeed, parental involvement, the 'impossible dream' of many school administrators, is quite the norm at St. Gregory's, where parents are required to donate 25 hours of service each year to the school. They might bake cookies, correct workbooks for teachers, supervise lunch periods and field days, work on fundraisers or judge the annual schoolwide speech contest.

"The great majority of our parents meet [that requirement] easily," Sister Brendan says, even though in many cases both mothers and fathers work fulltime.

She instituted the policy four years ago to ensure "fairness to all families," since it seemed that only a few were

"doing everything." At the same time, she hoped to impress upon parents how vital they were to their children's education.

"You're not separate from the school as parents," Sister Brendan says. "You're part of it. A very important part."

"We honestly believe that it's good for our children to see their parents actively involved in education. It's a tremendous sense of pride for a child to know that his parent has done something for the school," she adds. "We've shown that where parents do get involved nice things happen."

'Pat on the back'

And that's probably the best thing about being recognized nationally as an "excellent" school, Sister Brendan notes. "This is a pat on the back to parents. They need assurances. They need to know that the choices that they made, the sacrifices that they made [tuition is \$1,600 a year for one child], are worth it. This is concrete evidence."

But while the national spotlight may be focused momentarily on St. Gregory, Sister Brendan says, excellence is the hallmark it shares with all Catholic schools. "I think there are many Catholic schools that can get this award. We definitely have a great product."

Indeed, she stresses, she didn't spend two months gathering statistics and filling out stacks of reports and paperwork just so *her* school would shine. By winning, she hopes to prove a point about Catholic education, which has seen plenty of hard times—financially—in recent years.

"I honestly believe that Catholic education has to sell itself. We're too important not to receive the recognition that [we] deserve," Sister Brendan says. "We have made a tremendous contribution to this country. And without the Catholic school system, this country would be at a severe loss."

Back-to-basics pays off for St. Patrick's

Miami Beach school singled out
as one of seven best nationwide

By Lily Prellezo
Voice Correspondent

If you believe in lucky charms, then Principal Christine Lamadrid is St. Patrick School's shamrock.

Largely due to her dynamic leadership and a back-to-basics educational philosophy, the Miami Beach elementary has received the 1988 National Excellence in Education award given out by the U.S. Department of Education.

It was an honor accorded to only 31 Catholic elementary schools in the country, and only two in Florida. (The other Florida winner was also an Archdiocesan school, St. Gregory's in Plantation. See story on page 12).

But St. Patrick's glorious comeback doesn't end there. In his final report as U.S. Secretary of Education, William Bennett singled it out as one of only seven "exemplary" elementary schools in the nation; schools whose curriculum he lauded as ideal and which, he said, other schools, both public and private, should aspire to imitate.

On St. Patrick's campus, a huge banner announces the Excellence award to drivers and pedestrians, and posters in every corridor shine with pride at the distinction. Fourth-graders Angie Rodriguez and Melissa Medina boast that their gym clothes bear the coveted "School of Excellence" slogan.

"It really boosted moral," said Lamadrid, now in her sixth year as St. Patrick's first lay principal. "I started getting calls from parents wanting to enroll their children in pre-kindergarten — for 1992!"

Lamadrid graduated from St. Patrick's in 1968 and went on to receive her education degree from Barry University. Her first teaching job was at St. Patrick's. She was later principal of St. Agnes School in Key Biscayne until St. Patrick's pastor, Father James Murphy, lured her away. And what a comeback!

"What's most unique about St. Patrick's," said Lamadrid, "is that we provide quality education for many races, diverse nationalities, and varied economic backgrounds."

Many nationalities

Twenty-two countries are represented by St. Patrick's 250-plus student body, which is 80 percent Hispanic. But except for Spanish class and an occasional translation in pre-kindergarten, only English is spoken here. Where national S.A.T. scores attribute declining scores to increased enrollment of Hispanics, scores at St. Patrick's have skyrocketed.

As former Secretary Bennett noted, since 1983 St. Patrick's scores on the McGraw-Hill Comprehensive Test of Basic Skills have climbed 23 points in reading and 38 points in math. Almost 70 percent of graduates enroll in honors courses during their freshman year in high school.

This has also boosted enrollment. Unfortunately, the school has only one class for each grade and no room for expansion.

In his report, Secretary Bennett says that "children learn what adults choose to teach them," and he calls for a "renewed commitment to content." He says basics are what "American children have an insufficient

command of."

Going back to basics has always been Lamadrid's goal. "As a child I remembered a highly structured, high-quality emphasis on academics," she explained.

Today at St. Patrick's, each day begins with a 50-minute reading class in grades Kindergarten through eighth. Social Studies are enhanced through a year-long Academic Olympic contest. Math, English, and Spanish are also part of each grade's curriculum.

"We don't overlook any subject area," said Lamadrid. "Our curriculum is as good or better than public schools'."

Basics also begin in pre-kindergarten, where St. Patrick's participates as a pilot school for the Archdiocese.

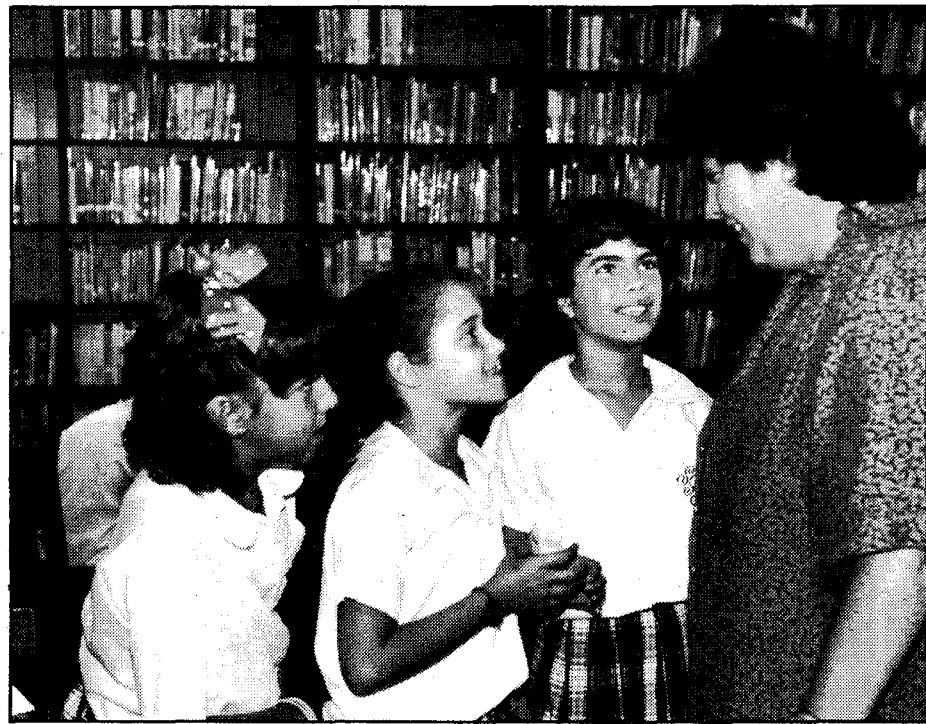
"We teach them the foundations they will need for pre-reading and pre-writing," said Liana Hanson, pre-K teacher. "It's a 'high scope' program that promotes creativity and decision-making."

Four-year-old students decide each day which area they will work and play in. Later, they discuss their progress with the teacher.

In the future, St. Patrick's plans to add an extended-day program for children of working parents.

Teachers are key

"Except for the family, there is no institution so influential," wrote former Secretary

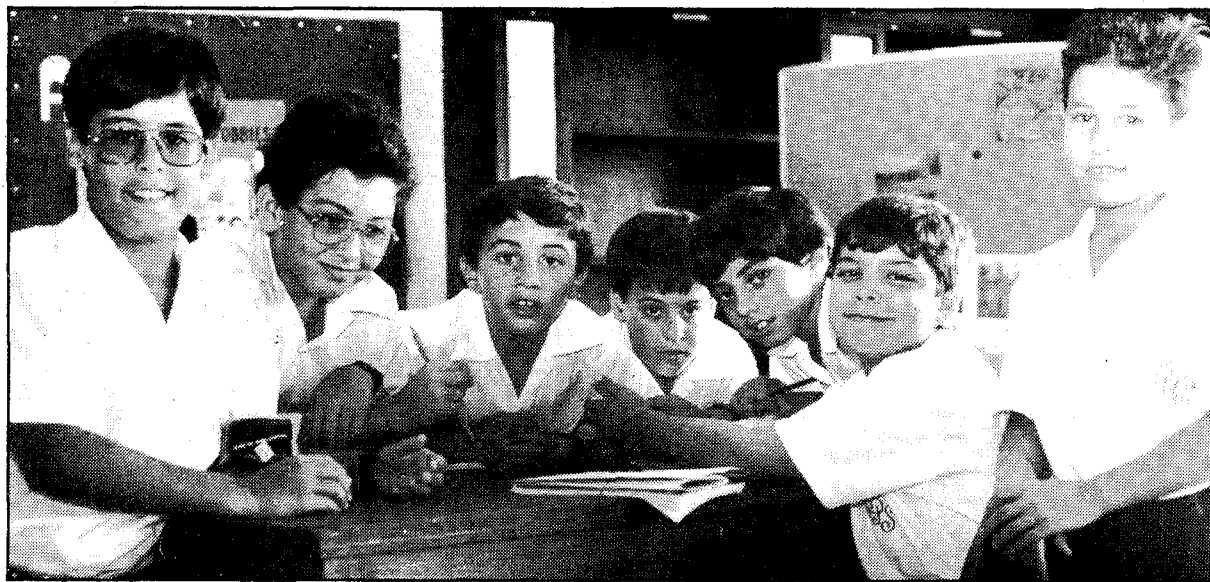


Principal Christine Lamadrid chats with students in St. Patrick School's library. The small class sizes allow her to know each student personally, and no test papers go home to parents until Lamadrid reviews them.



'What's most unique about St. Patrick's is that we provide quality education for many races, diverse nationalities and varied economic backgrounds.'

Christine Lamadrid,
principal



Eighth-graders take a break from chemistry class; judges for the national excellence award said the best compliment that could be paid to St. Patrick's was that students "prefer coming to school rather than having a holiday." (Voice photos / Lily Prellezo)

Bennett. "We ask elementary schools to shape our students' first and lasting ideas about themselves, their country, its culture, and the world... This mission dwarfs all others in American education."

The shapers of those ideas are teachers. After updating texts and teaching materials, Lamadrid tackled the faculty.

"We have children more hours a day than their parents," she noted. "That is why quality of teachers is so important."

"I wanted a faculty committed to Catholic education and teaching the whole child — academics and character development, with an emphasis on Christian formation."

"Every child is educable, but you have to create a pleasant learning environment with dedicated teachers that want children to learn," said Lamadrid.

She said the problem with finding qualified teachers stems from an attitude that the profession is not professional at all.

"Teachers don't get the same respect as doctors or lawyers. I am happy public schools are finally paying teachers what they deserve," she said. She believes the Archdiocesan Education Foundation is a positive step to try and compete with public school salaries.

Faculty credentials and teaching loads were also reviewed. Six years ago home-room teachers were teaching all subjects. Consequently, instructors for music, art, computers, and Spanish were hired.

The staff of 18 now includes 15 lay teachers and three women Religious, making the teacher/student ratio one to 14. Turnover is low, and most of the current staff has been there between four and six years.

Small, cozy

Founded in 1926, St. Patrick School once included a high school, which was closed in 1972 due to declining enrollment. Now, apart from the architectural beauty of the 62-year-old school, with its sweeping arches encompassing a garden courtyard filled with looming palms, there is a feeling of coziness, an at-home-ness unique to smaller schools.

Class size is checked at 25 to 30 students per grade. "Although there is a waiting list for the lower grades we try to never turn anyone away," said Lamadrid.

The school also provides scholarships and tuition assistance for those who can't meet the \$2,000-\$2,500 tuition.

The smallness of the classes is an asset both to school spirit and Lamadrid's educational goals.

"I bet you I could name every single person in this school," said eighth-grader Peter Lopez.

So can Lamadrid. But she knows more than their names — she also knows each child's progress. No test paper is ever

(continued on page 14)

'Here I am, Lord'

Sister Debbie Armstrong makes final profession as Sister of Mercy

By Ana Rodriguez-Soto
Voice News Editor

"Lord, you have called me. Here I am."
With those simple words, Sister Debbie Armstrong, 31, committed her life to God forever as a Sister of Mercy.

