Another Mariel building?

Archbishop tells U.S. policies must change

By Ana Rodriguez-Soto
Voice News Editor

Warning that another Mariel could be waiting to happen, Archbishop Edward A. McCarthy testified before a U.S. Senate subcommittee holding hearings in Miami.

The hearing Friday involved two bills, sponsored by Florida Senators Paula Hawkins (R) and Lawton Chiles (D), designed to allow the President to deal with an immigration emergency such as the Mariel exodus from Cuba in 1980.

While agreeing with the need to prepare for such emergencies, Archbishop McCarthy strongly criticized portions of the bills which suspend any judicial review of immigration cases.

He also warned that unless the U.S. government establishes an orderly, legal process for reuniting Cubans here with family members in the island, history will repeat itself, and, once more, “a flood” of desperate people could be landing in South Florida.

The Archdiocese, in effect, told the subcommittee “We’re glad you mentioned the subject (of preparing for immigration emergencies) but we think what you’re doing about it is absolutely lousy,” said Msgr. Bryan Walsh, director of the Ministry of Christian Services and an expert on immigration, in a later interview with The Voice.

Msgr. Walsh, who has been involved in refugee matters since before the first Cubans began arriving in Miami in the early 60s, accompanied Archbishop McCarthy to the hearing before the U.S. Senate Subcommittee on Immigration and Refugee Policy, chaired by Sen. Alan Simpson (R-Wyo).

History repeated

"Twice before," Archbishop McCarthy testified, "this community closed its doors to direct immigration from Cuba. From October 22, 1962 until September of 1965... separated families could only be reunited by long and expensive trips through third coun-

Confirmation, pastor changes?

WASHINGTON (NC)—Should confirmation age be moved down to age 7? Should pastors have limited time to stay in any one parish? Should marriage court procedures be made more flexible?

These are some of the key areas the U.S. bishops will be deciding on when they meet in Washington Nov. 14-17.

Their decisions on how many days of obligation U.S. Catholics should observe will probably receive the most publicity.

The proposed agenda for the bishops’ meeting includes a recommen-
dation from their Committee for Canonical Affairs to retain the separate Mass obligation for only three Holy Days, Christmas, the Immaculate Conception and All Saints.

But the Committee has also recommended immediate action by the bishops on five other issues raised by the new code, four of which will have direct impact on some segments of the American Catholic population.

The bishops’ decisions will affect the age at which Catholic children receive confirmation, the length of time a pastor may head a parish, and the time it takes for Catholics seeking marriage annulments to obtain a decision from a church court.

Only one legal issue before the assembly, concerning voting rights of auxiliary bishops on the statutes of the National Conferences of Catholic Bishops, is primarily of internal concern to the NCCB, without direct impact on Catholic life.

Here is a summary of the legal situations facing the bishops, the proposed solutions, and their possible effects:

Confirmation:

Most U.S. Catholic children receive confirmation sometime during the adolescent years, but the new Code of Canon Law says that it shall be administered when children reach the age of discretion—normally about 7—"unless the bishops’ conference has decided on another age."

The proposal before the bishops is to continue current practices according to the custom in each diocese “until a national study on the age of confirmation might determine otherwise."

Recent NCCB surveys have indicated that high school confirmation is the most common practice in U.S. dioceses and that most bishops favor making confirmation a requirement (Voice photo)
Lebanese Christians brutalized

Catholic group gets details

ROME (NC)—A study by a Catholic group details the number and location of what it says were brutal massacres of Christians and destruction of villages as a result of the fighting in Lebanon.

THE STUDY by the Catholic Information Center in Beirut, Lebanon, says its report is not a complete inventory of casualties. It cites as its sources the Red Cross; the national Catholic relief agency, Caritas; and diocesan centers, hospitals, religious orders and eyewitnesses.

A section of the report was published in Avvenire, Italian Catholic newspaper.

The report lists 10 villages in which it says a total of more than 700 Christians were killed in the fighting since August between militias led by Maronite Catholics and Druze. Another several hundred were missing, it says, and more than 185,000 inhabitants were homeless. Among those missing, the report says, were five priests and two nuns.

An estimated 100 villages were destroyed in the fighting, according to the study. At least 85 convents and churches were razed, it says, including a residence for Melkite Catholic officials and the residence of Maronite bishop Ibrahim Helou of Sidon.

THE REPORT says victims were barbarously executed, and quotes people who said they had seen family members killed and their bodies dismembered.

The victims included Maronite Catholics, Greek Orthodox, Melkite Catholics, Armenian Orthodox and Protestants, the study says.

The study was issued after there had been many unconfirmed reports of massacres by both sides during fighting that began in August after Israeli shifted troops from the Chouf Mountain zone east of Beirut.

Lebanese bishops called for an international investigation into the alleged massacres. A truce was declared in the area in late September, but the bishops said killings were continuing.

News at a Glance

Catholics, Presbyterians agree on nukes

WASHINGTON (NC)—Representatives of Catholic and Presbyterian-Reformed churches found areas of agreement on nuclear arms and church-government questions, spokesmen for the churches said after a meeting in Washington. Ronald C. White, associate director of continuing education at Princeton Theological Seminary, Princeton, N.J., said the Catholic bishops' recent letter on war and peace showed "significant convergence on general theological and ethical grounds concerning questions on nuclear armament and an increasing convergence on specifics as well."

Judge halts 'moment of silence'

NEWARK, N.J. (NC)—A federal judge struck down a New Jersey statute mandating a minute of silence in public school classrooms. The minute of silence at the start of each class was challenged in a suit brought by the American Civil Liberties Union, which contended the legislature had enacted the law as a way of allowing prayer in the classroom. The judge ruled that the law violates the First Amendment guarantee of separation of church and state and called the law "an obvious attempt to cross the forbidden line."

Pope praises religious women

VATICAN CITY (NC)—Pope John Paul II praised the U.S. Catholic school system and the nuns who developed it during a talk to U.S. bishops. "To women Religious is due a very special debt of gratitude for their particular contribution to the field of education," he said. "Their authentic apostolate was, and is, worthy of the greatest praise. It is an apostolate that requires much self-sacrifice." The bishops were making their five-year "ad limina" visits to Rome, which require each residential bishop in the world to report on the status of his diocese.

Cdl. Bernardin re-elected to General Secretariat

VATICAN CITY (NC)—Cardinal Joseph Bernardin of Chicago has been re-elected to the council of the General Secretariat of the world Synod of Bishops. The council is responsible for the work of the 1983 synod and the preparations for the next synod. The Vatican announced Oct. 26 that new council members had been chosen by the synod. The month-long synod, a consultative body to the pope, began Sept. 29.

Lay volunteers directory provides new opportunities

WASHINGTON (NC)—A directory of opportunities for lay volunteers in the United States and abroad is available from International Liaison, the U.S.-Catholic coordinating center for lay volunteer ministries. Response, title of the directory, is published annually and contains more than 100 pages of service opportunities within the Catholic Church and other denominations, as well as information on application procedures. Response has an index of opportunities listed by agency, diocese, location and careers or skills needed. It also contains a listing of summer volunteer programs.
Priest ‘in love with life’ mourned at St. Clement’s

Fr. William Kreitner, a gentle priest known for his total devotion to his calling and often described by friends as “in love with life,” died Oct. 28 at the home of his mother. Fr. Kreitner was 34 when he lost a long and courageous battle against cancer, during which he was a great inspiration to others.

A Mass of Christian Burial was concelebrated on Oct. 31 at St. Clement Church in Fort Lauderdale where Fr. Kreitner once served as an altar boy.

ARCHBISHOP Edward A. McCarthy was the principal celebrant. Auxiliary Bishop John Nevins delivered an inspirational homily during which he compared Fr. Kreitner to St. Peter, of whom Christ asked three times, “Do you love me?”

Three times, Bishop Nevins said, Fr. Kreitner responded, “Yes, Lord, you know all things; you know that I love you.” The first question was answered yes, when Fr. Kreitner was baptized and later confirmed. The second, Bishop Nevins said, when an adolescent Jim Kreitner entered the seminary and was ordained to the priesthood.

“Almost two years ago, this childlike devotion came in the form of a serious disease,” Bishop Nevins said. “Confused, but confident of God’s providence in his life, Jim Kreitner began to give his final ‘Yes.’

First to go was his health, but never his faith. Then, his beautiful, melodious voice; but his prayer life was not ended. Instead, he preached in silent eloquence the finest homily we priests have ever seen or heard.”

“OUR BROTHER James lives,” Bishop Nevins concluded. “While our eyes will be tearful because we will miss him, we rejoice that he is about to enter the unshielded glory which all of us hope to see someday.”

Burial was at Our Lady Queen of Heaven Cemetery in Fort Lauderdale. The family requested that in lieu of flowers donations be sent to St. Clement Burse education fund for priests.

FR. KREITNER is the son of Mrs. Kathleen Kreitner and the late Herman Kreitner. Survivors in addition to his mother are four sisters: Kathleen, Susan and Mrs. Barbara Abau, all of Fort Lauderdale and Mrs. Patricia Farmer of Huntsville, Alabama, and two brothers, John and Robert of Fort Lauderdale.

Fr. Kreitner graduated from St. Clement Elementary School and began his service toward the priesthood when he entered St. John Vianney Seminary High School at the age of 12.

He earned a B.A. in philosophy at St. John Vianney and was awarded his M.A. in Divinity at St. Vincent de Paul Seminary in Boynton Beach.

He was ordained May 17, 1975 at St. Mary Cathedral where he served his first parochial assignment and was priest-principal of the school. He won many friends and admirers during his teaching years, many of whom kept in contact with him through the years.

DURING his summers as a seminarian he worked in Deerfield Beach among the Seminole Indians and migrant farm workers.

He served as a deacon at Holy Family Church in North Miami and St. Hugh in Coconut Grove.

He was appointed dean of students and a member of the faculty at St. Vincent de Paul Seminary in 1980 where he served faithfully until his death.

Fr. Kreitner once told The Voice that he had known only great joy in his commitment to the priesthood and when the time came for his death he would not be afraid because “I will behold God.”

Bishop J. Nevins

POPE JOHN Paul II, deying the world Synod of bishops on the theme of reconciliation, said Oct. 29 he had urged the Soviet Union and the United States to negotiate an end to the arms race.

The pope told synod delegates that

‘The church must commit herself to use every means at her disposal to ward off the dangers which menace world security...’

be shared the concern for world peace that had marked their synod speeches. “In these days,” the pope said at the synod’s 28th and final session, “I have sent a pressing appeal to the presidents of the United States and of the Supreme Soviet of the Soviet Union, asking them not to turn away from negotiation.” He said he had urged the U.S. and Soviet leaders “to put an end to the arms race which keeps the whole of contemporary humanity in apprehension.”

POPE JOHN Paul said he was “very troubled” by what he described as a “very tense” international situation.

“The church must commit herself to use every means at her disposal to ward off the dangers which menace world security and solicit those responsible in the nations to resolutely address themselves to questions which lead toward a guaranteed and stable peace,” the pope said.

The pope also spoke of the existential importance of reconciliation and penance. He stressed the need for fasting, alms and prayer as well as other daily forms of penance.

THE VOICE indicated reconciliation among nations, a renewal of the sacrament of penance, and the need for persons to seek penance and conversion in the own lives.

It closed after a month of prayer and discussion on reconciliation and coexistence in the mission of the church.

The pope’s appeal to the U.S. and the U.S.S.R. was in keeping with a promise made by the entire synod, Oct. 27, in its message to the world.

“The church will work to heal the divisions and tensions of the world,” the synod delegates said in the message which had been drafted by a five-member elected committee which included Archbishop John Roach of St. Paul-Minneapolis.

