Vocations crisis
Evidence indicates celibacy is main problem

By Betsy Kennedy
Voice Staff Writer

The signs of a vocations crisis in the Catholic Church are as obvious as a roadblock with blinking lights.

In Catholic seminaries across the country, rows of empty desks sit like wooden dinosaurs. This year six seminary high schools closed their doors. In the parishes, lay leaders are being called on to assume duties that were once the exclusive role of priests.

In Catholic households, parents are encouraging their children to become doctors, lawyers, business tycoons but — not priests or nuns.

Church authorities place the blame on multiple causes: the maelstrom of changes swept in by Vatican II, a self-rather than a service-oriented society, lack of encouragement by clergy and families, a generation of youth disinterested in religion.

The real problem
These factors no doubt play a part in the vocations crisis. However, given the present environment and mental attitudes, all the evidence indicates there is really only one major stumbling block to vocations in this country at this time: Celibacy, the giving up of family life and physical intimacy.

"It is a major problem," said Dr. Richard Schoenherr, sociology professor at Wisconsin University in Madison, and a former priest who is now laicized and married.

"If you study it empirically, the people you interview on the subject are the ones in seminary schools who have already dealt with the problem and accepted it. But there are vast numbers of others who aren't going to the seminaries because of celibacy."

"I think the issue needs to be examined more closely," said Tim... Continued on page 12

REJECT MOVE TO CHANGE THREE DAYS
Bishops retain 6 U.S. holy days

WASHINGTON (NC)—After lively debate the U.S. bishops voted Nov. 16 to retain six U.S. holy days of obligation, rejecting recommendations to drop three of them.

More than half of the bishops voted to abolish the Mass obligation for Jan. 1, feast of Mary Mother of God and to transfer the observance of Ascension from Thursday to the following Sunday, but neither proposal got the two-thirds majority that was needed for passage.

On the third feast in question, the Assumption (Aug. 15), the vote was only 132 in favor of abolishing the Mass obligation, while 173 bishops voted to retain it.

The vote on the Jan. 1 feast was 152 in favor of abolishing the obligation to 146 for retaining it. On transferring the observance of Ascension to 146 for retaining it. On transferring the observance of Ascension to Sunday, 156 bishops voted in favor and 131 against.

The bishops also approved committee recommendations to retain the obligation of Mass for Christmas by a vote of 267-3, for the Immaculate Conception (Dec. 8) by a vote of 271-17, and for the feast of All Saints (Nov. 1) by a 248-33 vote.

By heavy majorities the bishops voted to ask the Holy See to renew the current permission that allows U.S. Catholics not to follow the general church law imposing a Mass obligation on four other holy days.

The votes on these were to remove the Mass precept for the feast of St. Joseph (278-19) and the feast of Sts Peter and Paul (277-17) and to transfer to a neighboring Sunday the observance of the feasts of Epiphany (280-23) and Corpus Christi (240-17). Auxiliary Bishop Anthony Bosco of Pittsburgh and Archbishop James A... Continued on page 5
**Proposed pact would lessen Italian church role, newspaper says**

**ROMA (NC)—A draft version of a new treaty governing relations between the Vatican and Italy specifies that Catholicism will no longer be Italy's state religion, an Italian newspaper reported Nov. 11.**

Other main modifications of the 1929 concordat (treaty) include optional religious instruction in state schools and the legal review of church-granted annulments before a civil annulment is granted, the newspaper said.

The newspaper, La Stampa of Turin, Italy, quoted a "sixth draft" of revised to the 1929 Lateran Pacts, which include the concordat. It said members of the joint Vatican-Italian commission who negotiated the revisions expect the new agreement to be signed before the end of 1983.

Since 1969, the Vatican and the Italian government have been working together on revisions of the concordat. Neither of the two Vatican representatives to the revision commission would comment Nov. 11 on the newspaper report. A Vatican press spokesman said simply that there were no new announcements to be made about the concordat at that time.

Article 1 of the draft agreement, the newspaper said, includes a clause stating: "The Italian Republic and the Holy See, of common accord, consider no longer in force the principle of the Catholic religion as the state religion."

**Franciscan priest found dead**

**GUATEMALA CITY (NC)—A bullet-ridden body found in Guatemala City was identified Nov. 8 as that of Franciscan Father Augusto Ramirez Monasterio. The murder was condemned by Guatemalan government and church authorities.**

Father Ramirez Monasterio had been shot several times and his body thrown from a moving vehicle and dragged for about 150 yards. He was identified by relatives of the priest.

