A day in one priest's life

What does a priest do all day? Come follow Father Pat for just one day and you'll get a taste of what it means to be a priest

Pages 12-13

The media sisters ... P 11

'Bombshell' diaries opened

Vatican priest's diaries in Miami show Jews aided

By Ana Rodriguez-Soto
Voice News Editor

The World War II diaries of a top Vatican official, which until last year sat untouched in a filing cabinet in the Archdiocese of Miami, suggest that, despite repeated accusations to the contrary, the Catholic Church did help thousands of Jews escape the Nazi occupiers of Europe.

Msgr. Walter S. Carroll, brother of the late Archbishop Coleman F. Carroll of Miami, served as diplomatic attaché to the Vatican Secretariat of State from 1944 until his death in 1950. During that time, he kept "meticulous" diaries of all his activities as direct representative of Pope Pius XII to the Allied forces in North Africa and Italy.

Not only did Msgr. Carroll play a role in helping Jews and other displaced persons during and after the war, he was "instrumental" in the negotiations for the surrender of Italy, according to George Kemon, former feature editor of The Voice and currently director of literary projects and visiting professor of humanities at Biscayne College in Miami.

'Bombshell' diaries

Kemon, aided by a grant from the Raskob Foundation, is editing Msgr. Carroll's diaries and expects a book based on them to be published by November of 1983. While doing research for another book on the Christian victims of the Holocaust, Kemon learned from Archbishop Edward A. McCarthy that the diaries of Msgr. Carroll were the property of the Archdiocese. The Archbishop invited him to look at one of them and Kemon describes what he read as a "bombshell."

"Right away, I could see what was here and the power that this man had," Kemon told The Voice this week.

According to the diaries, which are typewritten on loose sheets of paper and kept in manila envelopes arranged by year, Msgr. Carroll as the Pope's representative, dismissed two North African cardinals for being fascists, successfully resisted efforts by French General Charles De Gaulle to arrest a number of bishops and priests after the war and was aware of Russian dictator Joseph Stalin's fears of the power of the Catholic Church in the Soviet Union.

Kemon said that Msgr. Carroll performed a secret mission for General Mark Clark of the U.S. 5th Army which led to Italy's surrender during World War II. Msgr. Carroll apparently persuaded the reluctant

(Continued on page 6)
Salvador murder trial starting soon?

SAN SALVADOR, El Salvador (NC) — The first district court in San Salvador has announced that most witnesses in the 1980 murder of four U.S. women missionaries have made their depositions, "and the case will soon go to trial."

The announcement said that a total of 31 people are being asked to give testimony.\n
Jose Anibal Jimenez, secretary to Judge Bernardo Rauda Murcia of the first district court that began the inquiry seven months ago, said the trial may open "early in 1983."

The murders of the four women and of two other U.S. citizens in January 1981 have become involved in efforts to halt U.S. military aid to El Salvador. Congressional opponents of aid often have cited the cases as examples of the poor human rights situation in the Central American country.

San Salvador archdiocesan sources confirmed that some progress has been made in the investigation of the murders in December 1980 of Maryknoll Sisters Lila Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

Five former members of the National Guard, El Salvador's main security force, have been detained in connection with the murder. One of them, Carlos Joaquin Contreras, signed a confession in which he implicated the other four.

Sisters Ford and Clarke were returning Dec. 2 from a pastoral meeting in Nicaragua and were met at the San Salvador airport by Sister Kazel and Miss Donovan. The four previously had received death threats while working in poor rural Salvadoran communities. Their bodies were found by peasants Dec. 4. The women were shot to death, their van was burned and their bodies buried in a shallow grave near a roadside.

Archbishop Bernardin supports United Way crusade

CHICAGO (NC) — Despite the opposition of a pro-life organization, Archbishop Joseph E. Bernardin of Chicago has affirmed his support for Chicago's United Way — Crusade of Mercy, while denying his approval of agencies which offer contraception and abortion advice. The archbishop said he is "sensitive to the concerns" of those who oppose this year's campaign because it includes some funding for those who provide abortion counseling. "In alleviating suffering and promoting the common good," Archbishop Bernardin said in a prepared statement, "the Crusade deserves the support of all people of good will in Metropolitan Chicago." Earlier members of the Pro-life Action League had distributed leaflets opposing the campaign because some Crusade funds go to the Planned Parenthood Association.

Catholic League raps anti-Catholic article

NEWARK, N.J. (NC) — The Catholic League for Religious and Civil Rights complained to The New York Times after the newspaper's New Jersey section had published an article calling the Mass an act of "ritual cannibalism." The league's New Jersey chapter also planned to ask advertisers in the area to "reconsider your subsidy of anti-Catholicism through your advertising dollar." The article appeared Sept. 19 on the "Opinion/New Jersey" page of the section, which allows citizens of the state to write on various public issues. Written by Betty McCollister of Haddonfield, N.J., the article mainly opposed efforts to restore prayer to public schools.

Dalai Lama meets with Pope

VATICAN CITY (NC) — The Dalai Lama, exiled spiritual and temporal leader of Tibet, met in private audience Sept. 29 with Pope John Paul II at the Vatican. As usual with private audiences, the pope did not comment on the conversations between the pope and the 47-year-old Buddhist leader, who was proclaimed the 14th Dalai Lama when he was two years old and left Tibet in 1959 after Chinese troops invaded his nation. Before meeting the pope, the Dalai Lama said he hoped to discuss "the principal problems of humanity today" with the pontiff and other leaders in Italy, France, Spain and West Germany.

CRS aids flood victims

NEW YORK (NC) — Catholic Relief Services, the overseas aid agency of U.S. Catholics, has distributed about 60,000 pounds of milk, flour, oil, corn and oats to the victims in El Salvador and Guatemala of the most extensive flooding in that region in 50 years. The flooding has left 2,100 dead and 25,000 homeless in the two Central American countries, said Beth Griffin, spokesman for CRS. Washed out roads have isolated the rural sectors and prevented a complete assessment of the damage and need, she said. Thomas Kivlan, CRS program director, said the areas most seriously affected were the heavily populated slums on the outskirts of San Salvador and the coastal areas to the north and south of that capital city.

Spanish paper in Newark

NEWARK, N.J. (NC) — The Advocate, newspaper of the Archdiocese of Newark, is beginning a new Spanish-language biweekly newspaper for the archdiocese.

Scheduled to appear Oct. 6, the new paper, called Pueblo de Dios, will be written entirely in Spanish. Since 1972 The Advocate has included several pages of Spanish-language material within its regular weekly edition. Alberto Romero, a deacon, who has been editing the Spanish section of The Advocate for a year, will be editor of the new biweekly.

Romero said the publication "will offer articles which are spiritual as well as those which are more news-oriented. It will fulfill some of the educational and pastoral needs of our people."

Pueblo de Dios will be available in each of the archdiocese's approximately 70 Spanish-speaking parishes at weekend Masses.

Guinea must serve as example, Pope says

VATICAN CITY (NC) — Equatorial Guinea, the only African nation with a Catholic majority, must serve as an example to other countries on the continent, Pope John Paul II told the nation's president Sept. 25. Meeting with President Teodoro Obiang Nguema Mbasogo at the Vatican, the pope said Equatorial Guinea should give witness to Christianity both through the private life of each Christian and through its public life as a nation. In a reference to the 1968-79 anti-Catholic reign of Francisco Macias Nguema in the former Spanish colony, the pope said he hoped the "suffering and the past" the people of Equatorial Guinea would be able to create an environment of brotherhood and increasing concord, always respecting religious values, moral norms and the rights of people.

The Advocate, newspaper of the Archdiocese of Newark, is beginning a new Spanish-language biweekly newspaper for the archdiocese.
Interfaith group honors Francis

By Prentice Browning
Voice Staff Writer

It was an 800th anniversary celebration of the birth of one of the great exponents of peace and harmony in religious history and so it was only appropriate that the occasion be marked by a communion of representatives of diverse denominations and faiths.

So it was Tuesday night when Catholics, Protestants, representatives of the Jewish faith, and politicians gathered at St. Mary's Cathedral in an "Evening of Peace" on St. Francis of Assisi's birthday.

"If one God created us we are his children and each of us are brother and sister bound together by destiny," said Rabbi Solomon Schiff of the Greater Miami Rabbinical Association.

RABBI SCHIFF, and several other religious leaders, made reference to the recent wave of religious vandalism and the need for the community to respond to such incidents of hate.

"Good people do not see cross burnings," he said, "and do nothing about it. Good people do not see swastikas painted on synagogues and do nothing about it. Good people do not see crime running rampant in the streets and do nothing about it... Someone must observe that peace like charity, begins at home. We need to devote ourselves and our energies to work for peace and to bring love to all.

Dr. Irvin Elligan, Jr. and Rev. George Pyke of the Greater Miami Ministerial Association came to the podium together and engaged in a prepared dialogue about the importance and characteristics of love.

LATER Dr. Elligan Jr. said, "pray to God that this city has a new birth of what it means to love... May we think not of ourselves in ethnic ways or in racial ways as though to exclude others but realize that God has given a rainbow of colors of people that we may care for and support each other."

The special inspiration of St. Francis of Assisi was examined by Archbishop Edward A. McCarthy who reviewed the life and spirit of St. Francis.

"He was able to be at peace," said Archbishop McCarthy, "because he had renounced the seeds of human conflict, materialistic greed, by a vow of poverty."

His life was so amazing, said the Archbishop, because he simply lived the literal truth of the scriptures.

Speaking of the lesson of St. Francis, he concluded, "We will have peace, we will be rid of the scourge of religious and ethnic hostility among us and we will return to the foundations of peace and tranquility that lie in commitment by serious living of the word of God."

Big evangelization meet here Oct. 22

The East Coast Edition of the Fourth Annual National Catholic Lay Celebration of Evangelization will be held in Miami Beach at The Deauville Hotel, Friday, October 22, to Sunday, October 24.

The Lay Celebration, sponsored by the Paulist Catholic Evangelization Center, is planned to train and help prepare lay men and women, deacons, priests, bishops, and religious men and women to reach out in a spirit of friendship and concern to share the Lord Jesus with their family, friends and neighbors.

DESIGNED TO HELP prepare Catholics as more effective evangelizers, the Celebration will offer practical demonstrations of effective evangelization methods and techniques. The Celebration of Evangelization offers major addresses, seminars, workshops, exhibits, and liturgies, all celebrating the good that is being done to bring the message of Christ and His Church to the American people.

Over 10,000 Catholics have participated in earlier Lay Celebrations of Evangelization. The Miami Lay Celebration will offer major presentations providing a theological and scriptural foundation for local evangelization efforts by nationally recognized pioneers in Catholic evangelization. Workshops providing practical working models of evangelization and seminars on specialized approaches to evangelization also will be offered.

Rev. Richard Rohr, O.F.M. (Founder and pastor of the New Jerusalem Community in Cincinnati, Ohio).

Mrs. Marilyn Kramar (President, Chatsima in Mission, LaPuente, California).

Mr. Lawrence Payne (Vicar for Urban Affairs, Diocese of Belleville, Illinois).

Dr. Marina Herrera (Founder and director of ECHO; Specialist in Multicultural Catechesis).

Mr. Jim Wallis (Founder and pastor of Sojourners Community, Washington, D.C.; Editor of Sojourners magazine).

Simultaneous translation of the major addresses from English to Spanish, bilingual workshops, signifying for the deaf and hearing impaired, and bilingual-multicultural liturgies will be offered.

For additional information and registration forms, please write to the Paulist Catholic Evangelization Center, 1303 Fourth Street, N.E., Washington, D.C. 20017 or call (202) 382-5022, or contact the Diocesan Office of Evangelization, 757-6241, ext. 208, in Miami.

For better preaching

A special "Preaching Day" will be provided for all bishops, priests, deacons and others who proclaim the word orally on Thursday, October 21, from 9 a.m. to 9 p.m., at the Fourth Annual National Catholic Lay Celebration of Evangelization at the Deauville Hotel in Miami Beach.

The theme of "Preaching the Word of God in the 80's," is designed to help Catholic preachers prepare and deliver homilies. Major addresses are scheduled to be given by:

- Rev. Richard Rohr, O.F.M., Founder and pastor of New Jerusalem Community, Cincinnati, Ohio. "Preaching THE WORD not Words"

Put Family Nights ahead of TV nights

So you say communication in your family is limited to a discussion of what TV channel you're going to watch, and the last time everyone in your family was together for more than two hours was Christmas — of 1980.

Don't panic. Help is just around the corner in the form of a weekly family night beginning on Oct. 11th. As part of this year's Year of Faith celebration, Archbishop Edward A. McCarthy has met with pastors throughout the archdiocese urging them to tell their parishioners of the "family night" concept where one night a week the entire family meets for prayer and a common activity for at least an hour and a half.

TO PARTICIPATE a family can choose any mutual activity but formats are available and are published each week on the Family page of The Voice which give suggested ideas for families with young children, teenagers, or older adults.

In the words of Family Enrichment Center co-director Terry Reilly, the purpose of the time would be to, "share prayer and have fun and grow closer as a family. But basically to form a weekly time when you get the whole family together. "Maybe one kid will hit another."

The rewards are great, however, especially in a time where TV has become a frequent substitute for human contact.

"I think sometimes it's easier to watch TV than to be present with other members because TV doesn't talk back."

The Hatch Amendment was dropped out legally efforts to pass it for more than two hours was easy time when you get the whole family together. "Maybe one kid will hit another."

The rewards are great, however, especially in a time where TV has become a frequent substitute for human contact.

"I think sometimes it's easier to watch TV than to be present with other members because TV doesn't talk back."

Remember the unborn

October is National Respect Life month. Parishes will commemorate Respect Life on individual Sundays, so check with your Church bulletin for any activities that may be planned. Sunday, October 3rd is the official Respect Life Sunday. Respect Life workers urge everyone to pay close attention to which candidates they choose at the polls in November. The Hatch Amendment was dropped Sept. 36, but legislative efforts are continuing to form a new bill which will protect the rights of the unborn.

Anyone needing emergency pregnancy counseling or maternity and baby items should contact one of the Respect Life offices in the Archdiocese of Miami.

West Palm Beach — 842-4261
Coral Springs — 753-0770
Stuart — 334-0948
Southwest Miami — 233-2229
Archdiocese office — 653-2921

THE IDEA of a family night was originally implemented by the Reillys in the Phoenix diocese with the encouragement of its then Bishop Edward A. McCarthy.

"It is very warmly received," Terry Reilly says of his experience with the family night concept. "People like to have an excuse to spend time together."

Reilly doesn't recommend putting too much pressure on family members to participate. He cites an example where a father thought at first the idea was stupid but after 2 or 3 nights became an enthusiastic participant.

Reilly cautions it is not always an easy time when you get the whole family together. "Maybe one kid will hit another."

The rewards are great, however, especially in a time where TV has become a frequent substitute for human contact.

"I think sometimes it's easier to watch TV than to be present with other members because TV doesn't talk back."
New rite to ‘change Church’

DETROIT (NC) — The Rite of Christian Initiation of Adults (RCIA) will totally change the face of the church, a Detroit archdiocesan official told more than 1,000 persons attending the fourth annual Detroit Conference on Worship.

“Where the RCIA is fully implemented,” said the official, Father Patrick Cooney, “the church will move from being basically static to being very much dynamic. We’re going to see a great revitalization in places. It’s already happening in some parishes, although we’re talking generations before the full effect is felt.”

