

THE VOICE

Vol. 35 No. 23 Archdiocese of Miami Nov. 11, 1988



'Lord of miracles'

*Traditional celebration
by Peruvians here*

La Voz photo by Araceli Cantero

Peruvian Children are lifted up to be blessed and to kiss the painting 'Lord of the Miracles' at Corpus Christi Church, which is now a center for a Peruvian group here. For three centuries Peruvians have been devoted to this likeness to which tradition attributes miracles.

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Drugs equality '88



They affect every-
one today, but the
Archdiocese has
facilities to help
....Centerfold

Pope: Adults need to study about, strengthen faith

VATICAN CITY (NC) — Pope John Paul II said that because "God is not discussed" in the mass media, the church must do an even better job of instructing its adult members and strengthening their faith.

The pope warned that religious instruction stops early for many Catholics, so they are left with a faith that is "shallow, weak and fragile to the point that it seems non-existent."

The pope made the remarks in a talk to members of the International Council for Catechesis, a Vatican agency meeting in Rome to discuss a study on adult education. The council is part of the Congregation for Clergy, which is preparing a document on the subject.

In his talk, the pope said the church cannot expect today's culture to provide its members with a framework for religious growth. He said society today is dominated by a "civilization of images" as seen through TV, films and magazines, and by the rapid spread of scientific and cultural information, "transmitted in glib and catchy language."

"In this context, God is not discussed. Religion is considered a private fact, or is presented from a critical or negative angle," he said.

Catholics' religious education, the pope said, usually stops at first Communion or confirmation. This means that their faith can end up being dangerously weakened. Yet today's adult believer has "hunger and thirst for a living God" and is "only apparently indifferent" toward religion.

He recommended that the church, first of all, go back to these adults and "explain all the reasons for the rational credibility that Christianity expresses." The "historical aspect" should be emphasized, he said.

The church should also make sure catechesis touches the lives of its members by drawing from everyday experiences and stressing the faith's openness to science and culture. In this way, he said, "the contemporary adult, who is devalued by a materialistic and consumeristic society, gradually and with satisfaction regains his human dignity and value."

The pope added that the language and media of modern catechesis should also catch people's interest.

Vatican hits mother's use of daughter's uterus to bear child

VATICAN CITY (NC) — The Vatican newspaper *L'Osservatore Romano* strongly condemned as "unacceptable experimentation" the implantation of a mother's fertilized egg in the uterus of her daughter. According to Italian press reports, the biological mother and the younger man she is living with wanted a child. Already the mother of three, she was unable physically to bear another. Her fertilized egg was then implanted into the uterus of her 20-year-old daughter by a Rome doctor.

India, Israel ban 'Last Temptation'

BOMBAY, India (NC) — The government of India has banned screenings of "The Last Temptation of Christ," but an equally disputed play based on the same material has been performed in Kerala, a state with a large Catholic population. The banning followed demonstrations in New Delhi by Indian Christians who demanded government action against the movie by American filmmaker Martin Scorsese. Meanwhile, Israel's Film and Theater Review Board has banned the controversial motion picture on the ground that "its screening would offend Christian faith and its adherents." Yehoshua Justman, the chairman of the board, said the public screening of the film would be contrary to Israeli law, which forbids offending other religions. The "Last Temptation of Christ," based on the novel of the same name by the late Greek author Nikos Kazantzakis, has been denounced by conservative Christians because it portrays Jesus as weak and vacillating, trusting the guidance of Judas, and marrying and making love to Mary Magdalene.



Tragedy in Sudan

Refugees from Torit and surrounding areas crowd into Narus in southern Sudan seeking relief from the civil war which engulfs their nation. Starvation is an immediate threat for thousands because fighters on both sides are interfering with relief efforts. (NC photo from U.S. Committee on Refugees)

Huge influx of refugees from Central America predicted

DETROIT (NC) — The director of the Detroit-Windsor Refugee Coalition predicts a "huge influx" of Central American immigrants into the area as the result of a new Canadian law designed to tighten the border against people seeking asylum. The number of immigrants has increased enough already that the coalition has had to arrange temporary housing at motherhouses of some religious orders. Tim McCabe, coalition director, said the Canadian law would significantly lengthen the screening process before refugee claimants could enter Canada.

Pope reflects on death during cemetery visit

ROME (NC) — Pope John Paul II paid a visit to a Rome cemetery and said that death marks a limit to human life and an opening toward salvation. During a Mass Nov. 1, the feast of All Saints and the eve of All Souls' Day, the pope said visiting the resting places of loved ones is a good way to put earthly life into perspective. "Oftentimes, people, especially of our age, think they belong only to themselves, and that the world belongs to them: the great products of their creative thought, the things that they transform according to their own plans and needs," the pope said. But he said the crosses on the cemetery grave markers recall another reality — of the death of each particular Christian and of the redeeming act of Christ.

Experienced Vatican diplomat is new representative to Cuba

VATICAN CITY (NC) — Pope John Paul II named an experienced Vatican diplomat who has dealt with East European and Latin American affairs as the Vatican's top representative to Cuba. The Vatican announced the appointment of Spanish Msgr. Faustino Sainz Munoz as pro-nuncio to the Caribbean island on Oct. 29. The prelate was named archbishop at the same time. The Vatican has maintained diplomatic relations with Cuba, a communist country where Catholics number about 41 percent of the population.

Pope decries human rights violations in Africa

VATICAN CITY (NC) — Pope John Paul II told Nigeria's new ambassador to the Vatican that human rights violations and racial discrimination in Africa are a "great tragedy." The pope also emphasized the importance of Christian-Moslem cooperation during his Oct. 27 audience with Ambassador Jacob Bawa Salka. In a brief talk, Bawa Salka asked the Vatican to use its "vast human and material resources" to "bring to an early end the obnoxious apartheid policy" of South Africa and to promote majority rule there.

Christians, Moslems urged to set example for world peace

VATICAN CITY (NC) — Pope John Paul II urged Christians and Moslems to set an example to the world by meeting and working together for peace. The pope spoke at the Vatican to a group of religious leaders from six North African countries. They were in Italy to mark the second anniversary of the interreligious day of prayer in Assisi, Italy. The pope noted that the group, which included Christians and Moslems, had planned their visit together, traveled together and lived together in Assisi for several days. He said they would return home with a "common purpose."

No religious freedom in China, bishop says

STAMFORD, Conn. (NC) — There is no freedom for the Roman Catholic Church in China, said the Vatican-appointed bishop of Shanghai. Bishop Ignatius Kung Pin-Mei, 87, said even a "Catholic" church approved by the government is controlled by a political organization, the Chinese Catholic Patriotic Association. The association is run by government officials, not all of whom are Catholic, he said. The Patriotic Association is "not a church, just a political organization" established "to control the Catholic population and to separate (them from) their allegiance to the Holy Father," said Bishop Kung.

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Bishops to debate theologian issue

Would outline ways to resolve disputes

WASHINGTON (NC) — At their Nov. 14-17 meeting in Washington the U.S. bishops again are to debate and vote on a document that outlines the relationship of bishops with theologians and gives guidelines for resolving possible conflicts between the two.

The document, first discussed by the bishops at their fall general meeting last November, suggests a variety of ways for bishops and theologians to work together more closely for the pastoral good of dioceses.

If a doctrinal question arises regarding a theologian's position on some issues, the document suggests a series of dialogue steps to determine accurately what his views are, whether they are legitimate theological speculation, and whether there is a real issue of doctrine or pastoral concern that requires a bishop's involvement.

The document is titled "Doctrinal Responsibilities: Approaches to Promoting Cooperation and Resolving Misunderstandings Between Bishops and Theologians." Approval by two-thirds of the bishops at the meeting is required for passage of the document.

When a possible disagreement arises, the document suggests procedures, which would have to be agreed upon by both parties, to try to resolve the question.

For a formal doctrinal dialogue it recommends four main steps:

- Gathering factual data to assure that an author's views, and the context in which they were presented, are accurately known.

- Clarifying the meaning of what was said or written, within the broader context of the author's other work, to assure that it has been interpreted correctly.

- Analyzing "the consonance of what was said or written with Catholic tradition," to assure that the relationship of one's theological views to Catholic doctrine is properly understood.

- Identifying "the pastoral implications" of what was said or written so that appropriate "prudential judgments" for the good of the church's "pastoral life" may be made.

It says that the dialogue may lead to a variety of decisions, among them:

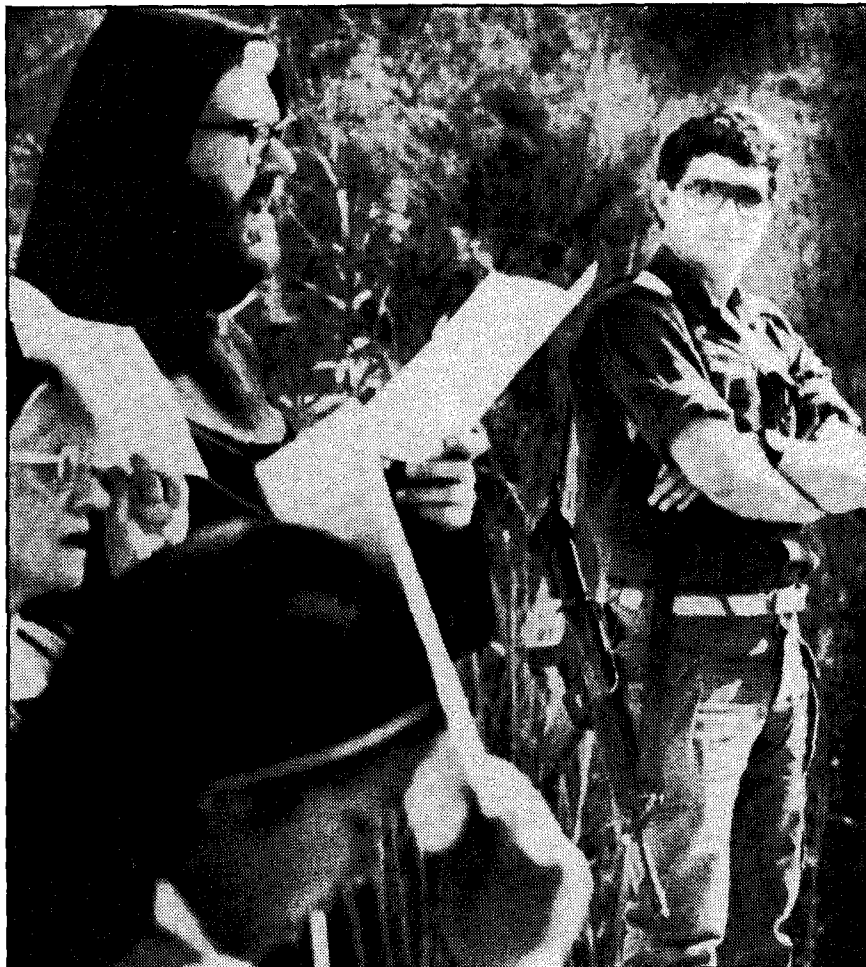
- A public statement by a theologian clarifying his views.

- A doctrinal statement by the bishop on the issue.

- A decision to continue the dialogue or expand it to a regional or national level.

- A decision that although disagreement remains, it is part of "legitimate pluralism or of a situation in which pastoral responsibility requires no further action."

If a bishop's pastoral response is required, the document says, "The best response to bad teaching is good teaching."



Holy Land Pilgrims

An Israeli soldier looks on as Franciscan pilgrims sing hymns to celebrate the baptism of Jesus at the Jordan River. The pilgrimage is an annual event for the group. (NC/UPI photo)

ing. A doctrinal response which convincingly expresses the authoritative teaching of the church is, therefore, the most desirable response to a doctrinal dispute."

At the same time the document says that such doctrinal dialogue does not rule out "administrative action" by the bishop "proportionate to the pastoral requirements of the common good."

Protestant group pushing for closer ties

TARRYTOWN, N.Y. (NC) — The National Council of Churches has called for exploration of ways to form closer ties with Catholics and other Christian bodies that are not council members under its current structure.

Meeting in Tarrytown Nov. 2-4, the council's Governing Board asked its officers to devise "a process for mutual exploration with Orthodox and Protestant member communions of the council, the Roman Catholic Church, conservative evangelical Protestants and Pentecostals of possible means to witness together to the unity of Christ's body."

The request was part of a resolution that also called for the Rev. Patricia A. McClurg, a Presbyterian executive who is National Council of Churches president, to appoint a 15-member committee charged with working out some new model for the council's organization and programming.

The reorganization proposal came out of a special consultation of leaders from National Council of Churches denominations immediately preceding the Governing Board meeting.

The consultation report said the process of seeking out a wider ecumenical base "would entail a willingness on the part of the NCC and its programs to die in order that new life might spring forth as a stronger witness to our unity in Christ."

A financial decline has brought a continuing erosion in the council's programs and staff over the past two decades and recently has reached crisis proportions.

The National Council of Churches, formed in 1950 by a merger of the preceding

Federal Council of Churches with a number of ecumenical agencies focusing on specific areas, has 32 member churches with 40 million members. The 32 include most of what are considered the mainline Protestant denominations along with various smaller bodies and all the principal Orthodox bodies of the United States.

Despite the distinctive stance of the Orthodox on some issues and some diversity among the Protestants, the church council as a whole has generally taken a liberal stance on issues, bringing it some criticism by more conservative church members and others.

The Rev. Arie R. Brouwer, a former (Dutch) Reformed executive who is the council's general secretary, said in an interview following the Governing Board meeting that council leaders were more interested in Catholic relations now than they had been at some times previously because of the Catholic bishops' more active engagement with issues, such as in their pastoral letters on peace and the economy.

He emphasized, however, that the interest was not new, but that relationships had been developing ever since the Second Vatican Council.

In 1971, after a two-year study of possible Catholic membership in the National Council of Churches, a high-level joint committee issued a report that was highly favorable, though it offered no specific recommendation. The idea failed to draw strong support, however, and the Catholic Church never applied for membership.

Pope: no women or married clergy

VATICAN CITY (NC) — Pope John Paul II said a growing need for more priests should not push the church into ordaining women or relaxing its rule of priestly celibacy.

In a talk to a group of 21 Canadian bishops Nov. 8, the pope said the clergy shortage might, in fact, be a divine test that will leave the priesthood strengthened and purified.

He rejected the idea that the ministerial priesthood is outdated.

In describing the vocations crisis, which he said had hit Canada and many other parts of the world, the pope acknowledged that the church may look foolish in the eyes of the world in refusing to change its rules on the priesthood.

But that, he said, is because the church "bears witness to a divine wisdom not of this world."

"Today there are those who interpret the decline in priestly vocations since the council as a sign that the ministerial priesthood is to be superseded or great-

ly diminished, rather than complemented, by new forms of ministry," the pope said.

"Others argue that the requirement of celibacy for all Latin-rite priests should be abolished; still others claim that traditional doctrine about the priesthood, which is rooted in the institution of this sacrament by Christ and in Christian theology, should be abandoned, as if this were possible, so that women could be ordained to the priesthood," he said.

Such arguments, the pope said, imply or assert that an abundance of vocations would follow.

The pope suggested instead that "in keeping with God's ways and not our own, the ordained priesthood and the church's love and understanding of it are being tested, precisely so that what is essential may be strengthened, purified and renewed."

The pope said that "if we are being brought to our knees, so to speak, by the need for more priests," it may be so

that the church will have a richer understanding of the priest's role.

Referring to the situation in Canada, the pope said it was "absolutely essential" that Catholics there have "true shepherds" who, as ordained ministers, can consecrate and absolve. He praised the bishops' efforts to promote vocations.

"At a time when many people are unchurched in your country and elsewhere, and when there is a sense of uncertainty, alienation or indifference among many Catholics, it is vital that priestly ministry and religious consecration should not be lacking in the church," he said.

Pastors need to create a healthy environment for vocations, the pope said. When Catholics' sacramental life is shaken, he said, the call to the priesthood or religious life is rarely heard.

The bishops, from western Canada, were making their "ad limina" visits to the Vatican, a series of consultative meetings held every five years.

Gandhi decries violence in U.S.

DENVER (RNS) — America has got to break away "from its Wild West mentality if the country is going to survive," said the grandson of Mahatma Gandhi in a recent interview.

America could "play a very significant role in leading the world toward non-violence, but in fact has more trouble with human relations than any Third World country," said Arun Gandhi, who is at the University of Mississippi to do research on racism in America.

Mr. Gandhi, 55, an author and journalist, and his wife, Sunanda, have continued the work of his famous grandfather in promoting justice with non-violence. Mahatma Gandhi was assassinated in 1948 when the young Gandhi was 14 years old.

Non-violence presupposes that the opponent has some goodness, and you appeal to that, said Mr. Gandhi. Violence isn't just physical force, but also includes swearing, spitting, threats — anything that is done in anger or hatred.

National Briefs

Home-use book of blessings, prayers issued

WASHINGTON (NC) — The first official U.S. Catholic book of home prayers and blessings in more than a century will go on sale in late November and early December, said the U.S. Catholic Conference Office of Publishing and Promotion Services.

The hardcover, illustrated 400-page book sells for \$18.95. It is titled "Catholic Household Blessings and Prayers."

"We hope that this book will find a place in every Catholic household," says the book's foreword, written by the Committee on the Liturgy of the National Conference of Catholic Bishops.

Both traditional prayers and devotions and new ones are in the book.

Included in the volume are daily prayers — for morning, bedtime, meals and other occasions in the day — and a variety of prayers for holidays, feasts and seasons; for special times in life such as birth, baptism, adoption, confirmation, first Communion, marriage, anniversaries, sickness and death; for blessings of homes, children, guests, work tools, religious objects, Advent wreaths, Christmas trees, Easter foods, fields, gardens, and many other life objects or events; and a number of other prayers from Catholic tradition such as litanies, prayer-hymns, Marian prayers, professions of faith and popular psalms and canticles from the Bible.

The book is a U.S. adaptation and expansion of a 1984 "Book of Blessings" published by the Vatican. It can be obtained for \$18.95 from the USCC Office of Publishing and Promotion Services, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. The toll-free number for telephone orders is (800) 235-8722.

Bishop praises aims, not tactics, of abortion 'rescuers'

NEW ORLEANS (NC) — While the aims of Operation Rescue are commendable, some of the tactics used by the anti-abortion campaign put "an obnoxious and exhausting burden on the police," said Archbishop Philip M. Hannan of New Orleans. In less than a year more than 5,000 abortion opponents have been arrested, often having to be carried off bodily by police, while trying to block abortion clinic entrances in protests staged or inspired by Operation Rescue.

Protestant, Catholic bring ecumenism to Tennessee radio

NASHVILLE (RNS) — A Protestant minister and a Roman Catholic deacon have teamed up on a local radio show to prove they can learn from each other despite centuries of hostility between their two faiths. The moral is further underlined by the fact that the unlikely radio duo and their two programs — "What Catholics Believe" and "What Protestants Believe" — are underwritten by St. Henry's Catholic Church. "It's a remarkable experiment in ecumenicity," said the Rev. Richard Shriver, a United Methodist teacher and the Protestant half of a radio team that includes Jim Walsh, a Catholic deacon and Davidson County assistant district attorney.

Lay Catholics told to make deeper mark in U.S. society

WASHINGTON (NC) — U.S. Catholic lay people still have an "immense" way to go to make their mark on U.S. society, said Jesuit theologian Father Avery Dulles. In addition, he said, once-thriving Catholic apostolate groups seem to have been replaced since the 1960s by "more inward-looking organizations." U.S. culture "is not being sufficiently evangelized. In spite of our many Catholic schools, colleges and universities we have as yet very few eminent Catholic intellectuals on the national scene."



Computer Bible

Frank Larkins, an official at Georgia State University, demonstrates a new computer Bible that he developed. The Bible contains two translations of the Old and New Testaments plus a concordance, an alphabetized list of important words used in the Bible. The computer Bible will sell for about \$500. (NC photo from UPI)

State attorney: Dying patients can refuse food, water

BALTIMORE (NC) — The Maryland state attorney general has said that terminally ill and permanently unconscious patients have a constitutional right to refuse life-sustaining food and water just as with other life-sustaining treatments. Attorney General J. Joseph Curran Jr. also said artificially administered food and water has been viewed legally as extraordinary care. In a letter sent earlier to Curran, Archbishop William D. Borders of Baltimore said that to deny food and water to such patients to bring about their deaths was homicide.