**Proposed pact would lessen Italian church role, newspaper says**

**ERA fails house vote**

**WASHINGTON (NC)—An effort to push the proposed Equal Rights Amendment through the House without amendment—including an anti-abortion clause sought by pro-life groups—failed Nov. 15. The House vote, 278-147 in favor of the ERA, fell six votes short of the necessary two-thirds majority. The proposed constitutional amendment was brought to the House floor under a special rule permitting only limited debate and no amendments.**

**Pope welcomes Haitian ambassador**

**VATICAN CITY (NC)—Pope John Paul II welcomed the new Haitian ambassador to the Holy See Nov. 14 and said he hoped current negotiations over the rules governing relations between Haiti and the Vatican would soon come "to a happy conclusion."

The pope told Ambassador Pierre Pompa, "I expressed the willingness expressed to proceed to an adjustment of the concordat's rules in the life generally adopted according to the Second Vatican Council."

**Church needs Pastoral on women**

**Washington (NC)—A pastoral on women should be written to address the contradictory question of the ordination of women as well as the wider issues of justice and equality for women in society, Bishop Joseph L. Imesch of Joliet, Ill., told the U.S. bishops Nov. 15. Bishop Imesch, chairman of the bishops' Ad Hoc Committee on Women and in the Church, proposed that a pastoral letter be written by the National Conference of Catholic Bishops. Before the NCCB meeting about 100 bishops had attended a workshop on women in the church.**

**Most bishops come from blue collar background, questionnaire shows.**

**NEW YORK (NC)—In the U.S. Catholic Church, unlike most other organizations, there is no clear link between socioeconomic class and higher office, said Jesuit Father Thomas J. Reese. Writing for the Nov. 12 issue of America magazine, Father Reese explained the typical backgrounds of the U.S. auxiliary bishops, bishops and archbishops. His information was compiled from a questionnaire which 90 percent of the bishops answered. Only 12 percent of the bishops' fathers graduated from college and 64 percent of the fathers did not graduate from high school, the questionnaire showed.**

**Bishops' pastoral says reduce arms**

**WASHINGTON (NC)—The U.S. bishops' pastoral on war and peace collides with the "cold war mentality" by challenging the United States to take initiatives for arm reduction, said Jesuit Father Timothy S. Healy, president of Georgetown University. Father Healy spoke Nov. 8 as part of the Washington university's Nuclear Awareness Week. The bishops' pastoral asserts that "our anti-Soviet obsessions distort reality" and that "the Russians are not so ill-behaved nor Americans so well-behaved as our leaders would have us believe," Father Healy said.**

**Pope John Paul II greeted by President Carter**

**VATICAN CITY (NC)—Pope John Paul II greeted President Jimmy Carter at the Vatican Nov. 14.**

Cardinal named chairman of NCCB committee

WASHINGTON (NC)—Cardinal Joseph Bernardin of Chicago has been named chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities. He succeeds Cardinal Terrence Cooke of New York, who died Oct. 6. Cardinal Bernardin was asked to head the committee by Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president, who expressed "gratification that Cardinal Bernardin will lend his outstanding leadership skills to the conference's efforts to promote the sanctity of human life at every stage and in every circumstance."

**France bishops' condemn total pacifism**

LOURDES, France (NC)—Citing the threat of communism, the Catholic bishops of France condemned total pacifism and unilateral disarmament Nov. 8 and declared that "nuclear deterrence is still legitimate." At the annual general meeting of the French Bishops' Conference in Lourdes, the bishops approved a 5,000-word statement titled "Peace in the Family Peace," by an overwhelming 6-2. Many of the bishops also emphasized "the constant pressure exercised on Western democracies to neutralize them and bring them into the sphere of influence of Marxist-Leninist ideology.""

The bishops also filed an amicus curiae (friend of the court) brief on behalf of Sullivan in the Florida Supreme Court. They are represented by Miami attorney Tom Equels, who chairs a task force on capital punishment for the Catholic Lawyers Guild of Miami.

The brief argues that the death penalty is not compatible with the Gospel and that common good and public security can be achieved in other ways. It believes that the Gospel calls upon us to proclaim the sacredness of human life under all circumstances, the bishops said.

THE STATEMENT was signed by Miami Auxiliary Bishops John J. Grady and other supporters say the real culprits were two men who stayed with Sullivan and turned state's evidence. They implicated Sullivan as the murderer and were paroled from prison after relatively light sentences, the bishop said.

He said new evidence shows Sullivan was at a bar 40 miles away at the time of the crime.