“We shall be tireless in the search for peace and disarmament and the reduction of tensions particularly between East and West. We have no political power but we can voice to the leaders of states the anxious longing of their people for a safer, more peaceful world,” the message said.

THE CANONIZATION of Father Leopold Mandic, a Capuchin monk, and many of the synod’s 63 propositions emphasized another synodally: the need for renewal of the sacrament of penance.

The pope had indicated that he decided to canonize St. Leopold Mandic on Oct. 16, in the midst of the synod, to highlight the role of the confessor in church life.

The new saint was primarily known as a confessor and people used to wait in line for hours at his confessional. A Vatican summary of the 63 synod propositions, which Archbishop Roach said were approved overwhelmingly, acknowledged the importance of confession.

The full texts of the propositions were submitted to the pope and not made public. They are expected to form the basis of a later papal document.

THAT THE FINAL 63 documents found overwhelming approval testified to the action of reconciliation within the synod itself, where varying views had been expressed on several issues, most notably, on the use of general absolution without prior individual confession of sins.

Strong arguments for more acceptance of general absolution, without even an confession of sins, came from bishops of Third World countries.

The pope seemed to indicate in his closing speech, however, that the resolution of this debate and other doctrinal issues is now out of the synod’s hands.

“The document in which, with God’s help, all the richness of the elements which emerged during the synod will be gathered together, will see that these concepts are adequately deepened,” the pope said.
Vatican to investigate Seattle archbishop

WASHINGTON (NC) — The Vatican has named Archbishop James A. Hickey of Washington to conduct a formal investigation into complaints about Archbishop Raymond Hunthausen of Seattle.

Archbishop Hickey said the critics are coming from "reactionary elements within the church which seem bent on undoing the renewal begun in our church by the Second Vatican Council."

The archbishop is one of several U.S. bishops who have been targeted by conservative Catholics as the object of complaints to Rome. Archbishop Hickey said he would make the visitation Nov. 2-8. He made no mention of specific issues involved in the investigation.

In Seattle, Archbishop Hunthausen published a letter to the archdiocese in which he attributed most of the criticisms of himself and other bishops to "reactionary elements" in the church.

Archbishop Hunthausen said "many bishops these days are in the position of receiving criticism of the sort that calls into question the direction of their pastoral ministry, and, in some cases, actually hinders that ministry."

He said he welcomed the investigation because he was convinced that our efforts here in this archdiocese are in keeping with the spirit and intent of the (Second Vatican) Council...It will be of benefit not only to this archdiocese but to the church in this country and beyond as it seeks to renew itself.

Archbishop Hunthausen, 62, has been a bishop for 21 years and head of the Seattle Archdiocese for nearly nine years.

He received national publicity two years ago for his outspoken opposition to U.S. nuclear weapons policy. He refused to pay half his federal income tax as a protest against U.S. military spending and was a leading protester against the Trident nuclear submarine base in Puget Sound near Seattle, which he compared to Auschwitz, the most notorious of the Nazi death camps in World War II.

Visitation not meant to punish — Official

By NC News Service

An apostolic visitation is a formal Vatican investigation into the way a bishop is ministering to the faithful and administering his diocese.

It is "not to point a finger at or punish a bishop," but to clarify matters said a Vatican official contacted in Rome by NC News Service.

"Hopefully, the visitation vindicates a bishop rather than points a finger at him," the official said.

THE VISITATION "has to be ordered by the pope," who appoints a bishop to speak to "the Ordinary and to others who can help him understand the situation," he said.

The official said that usually it is not one specific issue "but a combination of different things" which precipitate an apostolic visitation.

Public stands on political issues, such as "nuclear warfare, disarmament and military budgets" are the kind of things which really cause the complaints even though what people present as the issue often is something else, usually something religious, he added.

THE VISITOR has to look at whether it is really a religious or a political question, the official said.

"If it is a political question, we're most concerned that the Ordinary not come across as identifying with any one partisan group but that he relate to all as pastor and father. He should be receptive to those in his diocese who are not of his political persuasion," he said.

The official also said that the spirit of the apostolic visitation is one of "brotherly correction."
Confirmation, pastor changes?

Continued from page 1

local option over a strict national age norm.

The new code established the age of discretion as the ordinary time in general law for confirmation, but places no restrictions on the ability of a bishops' conference to decide on a different age.

Sources expected the proposal before the U.S. bishops to pass easily for two reasons. First, it is not a definitive decision but only a holding action.

Second, the alternative—an immediate change from current practice to confirming at age 7—could lead to a great deal of confusion across the country.

Limited tenure for pastors:

How long pastors can be appointed to lead parishes is another issue that the bishops will face as a result of the new code.

Since the second Vatican Council, many U.S. bishops have instituted personnel policies, usually in consultation with the diocesan priests' senate, under which pastors can be appointed only for a fixed term of office—usually a five- or six-year term that can be renewed once. No statistics have been compiled on how many U.S. dioceses have limited tenure policies.

The new code says pastors are to be appointed for indefinite terms unless the bishops' conference provides otherwise.

Arguments can be made that each approach, in different ways, promotes pastoral effectiveness.

A two-thirds vote by the conference membership is needed to allow bishops to continue or institute limited tenure policies in their own dioceses. Vatican approval of the decision is not required.

Past history indicates strongly that most of the country's bishops are willing to vote in favor of local options for the take of their brother bishops who may want them, even if they themselves do not intend to make use of the option.

Diocesan courts:

For more than a decade the U.S. bishops have led a campaign for more efficient marriage court procedures in the Catholic Church. Special procedural norms in effect in the United States since 1970 to ease the processing of marriage cases will end on Nov. 27 when the new Code of Canon Law takes effect.

The new code sets less stringent court procedures than the old general law of the church did, but it does not go as far as the U.S. bishops had wanted nor as far as the special U.S. norms had allowed.

Two areas in which the new code allows bishops' conferences to adopt procedural rules that are more flexible than the general law are:

—To permit diocesan bishops to entrust the first trial of marriage cases to a single judge instead of three in places where it is impossible to constitute the normal three-judge panel;

—To allow collegiate tribunals, that is, tribunals made up of more than one judge, to include one lay person among the judges.

Both provisions can be adopted by a two-thirds vote of the conference membership, without Vatican approval of the decision.

The strong, visible consensus of the U.S. bishops for more than a decade on the need to provide for speedy trial of marriage cases and to make the most effective use of the limited resources available for that work indicates that both proposals will pass easily.

Voting power on NCCB statutes

Current statues of the NCCB give auxiliary and other titular bishops "de jure" membership in the conference, including a vote on the formulation or amendment of NCCB statutes.

The new code also allows bishops' conferences to give auxiliary and other titular bishops voting membership in the conference, but it adds a provision that only diocesan and coadjutor bishops shall have a vote on the formulation or amendment of conference statutes.

Pope on All Souls: life not limited

VATICAN CITY (NC)—Pope John Paul II said on All Souls' Day that life is not closed by "the horizon of this world" and that we should not feel cut off from those who have died.

The fragility of life makes it important for us to live in God's grace through prayer, frequent confession and Communion, the pope added.

The pope spoke Nov. 2 during his weekly general audience, attended by 27,000 people in St. Peter's Basilica and in the Paul VI auditorium.

"We should take up with our love ones, in the intimacy of our hearts, the dialogue that death should not cut off," the pope said.

He added that prayers for loved ones who had died should extend around the world "to reach all the dead, wherever they are buried, in every corner of earth, from the cemeteries of cities to those of small villages."

The commemoration of the dead, he said, recalls the redemptive message of Christ.

"The soul remains immortal," he said.

"We are pilgrims on this earth and we don't know how much time is given us," he said. "Therefore we should live in God's grace, through prayer, frequent confession and the Eucharist. We should live in peace—with God, with ourselves and with all others."

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Martin Luther
Leader of Reformation only understood 500 years after birth

By Cindy Wooden
NC News Service

In November, many Catholics in the United States were in observances marking the 500th birthday of Martin Luther, a man they were once taught to regard as a heretic who led millions from the faith.

Behind this shift is a new understanding of the man who started out to reform Roman Catholicism but ended up forming his own church.

When asked if he would revoke the "heresies" contained in his writings, Luther replied that he could not. Saying that "only conscience is captive to the word of God," Luther would not deny his belief that neither the pope nor church councils were infallible; Scripture was the ultimate authority.

The Edict of Worms condemned Luther as an outlaw in the empire, but he was given safe conduct to Wartburg Castle and protective custody by one of the imperial electors, Frederick the Wise.

Lightning

Like St. Paul, Luther could mark a dramatic event as a turning point in his life. July 1505, while returning to Erfurt from home, he was thrown to the ground by a lightning bolt. Praying to St. Anne, Luther promised to become a monk if his life were spared.

That same month, he entered the Augustinian monastery in Erfurt and began studies for the priesthood. He was ordained a priest on April 4, 1507.

In May 1508, he began studies for the priesthood. He was given safe conduct to Wartburg University while he completed his theological studies, receiving his bachelor's degree in 1509.

At the University of Erfurt he received his bachelor's and master's degrees before beginning law studies in 1504.

Justification

In what is traditionally called the "terified consciences" of people who not only had faith and tried to live moral lives, but also scrupulously followed many church rules and penances, and paid for Masses and indulgences to ensure salvation.

He taught that humanity's entire hope of justification rests on God's merciful judgment, made known in Christ and the Gospel.

One of Luther's chief concerns was the "terified consciences" of people who not only had faith and tried to live moral lives, but also scrupulously followed many church rules and penances, and paid for Masses and indulgences to ensure their salvation.

In seeking to reform the practices of the church, Luther threatened the safety of monasteries and interjected interests of princes, church leaders and priests.

One of the chief targets of Luther's attacks, for example, was the Dominican Johann Tetzel, who was selling indulgences near the northern border of his territory. It was Tetzel who preached, "As the coin in the cof- fer rings, so the soul from purgatory springs."

Luther was not aware that Tetzel was selling indulgences at the request of Archbishop Albrecht of Magdeburg and Magdeburg. Half the money collected by Tetzel went for the construction of St. Peter's and the other half went to the archbishop who was in debt after buying multiple bishoprics against church law.

Archbishop Albrecht called Rome's attention to Luther's theses, expanding what could have been an isolated, local church conflict.

The theologian Johann Eck was appointed to face Luther at a 1519 debate at the university in Leipzig. Since several of Luther's theses called for reform of practices endorsed by the pope, it took little effort for Eck to disprove them; instead, Luther asserted that the pope's authority in church teaching was not ultimate.

Eck then went to Rome where he helped Pope Leo X write the papal bull issued in 1520 ordering Luther to recant in 60 days or be excommunicated.

When the 60 days had passed, Luther and his students burned the document.

Melanchthon drafted the Augsburg Confession, a summary of Lutheran beliefs. However, the church of Luther, the church of Rome would not come to an agreement on the confession for another 450 years.

The statement issued by the Roman Catholic-Lutheran Commission in 1980 explains that "the express purpose of the Augsburg Confession is to bear witness to the faith of one, holy, catholic and apostolic church."

The international commission continued, "Its concern is not with peculiar doctrines nor indeed with the establishment of a new church, but with the preservation and renewal of the Christian faith in its purity."

But the eyes of the 16th century could not see the striving for agreement. Eck helped write the church's refutation of the confession.

Rejected division

In June 1983 the commission issued a joint statement on the "legacy" of Martin Luther, saying that "any thought of dividing the church was far from his mind and was strongly re- jected by him."