Before a church-full of family, friends, and fellow Religious last Saturday, she promised to remain chaste, obedient and poor, "to reach out with courage and love to the needy," and to "serve the poor, sick and uneducated with tenderness and hope."

Her final profession came after nine years of study and discernment — and a lifetime of gentle nagging from the Lord.

"I had a feeling all of my life that I was called," she said after the ceremony, as her students, members of the Kindergarten class of Immaculate Conception School in Hialeah, flocked around her, hugging, kissing, hanging on and offering teddy bears as presents.

It was only after graduating from high school and working in the secular world for a year-and-a-half, however, that Debbie Armstrong decided "I would at least try" the religious life. She was 21.

A Connecticut native who moved to Melbourne, Fla., with her family at the age of three, she had studied with the Sisters of Mercy at Ascension School there. She wanted to join their order.

But the Ireland-based community did not have a novitiate in the United States, so they referred her to the Sisters of Mercy of Hialeah, also an Ireland-based community, who had opened a novitiate in Deerfield Beach.

The Sisters of Mercy are a worldwide order founded by an Irish laywoman, Mother Catherine McAuley, who became a Religious late in life. Although all Sisters of Mercy abide by the same rules, each group is independent according to diocese, and each has its own motherhouse.

The Sisters of Mercy who minister at Immaculate and three other parishes in the Archdiocese come from the Diocese of Clogher, Ireland. Sister Debbie is only the



Yessilyn Camacho, one of Sister Debbie Armstrong's Kindergarten students at Immaculate Conception School in Hialeah, gives her teacher a big, big, hug after ceremony of final profession. (Voice photo / Ana Rodriguez-Soto)

third American to join their order since they began working in South Florida in the late 50s.

"This particular community of people were so welcoming to me," Sister Debbie said. "They were a sign of what I believe in.

And they were women of commitment, faith and love."

But "I had a lot of questions" at first — about the length of time required as postulant, novice, and then Religious before the final vows could be made; about whether she could let go of her desire to study pediatric nursing and teach instead, since that is the main charism of the community.

Once again, "I said I would try it and see."

After studying theology for two years at

St. Vincent de Paul Regional Seminary in Boynton Beach, she obtained a degree in early childhood education from Barry University in Miami Shores. Then she began working as kindergarten teacher at Immaculate, a job she has held for the past five years.

It's a move she hasn't regretted.

"I definitely teach kids. And I love them," she exclaimed as her students passionately congratulated her. "If I stay with the little ones I'll be alright," she added, noting that teaching them "is very rewarding, because they always claim you."

Although she has been a Religious since she made her first profession in 1983, she said "what feels different [now] is in my heart I know I've said 'yes' to the Lord forever. Before, I felt like I was hanging on."

The ceremony of final profession the Religious life is a solemn one — somewhat similar although much simpler than a priestly ordination — but Sister Debbie's featured much joy and plenty of personal touches.

Her mother, one brother and two sisters, along with nieces and nephews, filled the first pews. Behind them were close to 60 other relatives and friends from the Melbourne area.

And along with the 17 Sisters of Mercy whose community she joined were other Religious from the Archdiocese and two Sisters of Mercy from Melbourne — Sister Debbie's first-grade teacher and principal.

In turn, her own current and former students sang during the ceremony, as did Sister Debbie herself.

Father Xavier Morras, pastor of Immaculate Conception Church, and more than two dozen priests also witnessed the ceremony, which was presided by Auxiliary Bishop Norbert Dorsey. It was he who placed a simple silver ring on Sister Debbie's left hand, signifying her everlasting commitment to the Lord.

Nine years seemed a long time to wait when she first entered, but "I really see the value of it now," Sister Debbie said. It was a time to grow and mature, personally and spiritually.

Now, she concluded, "I know what I want, and I believe I can be happy for the rest of my life."

St. Patrick's lesson: Back-to-basics works

(continued from page 13)

returned until she has reviewed it.

Carolina DiTata, another eighth-grader, is new to St. Patrick's. "I came from North Beach Elementary where nobody knew each other," she said. "It was more wild there. Here people are down to earth and we have much better teachers."

DiTata feels that what makes the teachers better is that they have more time for the students.

"The teachers know you have a problem even if you don't tell them," said sixth-grader Carolina Tarazona. "They try to get in your personal life to help you."

"I like to think I have brought back the

style of the 50's and early 60's," Lamadrid said. "Our approach is more self-discipline, with reasons why students should behave a certain way. Before, we never asked any questions."

"It's strict, but not too strict — just strict enough," added eighth-grader López.

Perhaps the best compliment for St. Patrick's, however, came from one of the judges for the Excellence award:

"If the children prefer coming to school rather than having a holiday, that tells us something about the school spirit."

But Lamadrid is not content to rest on St. Patrick's recent laurels. "We know we're not perfect," she said. "There's so much left to do."

Local high school students rank among tops in the nation

Eighteen students from eight Archdiocesan high schools have been named 1989 Merit Program Semifinalists for their scores on the PSAT-NMSQT, a national standardized pre-college entrance exam.

They are among only 15,000 students nationwide to be selected, which is less than half of one percent of all high school students in the U.S. From these, about 14,000 will be selected as finalists, earning the right to compete for 6,000 college scholarships.

The 1989 South Florida semifinalists and their schools are:

Belen Jesuit Prep: Marcus A. Casal; Jose P. Iriarte.

Cardinal Gibbons High: Jason A.

McGrath.

Christopher Columbus High: Ricardo J. Bascuas; Markus I. Cruse; Richard P. Grudzinski; Michael S. O'Dowd.

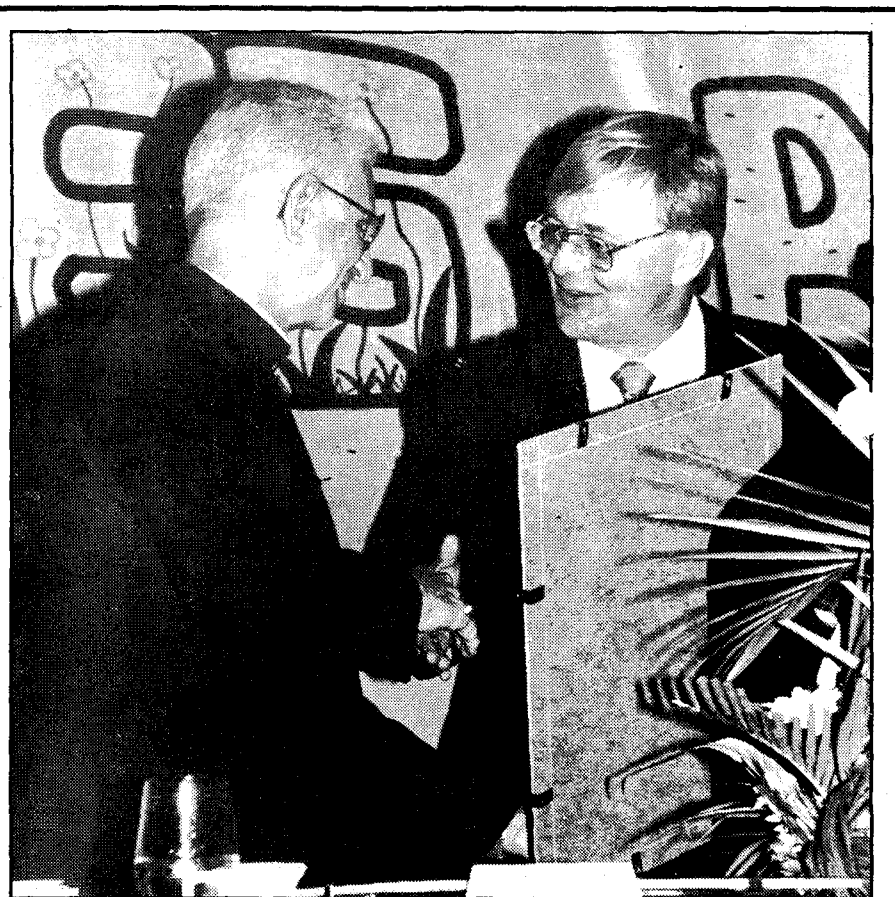
Madonna Academy: Jennifer A. Gore.

Msgr. Edward Pace High: Donald E. Jarvis.

Our Lady of Lourdes Academy: Ivette M. Barbeite.

St. Brendan High: Elizabeth E. Judge.

St. Thomas Aquinas High: Robert E. Blade; Edwardo Caballero; Daniel E. Compton; Erin K. O'Brien; Jason M. Radson; Kathy Varnum; Gregory C. Williams.



Bishop honored

Dr. Richard Perhla, principal of Msgr. Edward Pace High School in Opa-Locka, presents Auxiliary Bishop Agustin Roman with a plaque in recognition of his service to the Church. The occasion was a testimonial dinner for the bishop which marked the kick-off for Pace's 1988-89 Endowment Fund Campaign. (Voice photo / Marc Regis)

NEW AGE

Gimmicks substituting for true religion

By Patricia Kasten

Second in a two-part series

GREEN BAY, Wis. (NC)—While few Christian leaders would argue with the "New Age" longing for peace and global cooperation, when it comes to answering the question "Who is God?" most church leaders give the New Age answer a failing grade.

Many New Agers have answered the question by saying, "I am God."

"I know that I exist, therefore I am. I know that the source exists, therefore it is. Since I am part of that force, therefore I am that I am," wrote actress Shirley MacLaine, a New Age believer, in the book, "Dancing in the Light."

The term "New Age" can refer to many things from an all-natural diet to soft, instrumental music. It also embraces beliefs shunned by Christians churches, such as reincarnation and the idea that all people are god.

New Age believers have an "image" of God, but believe the reality is found in themselves when they realize their full potential.

"It's like the woman who always kisses her wedding ring, but never kisses her husband," said Franciscan Sister Ann Rehrauer, chancellor of the Diocese of Green Bay, during an interview with The Compass, Green Bay diocesan newspaper.

Jesus is mentioned in many New Age writings, but not as the messiah or the son of God whom Christians follow. For New Agers Jesus is an example—along with Buddha and Krishna—of a human who has realized his full potential.

The belief in a god-self is the basis of another New Age tenet questioned by Christians: the absence of good and evil. New Age morality relies on personal perceptions and a personal reality.

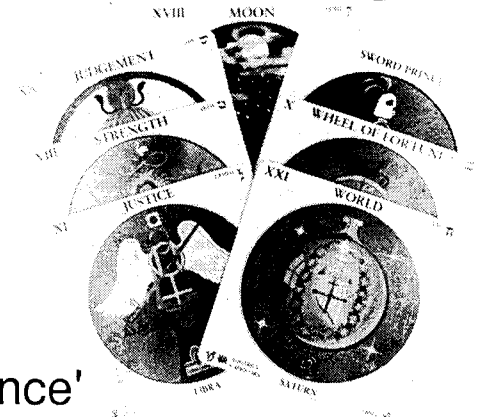
"There is a great deal of subjectivism in New Age and in satanism," said Father Mike Carroll, a teacher at St. Mary Central High School in Menasha, Wis.

"Satanism, as I understand it, distorts, denies and confuses the distinction between good and evil," Father Carroll said.

The New Age belief in reincarnation and the highly publicized examples of it found in "channelers," who claim to have long-dead spirits speaking through them, are another product of the god-self.

Lord Maitreya, originally the product of Eastern mysticism, has been appropriated by the New Age movement and allied churches, such as the Church Universal and Triumphant.

'The needs that are surfacing are no different than they ever were, just repackaged. And we've got 2,000 years of experience'



Tarot cards are supposed to help people 'focus their attention'

New Agers believe that "Maitreya is the coming world leader, the coming world teaching, the coming Christ," said Jim Valentine, director of a Milwaukee-based center which counters cults and the occult from a Christian perspective.

The characteristics attributed to Maitreya, Valentine said, "fit rather closely with a biblical version of the Antichrist" described in the Book of Revelation.

Some of the political aspirations of New Agers also concern Christians, Valentine said.

"They look to a one world-government. To achieve this, they look toward the necessity of some coercion and some abrogation of freedom," he said.

"They're talking almost a fascistic-type re-education program for recalcitrants and, if they're really problems," Valentine said, some New Agers would even resort to murder. The New Agers believe their victims "will reincarnate later and be in a better state anyway."

Pat Whitcomb, a deacon at Green Bay's St. John the Evangelist Parish, thinks Valentine's concern may be exaggerated. The deacon became acquainted with New Age ideas while studying about cults in conjunction with his youth ministry work.

But Whitcomb agrees the movement would be dangerous if some people's fears about it being racist were true. "I don't know if that's part of it," he said. "If it is, it's very underground."