“The RCIA is a renewed version of the process of receiving converts into the church. Modeled after the catechumenate of the early church when converts were received in large numbers, it has been updated by modern missionaries engaged in evangelization work,” said Archbishop Edmond C. Szoka of Detroit.

“Archdiocesan officials have asked that the RCIA be implemented in every parish in the archdiocese within three years,” Father Cooney said.

FATHER COONEY, Director of the archdiocesan Department of Worship, said the program is designed to solve problems in implementing the rite. “The RCIA is asking some hard questions about how we do things. It is designed to be contemporary,” he said. “It will demand a reorganization of priorities in our parishes. Plus, we’re saying that faith must be formed in community and lived in community. That’s going to be tough to get used to.”

Studies by anthropologists indicate that “a community is only renewed when it changes its initiation process,” Father Cooney said.

“When it allows its initiation process to become bland, then the society becomes bland,” he said. “That’s what we’re latching onto with the RCIA,” he continued. “It’s going to take time for people to catch on; some may be overwhelmed. It’s a great challenge to parishes.”

Another conference speaker, Franciscan Father Regis Duffy, associate professor of theology at the Washington Theological Union, said he was “disturbed” by the current focus of the RCIA.

“WE SHOULD BE asking ourselves what the local churches should become because of this new rite,” he said. “Instead, the emphasis seems to be largely on the catechumen (persons receiving instruction). That’s disturbing.”

A local Christian community must be of a certain quality to receive catechumens, Father Duffy said. “I don’t think a parish is qualified to receive catechumens just because it’s listed in the Catholic directory of parishes.”

“What is the depth of conversion you expect from all involved in the catechumenal process?” he asked.

“We’re not talking about just the catechumen in the RCIA, but the priest, the catechumenal team, the entire parish. How much do you expect the catechumen to replace the annual mission, or is it going to be just another way to process people?”

Father Duffy continued: “What is the breadth of the mission you expect to see coming out of this? We should be asking ourselves, ‘How dirty are people’s hands getting because of the Gospel?’ It’s important to see how involved the people are becoming.”
Others were given false Baptismal certificates, and the occupying forces of France be jailed. Msgr. Carroll, who cooperated with the Nazi occupants of France, later beached. Msgr. Carroll replied, in effect, that the “bishops were doing the best they could do for their flocks under the circumstances.” Kemon said. The diaries also make reference to the great amount of help Catholic bishops and priests provided to Jews fleeing Nazi-occupied Italy. The city of Assissi, Kemon said, turned all its convents and seminaries into housing for refugees, many of them Jews. “It’s entire mission (during the war) was passing refugees through Italy, not just Jews,” Priests, “operating with the knowledge of their bishops and other primates,” Kemon said, dressed Jews in cassocks and marched them through Rome as seminarians, even为客户 arrangements for their escape to Portugal, Scandinavia or England. Others were given false Baptismal certificates, thus avoiding deportation to Nazi death camps.

An estimated 40,000 Jews were helped in passing through Italy by members of the Church, Kemon said, and Msgr. Carroll knew about these activities. Even his closest friends, however, did not know the extent of the Church’s involvement because the Nazis found out, both Jews and Christians would have been persecuted even more.

In order to function with both the Axis powers and the Allies, Msgr. Carroll gave up his American passport and held a Vatican passport,” Kemon said.

Jews hidden
He added that Casa San Giacomo, a dormitory on the grounds of the North American College in Rome, housed Jews and others. The house was in a labyrinth of underground rooms and tunnels hidden by the outside shrubbery.

Ironically, a Gestapo repair facility was located right across from the dormitory so “all of this was done right under their noses.” However, Pope Pius XII has been accused, most recently by Prime Minister Menachem Begin of Israel, of closing his eyes to the killing of Jews during the war, Kemon says this is not true.

The pope “found himself really in an untenable situation . . . He had to cope with these people (the Nazis) because the Vatican was neutral. But obviously his leanings were with the Allies.” The Nazis arrested many Catholic priests using their pulpits to denounce Hitler’s treatment of the Jews, Kemon pointed out, and countless Christians also suffered and died during the Holocaust.

Dachau’s non-Jews
Records smuggled out of Dachau concentration camp just before its liberation show that 2,720 Polish, German and Austrian priests had been imprisoned there, along with 700 brothers and nuns. Less than half of these survived. Also imprisoned were 9,500 Jehovah Witnesses, 7,500 Quakers, 150 Moslem leaders and more than 15,000 gypsies.

Father V.F. Januszewski, pastor of a parish in a Pittsburgh suburb, so Father Howard Carroll, Msgr. Carroll’s other brother, who at that time was general secretary to the National Catholic Welfare Conference (today’s U.S. Catholic Conference). Msgr. Carroll, who regularly visited his mother and brother here, always left his handwritten diaries with Father Howard. Kemon’s sister, along with another secretary, had the difficult task of transcribing them. Kemon only learned of his sister’s role a few months ago, 48 years after the fact. When he asked her about it, he says she just remembered it as “a lot of typing.”
Czechs accuse pope of waging ‘cold war’

NEW YORK (NC) — A high official of the Czech government has accused Pope John Paul II of conducting a “cold war” against Czechoslovakia by allegedly appointing “secret bishops” to fill vicars in the country’s hierarchy.

Calling for “an end to the existence of secret bishops” in Czechoslovakia, Karel Hruza, head of the Czech Secretariat for Church Affairs, also renewed and intensified the communist regime’s attack on a document issued last March by the Vatican Congregation for the Clergy which said priests should abstain from politics.

Hruza’s attack in the communist-controlled weekly Tvarzh followed an article in the country’s Catholic press written in support of the Pacem in Terris pro-government priests’ movement and in opposition to the Vatican decree.

Hruza referred to the authors of the March decree as “those who would like to misuse the religious feelings of our citizens for their own purposes.” He said many Catholic priests in Czechoslovakia have taken exception to the fact that “some gentlemen cardinals had not hesitated to issue in Rome an edict prohibiting priests from participating in peace movements.”

IMPLYING that the Vatican uses a double standard, Hruza said the same unnamed cardinals have failed to curtail the political activity of “a group of clergymen who have been actively helping the so-called Polish Solidarity,” the independent trade union movement suppressed in Poland.

Hruza concluded that “the Vatican allows only those clerical organizations to exist which directly or by proxy mount attacks against socialism, and prohibits those clerical institutions supporting peace and social progress.”

He said that Pope John Paul II and President Reagan conspired to intervene in Poland’s internal affairs and Reagan asked the pope to keep Catholic clergy out of peace movements.

Hruza emphasized the readiness of Czechoslovakia to resume negotiations with the Vatican but on condition that the pope “definitely and once and for all put a stop to the cold war.”

LAST YEAR, the Slovak Communist Party newspaper Pravda attacked “the secret church” in Czechoslovakia and said it included secretly ordained priests and bishops.

One Slovak bishop, Jan Korec, a Jesuit, was clandestinely ordained a bishop in 1951 at the age of 27 and has worked as a laborer in a Bratislava chemical factory.

Only four of Czechoslovakia’s 13 dioceses have resident bishops. The rest of the dioceses are run by apostolic administrators who have little control over their priests or seminarians.

Bulgarians, Russians deny plot to kill pope

UNITED NATIONS (NC) — The notion that the Bulgarian Secret Service was involved in a plot to assassinate Pope John Paul II is the result of “fantasies and inventions,” according to an article distributed by the Bulgarian mission to the United Nations.

The article was a response to an article in the September Readers’ Digest which linked the Bulgarian Secret Service to Mehmet Ali Agca, who was convicted of trying to assassinate the pope in St. Peter’s Square on May 13, 1981.

The release of the article by the Bulgarian mission came on the day an NBC television special was telecast on the circumstances surrounding the papal assassination attempt. The television special made claims similar to those in the Readers’ Digest article.

In Moscow the Soviet news agency Tass criticized the NBC program for saying that there was evidence that Agca was trained and financed by Bulgarian and Soviet agents.

“Of course there were not and could not be any facts to prove this,” Tass said.

Tass said the program consisted of “absurd inventions” and was a “foul anti-Soviet sensation” created by propaganda specialists in Washington.

Government-controlled Soviet media have repeatedly charged that the Polish Catholic Church is trying to undermine the communist government in Poland. They have accused Polish church officials of inciting street protests by members of the independent trade union, Solidarity, suspended when the government declared martial law last Dec. 13.

Supreme Court to hear Veteran case

WASHINGTON (NC) — The Supreme Court agreed Oct. 4 to rule on a case which could have major implications for the lobbying activities of churches. It decided to review the constitutionality of laws which allow veterans’ groups to engage in substantial lobbying while prohibiting other tax-exempt groups — such as churches — from doing the same. A federal appeals court in Washington ruled earlier this year that granting veteran’s groups such a privilege while denying it to other tax-exempt groups was a violation of the equal protection mandated by the Constitution.
VATICAN CITY (NC) — A Vatican spokesman denied allegations by a jailed Sicilian banker, Michele Sindona, that Archbishop Paul Marcinkus, head of the Vatican bank, had received up to $20 million in commissions for his dealings with the scandal-plagued Banco Ambrosiano.

Such allegations are "completely false," said Father Romeo Panciroli, director of the Vatican Press Office. Sept. 30.

Father Panciroli also denied that Archbishop Marcinkus had received death threats from the Mafia.

Sindona, serving a 25-year jail term in the United States after conviction of bank fraud, has been giving press interviews saying he was instrumental in bringing Archbishop Marcinkus into contact with Roberto Calvi, the head of Banco Ambrosiano who was found hanged in June from a London Bridge. Calvi's death sparked the collapse of the bank, Italy's largest private bank, and spurred an Italian government investigation into the bank's affairs.

In a recent interview with ABC News, Sindona said that the archbishop received "important commissions" in exchange for "letters of patronage" from the Vatican bank which were used by the Ambrosiano to approve questionable loans totaling hundreds of millions of dollars.

The Vatican calls false $20 million deal

NEW YORK (NC) — An Amnesty International report says at least 2,600 Indians and peasant farmers have been massacred by Guatemalan forces since Gen. Efrain Rios Montt came to power last March.

Military forces and paramilitary civil defense squads destroyed entire villages, tortured and mutilated local people and carried out mass executions in at least 112 separate incidents between March and July, said Amnesty International, an independent organization monitoring human rights.

THE ANNEXERY REPORT was prepared for release Oct. 11. Under the previous Guatemalan government of Gen. Romero Lucas Garcia, Amnesty issued a report saying pro-government death squads were killing suspected government opponents, but mostly in the cities.

"Now, wholesale massacres are reported from the countryside," said an Amnesty official.

Rios Montt, after coming to power in a coup, promised to improve the human rights situation.

The Amnesty report, however, indicated that the situation has worsened.

Amnesty press release announcing the report said that in one Indian village in Quiche province on April 5 "troops were reported to have forced all the inhabitants into the courthouse, raped the women and beheaded the men, and then battered the children to death against rocks in a nearby river."

A CRY FROM THE INNOCENTS

As always, it is the innocent—the refugees, the very old and the very young who suffer most. They need help—urgently—for medicines, for food, for shelter, for clothing and to rebuild their homes, their churches and their schools. Please give what you can—$500, $50, $5—as soon as you can. Tomorrow may be too late for too many!

The cold winter will soon be upon us, making their suffering all the more severe. So please, share what you can—Today!

A woman from New York has sent us her collection of 50-cent pieces; another woman sent precisely $188.43—the exact amount of her savings account. Some gifts from priests measured in the hundreds of dollars. Catholic organizations throughout the country are sending support.

Salvadoran human rights situation worsening, says Canadian bishop

TORONTO (NC) — Contrary to statements by the U.S. government, the human rights situation in El Salvador is worsening, according to Canadian Bishop John Sherlock of London, Ontario.

The bishop commented after returning from a one-week investigative trip to the Central American country at the invitation of Bishop Arturo RiveraDamas, apostolic administrator of the Archdiocese of San Salvador.

The U.S. government has been saying that the human rights situation has been improving and has used this to support its plan to ship more arms to the Salvadoran government.

"On the contrary the human rights situation is getting worse," said Bishop Sherlock in an interview with The Register, national Catholic weekly published in Toronto.

The bishop said many Salvadorans believe their government is oppressive but at the same time fear that the Salvadoran conflict is becoming internationalized because of Soviet bloc support for the guerrillas fighting the government.

"They don't want El Salvador to be caught in an international dispute between the great powers," Bishop Sherlock said. "But this is what appears to be happening."

The bishop was part of a fact-finding mission to El Salvador organized by the Canadian Inter-Church Committee on Human Rights in Latin America. He supported a negotiated solution to the conflict and said he hoped this could begin prior to the shipping of more U.S. arms to the Salvadoran government.
By Jim Lackey
WASHINGTON (NC) — With another congressional election just around the corner, several Catholic bishops and church agencies have been reminding voters of their responsibility to participate in the political process. But Catholics who go to the polls Nov. 2 could find themselves the object of an unprecedented tug-of-war for their religious and political loyalties.

On the one hand the church is perhaps more involved in the abortion issue than ever and is urging its members to support political candidates who will protect the unborn. Political realities being what they are, that usually means support for Republican candidates and for the Reagan administration's initiatives on the so-called "social issues," including abortion.

But on the other hand many church leaders are becoming ever more critical of the Reagan administration's economic program, not to mention its nuclear deterrence and Central American policies. Cries that "the poor have suffered enough," and that there is a new sense of "meaninglessness" in the country are signs that many in the church probably would be happier if there were more Democrats in Congress.

SUCH A SPLIT in Catholic loyalties is nothing new. In a number of recent House and Senate elections Catholics have had to choose between a Republican candidate who opposes abortion but also opposes federal programs aimed at benefiting the poor, and a Democratic candidate whose views are just the opposite.

But this year's dichotomy could be sharper than ever, particularly if this election becomes a referendum either on the Reagan administration's first two years in office or on the general ideology of the two political parties. September alone saw several examples of Catholic outspokenness on controversial political issues:

- The Massachusetts bishops, in a statement on the responsibility of citizens to vote, noted that abortion is a doctrinal issue "binding on the Catholic conscience." Catholic teachings which relate to other political issues, the bishops said, "may best be described as solid theological guidance."
- The executive director of the U.S. bishops' Campaign for Human Development, Father Marvin Mottet, told a news conference that federal budget cuts exhibit a mean-spiritedness toward the poor and that President Reagan "is leading the pack" of elected officials exhibiting that mean-spiritedness.
- Archbishop John L. May of St. Louis joined other Missouri religious leaders in a campaign to convince Congress that "the poor have suffered enough." The campaign is part of a national interreligious effort which wants Congress to reverse its customary support for President Reagan's budget plans.
- Bishop William K. Weigand of Salt Lake City and other Utah religious leaders published an open letter to Reagan questioning, among other things, "budget priorities which take from the needy to reward the rich." The group had hoped to hand deliver the letter to Reagan when he was in Utah campaigning for the re-election of Sen. Orrin Hatch (R-Utah).

THE WHITE HOUSE appears well aware of the Catholic dichotomy. Presidential counselor Edwin Meese III recently told a group of Catholic editors that the Reagan administration is consciously trying to link issues as wide-ranging as abortion and federal spending under an umbrella of moral and ethical values.

Pushing the tuition tax credit issue is an example of "mean-spiritedness" in the country. Republicans among Catholics.