But as Luther's teachings increasingly came into conflict with the church, the question of final authority became most prominent. And in the mind and heart of Luther, Scripture won out.

Not only was the Lutheran Church to divide from the Roman Catholic, but many divisions grew within the Reformed churches as well.

When it was evident that separation from Rome was inevitable, Luther compiled a book of devotions, published a hymnal containing many of his own compositions and two catechisms summarizing the principles of his faith.

Immigrants from Germany and Scandinavia brought Lutheranism to North America in the early 1600s. The Lutheran churches in the United States divided into 18 bodies, or synods.

The Lutheran Church in America, the American Lutheran Church and the Association of American Evangelical Churches are working toward a merger expected in 1988.
U.S. Missionary says invasion ended "worsening" situation

Church groups criticize invasion

Several church leaders and groups have denounced the U.S. military intervention in Grenada.

The Caribbean Council of Churches, which has Catholic membership, deplored the invasion despite the "Caribbean presence among the invading forces."

In sending the Caribbean churches' protest, the British Council of Churches said it would support a U.N. "presence" in Grenada to return self-determination to the people.

Grenada is a former British colony and a member of the British Commonwealth.

The British council called the invasion a "breach of the U.N. charter" and an "example of unprincipled great-power interference in the affairs of smaller nations."

IN THE UNITED States, the American Friends Service Committee condemned the U.S. invasion as violating "the sovereignty of Grenada" and as having "no basis in fundamental U.S. principles and values."

Another critic was Methodist Bishop Federico Pagura of Argentina. In an Oct. 28 interview with NC News in New York he said the invasion was a "real affront" to Latin Americans.

"Your president has the illusion he represents the hope of our continent and the world. But for us his actions are a sign of oppression and hypocrisy," he said.

On Oct. 28, Bishop Pagura issued a statement on behalf of the Latin American church council includes more than 100 churches and ecumenical organizations. The statement called for "prompt withdrawal of the invading forces" and expressed hope that world reaction to the Grenadian events might serve to end "pending threats against the noble people of Nicaragua."

The statement also endorsed the denunciation issued by the Caribbean Council of Churches.
Priesthood like 'fragrance' Miami Serrans told at meet

By Arceli Cantero
Local News Editor, La Voz

"Do you ever get on an elevator and the door closes and all of a sudden it smells good, and you know she's got the most wonderful perfume..." began Fr. David Russell.

"Oh, the fragrance," you say to yourself, pausing. "That is priesthood." His spellbound listeners were members of Serra International, District 30, gathered at Key Biscayne for their regional convention.

A group of laymen dedicated to fostering vocations to the priesthood and religious life, the Serrans were listening to Fr. Russell, professor at St. Vincent de Paul Regional Seminary in Boynton Beach, give an unusual description of priesthood vocations.

"The priesthood is fragrance, not a scent," he said. "It is an attitude, it is elusive and mysterious but you always know that it's there." For almost an hour, Fr. Russell examined the priestly life, its positive as well as not-so-positive aspects, and challenged his listeners to think about what the priesthood meant to them and what such a lifestyle would mean to youth.

He urged the Serrans to approach individuals not with the desire to bring them into the priesthood, but with the desire to share Jesus.

"Before searching for a vocation we have to see if the person has discovered and lives the Good News," Fr. Russell said. "Only someone who is in love can do something so apparently crazy as to promise to marry forever or choose the priesthood."

While acknowledging the shortage of priests, he urged those who foster vocations not to harp on the bad news, because "bad news doesn't create enthusiasm."

He also said it is not surprising that 18 per cent of diocesan priests have left the priesthood since 1965, since priests have received the least pastoral attention of all groups within the Catholic Church. (The Archdiocese has a ministry to priests program begun about two years ago.)

"If you are a widow, homosexual or divorced, you can surely find a program of pastoral help in the Church," he said. "But you won't find much if you're a priest."

In a society preoccupied with specific job descriptions, Fr. Russell admitted, selling a lifestyle which eludes definitions is difficult. "Somehow in my person I embody something that you hunger for: a meeting of God and man. I know that and you sense it in every priest. It is very mysterious and does not lend itself to clear and distinct ideas."

"It is a mystery," he continued, "and mystery is hard to sell." But that's no reason to give up, Fr. Russell said. The world needs vocations now more than ever.

"The harvest has never been more ready. Young people are hungry and restless and searching. Now is the acceptable time," he said.

"Give yourselves to the mission, so that the work may be filled with fragrance..."

During the weekend meeting, the Serrans, from various parts of Florida as well as Jantaca, gathered to "enrich our sense of mission and learn about the different facets of vocations work and the needs of the Church," explained Frank Nolan, president of the Miami chapter of Serra, which organized the meeting.

"We wanted this meeting to broaden the view of vocations among the different Serra groups," said Fr. Gerard LaCerra, chancellor of the Archdiocese and chaplain of Miami Serra. The program, he said, included discussions of the different models of vocations and mission presentations in today's Church.

Among the speakers were:

- Fr. David Beebe, director of Religious Education for the U.S. Catholic Conference, who described the parish of the future as one run not by a priest alone, but by a priest working closely with a team of professionally trained lay ministers and lay volunteers.
- Zolla Diaz, associate director of the Office of Lay Ministry, who spoke about the lay ministry program in the Archdiocese.
- Michael Galligan-Stierle, director of Campus Ministry for the U.S. Catholic Conference, who explained that, unlike parishes, where people come to find a priest, campus ministers must "seek out the young people."
Continued from page 1

"Few could afford this and the proceeds haven't been," he said. "Desperate men began to make clandestine trips to Cuba in small boats under cover of darkness. "They gave the Cuban government the opportunity to play the role of the old paranoid and it opened the port of Camarioca to anyone who wished to come down to pick up his or her family. It was a disaster..."

In response to that first boatlift, the U.S. government began the Freedom Flights program on April 19, 1980, "in an orderly and controlled fashion, reunited nearly half a million people, with the concurrence of our community," the Archbishop said.

When the Freedom Flights ended, immigration from Cuba into the United States again became very difficult. In April of 1980, the Cuban government opened another port, Mariel, and once more invited Cubans here to go pick up their relations.

"Once again, the Cuban government was able to manipulate the situation to its own advantage," Archbishop McCarthy said. "Today, in 1983, we find ourselves once again in the same situation. The door to the United States for Cubans is shut tighter than ever and I believe that history will repeat itself."

Although Sen. Simpson disputed Archbishop McCarthy's assertion that Cuban immigration is being restricted, Msgr. Walsh said after the testimony that the Reagan Administration has created a "catch-22."

Simpson said that the new refugees are being admitted into the United States outside the numerical limits imposed by law, but, he said, the number of Cubans here who fall under this exception is "extremely small."

It is not just the children who have been admitted to the United States under the Mariel visa law, however. "The number of Cubans here who fall under this exception is "extremely small.""

In his testimony, Archbishop McCarthy pointed out, "We have far too many separated families in our community. Among them are those who came here in 1980. They did not go to Mariel because they had a legal, albeit slow, way of reuniting their families. But these people are willing to listen to the next time the Cuban government opens a port?"

"Sad" for democracy

Archbishop McCarthy joined several other witnesses, represented the Florida Council of Churches and civil rights groups, in urging the committee to "delete these sections (of the bill) which deny judicial review."

Both Sen. Hawkins and Sen. Chiles' bills grant the President the authority to detain and deport illegal immigrants, even if an emergency has not been declared, and deny the immigrants the right to appeal such a decision in the courts.

The bills also state that deportation to the country of origin be impossible, the immigrants can be deported to any other country.

Senators Hawkins and Chiles appeared before the hearing to urge the subcommittee's support for their bills. The witnesses testified that another Mariel would be a sad day for American democracy when a person... is denied access to the courts. The credibility of the U.S. is at stake..."

He said the provision denying the right to judicial review "seems to be an attempt to get around all the findings to date of the U.S. District and Appeals Court with regard to the Haitians."

Community praised

In his testimony, Archbishop McCarthy joined others, such as Dade County Commissioner Harvey Ruvin and School Superintendent Leonard Britton, in insisting that immigration is a federal responsibility for which local governments should not bear the cost.

Both the Archbishop and Britton praised the South Florida community, its ability to recover from the arrival of more than 125,000 people in less than four months and, indeed, grow from the experience.

David Pingree, secretary of Florida Health and Rehabilitative Services, said the percentage of Mariel entrants still dependent on social welfare services "is quite low compared to groups in the past," despite predictions to the contrary.

The majority of people who entered through Mariel represented the lower, blue-collar-worker classes of Cuba, unlike previous Cuban immigrations which included disproportionate numbers of people from the middle and upper, white-collar classes."

"I believe that the fervent prayer of everyone in this community that we will not have to endure another Mariel."

Archbishop McCarthy testified.

"If this is not done and such a day comes when this country, by the use of force, attempts to turn back people such as came on the Mariel boatlift," he concluded, "we will never be able to look at the Statue of Liberty in the eye again."

Miami priest to become archbishop Nov. 20

Archbishop-elect Ambrose De Paoli, a priest of the Archdiocese of Miami, will be ordained to the episcopacy at 3 p.m., Sunday, Nov. 20 in St. Mary Cathedral.

The new Archbishop, a veteran of 19 years in the diplomatic service of the Catholic Church, will be succeeded by Cardinal Agostino Casaroli, Vatican Secretary of State. Also participating with the Archbishop Pio Laghi, Apostolic Delegate (Pope's representative) in the United States; and Archbishop Britton, President of the Florida Council of Churches and Civil Rights Groups and Auxiliary Bishop John J. Nevins of Miami.

Archbishop-elect De Paoli has been appointed by Pope John Paul II as apostolic pro-nuncio to Sri Lanka (formerly Ceylon) where he will handle affairs between that island's government and the Holy See. For the past five years he has served as secretary to Cardinal Casaroli, the second ranking member of the Vatican hierarchy.

The 49-year-old priest-diplomat is the second Florida priest in

35 years to be elevated to the rank of archbishop and the eighth to become a bishop. He is a native of Jeannette, Pa., who came to Miami at the age of nine with his parents, Mr. and Mrs. Jack DePaoli of north Dade.

He was graduated from St. Mary Cathedral High School, where he served as an altar boy at the Cathedral. He began his studies for the priesthood at St. Joseph Seminary, Bloomfield, Ct. and at St. Mary of the West Seminary, Cincinnati. He was ordained on Dec. 18, 1960 at the North American College in Rome and celebrated his first Mass in the U.S. a few months later at his home parish of Visitation in North Miami.

After a brief assignment as associate pastor at St. Patrick Church, Miami Beach, and a member of the staff of the diocesan Matrimonial Tribunal he returned to Rome where he completed studies for a Doctorate in Canon Law at the Pontifical Lumen University.

In 1964 the priest was appointed to the English language section of the Vatican, a department which deals with civil governments.

During his almost 20 years in the diplomatic service, Archbishop-elect De Paoli has served in posts in Canada, Turkey, Africa, and Caracas. In addition to English and Latin he speaks Italian, French, and Spanish.

OTHER MEMBERS of his immediate family who will be present for his ordination are his sister, Mrs. Sylvia Hawkins of Lake Worth; his brother-in-law, David Hershberger and their two children, Justine and Ryan.

Sri Lanka (pronounced three lanks) is an island southeast of India which includes nine Catholic dioceses with Catholics who will have a Catholic majority of about the 15 percent of the islands' 16 million population. Most of the islanders are Buddhists or Hindus. The official language of Sri Lanka is English.

Recently the area was the site of riots between the Sinhalese and Tamils, two chief ethnic groups.