Detroit Catholics seeking to halt parish closings

DETROIT (NC) — On the eve of hearings to determine the fate of Detroit parishes, a group of Catholics scheduled fasts and days of prayer and wrote letters asking for "a time of grace" and collaboration before changes are made. The archdiocese has announced plans to close, merge or redesignate as a shrine or mission almost 40 percent of Detroit parishes. Hearings to review the status of the 46 parishes began in early November. Thirty-five pastors have written Cardinal Edmund C. Szoka of Detroit and Auxiliary Bishop Patrick Cooney seeking "a conversation with you in regard to our common ministry in the city."

Catholic doctors reminded to care for the poor

KANSAS CITY, Mo. (NC) — Catholic physicians have the means and the responsibility to "make an impact on health care for the poor in America," said Auxiliary Bishop Carl A. Fisher of Los Angeles. "As Catholics in the healing profession, you are called to a special partnership with God in preserving life," the bishop told the annual meeting of the National Federation of Catholic Physicians' Guilds in Kansas City. "If you respond generously, you can make an impact on health care for the poor in America."

No more raids in churches, immigration agents promise

WASHINGTON (NC) — Immigration agents will no longer enter churches in pursuit of illegal aliens without a search or arrest warrant or prior approval from a supervisor, the U.S. Immigration and Naturalization Service has announced in Los Angeles. A statement detailing the new policy was released almost three weeks after an INS agent entered a Catholic church in the Diocese of Orange, Calif., during an early morning Mass and took custody of seven suspected illegal aliens.

Proposed curriculum on religious liberty gains support

WASHINGTON (RNS) — A proposed curriculum for teaching about religious liberty in public schools, where the subject has long been considered too controversial, has gained wide support in the education community. "We've had a remarkable silence on teaching about religion in the nation's public schools," said Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching and head of the curriculum project. "This silence is not because of a conspiracy, but because of confusion about what such a curriculum should include."

Church leaders vow to intensify anti-apartheid efforts

NEW YORK (RNS) — More than 50 representatives of Protestant churches, the Roman Catholic Church and church-related groups have vowed to step up organized efforts against the apartheid system of racial segregation in South Africa. Among the tactics under consideration for the anti-apartheid offensive are meetings between U.S. denominational leaders and members of their churches who serve in Congress. The church leaders would attempt to make a case for isolating South Africa economically, particularly through comprehensive sanction legislation.

Caution urged in interpreting abortion survey

(RNS) — A recent survey that found the abortion rate among Roman Catholic women is 30 percent higher than that of Protestant women should be viewed with caution, says the director of the U.S. Catholic bishops' Office for Pro-Life Activities. In a prepared statement, Father John W. Gouldrich noted that the research conducted by The Alan Guttmacher Institute "does not gauge degree of active involvement in the church." The priest asserted that "Catholics who have drifted away from the church often describe themselves as Catholics so long as they have not joined another denomination."

Tucson diocese closing TV station, cutting workforce

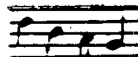
WASHINGTON (NC) — Bishop Manuel D. Moreno of Tucson, Ariz., has announced that the diocese was closing its commercial television station because the financial drain "threatened our priorities as a diocese." The decision, which means a loss of jobs for 42 people, came two weeks after the diocese cut its own administrative work force by one-fourth, laying off 14 of its 54 administrative employees.

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Infamous 'Crystal Night' marked by Catholics

By Julie Asher
 WASHINGTON (NC) — U.S. Catholic leaders called on church members to join Jewish and Protestant communities across the country in commemorating the 50th anniversary of "Kristallnacht," a night of Nazi-organized anti-Jewish riots Nov. 9-10, 1938.

Ceremonies, conferences and other events were planned to recall what many consider a harbinger of the Holocaust.

"Kristallnacht" means "Crystal Night" or "the night of the broken glass," so named because of shattered glass left on the streets of German cities following a nationwide pogrom by the Nazis.

Thousands of synagogues and Jewish shops and homes were in ruins. By break 91 Jews were dead, hundreds were hurt and thousands were arrested.

Bishop Francis J. Mugavero of Brooklyn, N.Y., said in an Oct. 31 statement that the memory of Kristallnacht "remains as a warning that hatred knows no bounds in the horror it spawns, or the degradation it visits on its victims and on those who hate."

He asked that bells be rung and lights be "kept burning" in all churches throughout the diocese during the week "as a symbol of the divine love piercing the darkness of man's pride and prejudice to allow the light of God's truth to show us the way to lasting peace."

An editorial for the Nov. 5 issue of The Tablet, Brooklyn diocesan newspaper, said the commemoration should not pass "without a condemnation of prejudice of all kind — all the 'isms' which lead us to look at one another as less than human beings."

In the Diocese of Paterson, N.J., Bishop Frank J. Rodimer wrote Nov. 3 in his weekly column in The Beacon,

diocesan newspaper, that some nations expressed horror at the increased harsh treatment of Jews, but also closed their borders to Jewish refugees from central Europe.

"If doors had been opened," he

'The lesson of silence before the indifference to prejudice and bigotry, the horrifying consequences of inaction, must be etched permanently in the collective historical memory of Western Civilization'

--Joint Jewish-Catholic statement

wrote, "perhaps the great horror, suffering and murder would have been avoided."

He said it was not enough to recount the horrors of 50 years ago or to even repudiate persecutions against Jews, and he urged recognition that "the sanctity and integrity of each human being at every stage of life, of every race, color and condition of life, of any religion or of no religion must always be actively professed."

Cleveland's five Catholic bishops in a joint statement recalled that when synagogues were destroyed that night 50 years ago, torah scrolls were burned and the Jews were humiliated.

Such disrespect for religious symbols, they wrote, meant indifference "to the dignity of every human being."

They pledged "to continue every effort to foster good relations with the

Jewish community of our area... to continue our efforts especially with the young to instill a deep respect for the living tradition that is Judaism."

Signing the statement were: Bishop Anthony M. Pilla of Cleveland and Auxiliary Bishops Gilbert I. Sheldon, James P. Lyke, A. Edward Pevec and A. James Quinn.

Archbishop Edward A. McCarthy of Miami was to attend an interfaith commemoration sponsored by the Rabbinical Association of Greater Miami. The daylong observance was to include remarks by a Holocaust survivor, by Archbishop McCarthy, and by Protestant and Jewish representatives, followed by dialogue.

Eugene J. Fisher, executive secretary of the U.S. bishops' secretariat for Catholic-Jewish relations, joined with David Friedman, director of the Washington regional office of the Anti-Defamation League, in writing an article on Kristallnacht to run simultaneously in the Catholic Standard, newspaper of the Archdiocese of Washington, and Washington Jewish Weekly.

The event was "a decisive juncture in the shaping of Jewish-Catholic relations," they said, adding that Christian reaction to the fate of the Jews under the Nazis "was in the final analysis woefully ineffective."

"A single dominant conclusion emerges for us from the flickering shadows of the night fires of Kristallnacht," they wrote. The lesson of silence before the indifference to prejudice and bigotry, the horrifying

consequences of inaction, must be etched permanently in the collective historical memory of Western civilization."

To mark the 50th anniversary in New York, Cardinal John J. O'Connor invited Jewish leaders to his regular Sunday Mass Nov. 6 at St. Patrick's Cathedral. He was to join other religious leaders in activities Nov. 9.

Cardinal O'Connor, in his weekly column for Catholic New York, the archdiocesan newspaper, issued a plea and a prayer for people to never forget what the Nazis did and said he hoped millions of candles would burn Nov. 9 as "tributes to the human spirit the Nazis could never extinguish."

Cardinal Joseph L. Bernardin of Chicago was to participate in an interfaith service Nov. 10 in Skokie, Ill., a heavily Jewish suburb of Chicago that was in the national spotlight a few years ago because of neo-Nazi activity there.

In Europe, Catholic bishops from East and West Germany joined the Austrian Catholic bishops in their first-ever joint statement, saying the Nazi effort to exterminate Jews made the church "aware of our own deficiencies and omissions... errors, misunderstandings and prejudices" concerning Jews "that are so widespread among Catholics."

The church's rejection of "Hitler's racial politics cannot be doubted," they said, but added that those who criticize many of the bishops of that period who remained silent do not understand that the Nazi struggle against the church put "at risk the very existence of the church."



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Abortion pill: whole new debate?

By Julie Asher

WASHINGTON (NC) — Controversy over RU-486, a French "abortion pill," reached new heights when its developer, Roussel-Uclaf, said it would pull the drug off the market because of public protests.

That decision was reversed quickly by the French government, which owns 36 percent of the company.

Proponents of the pill say it will alter the debate on abortion, making the decision to abort a totally private matter for a woman and one day eliminating the need for abortion clinics.

They predict that the more U.S. women learn about the controversial pill the more they will demand it, possibly creating a black market.

Its opponents, including the U.S. Catholic bishops, Catholic ethicists and the National Right to Life Committee and other pro-life groups, have called it chemical warfare on the human fetus and fear its use would lead to more abortions, not fewer.

They also said not enough research has been conducted to show what harmful side effects are possible and claimed that the more people know about it and the dangers to women and children the more alarmed they will be.

Father Richard McCormick, professor of Christian ethics at the University of Notre Dame, is adamantly opposed to the pill and added that "it simply produces abortions even though they are early."

"Secondly it makes abortion a routine matter," he said in an interview Nov. 3. "It makes abortion part of ordinary, habitual birth regulation. Nobody in his or her right mind ought to be doing that," he said.

He added that another "very dangerous" aspect of making the drug available to induce abortions is that "it takes the abortion question out of the

government's control, makes it a completely non-social affair." That, he said, is more significant than people realize.

If the drug is found to be good for other uses, such as treating certain

unalterably opposed to the drug, has called it a chemical "time bomb," similar to thalidomide or DES.

Thalidomide is a compound formerly used as a sedative until it was found to produce severe defects in children —

Would move issue from law to sphere of private person; might lead to black market pills

forms of breast cancer, reducing the need for Caesarean-section births and treating Cushing's disease — as some researchers have discovered — then it should be restricted to that, said Father Russell Smith, director of education for Pope John XXIII Medical-Moral Center in Braintree, Mass.

He said RU-486 had been put on the market "without adequate testing," and he said the drug has been "hailed as a cure-all," which should never be done, he said, even with new cancer treatments.

Frances Kissling of Catholics for a Free Choice, which opposes church teaching on abortion, said opponents of RU-486 would like to constrain "critical research" on such compounds at a time when women "have too few options for good contraception and for safe and effective methods of abortion."

In developing countries alone, she said, half a million women a year die as a result of either illegal abortion or difficult pregnancies.

But Dr. John Willke, a physician and president of the National Right to Life Committee, which has said it is

creating flipper-like arms and legs — born to mothers who had taken the drug during early pregnancy.

He said RU-486 has a chemical structure similar to DES, a synthetic estrogen widely used in the 1950s and 1960s to prevent miscarriages but ultimately proven ineffective. It later was linked to certain cancers or severe defects in the reproductive organs of women whose mothers took it.

RU-486 taken in conjunction with prostaglandin induces a miscarriage in the early weeks of pregnancy by blocking cells in the uterus from receiving progesterone, a hormone needed to prepare for and continue a pregnancy. Without the prostaglandin, the drug has been shown to work 80-85 percent of the time, and with it, 90 percent of the time.

The company says the drug removes the need for surgical abortions. Some experts said a surgical abortion would be required if the RU-486 treatment

failed because the drug might cause birth defects.

Without the progesterone, "the baby starves to death, withers on the vine, dries and drops off," Willke said, adding that the mother has cramps, bleeding and in most cases an abortion.

He said all reports on the drug's effects speak of severe cramping, nausea, vomiting and bleeding, sometimes lasting 30 days.

Willke added that a "certain probability" of the drug's use will be fetal defects if the unborn child is not aborted.

"While we can't prove that these long-term problems definitely will happen, the drug maker cannot prove that they will not," Willke said. "In the presence of such a potential chemical time bomb it is extremely dangerous to proceed to general marketing of the drug."

Dr. Micheline Mathews-Roth, associate professor of medicine at Harvard Medical School and a pro-life advocate, said that "to take any pill that interferes with normal physiology is bad medicine."

If married couples want to control fertility, "they should use natural family planning," said Ms. Mathews-Roth, adding that she and her husband have used it effectively. She has one child.

The National Right to Life Committee has said it may launch a worldwide boycott of the products of Roussel-Uclaf and its West German parent company, Hoechst Pharmaceuticals.

U.S. pharmaceutical companies have indicated reluctance to put such drugs on the market because of worries about profits and potential lawsuits for problems arising from the products.

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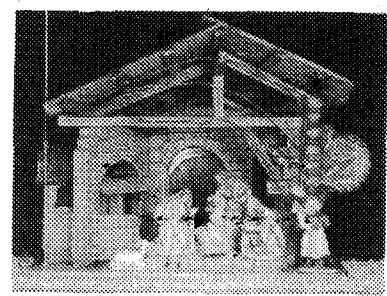
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THE VOICE

Miami, FL

Nov. 11, 1988

Page 7

A 'light in the darkness' of poverty

St. Mary Cathedral praised at annual fundraising luncheon

By Ana Rodriguez-Soto
Voice News Editor

Praising it as "a light in the darkness" and a "symbol of the Church in South Florida," more than 300 Catholics turned out last Saturday to honor the Archdiocese's "mother church," St. Mary Cathedral.

The fourth annual Champagne Luncheon to benefit the struggling inner-city parish and school featured Father John McFadden, a Philadelphia priest known throughout the country for his spiritual retreats, his involvement in pro-life activities, and his expertise on Mary's apparitions in Medjugorje, Yugoslavia, which he has visited many times, and where the Church is investigating claimed apparitions of Mary.

But his talk at the luncheon centered on an issue much closer to home, and to the hearts of those who help the Cathedral. For the past nine years, Father McFadden has been pastor of a struggling inner-city parish in the Archdiocese of Philadelphia.

His previous assignment having been in an "upscale, flourishing" parish, he described his "long, hideous, tortuous journey into ministry in the inner-city," an area characterized by "deterioration," drugs, prostitution and misery.

He discovered that although parishes such as his and the Cathedral are "struggling financially," they enjoy a "wealth of spirituality," and are truly "a light in the darkness" that surrounds them.

"I've never felt the priesthood charisma so strongly as in working with the poor and underprivileged," Father McFadden said, noting that the key to success in such parishes is for them to be "socially active."

He praised the efforts of the Cathedral's parishioners to clean up their neighborhood by asking city officials to enforce zoning laws, remove abandoned vehicles, and clear garbage-strewn lots. He also praised their new goal: to battle crime in the area.

The killing of a little girl during a drug shoot-out mobilized his own parish to become involved in an ecumenical group known as CAN: Churches Against Narcotics, Father McFadden said. Now, "we are pushing pushers out of our city."

He compared such social activism, or work on behalf of justice, to the Incarnation: Jesus giving up his divine attributes to share in the suffering and misery of mankind.

To follow Christ's mandate of love and preach the Gospel, Father McFadden said, believers must "enter in personally in the name of Jesus with the suffering we are around us and not go by it."

It is not necessary to move into the ghetto to do this, he noted, but "if we don't have a place in our hearts for [the poor and underprivileged] we are living a life contrary to the Gospel."

Referring briefly to Medjugorje, where the spiritual message is one of fasting, prayer and reconciliation, he said that the alleged apparitions have pointed out "God's anger at so many people disconnected with one another and at so much selfishness."

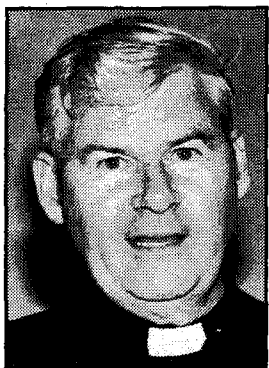
In this context, he noted the tendency of Catholics to have a "strong identity with only your group, your little church." But "that's not Gospel," he said, calling on all Catholics and parishes to come to the aid of their neediest brothers and sisters.

"When one parish, when one church, when one school is hurting, we all hurt," he said, noting that this is already happening in the Archdiocese, where nearly a dozen parishes in Dade and Broward give direct financial assistance to the Cathedral.

Father Gerard LaCerra, rector, reported later that his parish is hurting, at least financially. It is currently behind on its electric bill, and last year was behind on its water bill. But spiritually, he said, "it's alive and well."

As proof, he cited over 180 weddings performed at the Cathedral each year, and 12 percent of all the baptisms in the Archdiocese being performed at the Cathedral mission, Notre Dame d'Haiti. Also, enrollment at both the Cathedral school and religious education program has passed the 400 mark.

In the school, run by the Sisters of St. Joseph of St. Augustine and composed mainly of students who were not born in the United States, "we are breaking the cycle of poverty," Father LaCerra said. He recalled that a few years ago there were several students who didn't know how to use the urinals in the boys' bathroom. Now, they are juniors in college, three of them on athletic scholarships.

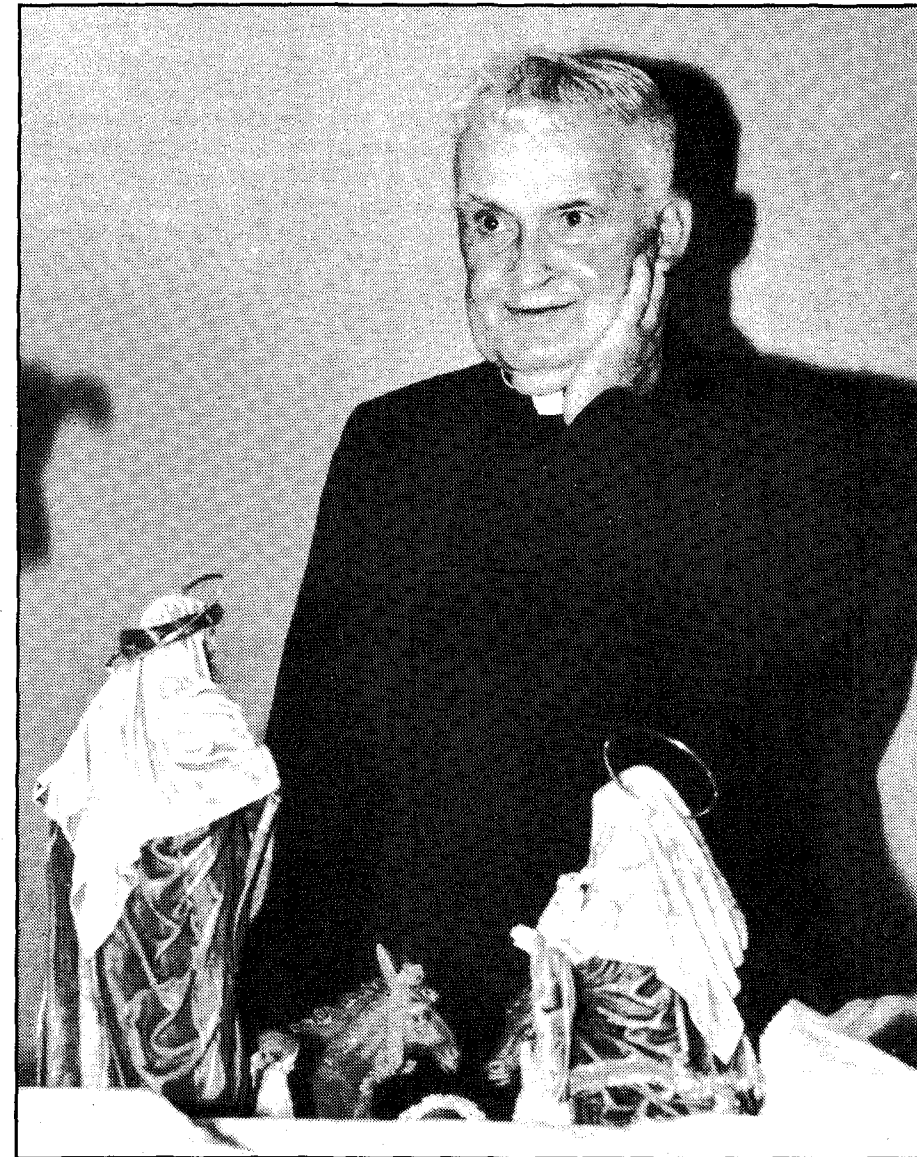


'I've never felt the priesthood charisma so strongly as in working with the poor and underprivileged... If we don't have a place in our hearts for them, we are living a life contrary to the Gospel.'

Father John McFadden, retreat director and pastor of an inner-city church in Philadelphia

"I think you can be proud of your Cathedral," Father LaCerra said. But "we need your continued generosity."