But the administration also has found itself in sharp conflict with the church on Central America, particularly on military aid to El Salvador, where the slaying of four American churchwomen almost two years ago continues to elicit bitter memories.

In a recent speech only a few blocks from the Capitol, Archbishop James A. Hickey of Washington tied a number of the political issues together. Threats to peace, he said, include not just the question of nuclear warheads but also extend to the violence of abortion, to crime, to economic exploitation, to sex discrimination and to poverty, all of which set an agenda for what he called a "church of peacemaking."

For many Catholic voters, though, building such an agenda through the political process may make for some tough decisions come election day.

Fr. Kolbe Mass Sunday

When Franciscan priest, Maximilian Kolbe is canonized a saint by Pope John Paul II at the Vatican on Sunday, Oct. 10, South Florida Catholics will participate in a special Mass which will attract a large delegation of Polish-American residents at the Florida International University in Miami. The Mass will be celebrated by the Archbishop of Milwaukee, Wisconsin, who will be the principal celebrant of the Mass.

Youth Rally at St. Louis

The South Florida Catholic young adult rally will be held at St. Louis Church in South Miami on Oct. 16th. There will be games, live music, speakers, food and food. Each parish is requested to bring a banner representing their youth group which will be put on display. For more details please contact the Office of Youth Ministry, 757-6241. The following is the schedule of the day:

11 a.m. - 1 p.m. - Games and Music
1:00 - 2:00 - Clowning Ministry
2:00 - 2:45 - Charlie Babby
3:00 - 3:30 - Live Music
4:30 - 4:45 - Christian Rock Concert - Koger & Paul
5:00 - 5:15 - Clowning Ministry
5:15 - 5:45 - Fr. Joe Cini
6:00 - 6:30 - Food
7:00 - 7:30 - Mass (Above schedule subject to change.)

During the September primaries in Wisconsin, Capuchin Brothers took turns holding signs along a state highway urging people to vote for the nuclear arms freeze in the statewide referendum. Freeze supporters won. It is only one example of the kinds of moral decisions Americans will be forced to deal with during the November elections. (NC photo)
Bishops challenged on war, peace letter

By Jerry Filteau

WASHINGTON (NC) — Two top Reagan administration officials have sharply criticized the moral judgments on nuclear deterrence in the first draft of the U.S. bishops' planned pastoral letter on war and peace.

They particularly scored the draft's condemnation of first use of nuclear weapons, which both said is an integral part of the "flexible response" options of U.S.-NATO defense policy in Europe.

U.S. Secretary of Defense Caspar Weinberger said that the moral limitations set by the committee document for a "marginally justifiable (nuclear) defense policy" would "mark a dangerous departure" from U.S. deterrence policy.

Without an option of nuclear response to a massive conventional attack, the defense secretary said, the United States and its NATO allies could effectively deter aggression at all levels."

IN A SEPARATE critique, President Reagan's national security adviser, William P. Clark, also challenged the drafting committee's rejection of any first nuclear response to conventional attack, saying he was concerned "that the authors have seriously misunderstood current U.S. deterrence policy."

If the committee were to expand its moral thinking on the risks of nuclear escalation to include the risks of conventional escalation as well, it would find itself in a position "remarkably consistent with current U.S. policy," he said.

Weinberger and Clark commented on the controversial draft pastoral in letters that were obtained by NC News after the two officials released them to the New York Times.

Their critiques were among some 700 pages of comments that the committee received and studied while working on a second draft of the pastoral, which was to be distributed to the nation's bishops in mid-October. The bishops are to discuss the second draft at their annual meeting in Washington in mid-November.

IN THE FIRST draft, which was completed and became public in June, the committee outlined six major principles regarding the morality of nuclear war and nuclear deterrence policy. It placed substantial limits on the use of, or threat to use, nuclear weapons. While admitting the possibility of theoretically justifiable limited uses of such weapons, the committee expressed "no confidence whatever" that those moral limits could be maintained in practice.

Weinberger addressed his letter directly to Archbishop Joseph L. Bernardin of Chicago, chairman of the bishops' committee drafting the pastoral letter.

Clark sent his letter to Claire Boothe Luce, a prominent Catholic and former U.S. ambassador to Italy, who is on the board of directors of the Pope John Paul II Center of Prayer and Studies for Peace, a New York-based center recently established by the U.S. Catholic Military Vicariate. Auxiliary Bishop John J. O'Connor of the Military Vicariate is a member of the drafting committee.

Both officials also criticized the draft document for not discussing the Reagan administration's initiatives on arms negotiations.

CITING REAGAN'S "dramatic initiatives" for negotiated reductions in strategic and tactical nuclear weapons and in conventional forces, Weinberger said: "The draft pastoral letter is, I believe, greatly weakened by failing to discuss the real opportunities before us in the area of negotiations."

Clark used a full page to outline what he called "truly giant steps" by Reagan to reduce nuclear and other arms of the risk of war.

"I am troubled in reading the draft pastoral letter to find none of these serious efforts described, or even noted in the text, even though they so clearly conform with many of the most basic concerns and hopes of the letter's drafters," he wrote.

Clark also argued that an understanding of the countervalue nuclear deterrence strategy of the United States was "seriously missing" in the draft document.

In one of the clearest administration statements of countervalue policy, he said effective nuclear deterrence "requires that we have the capability to hold at risk that which the Soviet leadership itself values most highly — military and political control, military forces, both nuclear and conventional, and that critical industrial capability which sustains war. For moral, political and military reasons, it is not our policy to target Soviet civilian populations as such."

IN THEIR FIRST draft, the committee members had argued that "no use of nuclear weapons can be considered moral if even indirectly it would result in significant violation of the principle of discrimination" between military and civilian targets.

Weinberger also challenged the first draft's call for an immediate negotiated end to all further "development, production and deployment of major new nuclear weapons and delivery systems."

"The draft pastoral letter," wrote Weinberger, "fails to capture the true nature of the shift in the nuclear balance over the last 10 years... the president has made it clear that no nuclear weapons system is excluded from possible arms limitations, but clearly we must modernize our forces as we negotiate."

U.S. restraint in the past decade has led to "vulnerability, or old age, or both" in all three legs of the U.S. nuclear arsenal, he said, "weakening both the deterrent posture and negotiating position of the United States."
The media Sisters

From Biscayne bookstore to neighborhood door-knocking they peddle their love publications

By Ana Rodriguez-Soto

Voice News Editor

Weighed down with books and tan habits whose skirts almost reach their ankles, the Daughters of St. Paul make their way in the humid heat through the streets of South Florida, knocking on doors, taking God's word where Sunday homilies don't reach.

"We go in the junkiest areas and to the most elite," says Sister Mary Thecla, one of six Daughters serving in the order's convent and bookstore in Miami.

The Daughters don't teach or minister to the sick. They don't run colleges or lead marches for justice. Their mission is unashamedly explicit: use the communications media to spread the Good News.

Founded in Italy in 1915 and currently celebrating their 50th year in the United States, the Daughters of St. Paul have clung steadfastly to the advice of their founder, Father James Alberione, who said an apostolate without a prayer life "is sterile," and a prayer life without an apostolate "is an illusion."

They have also followed cofounder Mother Thecla Merlo's advice and stayed away from "exceptional things, things not yet approved by the Church."

So when the Second Vatican Council asked all Catholic orders and institutions to re-examine how they were living up to their mission in the modern world, the Daughters didn't drop their habits or stop living in community.

They did get faster printing presses and computerized typesetting equipment. They began to produce audio-visual materials. They went on radio and hope to take television by storm.

"Bolt of lightning"

"Every means that science produces we will use to spread the message of the Church," says Sister Mary, whose own decision to join the community a little more than 20 years ago came "just like a bolt of lightning. Let me tell you, St. Paul did fast work."

Having one sister become a nun didn't spur Sister Mary into the religious life as much as a personal visit from two Daughters of St. Paul making their daily rounds through the Buffalo, New York neighborhood where she worked in her father's grocery.

"They seemed very fulfilled and I didn't know what they were fulfilling about," she says now. "I just saw two nice sisters coming into our store and they just looked so happy."

Within one hour, I decided that God was calling me to that."

Six weeks later she arrived at the Daughters' provincial house in Jamaica Plain, Boston, where she was immediately put to study and work on one of the order's countless book projects.

Spotted an ad

Sister Deborah Marie, also a member of the group now serving in Miami, describes a similar story. Nine years ago, at 21, she "couldn't find an order of sisters that I felt I wanted to join." Then she spotted a "tiny ad" about the Daughters of St. Paul and it hit her. "This was the one that God wanted me to enter. And I knew nothing about it, zero."

Three months later, she entered the Boston convent. "I just couldn't believe it. It was like a miracle. Here were sisters who lived as a group of sisters, who prayed as a group of sisters and who had a particular mission."

Although the Daughters write, edit, proofread, set into type, paste-up, illustrate, print and bind their books, as well as animate, produce, narrate and process their own films, no particular talent, interest in or knowledge of the communications media is required of those joining the order.

The older sisters teach the younger ones the trade's practical aspects while the Daughters' high school and college in Jamaica Plain provide the theological and theoretical knowledge. The sisters are transferred routinely to any of their 21 book centers in the United States and back to the provincial house so that they can all learn and take part in different aspects of the apostolate.

A higher purpose

"If I had to put rivets in every day as a Daughter of St. Paul I don't think I would go crazy because there would be a higher purpose," says Sister Mary of the sometimes routine aspects of the Daughters' work. "That's a job for (a lay person). Ours is a state of life. It's a difference."

The most important part of the sisters' work is distributing their books and pamphlets door-to-door, a task they perform daily, from approximately 9 a.m. to 5:30 p.m., walking whole neighborhoods in groups of two, visiting every home, office and store in an area. Although it's a tiring job, especially difficult for women who tend to be shy, the sisters go about it with characteristic joyfulness and, in a sense, fearlessness.

"You get used to it and you see what good you can do," says Sister Mary. "If I could count on my one hand any people who were really abrupt. They know who we are. The sign is there."

Habit a great help

The incontrovertible sign is the habit which, says Sister Dorothy Florence, "we wouldn't dream of changing."

Sister Mary calls it "a great help in our apostolate, to let them know we represent the Catholic Church."

In these times when criminals impersonate policemen and people are afraid to open their doors, "they can see that we're really sisters," adds Sister Deborah.

It's another way to get the message across, says Sister Sylvia Ignatius. "Even if we don't meet somebody, they look out their window and they see us and we remind them of God. You'd be surprised how many people tell us that they like the habits."

The apostolate is not haphazard, for the sisters keep up-to-date files detailing the ethnic composition of different neighborhoods and whether they are business or residential areas. They pack books in Spanish for Hispanic neighborhoods, children's books for residential areas and general books on morals for people who are not Catholic.

All religious

"We don't skip anybody regardless of their faith, color or creed. It doesn't matter to us what religion you are," says Sister Mary. "We leave (books) even if they can't give us any donation. We try our best to speak their language."

The reaction of Catholics and non-Catholics alike is very favorable, according to Sister Deborah, because "they think the Church has come to them."

"We go where a Sunday homily cannot reach. We go to the person who didn't go to Mass," adds Sister Mary. "We remind them of God, their duties toward God. They think of God when they see a sister, any sister."

When the sisters return to the bookstore at 2700 Biscayne Boulevard they spend a half-hour in the semi-public chapel, praying in front of the Blessed Sacrament "for those we can't reach."

Two sisters always stay behind, tending the store, while the others leave for devotional stamps are nearly arranged along with myriad books for people of all ages and stages of spiritual development, in addition to Bibles, missals, prayer books, posters, records, cassettes and films that schools and parishes can rent out.

The combination bookstore-convent where they have stayed for the last 22 years is so jammed with books, in fact, that the sisters are having an addition built in the back to accommodate the overstock.

They also "keep a watchful eye for vocations," according to Sister Mary, every month inviting single girls between the ages of 14 to 26 to a selection-open house type vacations day.

In a way, that's the easiest part of their apostolate.

"It's a happiness that isn't like anything else that you know," says Sister Deborah of her vocation. "You can't put it into words but it's very real."

Sister Mary adds her own, irrefutable pitch. "I can't tell you how happy I am. You have to enter to find out for yourself."

Miami, Florida / THE VOICE / Friday, October 8, 1982 / PAGE 11
A day in the life of a priest

You have to get up pretty early to get ahead of a busy parish priest. That is what The Voice discovered when it put on its sneakers for a day in celebration of Vocations Week and kept up with the pastor of St. Clement Church in Fort Lauderdale, Fr. Patrick S. McDonnell, as he went through his daily rounds. Since many people may not be aware of the routine of a priest outside of Sunday Mass, we decided to follow a representative priest on a fairly "typical" day, that is if any day can be called truly typical in the life of a priest. Following is a record of that day, Thursday, Sept. 30th.

6:15 a.m. Even at this early hour Fr. McDonnell is up and preparing for Mass. Today's 6:45 Mass is for the benefit of the sisters at the convent of St. Clement before they begin a day of teaching and administering at St. Clement school. Although this Mass is a little earlier than most morning Masses, we decided to follow a representative priest on a fairly "typical" day, that is if any day can be called truly typical in the life of a priest. Following is a record of that day, Thursday, Sept. 30th.

6:15 a.m. Even at this early hour Fr. McDonnell is up and preparing for Mass. Today's 6:45 Mass is for the benefit of the sisters at the convent of St. Clement before they begin a day of teaching and administering at St. Clement school. Although this Mass is a little earlier than most morning Masses, Fr. McDonnell, a native Irishman, would not normally sleep too much later. The short, energetic pastor jokes in reference to the large number of people who call upon him the morning or come by to see him. "The only way to sleep in the morning is you've got to get out of here."

8:30 a.m. After breakfast Fr. McDonnell begins a series of "communion calls" where he will offer Communion to those people who because of illness or injury are unable to get to church. These are people he sees on a regular basis, reserving one or two mornings a month for the visits. Some of them, he has visited since he was assigned to St. Clement 6 years ago, others are so new, replacing those who have died, that he doesn't feel that he knows them very well.

Quick to joke in a cheery Irish brogue, Fr. McDonnell greets with a smile his first parishioner of the day at her home. The lady, in her 60's, confined to a wheelchair mentions the death of an elderly, long-time St. Clement parishioner whose wake he has visited since he was assigned to St. Clement 6 years ago, others are so new, replacing those who have died, that he doesn't feel that he knows them very well.

The desire to minister to all those in need takes Father McDonnell into the Broward County jail, where he speaks with a prisoner.

STORY AND PHOTOS BY PRENTICE BROWNING

Taking Communion to people's homes is an important part of Father McDonnell's day.

PAGE 12 / Miami, Florida / THE VOICE / Friday, October 8, 1982
priest

him in any given week that he has a stack of messages in his desk which he will take out when he has any free time and begin thumbing through. He'll start at the top of the stack and work his way down, he explains, and periodically repeat himself with those he is unable to reach. “If we are trying to get each other we usually succeed in a couple of days.”

Today there are also other things on his mind besides his parishioners. He recently celebrated his 25th anniversary in the priesthood and is trying to set aside four days to spend at an inn in Port St. Lucie courtesy of his parishioners. As organizer of a college reunion he also has to make several calls concerning reservations.

His first appointment this afternoon is with a young couple planning their marriage.

“They come to us and we do the initial interview to see what the obstacles are.” In this case the boy's girlfriend isn't Catholic and the family can't agree which church to hold the wedding in.