But, Bishop Gracida said, although this is new evidence it is not likely to result in exoneratation for Sullivan or even halt his execution, precisely because it is new evidence, which cannot be inserted into a case at a higher court level.

At the same time, said Bishop Gracida, a lower court will not reopen an old case without a higher court's instructions to do so, and so the condemned man is caught in a "catch-22" situation.

"My intuition was—and is—that he is innocent," said Bishop Gracida.

When over 40,000 Catholics of South Florida gather at the Orange Bowl on Friday evening, Dec. 9 for the 25th anniversary Mass of the Archdiocese of Miami, they will experience a gala evening of music, pageantry and spectacle.

"In 20 minutes' time more than 2,400 people will process onto the field, representing every language group, every ethnic origin, every age and sex of the people of God of the Archdiocese of Miami," said Myrtra Gallagher of the Lay Ministry Office of the Archdiocese. She and Father Juan Sosa are co-chairpersons for the pageant that will proceed.

"When they are all assembled, they will present to the Mass participants in the stands a quiltwork of both diversity and unity," she said.

The twenty-minute pageant will emphasize in movement, color, music and voice the rich cultural and ethnic history of the Miami archdiocese.

Utilizing personal witness and a script prepared by several talented people who have previously been involved in theatre and theatrical productions, the pre-Mass pageant promises to be a major highlight of this year's 25th anniversary celebration, she said.

Music also will contribute to the evening's spectacle. A 400 voice choir drawn from throughout the Archdiocese under the direction of Mary Beth Kunde of the Office of Worship will lead the assembled thousands in the parts of the Mass and in special works arranged for this evening.

The archdiocesan choir will be accompanied by a 20-piece symphonic orchestra. Matthew Bryant, organist at St. Mary's Cathedral will accompany on an organ dedicated to the Orange Bowl for this occasion.

Director Kunde said, "Planning music which adequately represents the major languages of the Archdiocese has been a real challenge, especially when such plans always take into consideration the praying and liturgical needs of the entire assembly.

"Great care has been taken to see that hymns and canticles in Spanish have been included into the musical program. A special group from the Notre Dame du Haiti Center will present one hymn in Creole during communion.

"A special hymn for the occasion has been written by Archbishop McCarthy with music by Father Sosa. This hymn, "From the Rising to the Setting of the Sun... May the Name of the Lord Be Praised," will be sung by choir and congregation just prior to the Mass.

"The theme of the celebration is "Love One Another as I have Loved You." In pageant and music, plans have been made to demonstrate this theme throughout the evening.

When Mass is ended, the lights dimmed, and 40,000 plus people raise their voices one more time in the familiar "Holy God We Praise Thy Name," the next 25 years of love and service will be ushered in by a spectacular fireworks display.

NEW EVIDENCE CITED
WASHINGTON (NC)—The U.S. bishops' official five-year visits to the Vatican earlier this year took center stage Nov. 14 as the bishops opened their annual general meeting in Washington, where they elected a new president, Bishop James Malone of Youngstown, Ohio, and a vice president, Archbishop John May of St. Louis.

Pope John Paul II's personal representative to the U.S. bishops, Archbishop Pio Laghi, reminded the bishops that the pontiff's reaffirmation of diocesan teaching during those visits "needs to be taken with utmost seriousness." He and the bishops' outgoing president, Archbishop John R. Roach of St. Paul-Minneapolis, said the impression that the U.S. church and the pope were in conflict were the result of misperceptions by the media of the relationship between Pope John Paul and the American bishops.

The pope's representative said the pontiff's "words of affirmation and encouragement and support" for the U.S. bishops went "largely unreported."

DURING those visits to Rome the U.S. bishops heard the pope address such topics as the church's prohibition of penance and Mass participation in the United States.

Archbishop Roach said it would be "foolish" to deny that tensions exist between Rome and the U.S. church. But he said those tensions can in part be traced to the fact that the U.S. church has "an exceptional influence—a ripple effect—on the church in other countries."

Both speakers also referred to a study being conducted in the United States at the request of Rome on the role of Religious.

Archbishop Roach said the study, along with a similar study on U.S. seminaries, were requested by the pope "largely, I believe, because of his legitimate concern about the consequences for the church elsewhere of trends and developments in this country."

BISHOP MALONE, 63, NCCB vice president for the past three years, swept to an unusual first ballot victory Nov. 15, getting 150 votes from the approximately 250 bishops at the meeting. It was the first time a bishop rather than an archbishop had been elected to the post.