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Fr. Dan Berrigan to appear in PB

Father Daniel Berrigan, S.J., priest, who is expected to be released from prison next week, will speak at Palm Beach Junior College Tuesday, Nov. 8, at 7:30 p.m. at Allied Health Bldg., 4200 S. Congress Ave.

Father Berrigan has recovered from the uprooted jobless people. It is a family tradition that he has walked a thin line for fifty years walking a thin line for the anti-life forces of the sixty-two year old priest. It is of the anti-life forces projecting idea... to form a Men's Project... a genuine construction worker or a member of the Catholic Church... a man who feels fiercely... is a result of the prayer.

The initial meeting was electrifying, and a genuine construction worker or a member of the Catholic Church... a man who feels fiercely... is a result of the prayer.

What does he draw on? The people from 72 to 82, grandpas, dads, some from 20 to 30, all of us are half dead before we die. Half an eye on the world, half a belly full of the world...a result of the prayer.

Father Berrigan expects the prophetic voice to be a Christian, according to the "silent" voice of the poor...a result of the prayer.

"It is like living in a house of the poor...a result of the prayer.

"God has thrust a burden upon his shoulder, and he is bowed and stunted at man's fierce greed. Frailful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the agonizing man, a voice to the plundered poor, to the profaned riches of the world."

"It is like being in the stone age, Washington Berrigan's pouring of his ashes into the sufferings of others, one-tenth of one per cent to the divine deed. And we call it a sin."

"The Church is the place you go from. It's a result of the prayer."

"When I meet those people are expendable, outside the unspoken agreement that we will not, our black brothers and sisters..."

"To be a Christian, according to the "silent" voice of the poor...a result of the prayer.

Hebrew prophets... a man deeply rooted in the faith tradition that wrote the Gospels, that searched in his heart for the thin line between complicity with the reign of sin and death and the compassion and forgiveness...a result of the prayer.

"We need to remember the Hebrew prophets, but above all...a result of the prayer.

"He is a man of prayer. In regard to his other work, that is the one thing that the people outside the Temple."

Father Berrigan is a traditional Catholic? Yes! Emphatically. That is why I love our faith, because the thin line between complicity with the reign of sin and death and the compassion and forgiveness...a result of the prayer.

"When I meet those people are expendable, outside the unspoken agreement that we will not, our black brothers and sisters..."

"To be a Christian, according to the "silent" voice of the poor...a result of the prayer.
Local priest recalls Viet agony

By Betsy Kennedy
Voice Staff Writer

In the puzzled eyes of wounded babies, in the tears of mothers who had lost their sons forever, in the screams of old men trampled in the street, Fr. Vang Cong Tran found the living Christ.

During the war in Vietnam, Fr. Tran, a Redemptorist seminary student in the city of Nha Trang just before it fell to communist rule in 1975. He worked in the refugee camps of his people, bringing them both physical and spiritual first aid before he was forced to flee for his own safety.

In the midst of the starvation, disease and death, he said the Vietnamese people drew even closer to God. They never felt God had abandoned them, nor they Him.

"I was never asked, 'why does God let us suffer?" Instead they tried to heal each other's wounds. The people kept praying harder. They kept growing closer to Christ through their suffering.

The shy young priest, who barely weighed 110 pounds, never intended to leave his people and come to the United States. His family begged him to flee.

"They are my people, the Vietnamese. Helping them was my fulfillment — my reason for living. I still have a dream for them."

Fr. Tran's brother, who was already ordained as a Redemptorist priest, made a contact with an American mariner who had befriended him.

A warehouse at the terminal exploded, ripping a once serene blue sky into fiery scarlet ribbons.

"I could see a plane being shot down right over our heads. The wing tore off and pieces were hurling down toward us. My heart nearly tore out of my chest with fear. Then I suddenly felt peaceful, calm. I felt God was very close to me and there was no longer a reason to be afraid."

Fr. Tran made it to the United States in safety and completed his studies at a major seminary in New York City. He was ordained in May 1983 and was assigned to Our Lady of Perpetual Help in Opa Locka in June. He is one of only two priests from Viet Nam in South Florida.

He looks upon each day of freedom as a special blessing. Yet it is his work with the people of the parish that really makes him happy about his vocation.

"I like reaching out to people — reaching for paperwork just isn't for me."

Although he has six family members in Florida (a 7th died recently) he wishes he could be reunited with his parents who are still living in Vietnam.

"They moved away to a small village closer to me and there was no longer a reason to be afraid."

Fr. Tran was killed in the service of his country.

Keep the faith

Catholics in Vietnam, which number 2,749,475 in both the South and North provinces, (6.1 percent of the total population) "still cling to their faith."

They go right on attending Mass openly and practicing their doctrine. The Communists in the meantime, make it as difficult as possible for everyone — especially the religious.

"After Saigon fell they closed all of the seminaries except for the one in that city. They told all of the nuns to 'go home and get married.' Now the seminarians must use the school facilities for 6 months, then turn it over to the next group of seminarians for 6 months. They rotate working to provide food and clothing."

The Communists watch the priests very closely and monitor every move. Special written permission must be obtained before they can travel anywhere.

During the war, Fr. Tran said many priests gave their lives rather than give up their service. One Redemptorist priest who had translated the bible from the English language into Vietnamese was especially stubborn, he recalled. "During the fighting, his friends warned him not to continue his visits to his parish."

He replied, "it is not too bad. I don't want to give on people because they might give up on God."

One night he didn't return home and they later discovered his body.

This same kind of unceaseable spirit still exists in the villages and the cities everywhere, according to Fr. Tran.

"The people are forming a secret front, a revolutionary force. The former South Vietnamese soldiers refuse to give up fighting. They are willing to pay the price for freedom."

Fr. Tran's eyes suddenly take on a distant look, revealing visions communicated in silence, the same in any language.

"I have a dream, the same dream of all Vietnamese people. Someday I will return to help them."

Fr. Tran watched many children suffer needlessly, such as the ones above who were forced to huddle in a ditch with American G.I.'s while sniper fire cracked overhead.

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Are we good enough? And do we have any business seizing God’s prerogative until we’re good enough?

—Bishop Crutchfield

Genetic engineering
Are we ready to play God?

By Joseph Berger
Religious News Service Correspondent

SCENARIO: In a smoky screening room, the world’s movers and shakers are gathered to watch a film. But this is no ordinary film. This film has the wondrous power of bringing light into the world of super-soldiers who are more agile and more savvy than the Soviet scientist who just happened to have a book on genetics.

The lights dim, images flicker on the screen, and soon the leaders are captivated. It is 10 years into the future, and thousands of people are being cured of devastating genetic diseases like sickle-cell anemia, Tay-Sachs disease and Downs’ syndrome. But as the film advances another 25 years, the delight begins to wane. Couples are filling a Park Avenue doctor’s office awaiting for genetic enhancements. The prettier and smarter children. Harvard University has begun screening newborns for their genetic talents so it can keep an eye on students it may someday want.

THE LEADERS’ perturbation soon grows to horror. Another 25 years has passed and a Soviet scientist is manufacturing an E.T.-like creature—a chimpanzee implanted with human genes for dexterity, and endurance and other skills useful for soldiering or simply moving a law. U.S. politicians are stumping the country lamenting the speedy gap: develop a new species of thoroughly human super-soldiers who are more aggressive and more deadly than the Soviet Prototype.

The movers and shakers are aghast. "Stop the film!" cries out one mover.

"Don’t do it," warns a shaker.

"We’re going to debate the human race, change forever the meaning of being human, give ourselves powers we do not have the wisdom to control."

The projector grinds to a halt, the lights come on and the world leaders saunter out, determined to do something about the threats they have foreseen come to pass.

The scenario is pure fiction, of course. But its import is not. As mankind stands on the uncertain threshold of the Genetic Age, a number of scientists, politicians and religious leaders are wondering if, before proceeding, it is imperative to gauge the likely benefits and risks, and decide whether it is worth going ahead. Perhaps, some say, if world leaders had been forewarned about atomic events 50 years ago, they might have been able to nip that research in the bud and avert the nuclear peril we live under.

THE DECADE-LONG debate over the wisdom of genetic engineering re-emerged into the public eye in June when religious leaders representing nearly every major faith group called on Congress to ban engineering on the human sperm and egg. The leaders suggested that they had gazed upon the very ball and did not like what they saw.

The organizer of the petition, Jerome Rabin, a dilettante writer who just happened to have a book on genetic engineering coming out at the same time, handled about some doomsday scenarios, scenarios of Hitler-like breeding of a master race and biological caste systems. The religious figures who accompanied him at the press conference were Jeremiah-like.

"Are we good enough?" asked Bishop Finis Crutchfield, former president of the United Methodist council of bishops. "And do we have any business seizing God’s prerogative until we’re good enough?"

The petition, it should be noted, was plagued by controversy. Some of the religious leaders were clearly embarrassed by its handling. A Wall Street Journal article wondered why Mr. Rifkin had been involved in its drafting. A, Wall Street Journal article wondered why Mr. Rifkin had been involved in its drafting. Instead of an outright ban on genetic engineering as ethicist Thomas Murray suggests, Congress is considering a 15-member commission to review developments in the field and report to the president on their implications. The bill, sponsored by Rep. Albert Gore Jr. (D-Tenn.), gives the commission no regulatory powers. "There’s not much support for regulation yet," said an aide to Rep. Gore. "A lot of people just aren’t that worried about it."

Many ethicists see the “Playing God” slogan as a red herring, a way plastic surgery is being used to tighten derrieres as well as to heal burns.

"What do you do if a person comes to you and says, ‘My disease is a bad memory?’" said Father McCormick. "Once you cross the line from gene therapy, what qualities do you decide to maximize?"

"Once that line is crossed everyone agrees there will be opportunists eager to cross it--will there come a time when societal pressures make genetic enhancement indispensable, in the same way that owning a car has become indispensable in most areas of the country because employment, leisure opportunities, or keeping up with the Joneses demands it?"

Instead of an outright ban on genetic research affecting human heredity, Congress is considering a compromise measure that would create a 15-member commission to review developments in the field and report to the president on their implications. The bill, sponsored by Rep. Albert Gore Jr. (D-Tenn.), gives the commission no regulatory powers. "There’s not much support for regulation yet," said an aide to Rep. Gore. "A lot of people just aren’t that worried about it."

Human beings, in that sense, have always played God, virtually eliminating polo and smallpox, creating the human life span by 25 years, granting infertile women the ability to bear children, ending back death with life-sustaining machinery. Many of the therapies we now have alter the gene pool forever more. Insulin, for example, assures that diabetes-prone people will be around to reproduce.

“It is the nature of the human being to tamper with his nature,” said Gerald Gauin, a psychologist and president of the Hastings Center, a Westchester, N.Y., institute that does research on ethical issues in the life sciences.

DR. GAYLIN FEELS “human sensibility and morality,” without bureaucratic regulation, will guard against the extremes envisioned by the prophets of doom. “It’s only when the government steps in that you have eugenics (controlled breeding of people to foster particular traits),” Dr. Gaylin says. So it is ironic, he says, that it is the opponents of genetic engineering that are favoring the government in.

Still, there are people who worry that self-restraint will not work, that once genetic engineering becomes accepted as a way to cure illness, people will start looking to it for cures of imperfections of all sorts, much the way plastic surgery was being used to tighten derrieres as well as to heal burns.

"What do you do if a person comes to you and says, ‘My disease is a bad memory?’” said Father McCormick. "Once you cross the line from gene therapy, what qualities do you decide to maximize?"