Many young couples come in who apparently have had little contact with the clergy, Fr. McDonnell says after the interview.

“ Their idea of meeting a priest is either the Bing Crosby type of priest or the Monsignor who used to holler at them all the time (at school).”

Father will end up meeting with a young couple four times including an Engaged Encounter day when the pastor discusses with them marriage as a sacrament.

208 p.m. Fr. McDonnell leaves the office and walks next door to the St. Clement elementary school. There he walks with principal, Sister Jean Gilbert and the second floor to inspect a leaky roof. The pastor will visit the school quite regularly and this day he stops by at the cafeteria -- visit with a group of Girl Scouts o meeting at the end of the school day.

From the school he goes straight to his car. Today he will be visiting a long time parishioner at the Broward County Jail who is awaiting trial for a serious offense. Fr. McDonnell was a character witness at a hearing the day before to reduce the charge but it was not reduced and the family cannot afford to pay the sum for his freedom.

The priest has been visiting the prisoner regularly since he was arrested the previous weekend and says that security procedures make it harder to talk to a prisoner than in earlier years.

Nevertheless, speaking by phone through a window in a steel door he is able to gain permission from a prison guard to return the next day to give the prisoner Communion. Today he is able to meet the man privately in a small detention room.

A while later, returning from his interview with the man, Fr. McDonnell says, “I told him we are rooting for you, thinking about you, we care about you.”

The prisoner told him that he was in a cell with 16 other people and was having difficulty sleeping.

4:15 p.m. The pastor decides to drive over to the prisoner's house to speak to his wife but no one is there upon arrival. Instead, he heads back to the parish for an early dinner.

He puts the steaks on an outdoor grill while his housekeeper prepares the rest of the meal. While he's waiting for dinner to be cooked he talks about how in his earlier years in the priesthood when involved in school administration he hardly stayed more than a year at any one parish. “We can joke about it now,” he says of some fellow priests who had similar experiences.

That night he is having dinner with a lay minister who will be moving out of state and a retired priest, Fr. William Schoofs, who is residing at the parish.

Fr. Schoofs, who was a missionary with Mother Teresa tells of a confrontation Mother Teresa had with a director of a refugee camp who was diverting some of the goods and materials for her own benefit. He was driving her down a long deserted highway, he says, when he spotted the chauffeured limousine of the director. The world-renown missionary told him to pull the jeep across the road to block the limousine. An argument ensued with the furious director which ended only when Mother Teresa threatened to tell then Prime Minister Nehru of his practices. Unfortunately, the man apparently never forgot the incident because when Fr. Schoofs came to the U.S. for a visit he was never able to obtain a visa to return to India. The same director, it turned out, was in a position of authority in the granting of visas.

7:30 p.m. After watching the nightly news and speaking with another young, soon-to-be-married, couple, Fr. McDonnell is on his way to the wake of one of his parishioners. Speaking about his interview with the couple he says, “You can't just say marriage is all sweetness and light. They have to study and learn how to communicate.”

“Marriage preparation is going to be a big help. The trouble is that things begin to happen in a marriage and they don't want to admit it. A lot of people when they are willing to admit it it's too late, they can't repair it.”

The funeral chapel is filled with friends and relatives of the deceased, a distinguished looking elderly man in an open casket.

Fr. McDonnell kneels before the casket and prays the rosary. He addressed the mourners that it is o.k. to weep and feel a little sorry for themselves for the loss.

But he adds, “you have to look at death as a transition to glory. It gives us hope. Especially with the pain of loss. It takes time for it to seep in . . . tomorrow maybe we can rejoice a little.”

8:15 p.m. It's the time of night when after a busy day a priest may become philosophical and driving home from the wake Fr. McDonnell becomes for a few minutes reflective about his 25 years in the priesthood. He remembers what a fellow priest said years ago about how to get a good sleep after a strenuous, problem filled day. “He said, 'when you go to your room leave your problems outside the door, because you know not one of them will go away during the night.'”

The day finally over, a lot of people whose lives he's touched were better off for Fr. McDonnell's life commitment. A prisoner may be able to sleep a little better knowing that someone well respected in the community cares about his fate. Many sick people were able to receive the comfort of communion and several engaged couples obtained helpful advice on their upcoming marriage.

And what about Fr. McDonnell himself?

While stopped at an intersection he recalls an earlier joking comparison of the priesthood with the army because of the many transfers and long hours. But as the light changes, he dismisses this in a moment with the lilting tones of a true Irishman, “Ah, I'd do the same thing over again, so I would.”
Matter of Opinion

A way of life better than most

Religious vocations...

Why are the numbers down?

Celibacy requirements? Materialism? Decline in institutional status? Failure of those in parental vocations to promote religious vocations? Some inexorable swing of a historic pendulum counting a spiritual ebb and flow? The media’s grotesque and libelous depiction of clergy as wierdos and fanatics rather than as men of love and strength?

Perhaps all of these things to a degree. Yet no one really knows for sure.

And the irony is that there can be such great fulfillment in a religious vocation. One need not look at a vocation as some kind of grim spiritual sacrifice as opposed to the supposed glamorous rewards of secular occupation.

Certainly the pressures and frustrations of life in the secular world ought never to be any great distraction to someone contemplating a vocation.

In today’s Voice are two stories of local vocations, “A Day in the Life of a Priest,” (Page 12-13) and “The Media Sisters” (Page 11). Read these two stories and you’ll get a taste of the lives of just two of the hundreds of priests and religious brothers and sisters who serve South Florida. The taste is sweet.

You see a priest making his daily rounds, giving Communions to the sick, counseling the problem-ridden, talking to kids — serving and raising, and receiving gratitude and love in return. And you see a group of sisters spreading the Word door to door to people of every walk of life, of every kind of neighborhood — affecting people’s lives.

There is a great richness and joy in these lives. Oh, yes, there must surely be moments of discouragement — perhaps when the rest of us fail to be supportive enough — but always there is the knowledge that there is something special in serving charity is due Father Hesburgh, the President of the University. He is a most worldly wise individual who knows well the value of symbols. Father Burtchaell also comments in the book on Notre Dame’s next encounter with abortion; a conference prompted by a conversation between Father Hesburgh and our crypto-abortionist, President Jimmy Carter. They both wanted the issue neutralized so Father Burtchaell was instructed to have an intellectual soirée to find areas of accommodation.

The ground rules precluded any identifiable Pro Life leaders on the panel. Pro abortion activists were also said to be excluded. I attended that meeting. My reading of it was that the so-called pro life intellectuals in general felt that there might be something wrong with abortion but that little should be done about it. A constitutional amendment was not considered. The pro abortion side — presented the usual hackneyed pro abortion arguments gussied up with intellectual jargon and spiced with the usual anti-Catholic flavor. We were told in solemn tones that the Archbishop of Manila was a hypocrite who condemned the sale of abortifacient drugs outside the Cathedral on

Sunday morning.

Political interference in U.S. programs to export abortion propaganda and technology to the third world countries was condemned and there was a call for free choice. Specifically excluded from the discussions was the unborn child and it would have been considered gauche to have any pictures of the unborn. Of course, pictures of aborted babies were felt to be obscene. As if a picture of an obscenity was somewhat worse than the actual deed. No one spoke of the abortion chambers and there was little talk about the side effects of abortion; of the exploitation of women and children, of the money grubbing clinics or the corruption of medicine and law. Each afternoon we had tea and cookies and in due course Notre Dame published a book on the proceedings. On balance I feel it was a pro abortion meeting.

Now comes Father Burtchaell with his new book, Rachel Weeping. Undoubtedly, Father Burtchaell is a bonafide born again pro life, almost that is. Why it took these past fourteen years of controversy for him to realize that the killing of one man by another for personal gain is anticatholic, anti-civilization and anti-life is hard to understand. He seems to understand it now but he holds back in the book an endorsement of a Pro life amendment to the Constitution the only way to rectify the evil.

It is a curious phenomena of history that the intellectual community so often lags behind in their perception of social evil. One has only to reflect on the response of our American universities to the problems of slavery and racism and more recently their tolerance of drug abuse and the silly so-called sexual revolution. A mortal fear of being perceived as a conservative seems to stunt their common sense. The rarified university atmosphere does not seem to protect them from the tyranny of the cliche. Father Burtchaell reflects this thinking when he offers gratuitous insults to the people in the pro life movement in his introductory remarks and on the jacket of the book. In reality they have been years ahead of Father Burtchaell.

Rachel Weeping, may help placate a basically pro life alumni but Father Hesburgh’s continued timidity and silence remain a scandal.

Bart T. Heffernan, M.D., F.A.C.C.
Fort Lauderdale

Letters to the Editor

On Notre Dame and abortion

To The Editor:

At the University of Notre Dame there is a tunnel that connects a small hotel with an excellent conference center. The walls of the tunnel are lined with interesting photos depicting the activities and history of Notre Dame. A series of photos show Father Theodore Hesburgh with the presidents of the United States from Eisenhower to the present day, the most powerful man in the U.S.A. with the president of America’s most visible Catholic University.

Dr. Alan Guttmacher, the former president of Planned Parenthood and the architect of the abortion movement, sought and obtained the university facilities for a pro abortion meeting in the early 70’s. He saw clearly the propaganda value and psychological effect it could have. Father Burtchaell of Notre Dame, the provost at the time of the Planned Parenthood meeting, comments in his book, Rachel Weeping, that he tried to scotch any attendant publicity. It would be charitable to say that Father Burtchaell was naive but no such silence remain a scandal.
The role of laity

BY MSGR. GEORGE HIGGINS

We priests and Religious should listen carefully to those who think we have our priorities backward and seem to have opted for a new form of clericalism.

Archbishop Bernardin wrote recently that “despite today’s enormously increased interest in lay ministry, I am convinced that we have scarcely begun to tap its rich potential. Bearing in mind that the primary field for the exercise of lay ministry is in the workaday world, its possibilities within the church are vast…”

TO THE contrary, he has strongly encouraged the clergy to play an active role in the struggle for human rights and social justice. But he has also cautioned that they must do so precisely as priests, not as politicians, bearing in mind that their role is different from that of the laity.

Some may think this is much ado about nothing. I do not agree. The clergy have the right and duty to be active in the struggle for social justice, yet I can understand why some people think that some priests and Religious have preempted the role of the laity.

Edward Marciniak, president of the Institute of Urban Life in Chicago, made this point a few months ago at a conference co-sponsored by the National Center for the Laity. “Among church leaders and their staffs,” he said, “there lingers an abiding disdain for those Christians who work inside the political and economic system and a predilection for those who are outside or against the system.”

EDUCATIONAL PROGRAMS within the church, he said, are weighted in favor of preparation for paid or volunteer positions within the church. He asked: What happened to the world of work which so concerns the pope in his recent encyclical on this subject?

This is an old refrain with the National Center for the Laity. They have long been concerned about the decline of interest in helping the laity to play their indispensable role in the worlds of work, politics and business.

Although they sometimes push their point too far, drawing too sharp a distinction between the role of the laity and the role of the clergy, their basic point nevertheless is valid and should be taken seriously.

Archbishop Joseph L. Bernardin, the new archbishop of Chicago, is one churchman who seems to have been listening carefully.

Bernardin wrote recently that “despite today’s enormously increased interest in lay ministry, I am convinced that we have scarcely begun to tap its rich potential. Bearing in mind that the primary field for the exercise of lay ministry is in the workaday world, its possibilities within the church are vast. The laity’s specific role is not to serve the church in an institutional sense, but the world…” They share in Christ’s priesthood and are charged with the responsibility of bringing the message of the Gospel to the world.”

HE MADE this point even more forcefully at a recent public Mass in Grant Park attended by some 100,000 Chicago Catholics. That’s a good sign.

Perhaps under his leadership the Archdiocese of Chicago will again lead the nation — as it did in the ’40s and ’50s — in developing programs to help the laity carry out their own specific and indispensable ministry in the workaday world. (NC News Service)

Evangelization means you

BY MSGR. JAMES J. WALSH

Please don’t pass by the word Evangelization in the next few weeks as you would barely glance at yesterday’s newspaper. You need only about sixty seconds to realize that relatively strange word means bearing witness to the good news of Christ and that you are hoonked on it whether or not you know it.

In all the writings of the archbishop these past few years on Evangelization, and especially in his masterful pastoral letter of a week ago, he is not talking about priests, religious and zealous lay ministers who are committed to spreading the Good News.

He is talking about you, if you, dear reader, feel yourself to be the average Catholic whose field of Christian activity is just about limited to taking up space in a pew on Sunday morning for Mass. He has used every device in this five year program to drive home what Vatican II underlined again and again, namely, that every Joe and Mary in the Catholic church regardless of the amount of their religious education will be held strictly to account within the Catholic church regardless of the amount of their religious education will be held strictly to account for their missionary activity to their neighbor. Yes, missionary activity. Many still think of the mission field belonging to priests, religious and lay ministers, and the rest of the Mystical Body of Christ can turn their thoughts elsewhere.

THIS IS wrong. Very wrong. It’s curious that I am writing this on the feast of St. Therese of Lisieux, of France. She certainly ranks as one of the most powerful leaders of Evangelization in modern times. A Carmelite nun who spent nine of her twenty years behind a monastery wall and had no idea who lived across the street? Yes, Therese’s witness to the Good News spread around the entire world in a very dramatic way.

She never preached a single sermon. She never knocked on a door in a home visitation program. She never talked to any non-Catholic about coming to Sunday Mass. She never encouraged a divorced couple to remember the church is still their mother and loves them very much and their place at Sunday Mass is reserved.

No, we do these things in our parish programs of Evangelization. But Therese never had this opportunity, all of which points up the wonderful fact that no single parishioner can do all the things I listed in the paragraph above on an on-going basis. But every single Catholic can do one or more of them, if only they are penetrated with the conviction that they can bring just one person into the church or back to the church either by constant prayer for them or by penance or by sympathetically sharing the joy of a good confession and the privilege of receiving the body and blood of Jesus.

Therese had no idea whatever that she was going to reach more people than all 12 apostles together, and she never left Carmel on a week-end pass. She was “ordered” to put into a penny copy book her thoughts on God and the love of His Son. When she had enough strength to scribble a few lines she did so, gave it to her superior and thought nothing of it.

AFTER HER death, what she wrote with a shaking hand in the shadow of death at 24 was recopied and mailed to other Carmelite convents, where the book, to go Hugessen’s death, was a sensation. The rest is history. From the nuns of Carmel the book went to priests and religious and lay people and everyone found a new light shed on the Gospels.

Here was a treasure for moderns of the space age. Using only the Gospels and the Imitation of Christ, she showed how God expects only little things as well as can. He expects them to persevere in daily prayer, to think of others first, to put trust before all else in going to God, not to expect to grow in love in fact, unless you grow in trust first, etc.

Only the Lord knows how many evangelizers she made because that book has been translated in scores of languages as “The Story of a Soul” or the “Autobiography of St. Therese.”

She enflamed hearts with her message, and that’s what we need. We need a bonfire to perch one on to begin to appreciate the full deposit of faith left to us under the care of the Holy Father. We need to salute the Mormons, the Jehovah Witnesses and the Southern Baptists, all of whom put us to shame with their zeal and effort and gift of time. They do a remarkable job of evangelizing without much of the personal heritage left us by Jesus, such as the Eucharist.