Father Carroll, who attended a 1983 talk sponsored by the Church Universal and Triumphant, said he was disturbed by references there to "the great white brotherhood," by mind-control tricks used in the talk and by "heavy, anti-Semitic echoes."

The longing for meaning, the search for God and the quest for peaceful existence on the planet attract people

to the New Age. But in the past, the same needs and desires have led people to the Christian faith, Father Carroll said.

"We need to read the signs of the times and say, 'OK, what are the needs and how can we respond as a Catholic community?'" he said. "The needs that are surfacing are no different that they ever were, just repackaged. And we've got 2,000 years of experience."

One Green Bay resident who was baptized Catholic and now follows some Age practices said his search for meaning began when his children, who attended Catholic schools, asked him about his religious beliefs.

"It started my search back to myself, to a spiritual connection," said the man, who asked that his name not be used. "I never forgot some of the good stuff of my childhood. And I missed that."

The Catholic Church, and all Christians, need to "reflect on the unmet spiritual needs of the people who are being drawn" into the New Age movement, Father Carroll said.

Christians curious about New Age should examine it carefully, comparing it to what their religious experience and tradition has to say about the same issues, Whitcomb said.

At the same time, the deacon said, one must realize that "it's very tempting when someone says, 'I can show you the way. I can solve all your problems. You'll have nothing but a peaceful existence.'"

"For Christians, it's their relationship with God and the depth of that relationship which gives them their overall sense of worth and growth in life," Whitcomb said.

Somebody please answer these questions

By Tom Minnery

Here are a few things I have been wondering about lately. If any of you has answers, I would appreciate hearing from you.

- Why, in a pluralistic society, is it deemed inappropriate for Christians to push their lifestyle on people, but in the name of civil rights, federal courts are helping homosexuals push their lifestyle on everyone?

- How can the constitutional right of privacy be so powerful that it protects a woman's right to kill another human being (her own child for heaven's sake!) in the act of abortion, but so weak that it cannot protect men who want simply to meet together in men-only clubs? (I don't particularly favor these, I just marvel at the situation).

- How come some artificial sweeteners were jerked off the shelves years ago when they were found to cause cancer in laboratory rats, while cigarettes, which cause cancer in human beings, continue to be sold everywhere? Do rats have lobbyists in Washington?

- When will the American Civil Liberties Union (ACLU) publish a book entitled: *The Rights of Religious People*, since the right to freely practice religion is the very first right granted in the Bill of Rights. (In case you didn't know it, the ACLU already has published books on the rights of young people,

Indian tribes, gays, women, crime victims, single people, authors, artists and teachers.)

- Speaking of the ACLU, it has long believed that in a free society all ideas, no matter how repugnant, deserve to be heard (this extends even to child pornography). So how come it keeps suing to prevent the creationist view from being taught in public schools?

'When will the ACLU publish a book entitled *The Rights of Religious People*, since the right to freely practice religion is the very first right granted in the Bill of Rights?'

- Why is it deemed inhumane for elderly people who are dying to be kept on life-support systems, but inhumane not to keep dying infants on life support systems until their organs can be removed? Does the value of spare parts determine the value of human life?

- How is it permissible for a school nurse to recommend that a pregnant child get an abortion without her parent's permission but illegal for a school nurse to dispense an aspirin without a parent's permission?

- How is it that the press and the pornographers get away with leveling the charge of "censorship" against those who would enforce anti-obscenity laws? By its very definition, censorship refers to the prior restraint of expression. Not a single obscenity law in the country applies until after something is published. By that time, the information has been disseminated and the term "censorship" does not apply.

- Speaking of obscenity, statistics continually show that only about 20 percent of a video store's rental business is in obscene "adult" video. That means most people rent comparably good stuff. Why don't more of them speak up and threaten to take their business elsewhere unless the junk goes? They have a lot of clout they aren't using.

As I said, if any of you has answers, I'd like to hear them.

(Family Research Council)

Editorial Page

Shroud a fake?-- whence the tears?

Increasingly we are hearing reports "leaked" from this or that source about the recent tests made on the Shroud of Turin.

The Vatican had authorized state-of-the-art carbon dating tests to be made on the relic believed by many to be the cloth Jesus was 'shrouded' in after the crucifixion. It has been venerated thusly for decades and only now has modern science made it possible actually to date the cloth reliably.

An official report has not been made by the Vatican just yet, but press accounts from alleged scientific sources indicate that the testing dates the cloth only to the middle ages, the point at which its past has always become murky—thus indicating that the cloth was created-- faked-- many centuries after Christ.

If this, indeed, turns out to be the case, what are we to make of it? There have

Voice Editorial

always been charlatans ready to turn a quick buck on eager faithful looking for some tangible connection with the divine, a splinter of wood, a shard of bone, a lock of hair—some of which become downright lugubrious.

The Shroud has been perhaps the most noted and venerated relic in the world, directly associated with Christ's resurrection. Confirmation that it is a fake might shake some people's confidence. Certainly it will be a big disappointment, but is the discovery of a fake relic necessarily all bad?

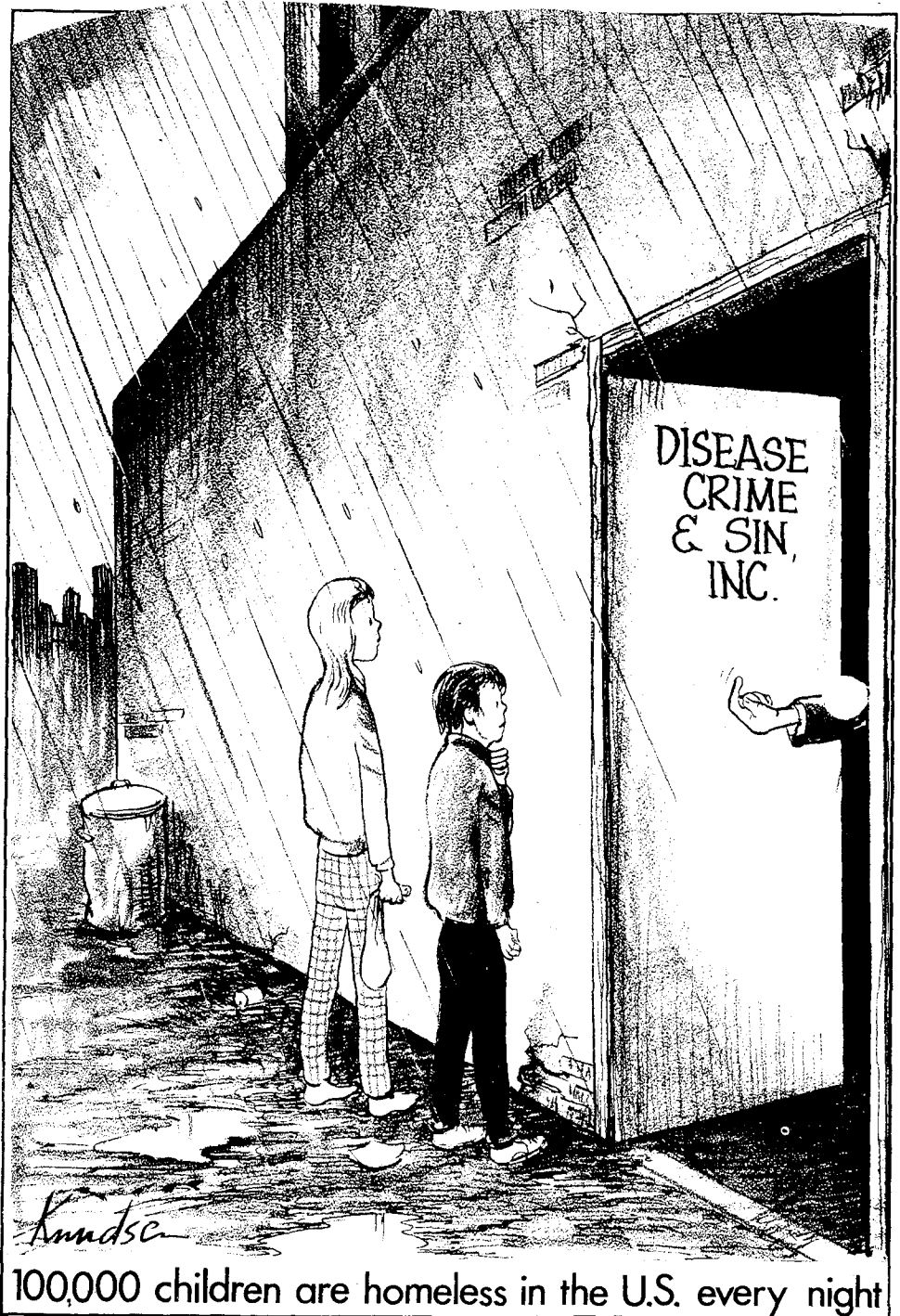
There is a basic issue here that goes beyond the Shroud, to the very nature of faith and belief.

You will recall from the Scriptures that Jesus chastized some of his followers for demanding signs and wonders. He told them, rather, to follow the words he was speaking. We are to base our beliefs and actions on the obvious truth and goodness of Jesus' teachings, not on spectacle.

In other words, we are to follow the example of virtue, not power. We needn't flock to Miracle Trees; we needn't flock to every self-proclaimed "seer" who comes along, whether they be in Bayside, New York, with their endless stream-of-consciousness depictions of Jesus and Mary floating around in the sky like a Cecil B. De Mille production, spouting proclamations of doom and gloom, or to Lubbock, Texas, where perhaps well meaning folks see revelation in their private thoughts and messages in cloud formations; we don't need to see signs in patterns found on leaves, stones or pottery.

For miracles, we need only look to the newborn baby, the beauty of nature and the mystery of existence itself. For faith, we need only look to the love, where it exists, between family, friend and stranger, and ultimately to the sacrifice of the Crucifixion. Yes, there really was a Shroud, a True Cross and a Jesus of Nazareth. There were also sandals and the tunic he wore and the sweat of his brow. They are all gone now, but the legacy and love live on.

And that is all that matters.



Letters

'Last Temptation' is hardly an occasion of 'moral growth'

Mr. J. A. Solis Silva, chairman of the Philosophy Department at St. John Vianney College Seminary in Miami, authored an article, "The Recurring Temptation of Miami", in The Miami Herald Sept. 18 concerning the movie, "The Last Temptation of Christ."

The article's conclusion is that the temptation of Miami "is to yield to intolerance or to the fear that disagreement is a threat rather than a boon to intellectual and moral growth," when instead we should make sure "that every man has a chance to contribute to the growth of all." In other words, the film depiction of Christ as fornicator, among other things, should not make us intolerant, but rather we should welcome the profanation as a blessing to our growth.

Mr. Silva says it is a great disservice to moral growth "if a church communicates to its members... the inadvisability of viewing a particular film..." Thus, we were disserved by our Archbishop McCarthy and others like Bishop Norman F. McDonald, who wrote to his faithful of the Diocese of Orange, California:

"The protest that has risen in this country over the film... is not an attack on freedom of speech or religion. It is a cry of anguish from millions of hurt and offended people whose deepest religious sensibilities and most revered convictions of Faith are being assaulted. For anyone to further such a travesty is to betray a callous insensitivity to the feelings of others. It is also to evidence a religious illiteracy attempting to masquerade as objectivity or broadmindedness."

Mr. Silva says when a church communicates to us in such manner, "then that member must come to his conscience and decide. This conflict of conscience can be

the very occasion for moral growth and maturation." Stop and ponder this advice. In response to our Bishop's valid pastoral admonition, we are challenged to consciously and deliberately confront our conscience with a conflict in the name of moral growth!

Even with a rightly-formed conscience, this would be self-provocative foolishness. Could not this conflict be the very occasion for descent into sin? Is Mr. Silva advocating the subjectivism of the situational ethic, whereby one makes a moral judgment relative to the circumstances of a given situation, quite apart from what the Church might have to say?

Mr. Silva continues, "To protect the faithful from such conflicts by preventing the movie from being shown... is to foster a church of immaturity and moral infancy" and such paternalism will prevent the faithful "from assuming full responsibility for their religious experience and for their lives".

Is not God our Father and we his children, and in the way a child trusts its father or mother, we recognize that we can do nothing by ourselves? "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." Mk 10: 14-15.

Mr. Silva generously recognizes that "the churches, through the legitimate power of their teaching office, have a right and a duty to help form the conscience of their faithful". But this generosity becomes short-lived when he asks, "But what are the proper limits, in a pluralistic, democratic society, to the exercise of this right?"