"Once that line is crossed everyone agrees there will be opportunists eager to cross it—will there come a time when societal pressures make genetic enhancement indispensable, in the same way that owning a car has become indispensable in most areas of the country because employment, leisure opportunities, or keeping up with the Joneses demands it?"

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PEACE SIGN
During evening rush hour traffic in Austin, Texas, members of the Committee in Solidarity with the People of El Salvador spell out their position from a highway overpass. (INC photo from UPI).

STANDING FOR PEACE
Sisters of St. Joseph Marion Denise Scanlan, left, and Carol Young appeal for peace during a weekly silent prayer vigil in Rutland, Vt. The noontime Friday vigil has been continuing since April. (INC photo).

TRAINING FOR WAR
Druze volunteers from the Chouf Mountains train with Soviet-made weapons in their camp east of Beirut, Lebanon. The Druze, a religious sect that split from other Islamic groups in 1017, are rivaling the Maronite Catholics in the current chapter of a centuries-old struggle for cultural autonomy and political control of territory. (INC photo from UPI).

KIDNAPPED
In Bagni di Lucca, Italy, the parents of 17-month-old Elena Luisi (right) still await word from four kidnappers who are demanding a ransom of more than 33 million. Pope John Paul II has appealed for the kidnappers to return the girl. (INC photo from UPI).
Give young people a bigger role

There is a vocations crisis in the Church, as everyone knows. But what can be done about it besides wringing hands and worrying? As we have said before, one way to help might be to find ways of letting young people experience ministry closely with a priest or Religious.

Sister Mary Ann Walsh, writing in Catholic Twin Circle recently, makes a similar point. She says that the idea of getting priests and Religious together is not a new one. But when this is done it is usually in a social setting and usually very infrequent. The idea is to emphasize what fun-loving people these priests and Religious are.

This is okay as far as it goes, but young people potentially interested in giving their lives in service to others are looking for more than surface-level or mere social interactions. They want something that will mean something for the rest of their lives.

They need to experience the satisfaction of ministry. They need to live in a closer relationship with the institutional church.

The parish has various opportunities to accomplish this, since the parish is the level at which we all experience the Church.

Appropriate young adults should be considered for the Eucharistic Ministry, not just older candidates. A mature teen experiencing the giving of Communion to a sick or elderly shut in person might easily want to seek out further vocation. (Some parishes here have done this and we heartily support it.)

How about lectors? We are amazed that so few youth are ever seen at the lectern at Mass. Teens could do just one reading at Mass and this would do a lot over a period of time to bring youth into church participation in a way that is highly visible to other youth and adults as well.

Sister Walsh suggests other possibilities: Youth can work as religious education teaching aides, as maintenance personnel, and taking care of the altar. The youth group can be given space each week in the parish bulletin to use for whatever they wish. Youth can be urged to sign up to tag along with Father or Sister on certain missions of service to see it first hand.

Father Champlin recently wrote in The Voice about how the older altar boys who are prone to quit can be made "captains" in charge of the younger ones, teaching the new ones the ropes, scheduling them and such. Parishes have found that this works to keep them involved, giving the older ones status as they mature.

Youths are all too often segregated off into youth groups, Search Weekends and such, without ever being given roles in the mainstream church community at large.

The measures mentioned here, and others, give youth a feeling of ownership in the church.

Such measures evangelize them, at a minimum, and just might help bring in a few vocations as time goes by.

EDITORIAL

British brutality against the Irish

The British now war against Irish nationalism. They still cling to a pretense of legal procedure although their courts in Ireland are without juries or due process. The trials are farces devoid of justice. However, the records are kept which will show their bigotry and brutality in their treatment of the unfortunate victims that they railroad to Long Kesh for being what they are—Irish.

George M. Korb
Rensselaer, N.Y.

Greeley creating scandal

To the Editor:

Archbishop Edward A. McCarthy had a five day retreat for our Priests. In the meantime nothing is being done about Fr. Andrew Greeley, who is writing there terrible, sexy, demeaning novels about our Clergy. How can he be permitted to call himself a priest is beyond the understanding of any good Catholic. He is creating scandal that we were brought up to regard as a serious sin. I have never purchased one of his books, but good Protestant friends have loaned them to me. He must be a very wealthy man now (he didn’t take a vow of poverty). Who is he donating some of the “loot” to? The Communist Party? His current novel “Ascent into Hell” is the ultimate.

Genevieve N. Jones
Fort Lauderdale

(EDITOR’S NOTE: Father Greeley had donated $80,000 to make a study of Church symbolism and its effects.)

Letters welcome

The Voice welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer.

Send your letter to: Letters To The Editor, The Voice, PO Box 381059, Miami, Fl. 33253-1059.

Are we afraid of Christian label?

I see very few Catholics who can be recognized as Christians because of the lack of any visible identification, such as a small Cross worn over the heart or on the line of a coat. I wonder if the reason is because they are ashamed of their religion or afraid that individuals with whom they are in contact in the secular world don’t care to have any sort of a relationship with a Christian.

Since it is my understanding that every Catholic has the responsibility to attempt to evangelize non-believers, I am of the opinion that some identification is in order.

I realize, we are told that the Christian can be easily identified by his good deeds; this doesn’t make any sense to me since an atheist or a non-Christian is capable of performing the same good deeds as a Christian.

For example, if a Christian stops on the highway to help the driver of a stalled car, how will that person realize that the good deed is being performed by a Christian instead of by an atheist? Of course, the Christian could say, “I helped you because I am a Christian” but I believe you will agree that this doesn’t make much sense. If the one rendering the assistance was wearing a small Cross, the chances are the one receiving the help would immediately recognize him or her as a Christian and, as a result, there might be an opportunity to evangelize.

I personally wear a small Cross at all times and on many occasions, I have been asked why I do so and when this happens, it is very easy to say, “Because I am a Christian” and to ask the question, “Are you a Christian and, if not, would you be interested in knowing how to attain eternal life?” If the “eternal life” is of interest, you can talk until you are “blue in the face,” since the person has no interest in eternal life and believes that once the ticker stops ticking, one is stone dead for all eternity.

Let’s not be afraid of, or ashamed of, identifying ourselves as Christians, remembering that at times while we wear this identification, we must act as a Christian should act at all times.

Donald A. Pruessman
Miami
Growing concern among Church educators about attitudes to the school setting, there has been a their mere presence, create a spiritual environment women in a Catholic school no longer can, by tremendously.

Education leaders in the St. Louis archdiocese have sought to identify that difficulty and resolve it in two ways: encouragement of in-school spiritual development efforts for faculty and administration and sponsorship of an outside school weekend "Colloquium on the Ministry of Teacher," etc.

Throughout the year, the faculty and administration of a school are urged to spend some time regularly in common prayer - at meetings, on days of renewal or during an overnight retreat.

These Joint activities can break down barriers, begin to build closer bonds among teachers, deepen each person's spiritual life and expand the vision of what a Catholic school should be.

After that year or so of praying together, faculty members are invited, a few at a time, to join 30-40 other teachers for the weekend colloquium.

Patterned after the marriage encounter experience, it is conducted by a team of teachers who have previously made the colloquium and then trained to lead one. There are presentations, questions to think about, periods for writing down

these reflections and sharing of those responses with others, socializing, prayer, liturgy, and planned intermingling with people from one's own and other schools.

Presenters at the beginning explain to participants the thrust and goal of the weekend: "Basically, the Colloquium of the Ministry of Teaching is a time for conversation among educators about our teaching ministry. It is made up of a series of exercises dealing with themes and topics that seem important to our understanding of this ministry. We on the Team will talk with you about these themes and topics and ask you to converse with each other about them. You are not here just to listen to some experts in theology or ministry. We are just teachers like you who believe we are all sent to make, or, as we are called, we all can receive from and give to each other. We come from different backgrounds, but we can each enter into the dialogue in which we are reviewing some of the basics, finding enrichment from each other."

"As a community of adult believers, the Church of St. Louis vigorously and consciously chooses to continue our commitment to Catholic schools. While continuing to reach out in other ways as needed, we desire to share our understanding of Jesus, his life and message, with the young members of our community by providing an environment in which they can more easily happen, through Catholic schools."

"The teaching of religious information, the development of the faith-life of students and faculty, and the opportunities to serve others are what make our schools special and different where it counts."

**Religion in Catholic schools**

When our parochial schools were staffed almost exclusively by religious women and men, no one questioned their character, their Christian teaching or the content of their religion classes.

After all, these teaching priests, nuns and brothers were committed by vows to the Church for life, and received extensive formation in spiritual matters, normally possessed graduate degrees from Catholic colleges or universities and followed daily patterns of both personal and community prayer.

As we know so well, that situation for the most part no longer exists in the United States. Lay persons have been hired in great numbers to replace the male and female religious who left the Catholic school scene in massive numbers for other life styles or different ministries.

These new lay staff people are obviously good and dedicated persons many, for example, work for salaries below the scale of their colleagues in the secular school systems. However, their training in Catholic doctrine, their faith commitment and their prayer lives vary tremendously.

Since the small minority of religious men or women in a Catholic school no longer can, by themselves, create a spiritual environment in the Catholic school and since the lay faculty majority bring such diverse backgrounds and attitudes to school setting, there has been a growing concern among Church educators about the Catholicity of our parochial institutions.

Many years ago, long before the Second Vatican Council, I used to write about something that bothered me - the way we were at Mass at the same time but not together.

It wasn't everywhere. If you were fortunate you belonged to a parish where the people were reminded that they came to Mass to worship together, where there was participation by the people together.

But far more often people went to Mass at the same time, literally unaware of each other. This was a sense of loss, a deliberate rejection of others. It was just the way it was. Those who came to Mass entered their attention on the altar and the celebrant. It was a kind of personal, individual way of worshipping. There were others worshipping at the same time but their worship was that same personal, individual worship. Worshippers were there at the same time but their worship was not really together.

Back in those days long ago, I used to urge people to look around them, become aware of the people about them. That they should reach out to others, including them, seeing them, thinking of them, praying for them, worshiping. Not just coming to God alone but with all others in a worshipping together.

So I was gratified that among the liturgical changes after the Second Vatican Council, we were given the Rite of Peace. It brought us to an

**At Mass together**

The teaching of religious information, the...
Pinning the blame

"Like Father, Like Daughter," by Suzanne Fields, is another book on the relationship between child and parent. In the midst of so many absurdities, this book's 
implies that fathers, at least, rate some boos when it comes to raising daughters. The book presents a number of sweeping opinions as facts. 

BY ANTOINETTE BOSCO

The author claims that a woman can't love a man unless she learned at an early age from her father—the first man in her life—that she is worthy of love. She adds that a woman can't make it in the world unless her mother or father figure helped her develop competencies in science, as well as the encounters authority.

According to the author, a girl and her father play a game on her early years that is "nothing short of sexual hide and seek"—whatever that means. Fields draws a conclusion that may be overstating the case: "Her father's imprint marks a woman's identity for all time—her sense of self, her work, her love relationships and her understanding of the sexual differences. His effect varies with different stages of her life, but the important qualities of psychological development are strongly influenced by the first man in a woman's life." I guess I must be getting a little tired of the theories that so easily find an excuse for adult failures and unhappiness by laying the blame at the feet of one or both parents.

Too many times I've had to listen to adults complaining about how their father or mother was the cause of their inability to lead the life they wanted. It seems to me that if they have so much insight, and can verbalize problems so well, they could also do something on their own to change this. For every complainer, I've met people who have made remarkable achievements in spite of their less than perfect parents. A priest I know for 20 years was the only child of two alcoholic parents. I've never heard him complain about being deprived. Instead, he is a man of unusual compassion who has spent his priesthood helping the deprived, the hungry, the homeless, the unemployed, and, yes, the alcoholic.