ALL OF THIS is by way of saying read The Voice these weeks about the truly great assembly of people from many states in Miami Beach at the Deauville Hotel on Evangelization. Plan to attend at least one of the day sessions, if only to thank God for the priceless gift of the faith which most of us Catholics take for granted. (To be continued.)
Opinion

Welcoming the unwanted

A new version of an old story has been playing in the area around Brentwood, N.Y., for the past year. It carries the familiar theme of "not in my neighborhood, you don't!" — that is, allow some people, such as drug addicts, runaway kids, mentally handicapped or even senior citizens, to move into certain neighborhoods.

By ANTOINETTE BOSCO

In this case, the undesirable neighbors are criminals. Two situations have developed affecting New York State institutions in recent years:

1. The decline in institutionalized mental patients. Reforms in the system have led to a move away from institutionalizing the sufferers of ailments judged to be no danger to others. Now these people are being moved into more humane settings in adult homes in communities.

2. An increase in the numbers of convicted criminals confined to prisons. This makes the prisons bulge at the seams, a situation which creates potentially explosive hotbeds of frustration and violence.

In Brentwood, for example, a psychiatric institution called Pilgrim State Hospital, which served the emotionally disturbed in adult homes in communities.

Now these people are being moved into more humane settings in adult homes in communities. A logical, economically sound solution was to match the need for more prison space with the available space at Pilgrim State Hospital. However, when the proposals to turn Pilgrim State into a prison were made public, a cry of outrage went up from the community. People protested loudly that this population of convicted drug users, arsonists, sex criminals and thieves would be a direct threat to their families. Furthermore, community members argued, the presence of criminals would make the institution undesirable as a place to live and could lower property values.

As the furor developed, the courageous pastor of the parish in which Pilgrim State is located took a stand. Father John Fitzgerald told me that he saw the problem on two levels.

On one level, the pastor found the idea of criminals in the front yard distasteful. He said his preference would be to live in a society in which criminals did not exist. However, he continued, on the Christian level we have to meditate seriously on the words of Jesus: "What you do for the least of my brethren, you do to me.

Father Fitzgerald's beliefs led him to make a public statement to his parishioners, published in the parish weekly bulletin.

"Evil must be detested, but people must be loved," he wrote. "We all struggle with evil. We win some and we lose some. But as we look at the state correctional facility we can all say, 'There but for the grace of God, go I!'"

IT WOULD

Father Fitzgerald, my longtime friend, addressed the question of property values directly and in a way that gave his people a new perspective.

"Concern for property values is also a very real thing," he said. "However, the people who are here now make our community a good place to be. As long as we stay and do not panic, there will be no deterioration of our community. No one loses unless they choose to move away. Stay here and together we can create our community."

Unfortunately, the pastor didn't reach everybody. But some responded and became less afraid. These people were reminded again that the Christian position always takes its example of the least of these and not that of the property value.

The Brentwood parishioners are lucky they have a pastor who is willing to bear witness to the Christian message because he believes Jesus is the only guide to true joy and peace.

(NC News Service)

Influences on vocations

Because there has been such a decline in religious vocations, there has been a continuing search for ways to stem the decline and to draw young men and women into a commitment of their lives to the service of Christ as priests and religious.

I found evidence in an article in the September issue of Esquire of what once were vocations and seem almost gone today. This was not the intent of the article, "The Final Vow," an excerpt from a book, Seminary, A Search, written by Paul Henrickson.

Mr. Henrickson's intent seemed to be only to record his own honest impressions of his experiences as a seminarian from his 14th to his 21st years. He might seem, as he did to me, to have been almost unbelievably naive but there was no indication of malice in his writing.

By DALE FRANCIS

Esquire seemed to think it had a more sensational story than it really had. In the sub-title for the article, it was said: "At fourteen, the author made the irrevocable decision to join the seminary. By twenty-four, years later, he reexamines the "price of his life in search of why he left."

But the truth is, of course, that entering a minor seminary was not considered an "irrevocable decision" and the decision to leave the seminary even at a age much closer to ordination than that of Mr. Henrickson was in no way considered scandalous.

What I found interesting in Mr. Henrickson's story was the way his own decision to enter the seminary had been encouraged by the sisters in the school he attended, by priests and especially by his mother and family.

This verifies what I have said before I have discovered in a series of interviews I did with priests and sisters whose achievements had brought them to prominence. In every instance these men and women said their decision to choose a religious vocation was influenced by either their families or by priests and religious they had known, often by a combination of both.

Sisters, even in the earliest grades, spoke to the young boys of the great honor that would come to them in life if they were chosen to be priests. Here it was the seed of vocations would be sown among the boys.

It would be the example of the priests they met that would influence young boys later, just as it would be the example of sisters that would influence young girls to choose a religious vocation. Almost all of the priests and sisters I interviewed were able to give the name of a priest or religious, or priests and religious, to whom they gave credit for their vocations. When these men and women were living, I talked with them. They all said they did not directly urge a choice of a religious vocation but when they saw the vocation developing they helped as they could.

Virtually all of the priests and religious credited their families, most of all for the example given and for the encouragement they were given when they made their decision. None said their parents urged their vocations, only that they inspired and encouraged them.

It is this that I believe is missing from the scene today, not completely so, I suppose, but it does not exist as it once did. If I look in the archives of new more enlightened modes of behavior.

And it's true that some social customs based on sexual roles do change. Some examples:

Men have been liberated from the burden of opening the car door for women. Indeed some men strenuously object to having this done for them since it suggests they are frail.

Now a woman can call up a man and invite him out to an expensive dinner. Men, needless to say, find this liberating also.

Too, we can now use the word "legs" in conversation between the sexes. Many years ago that was considered highly improper. One always had to say "limbs." Believe it or not!

Some customs connected with our sexuality do change. But for Christians the essential moral values connected with sexual behavior do not change.

The glib phrase, "It's a new generation," doesn't make it OK now to be a partner for a one-night stand.

Twenty generations from now the Lord's plan for our happiness will still be in effect. And the Christian path to happiness in the area of sexuality will still be found in such powerful ideas as permanence, commitment, tenderness, care, kindness, simplicity, love, discipline, thoughtfulness, sacrifice, and faithfulness-come-what-may.

Like the word of the Lord, these ideals will endure for all generations.

What changes?

By Tom Lennon

NC News Service

Q. I'm the youngest of seven kids, and as a result my parents are very old. They are also very old-fashioned. We have lots of arguments, even serious fights, especially about sex.

Tell me how I can make them see that we're a new generation, and we have new ideas and new customs. How can I make them see that things like sex are not new and that we're not wrong any more and that experimenting with sex is OK now? (Michigan)

A. Once upon a time, way back in the early 1930s, I was forbidden by my parents to go to a movie titled, "New Morals for Old." This picture show was said to be shocking.

By Tom Lennon

Esquire seemed to think it had a more sensational story than it really had. In the sub-title for the article, it was said: "At fourteen, the author made the irrevocable decision to join the seminary. By twenty-four, years later, he reexamines the "price of his life in search of why he left."

But the truth is, of course, that entering a minor seminary was not considered an "irrevocable decision" and the decision to leave the seminary even at a age much closer to ordination than that of Mr. Henrickson was in no way considered scandalous.

What I found interesting in Mr. Henrickson's story was the way his own decision to enter the seminary had been encouraged by the sisters in the school he attended, by priests and especially by his mother and family.

This verifies what I have said before I have discovered in a series of interviews I did with priests and sisters whose achievements had brought them to prominence. In every instance these men and women said their decision to choose a religious vocation was influenced by either their families or by priests and religious they had known, often by a combination of both.

Sisters, even in the earliest grades, spoke to the young boys of the great honor that would come to them in life if they were chosen to be priests. Here it was the seed of vocations would be sown among the boys.

It would be the example of the priests they met that would influence young boys later, just as it would be the example of sisters that would influence young girls to choose a religious vocation. Almost all of the priests and sisters I interviewed were able to give the name of a priest or religious, or priests and religious, to whom they gave credit for their vocations. When these men and women were living, I talked with them. They all said they did not directly urge a choice of a religious vocation but when they saw the vocation developing they helped as they could.

Virtually all of the priests and religious credited their families, most of all for the example given and for the encouragement they were given when they made their decision. None said their parents urged their vocations, only that they inspired and encouraged them.

It is this that I believe is missing from the scene today, not completely so, I suppose, but it does not exist as it once did. If I look in the archives of new more enlightened modes of behavior.

And it's true that some social customs based on sexual roles do change. Some examples:

Men have been liberated from the burden of opening the car door for women. Indeed some men strenuously object to having this done for them since it suggests they are frail.

Now a woman can call up a man and invite him out to an expensive dinner. Men, needless to say, find this liberating also.

Too, we can now use the word "legs" in conversation between the sexes. Many years ago that was considered highly improper. One always had to say "limbs." Believe it or not!

Some customs connected with our sexuality do change. But for Christians the essential moral values connected with sexual behavior do not change.

The glib phrase, "It's a new generation," doesn't make it OK now to be a partner for a one-night stand.

Twenty generations from now the Lord's plan for our happiness will still be in effect. And the Christian path to happiness in the area of sexuality will still be found in such powerful ideas as permanence, commitment, tenderness, care, kindness, simplicity, love, discipline, thoughtfulness, sacrifice, and faithfulness-come-what-may.

Like the word of the Lord, these ideals will endure for all generations.

NC News Service
Dealing with the divorced father

Dear Dr. Kenny: My daughter has three children and is divorced. The father of the children has custody but refuses to see the children. The children know he lives not far away. I hate to interfere, but as a grandmother, do you think I should call him and try to get them together? — Florida

Divorce is a very complicated matter, especially where children are involved. We don’t yet have enough experience with custody and visitation to know which arrangement works best. The truth may be that there is no “best” arrangement.

BY DR. JAMES AND MARY KENNY

When your daughter and son-in-law got a divorce, they terminated their husband-wife relationship. However, they did not end their parenthood. Adults divorce each other. They do not divorce the children.

This much is obvious. Adults in a family have two major roles: spouse and parent. In divorce cases much grief can result from a confusion of these roles. TIME IS necessary for these roles to separate themselves. How long has your daughter been divorced?

Frequently in the first year after a divorce the role of “providing father” gets confused with the role of “angry husband.” Your son-in-law may be avoiding contact with his children because he has still not worked through his feelings toward their mother.

Divorced husbands usually express this anger by doing the opposite. They want to see the children frequently but are negligent with the financial support.

Your son-in-law’s feelings, however, are not the only factor. What does your daughter want? What do the children want? Do they want to see their dad?

I suspect they do, but this is not always the case. Some children handle the hurt by avoiding the absent parent. Others prefer to stay away so as not to get caught in between, where they feel pressure to choose sides. Parents who have not worked out their anger and hurt toward one another can put the children in a difficult position.

YES, CALL your son-in-law, but don’t start by trying to get him together with his children. Instead, congratulate him on providing regular support for the children. Let him know how they are doing and what some of their thoughts and feelings are.

Explore your son-in-law’s feelings. Start with his feelings toward your daughter. Be sympathetic and accepting of any negative feelings. This may not be easy for you, but he will not resume his full role as father until he has found peace as an ex-husband.

Don’t demand that he visit with the children. He may not be ready. If he is forced by social pressure or guilt, he will probably visit irregularly and awkwardly. Such behavior may be even harder for the children than no visits at all.

A regular visitation schedule that the children can count on theoretically would be best. That way the children will know when dad is coming and when he is not. They will not be getting their hopes up and then suffering disappointment. But your son-in-law may not be ready for this.

LEGAL DIVORCE can usually be accomplished in 60 to 90 days. Emotional divorce takes one to two years. The difficult matter is to restructure parent roles while the emotional divorce is taking place.

As the absent parent, your son-in-law needs to find new ways to be a father. He has already assumed the responsibility of providing financially. He may need time to address the other aspects of fathering.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 772; St. Joseph’s College; Rensselaer, Ind. 47978.) (INIC News Service)

A boy, his car... and his mother

I backed into my 17-year-old son’s car last June. While it was initially traumatic, it turned out to be a parent maneuver I recommend highly. I didn’t do it deliberately but I might again with another adolescent son down the road.

First off, it was dumb driving, I admit. I have no other choice. I backed our ten-year-old station wagon down the hill of our driveway and crunch-ed the hood and fender of his twelve-year-old Volkswagen Bug into an infoil while waving to a neighbor. No harm to my car, I’m happy to supply the same. First you need a hill... .

And if any parents, particularly mothers, need more specific instructions on how to damage their cars (Alt Publishing Co.)

They were another day finding the best deal on repainting and another couple of days taping chrome and lights to protect them from being spray painted as well. Two days at the paint fac-

Theo dearest Lord, thank you for this

OPENING PRAYER:

Gentle Lord, school once again is in session and our family has begun a different chapter. What a gift it is, Lord, to continue to learn and grow. Thank you for this time together to learn and grow as a family. Amen.

SOMETHING TO THINK ABOUT:

Now that school has begun most of us think it’s time again to start learning. What wild nonsense, because really everything we say and do involves learning. This Family Night let’s take a look at some of the ways we all learn and grow, especially at home.

ACTIVITY IDEAS:

Young Families: On a large piece of paper, draw a diagram of the house or apartment. Together go from room to room and write down on the diagram all the things the family learns in each room. Be sure to cover physical, social, and spiritual matters. Tape the diagram on the kitchen cupboards for all to be reminded of the richness of learning in the home.

Middle Years Families: Share some thoughts about how family members help each other grow and learn. Let each family member write a short love note to each of the other family members, specifically expressing thanks for a way he or she was helped to learn and grow. Place the letters in a large bowl and open a letter and read it aloud at each meal.

CLOSING PRAYER:

Dearest Lord, thank you for this Family Night and for our beautiful family. Bless our teachers at home, at work, at school, and at play. Help us to do one special thing this week for someone else. Amen.

Miami, Florida / THE VOICE / Friday, October 8, 1982 / PAGE 17
**GOD SPEAKS TO US**

Readings: Wisdom 7:7-11; Hebrews 4:12-13; Mark 10:17-30

**Scriptural Insights**

**THE LORD** commanded Abraham: "Leave your home and go where I will tell you." To Moses He said, "Lead my people out of the land of bondage." To Jeremiah, "Be my spokesman. Tear down, destroy, root up... and build and plant." Invariably, when the Lord speaks to anyone, there is work to do.

To each of us divine words are also addressed, words like "Come, follow me." We can accept or reject His divine invitation; the decision is ours to make. There are many ways to follow the Lord, and we make our selection as King Solomon did, in prayer begging the Lord to help us choose wisely.

Marriage is the vocation chosen by many, and it is a state richly blessed by God, but all do not have to marry.

The great Francis of Assisi was struck to the heart by Jesus' words: "Go sell everything you own and give the money to the poor... then come, follow me." The religious life too is richly blessed by God, for as Jesus said, "The one who has given up home (and everything dear to him/her) for the sake of the gospel, will receive a hundred times over..."

Some may choose not to marry for unsellable reasons — to be free to care for aging parents, or to serve God with complete dedication, bringing the good news of salvation to others.

The Word of God can even in our day and age penetrate our minds and hearts, and force us to stop and think. It is indeed, as St. Paul says, like a sharp two-edged sword, alive and ready to obey when He speaks to us through the Scriptures, through history, through church, and through other people. Listen, then. The Lord is calling you to serve Him, whoever you are, and wherever you are. (Alt Publishing Co.)