No church, he says, has the right to limit "legitimate" expression in the arts and

communication, reminding us that our forefathers attempted to preserve this freedom of expression through constitutional guarantees. Thus, Mr. Silva finds the "proper limits" not within the Roman Catholic Church, its magisterium, its canonical law, but in civil authority.

But even in civil authority there is no such thing as an absolute right, because every right has a parallel duty, exemplified by the familiar admonition of Mr. Justice Holmes, that there can be no right to cry "Fire" in a crowded theater. Perhaps Mr. Silva needs reminding of the prophetic words of John Paul II spoken to the Hollywood moguls in Los Angeles on Sept. 15, 1987.

"Your work can be a great force for great good or great evil... the Church recognizes the need for freedom of speech and freedom of the press, just as does your Constitution. But she goes further. Rights imply corresponding duties... truth and completeness should characterize the content of artistic expression and entertainment... Errors in judgment, mistakes in evaluating the propriety and justice of what is transmitted, and wrong criteria in art can offend and wound consciences and human dignity. They can encroach on sacred fundamental rights."

Mr. Silva forgets that the Roman Catholic Church, is neither pluralistic to the extent of the Currans and Lefebvres nor democratic to the extent of our system of government. There are American Catholics who believe there is a need for adapting the Church to the demands of modern civilization and slanting it towards a more democratic method, and that there should be more scope for individual freedom of thought and action.

Among others, these are the supermarket pick-and-choose-your-belief Catho-

lics and the I-am-personally-against-abortion-but-I-wouldn't-impose-my-view-on-you Catholics. The errors of this "Americanism" were pointed out by Leo XIII in 1889. The secularists truly want to destroy us. It is sad that they are ably assisted by the Modernists and assorted liberals who have infiltrated our ranks.

Victor J. Dirse
Perrine

More protesters wanted at movie

I would like to commend the small handful of Catholic people that I witnessed standing at the foot of the cross, (outside of the AMC Marina 8 Movie Theatre which was showing 'The Last Temptation of Christ' recently. They were quiet, solemn, and constantly in prayer. I'm sure they consoled our Lord. They did not draw attention to themselves.

No, it wasn't Jesus' Mother Mary. No, it wasn't Mary Magdalene or Mary Cleophas or St. John either.

But, like them, it was a small group of people who did not want our dear Lord to be alone as he suffered upon this cross that was built by Universal Studios.

No, after witnessing that, I knew that boycotting, and letter writing, although extremely important in this matter, were not quite enough.

You had to be there.
We all should have been there.
Mrs. D.A. Snyder
Homestead

Receiving a Catholic education

Q. I am a Catholic and received a wonderful education and discipline in the Catholic schools I attended. I am married now with a child ready for school. I always wanted my children to have a Catholic education as well.

By Fr. John Dietzen



I called the school last April and was told my child would be on a waiting list. This fall he is still on a waiting list and I am not even permitted to fill in the required forms at this time.

The thing I do not understand is why parishioners who are Catholic are not allowed in the school when so many children from my own neighborhood who are not Catholic go to a Catholic school. Isn't this unfair?

It seems that Catholics should be given first preference. (Pennsylvania)

A. Most parishes with Catholic schools have certain expectations from parishioners with children in those schools. These expectations may involve some sort of participation in parish life or designate financial contributions through tuition, Sunday offerings and other channels.

Since we do not wish our schools to become socially or financially elite institutions, policies nearly always provide for parents who cannot do everything asked, but who demonstrate a genuine sense of responsibility about it.

Assuming the above conditions are fulfilled, my experience is that most parishes have some process which gives their own members first turn.

Naturally I have no knowledge of the policies in your parish. I suggest you first be certain you have the facts straight, then talk to some other parents to obtain their insights.

If you still feel some change should be considered, write to your parish school board, parish pastoral council and pastor, and explain your concerns and suggestions.

Q. My son is dating a Lutheran girl. They are both strong in their faith. One of our fellow parishioner's sons received a dispensation from the bishop to be married in the bride's Protestant church. How do you go about it? (Indiana)

A. You are speaking of what is called technically a dispensation from the Form of Marriage. This simply means that the bishop dispenses from the obligation all Catholics have to be married before a priest or other Catholic official to be validly married in the church. Under certain circumstances the bishop may give such a dispensation.

Preparations for the marriage are pursued the same as if the couple were being married by the priest. These preparations are done with the parish priest of the bride or groom. He is the one to approach to initiate such a request.

(Questions for this column should be addressed to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Learn from the elderly

I recently had the privilege of judging a senior citizen essay competition sponsored by Connecticut's Department on Aging. The contest was the brainchild of David Shuldiner, the department's "humanist in residence."

He encourages seniors to tell the stories they remember from their younger years. This living history should not be lost, he says, for it is part of our past and its people are developing.

As I read the essays, I was struck by one common denominator: None had even a touch of bitterness.

The writers admitted to hard times, recalling two world wars, the influenza epidemic that took mothers or fathers, the flood of 1955 in Connecticut, the difficult Depression years, illness and the deaths of children. But none were complaining, lamenting or bemoaning their woes. In fact, each expressed gratitude for the privilege of being alive. Even those who had been dirt poor financially remembered their past as rich.

For me the writers were an inspiration. So often you hear people complain about the old, saying they are self-centered and whiny and sometimes cantankerous.

That may be true for some but certainly not for all.

One beautiful woman who suffered a stroke wrote, "My mind is my attic of wonderful memories." She talked of missing her "darling Joe," the young man she married many years ago and who died in 1979. And she spoke of children and grandchildren saying, "What joy they have given me!"

Another woman, who still sleeps in the bed she was born in, wrote a la Charles Dickens, "It has been the best of times. It has been the worst of times—1894-1988, the 93 years I have lived. I couldn't have chosen a better time in history to have experienced the changes of a century."

Many recalled experiences of their immigrant parents. One woman remembered her father's terrifying adventure emigrating from Italy. She ended the story with an epitaph:

"Our parents dared to leave the known for the unknown, to

By Antoinette Bosco



give us a start in a brand new world. They endured hardships, giving us by example a sense of strength and determination. They inspired in us the desire to develop and find our own horizons. They were my very own brave young voyagers."

Another woman wrote of her Aunt Frances, a remarkable woman who graduated from college Phi Beta Kappa around 1900 and went on to get a law degree. Aunt Frances dreamed of owning her own home, a hideaway on a lake, and communicated the dream to family and friends. With hacksaws and sweat, they turned a wild, wooded lot into a homesite on which a cottage was built.

"The joys of that monumental decision of yesteryear have been boundless and rewarding," her niece wrote. "Aunt Fran's dreams came true for her and continue to be shared by the members of her family."

What was a revelation to me was the realization that what those people remembered most were the acts of love they had witnessed and experienced. I wonder if we really are aware of the power of love? If what these senior writers say is true, the love we give remains long after it is received.

Maybe that's why those stories were devoid of bitterness. Maybe when we grow old we filter out the bad and focus on the love that was there—the love that in the end led us to know that our life was worth living.

What does God want?

It seems to me that God doesn't want us to grieve too much about our faults and failings. He knows He could make us saints in an instant, but He doesn't.

What He does ask is that we make a sensible effort to be good and never hold out against His will. The words of Jesus are clear: "Learn of me for I am meek and humble of heart."

What I sense about God's love is a passionate desire to give Himself completely to each one of us in a personal way. But we find ways to resist. We do not always let Him have His way with us. So many of us insist on our own terms as we try to live out our destiny. A few go too far.

The story of the fallen angels proves my point. "I will not serve" was the reply of Satan. He had become so enamored of his own goals and objectives, that he set himself on a path of total resistance to God's will.

On the other hand the story of Jesus is a story of submission. He came to tell us of God's love; to win us and attract us to the Father. It was through His surrender to God's plan that we came to know God's love. In dying Jesus became a model and prototype for all us. He loved us so much He gave up His life that we might live.

Like Him we are asked to teach others about the Father's love ("feed My lambs, feed My sheep"). We are called to surrender ourselves to the Father's will in reparation for sin.

What does that mean? In some cases it may mean becoming a carrier of divine love, in a life of service and prayer. In other lives it might mean suffering as Jesus did in a life offered in

By Fr. John Catoir



union with His salvation of the world.

God wants collaborators in the work of salvation, and most of us fear the implications of such an alliance. Jesus felt the same revulsion. In His agony in the garden He pleaded for relief.

But we know that the Father promised His unchanging love and those who surrender to Him He places deep within His heart.

I know we should never be afraid but I confess to you, I am not yet free of fear. God asks too much at times.

I pray for the strength to be humble and pliant. I am sure you do too. Let us pray for one another as we strive to abandon ourselves completely to His loving care.

(For a free copy of the Christopher News Notes, Let's Talk About Prayer, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Time capsules

By Frank Morgan



First performer to entertain soldiers

Madame Favart, the star of the Paris Opera, was the first performer to entertain soldiers during a war. During the war between France and Austria in 1746, she took her entire troop to the front. It was so successful that the enemy Austrians asked to be entertained too. So Madame Favart put on her show for both sides.

* * * * *

On the march with British General Edward Braddock, George Washington wrote, "they are halting to level every mole hill and to erect a bridge over every brook by which means we were four days getting 12 miles."

On the French and Indian attack on the Braddock forces, Washington reported, "The English soldiers broke and ran as sheep before the hounds. I had four bullets through my coat and two horses shot from under me." After the battle, George Washington wrote in his diary, "I heard the bullets whistle and

believe me, there is something charming in the sound."

By the standards of his day, Washington was immense. After his death, his secretary measured him at 6ft. 31/2 in. He weighed 200 lbs. and had huge hands which required specially made gloves and huge feet that took a size 13 boot. Martha, his wife, was barely 5 ft. tall and whenever she wished to speak to him, she had to pluck at this coat buttons for attention.

George Washington had married widow Martha Dandridge Custis, who was plump, one year older than George and one of the richest widows in the colonies. They were married at her plantation home which was called rather prophetically, "The White House". Martha added 17,000 acres to his landholdings and 300 slaves to his 49. Washington then became one of the richest men in Virginia.

John Adams wrote that neither Washington nor Jefferson would have come to the fore, but for the fortunes brought to them by their wives, which gave them the leisure time to devote to public service.

Divorced are not alone

Often when one is separated or divorced, there is a feeling of isolation, desperation and an attitude of 'who cares?' In an effort to publicly witness to the fact that WE the Church cares, the Archdiocesan Ministry to the Separated and Divorced is co-hosting with the Regional North American Conference of Separated and Divorced Catholics (NACSDC), the Ninth Annual Conference on Separation and Divorce, Oct. 22 from 9 a.m. to 5 p.m. at St. Louis Church, 7270 SW 12th St., Miami.

Father Chris Witt, Chaplain of NACSDC and Director of Campus Ministry at the University of California - San Diego, will be the key-note speaker. Expanding on the conference theme NEW BEGINNINGS, NEW GIFTS, Father Witt will speak on "Blessings: Turning the Givens of Life into Gifts."

As we begin to see divorce as a process rather than an event; as a journey rather than a destination, we realize the gift present through facing the pain. For after the pain and struggle of parting can come the joy of healing and of rediscovering self, God and friends.

The conference is about this process. It is an opportunity to pause to be renewed, an invitation to journey inward to be enlightened and a challenge to reach beyond to grow.

The day is designed primarily for men and women of

By
**Sister Virginia
McCall**



all faiths who have been through or who are going through the process of separation and divorce, but it is open to everyone whose life has been touched by divorce. . . parents, friends, those involved in religious education, teachers, clergy and pastoral associates.

Participants will have an opportunity to attend three of the eleven workshops offered. Each workshop time has been planned to meet the needs of the various groups attending the conference. . . coping with the pain, spirituality, on-going growth and dealing with children whose parents are divorced.

Each of the three sessions includes a workshop on children designed to assist parents, friends and teachers

in understanding and guiding children through the pain they experience as a result of divorce.

Baby sitting will be available on a limited basis. To obtain this service it will be necessary to pre-register by Oct. 12. The parent will be contacted to give them specific information regarding their child's participation and care.

Pre-registration fee for the day is \$15. Cost at the door is \$18. Pre-register by obtaining forms from any support group leader or by calling The Family Enrichment Center, 651-0280.

Another opportunity available to persons who are separated, divorced or widowed is THE BEGINNING EXPERIENCE. This is a weekend for person who have experienced a significant loss to enable them to deal with some of the unresolved feelings and to move towards letting go of those aspects of the relationship which impede growth.