Following up on that, Archbishop Edward McCarthy announced that next year is the 50th anniversary of the Cathedral school, and a year-long celebration is planned, including a drive to raise a \$1 million endowment. The motto for the year-long jubilee will be: "St. Mary Ca-



Msgr. John Donnelly, former rector of St. Mary Cathedral and now pastor of St. Pius X Church in Fort Lauderdale, received a Nativity creche in recognition of his continued financial support for the Cathedral. (Voice photo / Ana Rodriguez-Soto)

thedral School: 50 years young and still worth a million."

During the luncheon, the Cathedral parish also honored some of its most generous benefactors.

and Nativity creche for his constant "bailing out" of the parish. Most recently, he donated a new stove and electrical wiring for the school cafeteria, after the health department threatened to shut it down.

Msgr. Donnelly responded to the recognition humbly, by saying, "That's all I do. It's my duty."

Honored once again this year was Msgr. Bryan Walsh, director of Catholic Community Services for the Archdiocese.

Called "a friend of God's little ones and an influencer of the powerful," Msgr. Walsh praised the Cathedral and its inner-city location as "a symbol of the Church in South Florida... It's where it is because that's where God wants it to be."

Others honored at the luncheon included: Lady Suzanna Tweed, a generous benefactor; and all the parishes that provide the Cathedral with direct financial assistance:

Immaculate Conception in Hialeah; St. Andrew's in Coral Springs; St. Bernard's in Sunrise; St. Brendan's in Miami; St. Gregory's in Plantation; St. Louis' in Kendall; St. Patrick's on Miami Beach; St. Sebastian's in Fort Lauderdale; St. Timothy's in Miami; and the two Catholic cemeteries.

St. Boniface to share 'parish cell' experience

St. Boniface Church in Pembroke Pines will host a national workshop next February on the Parish Cell System, a system of neighborhood-based prayer groups patterned on the Latin American experience of comunidades de base, or "basic communities."

The St. Boniface workshop is designed for priests, Religious, lay ministers and anyone who wants to begin a successful cell system within a parish. In addition to being a nuts-and-bolts, how-to event, the Feb. 1-5 workshop will enable participants to experience

the spirit of the St. Boniface community as they take part in parish events and have an opportunity to visit cells in session.

St. Boniface started its parish cell groups, modeled after similar structures in Orlando and Korea, in 1983. A balanced diet of prayer, song, sharing, scripture and intercessory and healing prayer take place at cell meetings.

Although the cells (prayer groups) are predominantly based in the neighborhoods, they are not exclusively so. Persons who wish to belong to a particular cell for any reason are permitted to do so. Special

cells also can be set up for widows, singles, teenagers and young mothers. The maximum number of adults in a cell is 12 committed members. The spirit of evangelization is regarded as key to the success of the structure. All cell members vie with one another to bring in new members, especially the lapsed and unchurched.

After five years of hard work St. Boniface can now boast 40 cells meeting in homes in all corners of the parish. There are now 550 parishioners regularly attending meetings twice monthly.

At St. Boniface's last parish cell workshop, held this February, participants came from 20 states and a half dozen countries. The parish's Leader Training Manual has now been translated into Italian, Spanish, French and Fijian.

The workshop next year will begin on Wednesday evening, Feb. 1, and conclude with a 9:30 a.m. Eucharist on Sunday, Feb. 5. For more information or registration can contact Deacon Perry Vitale or Muriel Kroll at St. Boniface Church, 432-2750 in Broward.

Here to serve

New Vicar for Religious speaks Spanish, hopes to learn from, help peers

By Maria Vega

Staff Writer, La Voz Catolica

For the first time in its history, the Archdiocese of Miami has a Vicar for Religious who speaks Spanish.

It's something the Archdiocese can benefit from, since 80 Spanish-speaking Religious from 12 different congregations minister in South Florida.

Sister Denise Marie Callaghan, SSND, the new Vicar for Religious, fondly recalls her seven years as a teacher in Puerto Rico and is happy to say that her work with those Hispanics has prepared her for ministry in South Florida's multicultural environment.

"I was really touched by the love and warmth of the Puerto Rican people," Sister Denise Marie said shortly after coming to the Archdiocese.

Although up to now her work has been mainly in the educational field, she has spent many summers directing retreats, so that "I have been able to share experiences with many other Religious and get to know their needs."

Sister Denise Marie earned a Master's

degree in theology at the University of San Francisco and views herself primarily as an educator. She confesses she has learned a great deal from her students, many of them young Religious and novices.

Above all, she says, they have taught her to accept her own humanity.

She recalls one time reading a letter from her older sister who was dying of cancer. Her back was to the office door and she didn't notice a young Religious who came into the room; when the student saw her teacher with tears in her eyes, the young woman tried to comfort her.

"Sometimes we need you," she told Sister Denise Marie as she embraced her. "But there are times, like now, when you need us."

Twenty years after hearing these words, "they still give me strength and a new perspective on my own humanity," Sister Denise Marie says.

She stresses that, in her role as Vicar, she hopes to be of help to all the Religious men and women, because she strongly believes "in the lifestyle of our ministry;



Sister Denise Marie Callaghan, SSND, new Archdiocesan Vicar for Religious. (La Voz photo / Maria Vega)

but I need them to help me get to know the needs of all."

She would like her office in the Pastoral Center to be a source of information and

orientation "where everyone can be informed of the programs and organizations that cater to Religious men and women." She also realizes she herself needs to stay informed.

Among her future plans is to create a "day of prayer" in which Religious men and women from different congregations can meet to interchange experiences.

Her role as Vicar for Religious is to be the mediator between Archbishop Edward McCarthy and the different congregations who minister in the Archdiocese. "I can convey to them the word of the Archbishop and at the same time be the

(continued on page 9)

New Vicar to speak at Advent Day of Recollection Dec. 3

Sister Denise Marie Callaghan, new Vicar for Religious in the Archdiocese of Miami, will be the main speaker at an Advent Day of Recollection to be held on Saturday, Dec. 3, at St. Thomas University in Opa-Locka.

Sponsored jointly by the Archdiocesan Office of the Vicar for Religious

and St. Thomas University's Center for Wholistic Spirituality, the day will begin at 9:15 a.m. and conclude with a Mass at 4 p.m.

Sister Denise Marie's morning reflection will focus on "Advent: A Season of Longing," and in the afternoon she will reflect on "The Word Made Flesh."

Registration is \$5. Participants should bring their own lunch, although beverages will be provided.

To register, write (and make checks payable to):

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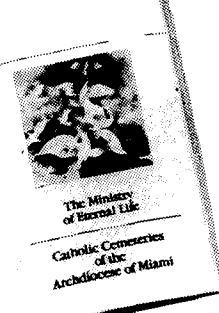
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Bringing young people to God

*Damascus rallies geared for youth
rely on peer witnessing*

By Lina Bryon
Staff Writer, La Voz Catolica

Somehow, Albert sensed this was his last chance. His friend hadn't been so lucky. She had been killed in the car accident. But Albert, who was with her at the time, survived — and finally came to know God.

With such vivid testimony, young people shared their experiences of God, and life, with one another during a recent Damascus rally held on the grounds of La Salle High School in Miami.

It marked the first time that the Archdiocesan evangelization program, aimed bringing back the fallen-away and piquing the faith of the unchurched, had targeted young people in particular.

After being incarcerated five times in juvenile prison and living through a car accident that now has him hobbling on crutches, Albert Montes remembers how "when I had problems I always called on

'It is very difficult to be good... Anyone can be bad, but you need help to be a good person.'

Albert Montes,
witnessing to his peers
at Damascus rally

'If we call them, they don't come, but if a friend, a cousin, or someone their same age invites them, then they come.'

Mary Canton,
Damascus coordinator

God and He answered me. Each time, I promised myself that I would change [my life], but I thought I could do it alone. That was my mistake."

His gradual evolution began after his first conversation with a group of young people who brought him back to church. His conversion was confirmed at the Damascus rally.

Presently, Albert is trying to help his friends, "the ones who are like I was," because "it is very difficult to be good." Life has taught him, he says, that "anyone can be bad, but you need help to be a good person."

Marilyn Serrania, his girlfriend, had tears in her eyes as he spoke. Other young listeners held hands tightly, momentarily holding their breath.

Then the choir suddenly erupted into song, and everyone breathed profoundly. The room was now at ease. One word alone described Montes' feelings: "happiness."

Another testimony was given by Pablo Roque, who had to face a dilemma on his birthday: giving up a night of dancing to

attend his first Encuentro Juvenil (youth encounter).

Reluctantly, he went to the encounter, but recalls that, on the way, he was "thinking about the disco I was going to miss."

"When we entered the church we were 37 young men, all 'machos' and all strangers; by the time we got out, we were brothers who cried together from the emotion of knowing God."

Now Pedro had brought a friend to Damascus, where despite his shyness, he had offered his testimony. Pedro also sings in the choir for Encuentros Juveniles, "to help out," he says, "even though I don't sing that well."

Mary Canton, Damascus coordinator, explained the reason for a rally aimed at teenagers and young people: "If we call them they don't come, but if a friend, a cousin, or someone their same age invites them, then they come."

The first Damascus took place in 1984 in Spanish, expanding later to English. The afternoon rallies take place in all sorts of different places: theatres, parish halls, or schools.

Raul Perez, one of the participants at this first youth Damascus, said he used to go to church only "to be seen and to watch all the cute girls."

After thinking it over for a long time, he decided to attend a retreat. That's when "the part of me that was always empty was filled by God."

He experienced not only the love "of Christ and Mary, but I was able to appreciate more the love of my parents," he said, holding back tears, "and also to appreciate my sisters more, one who is deaf-mute and the other who is an invalid — and I am not ashamed of them."

Angel Zayon is a young man who dedicates most of his time to the Lord. To those who don't know him, he explains: "I made my First Communion at a Damascus, and it was there that, for the first time, I felt the love of Jesus."

Zayon attended Damascus for the first time in 1985, and shortly afterwards made his First Communion at another Damascus rally.

His faith has been tested many times. Once, he said, he "talked to a group of gang members so that they would stop all the violence; but they made fun of me and rejected me."

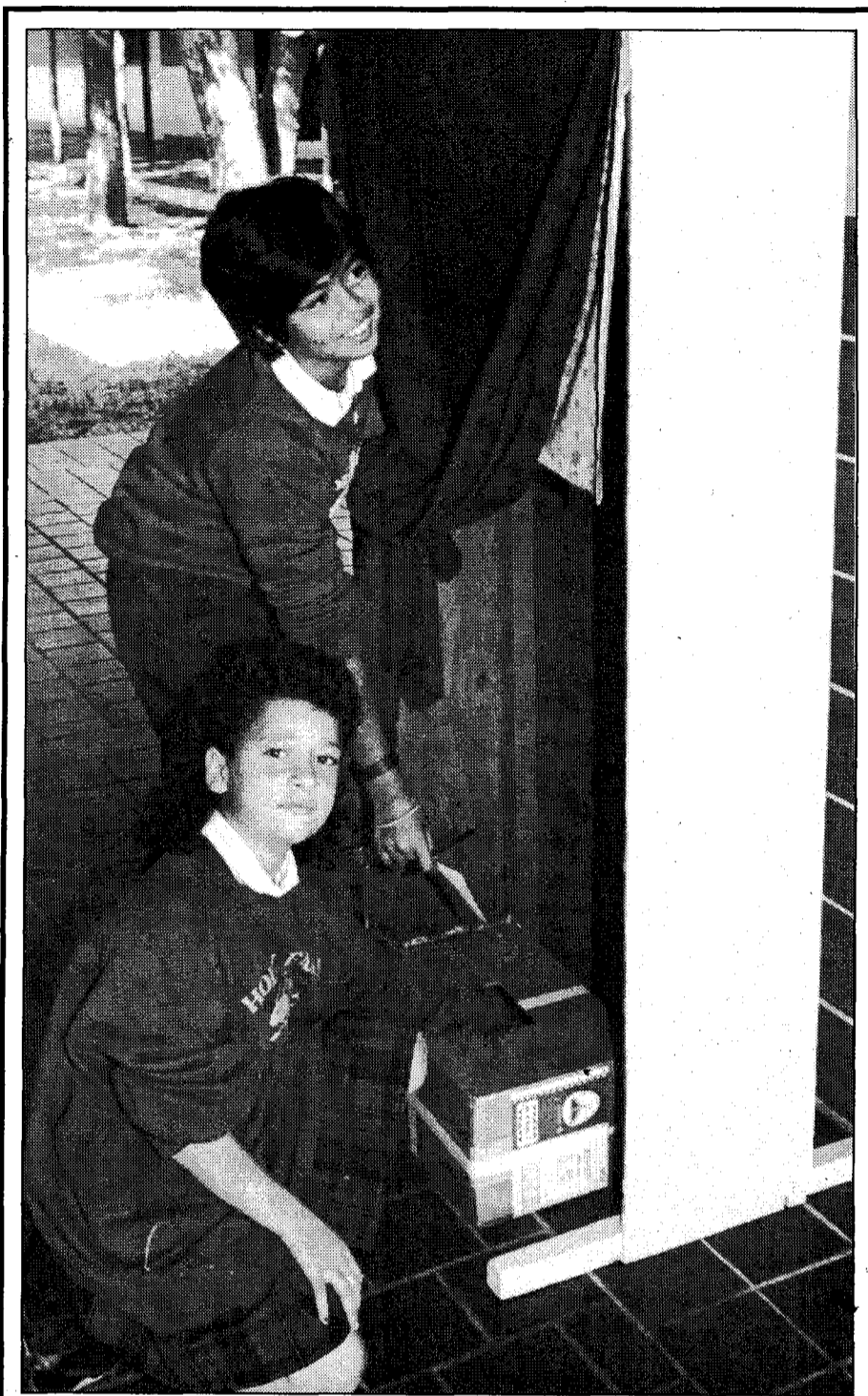
He didn't mind, though, because "I did it for the only one who could have rejected me but never did, Christ."

At every Damascus, blue cards are handed out to each participant, so they can note their needs and future plans. At this rally, the young people committed themselves to attend a future Encuentro Juvenil.

They also were invited to participate in a special Christmas retreat for youth on Dec. 15, 16, and 17, and committed themselves to become more actively involved in their parishes.

To put an end to the rally, former "girl-watcher" Perez said something that made his young audience burst into applause:

"Sometimes I don't have time to rest, to be at home, because I work and study; but when it comes to God... I always have time."



Election Day

As the nation voted for its next President last Tuesday so did fifth thru eighth-graders at Holy Family School in North Miami. Their ballots may not have counted officially, but their interest in the election certainly bodes well for them as future citizens. Above, Michael Vendiola and Kristy Pagan, both 10, cast their ballots. Oh, yes, and the winner was... George Bush, by three votes out of more than 80 that were cast. (Voice photo / Marlene Quaroni)

New Vicar for Religious

(continued from page 8)

person who speaks on behalf of the Religious," she said.

Sister Denise Marie believes that it is very important to let people know about the work being done by the different congregations, "because there are probably many young people who feel called to a Religious vocation but are not aware of the possibilities that exist among the different orders."

Presently, 450 Religious from 45 different congregations minister in the Archdiocese. While the majority of English-speaking Religious are engaged in educational work, many of the Hispanics are involved in pastoral ministry and religious education.

There is also a secular institute for lay people who live their consecration in the world and in the professional fields.

Sister Denise Marie has lived in various different cities. From each of them she retains memories of rich experiences, but says the Miami Archdiocese is different "because of its variety and cultural richness."

She feels her reception here has been very loving and warm, and hastens to add that she is not here to replace her predecessor, Sister Maureen McGurran. "I am here only to follow in her footsteps."

Sister Maureen served as Vicar for Religious for the past three years, until her order transferred her back to Ireland, to assume an important position at the motherhouse.

Sister Denise Marie met Sister Maureen before taking her place, and says, "I learned that the most important thing is to be always available."

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Father Alfred LoPinto, left, executive director of the U.S. Bishops' Campaign for Human Development (CHD), presents a check for \$25,000 to Archbishop Edward McCarthy and officers of PACT, People Acting for Community Together. PACT is a grass-roots coalition of low and moderate-income churches which plans to lobby county and city officials for improvements in their neighborhoods. It was the only project in the Archdiocese to receive CHD funding this year. With Father LoPinto and the Archbishop are Father Tom Honold, Archdiocesan director of CHD; Father Jose Luis Menendez, pastor of Corpus Christi Church in Miami and treasurer of PACT; and Father Gerard LaCerra, rector of St. Mary Cathedral and president of PACT. (Voice photo / Ana Rodriguez-Soto)

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Associate Pastor of St. Brendan Church, Miami, effective Nov. 10, 1988.

The Rev. Francisco Santana to Administrator of Our Lady of Divine Providence Church, Miami, effective Nov. 10, 1988.

The Rev. Harold Martin, S.J. to Campus Minister to the Wolfson Campus of Miami Dade Community College, effective as of Oct. 20, 1988.

The Rev. Thomas Hall, C.S.P. to Associate Pastor of St. Agatha Church, Miami, effective Nov. 1, 1988.

Dear friends in Christ:

In his encyclical, "On Social Concerns," our Holy Father, Pope John Paul II, emphasizes our obligation to promote human dignity.

"Every individual is called upon to play his or her part in this peaceful campaign, a campaign to be conducted by peaceful means in order to secure development in peace, in order to safeguard nature itself and the world about us."

The Campaign for Human Development is an expression of the peaceful campaign which Our Holy Father describes. The dignity of the human person is fundamental. Through funding and education, the CHD works to ensure the dignity of all persons—especially the 33 million of our sisters and brothers who continue to exist at or below the basic poverty level.

During this Thanksgiving season, it is most fitting that we reflect on the abundance of blessings and resources that God has entrusted to our care, and to look for ways to share our resources with others. The Campaign for Human Development is one such opportunity.

Our Archdiocese is observing the week of Nov. 13-20 as "CHD Week." I invite you to participate in this year's Campaign: learn what you can do about the root causes of poverty, remember the poor and the Campaign for Human Development in your prayers, and respond as generously as possible. Your gift will make a difference in people's lives.

I pray for God's continued blessings on you and yours.

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

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Young adults building community

Ministry marks fifth anniversary

By Bonnie Fischer
Voice Correspondent

Five years ago, three groups of young adults in Miami decided to get together and find out how they could get more involved in the Catholic Church.

Those three groups have since mushroomed, spreading throughout the Archdiocese into 35 groups of young people who want more from their church than just Mass every Sunday. With the Office of Young Adult Ministry as a guiding light, young adult groups from Kendall to Deerfield offer their peers recreational, spiritual and social opportunities-- above all, a place of their own.

"Young adults are not youth," explained Paulette Vitale, director of the Young Adult Ministry office. "Youth groups have overseers, adults they can turn to. We are adults. We want to feel we belong to the faith family."

"In the past, the Young Adult Ministry has been misunderstood. Young adults have no family because it is presumed we are all single. We depend entirely upon each other as friends, leaders and mentors."

The Young Adult Ministry recently celebrated its five-year anniversary at the Archdiocesan Pastoral Center with a day of reflection and a Mass. Led by Father Ed Blackwell of St. Thomas University,



Close to 100 young adults gathered at St. Martha's Church in Miami Shores for their fifth anniversary celebration. The Mass was concelebrated by Auxiliary Bishop Agustin Roman, Father Ed Blackwell and Father Dennis Rausch. (Voice photo / Bonnie Fischer)

young adult group leaders learned methods of reaching out more to their members to help solidify the group's unity.

With over 260,000 young adults in the

Archdiocese, the challenge is to reach them and get them more involved in the Church. "The need was there. People were hungry for more of the Church. They

wanted something more. Young adults, because of hard work, determination, strong faith and commitment, have persevered," said Vitale.

Today, the Young Adult Council is a place where group leaders can go to exchange ideas and information. Networking, a popular method of joining forces to organize spiritual or social activities, was not utilized five years ago, noted Vitale. The council, run out of the Young Adult Ministry office, helps groups to network.

Young adults 'were hungry for more of the Church. They wanted something more.'

Paulette Vitale, director,
Young Adult Ministry

"Five years ago, no one knew each other. One aspiration the council had was to establish a form of networking and communication among the young adult groups," she said.

Concentration on outreach to the Hispanic young adult groups is a key concern, she said. Bringing Anglos and Hispanics together for joint activities has proved successful.