A woman I worked with once mentioned that her father had abandoned her mother when she was a child. She was a warm, loving, gentle woman, a fine wife and mother. MY RELIEF is that there's danger in hooking a person's adult development so decided on defects of the mother or father. No matter what the background, there comes a point where each of us must take responsibility for our own life.

What helps us are all the other influences, the good teachers, neighbors, friends, other family members, priests, sisters, religion, the books, the principles we learn from all these sources and one's own inner drives. No question, the ideal preparation for life would be to have two mature, wise, faithful parents, as well as all those other good influences. But most of us have to take charge at some point, facing the fact that what matters in the long run is what we do with our lives on our own, individually. Fields claims the world is filled with women who are still trying to win a father's approval and growing gray doing so. That translates into an opinion that massive numbers of women are growing old still haggled down with immaturity.

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Advice for preachers

A great article by Father William O'Malley, S.J., appeared in the national Jesuit magazine, on July 30. If your Sunday sermonizer needs some reality therapy, send this condensed version to him. 

Preachers,

Presume disinterest. What looks like rapt attention might be more like a ticket stub to the movie "Psycho." The reason is that your audience has no interest in either what you are saying or in the person they are with you.

Curtail your expectations. The last thing Jesus' disciples said to Him was, "Are you going to restore the kingdom to Israel now?" Despite all His hammering away at their selfishness, they still wanted to know whether they could go shop for thrones and gold lame robes. Don't expect mass conversions.

Remember you are a fellow sinner. God has always used dubious raw material to fashion His prophets. A prophet is not "one who sees the future" but "one who speaks for God." God has always used two persons, not quite so clever, who together could do something on their own to change this. The Christophers, 12 East 48th St., New York, NY 10017.

Write it out. Every homily should have a recognizable beginning, middle and end. If Cardinal Newman, Ronald Knox and Walter Burghardt wrote out their homilies, who am I to offer an outline from the top of my head? Besides, you will not go over five minutes; for that alone they will love you.

Trust the Spirit. Jesus said, "It's not you who speak, but the Spirit." It helps to read over the Scriptures the week before and then tuck them into your subconscious where the Spirit does some of His best work, even as you sleep.

Be confident. You have been called, no matter your shortcomings. Peter, the model of all disciples, succeeded not because he was so brilliant but because he loved so fiercely. And he never stopped irreverent.

For a free copy of the Christopher News Notes, "The Words of Jesus," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

By FR. JOHN CATOIR

Give me one good friend!

Q. How can I get along with friends who act like they are too good for me?

A. For some surprising words about friendship, let's turn to The Book of Proverbs in the Bible. There an unknown wise man says, "A true friend is more loyal than a brother." (18,24).

Perhaps this is one of the reasons we value genuine friendships. Such loyalty presupposes other qualities—sincerity, tactfulness, generosity, truthfulness, respect and commitment.

And surely such loyalty would rule out thinking that one is too good for her or his friends.

THE DISTURBING question you must face is this: Do I really want to be the friend of people who "act like they are too good for me?"

Other troubling questions arise: Can I be a truly, genuinely friendly person?

Can persons who tend to be snobs also be sincere, tactful, respectful and committed?

How loyal can these friends be, especially in times of difficulty?

But even as these questions disturb you, you may still want to be friends with these people; you may still want very much to belong to this crowd. So it would seem that this time and this situation make it appropriate for you to devote much thought to what friendship should be.

YOU MIGHT find it helpful to search for eight or 10 ways of completing this sentence:

"A good friend is someone who...

One young person completed the sentence this way: "A good friend is someone who sticks by you when three guys are gangling on you." You might also consider this question:

Would I rather spend the evening with seven or eight clever, funny, good-looking people who seem to be ultimately phony as they have fun putting me down?

Finally, it might be well for you to consider which friends are worth having and which are not.

Send your comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

Q. How can I get along with...
Acknowledging paternity

Dear Dr. Kenny: Last week something happened to my husband and me that will either tear us completely apart or bring us together. Through the paper we read that one of my husband's girlfriend's band's been asked to play each other a 11-year-old child. Figuring back we both know there is a great possibility the child may be my hus-

band's. Evidently the woman is not married but living with someone.

Please advise whether I should stay out of it or whether I should know for sure. My husband says that was his past and whatever he does about it is none of my business.—Pennsylvania.

BY DR. JAMES AND MARY KENNY

Your husband told you that his past is none of your business. That may be true about his past, but we are talking about the present. Whatever he does will affect you. If he contacts his old girlfriend, enzymes into a marriage which will concern you both and will be hard to stop.

How do you feel about this situation? I suspect your first instinct was to let the past bury the past. If the woman had wanted or needed your husband's help, she would have contacted him long before this. She may wish to be let alone.

Your second instinct may have involved a sense of responsibility. If your husband had been involved, shouldn't he be able to help? Doesn't the child have the right to know about its biological father?

YOUR THIRD wave of feelings may have consisted of various fears and occasioned your letter to us. Will contact open a Pandora's box? What if the woman wants child support? What if the child is prepared to do and what he isn't prepared to accomplish. Does he want to re-establish a relationship with this woman? Does he wish to find out if the child is so that he can acknowledge paternity?

Tell your husband your concerns and how you feel. Offer to act as a sounding board to help him talk out what he wants to do. Consider all the possibilities and their likely outcomes.

THE NEXT SIMPLEST course of action would be for your husband to phone the woman. "I read about you. How are things going?" The woman can bring up the child if she wants to and deserves help. The telephone is less embarrassing than a letter or visit.

If you or your husband has to know, then he may specifically ask about the child. "I saw that you have a child. I wonder if the child might be ours?" If your husband realizes he can think out in advance what he is prepared to do and not do in response to any request the mother may make.

This is a difficult matter. You are involved whether your husband thinks so or not. Be open about your feelings. Offer to help him think the matter through. Good luck.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978).

The church family of the 80's

I sat in a classroom last summer and listened to a fascinating lecture on family dynamics but as I furiously scribbled notes, I was distracted by the even more fascinating dynamic going on in the group of adults surrounding me.

Here were fifty-four adults ranging in age from early twenties to late fifties, lay, Religious, and clergy, representing 25 states, Canada, Australia and Ireland, well into their third week of a unique master-degreed program in Family Ministry and Adult Religious Education at Regis College in Denver. Such a microcosmic group studying together was unlikely even ten years ago.

At least two-thirds were laity, many who had traveled with their children to spend three or six weeks in Colorado, parents learning and children enjoying mountain and summer leisure activities. The remainder were singles, Religious and clergy. Later in the summer I came back to teach the group, I realized this program represents a vision being fleshed out in our church.

Into its second year, it models what we hoped for when we spoke of leadership training in the 1979 Pastoral Plan of Family Action. Then we glimpsed the day when leadership training in family ministry or adult religious education must be geared to: 1. the practice needs of full-time working adults; 2. families with children; 3., The drug of leadership through a rigorous 9 to 4 schedule of joy day care free of charge. What they share in family life they do, living together in dormitory style. One priest told me of his collision with a Big Wheel manned by a three-year-old as he stepped outside his door at 6 a.m. "I didn't know kids got up that early," he said ruefully as he rubbed a bruised shin. And the parents of that budding cyclist know that clergy, Religious, and singles are human, with family needs and gifts. By the second week, kids were going to the collaitives as easily as their parents to set up squabbles and kiss boo-boos.

But aside from the experience of learning to appreciate one another in new ways, these adults are preparing themselves for parish and diocesan leadership through a rigorous 9 to 4 schedule of theology, sociology, psychology, adult education and management science—while their children enjoy day care free of charge. What they share in common is a vision that the future of the family, the church and society requires an emphasis on vital community life.

Nationally recognized resource facilitators assist Dr. David Thomas, designer and director of this program, in presenting workshops packed with theological insights and practical skills. Because Dr. Thomas is sensitive to the scheduling needs of full-time working adults, participants can opt to break their nine weeks on campus into a six-week segment one summer with a three-week segment the following or they can spread it over three summers with a three-week residency each summer. I met many such couples who are using their three week vacation time and money to learn and earn master degrees in church work together.

MANY ARE stipened by parish, diocesan or national grants offered by bishops and pastoral teams who see value in investing in their potential to lead. Nevertheless, it requires a financial sacrifice and a demanding if rewarding use of summer leisure time.

That the Regis program is just one of many, I realize, but it is one on which I am most familiar and the spirit emanating from this exciting microcosm of church adults learning together and sharing a vision tells me that our church has taken a giant step toward becoming an adult catholic community in the best sense.

(Contributed by Mimi and Terri Reilly)

Family Night

Opening prayer

Dear Lord, hear our prayer for all our family members who have died. Almighty and merciful Lord, may our beloved share the victory of Christ who loved us so much he died and rose again to bring us new life. Bless us this Family Night. Amen.

Something to think about

The Church encourages us to remember and pray for all those who have died in Christ. Death is never an easy thing for the loved ones who are left, yet we all are comforted by our Christian faith that gives us the assurance of eternal life with God himself.

Activity Ideas

Young Families

Talking about death with young children is extremely difficult. Share some of the memories of a loved one who has died. Gather some old photos or other mementos of family ancestors and display them on a shoe box covered with aluminum foil. Place the box in an important place for the week and try to pray each night for the person or persons you are remembering.

Middle Years Families

Give all the family members an opportunity to share thoughts and feelings about death. Go through the family photo album reflecting on the pictures of friends and relatives who have died.

Adult Families

Read aloud 2 Corinthians 4:16 to 5:10. Share thoughts about God's love for us. Scripture. Share some favorite memories of a loved one who has died. Discussion:

1. I fear most about my death...
2. Death to me means....

Snack time

Hot apple cider and popcorn balls.

Entertainment

Make some Thanksgiving cards to send to favorite family members or friends.

Sharing

—Someone tell about his or her favorite day since last summer.

—Each share his or her favorite time of day and tell why.

—Someone tell of a time of discouragement from last week.

—Each share a time when God was especially close this past week.

Closing prayer

Dear Lord, thank you for this Family Night and for the great gift it is to be alive. You have promised us that in Christ we will live forever. Thank you, Lord, not only for the life we live now, but also for the new life that will be ours forever. Amen.

THE VOICE-Friday, November 4, 1983-PAGE 17
Best exercise: Get on your knees


BACKGROUND:
Next Sunday's readings have some surprising news for us: we don't have to depend on our own strength if we're a believer. In fact, it's a lot better if we recognize our weaknesses. It's only when we recognize our weakness that God can give us his strength.

THE FIRST reading presents a frightening view of persecution during the Maccabean revolt. When the Greeks controlled Palestine in the second century B.C., they tried to impose their language, customs and culture on the conquered nation of Israel. They also tried to impose their religious beliefs.

Many Jews did abandon their faith because of the ensuing persecution. Others, such as those in the first reading, remained faithful because they depended upon God for strength in that difficult time.

In the gospel reading from Luke, some Sadducees confronted Jesus about resurrection. They invented a ridiculous situation which they wanted Jesus to explain.

JESUS RESPONDED that they had misunderstood God entirely; he was a God of strength, the God of the living. God was interested in helping people, not in playing games.

In the second reading, Paul told the Thessalonians to pray for the strength that could only come from God himself. That strength would give the Thessalonians eternal consolation and hope.

REFLECTION:
There's a minor revolution of sorts occurring in our midst; perhaps you're even a part of it. Americans have gone from being a sedentary society to becoming one that works hard at physical fitness.