The next BEGINNING EXPERIENCE will be held at the Family Enrichment Center, Oct. 14-16. For information and registration contact Sister Virginia McCall, 651-0280.

(Sister Virginia McCall, PBVM, is director of Ministry to the Separated and Divorced in the Archdiocese of Miami.)

A child's first visit to church

Dear Mary: My daughter is 22 months old. When she was an infant, I would take her with me occasionally to Mass. As she got older, however, and more difficult to control, I have been leaving her at home with Mom. My wife, who is Lutheran, offered to go to church with me to set an example for our daughter, but has not followed through.

I would like your advice on when to begin regular churchgoing with my daughter. I would like to give her the experiences of the Mass and learning about the Gospel. We do say grace at home, and she folds her hands for the prayer.

Is it realistic to expect such a young child to understand the Mass? I've heard that one could wait until age 3.

Also, how do I handle any discipline matters? People in church throw dirty looks in the direction of a crying or fidgety child. I've tried the "cry room," but the place is a zoo.—Indiana

Families seem to follow one of two paths regarding church and young children. Some take children every Sunday from birth; some attend church separately or leave children in a church nursery until the child is approaching school age. Either approach can work.

Young children naturally tend toward spontaneous movement and talking. They express what they are

By Dr.
**James and
Mary Kenny**



thinking and feeling. This is normal. Attending Mass requires movement and talking according to a prescribed ritual. This is fine for adults, who understand what is happening. It is alien to young children.

You are anxious to introduce your child to the faith, yet the Mass is incomprehensible for a 2-year-old. What should you do? Begin to teach your child as children have been taught for centuries, within the family.

Saying grace is a simple and desirable custom. Such prayer is brief, it is accompanied by special body posture and it can be expressed in simple words. As you observe, your daughter is already learning the body posture of prayer.

Invite your wife to offer grace sometimes, thus showing your daughter that prayer is an activity for all family

members.

Nature is another source of God's revelation. When you observe something beautiful in nature, join with your daughter in a prayer of praise.

When you are out for a walk or drive, take your daughter to church for a visit. There is no one to disturb, you can walk around and talk at will, and you can leave when your daughter gets restless. Since your daughter is approaching the age at which she will love stories, look for some good religious books for children. Perhaps your parish has a library.

What about discipline when you attend church? First, do not be too harsh on the persons who get irritated. A crying child may make it impossible for them to hear, and they miss out on an experience they cherish. Consideration dictates that the parent of a crying child remove the child immediately.

You can certainly wait until your child is 3 or older to bring her to church. When you bring a 3- or 4-year-old, keep her close to you and talk softly to her. Do not expect her to sit still while you pray the entire Mass in silence without so much as glance directed her way.

If you choose to take your daughter to church when she is 2, expect her to be restless and be prepared to leave if she seriously distracts others. Meanwhile, begin her religious education where it is meant to begin, in the family.

To hug or kiss

As if we don't have enough liturgical problems dividing us, there's a new one on the horizon. Hugging and kissing as the sign of peace. It seems there are a few clergy who are speaking out against "intimate forms of friendship expressed during the sign of peace which are inappropriate in the context of the sacred liturgy."

Whew! the terminology takes one back to 'particular friendships' which were forbidden in the seminary. There just might be a connection between the two.

I suspect, and hope, the hug and kiss as sign of peace will not end up on the bishops' agenda next November when they're struggling with finances and the dearth of celebrants. But, like most emotional issues, this one can escalate to absurd proportions if we have to choose up sides.

The irony is that flocks are just beginning to be comfortable with shaking hands at Mass. We are smiling now and meeting each other's eyes. Fifteen years ago, shaking hands was an outrage to many who viewed it as a desecration of a holy place.

We are far advanced over some other countries in observing the sign of peace at Mass. I attended at least twelve liturgies in Ireland last summer and only twice was peace exchanged.

In discussing this with an American couple who were as disappointed as I in the liturgies of Ireland, I heard their sad but funny experience. To celebrate their 25th wed-

By
**Dolores
Curran**



ding anniversary, they splurged on a long-anticipated visit to Ireland.

They flew into Knock because they wanted to begin their visit with a liturgy at the shrine. The celebrant rushed through the Mass at breakneck speed and then muttered, "Show each other sign of peace if you want."

They and several other American couples exchanged a hug and kiss, whereupon he stopped the liturgy and gave a lecture or proper behavior in church. He said that if couples want to display wanton behavior they should do so in the privacy of their bedroom, not during the solemnity of the Mass.

He went on for about fifteen minutes and then he said testily, "We aren't going to allow a bunch of touchy-feely Americans to desecrate Our Lady."

At times, the only reasonable response to a situation is

laughter. The couple told me they had uncontrollable spasms and so did the others around them. They couldn't look at one another for fear of losing control and one man even had to leave the church.

After Mass these strangers gathered in the courtyard and exploded with mirth. "He ought to go to the final liturgy at a Marriage Encounter Convention," one said. And they roared together anew.

I don't think we'd get that kind of lecture here. Rather, the disapproving celebrant controls the situation by giving five seconds for the sign of peace and then continuing with, "Lamb of God. . ." Nothing more has to be said.

The problem with the handshake versus the hug and/or kiss is that my husband and I don't shake hands. It's as awkward at Mass as kissing a stranger. So if we're in a non-hugging/kissing parish, we tend to squeeze hands, not shake. I don't know if that's ecclesiastically acceptable, either.

Is it appropriate to hug and kiss during Mass? I suppose we'll have to await a reply from the theologians on this one. Does it desecrate our Holy Mother? I suspect she hugged and kissed Jesus, and His presence made any place holy.

Maybe we can resolve the issue by setting aside a "Handshaking Only" section in our churches and putting it in front so shakers won't be scandalized by huggers in the Holy of Holies. Such problems we have.

The Madonna of Medjugorje

If you're like me, you've been reading with fascination the occasional news articles about the reported visions of the Blessed Virgin to young people in Medjugorje, Yugoslavia. If you're like me, you could use a refresher course to sum up what has and has not happened over there. If you're like me, you'll find "The Madonna of Medjugorje," an up-

By
**James
Breig**



coming PBS special, to be a complete, unbiased and fascinating visit to the site.

I've previewed this hour-long British Broadcasting Corporation production, which allows all sides to have their say, and gives plenty of background, history and context (PBS - Channel 2 plans to offer it Oct. 14 at 9 p.m.).

As the narrator (Eileen Atkins, who has a wonderfully soothing voice) puts it, the special is "the story of revelation in a place of peace...of renewal of faith which has provoked religious conflict."

That conflict arises from the basic question all of us must answer: Are the visions for real or are the seers fakers, liars, hallucinators or conmen?

A bishop and a priest from Yugoslavia say there is nothing supernatural going on (echoing Rev. Ivo Sivric, OFM, a native of Medjugorje who now lives in the U.S. and who has written a book disputing the visionaries' claims). The bishop points out the damage which can be done to religion when such cases turn out to be hoaxes or fantasies.

But other Churchmen heartily endorse the visions; one parish priest even went to

jail for protecting the visionaries.

Before having his own supernatural experience, his first reaction to the young people had been to say, "We don't need signs and wonders to have faith."

Indeed, some of the "signs and wonders" argue against belief. Those include the magic photos, gazing into the sun and the gaudy souvenirs which surround the case.

We must also consider medical facts. Just a few weeks ago, researchers told The New York Times that people with multiple personalities display amazing abilities to control their bodies. For example, one personality might have an allergy which another personality did not.

So it is possible that the seers believe in what they're doing and can pass all sorts of scientific exams—and yet still experience nothing supernatural.

The counter-argument is that six young people do not hallucinate simultaneously. But could they be liars? A believer in the film argues that the visionaries have nothing to gain by lying for so long (the visions began in 1981).

But I was reminded of another documentary I saw about two elderly women who, as children, had claimed to photograph elves, a hoax they continued for decades, first out of fear of punishment, then for the pure fun of putting one over on people and finally to avoid the embarrassment of admitting the truth.



'The Madonna of Medjugorje' which airs on Oct. 14 at 9 p.m., on Channel 2, documents the social, political, and religious implications of reported visitations by the Virgin Mary to children in the Yugoslavian village of Medjugorje. Marija (pictured), who meets and prays with pilgrims, is one of two children who has had daily visions since June 1981.

But, whether the visions are fraud, fantasy or faith, the story of Medjugorje now reaches beyond the original six, as the special notes. The pilgrims who flock to the little Yugoslavian village are as much a part of the story as the reason they come.

That flood of visitors has changed the government's initial reaction (fear of subversion) into something more practical: a love of tourism.

As a result, Medjugorje is now more crowded, rushed and jam-packed with gimcracks which honor the Mother of Christ by putting her face on a dish.

If Mary is appearing in Medjugorje, we have to ask why and what it means to each of us. Her message—confession, fasting, repentance and reconciliation—is hardly new; it can be found in the Bible.

As for being transported by being in her presence, I sometimes wonder if some Catholics realize whose presence they are in at the consecration. You don't have to

travel halfway around the world to be in the company of one of heaven's most notable dwellers.

I'm very ambivalent about Medjugorje. On the one hand, I wonder why the Blessed Virgin has to bother delivering messages of peace and conversion when Jesus left us the Holy Spirit, the New Testament, the Eucharist and the Church.

On the other hand, such an attitude could put me in the company of the Nazareth citizens who asked, "Isn't this the carpenter's kid?"

Then again, I sense the danger which can arise when people put too much of their faith in unproven miracles and questionable events. If I may paraphrase Mary's child, "A house built on sand cannot stand."

Tune in to "The Madonna of Medjugorje." It should provoke more thought, discussion and self-examination along the lines I have been sharing with you.

Tune in to history

The 30th anniversary celebration of the Archdiocese of Miami at St. Mary's Cathedral will be televised live on WCIX, Channel 6 on Friday, Oct. 7, from 7:30 to 9 p.m. The historic evening has a threefold purpose: the commemoration of our anniversary, the promulgation of the Synod results and the closing of the Marian year.

Father José Nickse, pastor of St. Brendan Church and Mary Ross Agosta, director of Communications, are the commentators for this event. Preceding the Mass celebration is "A Vision of Faith - 1958-1988: The Archdiocese of Miami," a documentary on the history of the Archdiocese of Miami. Father Michael Hoyer, associate at St. Rose of Lima, is the host for the program, airing 7 to 7:30 p.m. that same evening on Channel 6.

The Mass will be broadcast simultaneously in Spanish for those viewers with SAP (Second Audio Programming).

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- ☐ **'Focus on Life'** In English with Father Thomas Wenski, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is Sept. 25.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 9:30 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. **Topics:** Week of Sept. 25: **Women's Pastoral Letter;** Week of Oct. 2: **History of the Archdiocese.**
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.
- ☐ **Cable Programming** On Storer Cable (Acts / Public

- Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- ☐ **'Glory of God'** With Father John Bertolucci, on the Trinity

Radio programs

- ☐ **'Blessed Are the Music Makers'** Hosted by Bob Calasante, Sundays at 9 p.m. on WKAT, 1360 AM
- ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. **Topics:** Oct. 2, Boystown, by Fr. Gary Wiesman; Oct. 9, Educational Endowment Fund, by Dr. Patrick Heffernan.
- ☐ **'The Rosary'** Sponsored by the World Association of Fatima, Saturdays at noon on WEXY, 1520 AM

In Spanish

- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM
- ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM

- Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.
- ☐ **'Mother Angelica'** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, produced by Kerygma, Sundays at 5:15 a.m. on WAQI, 710 AM
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on WOCN, 1450 AM

In Creole

- ☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM

What's Happening



Thank's Marie!

The Florida Council of Catholic Women, at its 8th Biennial Conference in Jacksonville this month, paid a special tribute to Marie Palmer for "a life... of service to women, children, the Church and the people of God in Florida." Palmer, a Miami resident, was instrumental in founding the Florida Council of Catholic Women, served as president of both the national and Archdiocesan councils, and still serves as chairman of the STOP ERA committee. She also is founder of Birthright, co-founder of Women in Community Service, and a recipient of the "Pro Ecclesia et Pontifice Medal," the highest papal honor accorded to lay Catholics.

Parish priest convention Nov. 9-11

Orlando PARISH '88, a regional convention specifically designed for parish priests and pastoral ministers of Florida dioceses will be held at the Orlando Sheraton World Resort Hotel Nov. 9-11. The convention is conducted by the National Pastoral Life Center.