"We want to network Hispanics and Anglos together. Culture doesn't have to be a barrier. Anglos and Hispanics have a bridge in the middle—God. They share the same message, the same focus," Vitale said.

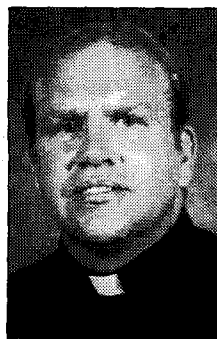
Business ethics

St. Thomas University forum explores how companies can be successful and value-oriented at the same time

By Lily Prellezo
Voice Correspondent

If your company's organizational chart doesn't include a vice-president for ethics, you may suggest that your personnel manager pencil one in. While quality may be "job one" for some industry leaders,

Ethics is 'what we ought to do as civilized persons in the light of who we say we are...'



Companies need to understand the culture and value of the people who work in the organization, and use that culture statement for strategic planning.'

Father James McCartney

others have been accused of knowingly looking away from the harmful effects of their products.

St. Thomas University recently hosted five free forums on business ethics, open to the public, and directed at bringing together leaders from public service and education to discuss the relationship between business and ethics.

Among the speakers were R. David Thomas, founder and senior chairman of the board of Wendy's International, and Hugh E. Gentry, chairman and chief executive officer of Barnett Bank of South Florida, who added their insights on the entrepreneurial spirit, leadership and vision in business.

At the closing session last Friday, Fa-

ther James J. McCartney discussed "Ethics and Strategic Planning: The Essential Ingredients."

Father McCartney, director of bio-ethics at St. Francis Hospital on Miami Beach and ethics consultant for Allegheny Health System and the Philosophy faculty of Villanova University in Pennsylvania, detailed a seven-step plan for ethical running of companies, including establishing objectives, defining a culture statement and monitoring values.

Father McCartney, also served on the faculty of the Georgetown School of Medicine in Washington, D.C., and has published a book, *The Unborn Person*, focusing on bio-ethics. He was one of 52 persons recognized by *Esquire* magazine for his work with AIDS victims.

"The university is the proper venue for this type of series," said Prof. Andy Kreutcer, chairman of the BEST Division (Business/Economics/Sports and Tourism/Hospitality) of St. Thomas University. Many students attended the forum as part of an ethics course.

"You need ethics to maintain a high-level relationship with your employees—to get the most from them," said junior Ron Cason.

"Ethics are above the law," said Charles Beckert, a senior studying communications. Beckert cited the recent case of the homeless persons who were jailed for loitering around the new Miami Arena.

"They [City of Miami] should have found another solution," said Beckert, who helps out at Camillus House every Saturday as part of his ethics class.

Politicians like to assign morals and values a relative, individual meaning, but ethics has a universal definition, said Father McCartney. One clear cultural value in the United States, for example, is an intrinsic love for freedom.

And most can agree on how to define lying, cheating, and stealing. Father McCartney's definition of ethics is "what we ought to do as civilized persons in the

light of who we say we are."

"People tend to think of ethics or morals in an abstract way, but we have organized ethics in terms of how an organization sees itself and what it does in the light of how it sees itself," said Father McCartney. "Companies need to understand the culture and value of the people that work in the organization, and use that culture statement for strategic planning."

On a local note, Prof. Kreutcer said businesses planning for growth should "consider South Florida's multi-cultural and ethnic population."

"Organizations have to get a sense of who they are to determine what they will do," added Father McCartney. "The mission statement and the culture statement of a company must be combined."


Some companies are now hiring corporate vice-presidents of ethics. "Ideally, it should be the CEO that does it," said

Father McCartney. "They [CEO's] must have the interest."

The forum alerted students looking for that first job to scrutinize the ethical tone of a company's identity. One industry leader lauded for its culture statement was IBM.

"Most people looking for a job want some permanence," said Dr. John J. Weldon, professor of social science and education at St. Thomas. "In the past, college graduates just wanted a job that paid well, but today they are more discriminating. They have found that pays off."

Father McCartney advised those who find themselves employed in a company that does not have high ethical standards to try to make changes at any level possible. "If not, they should find another company that does, since those that maintain a culture statement and a definition of values will succeed."



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Drugs hurt everyone--Church fights

By Sister Maureen Haggarty, CSJ
Special to The Voice

In 1988 drugs are an equal opportunity destroyer. Substance abuse is no longer just for the back alley mainliner. It affects everyone today, the urban white, the innercity black, the teen, the yuppie. And the drugs of choice have trended away from heroin and LSD of the 60s to the coke and crack of the 80s.

"This country is on a binge with 'new and exciting' drugs. As a nation, we have some very addictive tendencies," says Father Sean O'Sullivan, chairman of the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concern. He has seen a transition from hallucinogens, such as LSD, and "salad bowl" parties where users consume a fistful of whatever pills they grab, to a "phenomenal growth in crack cocaine addiction which is tremendously addictive and damaging. There's been a fall off in the use of heroin, but the vacuum is filled by cocaine."

That is why the Archdiocese's fights drugs not only with preventive programs like DARE (Drug/Alcohol/Rehabilitation/Education) in the schools but with detox and counseling programs like Catholic Community Services' Bethesda Manor and St. Luke's Center.

"Recovery is a do-it-yourself project. We provide the tools."

The simple but direct message hanging in the nurse's front office at Bethesda Manor reminds clients at the two-story stucco pink house at 2601 N.E. 26th Terr. Miami, that they are primarily responsible for rebuilding their shattered lives.

The "tools" provided in the 28-day detoxification

'It takes a lot of work and a lot of patience for clients to feel trust, caring and love because the streets have wiped those away'

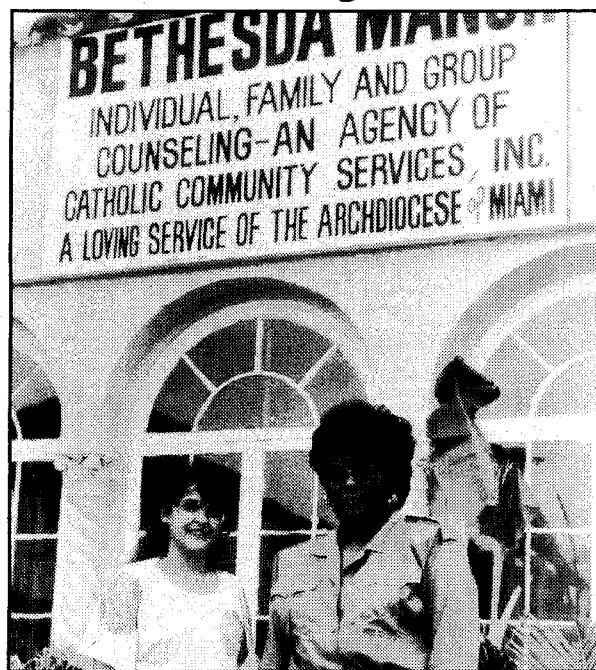
--Terri Zamora, counselor

program include shedding denial of addiction, admitting alcohol or substance abuse is a disease and strictly adhering to the 12-step Alcoholics Anonymous and/or Narcotics Anonymous programs for starters. Walking through the front gate for help is just the first step in the life-long road to recovery.

Upon arrival, a client undergoes the first phase of "assessment" by head nurse Gene Gaulden, who compiles a past to present drug history along with family information, religious background, age and medical history. Dr. Lino Fernández, medical director at Bethesda, ultimately determines whether a client will be accepted into the program.

"We can't take care of major medical problems here," says Gaulden, who stresses that a client must be 18 years of age and able to take care of himself in order to be accepted into the program. Anyone who can't is referred to another facility. Clients are only admitted Monday through Thursday.

Once accepted, the client is assigned to a counselor



Gene Gaulden, head nurse, right, and Terri Zamora, counselor, outside facility.

for the duration of the stay and the first gruelling day of a week-long medical detoxification begins. According to Dr. Roger Bergman, Bethesda Manor's administrator and program director since April 4 of this year, the facility is the only non-hospital center that will detoxify for methadone and heroin addictions.

No matter how severe withdrawal is, the client must still live by the strict house rules which include a 7 a. m. wake up, chores, house meetings, individual and group therapy sessions, AA meetings and 11:30 p.m. lights out.

During the second week at Bethesda, the clients begins a psychological detoxification process where, with the aid of a counselor, he/she begins to unravel years of feelings which have been numbed by alcohol or drug abuse.

"An addict is just like a child learning to crawl; he must learn how to feel all over again because drugs hide and medicate feelings," says Terri Zamora, one of four full-time counselors. "It takes a lot of work and a lot of patience for clients to feel trust, caring and love because the streets have wiped those away. Here, group and individual therapy sessions help clients to understand themselves and express their feelings."

Most addicts suffer from extremely low self esteem and take drugs to escape feelings of inadequacy, self-hatred fear and anger.

"Instead of the person saying he is angry, he'll go out and get high. That's why it's so important for an addict begin to deal with feelings so there is no reason to escape," says Zamora, who holds a masters in mental health and has been at the facility since last year.

Understanding a client's history is an important part of treatment since many are products of dysfunctional families where drug and alcohol abuse are a part of every day life. And, often times parents, siblings and relatives are surprised to learn that they act as "enablers" or co-dependents in the addiction.

"Many parents tend to hide their son's or daughter's or husband's addiction," says Zamora.

"In their nurturing instinct they want to cover-up

what's really going on. They take away the addict's responsibilities. They give them money, clean their rooms and make excuses for them. It works that way for spouses, too." In essence, the family give the addict no reason to change behavior.

"Families come here at their wit's end looking for help," says Zamora, who stresses the importance of educating families in addiction treatment.

Nurse Gaulden emphasizes that "the family needs to know they are dealing with the drug and not the person."

Bethesda directs friends and families to Al-Anon meetings and requires family members or a "significant other" to participate in the treatment program by attending one-to-one therapy sessions with the client and counselor, plus family meetings where an AA or NA speaker will talk about addiction.

Family inclusion is a significant change in addiction therapy because, according to Gaulden, the addict stands "a greater chance of recovery with the aid of family" who will support him once he leaves Bethesda. "Most family members or a significant other really want to help," she says but adds that recovery is really the responsibility of the addict.

"Families are so used to dealing with the illness that they don't know how to deal with recovery," says William Kintz, program director for St. Luke's Center, an out-patient and family counseling facility at 3290 N.W. 7th St., Miami, where many recovering addicts seek continuing help after graduating from Bethesda Manor's program. "The first step in working with families to get them to admit that alcoholism and addiction are diseases."

Frequently, recovering addicts stay away for "sick" home environments after detoxification and opt for half-way or three-quarter houses where they live from three to six months with other recovering addicts who struggle through the self-discipline of holding down jobs,

attending 90 AA and/or NA meetings in 90 days and abiding by house rules where they are held accountable for behavior.

Even then, as many as 40 to 60 percent of recovering addicts fall into a relapse and begin using again within a year or two, according to Kintz who, along with Zamora and Gaulden, believe staying clean must be "self motivated."

"Twenty-eight days at Bethesda is just enough time for them to break denial, recognize they have a disease and realize they have other choices, and risks, to make in their lives," Zamora says.

"That's why this is just the beginning of recovery. Out-patient, on-going treatment is extremely important. Many clients come back here to remind themselves where they come from.

"Outside, they begin to pick up on former patterns and behaviors."

That's when relapse occurs, she says.

"Addiction is the easiest disease to treat. It requires desire and motivation to stay clean and the belief that recovery is a life-long journey. Abstinence is an everyday struggle," says Kintz, who took over St. Luke's in January 1987 following 14 years at Catholic Charities in Fort Wayne, Ind.

Zamora, Gaulden and Kintz admit to seeing a shift in drug use over the past few years. For Gaulden, who worked for 12 years at both Bethesda Manor and St. Luke's Center, fewer methadone clients signaled the change.

"When I worked in 1976, we'd get 300 or more methadone clients a month at St. Luke's", says Gaulden. "In July of '87, when the methadone program ceased at St. Luke's, we had only 90 clients a month. People started to move away from heroin and use cocaine and crack cocaine."

She says the fear of AIDS through IV drug use and the easy availability of cocaine and crack brought about the switch.

Along with crack and cocaine emerge a different concept of the word "addict," according to Gaulden, who says "addicts are mainstream; they come from all walks of life. They are not just street people anymore.

The influx of detox centers in wealthy areas, she says, is a good indication that addicts occupy rich neighborhoods as well as ghettos. But with the

Bethesda resident's poem

"For twenty-eight days I just couldn't wait to get my chance at the forbidden gate. To go to the zoo, my apartment, the beach, to drive my truck is now all within reach; But instead of smiling I shed a tear, I expected great joy but here is only fear. The fear of the unknown, I guess you might be wondering if tomorrow I will be as strong as today. You see I'm new at this game, only a pup; it will be difficult to say no, hard not to pick. Twenty-eight days is just not enough, for the rest of my life the fight will be tough. But I have an advantage over those drug-using for I'm leaving Bethesda with a box full of love. I've learned how to laugh; I've learned how to live. I've learned life's beautiful, that I don't want to leave behind a great legacy, but I will be a part of the Manor's history. I will make it through if only hour by hour, because my biggest tool of all I've learned is Higher Power."

Clients must obey rules

Types of group sessions vary day to day at Bethesda. In encounter groups, clients confront addiction among themselves while a counselor facilitates the group. On other days, counselors will split the large group into "subgroups" so that more clients can verbalize feelings or "work", which means participate.

Other types of group therapies include: Interpersonal growth group—Clients work to erase low self esteem and develop self image.

Humanistic group—A person-centered session where clients reflect upon and share problems. ("Sharing feelings is a MAJOR accomplishment for many addicts," claims counselor Terri Zamora.)

Peer group—Here clients do all of the work. It's similar in content to encounter group.

Gestalt/Reality group—These two techniques of therapies are person-centered and help the client become more aware of inner feelings.

Guardian group—Guardians are recovering addicts and alcoholics who address clients every day except Sunday about their addictions.

House meetings are held twice daily so that any confrontations between clients—from personality clashes to who's not doing their chores—can be cleared

up early in the day or before going to sleep.

Living at Bethesda Manor demands self discipline and determination. Breaking rules results in consequences, sometimes as severe as dismissal. Rules cover such things as dress code, smoking restrictions, visitors, telephone use, hygiene, etc.

According to Gene Gaulden, head nurse at Bethesda Manor, if a client chooses to leave before completing the 28-day detoxification program, no one will hold the addict back. This is an unfavorable or Against Medical Advice (AMA) discharge.

Clients may be involuntarily discharged for violating any house rule ranging from possession of drug/alcohol, stealing, sexual activity with another client, possession of a weapon to smoking in prohibited areas and refusal to participate in the treatment process.

In order to attain a certificate of achievement a client must attend all scheduled activities, complete medically supervised detoxification and have a negative drug screening, including urine specimen, on the morning of discharge.

"Just remember, that's only the beginning of recovery," says Zamora.

fighters back

increasing number of detox centers comes the problem with money. "Some people can't afford those places," Gaulden says.

At Bethesda Manor, indigents aren't turned away. Payment is based on a sliding scale so that those who are accepted pay what they can afford. For some, insurance covers part of the \$100-a-day cost; others rely on family or savings and still others pay nothing.

The bulk, or \$1 million of the \$1.3 million funding, for Bethesda Manor and St. Luke Center comes from the state's Health and Rehabilitation Services (HRS). United Way provides the remainder, according to Kintz.

Both facilities, which are part of the Archdiocese's Catholic Community Services, are looking for additional monetary help. Currently, Bethesda Manor is searching for a larger home to replace its 28-bed facility. So far, it's only able to treat 17 men and 11 women, not because fewer women are addicts, but because they "have a different set of needs, such as who will take care of their children. That's why they don't come for help," says Gaulden.

As more and more referrals from courts, DUI schools and parishes flood St. Luke's and Bethesda Manor, so does the demand for qualified counselors, nursing staff, doctors and personnel.

At Bethesda, for instance, a physician comes in every day and is on 24-hour call the rest of the time; two nurses are on day duty and one at night. Four full-time and one part-time counselors man the staff along with the director. The facility also hires security guards.

St. Luke's, which offers a day care center on its grounds, has three administrators working its out-patient program along 500 calls a month for help, mostly from concerned family members or partners. Out of the 500, half make appointments and only about half of those actually show up. On the average, counselors handle about 30 cases a week. Between 100 to 110 clients walk in the center weekly.

Kintz predicts that more help will be needed once parishes begin to refer clients. "St. Luke's is an extension of the parish. I would like to see us more involved in the parishes. Many pastors are the first ones to be aware of substance problems in the family.

"We're the only Catholic out-patient center. To the parishes, I'd like to say, 'Hey we're a tool you can use!'"

Like Kintz, Fr. O'Sullivan sees a connection between addiction and the role of the Church. "We're just beginning to see how effective the Church can be in combating substance abuse," he says. "I don't know if people in schools

realize the importance of developing self esteem, especially among teenagers. We must help people believe they are the temple of God and not to abuse themselves.

"It's a whole new era for the Church to bring people back; we can be in a leadership position," says Father O'Sullivan, who last spring encouraged pastors to ask recovering parishioners to help with substance abuse cases.

Gaulden sees the Church's response to addiction "in the daily care we provide" at Bethesda. "There's no discrimination here; we accept all people, any time. To me, the archdiocese reflects a sense of caring and if we can't help, we try to refer people to the appropriate service."

Kintz parallels an addict's craving to get high to his longing for God. "Addiction," he says, "is a search for God going in the opposite direction."

Once addicts turn themselves around, they usually experience comfort in prayer, says Bethesda's Zamora. Giving yourself over to God or a "higher power" is one of the first steps in the AA program each client must accept in order to receive a "certificate of achievement" at the end of 28 days.

And getting there takes an enormous amount of prayers and support. The rewards, according to Gaulden, are just as bountiful. "The best part about working here is that you get to see the client drug free, for who they really are."

Bethesda resident's poem

Twenty-eight days I just couldn't wait
 my chance at the forbidden gate.
 To the zoo, my apartment, the beach,
 my truck is now all within reach;
 Instead of smiling I shed a tear,
 I cried great joy but there is only fear.
 Of the unknown, I guess you might say,
 I'm wondering if tomorrow I will be as strong as I feel
 today.
 I'm new at this game, only a pup;
 It's difficult to say no, hard not to pickup.
 Twenty-eight days is just not enough,
 The rest of my life the fight will be tough.
 I have an advantage over those drug-using fools,
 In leaving Bethesda with a box full of tools.
 I learned how to laugh; I've learned how to cry;
 I learned life's beautiful, that I don't want to die.
 I leave behind a great legacy,
 I will be a part of the Manor's history.
 I made it through if only hour by hour,
 My biggest tool of all I've learned is my
 Power."

'I thought about suicide. I even sold my body. Finally, I came here for help'



'I was like a demon with no hell to go to'

By Sr. Maureen Haggarty, CSJ

After snorting cocaine for nearly half her life, 34-year-old Cheryll came crashing down after just six months of using crack.

"I did cocaine for 16 years. In January I started doing crack and in June I hit the bottom. That's when I came for help," she proclaims from the dining room table at Bethesda Manor, Archdiocese sponsored detox center in Miami.

On this day, Cheryll is experiencing a new kind of high. In the morning, she was awarded a certificate of achievement for successfully completing the facility's 28-day detoxification program. It's the first time she can remember feeling good about herself "for a long, long time."

She attributes her recovery to "good family life," her will power to stay clean and to the many people at Bethesda who have helped her through rough moments.

Unlike most clients who complete the program Cheryll will stay on at the manor for another two weeks until there is a bed available for her at a local half-way house. In the meantime, she'll continue "doing what I've been doing here. Following the program."

And that's no easy task, according to another cocaine addict who has been in the program for just five days.

"You have plenty of time to just think," says 30-year-old Bill, a self-employed technician, who is in his third marriage.

"I'm, a now person. My counselor says I have to slow down. In the last few days, I've spent a lot of energy trying to escape thinking. I'll clean the kitchen. You see, I'm a workaholic and the toughest part for me is thinking."

Bill is in the 7-day medical detoxification stage of treatment.

Cocaine, he claims, always helped him escape something or another. If it wasn't a relationship, it was business calls. "The streets are calling me," he says, "to drugs, to no work."

His desire to "start looking for a change in my life" brought the youthful looking, bright-eyed Bill to Bethesda Manor. It wasn't that simple. Within the first 24 hours, he called his wife and told her to come and get him. Within the next day, he changed his mind. Already he has his sights cast toward living in a half-way house once he gets through the next 23 days.