**Asking for the Father's forgiveness**

Q. Father, I have a very big burden on my shoulders and I need help. A short time ago my husband and I agreed with our 15-year-old daughter when she had an abortion.

Father, she still sucks her thumb and antes God can possibly judge how pressures you were under, no one exists; I can no longer go to the sacraments is more than I can face. I am not sure, but my husband who was born a Catholic feels this is what will happen. What should I do? (Illinois)

A. Your family obviously has suffered terribly with this experience, but the hope you are looking for is surely there if you will prayerfully follow a couple of suggestions.

First, try to be sincerely honest with yourself. What you did was very wrong. But considering the enormous pressures you were under, no one except God can possibly judge how guilty you may have been for what you did.

However, after writing three full pages defending yourself for doing the right thing, you conclude by saying: how much you need God's forgiveness for your actions. You knew, for example, that loving institutions and people were available to help your daughter through the experience with much less trauma than could result from an abortion, if only you would let them.

This leads us to your first and most important step to hope and healing. When we sin at all seriously it is generally impossible to unravel and analyze all the good, bad and doubtful motives that influenced us. In fact it is generally not even healthy to try to do so. Certainly God does not expect or want this.

We open our hearts to His forgiving love, as did the prodigal son, simply by humbly and trustingly acknowledging our sinfulness to Him, and telling Him we are back. As I said, this is the big part of the journey you do this, when we acknowledge our sinfulness to God, 90 percent of your journey back is completed.

As for your other question, please don't stay away from the sacrament of penance any longer. Your husband is mistaken in what he expects the priest to say. Nothing will follow any more in the way of your receiving the Eucharist and the other sacraments.

Q. A child in our neighborhood is attending school for the retarded and cannot remember her prayers, so she never made her First Communion. She is 12 years old. May she receive Communion when she attends Mass on Sunday with her guardian? (Ohio)

A. The more basic question is why she has not made her First Communion. Mentally handicapped children often cannot memorize prayers. By no means does it follow that he or she cannot grasp enough of the meaning of Communion to receive this sacrament.

If she is attending school she surely is able to achieve some knowledge of Jesus, and understand that she receives Him in Communion.

I hope you will encourage her guardian to seek a priest who can pray very simply with her, and help her understand at her own level what she is doing, she should be receiving the Eucharist regularly.

(Questions for this column should be sent to Father Dietzen at the following address: 1113 W. Bradley, Pera, Ill. 61606.)

---

**REAL TO REEL**

Who, in the Archdiocese of Miami, once posed for a Norman Rockwell painting? Who is the namesake of a famous U.S. suffragette? Who is a surviving member of the "Our Gang" cast? The answers to all these questions can be found on "Real to Reel," the locally-produced Catholic newsmagazine which airs this Sunday.
Psalms from woods of West Virginia

Psalms From the Hills of West Virginia
Janet Hurlow
Lent & Company, Inc.
144 pp., paper $7.95

By Sister Marie Carol Hurley, O.P.

This is a most unusual book, written in most unusual manner, discovered providentially in God's good time so that its message of joy and peace could be sounded to the small ones of our troubled and confused world.

Janet Hurlow, the author, or, in her own words, the "copier of words that glowed on the page," lives in a trailer in southern West Virginia near Point Pleasant. She, her husband and four children were regular attendants at the Scripture classes conducted by the Dominican Preaching Team. The preachers had noted Janet's total engrossment, but it was not until the Evangelization Team took over that Sister Marie Carol was asked if she would read Janet's "books." These were three ledger-type books written in a script that left much to be desired and challenged the keenest of eyesight: no punctuation, no separation of words, but messages so profound, so inspiring, uplifting, that it was impossible to lay them aside until all had been deciphered.

Father Matthew Fox, O.P., author of "Magic, Mystical Bear," has published the book. In the preface, Father writes: "These psalms sing of a new spiritual era. Instead of the art of war, this book praises the art of living that alone makes for peacefulness within and among peoples. Instead of war, for example, between body and soul this book announces the beauty of the marriage of earth and spirit."

Righteous ones, enjoy what pleasures the body craves in God's love. Speak of the needs of the spirit, and speak of the body's needs. Combine your pleasures so well. This is the way.

Each line contains the freshness, the vibrancy of the hills and streams among which the author has fought for survival with such joy and faith that she conveys to the reader her appreciation of God's gifts, especially the gift of life.

This is why you are born. This is your gift of eternal life. When you were conceived this gift was given. Such a gift! Blessed is this special promise. The wise shall rest in such a promise. Such a sign is sent in the gift of eternal life.

Blessed is the man who respects and understands this gift from God's spirit. Blessed is the earth in this wisdom. In God's spirit are many gifts. Such is written.

But of all these gifts the one true gift is life.

CALL OF THE WILD — PBS introduces two new wildlife series in its fall lineup. Premiering Oct. 14 at 8:30 p.m. on WPBT, Channel 2, is "Wild America," a 10-part series which was 10 years in the making, the look at America's natural heritage captures on film the fearsome grizzly bear, majestic elk herd, wild dogs, mountain goats, eagles and an assortment of baby animals. A 15-part series, "Nature," premiering Oct. 18 at 7 p.m., travels to some of the more remote corners of the globe to look at unusual creatures. (ABC photos)

FILM RATINGS

Here is a list of recent movies rated by the U.S. Catholic Conference Department of Communication on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings: A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations (an A-IV classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions); O — morally offensive. The word "recommended" in parentheses is inserted behind the titles of those films that merit such a designation.

**NEW YORK TIMES**

Annie, A-I (PG)
Author, Author, A-III (PG)
The Best Little Whorehouse in Texas, O (R)
Blade Runner, O (R)
Chariots of Fire, A-I (PG) (Recommended)
The Chosen, A-III (PG)
Das Boot, A-III (R)
Dead Men Don't Wear Plaid, A-II (PG)
Death Wish II, O (R)
Diner, A-III (R)
E.T., the Extraterrestrial, A-III (PG)
Fighting Back, O (R)
Firefox, A-III (PG)
Fox and Hound, A-I (PG) (Recommended)
Gregory's Girl, A-II (PG)
Lady Chatterley, O (R)
LeBeau Mariage, A-III (PG)
Making Love, O (R)
Man of Iron, A-II (PG)
Mephisto, A-IV (R)
A Midsummer Night's Sex Comedy, A-III (PG)
Missing, A-III (PG)
Neighbours, O (R)
Night Crossing, A-I (PG)
Night Shift, O (R)
On Golden Pond, A-III (PG)
An Officer and a Gentleman, O (R)
Out of the Heart, A-I (R)
Personal Best, O (R)
The Pinky Movie, A-III (PG)
Pixote, A-IV (Recommended)
Poltergeist, O (PG)
Private Lessons, O (R)
Quest for Fire, O (R)
Raging Bull, A-III (R)
Ragtime, A-IV (PG)
Reds, A-III (PG) (Recommended)
Richard Pryor Live on Sunset Strip, A-IV (PG)
Rocky III, A-III (PG)
The Seduction, O (R)
The Secret of Nimh, A-I (G)
Six Pack, A-III (PG)
Some Kind of Hero, O (R)
Star Trek II, The Wrath of Khan, A-II (PG)
Summer Lovers, O (R)
Taps, A-II (PG)
Tempest, A-III (PG)
The Thing, O (R)
Things They Say in Love, O (R)

**THE NATIONAL CATHOLIC RURAL VISION**

As a result of the move to new family-oriented films, the number of films receiving the O rating has decreased. This may be due to the fact that the Motion Picture Association of America now relies more on the ratings of the Motion Picture Association of Canada. For example, a film that was rated O in Canada may now receive a lower rating, such as A-IV, which means that adults may see it with reservations.

**NEW YORK TIMES**

Blade Runner, O (R)
Annie, A-I (PG)
Author, Author, A-III (PG)
The Best Little Whorehouse in Texas, O (R)
Chariots of Fire, A-I (PG) (Recommended)
The Chosen, A-III (PG)
Das Boot, A-III (R)
Dead Men Don't Wear Plaid, A-II (PG)
Death Wish II, O (R)
Diner, A-III (R)
E.T., the Extraterrestrial, A-III (PG)
Fighting Back, O (R)
Firefox, A-III (PG)
Fox and Hound, A-I (PG) (Recommended)
Gregory's Girl, A-II (PG)
Lady Chatterley, O (R)
LeBeau Mariage, A-III (PG)
Making Love, O (R)
Man of Iron, A-II (PG)
Mephisto, A-IV (R)
A Midsummer Night's Sex Comedy, A-III (PG)
Missing, A-III (PG)
Neighbours, O (R)
Night Crossing, A-I (PG)
Night Shift, O (R)
On Golden Pond, A-III (PG)
An Officer and a Gentleman, O (R)
Out of the Heart, A-I (R)
Personal Best, O (R)
The Pinky Movie, A-III (PG)
Pixote, A-IV (Recommended)
Poltergeist, O (PG)
Private Lessons, O (R)
Quest for Fire, O (R)
Raging Bull, A-III (R)
Ragtime, A-IV (PG)
Reds, A-III (PG) (Recommended)
Richard Pryor Live on Sunset Strip, A-IV (PG)
Rocky III, A-III (PG)
The Seduction, O (R)
The Secret of Nimh, A-I (G)
Six Pack, A-III (PG)
Some Kind of Hero, O (R)
Star Trek II, The Wrath of Khan, A-II (PG)
Summer Lovers, O (R)
Taps, A-II (PG)
Tempest, A-III (PG)
The Thing, O (R)
Things They Say in Love, O (R)

**THE NATIONAL CATHOLIC RURAL VISION**

As a result of the move to new family-oriented films, the number of films receiving the O rating has decreased. This may be due to the fact that the Motion Picture Association of America now relies more on the ratings of the Motion Picture Association of Canada. For example, a film that was rated O in Canada may now receive a lower rating, such as A-IV, which means that adults may see it with reservations.
Holy Rosary holds arts and crafts festival, country fair

The Holy Rosary Home and School Association proudly presents its 7th Annual Arts and Crafts Festival and Old-Time Country Fair to be held on Saturday, October 16th, 9:00 a.m. to 6:00 p.m. at SW 186 St. and Franjo Road in Perrine.

Over 150 artists, many veterans of the past six years, will gather on the large grassy field surrounding the school to display their various unique crafts. A great variety of hand-crafted items, including paintings, pottery, jewelry, dolls, porcelain and crocheted, puppets, needlecraft, Christmas ornaments, will be on sale.

The Old-Time Country Fair will feature live entertainment, food, carnival games and some special guests. Music by country music and rock band, the Overland Express, will provide music and rock band, the Overland Express, will provide
press, and guitarist Andy Kemp. On hand this year for the children will be three very exciting "people." The Sea Aquarium is sending "Flipper," who will raffle off free passes. Also circulating through the crowd, will be Daniel T. Bones, from "Mark Twain's Riverboat Playhouse," offering prizes to the children. Last but not least, the "Burger King" himself, will be on hand to perform his Magic Show. This year's raffle features a number of memorable prizes. A number of cash prizes will be awarded, including one $1,000. The Grand Prize is a seven-day, all-expense paid cruise for two aboard the Norwegian Caribbean Lines' "S.S. Norway." Admission is free.

Lecture series to deal with immigrants, migrants

Immigrants and migrants will be the focus discussed during the third of the Challenges for the '80s lecture series which began in September at the Seminary of St. Vincent de Paul in Boynton Beach.

On Tuesday, October 12 from 7 to 10 p.m., Msgr. Bryan Walsh, director of Catholic Community Services for the Archdiocese of Miami, will speak on "Welcome the Immigrant!" and Msgr. John McMahon, director of the Life Bureau of the Archdiocese, will speak on "Ministry to the Migrant." All of the speakers for the series, which is part of the seminary's fall symposium, are Auxiliary Bishop Agustin Roman of Miami; Bishop John J. Snyder of St. Augustine; Bishop Thomas, Larkin of St. Petersburg; and retired Archbishop of Louisville Thomas McDonough.

For more information call 732-4424.

Archbishop Curley-Notre Dame performs "The Wiz"
The Music Department of Archbishop Curley-Notre Dame High School, under the directorship of Mr. John White, will present "THE WIZ" on October 14 through October 17th.

This contemporary musical treatment of "The Wonderful Wizard of Oz" will be staged at the school, 300 N.E. 54th Street.

Tickets for the 8 p.m. performances on October 14 and 17 are $5 for adults and $3 for students. Dinner theater begins at 6 p.m. on October 15 and 16 are $25 per couple. Tickets can be purchased in advance by calling Mrs. Roman at the school, 751-5131, or on the night of the performance. Dinner reservations are required.

Biscayne hosts Newman conference

A conference on the contributions of John Henry Cardinal Newman to Catholicism will be held at Biscayne College October 8 to 10.

Leading national and international Catholic figures will address the conference; these will include: Basil Cardinal Hume, Archbishop of Westminster, England; Edward McCarthy, Archbishop of Miami; Reverend Brian Wicker, Birming-
ham, England; John Ford, Catholic University of America; Patriarch Josip Juric, University of Virginia; Richard Schiefen, Loyola University; Reverend Richard Conkright, Mercyhurst College; John Whitney Evans, St. Thomas More Women of the Stable; William Kelly, Marquette; Sister Marie McConoky, Notre Dame College; Michael Moore, Waterloo, Canada; Vincent Moore, Director of Our Sunday Visitor; and Fr. Patrick O'Neil, president of Biscayne College.

The purpose of the conference is to recall Cardinal Newman's works as a scholar and his achievements as a religious man. The conference will be seminal in shaping the contemporary Church. It was Cardinal Newman who said, "A hundred difficulties don't make a doubt," and by his example he promoted the role of "faith" in modern life.

It's a Date

St. Kevin's Women's Guild invites all to come on Oct. 11 to a 7:30 p.m. Rosary for World Peace at St. Kevin's Shrine and an 8 p.m. discussion on "Coping with Stress in Today's Hectic World." Speakers will be Norma Hanna, psychology professor at the University of Miami, and Sr. Francene Mrkowsky, director of Telemirstry. St. Kevin Church is located at 12525 Bird Rd. For more information call 222-4392.

St. Clement in Ft. Lauderdale will be holding their annual "Dolphin Nite" on October 16th from 8:00 p.m. to 1:00 a.m. Because of the strike there will be a total of 8 Dolphin players who will attend. Refreshments. Door prizes. Photos of 1981, autographed photo and a brief commentary by Dolphin players. Free admission. Donations accepted.

The Respect Life Apostolate will be the beneficiary of a dinner and dance Oct. 16, at 8 p.m. in celebration of the 4th anniversary of the election of Pope John Paul II. The dinner and dance will be held at the Knights of Columbus Hall, 13300 Memorial Hwy. Tickets are $12.50. Call 633-2921 for tickets.

The St. Catherine of Siena Women's Club will have a speaker from The Parent Resource Center of Dade County, Inc. on Monday evening, Oct. 11, at 6:00 p.m. in the parish hall located at 920 S.W. 107 Ave. For information call Mrs. Houston at 857-4360.

Catholic Daughters of America, court #1912, Pompano Beach will hold a business meeting at St. Elizabeth's Church, 319 S.E. 1st Ave., Pompano Beach on Friday, October 11, at 7:30 p.m. at the church. Tickets will be Norma Hanna, psychology professor at the University of Miami, and Sr. Francene Mrkowsky, director of Telemirstry. St. Kevin Church is located at 12525 Bird Rd. For more information call 222-4392.