Keynote speakers include Father Raymond B. Kemp, Pastor of Holy Comforter-St. Cyprian Parish in Washington, DC; John Carr, Secretary for Social Development and World Peace at the U.S. Catholic Conference, Washington, DC; and Sister Ana María Pineda, RSM, Associate Director of the Hispanic Ministry Program at Catholic Theological Union in Chicago, Illinois.

All dimensions of parish life, from the theological context to the ministerial ini-

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in individual daily prayers each week as well as during this special time of community prayers.

Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

tiatives and the organizational structures, will be discussed. The convention is designed for pastors, associate pastors, pastoral ministers, diocesan directors, directors of religious education, parish council members and parish leaders.

(For more information, call or write: Regional Conventions National Pastoral Life Center, 299 Elizabeth Street, New York, NY 10012-9975, (212) 431-7825.

Brother Paul honored for 'caring'

Brother Paul Johnson, Director of Camillus House, was recently bestowed the highest degree, a Doctorate of Humane Letters, by St. Thomas University for his "dedication, spirit, caring, persistence and selfless service on behalf of the homeless." The Academic Convocation Sept. 20, where Brother Paul received the degree, reminded seniors of their responsibilities to serve the greater community. After receiving his degree, Brother Paul Johnson spoke of his own call to service through his street ministry and challenged the students to commit themselves to helping our poor, homeless and less fortunate brothers and sisters.

Brother Joe to raise money for shelter by living in dumpsters

Brother Joe Ranieri of The Lord's Place will be spending 28 days of October in a dumpster at three locations in Broward County.

Brother Joe will be fasting and sleeping in the dumpster to draw attention to the homeless family situation and to raise \$400,000 for a new family shelter in Broward County. Brother Joe already has raised \$125,000.

The locations are:

- Nielsen's Furniture Store, Deerfield

Beach, Oct. 3-16

- Manero's Restaurant in Margate, Oct. 17-23

- St. Clement's Catholic Church, Oct. 24-31

Contributions will be accepted by Brother Joe at the dumpster or mailed to The Lord's Place, PO Box 4747, Fort Lauderdale, FL, 33338.

The Lord's Place already runs two shelters for homeless families in Palm Beach county and a day care center in Pahokee.

Mass for Bellotti canonization set

The St. Gerard-Maiella Society, In Memoriam Mary Grace Bellotti, invites everyone to join in a Sixty-First Anniversary Celebration for the Canonization Cause of The Servant of God, Mary Grace Bellotti on Saturday, October 8th, at noon Mass at St. Clement Catholic Church, located at 2975 N. Andrews Ave. in Ft. Lauderdale

St. Gerard, a Redemptorist Lay Brother who is patron saint for mothers and the working man, is often referred to as the "Wonder Worker."

The Society was granted the imprima-

tur for the prayer to The Most Holy Trinity to promote the Cause for Canonization of Mary Grace Bellotti.

Mary Grace Bellotti in her lifetime was especially devoted to St. Gerard and chose him for her Patron when she began her Apostolate in Union City, New Jersey in 1913. She spread devotion to St. Gerard and zealously labored for the salvation of souls for God.

For further information acontact the St. Gerard Maiella Society's Charity House, 1129 N.E. 9th Ave. in Ft. Lauderdale or call 761-1101.

Volunteers bicycle across state

Two former Augustinian Volunteers, a Catholic, full-time volunteer organization, Nora Policastro and Cate Brosig will be bicycling from Jacksonville to Miami, Florida, October 15-23. Presentations and information about full-time volunteerism will be given in Catholic parishes and high schools along their East Coast route.

Nora Policastro instigated the biking tour. She is a Computer Programmer at Orlando's Community Food Bank and also volunteers at a local homeless shelter. Nora will be riding to make others aware of the need in Florida and introduce one challenging way to more actively become involved.

Brosig works at Orlando's Community Food Bank as their Operation's Manager. She is on the founding board of a Catholic Worker House in the Orlando area and continues to be an active member for the shelter. She hopes to be living proof to young adults and others that they too can act NOW.

The Augustinian Volunteers promote the values of social justice through direct service and empowerment to those persons who do not have access to educational, cultural, social, and economic resources. For more information contact: Augustinian Volunteers, P.O. Box 702, Goldenrod, Florida 32733-0702.

It's a date

Fr. Roger Radloff, Jungian Psychologist, in residence at St. Louis Church, will speak on "Fear of Change In and Out of the Church" on October 5 at 8 p.m. in the Church of the Little Flower, 1270 Anastasia, Coral Gables.

A game party will be sponsored by the St. Boniface Women's Club on Oct. 3 at 7:30 p.m. at 8330 Johnson St. in Pembroke Pines. Donation \$2 per person.

A non-credit course exploring the Jewish and Catholic perspectives of symbol, ritual, ceremony, sin and eschatology sponsored by the Religious Studies Department of Barry University and begins Oct. 7. Call Barry U., 758-3392 (Ext. 530), for more information.

The Corpus Christi Lay Carmelite Community meets the first Saturday of each month at 2 p.m. at St. Raymond's Church, 3475 S.W. 17th St., Miami.

A women's retreat focusing on cultural, vocational, and spiritual perspectives, given by Carolyn Jacobs, Ph.D., Associate Professor at Smith College, Massachusetts, will be held at the Cenacle retreat center Oct. 14-16. A general retreat will be held on Oct. 21-23. Call/Write: Cenacle, 1400 S. Dixie Highway, Lantana, 33462. (407) 582-2534.

A Serra District 30 Convention will be held at the Palm Beach Hilton on Oct. 28-

30. For registration call (407) 586-6542.

Corpus Christi School, 795 NW 32 St., is trying to get in touch with former students and form an alumni group, whose goal would be to help support the school. Anyone who graduated from or attended Corpus Christi since its opening in 1947 is urged to contact Marie Diehl at 666-0330 in Dade, or Pauline Salois at 432-1740 in Broward.

The Respect Life Apostolate will be holding its annual Polish Pope Dance on Oct. 15 at Annunciation parish in Hollywood. The celebration, which takes place during the annual Respect Life Month, will begin with a Mass at 5:30 p.m., followed by cocktails at 6:30 p.m. and the dance at 7:30 p.m. Donation is \$15 per person. Proceeds go to benefit Respect Life. For tickets call the North Dade Respect Life Office at 653-2921.

The North Broward Deanery will hold their fall meeting and luncheon on Oct. 8 at St. David parish in Davie. For reservations and information call Betty Suhar at 475-1893.

A golf tournament will be hosted by Archbishop Curley Notre Dame High School on Oct. 14. For reservations call 751-5131.

CPR courses will be held at Mercy Hospital on Oct. 5 and Nov. 2 in English and Oct. 19 and Nov. 16 in Spanish. To register call 285-2154 (English) or 285-2929 (Spanish).

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Book addresses spiritual works of mercy

WITH ALL OUR HEART AND MIND: THE SPIRITUAL WORKS OF MERCY IN A PSYCHOLOGICAL AGE, by Sidney Callahan. Crossroad (New York, 1988). 200 pp., \$15.95. Reviewed by Father Robert Kress. NC News Service.

Since, as the author remarks, the spiritual works of mercy are little heard of these days, they will be listed here: to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, to pray for the living and the dead.

What do these mean and how does one practice them in our modern world, especially with its great emphasis on the psychological dimension of human existence and human conduct? This is the point of Ms. Callahan's book. She notes well that the demands of the corporal works of mercy vary much less from age to age than do the demands of the spiritual works.

Indeed, the very meaning of the word "spiritual" cannot be taken for granted nowadays. Ms. Callahan emphasizes that

"spiritual" does not mean unbodily, un-historical, unsocial. It means simply that the bodily human being is also more than merely bodily, like a rock. There is a conscious and a reflective dimension to human nature, and it is here that the spiritual works of mercy come into play.

There are different ways of being religious and spiritual, since there are different ways of being human. Often this truth is contained in the statement that we all have different personalities. Certainly parents of more than one child are intensely familiar with the reality of this truth about human nature. Ms. Callahan takes this truth into special consideration in each chapter.

Among many points well made in this book, I shall single out only a few. To forgive may not require or enable to forget. "Tough love" has roots in the Christian tradition. Forgiveness is at the heart of Christianity. Consolation can be provided in both informal spontaneous and formal ritual ways.

She also strikes a good balance between the older glorification of suffering as God's will and the newer pop spiritual-

ity which reduces finite human existence to Gidgetlike gushes of "Oh, isn't everything just wonderful here on the divine beach of God's creation."

Her explanation of prayer in terms of creation and humanity as the image and likeness of the triune God is excellent. Similarly excellent is her discussion of "bearing wrongs" in the context of American history as well as more recent liberation theologies.

The book is well-written and, except for the first chapter, readily understandable. Ms. Callahan is perhaps to be commended above all for being able to appreciate and use both the new insights of post-Vatican II theology and the old insights of what is often called pre-Vatican II folklore and devotional Catholicism. This alone would make the book worthwhile. But there is also much more.

(Father Kress is the head of the department of theological and religious studies at the University of San Diego and the author of many articles and books on theological matters)

Young Adult Ministry to mark 5th year


The Young Adults Ministry will gather to reflect and celebrate their Fifth Anniversary on November 6. The first event of the day will begin at 1 p.m. in the Atrium of the Pastoral Center, 9401 Biscayne Boulevard, Miami Shores. The process will be facilitated by Rev. Ed Blackwell, St. Thomas University. The celebration continues with a Mass beginning at 5 p.m. at St. Martha's Church, 9401 Biscayne Boulevard, Miami Shores.

Friends, family and group members are encouraged to come as a community of affirmation.

For more information contact the Young Adults Office at the Archdiocese of Miami, 757-6241 Ext. 192.

Memorial Mass

A memorial Mass will be celebrated Sept. 30 in memory of Fr. David T. Madden, S.J. at 7 p.m. at Our Lady Queen of Heaven Church located at 1400 S. State Road 7 in North Lauderdale (971-5400).



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5A - Novenas
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
S. Hail Mary's and Glory Be's. Amen.
I have had my request granted. Publication
promised. Thanks for answering my prayer.
Judy

5A - Novenas
THANKSGIVING
NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles near
kinsman of Jesus Christ, faithful inter-
cessor 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 Fathers, Hail Mary's
and Glory Be's. Amen. I have had my
request granted. Publication promised.
Thanks for answering my prayer.
F.V.

Thanks to St. Jude for prayers
answered. Publication promised.
P.B. & A.B.

Thanksgiving: LITTLE JESUS OF
PRAGUE. Financial favor received.
Protect & guide us. B.G.P.

Thanks to Sacred Heart and
St. Jude for prayers answered.
Publication promised. R.W.P.

Thanks to St. Peter, St. Luke and
Holy Spirit for prayers answered.
Publication Promised. R.H.

Thanks to St. Jude for
prayers answered. Publication
promised. E.M.

Thanks for favor granted by novena
to Sacred Heart to help grandson.
Publication promised. E.L.

5A - Novenas
PRAYER TO
THE HOLY SPIRIT
Holy Spirit you who solve all prob-
lems. Who light all roads so that I can
attain my goal You who give me the
divine gift to forgive and to forget all
evil against me and that in all in-
stances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be sepa-
rated from you, even in spite of all
material illusion. I wish to be with you
in Eternal Glory. Thank you for your
mercy towards me and mine.
Publication promised. Thank you for
answering my prayer.
Agnes

Novena to Sacred Heart for a
personal matter. Publication
promised. E.L.

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

5A - Novenas
Thanks to St. Jude, Jesus and
St. Anthony for help in favor
asked. Publication promised.
J.A.

Thanks for prayers answered.
Publication promised.
L.M.

Thanks to St. Jude for prayers
answered. Publication promised.
W.M.L.

Thanks to St. Jude for
prayers answered. Publication
promised. I.C.

St. Jude please obtain
for me my request. Publication
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Laugh! Often!

By Doris Donnelly
NC News Service

People who have a sense of humor have at least two additional things going for them. They have a sense of balance and a sense of perspective. Those extra senses, plus humor, frequently add up to such physical and psychological good health that humor ought to be recommended to everyone. Often.

Once in awhile someone without humor can help us appreciate its value. Hamlet, for example, who knew a thing or two about depression, apparently also knew something about humor — or its absence. In Shakespeare's play, the prince of Denmark said:

"I have of late ... lost all mirth.... It goes so heavily with my disposition that this goodly frame, the earth, seems to me a sterile promontory.... Man delights me not; no, nor woman either."

There's much to learn from Hamlet.

There is plenty of gloom, sadness and sorrow in his life, but no joy of living to counteract the heaviness that controls his mood. Hamlet's life is out of kilter.