Raymond, a 50-year-old alcoholic, and Art, a cocaine addict, are in their third week of the program.

"I'm doing fantastic!" exclaims Raymond, whose cousin recommended he come to Bethesda for treatment. In the 14 days since his admittance, Raymond says he's "learned how to control myself, take it one day at a time and take care of myself first."

After drinking every day for the past 30 years, Raymond says he's ready for a change. "If I want to live longer, I have to go in the other direction. Thirty years is long enough." Right now, he says, he doesn't even think about drinking.

His cousin is behind him 100 percent and even says he'll give Raymond a start in his own brick and block business once he's sober. But Raymond claims that's not the incentive behind his recovery.

"One thing they've taught me here is to be honest with myself. I want to do this for me. You see, I've got a real streak in me and once I make up my mind, well, I can do it. I pray every day."

Art, a handsome young musician and artist, says she was a "responsible user" who could do cocaine, drink and put it down at night. Holding a job wasn't a problem until 1986 when he started freebasing coke day and night for three weeks.

His addiction worsened to the point that he sold his house and "smoked his house," cashed in CDs before maturity, took out loans, borrowed money from friends, plus sold \$2,000 inn camera equipment, his TV and stereo and Samuri swords—all to supply his \$200-a-day cocaine habit.

"I was like a demon without a hell to go to," says Art who is in his 15th day at Bethesda. "I was embarrassed to face friends and worst of all, I didn't know how to go back to my regular self, to a regular life."

"I hit bottom when I didn't have anything I was before. All my talent was buried so deep I didn't have any place to go." Even moving to Georgia didn't help. A call home for help enabled Art seek out Bethesda.

"This place has been a miracle for me," he says. "They gave me steps and tools—the NA (Narcotics Anonymous) steps."

If there is such a thing as a good ending to many sad stories told at Bethesda Manor, Rolando is one of them.

Once a client himself, Rolando has been clean for 2 years and seven months and currently works as a community aid at the facility "because I'm grateful to the place." The 26-year-old recovering addict is also a manager of a florist shop and pays for his own apartment. He attends NA or AA (alcoholics Anonymous), meetings daily and is a sponsor in both organizations.

"In my first year of recovery, I walked to work. Now I drive," he says proudly.

At age 14, Rolando began drinking and using a gamut of drugs, including LSD, marijuana, quaaludes and cocaine. Crack, he admitted, "really hooked me." For five years, he smoked free base and squandered his weekly paycheck on "rocks". "I'd cash my check on Friday and by Saturday \$300 was gone. No money."

His family enabled his addiction through forgiveness. They'd give him money and often times he intimidated them with his wild, erratic behaviors when he was high.

One Christmas Eve, after his parents fought and then separately gave him money when he asked to stay home, Rolando got high. But it wasn't enough. He sold his father's family Christmas gift—a \$1,600 stereo—to a friend for an ounce of cocaine worth \$1,000.

Rolando took off to stay with friends and his father put out an arrest warrant for him. "I couldn't live out on the streets without the love of my parents," says Rolando. "I thought about suicide; I even sold my body. Finally, I came here for help."

Like many other clients, Rolando also realized 28 days at Bethesda wasn't going to keep him sober and clean. He, too, chose to live in a three-quarter way house after completing the program.

In recovery, Rolando's relationship with his parents and with himself changed tremendously. "I haven't asked my parents for a thing. Crack took away my self esteem and my education. Now, it's different."

Rolando, whose twin brother is also in recovery, realizes that "no human being has done to me what drugs and alcohol have done to me and what I've done to myself."

"By being clean everything I ever wanted—family life, possessions, self esteem—and I never thought I had, are right there."

Lessons of the Holocaust

Documentation and education center teaches about consequences of prejudice, discrimination

By Ana Rodriguez-Soto
Voice News Editor

"The only thing necessary for the triumph of evil is for good men to do nothing." — Edmund Burke

It started 50 years ago this month with Kristallnacht, "the night of broken glass." Ripped mobs of Nazis attacked Jewish shops, homes and synagogues in Germany and Austria, looting, setting fires, vandalizing.

The flames of prejudice had been fanned years earlier, leading to this violence, which in turn would lead to concentration camps, ovens and gas chambers, a steady progression of hate leading toward mankind's darkest hour.

The Holocaust: the premeditated, systematic extermination of a people. Six million Jews, among them 1.5 million children. Millions of others, Christians, Catholics, Poles, gypsies. Anyone who didn't pass Nazi rigor.

People who perished for a madman's whim and their neighbors' indifference.

Rositta Kenigsberg remembers; even if it's only through the pain of her father; or through the dozens of memorial candles lit at Yom Kippur for relatives she never knew — grandparents, uncles, cousins.

The lessons of the Holocaust are clear for Kenigsberg, daughter of a survivor: "Not to be indifferent. To stand up. To be your brother's keeper."

"We're a privileged generation," she adds, quoting Holocaust survivor and Noble Peace Prize winner Elie Wiesel. "We have the responsibility to carry [the testimony] on. Because we know,

Survivor's daughter: 'Speak up for all people'

By Ana Rodriguez-Soto
Voice News Editor

Rositta Kenigsberg is heir to a bitter-sweet legacy. A legacy of evil and death and shattered lives. But a legacy, as well, of re-birth and miracles.

Her father is a Holocaust survivor. From the age of 17, he was moved from ghetto to ghetto, concentration camp to concentration camp, 11 in all, beginning in 1939 until the end of World War II.

Now a Canadian citizen, Rositta was born in Austria, in a "displaced persons" camp. Out of a family that once numbered more than 200 — grandparents, uncles, cousins — she knows of only one surviving relative, a second cousin living in Israel.

Yet the miracle for Rositta is not so much that her father survived the concentration camps, but that, after the horror was over, he found the strength to start anew, get married, and even bring a child into a world that had shown him nothing but hatred and evil.

"A lot of second-generation [children of Holocaust survivors] look at their parents with such pride and such love. They lost everything. And here they had the strength, the determination, the courage [to start all over]... to have faith in humanity. To us, this is the miracle of the Holocaust," Rositta says.

Her father, she notes, has been quite open with her about what happened, but in retelling his experiences, he has never given in to hate or vengeance. Instead,



'This is not just for Jewish people. This is history. What we're doing is documenting history. We're teaching the lessons of the Holocaust in the face of denial...'

Goldie Goldstein, volunteer director, Holocaust Documentation and Education Center

through our parents, what can happen when you let evil and prejudice run rampant. This is the result."

Now married with a child of her own, Kenigsberg is in precisely the right place to make a difference. As associate executive director of the Holocaust Documentation and Education Center of South Florida, she works to preserve the lessons of the past and teach them to future generations.

"If we don't have education we're lost," she says. "It's the most powerful tool we have today."

Education and documentation are the primary functions of the center, located in the North Miami campus of Florida International University, at Biscayne Boulevard and NE 151 St. Founded in 1980, it has a paid staff of five and subsists on a budget of just over \$200,000 a year, which comes mostly from individual donations.

So far, the center has collected 550 audio and video tape interviews with survivors of the Holocaust, as well as those who liberated the camps or protected Jews targeted for extinction. This

collection of testimonies sets it apart from the nearly 80 other Holocaust centers in the United States, most of which are museums and libraries.

"We are the prototype for this type of program... We are the largest repository of testimonies in the country," says Goldie Goldstein, executive vice-president serving as volunteer director of the center.

Its success in this field is partly due to the fact that South Florida is home to an estimated 15,000 Holocaust survivors, the third largest number in the world, after Israel and New York. The rest of the credit goes to the center's methodical approach to collecting the interviews.

Volunteers must attend an in-depth, 60-hour training course and complete a practice tape before being allowed to conduct the "sensitive" interviews with survivors. Of the 30-50 people who come to the course each year, only about 10 become interviewers.

Volunteers also painstakingly transcribe and copy the tapes, a process which permits no alterations or editing of any kind. The originals are locked up in the



Dr. Patricia Lutwack, left, and Rositta Kenigsberg, of the Holocaust Documentation and Education Center, look over the videotape interview of a survivor. Kenigsberg's father was in 11 concentration camps during the war, but somehow survived. His ability to get on with his life after such a horrible experience is an inspiration and a 'miracle' to his daughter, who now strives to pass those lessons on to future generations. (Voice photo/A. Rodriguez-Soto)

"everything has a lesson and a meaning." Part of the lesson is for the world to learn.

In June, 1981, thousands of Holocaust survivors gathered with their children before the Wailing Wall in Jerusalem to pass on that "legacy."

Simply put, "we vowed that we would never, never let the memory of the Holocaust be scorned or erased by anyone for any purpose," Rositta says.

She keeps that promise partly by working as associate executive director of South Florida's Holocaust Documentation and Education Center, an organization committed to teaching about the Holocaust and making sure its lessons are learned by future generations. (See accompanying story)

She also serves as president of the International Network of Children of Holocaust Survivors, which has over 15,000 members in North America alone, including two chapters in Southeast Florida.

But Rositta also strives to pass on an-

other lesson, one more personal, which she learned from her father: "To speak up for all people... never to think the evil around us is going to go away."

Learn about prejudice

The Holocaust Documentation and Education Center's educational programs -- including annual "student awareness days", a one-to-two week curriculum for schools, and a speakers' bureau for churches and religious organizations -- can be tailored to fit the specific needs of Catholic schools and organizations.

To arrange for any of these programs, call 940-5690 in Dade; or write: Holocaust Documentation and Education Center, Florida International University, North Miami Campus, NE 151 St. and Biscayne Blvd., North Miami, FL, 33181.

center's archives, while the copies and data collected are made available to students, scholars, researchers and authors.

"This is not just for Jewish people," says Goldstein. "This is history. What we're doing is documenting history. We're teaching the lessons of the Holocaust in the face of denial," she notes, referring to "the thousands of dollars being spent by people and organizations throughout the country denying the Holocaust."

"If we didn't teach it or push it the way we are, it would be forgotten," she says. "Right now our enemy is time. Because as soon as the survivors die or their memories fail, who's going to be there to be the witnesses?"

But simply replaying the horrors of the Holocaust isn't enough. The center also conducts extensive educational programs for teachers and students in public and private schools, including an annual writing and visual arts contest and "student awareness" days.

Those day-long seminars give junior and senior high school students the opportunity to meet and talk with Holocaust survivors, learn about the history of the period, and translate those lessons into awareness about the dangers of prejudice today.

Although another Holocaust hopefully will never happen, "the next generation needs to learn that the possibilities are there," Goldstein says. "That's what we focus on. The results of prejudice if you let it rear its ugly head. And if it can happen to one people — Jews — it can happen to others."

In keeping with that theme, the center also has designed a one- to two-week curriculum on the Holocaust which is currently used in both Dade and Broward public schools.

"There's one line in the history books about the Holocaust," notes Goldstein, who is interested in getting more Catholic schools to use the curriculum and participate in the student awareness days.

The work of the Holocaust center has the blessing of Archbishop Edward McCarthy, one of several Catholics on its board of directors. Indeed, one of its earliest supporters was Sister Trinita Earle, O.P., then president of Barry University and now academic dean at St. John Vianney College Seminary in Miami.

Representatives of many other faiths also serve on the center's board, a fact which is no accident.

"The common belief is that nobody knew [about the gas chambers and concentration camps] until [the war] was over," says Dr. Patricia Lutwack, a Catholic psychologist who serves as director of documentation and research at the center. "That's not true. It was headlines in the *New York Times* as early as 1943."

"To me, the real danger isn't Nazis," she adds. "The greater danger is the majority who turned away, the indifference. Because the Holocaust didn't happen all at once. It happened in stages. And at every stage it was a test for how the world would respond. And each stage became progressively more destructive."

While many people criticize Jews for constantly recalling the atrocities of the Holocaust, Lutwack says "the reason you don't let it go is because there's universal implications today."

She points specifically to South Florida, with its ethnic diversity — and ethnic tensions. "America has not become the great melting pot," she says. "Where you have ethnic divisions, they have become divisive."

Through its programs, the center hopes to lessen those divisions, Lutwack says, and make people aware that "prejudice is learned. You're not born with it."

Abortion poisons feminism

By Rosemary Bottcher

Support for abortion rights is generally considered to be the *sine qua non* of feminism. Gloria Steinem has flatly stated that it is impossible to be a pro-life feminist; it is a contradiction in terms. I disagree. In fact, I believe it is hypocritical for feminists not to be pro-life, and that the pro-abortion stance of the orthodox women's liberation movement is poisoning the roots of feminism.

The basic tenet of feminism is that human life can take forms other than that of a tall, dark, handsome Caucasian male and that all classes of human beings have innate value and ought to have equal rights. Feminism is, properly, merely part of a larger philosophy that values all human life.

Feminists deeply resent the discrimination women have suffered at the hands of men. Men have used their power to deny women some basic rights. The price of men's privilege has been paid by women, and the price is too high. Feminists believe that rights must be ranked; one cannot demand a right that deprives another of a more important right. A woman's right to lead her own life, fulfill her own potential, is more important than a man's right to special privilege. Decency requires that men make some sacrifices to prevent larger sacrifice being unjustly imposed upon women.

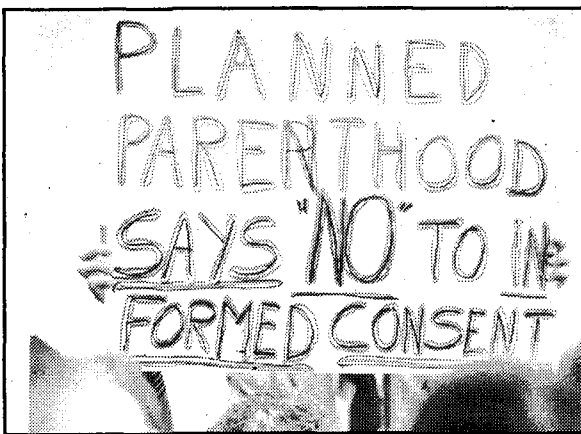
This is a reasonable position, but the pro-abortion feminists dilute the force of its persuasiveness by hypocritically refusing to grant the unborn the same rights they demand for themselves.

Pro-abortion feminists resent the discrimination against a whole class of humans because they happen to be female, yet they themselves discriminate against a whole class of humans because they happen to be very young. They resent that the value of a woman is determined by whether some man wants her, yet they declare that the value of an unborn child is determined by whether some woman wants him. They resent that women have been "owned" by their husbands, yet insist that the unborn are "owned" by their mothers. They believe that a man's right to do what he pleases with his own body cannot include the right to sexually exploit women, yet proclaim that a woman's similar right means that she can kill her unborn child.

The rhetoric of pro-abortion feminists is also damaging the cause of women's rights. The shrillness and anger they often display does nothing to dispel the myth of women as irrational and emotional. Besides mangling the language, controlling logic, misrepresenting the facts and steadfastly refusing to face the real issue, their bombast presents a very unflattering view of women.

Faye Wattleton, president of Planned Parenthood,

Two major supporters of abortion rights are those bastions of male chauvinism, the Playboy Foundation and the medical establishment.



states, "If we don't win (the abortion fight), millions of women will be forced to bear unwanted children, and many of them will be condemned to lives of trauma, abuse, hopelessness and despair." Does she think women are incompetent, incapable of handling stress and cannot be good mothers except under ideal circumstances?

Pro-abortionists then contradict themselves by saying that making abortions illegal will not reduce their numbers; women will have them anyway. Does that mean that women are irresponsible and undependable, that they cannot be counted on to obey the law that they never have and they never will? We are told that they will be "forced" to seek illegal abortions. Does that mean that they are weak and witless and cannot resist this "force"?

According to one feminist writer, women fail to control their sexual behavior because "We are told we cannot say no because we will be called prudish, frigid or cruel. . . or beaten up." Does she think that women are so insecure that they will risk unwanted pregnancies to avoid displeasing men?

The suggestion that women bearing unwanted children could surrender them for adoption is greeted with indignant outrage. The implication is that women cannot be expected to conform to a standard of minimal decency, much less one of selflessness.

It is ironic that feminists have made abortion the symbol of their liberation, because two major supporters of abortion rights are those bastions of male chauvinism, the Playboy Foundation and the medical establishment.

Playboy's attitude toward women is well-known, and

it is stubbornly anti-feminist. Hugh Hefner once ordered an attack upon feminists in a memorandum to his editors that declared, "These chicks are our natural enemies." The playboy has no sympathy for feminism because feminism elevates women to the status of persons. It is not really surprising, then, that he is such an ardent fan of abortion, because abortion reduces women to the status of sex machines-which can be "repaired" if necessary.

Abortion helps ease his anxiety about sex and relieves him of the last vestige of responsibility. At last sex is really free! Abortion negates the one awesome power that women have: The power to nurture new life. Abortion reduces women to the level of the playboy: shallow, callow and fallow. Abortion represents the "castration" of women.

The medical literature also frequently expresses a frankly contemptuous view of women having abortions. One journal editorialized against the Akron, Ohio, ordinance that required that a woman have explained to her the characteristics of her fetus before she has an abortion because "[t]his information merely adds to her stress." In another journal, a physician recommended the dilation and evacuation procedure for a woman having a late abortion because, anesthetized, "[s]he is allowed to continue her pattern of denial." A woman having a salt poisoning abortion actually delivers a dead or dying baby, and this "forces her to come to terms with the significance of her decision." In other words, he seems to be saying keep her ignorant. If she knew what she was doing, she might become upset.

It seems as though pro-abortionists are agreeing that women are helpless, cowardly, submissive, hysterical and empty-headed. Women are incapable of resistance and are forever being forced to do things. They are forced to engage in sexual activity, forced to become pregnant and forced to seek illegal abortions. This reinforces the traditional concept of women as having "diminished responsibility." According to this mentality, they cannot be held to the same standards as men because they are not as competent as men.

The law expects and requires that a man provide for his children, even though doing so may cause him much inconvenience. He cannot demand that he be excused from his obligation because his career, schooling, health or emotional well-being might suffer. He knew what he was doing when he begot the child and should expect to be held accountable. Men are expected to be mature, and the mark of maturity is the willingness to accept the consequences of one's actions, even though doing so may cause sacrifice and even hardship. Women who want equality can demand no less of themselves.

(Reprinted with permission of the author as published in the Tallahassee Democrat)

Educators must teach morality

By William J. Bennett
U.S. Secretary of Education

Americans have always placed great trust in the power of education to improve their lives and the lives of their children. Indeed, to secure and protect the very conditions of liberty. America has counted on education. "No other sure foundation can be devised," Jefferson wrote, "for the preservation of freedom and happiness."

Education, John Adams insisted, would be central to the national project: "Education for every class and rank of people down to the lowest and poorest."

Through much of our history, this faith in our schools as the prime engine of democracy, individual opportunity, and social mobility has been well-rewarded.

There has never been a country whose system of education has served so many students so successfully for so many years and for such diverse ends. Ours is a tradition of educational achievement worthy of great pride.

In three particular areas—the teaching of basic moral principles, the establishment of order and discipline, and the encouragement of solid work habits—our schools need marked improvement if they are to develop a true ethos of achievement.

Thomas Jefferson, listing for citizens of his day the essential elements of a sound education, wrote of writing, calculation, and geography—but also of "the improvement of one's morals and faculties."

This same blending of character and ethics with knowledge and skills still has a place in American

Secretary of Education Bennett argues that educational reform must include the teaching of honesty, self-discipline and concepts of right and wrong.

education today—or ought to.

Some educators may fret over the American people's insistence that our schools impart virtue along with facts, raising inevitable and time-worn doubts about "Whose values will be taught?" and "How?"

The important thing to remember, however, is that both of these questions have answers. A large majority of Americans with school-age children believe it is possible for schools to develop a sound basis for character education. And there is also a wide agreement about the kinds of character we want to encourage.

Surely no one would deny that honesty is a trait our schools should reinforce. No one would argue that courage is less than admirable. These two virtues do not belong exclusively to any one subgroup in American life; they are consensus ideals that we all honor.

And there are others—including integrity, generosity, independence, fidelity, kindness, respect for law, patriotism, diligence, fairness, and self-discipline.

How should such elements of good character be imparted by schools? Most powerful moral lessons come from actual example—from exposing children to high character and from encouraging its imitation.

Neutrality before important ideas is in many respects an educator's worst sin; it is an evasion of his central responsibility. As the theologian Martin Buber has suggested, the teacher is distinguished from other

influences on a child's development precisely "by his will to take part in the stamping of character and by his consciousness that he represents in the eyes of the growing person a certain selection of what is 'right,' and what *should be*." In this will and consciousness, Buber says, the "vocation as an educator finds its fundamental expression."