The St. Catherine of Siena Women's Club will have a speaker from The Parent Resource Center of Dade County, Inc. on Monday evening, Oct. 11, at 6:00 p.m. in the parish hall located at 920 S.W. 107 Ave. For information call Mrs. Houston at 857-4360.

Catholic Daughters of America, court #1912, Pompano Beach will hold a business meeting at St. Elizabeth's Church, 319 S.E. 1st Ave., Pompano Beach on Friday, October 11, at 7:30 p.m. at the church. Tickets will be Norma Hanna, psychology professor at the University of Miami, and Sr. Francene Mrkowsky, director of Telemirstry. St. Kevin Church is located at 12525 Bird Rd. For more information call 222-4392.
Commitments: Building blocks for decisions

Sometimes these people wear a label that reads "overcommitted" in the eyes of friends and detractors alike — and even in their own eyes.

**COMMITMENT**, in this case may be something you can get too much of.

According to others, committed people are those with a cause.

This kind of commitment gets mixed reviews. To some people, those with a cause have clear priorities. Others see them as narrow people who are restricted by their few real concerns.

Then again, commitment is sometimes used as a synonym for "appointment," as in "I have a prior commitment."

According to one usage, committed people are "overcommitted" by the people around them. As such, "overcommitted" is a word that is often used to describe a dedicated person: "She is completely overcommitted to her family."

"Commitment" carries both good and bad connotations, depending on how the word is used and who uses it.

According to one popular view, commitments tie people down. Commitments eat up time and energy. But according to another view, commitments make life interesting. They reflect decisions about how people intend to live their lives. Commitments also enable people to enter long-term relationships that are rewarding and the source of happiness.

**FOR THE CHRISTIAN**, commitments are not incidental. Marriages, friendships, even the life of parish community are built up from commitments. In that sense, some of the best things in life come from commitments.

The word "commitment" here reflects a person's ability to enter into lasting relationships with God, with other people. Commitment reflects the belief that important aspects of life can be lived well when lived together with others.

Commitment also reflects the belief that other people have value: They are worth relating to.

Some people consider commitments risky. They think commitments will lead them away from concentration on their own personal development.

But just the opposite can prove the case. Commitments can be the road to personal growth — growth with others and through others. Within a committed relationship, there can be well room for the kind of personal reflection one needs to grow.

In any case, once such commitments are made, the way a person makes decisions will change.

From then on a person will make decisions in light of these commitments — in light of the concerns and hopes and needs of all concerned.

Decision making then will offer many opportunities to express love.

That is why commitments are so basic to Christian morality. Commitments — and concern and involvement with others — find a place in the foundation of moral decision making.

Commitments are among the building blocks of decision making.

---

Commitments:
Building blocks for decisions

Sometimes the word is used to characterize a dependable person: "John is committed to getting the job done."

The word "commitment" is also called into use to describe a dedicated person: "She is completely committed to her family."

"Commitment" carries both good and bad connotations, depending on how the word is used and who uses it.

According to one popular view, commitments tie people down. Commitments eat up time and energy.

But according to another view, commitments make life interesting. They reflect decisions about how people intend to live their lives. Commitments also enable people to enter long-term relationships that are rewarding and the source of happiness.

**FOR THE CHRISTIAN**, commitments are not incidental. Marriages, friendships, even the life of parish community are built up from commitments. In that sense, some of the best things in life come from commitments.

The word "commitment" here reflects a person's ability to enter into lasting relationships with God, with other people. Commitment reflects the belief that important aspects of life can be lived well when lived together with others.

Commitment also reflects the belief that other people have value: They are worth relating to.

Some people consider commitments risky. They think commitments will lead them away from concentration on their own personal development.

But just the opposite can prove the case. Commitments can be the road to personal growth — growth with others and through others. Within a committed relationship, there can be well room for the kind of personal reflection one needs to grow.

In any case, once such commitments are made, the way a person makes decisions will change.

From then on a person will make decisions in light of these commitments — in light of the concerns and hopes and needs of all concerned.

Decision making then will offer many opportunities to express love.

That is why commitments are so basic to Christian morality. Commitments — and concern and involvement with others — find a place in the foundation of moral decision making.

Commitments are among the building blocks of decision making.

---

**Derring-do...**
Peter's spirited denial:

LEARN THE LESSON IN COMMITMENT

By Fr. Alfred McBride, O. Praem
NC News Service

Peter preached his first sermon on Pentecost. He asked his listeners for commitment to Christ. “Reform and be baptized... in the name of Jesus.” (Acts 2:38).

He called for more than idle agreement with the message of Jesus. He summoned his hearers to surrender their lives to Jesus. Peter preached what he practiced. He knew from personal experience the difference between the bluff promise of loyalty and the courageous agreement with the message of Jesus. (Acts 2:38).

Prayer serves as a touch with God. A friend of Jesus he needed to be in intimate conversation with God's love. Peter lost his taste for prayer. Second, when Peter saw Judas Betray Jesus and witnessed soldiers arresting his Lord, he was angered and outraged. He took a sword to save Jesus. Peter adopted a theology of power. Jesus reached for the power of love. Third, Peter preferred a macho Christ. Peter thrived on being physical, aggressive, bluff. He expected the same of Jesus. Peter missed the point that only the strongest can afford to be gentle. (NC photo)

Contrast the quiet depth of a courageous Jesus with the noisy shallowness of a cowardly Peter. He had too much shaky bravado and not enough of the principled stance of a mature person. He now encountered his commitment crisis in full flood.

How did Peter recover his commitment to Jesus?

He FACED faced himself honestly. The cock crowed. The cock at dawn signaled a shock of awareness, a dawning of light in Peter.

His denial of Jesus was not absolute. Personal relations are never static. They either dissolve slowly or deepen gradually. Peter had enough shame in him to make him realize what he had done to his friend. He also felt Christ's amazing grace. Peter looked up and saw Jesus coming out of the house of Caiphas. Jesus paused and looked deeply at Peter (Lk 23:61).

In this silent and forgiving glance, Jesus invited Peter back to love and friendship. “Come back... Don't let fear keep us apart.” The grace of Christ reached into Peter's soul to help him back to love.

Finally, he wept. This man so accustomed to the brave front, to saving face, now breaks down in tears. Formerly unwilling to admit weakness, he permits himself to look into the dark side of his soul.

THE GIFT of tears is a biblical sign of a change of heart, of conversion. Sobered and purified, Peter is ready to make a mature commitment to Jesus.

In the Upper Room after Easter, Jesus appears to the Apostles and asks them to renew their faith in Him. In the film, “Jesus of Nazareth,” filmmaker Franco Zeffirelli portrays the scene in such a way that the first apostle to express his faith commitment is Peter.

John's Gospel carries that further. At the lakeside, Jesus demands a triple love commitment from Peter, as if to wipe away the triple denial. It was by the lake that Jesus first called Peter to be a disciple. Now by that lake of Galilee, Jesus encounters a much stronger and more committed man. “Peter, do you love me?” “Yes, Lord, with all my heart.” (Cf. Jn 21:15-17).

Peter's commitment crisis is reassuring for us. He mirrors our own stages and passages. He offers us a model for growth in our commitment.

Fall-Recall.

The next story begins: “Again the Israelites offended the Lord, who because of this offense strengthened Eglon, King of Moab, against Israel.” This time, however, when the Israelites cried out to the Lord, he raised up for them a left-handed savior, the Benjamite Ehud.

NOT ONLY was Ehud left-handed, he was also under-handed and a crafty trickster. Chosen by his people to bring their tribute to Eglon, he saw his chance. Having fashioned a foot-long, two-edged dagger, he hid it under his long robe over his right thigh.

After delivering the tribute to Eglon, who, as the story goes, was very heavy, he departed, only to return with news that he had a private message for the king. Interested, Eglon dismissed his servants, leaving him alone with Ehud. Ehud announced that he had a message for him from no less a personage than God. This got Eglon off his chair and close to Ehud. After all, a message from God doesn't arrive every day!

And Eglon felt quite secure, for Ehud's right hand, the noxious hand for wielding a weapon, was innocently empty. Had he known his messenger was left-handed, he might have had second thoughts.

“And then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly.”

This gruesome narrative reflects the atmosphere of the period of the judges, a violent period, and the telling of the story in such gory detail bespeaks the mentality of the time.

In any event, Ehud makes good his escape, summons the Israelites to an attack on Eglon's demoralized warriors and routs them decisively.

... of ancient Israelites

A teen-age girl works with a retarded child at a camp for special children. By committing ourselves to those that need our help we also commit ourselves to Peter's soul to help him back to love. (NC photo)

He knew from personal experience the difference between the bluff promise of loyalty and the courageous agreement with the message of Jesus. (Acts 2:38).

Prayer serves as a touch with God.

Peter adopted a theology of power. Jesus reached for the power of love. Third, Peter preferred a macho Christ. Peter thrived on being physical, aggressive, bluff.

Ehud announced that he had a message for him from no less a personage than God. This got Eglon off his chair and close to Ehud. After all, a message from God doesn't arrive every day!

And Eglon felt quite secure, for Ehud's right hand, the noxious hand for wielding a weapon, was innocently empty. Had he known his messenger was left-handed, he might have had second thoughts.

“And then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly.”

This gruesome narrative reflects the atmosphere of the period of the judges, a violent period, and the telling of the story in such gory detail bespeaks the mentality of the time.

In any event, Ehud makes good his escape, summons the Israelites to an attack on Eglon's demoralized warriors and routs them decisively.

A teen-age girl works with a retarded child at a camp for special children. By committing ourselves to those that need our help we also commit ourselves to Peter's soul to help him back to love. (NC photo)

He knew from personal experience the difference between the bluff promise of loyalty and the courageous agreement with the message of Jesus. (Acts 2:38).

Prayer serves as a touch with God.

Peter adopted a theology of power. Jesus reached for the power of love. Third, Peter preferred a macho Christ. Peter thrived on being physical, aggressive, bluff.

Ehud announced that he had a message for him from no less a personage than God. This got Eglon off his chair and close to Ehud. After all, a message from God doesn't arrive every day!

And Eglon felt quite secure, for Ehud's right hand, the noxious hand for wielding a weapon, was innocently empty. Had he known his messenger was left-handed, he might have had second thoughts.

“And then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly.”

This gruesome narrative reflects the atmosphere of the period of the judges, a violent period, and the telling of the story in such gory detail bespeaks the mentality of the time.

In any event, Ehud makes good his escape, summons the Israelites to an attack on Eglon's demoralized warriors and routs them decisively.
MCMURRAY, Pa. (NC) — Jeff Dean is a success story of the Special Olympics for the handicapped. The 22-year-old from McMurray, near Pittsburgh, returned home from competition in Great Britain with a handful of medals.

One of nine athletes from Pennsylvania chosen to represent the United States, Dean came home with top awards in gymnastics, swimming and volleyball in the competition with about 1,000 other young people.

The sponsors of the British competition had issued an invitation to the United States to participate through the Special Olympics office in Washington, which selected Pennsylvania to represent the country because of its extensive Special Olympics programs.

Dean, who was born with Down’s syndrome, took a gold medal in gymnastics floor exhibition, a silver medal in backstroke, a bronze medal in butterfly and a fifth place in breaststroke. In volleyball, he helped the United States team to a silver medal.

He was accompanied on his trip by his parents, Mr. and Mrs. James J. Dean, and his sister Molly.

Dean was chosen because of his involvement in sports activities with the Special Olympics program and, according to his father, “because he exemplified the Special Olympics spirit.”

He had earlier won gold medals in swimming, taking three top awards at the International Special Olympics competition in Brockport, N.Y., in 1979.

SPECIAL CHAMP — Jeff Dean of McMurray, Pa., poses at the Peters Township High School pool where he trained each morning for the recent Special Olympics competition in Liverpool, England. He returned home with a gold medal in gymnastics, three awards in swimming and helped the U.S. volleyball team to a silver medal. (NC photo)

The Special Olympics athlete “believes in conditioning,” his father said. He is “very versatile, very trainable,” exercises daily, lifts weights and seldom eats snack foods.

“We are very proud of him,” Dean’s father continued. “He has shown a lot of people that they need not just sit on the sidelines.”

Dean, according to his father, has an IQ of a seven- or eight-year-old child, but his personality and behavior traits are more mature. He lives in a group home operated by the Washington Association for Retarded Children and works in a WARC center in Meadowlands, Pa.

HE SEES his family on weekends. “We go to church together and try to do everything as a family,” Mrs. Dean said. Dean took his religious studies in the CCD program at St. Benedict Church, McMurray.

His emphasis on conditioning and keeping his body in shape has paid off. He was the first in Pennsylvania to complete a medley in swimming, mastering all four strokes covered in competition.

Recently four participants at a Special Olympics competition also mastered the medley. “We were so gratified. The goal is always to get more kids to achieve, to do it, to show how much they can accomplish,” she said.

Mrs. Dean said her son is something of a role model for mentally retarded children.

“That’s what is so marvelous about the Special Olympics. Kids who never get to do anything can participate and they all get special mention and ribbons.”

Serving the poor of Miami at Camillus House with Mother Teresa

Help us to bring the gentle Love of the Good Shepherd into the hearts of all people!

For more information, please write:

Brother Bonaventure, B.G.S.
Vocation Director
Post Office Box 260
Momence, Illinois 60954
The priest is not a functionary, not a general practitioner nor a poor man's psychologist, not a shaman. The Priesthood is a passionate commitment, a fiery-eyed vision, an unyielding pursuit and an insatiable thirst for goodness and truth and practical justice.

The priest is the challenger, the enabler, the life giver, the poet, the music maker, the dreamer of dreams. He is a man of deep personal faith conformed to Christ, a man with grace, responsibility to know the scripture and the community with whom, and for whom, he offers sacrifice.

'A priest is a man with a clear sense of his own self, who knows where he begins and where he leaves off, what he will do and what he will not do and why? He is the one who must strive to develop his natural talents to the limit.'

'The priest is a man of unreasonable expectation, a mediator of meaning, the clarion call never giving in to the riddle of life. He is the man of the book and the cup. He proclaims the word and makes bread breathe and wine bleed.'

FATHER EDWARD BRAXTON
'Faith: the Source of Every Vocation'
1982 Serra International Convention
A Sister returns

'It is the Lord who has led me back.'

By Father James Black
NC News Service

The past two decades brought many changes in the ways that Catholics live their faith. During those decades, most established institutions and structures were challenged as never before. It was a time of turmoil, and the unrest was reflected in several different ways. There was a significant decline in new religious vocations. The period also witnessed what seemed to be a trend: Priests and sisters leaving their ministry for life in the secular world.

"But I've decided to go back," a sister explained. I'll call her Sister Elizabeth Reed here. She has just completed a year's leave of absence from her community.

"MY PRAYER experience was moving in a direction that dictated a change in my life. I needed a fresh look at things," Sister Reed said. After extensive consultation with her spiritual director, she decided to take a leave of absence to try to sort everything out.

Sister Reed said that the biblical story of Abraham had always been particularly appealing to her. "I prayed over the story extensively in deciding what to do and, like Abraham, decided to go to a place that God would point out to me," Sister Reed explained.

She came to Nashville, Tenn., from her parish ministry in central Kentucky, believing that God would lead her. "And he did," she added. "I found a job teaching religion in a high school setting. I found a place to live and a good parish experience in which I would grow."