Balance means there is room for both sadness and joy, seriousness and frivolity; that there is an equality on the debit and credit sides of the ledger.

"Well-balanced" turns out to be an ultimate compliment, meaning we can ride the wind with an evenness, not tipping to either side, remaining on course. Balanced people have a range of tastes, are tolerant of others' opinions and are not swayed to either extreme.

When the Book of Ecclesiastes says there is a time for everything under the sun — a time for planting, a time for reaping, a time for mourning and a time for dancing — it sums up the principle of balance that eluded Hamlet. His frame of reference was one-sided, partial, obscured.

Presumably, humor would have restored the balance and triggered a happy medium.

The second thing Hamlet points to is that he has lost perspective. Now it seems to me that we use three clear verbs to describe perspective: We either "keep" it, "gain" it or "lose" it.

The least desirable event associated with perspective is to lose it. Keeping it or gaining it are positive because each says that we are able to relate things to each other and to the whole.

When we lose perspective, we lose connections and make big things of little episodes and vice versa.

A friend of mine, a tired businessman, told me that he dreaded meeting with a crabby, hard-to-please client. His fantasy scenario had him losing the account, seeing his business fold, going on welfare, being homeless and dying in the streets.

That's what you call losing perspective! My friend allowed his fantasy to interfere with the bigger picture. He needed to step back and regain perspective.

It doesn't take much imagination to see how a sense of humor helps do this. Writer Dolores Curran tells the story of a frazzled mother preparing dinner with several children underfoot.

About to lose perspective, she reached for an aerosol can of whipping cream and sprayed some on everybody's mouth. Time for a giggle. Time for perspective to be restored.

The absence of humor provides the lethal blow to balance and perspective: The migraine becomes life-threatening. It is imagined as a cerebral hemorrhage, a death sentence.



"People who have a sense of humor have at least two additional things going for them. They have a sense of balance and a sense of perspective," writes Doris Donnelly. A life without humor is a life out of kilter. (NC photo)

The migraine becomes all-consuming. And even the thought of shrugging off worry or laughing it away is the cause of even more up-tightness.

What does Hamlet need to hear?

Probably the same thing we do, namely, to lighten

up, to soar to new imaginings rather than to sink with old ways of doing things and to "enjoy."

Joy and humor go hand in hand. And life without humor is not the Good News that God has in store for every one of us.

Changing your life, suddenly

By NC News Service

What is so fascinating about a person who makes a dramatic change in lifestyle?

It happens occasionally. A person at the height of a career that most people would regard as successful throws it all overboard to accept a much lower-paying position in a totally different field that he or she feels will be more meaningful.

Or, a family departs from the neighborhood it long has called home, leaving job, friends and familiar surroundings, to pursue a new and greatly simplified lifestyle in a different kind of setting.

From time to time such people are featured in newspaper articles and TV reports. To be sure, others are curious to hear the story of people who so completely change their lifestyle.

Perhaps the story is interesting because it contains an element of surprise. Others find it noteworthy that people would — or even could — so dramatically change the ordinary structures of their lives.

What kind of people would make such a decision? they ask. What makes them tick?

One remarkable thing about people who freely decide to make a positive and dramatic lifestyle change is the degree to which they exercise their own decision-making ability to determine what course their lives will

take.

It would be easy to think of a lifestyle as something society virtually hands over to you; minor personal decisions are made to alter that lifestyle and to suit it to oneself.

But to really seize control over it with regard to some of the basics? Is it just plain crazy? Or can it be a form of maturity?

Sometimes families carefully and thoughtfully reach a decision that their lifestyle must change. They may sense that they are losing more than they are gaining as the ordinary course of events saps their energies and robs them of time to spend together.

Whatever the reason for their decision, it is interesting that they attempt to come to terms with their needs and values, and to inject these forcefully into the way they live.

Without a doubt there are people who make lifestyle decisions that are utterly irresponsible. Sometimes, for example, dramatic lifestyle decisions are made by individuals in isolation from those who are part of their lives — as if to say that important decisions cannot be made together.

But sometimes people make important lifestyle decisions in an exercise of real responsibility. And when they do, it can really be quite a fascinating story.

Scriptures

Tough decisions

By Father John Castelot
NC News Service

The earliest Christians attracted little attention at first since their external lifestyle was so much like that of their contemporaries. But they were different and the difference was bound to show eventually.

The time would come when Jewish Christians would be excommunicated from the synagogue. It had not been so bad when these Jews said that Jesus was the Messiah, although that was considered preposterous enough. But as it grew clear that they looked upon him as the Son of God, some considered such a belief downright blasphemous.

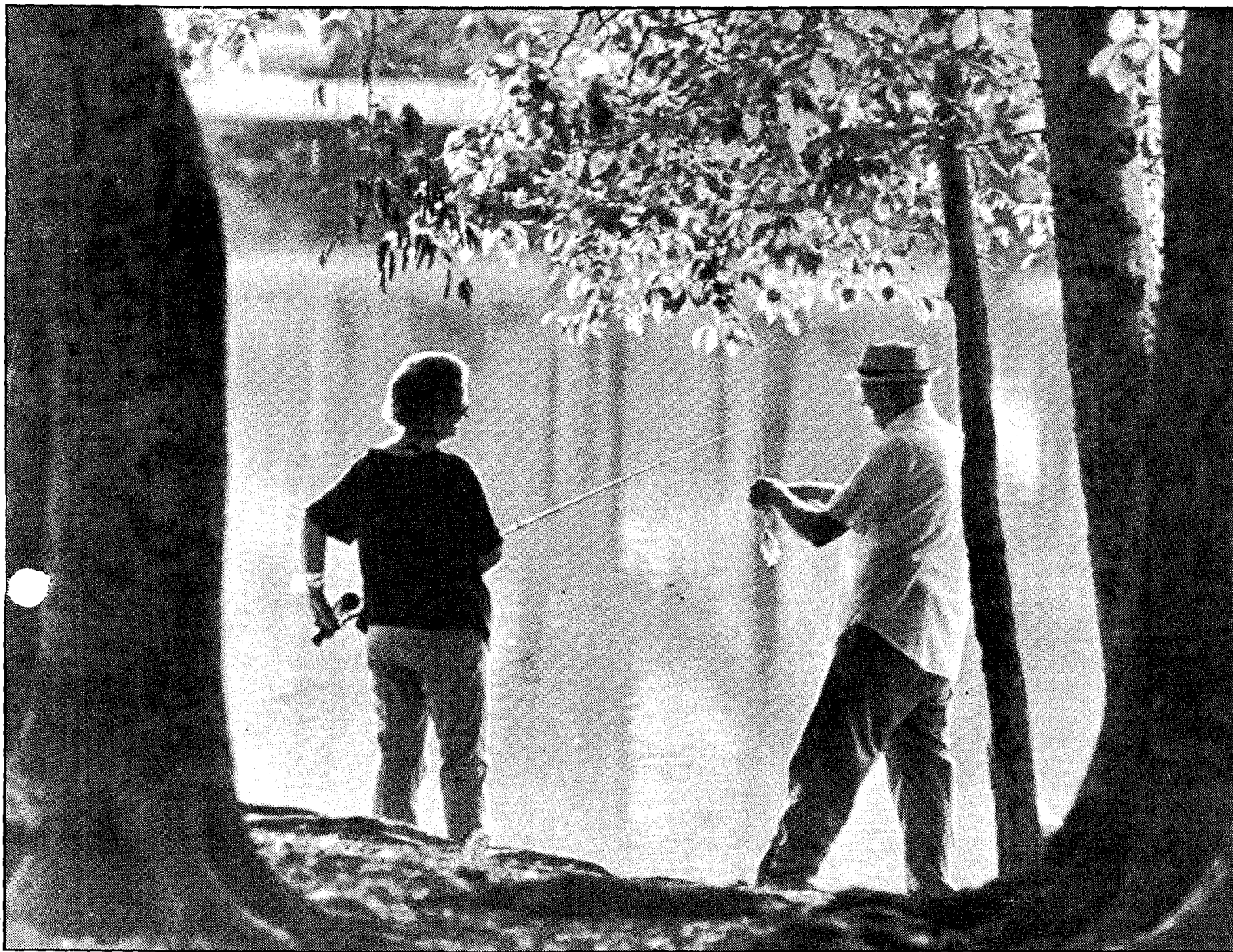
Ejection from the synagogue caused a practical difficulty for Christians throughout the empire.

According to Roman law, Judaism could be practiced anywhere. It was a lawful religion. Christianity was not.

This meant that a Christian was an outlaw, technically an "atheist" in a society where other gods and goddesses were worshiped. So Christians were subject to capital punishment. Understandably, they held on to the protection of the synagogue as long as they could.

Being a Christian in the Roman Empire called for tough decisions, courage, even heroism.

How, for instance, could one belong to a trade guild when every meeting involved religious ceremonies to honor its sponsoring god or goddess? Did one have to risk financial ruin to be a faithful Christian?



One couple, approaching their 50th anniversary, cleaned out their house and uncluttered their lives. They adopted a lifestyle that fit their age perfectly, ensuring they would continue to grow as human beings and as Christians. (NC photo from UPI)

Making a lifestyle work for you

By Father Eugene LaVerdiere
NC News Service

For some people, the choice of lifestyle is very limited. Many new immigrants, for instance, pay an exorbitant human cost to make it in our American big cities.

Their lives are sometimes a deadening repetition of working to earn money and going home to sleep to be able to return to work and earn more money. Many speak quite openly about how lonely they are in a city like New York.

One time, driving back to Manhattan from LaGuardia Airport, I stopped a cabdriver who had his window wide open even though it was winter. In response to my asking why he kept slapping his face, he explained it was to help him to stay awake. He added that he had been working 24 hours.

When I suggested he needed rest, he said, "But I have to provide for my family!"

Given his work schedule, it turned out that he had no time to spend with his family.

For other people, lifestyle means surviving in the fast lane, sporting trendy fashions, hanging out with those who are "with it" and being night people.

Such a lifestyle may be flashy, but

that doesn't mean it frees a person up and releases the potential for growth.

A flashy lifestyle may skim so close along the surface of every relationship that it nurtures irresponsibility and makes wholesome and deep relationships all but impossible.

Television soaps and situation comedies serve a steady diet of such dead-end

some lifestyles paralyze a person's growth. But other lifestyles are a source of inner freedom conducive to greater personal growth.

One example of such a lifestyle is very close to me — that of my mother, 76, and my father, 80.

My parents always have been hard-working people. The family home in

Lifestyles and faith 2

lifestyles.

The New Testament contains many examples of lifestyles that are not humanly and religiously productive.

—There's the Prodigal Son who left home and squandered his inheritance on dissipated living. He soon found himself penniless, tending swine and yearning for their food (Luke 15:12-16).

—Then there is the rich man who enjoyed sumptuous dinners and dressed luxuriously within sight of the desperately poor on his very doorstep. When he died he found himself estranged from everyone and in total misery (Luke 16:19-31).

We wonder if his life had been anything more than a veneer of well-being, whether it had not been one long flight from reality. It is clear then that

Maine is literally the work of their hands. It has been a wonderful home in every sense, even when it was unfinished.

Part of the family lifestyle while we four children were growing up was living in an unfinished house and home.

The family house has been finished for quite a few years now, apart from occasional remodeling. But the home — that is, our relationships with each other — is not. That continues to grow and develop.

Until a few years ago it never occurred to me to wonder why. We could so easily have come to a point where everyone would stop growing.

But then one day the four of us got a phone call telling us the cellar, the attic, the storerooms and the garage were

being cleaned and there was to be a garage sale. Our parents said if there was anything we wanted, we should claim it. Otherwise it was going ... going ... gone.

To our amazement, all the old things went. The garage sale was a great success and the house was spruced up. All this was in preparation for our parents' golden wedding anniversary. When we got home for the celebration, we found everything uncluttered and neatly in order.

Our parents had opted for the future. Along with the major housecleaning, they had begun walking for exercise, simplified their diet and were visiting with friends, taking time for themselves, apart and together, and they went to church, where dad is an extraordinary minister of Communion.

My parents' lifestyle fit their age perfectly. It freed them up and ensured that they would continue to grow as human beings and Christians. Their lifestyle also made room for their children and grandchildren.

Our parents still are teaching us a lot about life and what makes for an appropriate lifestyle. We do not have far to go to find out that a good lifestyle nurtures freedom and growth.

The New Testament book of Revelation (13:17) gives the impression that one had to bear the stamped image of a beast on the right hand or forehead.