Does this mean browbeating or indoctrinating students into particular points of view? Must it involve classroom attempts to resolve the most controversial and difficult public questions of our day—like abortion, affirmative action, or United States policies toward Central America?

Is it necessary for our schools to develop entirely new theories and curricula for character education? Not at all. . . Subtle help comes from the curriculum that a good school should already be pursuing. Many of the clearest moral lessons can be found in classic stories from literature and history.

Teachers needn't preach about honesty. They might simply recount the tale of Abraham Lincoln walking three miles to return six cents—and conversely, the fable of Aesop's shepherd boy who cried wolf.

We want our children to respect the rights of others, so we should have them read the Declaration of Independence, the Gettysburg Address, and Reverend King's "Letter from Birmingham City Jail." There are, of course, hundreds-thousands-of other examples and possibilities.

(Excerpted from *American Education-Making It Work* by William J. Bennett, U.S. Secretary of Education.)

Editorial Page

Time for parents to stand up for rights

The following is the partial text of Archbishop Edward McCarthy's talk during the dedication recently of an addition to St. Joseph's School on Miami Beach.

When I view a new edifice such as this, I see beyond the architectural grace to the beauty of the commitment and sacrificial generosity of those who made it possible. Even more deeply, I see the sacrificial commitment to the spiritual realities of human life.

Unfortunately, unlike other democracies, the American genius has not been able to resolve a conflict between, on the one hand, parental rights, the freedom of religion and total education and, on the other hand, the separation of Church and state. And so, until this issue is resolved, unfair sacrifices are demanded of parents who must surrender the benefits from the heavy education taxes they pay if they are to follow their consciences in the education of their children.

In these days when the folly of isolating religion and morality from education is becoming tragically evident in the rising crime rate, juvenile delinquency, teenage suicide, the misery of failing marriages and drug abuse, the real beauty of a religious education becomes more apparent, as does the heroism and patriotism of all who are committed to religion in education, that this nation might continue to be one nation under God, with liberty and justice and morality for all.

I do feel that it is time that parents become more articulate in insisting on their rights, on the freedom of choice to determine the type of education of their children without tolerating the discrimination of getting no benefit from the heavy taxes they pay for education, including here in Dade [County] the one billion dollar bond issue. When the government took over education it socialized it. It violated a fundamental parental right.

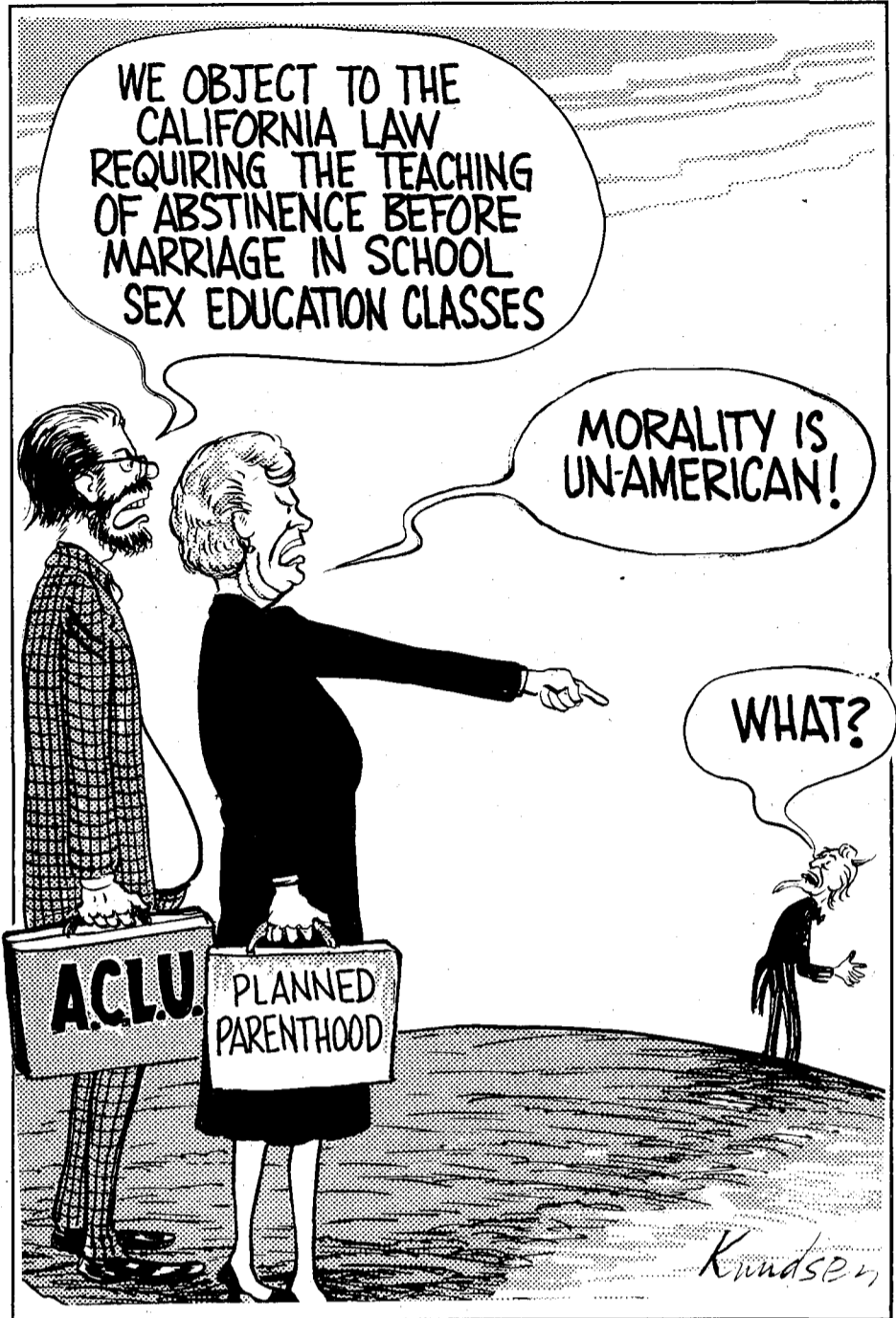
The time has come, with the moral deterioration of society, with Gallup polls registering a majority support for change, that our American society — to renounce of the early bigotry in American history — ... begin to be like other democracies — like England, or Ireland, or Canada — in providing tax assistance for schools of parents' choice, be they public, parochial or private.

If you consult the Oct. 28 issue of *The Voice*, you will find that most politicians quizzed indicate they would favor in Florida the forms of legal assistance that have been found constitutional in other states, such as free bus transportation for parochial schools and free textbooks.

On the national level, questions are being raised whether the present public school system is constitutional, since the secular humanism conveyed there has been found itself to be a religion.

The quality of our parochial school education is being recognized. Several of the schools of our Archdiocese have received national recognition. There are some forms of tax relief that are being considered, such as tax credit for tuition payments, and possibly a voucher system.

I think it is high time the supporters of freedom in education and supporters of



parental rights become vocal in this free nation of ours, in this community where 42 percent of the citizens are now Catholic.

U.S. suppresses freedom of religion in education

By Father Virgil C. Blum, S. J.

We Americans are justifiably proud of our Bill of Rights and of the fact that we enjoy a high level of civil rights. But many Americans are chagrined, if not angered, by the fact that in America, as in totalitarian states, parents' most fundamental freedom, freedom of religion in the education of their children, is virtually suppressed.

Parents in America were not always denied these First Amendment rights. For many decades, religious education, both Protestant and Catholic, was subsidized by states and by the federal government. In the *Pierce* case of 1925, the Supreme Court ruled unanimously that parents had a religious freedom right to send their children to religious schools. But this freedom is too often only a freedom on paper, because parents must pay for two school systems in order to utilize it.

The freedom of parents to choose God-centered education without penalty is suppressed only in totalitarian states, and in America. Parents in England, Ireland, France, Belgium, Holland, Germany, Israel, Australia, Canada and scores of other free countries throughout the world can and do send their children to church-related

schools without the penalty of loss of education funds.

But America, as Chief Justice Burger charged in the 1975 *Meek* case, "penalize(s) children... because of their parents' choice of religious exercise" in their choice of God-centered schools. The financial penalty -- the denial of education tax funds for God-centered education -- virtually forces most parents to send their children to state schools that teach secularism. This forcible indoctrination of children in alien religious and moral values is national policy only in America and in totalitarian states.

In the Nazi totalitarian state, the individual had no

GUEST COLUMN

rights in education, religious or otherwise; in intellectual and moral education only the state had rights. For this reason, Hitler denounced church-related schools, and to the slogan, "One People, One Reich, One Law," ought to be added, said the dictator, a fourth demand: "One School," with the right of the state standing higher than those of the parents.

The doctrine of state totalitarianism in education -- the state seizing the mind of school children -- is in sharp

contrast with the doctrine of parental freedom in education articulated by the Supreme Court in the 1925 *Pierce* case: "The child is not the mere creature of the state; those who nurture him in and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

On the basis of parents' rights in education, the Court concluded: "We think it entirely plain that the Act of 1922 (which required public school attendance) unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control."

Our nation has always found it easy to articulate of freedom and equality, but, in matters of education as in matters of racial equality, it has found it difficult to establish public policies consistent with such principles. But true religious freedom in education, without financial penalty, will, like minority rights, not be served up to the American people on a silver platter: these rights must be won through the democratic process.

(Father Blum is Professor Emeritus of Political Science at Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights)

Letters

Give the Lord a Christmas gift

Have you ever thought of giving God a Christmas present?

Most of us plan for months to arrange gifts for our friends and relatives. God is our best friend and closest relative. Why not give God a gift this year?

Last year I collected 115,000 prayers as a "Christmas Present for God." These prayers came from people in 30 states and 3 provinces of Canada.

Would you like to participate in my third "Christmas Present for God"? All I ask is two "Our Fathers" a day, from now until Christmas, just for the purpose of expressing love for God.

Please send your name and address and the date you begin to:

Christmas Present for God
Lucille A. Zimnoch
60 Lancaster Rd. Apt. 32
Wethersfield, Ct. 06109

Lucille A. Zimnoch
Miami Shores

Include sex ed. in CCD classes

This letter is in response to the article "Sex Education" in the October 28 issue.

I, and many of my friends, cannot understand why Human Sexuality is not an integral part of any CCD program.

We realize that as parents we are the first teachers of our children but today's families need all the positive reinforce-

ment we can gather to counteract our culture's standards, peer pressure, and the media's influence.

As a CCD teacher I do not know why we are avoiding the teaching of human sexuality standards and values—they certainly could tie in well with lessons about the Holy Family.

It's about time we pulled our heads out of the sand and aggressively presented Catholic ideals and values.

The public schools will teach our children the facts—we must also teach them them a proper application. Why not let the CCD classes help?

Joanne Senk
Miami

Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.

About the Shroud of Turin

Q. My question is triggered by recent investigations of the Shroud of Turin and the ongoing investigations of various reported apparitions such as the one at Medjugorje. I realize the church always is cautious about these things. Why the reluctance to take a stand on these events and claims? (Ohio)

Fr. John Dietzen



A. We believe, of course, that God can do anything he wants and speak to us anywhere and anytime he wishes.

As you say, however, the church is extremely cautious and generally slow to conclude that an apparition or other "miraculous" phenomenon has any supernatural explanation.

One reason is that some people are deluded easily about such things, especially when a lot of emotion is involved.

Another is that such events, even when proven to be of supernatural origin, do not change anything essential in our faith.

Whenever the church approves such messages or events, all it says is that nothing in them is contrary to Catholic faith or morals and that following the suggestions in these messages can be helpful in our efforts toward holiness.

It is helpful to remember, therefore, that the church never imposes the new or special beliefs or practices contained in these revelations as obligations for all Catholics.

Thus some revelations or other phenomena (Lourdes is perhaps the most famous) the church has approved officially.

Some, such as the alleged appearances of Our Lady at Necedah, Wis., in the 1950s and currently at Bayside, N.Y., it has rejected formally.

About many, such as those at San Damiano, Italy; Madero, Mexico; Quebec; Wollongong, Australia; Medjugorje, Yugoslavia; Limpios, Spain; Canton, Ohio; Rwanda; Thornton, Calif., and dozens more, it has made no decision one way or another.

Q. If a priest leaves to get married, is he excommunicated? (Mass).

A. No. According to canon law, a cleric who attempts a civil marriage incurs an automatic suspension. Without going into detail, this means that a priest, for example, is forbidden to exercise those acts or functions normally his as a priest.

The same canon (1934) adds that if after such an attempted marriage he is given a warning, does not have a change of heart and continues to give scandal, he can be punished with other sanctions, even to dismissal from the clerical state.

All of these sanctions are different from excommunication. Of course, if the priest has been laicized (returned to the status of layman by actions of the holy father) with a dispensation from the obligation of celibacy, none of these sanctions apply.

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

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When a church closes

Some 10,000 Catholics in the city of Detroit recently were told that 48 churches are slated to be shut down in a proposed parish reorganization.

The reasons include money, a shortage of priests and greatly declining parish enrollments in the affected parishes. As the immigrant Catholics who originally built the churches have migrated out to the suburbs, the number of Catholics in the city has dwindled.

In a complex reorganization which affects Detroit and River Rouge, two archdiocesan committees have recommended the merging of some churches and the closing of others to redistribute parishioners.

Church leaders indicate that some action is inevitable because the parish system has to be made more efficient. At the same time, archdiocesan leaders have said that some of the recommended closings might in the end not take place.

But many people are stunned and saddened. Several hundred Catholics have agreed to appeal the closings at hearings the archdiocese is scheduling in November and December.

The closing of a church can be a real trauma for people whose lives have centered around it. For many older parishioners, the church is where they've experienced and celebrated all of life's major events.

"I was born here, baptized here, graduated from the high school here, took my First Communion here, married here and hoped to be buried here," said Rita Gardynik, 71, of St. Casimir's. One of Detroit's oldest churches, it serves 250 members now.

I think of my mother in Albany, N.Y. Now 80, she would be absolutely lost if all of a sudden her church closed. She walks there every day. It's where her friends are. It's her world.

The closing of a church brings a profound sense of loss. I still remember when years ago St. Anthony's, the Italian church across from my father's butcher shop in Albany, was closed. I

By **Antoinette Bosco**



never got used to the idea that the site was no longer a Catholic church. It was strange and sad to pass by without being able to stop inside to see the statues or spend a few moments in prayer.

In my generation, the church really was an extension of home and family. Inside someone else's church you were clearly not at home because the connection to your own church was so strong.

There is also a question of what happens when Catholics are switched to a more distant parish. Many of Detroit's remaining Catholics are poor and elderly. Getting to another church may be too difficult.

Then there is a social factor. When a city population changes so dramatically, churches often suffer financially. But should economics dictate the removal of a Catholic ministry in so many communities?

Perhaps more effort can be made to revitalize the church and attract the new population.

It's easy to understand the archdiocese's position, given the financial and personnel problems.

But as many parishioners are saying, numbers don't tell the whole story.

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Successful parenting

Not long ago I learned of a remarkable survey which was sent to a large number of children on different continents. The children were asked to say what they expected from their parents.

To ensure greater sincerity the children were told their identity would be kept secret. When the psychologists analyzed and interpreted the results all they knew was that one batch of replies came from Africa, another from South America, and so forth.

To their astonishment, the ideas expressed by the children of all nations and races and creeds hardly differed from one another.

Here are what children of the world ask of their parents:

1. Do not quarrel in front of the children.
2. Treat all your children with the same affection.
3. Never lie to a child.
4. Parents, be nice to each other.
5. There should be some sort of closeness between parents and children.
6. Receive your children's friends in the same way that you welcome your own.
7. Do not scold or punish a child in the presence of other children.
8. Draw attention to your child's good points. Do not dwell on their faults.
9. Always answer questions.

By **Fr. John Catoir**



10. Always show them the same affection and the same good humor.

These are simple lines expressing the universal longing of little children everywhere.

If I had to summarize this list I would come up with something not so original, like the Golden Rule. In this instance it might be adapted to read, "Treat me the way you would like to have been treated when you were growing up." How sad that many parents seem unable to be that considerate.

Parents, please pray for the grace to be loving toward your children. Remember the words of Bernanos, "What others expect from us is what God expects from us."

(For a free copy of the Christopher News Notes, Teach Them How to Love, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By **Frank Morgan**

'Why will you not write it?'

John Adams recorded this conversation with Thomas Jefferson before the writing of the Declaration of Independence:

Jefferson: "Why will you not write it? You ought to do it."

Adams: "Reason 1st. You are a Virginian and a Virginian ought to appear at the head of this business. Reason 2nd. You can write ten times better than I can. Reason 3rd. I am obnoxious, suspected and unpopular. You are very much otherwise."

* * * * *

John Nixon, the sheriff of Philadelphia, read the Declaration of Independence to the crowds at Independence Hall on July 4, 1776. One of John Nixon's descendants was President Richard Nixon.

At New York City's Bowling Green, a statue of King George III was pulled down while the Declaration of Independence was being read to the public. The statue was shipped to Connecticut where the patriotic women melted down the lead into 42,000 bullets.

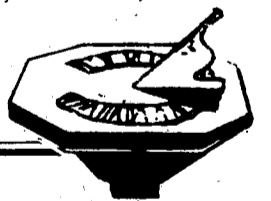
On April 15, 1776, 70-year-old Benjamin Franklin had to stop to rest at Saratoga, New York. He was on his way to Montreal with Charles Carroll of Carrollton, a future signer of the Declaration of Independence and his cousin, Father John Carroll, who would become the first Roman Catholic Bishop in America, to ask the catholic French Canadians for their help in the Revolutionary War.

At Saratoga, Franklin was afraid that the trip would be too much for him so he wrote to a friend:

"I begin to apprehend that I have taken a fatigue that at my time of life may prove too much for me; so I sit down to write a few friends by way of farewell."

But Dr. Franklin survived to arrive at Montreal where he found the French Canadians convinced that the British forces would win. The Bishop of Montreal even refused sacraments to Catholics who sided with the Americans.

By June, Franklin and his Catholic colleagues has made their discouraging report that there was no hope in making Quebec the 14th American colony.



Families touched by divorce

Hardly a family today remains untouched by divorce. It is agonizing for parents to see their child's marriage come to an end. They feel so helpless. No longer can they lift that child into their arms, kiss the bruise and quickly see the smile return. In their frustration, parents often needlessly feel responsible for the divorce, questioning what they did wrong over the years.

The person whose friend divorces is confronted with the question, "Could this happen to me? They seemed so happy!" With this threat to their own marriage there is a tendency to avoid the divorcing friend just when that friendship is needed most.

Or sometimes it's just hard to know what to say. One common response is to encourage the divorcing person to forget the past and to keep busy. But this is not the solution. The pain of any loss must be faced if healing is to occur.

When persons are thrust into the experience of divorce, it can be a devastating blow. Often they begin to act in ways totally alien to their ordinary behavior. It becomes difficult to execute even the most routine activities. Some feel as though they are losing their minds. Not understanding what is happening to them may increase the already intense feelings of inadequacy and low self-esteem.



By
**Sister Virginia
McCall**

A natural tendency is to run from the overwhelming bombardment of feelings and to pretend they don't exist. However, it is difficult to run from oneself and eventually these feelings need to be faced before one can move on with their life.

As one begins to recognize and name the various feelings surfacing, the feelings tend to lose their controlling power. Then there seems to be an increased ability to see options and make choices which lead to healing and growth. This is all part of the grieving process... a movement from death to renewed life.

Children, too, must grieve. They often feel isolated and rejected, displaying significant behavior changes as they

struggle to cope with their loss. The reassurance which they so desperately need, that they are secure and loved, is often not available when their parents are caught up in their own world of pain.

To complicate an already overwhelming experience many divorcing persons struggle with misconceptions in regard to the Church and divorce. It is at a time of loss that the Church can provide understanding and support.

The Archdiocese of Miami provides information and programs for those who feel caught in the above situations. There are presently thirteen support groups for persons who are separated and divorced. Several schools and parishes offer a peer support program for children whose parents are separated or divorced. Speakers are available for any group wishing to raise the awareness of their membership.

If you have a relative or friend who is attempting to put the pieces together after a separation or a divorce; if there seems to be a need to establish a support group in your area or if you just wish further information, contact Sister Virginia McCall at The Family Enrichment Center, 651-0280.