YOU'VE NOTICED the joggers along the roadside and in the park. You've seen the commercials on TV and in the newspapers for health spas, barbells, workout equipment, diets and the like. One of today's hottest selling records provides background music for your workout session. Sweat is "in."

We're working hard to get our bodies in shape, to shed those extra pounds, to tone up our muscles. We want our bodies to be strong. So have you done any spiritual exercise lately?

What have you done to "tone up" your soul?

You can't become physically fit without motivation and hard work. Neither can you develop spiritual strength without time and effort, prayer and fasting.

BESIDES, IT takes additional help from God himself. There's not much point in relying on our own strength if we can have God's strength for the asking.

I'm not going to suggest any physical exercises for you to keep up with this week. That's pretty much up to you. But I will suggest to you one spiritual exercise of tremendous importance—and it always works.

Get on your knees.

Who walks around in mortal sin?

Q. In answer to a question about sin and Holy Communion, you said, "I fail to understand how anyone might claim that half, a quarter or even 5 percent of all of our people are walking around in mortal sin." It may depend on what we regard as mortal sin. Some people in the church today blame all the evils in the world on so-called "sexual freedom."

But Cardinal Albert Meyer of Chicago, shortly before his death, said it was a mystery to him why Catholics seemed to think that people go to hell only for sins of poverty, for missing Mass or (at that time) for eating meat on Friday. Defrauding the poor man for his wages, dishonesty in business or other things are necessary before an individual is guilty of mortal sin: sufficient reflection on the evil contemplated and full consent of the will to that evil.

Frequently it is all but psychological—impossible even for the individual involved to sort out and judge the motives and insights present in such sinfulness. Even more is this true of onlookers.

BY FR. JOHN DIETZEN

A. You will get no argument from me over your contention that the church long concentrated on so-called private sins, frequently at the expense of sins more directly and obviously harmful to the social order. Reasons for this are complex, theologically, politically and socially.

I agree with everything you say, but I must submit some considerations that are equally important. Surely the areas you indicate are serious matters, which could be seriously sinful.

HOWEVER, if you remember your catechism (and judging from your lengthy letter I am sure you do), two other things are necessary before an individual is guilty of mortal sin: sufficient reflection on the evil contemplated and full consent of the will to that evil.

Q. Some time ago you spoke of a blessing prayer given to non-Catholics at communion time. Have you any information on how that works, or what the reaction is of the people? We've done it several times and it seems to be well-received.

A. The practice is observed in a number of parishes today. Catholics who are not receiving Communion, young children and people of other faiths who wish to do so, approach the communion with the priest (as the congregation. As they reach the priest, they cross their arms over their breast as a sign they do not wish to receive Communion.

THE PRIEST or other eucharistic minister places his hands over the head or shoulder of the individual and says a brief blessing prayer. It is simple and not formalized, for example: "May Jesus our Savior keep you always in his love. Amen.

Numerous non-Catholics are present in some churches each Sunday. Some are alone, some have come with Catholic spouses and some may be non-Catholic husbands and wives. Most of these participate fully in the Mass and other people, through the responses, the Sign of Peace and so on. The feeling of those who observe this practice is one of respect, while we cannot invite such people to the Eucharist itself, we can allow them to share some expression of our care and our common Christian identity during this part of the eucharistic celebration.
Do you remember JFK? ...special days relived on ABC

"Where were you when JFK was shot?"

That was the haunting question of one generation of Americans. Ask people 30 and up where they were when Neil Armstrong landed on the moon and some of them will hem and haw for a while. Ask them where they were when they first heard that a Polish man had been elected pope and most of them will wonder why you care.

I asked them where they were on Nov. 22, 1963 and they can answer immediately and precisely. I was in class in high school. Dismissed early, I rode a silent bus home, stunned and shaken. More than a president had been murdered; it seemed that youth had been shattered, dreams broken, the future roadblocked.

Such was the magic of John F. Kennedy. He was legendarily heroic, a man for the Sixties, a forward-looking politician who had replaced the bald remnant of the last century. And he was Catholic.

For all those reasons, he had special appeal to my generation. Older Americans may have looked at him with biased eyes and political squints; they may have listened to him with objective ears and historical doubt. But not us new kids on the scene.

His death in Dallas was a cruelly unknown to us post-war babies. We did not know about Bataan, Pearl Harbor or the Depression. All we knew of World War II we found in history books or in reading JFK's own adventures in the South Pacific on his PT boat. "PT 109." And Cliff Robertson were our links to tragedy and war.

What did we know? We knew Howdy Doody, 'I like Ike,' Sid Caesar, prosperity, suburbs—well, watch the opening of "AfterMASH" and the montage of Flight of the ducks.

So Kennedy's assassination... and his own brother's assassination and King's were repeated body blows to us, softening us up for the knockout punches of Vietnam and Watergate. We became worldly and wise instead of idealistic and dreamy-eyed.

Then came the coup de grace: revelations of alleged infidelity by JFK, rumors of mob connections, stories that more than raked Camelot.

I went through this quick look at the last three decades because (under the heading of ""Time flies") there are now young adults who have no memory of Kennedy or Dallas. Nov. 22 is just another date in their history books, alongside Dec. 7 and Nov. 11.

So they may wonder what all the excitement is about when the next few weeks bring TV movies, documentaries, news specials, talk shows and nostalgic looks-back at what happened 20 years ago.

For instance, on Nov. 11, ABC will air a two-hour assessment of Kennedy's presidency, entitled ""JFK."

"For many Americans,"" noted Roone Arledge, president of ABC News, ""the Kennedy presidency embodied the highest of aspirations. For others, it was the greatest of disappointments. But the man and his presidency are indelibly seared into the memories of all Americans."

The ABC special will look at the 1960 campaign, the Kennedy record in foreign affairs, the domino record and the impact of JFK's policies.

Meanwhile, later in the month, NBC will air ""Kennedy,"" a seven-hour mini-series, starring Martin Sheen as JFK and Blair Brown as Jacqueline Kennedy. The movie will run on Nov. 20, 21 and 22 so that the final episode airs on the 20th anniversary of Kennedy's death.

You can check your TV Guides and other sources for additional programs celebrating, examining, debunking and otherwise giving JFK the more-than-once-over.

All this attention is appropriate from one standpoint. Kennedy was the first TV president. He mastered the medium and turned his broadcast press conferences into one of the better programs of the early Sixties. His photogenic face and family were used to full advantage by the White House.

AS for the televised debates between JFK and then-Vice President Richard Nixon, no more need be written. (Kids, ask your parents.)

Television also served as a national focal point in the days following the assassination, giving a diverse populace a common experience of grief and a chance to mourn.

They were special days for my generation and I look forward to reliving them via these anniversary programs.

Characters come to life in 'Dead Zone'

UNDER FIRE, A-III, R

This is not a typical Hollywood product. The film, directed by Clayton Frohman and Ron Shelton takes sides in the Sandinista revolution in Nicaragua in 1979. It stars Nick Nolte as an American photo journalist覆盖ing the revolution, a man to whom danger is stimulating, and Claire (Joanna Cassidy) who becomes his lover in a role which finally showcases her acting talents. Gene Hackman creates an important role out of a meager one as the third corner of a political and personal triangle.

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This film version of the Stephen King novel, directed by Canadian director David Cronenberg, whose style up to now has been to dish up gobs of gore, is surprisingly restrained. A young high school teacher (Christopher Walken) is severely inured in an accident on the way home from a date with his fiancee (Brooke Adams) and sinks into a coma that lasts five years. When he comes out of it, he finds that he has the power of second sight — he's able to tell things about the futures and pasts of anyone he comes into physical contact with. When he discovers that he can change the future, he's driven to take desperate action to ward off an immense evil. This is by far the best adaptation to date of a King novel. Walken creates a believable and sympathetic character, and Miss Adams is very good as the woman who married another but still loves the man she abandoned. The movie suffers from being episodic, however, and its convolutions are a little too apparent. Some brief violence and nudity, and a benign view of an adulterous act.

IDEALISTIC AMERICA was shattered when an assassin's bullet ended the life of President John F. Kennedy on Nov. 22, 1963. Despite some stories which have attempted to besmear Kennedy's reputation, he remains today an epic hero in this country's memory.

"What did we know? We knew Howdy Doody, 'I like Ike,' Sid Caesar, prosperity, suburbs..."

Characters come to life in 'Dead Zone'

CAPSULE REVIEWS

film, "Under Fire" conveys the feel of guerrilla war fare in an urban environment. Some violence and rough language.

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**Office of Worship schedules workshops**

**St. Vincent initiates parish outreach**

-clergy, lay ministers, lectors and other parish leaders of St. Vincent church in Margate gathered recently to discuss parish outreach.

-Sister Anne McDermott, a Franciscan nun and Catholic Community services Director, outlined the premise of Parish Outreach to the crowded fifty in attendance.

"Outreach is an attitude toward people," Sister Anne explained, "a willingness to reach out of one's self and be consciously aware of the other person-to share and help."

"Outreach is Outreach," she continued, "St. Vincent de Paul Society took care of most of the poor and the needy.Now, through a partnership of the Catholic Community Services and the local parishes (under the direct responsibility and decision-making of the pastor), the Outreach Coordinator, the core of volunteers and auxiliary volunteers (including organizations and services), St. Vincent de Paul Society will be able to accomplish Much more. No one, from pastor to coordinator to volunteer to Vincentian can do it all - or should do it all. Each of us has a part - an important part depending on the other. Volunteer only for a task that could accomplish little, now many are able to do so much more."

**Student hospitality areas**

Representatives of the University Notre Dame Alumni Association will hold their annual Fall Festival on the next Saturday in what is believed to be the first cooperative program to provide hospitality for students on spring break. The recreation director of the resort city will work with Notre Dame alumni in the area who will staff hospitality areas, information booths and help in planning entertainment and sponsoring sports contests.

**Daily Bread coordinates food giveaway**

For nearly two years.

-Correction

-The "Multi-Cultural Sharing of Church" scheduled for this weekend will be held at St. George's Parish in Fort Lauderdale, not at St. Vincent's in Margate, as incorrectly reported in last week’s Vozele. The mini-ling workshop is sponsored by the National Catholic Conference for Inter-Racial Justice and Catholic Community Services of the Archdiocese of Miami. St. George’s is located at 850 NW 36 terrace. Registration will begin at 9 a.m. Cost is $5 per person, $7.50 per couple. For more information call 522-2513.

-Please send a letter of registration signed by the pastor and a check to cover the number of people attending to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000.

-Deadline for reservations is Wednesday, November 9.

-For further information call 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

**Evening of reflection for eucharistic ministers**

For those who are already Special Ministers of the Eucharist there will be an Evening of Reflection held on Thursday, November 8 from 7 to 9 p.m. For more information call 441-2393.

**It's a Date**

**St. Vincent church**

-Sp. Paul the Apostle Catholic Church, 2700 NE 36 St., Lighthouse Point, Florida, will hold its annual Christmas Bazaar Nov. 12, from 10 a.m. to 5 p.m. and Nov. 13, from 9 a.m. to 2 p.m. There will be handmade articles, baked goods, religious items, toys and plants. For further information call 943-9515.

**Carnivals**

-St. Andrew Greek Orthodox Church, 7801 N. Kendall Dr., will hold a carnival from Nov. 11 to 13. It will be opened from 11 a.m. to 10:30 p.m. daily. There will be food booths, games, a raffle and a Greco-Q dinner. For further information call 547-0301 or Pat Ormonde at 457-7098.

-St. Thaddeus' Annual Super Carnival will be held Nov. 10th at 5000 SW 102 Ave. There will be a flea market, rides, arts and crafts, and ethnic food served nightly. For further information call 441-2891.