"No one could buy or sell except one who had the stamped image of the beast's name or the number that stood for his name."

What does this mean? It is metaphorical language, typical of a kind of writing called apocalyptic. The passage doesn't mean people literally had to get tattooed. It was worse than that.

People had to venerate the image of the emperor publicly in order to transact ordinary business. This was unthinkable for a Christian.

Pagan religion permeated the whole fabric of society. Even wedding receptions and funeral banquets were

'Pagan religion permeated the whole fabric of society. Even wedding receptions and funeral banquets were held in the temple facilities. Could a Christian accept an invitation to such an affair from a close personal friend or business associate?'

held in the temple facilities. Could a Christian accept an invitation to such an affair from a close personal friend or business associate?

Some in the city of Corinth felt the answer should be yes. They knew the pagan gods were non-entities; temples erected in their honor were erected in honor of nothing; food sacrificed to them was sacrificed to nothing and was morally neutral.

Paul agreed, but found the danger of scandal and self-deception too great.

Everywhere the Christians turned in ancient society, they were forced to decide for or against Christ.

Compromise was out of the question.

Olympic Spirit

Olympic wrestler credits God for success

By Father David Monohan

OKLAHOMA CITY (NC)—Pound for pound, John Smith is tough. He'll find out how tough he really is at the Olympic Games in Seoul, South Korea, representing the United States in freestyle wrestling in the 136.5-pound division. His record includes two National Col-

legiate Athletic Association championships, two U.S. Open Freestyle championships and the winner's crown at the 1986 Goodwill Games in Moscow, the Pan American Games, the 1987 Olympic Festival, the 1987 World Championship and the pre-Olympic competition in Seoul. He won 133 matches in a row against the best of the United States and the world.

'Without the Lord I would just be an average wrestler. I know if I keep on track and do the right things, I'll have success. I feel like I get a lot of power from my prayers.'

-John Smith

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When Smith, 23, competes in South Korea, he'll be carrying with him the best wishes and prayers of his friends at Oklahoma State University, Del City High School, St. Paul the Apostle Church in Del City, St. John University Parish in Stillwater, and his family—six sisters, three brothers, and his parents, Lee Roy and Madalene Smith.

"My parents have been very supportive," Smith said in an interview with The Sooner Catholic, newspaper of the Archdiocese of Oklahoma City. "They always have been there when I needed them, whether I won or lost. They never put pressure on me to win."

Smith is particularly close to his older

brother, Lee Roy Jr., who also has won an NCAA championship and three U.S. Open Freestyle titles and has served as a counselor to his younger sibling.

"He has guided me in the direction to be a

champion," Smith said. "If I took a wrong turn he would literally kick me in the right direction."

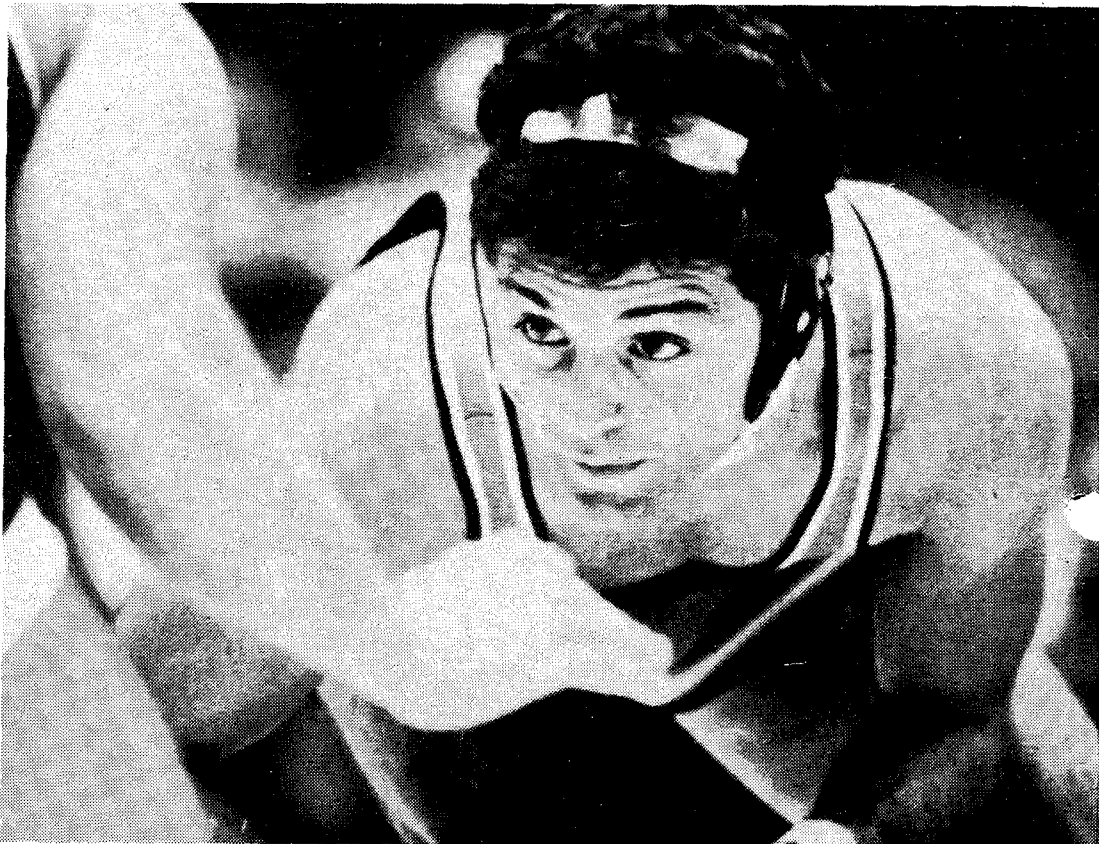
And what role does Smith's Catholic religion play? "It's the most important thing in my life," Smith said.

"Without the Lord I would just be an average wrestler. I know if I keep on track and do the right things, I'll have success. I feel like I get a lot of power from my prayers."

Smith thinks his strongest competition will come from the Soviet Union, Bulgaria, South Korea, Japan and Mongolia. "My weight is probably going to be the toughest weight," he said.

The American champion described the intense preparations undertaken by the U.S. wrestlers at the Olympic Village in Colorado Springs last August.

Each day included drill on techniques, conditioning exercises, and more than an



John Smith squares off against a collegiate opponent. "Without the Lord, I would just be an average wrestler," says Smith, who represents the United States in free-style wrestling at the 1988 Summer Olympics in Seoul, South Korea. (NC photo)

hour of hard wrestling. Daily workouts took four hours.

At the end of a two-and-a-half-hour morning session, the athletes would run 10 100-yard sprints, five 220-yard runs, two 440-yard runs, race up and down the stadium stairs for 20 minutes, and then run three miles in about 18 minutes.

Smith has paid for his status atop the wrestling heap not only through his rigid regimen but by working through injuries.

He casually mentions that he has broken all 10 fingers at least once and has had 20-25 broken finger bones overall. And he is going into the Olympics with a damaged shoulder.

"Injuries are a real test," he said.

"You've got to wrestle in pain. If you don't go into a tournament injured, you haven't been training hard enough."

Why suffer all this? "The desire to be the best at something," Smith said. "In wrestling you have control over your own destiny. It gives me the hunger you need to be a champion."

Smith's father will be there at the Olympics, as always, sweating out the matches. Madalene Smith will stay home, near the family television.

"She won't watch it," young Smith predicted. He suspects his mother instead will be around the corner in the hallway, praying her rosary, as always, and fretting about her son's fingers.

Basketball player: From college hoops to Olympic games

By Teresa Schuelke

PHOENIX, Ariz. (NC)—For a Catholic young man named Dan Majerle who knows how to shoot buckets the transition from a collegiate team to Olympic basketball trials was made in record time.

One week he was a virtual unknown playing basketball for Central Michigan University. The next, he was drafted by an NBA team and asked to compete in the U.S. Olympic basketball trials.

In late August, the 6-foot-7 Majerle was chosen to play forward on the final 12-man Olympic team, at the 1988 Summer Olympics, in Seoul, South Korea.

During the Sept. 16-Oct. 2 games, Majerle was expected to be "on the court" doing a little of everything—diving, scratching, scrambling and long-range shooting.

The native of Traverse City, Mich., who was a first-round draft choice for the Phoenix Suns, recently signed a \$2.2 million five-year contract with the Suns.

But Majerle has spent nearly all summer at Jesuit-run Georgetown University in Washington practicing with the Olympians under the watchful eye of the team's

head coach John Thompson.

"The experience I've had has been great," Majerle said about the trials. "It's something that I'll never be able to ever have again."

"Just making the Olympic trials a... getting this far and having the chance to make the final team has been a great experience. It's something that I'll remember for the rest of my life," he said.

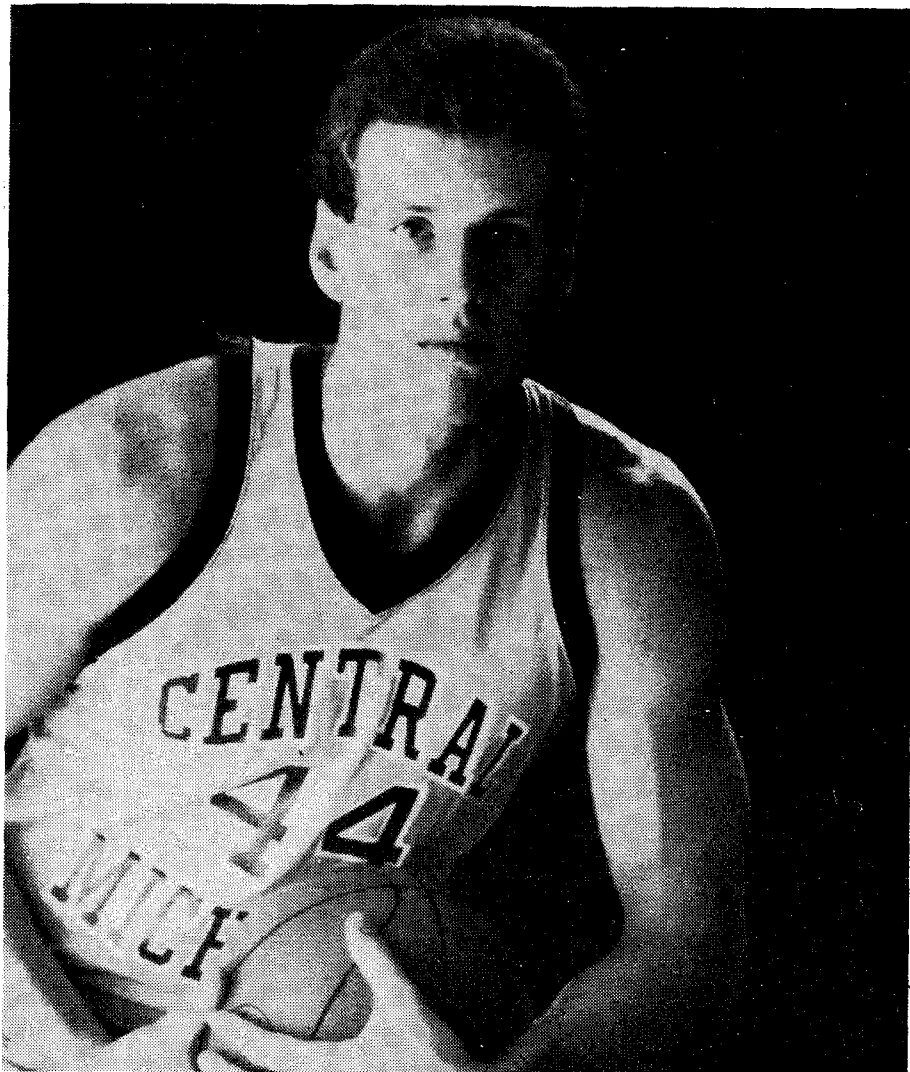
Majerle said making the Olympic team was something he had hoped for since his freshman year at Central Michigan.

Majerle, who was raised a Catholic, said his faith remains strong. "I just grew up and believed in God. And I put my faith in him and knew that he'd look over me," he said.

He said his parents and two brothers play an important role in his life.

"My family has really helped me. They're the main thing that's really kept me going. They support me all the way through, and (with) my basketball career.

"So anything I've needed or any help I've needed from them, they've always been there. We're all very close and we go through everything pretty much together," Majerle said.



Dan Majerle is a member of the 12-member basketball team selected for the United States in the 1988 Olympics at Seoul, South Korea. Majerle says his Catholic background helps him believe that God looks over him in his endeavors. (NC photo)