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

An infant's needs

Dear Mary: I am the mother of a 2-month-old baby, my first child. My baby has been fussy from the start.

I tried to breast-feed her, but she was always crying. Then I tried formula. Finally we started a soybean formula, which is better.

However, there are still times when she cries for hours. The doctor says nothing is wrong with the baby.

I started back to work part time. (Don't tell me to quit. We need the money.) I work three days a week. My grandmother watches her at our house or I take her to the home of a good friend who is a mother.

My husband is supportive, but his job takes him away from home for several days at a time. I feel tired and frantic most of the time but don't know how to make things better.—Kentucky

Many people accept fussy babies as a normal part of life, something parents must endure until the baby "grows out of it." At the same time, people often impart a moral dimension to the baby's behavior. "Is she a good baby?" friends inquire. Further questioning usually reveals that a "good" baby makes few demands, sleeps a lot and above all, sleeps through the night.

Instead of considering fussiness inevitable or as a moral failing, I prefer another approach: People become



By Dr.
**James and
Mary Kenny**

irritable and unhappy when their needs are not being met. You and your baby have legitimate needs. What are those needs? To a baby everything is new, unfamiliar. Gradually over the days and weeks things, people and places become familiar.

A baby needs enough consistency and routine so that this process of "familiarization" can take place. Your baby needs to reach a point where, if she could talk, she might say: "The world is an OK place. When hungry, you get good food; when tired, you get rest; when you feel scared or alone, you get held or rocked or sung to."

The baby needs food that agrees with her offered in an atmosphere of warmth, love and safety. Breast milk is the preferred food, the one infant food that always agrees with baby.

Your baby needs people contact almost throughout her

waking hours. That means holding, rocking, comfort. Have you ever observed other creatures with their young? Mother animals are with their babies constantly. Remove the baby from the mother and both "go bananas."

Given this, it is difficult to imagine that human babies would or should be happy tucked into a crib in a room away from all other humans. It is perfectly normal for babies to want to be held all the time. And it is impossible to spoil a baby by holding her too much.

Babies need consistency, food that agrees with them and constant people contact.

A mother needs confidence that she is capable of understanding her baby better than anyone else and that she is the best person to care for her baby.

A mother needs the conviction that what she is doing caring for her baby will affect humanity for generations to come and that nothing she will ever do in life is more important than raising her children.

A mother needs the support of significant people in her life to reinforce her convictions.

A mother needs help with the washing, cooking and cleaning. These tasks are necessary, but secondary to her job of launching a new human being.

When a healthy baby is distressed, let us look to the needs of the mother and baby. Perhaps by meeting some of these needs in better fashion, mother and baby will be happier.

The meanings of success

I am reading a book entitled *Little House on the Freeway: Help for the Hurried Home* by Tim Kimmel, a minister who teaches family studies. Attracted by the title, I leafed through the book before I bought it and my eye fell upon this passage:

"A major financial magazine recently published interviews with the 100 most successful executives in the country.

Listen to a comment from a man who has made 'the top 10'. 'Reaching the level of business success that I have requires total commitment. If your family is too demanding, get a new family. That's what I did. ...'"

I bought the book and am not disappointed. It addresses the fundamental issue of what defines a successful man or woman in our culture. To some, the executive quoted is a success. To others, he is a failure.

For hundreds of years our American culture has defined success on the basis of work, income and power. If a person gives his or her all to a career, money and power are likely to follow and we label him a success. Never mind that he's had three broken marriages or has an intact one whose kids refer to him as "Uncle Daddy" because they never see him.

Never mind that he has not time to nurture friendships or spirituality. His primary intimacy lies in his work and everything else leftover time. His family knows that they come third or fourth in his life after work, community involvement and jogging.



By
**Dolores
Curran**

So to deal with the hurt or knowing they aren't very important, they emotionally distance themselves from him, saying silently, "If he doesn't care about me, I'm not going to care about him."

A new definition of success is beginning to emerge in our society, one that says work is not our primary purpose in life. Relationships are. This definition, admittedly, is still very much in the minority but it's here and it's persistent.

Some adults are opting for passing up promotions that demand too much family time.

Successful executives are dropping out of corporations with the explanation, "It just isn't worth it." Families are agreeing to live with less money and more Mom and Dad.

The executive who said, "Get a new family," could have said, "Get a different job," or "Get a new family

who doesn't care if you're around."

This kind of family will make few demands and lay few guilt trips on him as long as he continues to earn money and prestige.

Although I have used "he" throughout, the career-addicted phenomena applies to women as well, especially today where so many women are buying into the culture's definition of success.

At some point in life, even the most successful executive must ask himself or herself, "Is this all there is? If I have achieved so much, why am I so dissatisfied? So empty? So searching?"

This is the moment of truth. I'm afraid most simply cover it up with a new project or burst of activity to avoid dealing with the pain of examining their lives.

Some, however, hear the truth and face up to their skewed value system which says that family, relationships and God can be sacrificed for work, success, and power.

Saddest are those who wait too long to recover their lost relationships.

By the time they realize what they have lost, the relationships are irrevocable. "I have a son somewhere," a retired magnate said, "but he doesn't have time for me now. I don't blame him. I don't know him. I gave him up for work."

He wiped tears from his eyes—this "successful" man.

(c. 1988 Alt Publishing Co.)

An open letter to Rather

An open letter to Dan Rather of CBS News:

Dear Mr. Rather:
Recently, the news media, including CBS News, spent a great deal of time focusing on a few whales trapped by Alaskan ice. This coverage showed us the

By
James Breig



ales' plight and told us how people were going all out to save them.

During that same period, you hosted an hour-long segment of your weekly series, "48 Hours," devoted to abortion. I wonder if you've considered the ironies, which are obvious.

I know the premise of "48-hours:" to take one topic, to unleash a crew of reporters for two days and then to present the results. It has worked well with such trivial topics as how a major airport functions or what contemporary Americans do to prepare for a wedding. But the process really fell apart in the episode on abortion, which concentrated on Atlanta where members of "Operation Rescue" have been trying to close abortion mills through non-violent protest.

During the first few minutes, I thought that CBS was going to be fair about its coverage of abortion, but the even-handedness which started the hour soon faded and it became overwhelmingly slanted in favor of abortion. I know: you want facts and examples, not opinion from someone who is against abortion and who might view such a show from very prejudiced eyes. So let's list some facts, examples and omissions:

- You quoted statistics on abortion from the Alan Guttmacher Institute, which you described as an "independent agency loosely affiliated with Planned Parenthood of America." That sentence is almost a joke; it's like quoting Tom Lasorda on the majesty of the Dodgers and adding the he's loosely connected with sports. You did not quote statistics from truly independent agencies which show that the majority of Americans do not approve of current abortion laws.

- A reporter interviewed couples who had aborted handicapped children. But there was no segment interviewing couples who chose not to kill such chil-



'Clara's Heart'

Whoopi Goldberg (standing) stars as Clara Mayfield, a Jamaican housekeeper who uses her wit and wisdom to effect changes within the troubled Hart household. The U.S. Catholic Conference says the film "fails to push beyond the obvious to gain insight" into its central characters. Because of implications of extramarital affairs, some rough language and verbal recollection of the rape of a mother by her son, the USCC classification is A-III-adults. The Motion Picture Association of America rating is PG-13-parents strongly cautioned that some material may be inappropriate for children under 13-(NC photo)

dren and who can testify that all human life has value, regardless of its physical or mental condition. I'm sure such couples exist in Atlanta.

- Your show profiled several women having abortions and gave their reasons for doing so. You did not profile a woman who has had an abortion, who now regrets it and who works against abortion because she knows the damage it does not only to the child but also to the mother. Such women were among the protesters; why didn't your reporters speak to them?

- The hour also managed to avoid talking to couples who have adopted hard-to-place children.

- For an hour, we visited abortion clinics where the owners and employees were portrayed as heroic figures protecting women, freedom and the American way. Nothing was ever said about clinics which "abort" women who are not pregnant, clinics which operate on cash-only bases and clinics which stuff dead babies into garbage bags for their disposal along with the coffee grounds.

- Charges were made again and again

against pro-life people by clinic operators and women having abortion. But you did not allow the pro-life side to answer the charges. For example, the old cliché about pro-lifers not caring for children once they are born was made. Did your reporters visit any of the homes for unwed others which pro-lifers operate? Did they seek out pro-life people who have provided foster care for children? Did they tote up how much money and how many hours pro-life people donate to pre-and post-natal care facilities?

- Finally, Mr. Rather, you went through

48 hours of reporting and one hour of network time without ever showing what unborn children look like at various stages of development. TV is a visual medium and a photo or two of a baby sucking its thumb in the womb as a doctor dismembers it would have offset some of the pro-abortion propaganda your show so eagerly spread.

When you compare "48 Hours" and the news about the whales, do you sense even a little bit of irony? Do you think that CBS News failed in basic journalistic fairness? Do you feel even a little bit ashamed?

Caution.
O'Sheas' can be habit forming.
Take only as directed.

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Catholic television and radio schedule

Television programs

- Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 9 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- Focus on Life** In English with Father Thomas Wenski, every third Sunday at 8:30 a.m. on WSVN-CH. 7; next air date is Nov. 27.
- TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- TV Mass in Spanish** every Sunday, 10 a.m. on WLTV-CH. 23, and 9 a.m. on WSCV-CH. 51.
- Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13.
- 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 Nov. 7: Holy Redeemer "An Update"; Week of Nov. 14: Mothers Without Custody; Week of Nov. 21: United Black and Hispanic Catholics; Week of Nov. 28: Bethany
- '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 8 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.

Radio programs

- 'Sound and Sense'** 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: Nov. 13, Schott Memorial Center; Nov. 20, Respect Life; Nov. 27, Project Rachel.
 - 'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- 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 Capdepon, everyday at 2 p.m., on WAQI, 710 AM.
 - 'Panorama Católico'** Hosted by Sister Berntha 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.

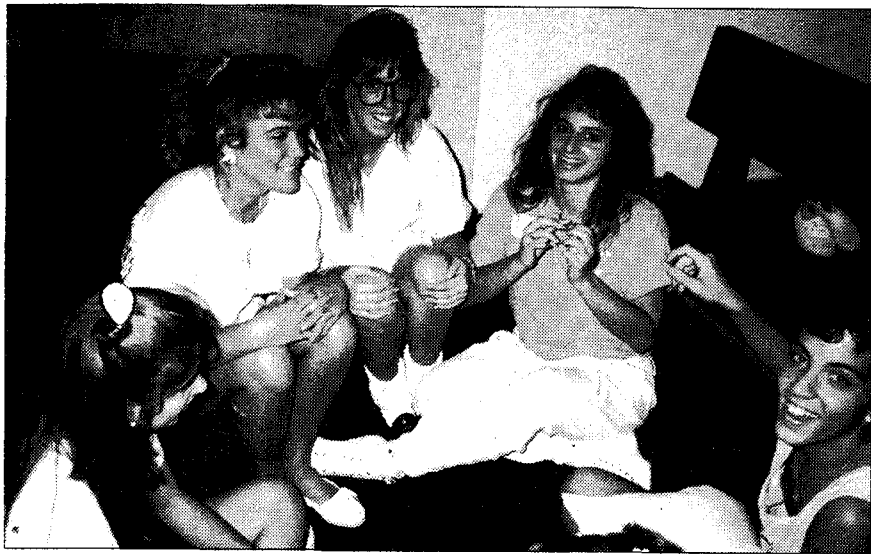
Mother Angelica Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

- 'Los Caminos de Dios'** Hosted by Father José Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.
- 'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- 'Una Historia de la Vida'** Co-hosted by Dick Mishler and Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- 'Una Vida Mejor'** Co-hosted by Dick Mishler and Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- 'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCM, 1450 AM.
- 'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 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



Youth activities

A Life Weekend was held recently at the Dade County Youth Center, and attended by 50 young people from all over the Archdiocese. It was an exciting yet challenging weekend as the youth explored such topics as sexuality, euthanasia, drug abuse, abortion, and moral decision-making. Meanwhile, in Broward, the new Madonna Youth Center, on the grounds of the now closed Madonna Academy, hosted its first retreat. About 60 seventh and eighth-graders spent two days at the center exploring family issues as well as studying the Word of God and its relationship to our lives today. The Madonna Youth Center will soon become the meeting place for Youth Ministry in Broward, with all evening and weekend activities taking place there.

Broward Youth Day this weekend

Young people throughout Broward County are invited to participate in the fourth Broward Youth Day, to be held on Saturday, Nov. 12, from 10 a.m. to 5 p.m. at St. Clement's Church, 2975 N. Andrews Ave., Fort Lauderdale.

This will be a day of sharing and celebration for all the Broward youth groups, who will come together to participate in sports

events such as volleyball, a relay race and an obstacle course, as well as to worship and pray. The Eucharist will be celebrated at 4 p.m. and medals will be awarded to the winners of the day's events.

For more information, contact Tim Colbert at the Office of Youth Ministry, 757-6241 in Dade, 525-5157 in Broward, Ext. 156.

Prayer petitions sought

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual

daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

It's a date

Bazaars

St. Boniface Women's Club will hold their annual Christmas bazaar at Fulda Hall, 8330 Johnson Street, Pembroke Pines, on Nov. 19 from 8 a.m. to 8 p.m. and on Nov. 20 from 8 a.m. to 4 p.m.

St. Kierans Church, 3605 South Miami Ave. (Mercy Hospital grounds), will hold a garage sale on Nov. 12 and Nov. 13 from 9 a.m. until 2 p.m.

St. James Women's Club in North Miami will host a flea market on Nov. 19 from 9 a.m. to 3 p.m. under the expressway and 131st St.

St. Chareles Borromeo Women's Club will host their Christmas bazaar on Nov. 19 from 10 a.m. to 7 p.m. and Nov. 20 from 10 a.m. to 3 p.m. in the parish hall, 600 N.W. First St. in Hallandale. Baked goods, handmade items, holiday gifts.

St. Andrew Towers, 2700 N.W. 99th Ave. in Coral Springs will host their annual holiday show and sale of paintings, arts and crafts on Nov. 13 from 9:45 a.m. to 3 p.m.

St. Matthew Parish Club will host its annual country fair/bazaar on Nov. 19 from 1 p.m. to 8 p.m. and Nov. 20 from 9 a.m. to 2 p.m. in the parish hall, 542 Blue Heron Drive, Hallandale. Handcrafted items and Christmas gifts.

St. Henry's Womens Guild will display their crafts for sale at North Ridge Shopping Center on Nov. 19 from 9 a.m. to 4 p.m.

Spiritual renewal

The Cenacle in Lantana will host an Advent General Retreat particularly for Eucharistic ministers and parish lectors given by Fr. William Sheehan, OMI and Sr. Madeline Cavanagh, R.C. \$70. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana 33462. 582-2534.

Committee seeks new St. Thomas U. president

The Search Committee appointed by the Most Reverend Edward A. McCarthy to seek a president for St. Thomas University has finalized its criteria for the new president and invites nominations and applications for this position.

The university seeks a person with the following qualifications:

-A faith commitment, preferably a Catholic, who will be committed to the Catholic identity and mission of the university and able to relate well to the Archdiocese of Miami.

-Academic strength and leadership

ability.

-Experience and success in administration and fundraising.

-Commitment to the multicultural nature of the student body.

-Ability to establish university stability.

Appointment will be effective July 1, 1989.

Nominations and applications may be sent to the Chair, Presidential Search Committee: 2900 S.W. 87th Ave., Miami, Fl 33165.

Further information is available by calling 223-4561.

Msgr. Walsh receives Guilford award

Msgr. Bryan O. Walsh has been named the recipient of the second annual Alvin E. Guilford Award, Greater Miami United. The award is named in the memory of Guilford, who was a member of the Board of Directors of Greater Miami United from 1981 until his untimely death in 1986.

The group cited Walsh for his "untiring commitment and dedication to the needy and homeless, his efforts to promote tolerance and interethnic communication, and his leadership in the provision of advocacy and services for refugees."

The award will be presented on Nov. 16 at the annual Greater Miami United Awards and Recognition Luncheon, to be held at the Sheraton Brickell Point Hotel at

noon.

Msgr. Walsh is president of Catholic Community Services. His long record of service to the community includes his key role in the program for receiving unaccompanied Cuban minors arriving in South Florida in the early 1960's and his tenure as chairperson of the Community Relations Board.

In recent months Walsh, 57, has forcefully advocated for assistance to Nicaraguan and other Central American refugees, re-unification of divided Cuban families, and opposition to Official English. He has been active as an adviser to Greater Miami United and a participant in the group's task forces since the organization's inception in 1981.

Ruth McGrath Trageser

Ruth McGrath Trageser, sister of Fr. Gerald F. McGrath, principal of St. Brendan High School, died of cancer at the House of the Good Samaritan in Watertown, New York on Oct. 20.

Mrs. Trageser was a resident of Ft.

Lauderdale and a member of St. Henry's parish in Pompano Beach, Florida. The funeral Mass was celebrated at St. Mary's Cathedral in Ogdensburg on Oct. 27 with her brother Fr. McGrath as main celebrant.

Rahbar, an eminent scholar in Eastern religion. Reservations before Nov. 15 call Barry U. at 758-3392, Ext. 341.

John Easterlin, a rising artist in the Christian Music industry will be featured in concert at the New Testament Baptist Church on Nov. 13 at 6 p.m. For further information call 666-9535.

The Dominican Laity, St. Thomas Aquinas Chapter, will hold their monthly meeting on Nov. 20. Mass at Cor Jesu Chapel of Barry U. at 11 O'Clock. Business meeting follows.

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

St. Henry's Church is sponsoring their annual "Snowflake Ball" at the parish hall on December 3. Formal dinner dance. \$40 per person. Catering by Marriott Hotel. Dinner at 7 p.m. Dancing 8 p.m. to midnight. 18 piece orchestra. Reservations call 785-2450.

St. Jerome Church and school is sponsoring its annual fall festival Nov. 10-13 on school grounds, 2601 SW 9th Ave. in Ft. Lauderdale. Kids' games, food.

The Catechetical Media Center announces its fall film festival Nov. 15 in the Archbishop Carroll conference Room in the Pastoral Center, 9401 Biscayne Blvd. from 10 a.m. to 1 p.m. new materials will be featured. Call media center to indicate number of persons attending (757-6241 Ext. 399).

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Sisters' beatification, canonization honored locally

Mother Rose Philippine Duchesne, a Sacred Heart Indian missionary, has been canonized by the Pope, and Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, has been approved by Pope John Paul II for beatification.

In conjunction with the ceremonies in Rome, the Knights of Peter Claver, Ladies Auxiliary-Mother Katherine Drexel Court No. 288 will honor Mother Katherine at a special Mass, 10 a.m. on Nov. 20 at Holy Redeemer Catholic Church, 1301 N.W. 71st St., Miami.

On November 18, Archbishop Edward McCarthy will celebrate a solemn liturgy at St. Mary's Cathedral at 7:30 p.m. for Mother Philippine. The religious of the Sacred Heart are inviting alumnae, parents, students and friends to join them in a celebration of the canonization.

Mother Katherine was approved for beatification after the cardinals on the Congregation for the Causes of Saints and the Pope determined that, as a result of prayer to Mother Katherine, a deaf boy's hearing was a miracle that resulted from Mother Katherine's intercession with God.

If evidence of a second miracle is found, documented and approved, she could then be declared a saint.

Rose Philippine Duchesne, born in 1769 in Grenoble, France, established the first free school west of the Mississippi in St. Charles, Mo. in 1818 after she joined the Society of the Sacred Heart. At 72, Mother Duchesne fulfilled her dream of being a missionary to the Indians when she received permission to start a mission school for Potawatomi Indian girls. Since she could not learn the language she mended clothing, played with the children, nursed sick Indians and prayed. Philippine Duchesne died Nov. 18, 1852.



SPELLING BEE. Lindsey Jackson (above), a 7th grader at St. Jerome School, was 1st place winner of the yearly Knights of Columbus Spelling Bee (7th and 8th grade division).

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TO KNOW HOW TO LOVE AT ALL. THE ROUGH EDGES OF MEN ARE
SOFTENED BY THE GENTLE HEARTS OF THE WOMEN WHO LOVE THEM
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Reviewing applicants

By Fr. Ed Brown,
Permanent Diaconate Coord.

One of the beautiful trees growing in God's forest is the tree of the Permanent Deacon. He is not lost in the woods. He and his wife, 'esposa', and his family carry the cross of Christ to help show the way through the trees to others. We are starting to process applications now for the class which begins in September of 1989. Classes are taught in English and in Spanish over a period of three years. Contact: Ministry to Permanent Deacons, 9401 Biscayne Boulevard, Miami Shores, Fl. 33138. Phone: 757-6241.