-St. Lawrence Church, 2200 NE 191 St., will hold their annual Fall Festival, Nov. 5 and 6, from 9 a.m. to 5 p.m. There will be rides, games, food and arts and crafts.

-Our Lady of Lakes Church, 2731 W. 75th St., will hold their annual Fall Carnival, Nov. 5 and 6, from 9 a.m. to 5 p.m. There will be food and games, rides, plants and plants. For further information call 351-9515.

**St. Vincent church**

-St. Vincent church will hold their annual Fall Festival, Nov. 5 and 6, from 9 a.m. to 5 p.m. There will be food and games, rides, plants and plants. For further information call 351-9515.

**Meetings**

-St. Anthony's Separation and Diverse Support group will hold their annual Harvest meeting and luncheon Nov. 11 at 12:30 p.m. at the Miami Shores Country Club. For more information call 792-5400.

-Dominican Retreat Home will hold a retreat for men and women from 5 p.m. to 5 p.m. from Nov. 11 to 13 beginning at 7:30 p.m. For further information call 559-2111.

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North Miami to host inter faith prayer breakfast

Marco B. Loffredo, Jr., Mayor of North Miami, will hold the first Interfaith Prayer Breakfast of North Miami on Nov. 18 at 8 a.m. at the Sheraton Bal Harbour Hotel. Over 70 volunteers from local churches, synagogues and businesses have contributed their time planning this event.

"Our goal is to bring churches, synagogues, families and businesses of our total community together to join in a city-wide prayer emphasis," Loffredo said. "When people pray... God answers us."

Tickets for the breakfast are $6 and must be purchased in advance at local churches and synagogues or the North Miami Chamber of Commerce, 13100 W. Dixie Highway.
Anger: weapon or instrument?

By Monica Clark
NC News Service

"If the motive in expressing anger is to be helpful—to solve a problem, o bring two people closer together, or rectify an injustice—then it is both healthy and Christian," Dr. Michael Cavanagh said.

However, anger can be un-Christian if it is used "to hurt someone or to get back at them" for hurting us, Cavanagh added. He is a Catholic psychologist and a professor at the exult-run University of San Francisco.

Cavanagh identified five steps to stop Christians handle anger.

1. Recognize you are angry.
   "Mentally healthy people are not alone without anger, but those who express their anger in constructive ways," according to Cavanagh. He observed that God demonstrated anger in the Bible. "It is not too much anger that makes us emotionally disturbed," the psychologist continued, "but when we express those feelings destructively."

2. Trace anger to its correct source.
   "If a mother explodes at her children at the dinner table for spilling milk, she might really be angry with her husband who arrived home late," the psychologist explained. Identify your main reason for expressing anger.

3. Address the real issue behind anger.
   "Don't set up decoys because you're ashamed to admit to yourself or the other person what the real source of your anger is. "Situations cannot be successfully resolved when two people are not attending to the real issue," Cavanagh said. "The fears, hurts and anger remain and sabotage communication."

4. Sometimes people are afraid to express the real cause of anger out of concern they will hurt their relationship. Yet, according to Cavanagh, the vast majority of marriages are strained by one spouse's inability to express anger constructively.
   "These marriages didn't blow up, they merely died out because the parts were emotionally starved" by minimally blocking their mutual needs, the psychologist explained.

5. Set up a framework for resolving anger around this thought: "I fear too much about our relationship not to share with you what I'm feeling."

Cavanagh said that constructive communication of anger means that honest discussion and even arguing can occur without one person attempting to damage the other. The underlying principle is that "we're both good people who can resolve this difficulty in a positive way," he added.

Cavanagh suggested that people avoid hurling epithets such as "You're so stupid" or "Your problem is you're an only child." Such epithets are extraneous and irrelevant, he noted.

CONSTRUCTIVE RESOLUTION of anger requires admitting what we might have contributed to the problem. "If I forgive myself for being imperfect, I can forgive others," Cavanagh said. But he cautioned that such thinking differs from anger that is turned back on oneself with thoughts of "Why am I so stupid?" "Why am I so insensitive?" and which can result in depression.

Cavanagh acknowledged that each person walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes. When faced with a problem, he suggests saying something like, "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up.

The psychologist thinks it's important to remember that everyone makes mistakes in handling anger, at times expressing it inappropriately or hurtfully.

But if "we balance those with clear signs of affection, sympathy, warmth and love," he said, "our errors are not likely to be a major problem."

He concluded by noting: "Anger without love becomes a weapon. Anger with love is an instrument of reconciliation."

Know Your Faith

GOD in the Human Situation

By Father John Castelot
NC News Service

Can one hate evil and not be angry at the forms it takes? Jesus taught his disciples to pray "Your kingdom come." He explained what this petition means with another petition that immediately follows: "Your will be done on earth as it is in heaven." (Matthew 6:9).

Jesus wants humanity's well-being and happiness. He wants to eliminate the evils that make life so difficult.

It follows that people who sincerely pray and work for the Lord's reign also yearn for his ultimate victory over all the forms of evil.

Steve Waienda, nephew of the great Karl Wallenda, who fell to his death five years ago, walks a 100-yard long wire suspended over a baseball field in Northport, Fla. Psychologist Dr. Michael Cavanagh of the University of San Francisco says everyone walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes. When faced with a problem, he suggests saying something like, "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up.

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By Dolores Leckey
NC News Service

It was a leisurely luncheon with old friends. Neal, her host, started talking about the topic of anger. "Feeling angry is one thing," he said. "How we express anger is another."

All of us around the table agreed. Morally speaking, feelings are neutral. But when we let emotions direct our actions, or when we ignore our feelings, we can run into trouble. As the talk continued, Helen began to tell her story. Until recently she had the habit of exploding, particularly at her teen-age children, sometimes at her husband. She didn't realize she was really hurting them.

Finally, she had to do something. First she made a decision: to get help in understanding her behavior better. Then she came to see that anger was out of proportion to anything her husband or children did. Some real anger within her—which she had never allowed to come forth on its own—was getting real. She realized she was really hurting them. Sometimes at her husband. She didn't agree. We don't have to agree. We don't have to agree. We don't have to agree.

I tend to disagree. We don't have to be forced into action by our feelings. We can choose appropriate ways to express feelings, whether of anger or of love.

But I don't mean to suggest this is easy. Dealing with feelings, especially anger, has built-in dangers.

One danger is that we deny all feelings of anger. Perhaps we think they are unworthy of a Christian. Or perhaps we are frightened of the powerful content behind these feelings.

Like Helen, we may try to push our real feelings deep within us. Or we might act as though nothing (and no one) can tamper with the still waters of our lives.

This kind of denial turns anger inward. It can result in some common forms of depression. The anger remains stored within us.

WHEN THAT HAPPENS anger is unnamed and unredeemed, and it can rob us of the energy we need to act in a compassionate way.

Another danger is that we nurse our hostile feelings, clinging to the anger, refusing to let it dissolve. This can build up resentment. It stands like a wall that divides us from others.

In his Letter to the Ephesians, St. Paul has advice about resentment and bitterness. He writes: "You must speak the truth to one another, since we are all parts of one another. Even if you are angry, you must never let the sun set on your anger." (4:25-26)

I think Paul's advice is well worth hearing. It is important to share our hurts and difficulties with each other. Bringing our feelings to light can melt anger and move us toward reconciliation.

Moments of anger are almost inevitable in close relationships. Living close to another human being—spouse, parent, child, friend—is likely to generate friction sometimes. Recognizing the anger and dealing with it in a compassionate way can be the means to an even closer relationship.

MUCH OF THE anger I've been talking about comes from personal relationships. But anger is often generated another way: by obvious injustice in society. What kind of response does this kind of anger deserve?

When India's Mohandas Gandhi came into contact with his society's discrimination, anger flooded his heart. Gandhi directed the tremendous energy of his outrage to attaining freedom for the people of India. He directed his energy at the structure that allowed, and even fostered, the exploitation of people.

Dorothy Day's anger at society's indifference toward unemployed people and poor people led her to a special form of action. She was a founder of the Catholic Worker movement and became an advocate for the poor. It was a position she was true to for more than 50 years. Anger is as much a part of life as laughter and love. But we need prayer, spiritual direction, and regular, honest reflection to lighten the burden of anger in our personal relationships.

And when it comes to pain that is born of injustice, the energy of our anger needs to be utilized for social change.

Craig finds his life threatened when he incurs the anger of a boy known as "Vato Loco" in this scene from the television drama "But It's Not My Fault." All people experience anger but we don't have to be forced into action by our feelings. There are appropriate ways we can choose to express our feelings. (NC photo.)
ST. BENEDICT
La.
(30--Benedictine Brother Sean Duggan of St. Joseph's Abbey in St. Benedict won first place in the International Bach piano competition.

The 25th competition, which drew 23 pianists from around the world, was held in Washington, D.C., Sept. 23-25.

Each of the contestants were to perform pieces from 18th century composer Johann Sebastian Bach's "Well-Tempered Clavier," a two-book collection of 48 preludes and fugues.

BROTHER DUGGAN, wearing a suit required by competition rules rather than his habit, played from memory 14 selections from book one in preliminary, semi-final and final performances during the two-day competition.

"I thought I did fairly well, though I did not perform perfectly in the finals," Brother Duggan said.

He was "disappointed" with his playing in the preliminaries and semifinals, he said. "Each time I hit a wrong note I felt terrible," he said.


He entered the Benedictines in June 1982 and took as his religious name Sean.

Brother Duggan, who is an apprentice monk and hopes to be ordained a priest, said he had not dreamed of asking to take part in the Bach competition but friends at the abbey encouraged him to seek permission.

"I believe there is a healthy competition—one in which you do your best to play your best," he said.

"Musical competition is not directed against another person," he said.

"True artistic competition is with the self. I am always trying to improve," he added.

BACH WINNER—"I am grateful to God for my talent and my ability to use it," says Benedictine Brother Sean Duggan. An apprentice monk from St. Joseph's Abbey in St. Benedict, La, Brother Sean was the winner of the International Bach competition in Washington and selected over 22 of the world's outstanding young pianists.

(INC photo by Scott Coller)

BACH, KNOWN for his religious compositions, said, "All music should have as its aim the glory of God and the recreation of the soul,"

ST. ANDREW AVELLINO

How to take care of an orphaned puppy that ends up at your house and no one knows where it came from: Ask your mother if it's OK to keep it. She will either tell you to ask your father or that puppies are cute but they grow up into dogs that eat a lot, including shoes and sofas. Or she'll say kids only take care of puppies until the novelty wears off and then mom takes over.

OK ALL OF THE ABOVE.

Nod your head and ask if you can give it a bath. Your mother might point out that neither the kitchen sink nor the bathtub are good places for puppy fur, fleas and floods. Suggest something else.

You probably will not have to wash the bottom of the puppy's feet as puppies rarely touch the ground. Notice how it gets you to carry it. Everywhere—in your arms, wrapped in your shirt, in a shoe box, snuggled in your dad's best flannel shirt.

Puppies are clever. If you set one down, it will get one of the brothers, sisters and friends who are following you around to give it a snick.

NAME THE puppy before anyone else gets a chance. After the puppy's bath, blow him dry with the hair dryer. Comb him with a little of your dad's deodorant. Try to feed him. Put canned milk in a bowl. Add Wheaties. Talk to him the whole time in a high voice and ask his opinion of mom's leftovers as you try them out on him.

Puppies rarely eat leftover tossed salad, although they enjoy stepping in everything in the house that nor the kitchen sink or the point out that neither the kitchen sink nor the bathtub are good places for puppy fur, fleas and floods. Suggest something else.

After he

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