While living apart from her community, Sister Reed had several important faith experiences. The first was a new recognition of her own weaknesses. She came to understand that they would be a part of her life whether she lived in a community or not.

Another major experience was the death of her spiritual director in a tragic car accident. "I'm more aware now that death is just an extension of life," Sister Reed explained. "I believe that my spiritual director is more present to me now than she was before. I've come to realize what the term 'communion of saints' really means."

SISTER REED added that the year apart from the community was a time in which she rediscovered her own personal values. It also was a time of letting go of what she thought she wanted, and of attempting to follow the Lord's will for her.

The decision to return to the community was made only after much deliberation and prayer. Today, she still struggles with the challenge of maintaining her own identity in the midst of pressure to conform to community standards.

"But it is the Lord who has led me back," Sister Reed said. "Most of all, I see the challenge of expecting God to continue to do good things for me. The biggest challenge is to take him at his word. He's never failed me yet!"

---

Biscayne College

STAYING CLOSE TO HOME
MAKE SENSE*

*We reduced tuition

WRITE OR CALL:
Dr. James Parker
Biscayne College
16400 N.W. 32nd Avenue
Miami, Florida 33015
Telephone: (305) 629-6000

Biscayne College

DAUGHTERS OF ST. PAUL

Serving the Church with the media of communication:
Press, films, radio, TV.

"The Lord wants to speak to the people of today — through you ..."
Pope John Paul II to youth.

As a Daughter of St. Paul you can be an apostle — a witness — by bringing God's Word to a world hungering for Truth.

An international congregation of Pontifical Right, the Daughters of St. Paul are consecrated religious who blend contemplation with apostolic action. Through their mission these Sisters communicate the Word of God to people of every walk of life, of every creed and color. They use the most rapid means of communication — press, radio, TV, films — to reach the minds of millions today with the Truth that saves.

COME AND SEE . . .

Retreats are held every month at the convents of the Daughters of St. Paul for young women ages 14 to 26.

For more information, write or visit:

The Daughters of St. Paul have their own high school and college for their candidates. Age limit: 14 to 26. Daughters of St. Paul Novitiate, 50 St. Paul's Ave., Jamaica Plain, Boston, MA 02130, (617) 552-8911, 522-0875.

Daughters of St. Paul
2700 Biscayne Blvd.
Miami, Fl. 33137
573-1618

PAGES 2A / Miami, Florida / THE VOICE / Friday, April 30, 1982
By Angela M. Schreiber

What is my real vocation?

Some of us will be called to the religious life, some to marriage and others to the single life. Yet the meaning of vocation — Christianity.

state of life is not a total answer to vocation. Each state of life demands work to go along with it.

RECOMMENDATIONS MAY lead to parish ministry or teaching or social work or media involvement or the contemplative life.

Marriage leads to business career, community involvement and probably parenthood.

Some usually pursue business and a social life within a parish or a group of special friends or a combination of these two.

Our question about vocation is answered partly by the state of life we choose and partly by the work we do — both of which cause us to interact with other people, some of whom will be profoundly affected because they knew us. This brings us to a common denominator in the meaning of vocation — Christianity.

Perhaps we do not often think that being a Christian is a vocation, yet it is the very core of any vocation, for no matter what we decide to do with our lives, we first called upon to live according to the Gospel Message.

LIVING A TRULY Christian life is more than going to Mass on Sundays and holy days of obligation and saying prayers regularly. We are called upon to live our Christianity every day.

It’s not an easy task. We live our lives reaching for perfection in a world that more often than not urges us to seek its pleasures. By nature, we like to be praised, have material things that make us comfortable, and have others think well of us. We are often tempted to have these things even at someone else’s expense.

Those of us who find ourselves in the world of business usually seek personal achievement and worldly goods. There is nothing wrong with these things as such, but one can be obsessed with them and seek them in illicit ways.

AN EMPLOYER owes his or her employee a just wage and a fair workday. Employees owe the employer a full day’s work. Getting by doing as little work as possible is dishonest and unfair to fellow workers. Both employer and employee are called upon in their vocations as Christians to be just and honest with each other.

Marriage asks us to understand one another, to practice patience and tolerance and to give ourselves totally to one another. Parenthood, too, demands patience and love and the example of our own life. The example we give our children is most likely the one upon which they will pattern their own lives.

IN ANY STATE of life we may choose, we are apt to observe or experience injustice. If we observe it, our Christianity demands that we attempt to rectify it. If we find ourselves the victim of an injustice, it is our duty to seek justice for ourselves.

The primary vocation of being a Christian is demanding and may not always be comfortable.

Only we can answer the question: Am I fulfilling the vocation of Christianity? We may be able to wear a mask of Christianity without really being Christian. Such a mask may fool most of those around us, but God will recognize it for what it is.

A Meaningful Life

The Passionist Priests and Brothers

The Passionist Priests and Brothers in Florida staff Our Lady of Florida Monastery and Retreat House, and St. Paul of the Cross Parish — both in North Palm Beach. As a religious community in the Church today, our spirituality centers around the Cross.

On his deathbed, our Founder — St. Paul of the Cross — enjoined us: "Above all, I recommend most urgently the observance of the holy admonition that Jesus Christ gave to His disciples: 'By this shall all men know that you are my disciples, if you have love for one another.' What I desire with all the intensity of my heart, I give to you, and to all those who shall be called to this little Flock of Jesus Christ. ... I recommend the SPIRIT OF PRAYER, the SPIRIT OF SOLITUDE, and the SPIRIT OF POVERTY, a filial love for Holy Mother Church and the promotion of devotion to the Passion of Jesus Christ and to the sorrows of Mary in the hearts of all...."

Passionists take a special vow to preach the mystery of the Cross. We do this in many ways. Throughout the United States and Canada we preach missions and retreats in parishes. We conduct retreats for religious and clergy when and where requested. We staff parishes connected with our monasteries. And we carry on an apostolate of counseling and reconciliation in our various monasteries.

From Massachusetts to Los Angeles and from Canada to Florida, we have 19 retreat houses which offer to clergy, religious and laity a spiritual experience for a weekend, a week, or a longer period of time. Summer Institutes for religious, directed retreats, study days, youth programs — all of these and more are offered at these retreat centers.

We also preach "Christ and Him Crucified" through today’s media. We produce radio and television programs from our various centers; notably, West Springfield, Massachusetts, and Riverdale, New York.

We have a Social Concerns Office in Union City, New Jersey. We have a corps of Passionist Volunteers — a vocation and socially concerned program in which Passionists and interested young men work together on neighborhood and rural projects.

We oversee foreign missions in Jamaica-West Indies, Japan, Korea, the Philippines. Here, too, besides doing the missionary work, we preach missions and retreats in parishes and have our own retreat houses.

We are both BROTHERS and PRIESTS — one religious family — who preach Christ Crucified in many ways.

Call, write or visit me (call first) at Our Lady of Florida Monastery. I’ll be happy to tell you more about THE PASSIONISTS!

Fr. Paul Vaeth, C.P.
Our Lady of Florida Monastery

1300 U.S. Highway #1
North Palm Beach, Florida 33408
(305) 627-1993 or (305) 626-1300

For more information write: Fr. Paul Vaeth, C.P.
Our Lady of Florida Monastery
1300 U.S. Highway #1
North Palm Beach, FL 33408

Name ____________________________ Age ______
Address ___________________________
City _______ State _______ Zip ______
Telephone No. ( ) ____________

Miami, Florida / THE VOICE / Friday, April 30, 1982 / PAGE 3A
Modern man still seeks relig

By Katherine Bird
NC News Service
Lawrence Cunningham, like millions of other viewers, watched the recent network TV documentary about the Trappist monks at St. Joseph Abbey in Spencer, Mass. During one segment of the program, a reporter asked some firemen from Boston why they had come on retreat to the abbey.

The firemen said they saw a lot of pain and destruction in the course of doing their job. They liked being able to go to a quiet place where people are engaged in a serious search for God — a place where some of that might rub off a bit.

Cunningham, a professor of religion at Florida State University in Tallahassee, recalled the TV documentary as an illustration of his continuing influence of Father Thomas Merton, even though the contemplative Trappist monk died more than 10 years ago. Father Merton, even though the student of church history commented. "Contemplative prayer is very necessary today, he suggested, because people, especially in Western nations, live in a culture which puts a high priority on being active and achieving results. Religious in monastic settings, therefore, "keep the values of silence and meditation alive for us," he added.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

PEOPLE SUCH as St. Vincent de Paul in the 17th century understood that "historical circumstances had changed" and that a different kind of religious life was the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age. That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.
Cunningham believes the Little Brothers and also the Little Sisters of Jesus for Women Religious are "redefining the notion of desert." Like the early monks who went into the desert to pray, he remarked, these religious men and women seek out the "man-made deserts of today, the slums" in which to live out their vows as Religious.

Unlike Religious before this time, the Little Brothers and Sisters support themselves by holding down ordinary jobs, usually as manual laborers. Their small communities seek "to create a contemplative setting in the midst of urban society," Cunningham said.

And what about the future? Cunningham is certain religious life will persist for a long time to come. At the same time, he thinks some new forms of religious life are likely to emerge through "the new Benedictines and the new Teresas of tomorrow."
It’s never too late...

By James Fiedler
NC News Service

The other seminarians call John Fogarty “Gramps.” That’s because, at age 52, he’s the oldest seminarian at St. Thomas’ Seminary in Denver.

Fogarty accepts the title in good humor. “I get a kick out of it,” he said.

But he is not the only older or delayed vocation at the seminary. There are several others in their 30s and 40s.

THEIR STORIES put in concrete terms some of the characteristics of late vocations — men 35 and older — described in the “Seminary Forum” of the Center for Applied Research in the Apostolate.

These seminarians are concerned about undertaking a strict academic program. They know their theology often predates Vatican Council II.

Many have no background in the study of philosophy and, because of their previous “very independent and private life,” need help in developing a changed lifestyle, spiritual formation and community prayer.


Fogarty had thought about it many years ago, but then went into the Air Force instead. He also had thought about it since his wife died. With the encouragement of parish priests, Fogarty applied to the seminary.

Archbishop James V. Casey of Denver asked him to wait a year. “I think, because of my age he wanted to make sure the priesthood is what I really wanted. But after a year, that’s still what I wanted,” Fogarty said.

So in the fall of 1981 Fogarty entered St. Thomas’ Seminary. “Quite a few people,” he said, “have said that I was doing it because I was lonely after my wife died. But that’s not it at all.”

Fogarty said two of his biggest problems in the seminary have been getting back to school work and “getting along with the younger guys — their manner of talk and their thought processes. But I worked my way through that now and we get along fine.”

GOING TO the seminary meant a big change in lifestyle for 41-year-old Donald Willette.

Willette had developed a successful real estate business in the mountain resort town of Estes Park, Colo., and served six years as a radar officer in the Air Force, including two tours in Vietnam, before entering the seminary in 1981.

His real estate office was next to Our Lady of the Mountains Church in Estes Park. “When I compared my lifestyle with that of the pastor, Father Daniel Flaherty, it was clear to me that his life was more exciting than mine,” Willette said.

(Continued on page 7A)
... to become a priest

(Continued from page 6A)

"I saw that the time and energy I spent accumulating real estate rather than providing freedom and mobility, quixotically pursuing spiritual values that had always been important to me," he said. He sold his $1.4-million business and put it into a trust fund for his family.

Willette had been in the seminary earlier in his life but had left for the Air Force in the '60s. Willette said he is "adjusting pretty well" to seminary life. "I really love it," he said, "although I've been out of school for so long, and the academic and institutional life calls for dramatic changes in habits."

ANOTHER OLDER seminarian, 40-year-old Ron Crowfoot, was a successful child therapist working with the mentally disabled before entering the seminary in 1979.

Before entering, he said, "it hit me that most of my life I had been involved with caring for people. God was there, but he was on one side of the fence and my career was on the other." Finally, he continued, it came home to him "that you can't separate your God from your work."

Now Crowfoot said he knows God "had really been calling me to the priesthood for 30 years" but he wasn't ready to answer. "I kept turning him out."

Sister Jacqueline Leech, S.C., vocations director for the Denver archdiocese, said she admires "the courage of older seminarians in adapting to the change in lifestyles and launching out for a new goal."

So many, she said, "have had life experiences that have not been fulfilling for them. There's been a void, and the only one who can fill that void is the Lord." The older seminarians, she said, are mature, stable men with motivation. "The quality of our older men is excellent," she added.
Brotherhood
The changing life of a ‘simple, good, loving, warm’ man

By Sister Mary Ann Walsh
NC News Service

Christian Brother Mark Lull spells “brotherhood” with both capital and small “B.” The capital “B” stands for his life as a Christian brother. Small “b” is used to define his relationship with all people because of his religious commitment.

Today the small “b” brings Brother Lull to parish work as a youth minister and director of religious education at St. Pius X Parish in Loudonville, N.Y. He admits this type of ministry is new for his community which historically has worked in social services programs and schools for young men and boys.

But that very newness interests him since he sees the parish as “the church’s new frontier.” On that frontier he sees his role as vital.

“I THINK the greatest thing a person can do is give another an understanding of the ultimate reason for our lives,” Brother Lull said.

At St. Pius X, Brother Lull is responsible for the parish life of junior and senior high school students, about 900 in all. In this capacity he organizes their religious education programs and also coordinates non-classroom youth activities.

In his adult education work he designs programs not only for parents of youths in parish religious education programs, but also for other parish adults. He also recruits and trains the 80 volunteers who work with him.

“My job is to make sure they feel comfortable in their work,” Brother Lull said, “to be sure they are equipped to do their jobs.”

In his work, he can see the religious education profession beginning to take form in the church as never before.

“The sense of what should be taught at each level of human development is growing,” he said. Also, he noted, when programs have some substance keyed to human development, he finds it easier to recruit teachers and to keep them.

He commented that adult Catholics also are beginning to take an interest in religious education for their own sake. Many see they need to recharge their own spiritual batteries,” he said.

But directing the parish’s religious education is only one side of Brother Lull’s life. Each evening he leaves his office in the parish rectory and returns to his home at Christian Brothers Academy in Albany, There he lives with 16 other brothers, faculty members at the academy.

THE COMMUNITY life he finds there is important to him. “It’s with them that I find acceptance, encouragement and spiritual strength for the rest of my life,” he remarked.

A few years ago he took a job in an area where there were no other Christian Brothers. After a year he sought a job where he could live with his community. “I like to be able to come home to people who share my values,” he stated.

Brother Lull began to sense the Christian Brothers were for him when he was in junior high school. He was inspired by a “strict and really good teacher who made the experience of learning take off in me.”

Ironically, Brother Lull never had a close relationship with that brother, although he took the same religious name. That seventh-grade teacher epitomized for Brother Lull what the Christian Brothers were: “Simple, good, loving, warm men who were doing something worthwhile in the world with kids.”

In 1956 he left his home in Buffalo to join the Christian Brothers.

Now, a quarter of a century of religious life later, Brother Lull is still happy with his choice. It has led him beyond his early dreams.

In his 20s, he explained, religious life meant a surge of professional growth.

In his 30s, he experienced a growth in friendships, both within and outside religious life.

Now in his 40s, and in a new career away from the traditional classroom, Brother Lull finds that his professional life has taken him in a new direction on the new frontier of the parish.