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humbly beg you to whom God has
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assistance. Help me in my present and
urgent petition. In return, I promise to
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for prayers answered.
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Eliz.

5A-Novenas
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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.
J.H.

PRAYER TO
THE HOLY SPIRIT
Holy Spirit, you who solve all
problems. Who light all roads so I can
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divine gift to forgive and to forget all
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instances of my life you are with me. I
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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. E.B.B.

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Welcoming people back to the faith

By Cynthia Liebhart
McCormack
NC News Service

That there are Catholics who have "fallen away" — or even "run away" — from active participation in the church comes as no startling revelation.

What may be surprising, however, is the number of alienated Catholics coming back. Parish leaders report that these people are turning up especially at gatherings of the Rite of Christian Initiation of Adults.

They are attracted at first by the supportive atmosphere found in the community settings and personal relationships of the RCIA and by its emphasis on conversion as a process.

Nonetheless, many alienated Catholics soon discover they need something slightly different — "something more notably reconciling," as Jesuit Father James Lopresti, executive director of the North American Forum on the Catechumenate, puts it.

"The rite of penance is, of course, meant specifically to provide that reconciliation," Father Lopresti noted. "Often it does. But for many, a single encounter in the reconciliation room even with the most kind and understanding priest isn't quite enough."

Those who have been away a decade or more likewise discover they are returning to a church they don't know, "a community behaving in a way they don't recognize," said Sally Harmony, pastoral assistant at Blessed Sacrament Parish in Alexandria, Va.

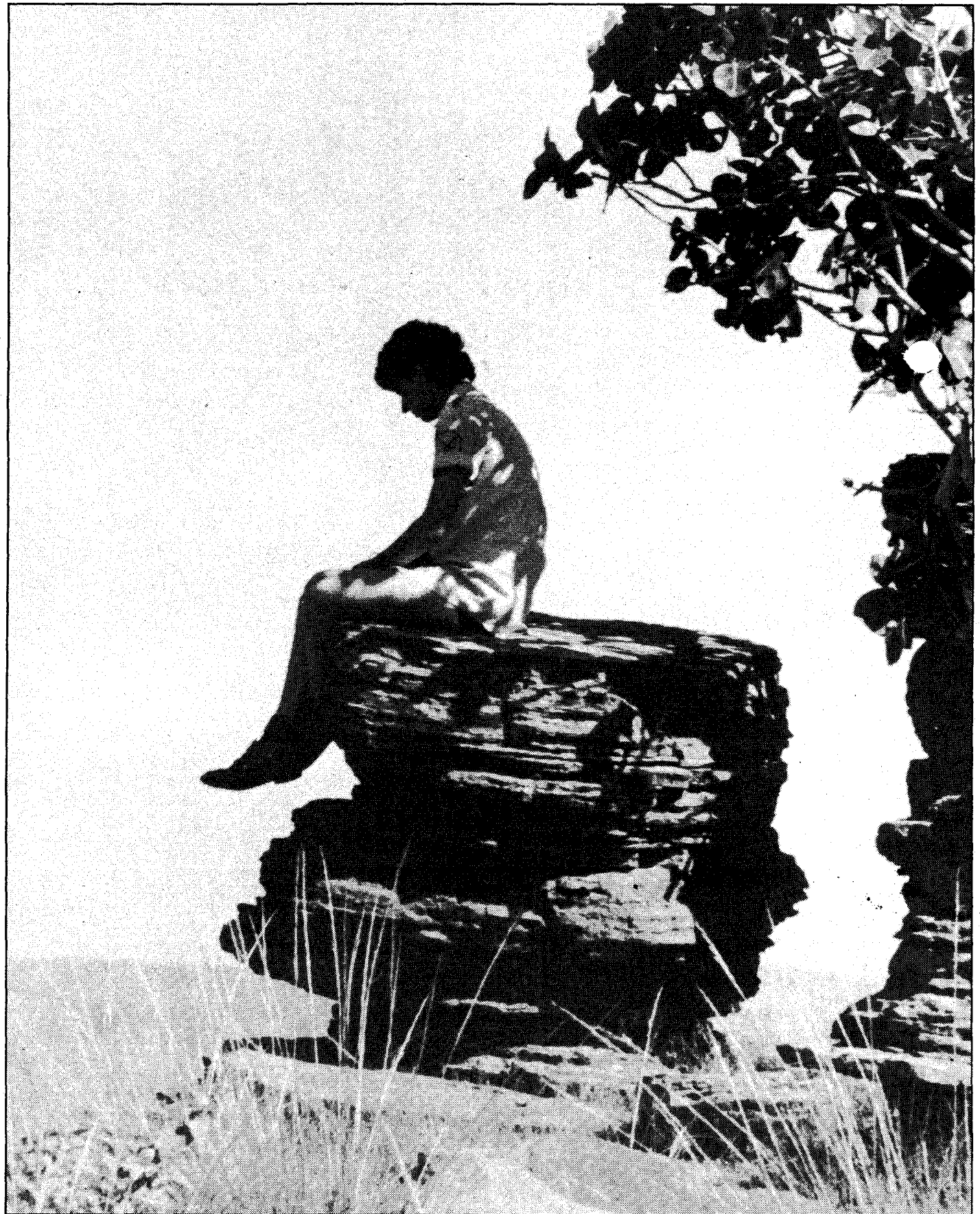
"They need time, time to heal their wounds, time to become reacquainted with the church," she said.

Father Lopresti has developed a parish process patterned along the lines of the RCIA but tailored more closely to the needs of alienated Catholics. He believes it is being used in more than 100 U.S. parishes already.

Called "Re-membering Church," the process calls for ongoing small-group gatherings of alienated Catholics and active parishioners to share their personal experiences of faith and of the church, to reflect on Scripture and to pray.

His approach also calls for a rediscovery of the ancient Order of Penitents. Originally conceived of as a means for baptized Catholics who had committed serious sin to return to the Eucharist, the Order of Penitents today can be used to ritualize and publicly celebrate distinct moments of reconciliation occurring in the lives of alienated Catholics.

As it is practiced, individuals who decide to return to the church can be enrolled in the order. At the beginning of Lent, they are marked with ashes and they enter into an intense period of prayer and reflection. And they are



"People on a journey back to the Church don't do it in isolation in a corner somewhere... They do it in the middle of a community, with the community's support and strength," says Sally Harmony, pastoral assistant at a parish in Alexandria, VA. That's the beauty of "Re-membering Church," a program patterned after RCIA but geared specifically to the needs of returning Catholics. (NC photo)

encouraged to receive the sacrament of penance.

At the same time, the "penitents" are assigned a "companion" from the community, someone to encourage and support them along the way.

The process reaches a climax at the Holy Thursday liturgy, when the

community celebrates the penitent's return to the Eucharist and to active discipleship.

The point, Harmony said, is that "people on a journey back to the church don't do it in isolation, in a corner somewhere.... They do it in the middle of a community, with the community's

support and strength."

The approach makes sense, however, only in parishes where "the process of reconciliation is valued" by all, says Father Lopresti. "It simply would work where the community gives out the message that some are sinners and others are not."

Scriptures

Is anyone out there listening?

By Father John Castelot
NC News Service

As a priest presiding at the Sunday Eucharist looks out at the congregation during the Scripture readings, he often is tempted to wonder, "Is anybody listening?"

But then, every once in a while, he gets a clear indication that they are listening — each, of course, in his or her own way. It is an indication, I like to think, of what the writer of the New Testament letter to the Hebrews said:

"Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soil and spirit, joints and marrow" (4:12).

There is real hunger for the word of God. Often it is the reason that Catholics who have drifted away from

the sacraments come home again.

A large part of the answer to why they return is found in the hunger Amos spoke of in the Old Testament when he referred to a kind of famine, "not a famine of bread or thirst for water, but for hearing the word of the Lord" (Amos 8:11).

The word has brought many people full circle. This wouldn't have surprised the Old Testament prophets. Consider these words from Isaiah: "So shall my word be that goes forth from my mouth. It shall not return to me void, but shall do my will, achieving the end for which I sent it" (Isaiah 55:11).

All of Christian life is a long series of conversions — from sin to repentance, from goodness toward greater goodness and perfection. In this vital, ongoing

Coming home

When people leave the Church, it's often not a permanent departure, merely a 'leave of absence'

By Father Eugene LaVerdiere, SSS
NC News Service

"I'm leaving the church!"

The young man in my office at John Carroll University in Cleveland was very intent. He definitely wanted me to hear this, and so I nodded for him to go on. But he had said everything he wanted to say.

The ball was in my court now. "Has this decision been coming for a long time?" It had been.

"All that stuff about God they tell you in high school! Did anybody really believe that?"

The year was 1970. I was teaching in the university's department of religious studies. It was not unusual in those days for a college student to tell a priest that he or she was leaving the church.

What happened afterward also was typical. The student did stop going to church. But he also continued to stop by my office from time to time.

One day he challenged me to a game of racquetball. It became a weekly event. Along the way, some of his friends joined us. All had dropped out of the church.

One day I received a phone call from his parents. "Our son tells us you're a friend of his. You're a priest, aren't you? Why can't you get him to go to church?"

I told them their son was a fine person. They needed to be patient. But patience is difficult when your child is involved.

Well, they were patient. Their son got married — in church — after he graduated from college. Eventually he and his wife were blessed with a son. And 17 years later that son, too, may challenge his parents and perhaps a priest-friend just as his father did.

What brought the young man back to the church? Was it his marriage? The responsibility of parenthood? The concern of parents who never abandoned him? A few games of racquetball with a priest?

His parents and I had not approved of his dropping out. But we had allowed him to find his way, hoping and praying he would land on his feet and eventually on his knees. And he did.

Perhaps he had never actually left the church. He had spoken of leaving and he had stopped attending Sunday Mass. That's one thing. But it is quite another to really leave the church. Today I think of such "departures" as leaves of absence.

It is wonderful when someone comes to adult faith more smoothly. At least it is less traumatic for family and friends.

But a leave of absence when a young person takes stock of things need not be a cause for panic. God who gives life is also the God who gives faith. And when people wander away from the church for a while, it is God ultimately who brings them back to it. Faith sometimes remains dormant for a long while. But like a desert flower, all it takes is a little water for it to blossom again.

I think this was the case with another young man who never actually decided to leave the church. He simply stopped showing up at church when he went away to college.

At the university — a large state university — nothing nudged him in the church's direction. Nor was there anything or anyone in the church reaching out to him. At least none had found him.

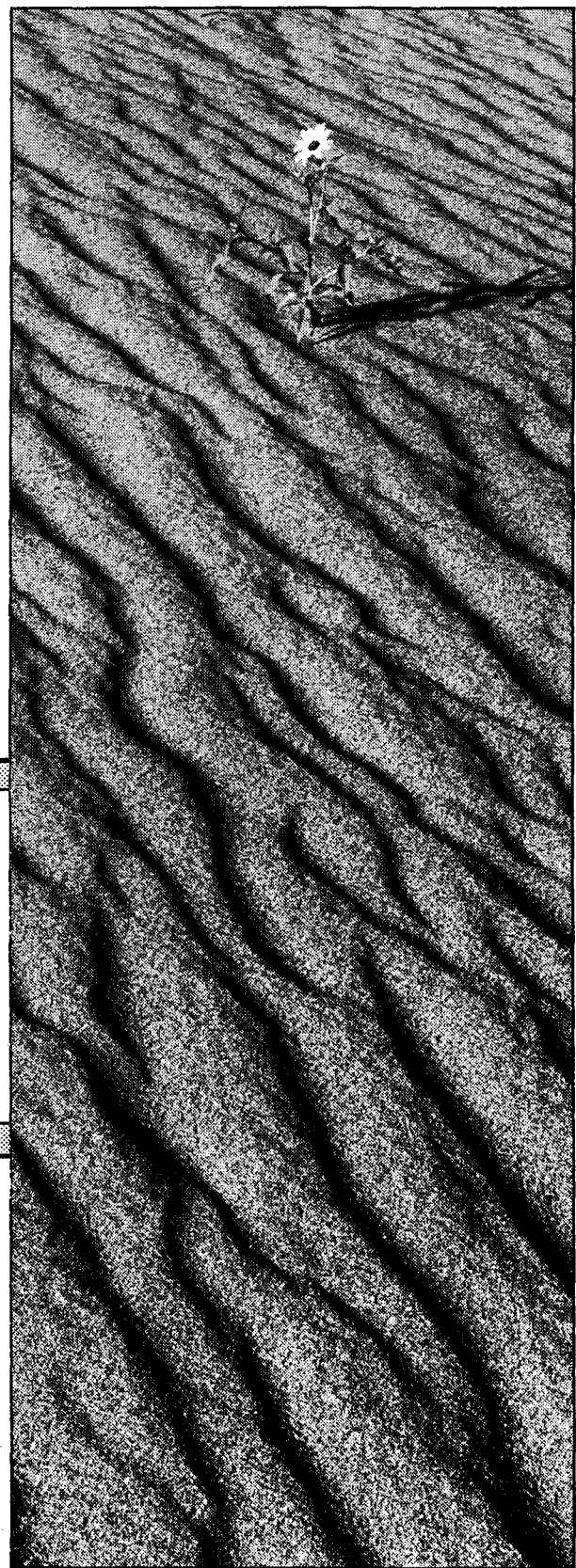
This continued for quite a while until a friend recruited him to do something for others. A group of

'Faith sometimes remains dormant for a long while. But like a desert flower, all it takes is a little water for it to blossom again.'

young people from the university were volunteering to tutor underprivileged high school students. Many were bright. All they needed was a little help. He volunteered. Soon he was joining his new friends for Mass at the university's Newman Center.

What had brought him back to the church? Was it because he was approached by one of his own peers? Was it because he was asked to do something to help others?

For many people, it is not enough to receive the benefits of the church and the help it offers passively. Like adults in all areas of life, they need to join with fellow Catholics in giving to others what they continue to receive.



Behind each return is a unique story

By NC News Service

A return to the church after a long absence marks both an ending and a beginning. It is a first step into a dynamic community. Some who return are amazed by the community itself. For during their absence, its life was not "on hold," standing still.

Just reading the announcements in the parish bulletin may be an eye-opener for those who return. Parish renewal groups, Scripture study classes, parent-preparation classes for a child's baptism, communal penance services with individual confession, soup kitchens and Catholic organizations caring for expectant single mothers: All these may represent an unfamiliar parish landscape to the returnee. The celebration of the Sunday liturgy itself, while familiar in so many ways, may be unfamiliar to the returnee in other ways. Clearly, this is a community people must grow into. But returning to the church is more than a matter of getting reacquainted with renewed facets of church life. Behind each return — whether it is that of an individual, of a couple or of a household that includes children — is a unique story.

— Sometimes it is the story of people who have suffered much. Their pain is an undeniable part of their story.

— Other times the story is of people who drifted away from the church over a period of time without ever making a true decision about it. The return is a sort of reawakening. It may take place, for example, when a couple has children and senses that a new stage of life has arrived.

— The story of those who return may reveal that someone told them of the collaborative work done in today's church to serve people within a parish and beyond it. The opportunity to give oneself in such a way sounds appealing.

— According to much evidence, the story of a return to the church often is punctuated by an invitation received from a parishioner. Apparently many people are just waiting to be asked back.

— And sometimes when the story is told, a picture comes into view of people who felt emptiness in their lives. Searching for God, they decided to set a new course.

The fact is that a return to the church is often part of a much longer story. People may take this step with trepidation. It is a step that involves them very personally. They attach hopes and expectations to it. How they are personally received and welcomed, then, is no small matter.

conversion the word of God is an extremely important factor.

As a teacher, it has been gratifying to hear, by word

'There is real hunger for the Word of God. Often it is the reason that Catholics who have drifted away from the sacraments come home again...The Word has brought many people full circle.'

of mouth and by letter, that a course I conducted or even just one particular Scripture passage has had a transforming effect on someone.

Sometimes people tell me that certain phrases have furnished constant motivation and encouragement in their efforts to be better Christians. Here are some of the recurring passages they have mentioned — passages they have contemplated and found particularly valuable:

— "For when I am weak, then I am strong" (2 Corinthians 12:10).

— "I have the strength for everything through him who empowers me" (Philippians 4:13).

— "I live by faith in the Son of God who has loved me and has given himself up for me" (Galatians 2:20).

In a very real sense, the whole Bible is a conversion story with God's word appealing to people to "come home" in story after story.

For example, there is the conversion story when Nathan confronts David with his sin.

There is the invitation extended by Isaiah, "Come now, let us set things straight, says the Lord. Though your sins be like scarlet, they may become white as snow" (Isaiah 1:18).

And there is the unforgettable story of the Prodigal Son. His father happily welcomes him home.

Is anybody really listening to this word?

The answer, I'm sure, is yes.

'Bells for babies'

Pro-lifer wants bells to toll for aborted babies

By Stephanie Overman

WASHINGTON (NC)—A New Jersey pro-lifer who runs a home for pregnant women wants church bells nationwide to toll next January as "a memorial service for all the children who died through abortion."

The bells will toll 23 times. "Every tolling is a million babies sacrificed through abortion," according to Kathy Di Fiore, founder of Several Sources Foundation, a Ramsey, N. J., pro-life organization.

Bells for Babies will be timed to coincide with anniversary of the Jan. 22, 1973, Supreme Court decision that legalized abortion throughout the United States and with the annual March for Life held to protest the decision.

However, in 1989 the march will be held Jan. 23, a Monday, so that marchers will be able to lobby members of Congress.

Miss Di Fiore was in Washington to promote Bells for Babies. She said churches and pro-life organizations in 48 states have joined the program so far this year and that the program will continue each year.

"The bells will not stop. . .until abortion stops."

Bells for Babies is meant to be just one more way to fight abortion, Miss Di Fiore said. "It's our responsibility to stand up and say it's got to stop," she said, calling for protests, lobbying and programs to help young women cope with unwanted pregnancies.

"You can't just tell young women, 'Don't have an abortion.' You have to give her the support she needs to have her baby," she said.

"You have to give them love, teach them about God," help them "to rededicate themselves to God and his commandments."

Sixty-seven young women have stayed with Miss Di Fiore since she began her program in 1982.

She was in the spotlight several years ago when she was threatened with a \$10,000 fine for running an unlicensed boarding house.

"Mother Teresa wrote a letter and within a week we got the bill passed" to allow private citizens to open their houses and administer charitable services to people seeking food and shelter, according to Miss Di Fiore.

The New Jersey law permits as many as six residents to live in a private home.

Now, Miss Di Fiore has opened a second home and is seeking contributions to fix it up for other women and their children.

With Miss Di Fiore in Washington were three young women who live with her in Ramsey. All three, who asked that their last names not be used, said they knew first hand the pain of abortion.

Sally, 24, left Miss Di Fiore's home but returned when "I was at the end of my rope" and considering suicide. Now she is a houseparent with her 10-month-old son, Paul.

"Abortion is a big joke on women," according to Sally. Women "need to be more aware of exactly what an abortion is. When you kill him, you end up killing part of yourself."

When she had an abortion, "I was crying and the nurse told me to shut up because I'd upset the other girls," Sally said.

"The doctors don't inform you. I didn't know," Sally said of her experience.

"I didn't either," said Tonia, 17, who is now expecting a baby in February.



Kathy Di Fiore (bottom below), founder of the Several Sources Foundation, is promoting a program to have church bells tolled nationwide to remind people of the number of abortions performed in the United States. Sally with 10-month-old Paul (top) and Myrna with 3-month-old Liza (center), living at a home sponsored by Mrs. Di Fiore's organization, are also helping promote "Bells for Babies." (NC photos)

'The bells will toll 23 times. Every tolling is a million babies sacrificed through abortion. The bells will not stop. . .until abortion stops.'

**-Kathy Di Fiore
Founder of
Several Sources Foundation**



"I thought you weren't pregnant. They didn't say, 'this is going to happen'" when an abortion takes place. Later, when she saw a film about abortion, "I felt so bad, it made me cry."

When her mother arranged for her to have a second abortion, "I said, 'I'm not going.'" She said, "You can't stay in my house." So Tonia found a place to stay with Miss Di Fiore.

Myrna, 23, sees abortion as "the culmination of all the sickness in families."

Now she has a 3-month-old daughter, Liza.

"I know I'll be able to break the cycle with her," Myrna said.