Bishop Malone hit the headlines several years ago for his efforts to save thousands of steelworkers' jobs following the closing of a Washington Sheet and Tube Co. plant. He has been bishop on Youngstown since 1968. Archbishop May, 61, is a former auxiliary bishop of Chicago and bishop of Mobile, Ala. He has headed the St. Louis Archdiocese since 1980.

As the meeting opened in Washington the bishops began to discuss a number of agenda items on which they were expected to vote later in the week. Archbishop Robert Sanchez of San Antonio, N.M., chairman of the bishops' Hispanic Affairs Committee, urged support for a proposed pastoral letter on Hispanic ministry.

The pastoral would be "a public statement of recognition of Hispanic Catholics in our country, their importance in the church...and an invitation to them to walk with us," he said.

The bishops also heard Bishop Joseph L. Imesch of Joliet, Ill., introduce a proposed pastoral letter on women by saying that the document should address the question of ordination to the priesthood as well as wider issues of justice and equality.

Other items discussed included:

—A proposed statement on liturgy was approved, would be issued Dec. 4, the 20th anniversary of the pro-

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...at meeting

...U.S. bishops told at conference

can't find any one pattern of ministry, rather you see rather clearly the adaptation to community needs. Every structure of office rises out of the concrete needs of the church."

WOMEN in the early church experienced a measure of equality which declined as the charismatic church declined, she said. By the time of the medieval church women were considered weak, irrational and cunning terrors.

Sister Diane Bergant, assistant professor or Old Testament studies at the Catholic Theological Union, speaking on the role of women in the Bible, said, "There is evidence in society today to support the need for new roles.

"It’s not enough to say we’ve always done it like this in the past." If that were the case "the only religious leaders we’d have today would be judges and military leaders... Different times bring forth different kinds of leadership."

The need to proclaim the Gospel is the overriding concern and history shows that God “can choose young or old, women or men, to act as spiritual leaders,” Sister Bergant said. She cited examples of women in leadership positions—judge, prophet, deacon, head of household.

To make the church reflect the "Christian discipline of equals," as it did in the early Christian communities, the church must “reject the structured sin of patriarchy,” said Elizabeth Schussler-Fiorenza, a professor of New Testament at the University of Notre Dame.

Patriarchy is not simply the rule of men over women, she said, but it is “a graded male status system of domination and subordination, authority and obedience, rulers and subjects."

PATRIARCHY, borrowed from the Greco-Roman world after the life of Christ, is the basis of “the exclusion of women from full humanity in the church,” said Father Thomas Groome of the Institute of Religious Education and Pastoral Ministry at Boston College.

The effects of patriarchy go beyond excluding women from the ordained priesthood, Schussler-Fiorenza said, to sexism, racism and classism.

Based on perceived differences in “nature,” giving one class, race or sex domination and control over another.

...Bishops retain 6 U.S. holy days

Continued from page 1

Hickey of Washington led the successful fight not to make any changes in current holy day practice in the United States, at least until there could be further study and consultation on the issue and education to prepare people for any changes that might be adopted.

In other votes also taken on Nov. 16 the bishops overwhelmingly approves five other recommendations from its Committee on Canonical Affairs that relate to provisions in the new Code of Canon Law.

They voted 260-6 to permit bishops to continue current practice on the age for receiving confirmation until the matter can be studied further. Current U.S. practice varies from diocese to diocese, but generally focuses around changes in current holy day practice in the United States, at least until there could be further study and consultation on the issue and education to prepare people for any changes that might be adopted.

In other votes also taken on Nov. 16 the bishops overwhelmingly approves five other recommendations from its Committee on Canonical Affairs that relate to provisions in the new Code of Canon Law.

They approved the use of lay judges on diocesan church courts by a 265-7 vote.
He was Father Felix Varela, a Cuban native (born in 1788 on Nov. 20) who was ordained at 23 and later was marked by the publication of his famine driven parishioners: to Cuba, and in 1825 he became the first Cuban priest to be incardinated into the Diocese of New York. From then on, with the same whole-hearted enthusiasm he gave to earlier causes, he devoted his talents and his energy to New York's early churches and the immigrant poor who were their parishioners—at St. Peter's on Barclay Street, St. Mary's on Sheriff Street, and Church on Astor Street.

He is fondly remembered as founder and pastor of St. James and the Church of the Transfiguration (the latter once located on Chambers Street, but relocated many years ago to its present site on West Street).

Both St. James and Transfiguration parishes grew, almost simultaneously, out of Father Varela's parish at Christ Church, and both celebrated their 150th anniversaries in 1977.

At St. James, Cardinal Cooke on this occasion blessed a specially commissioned bust of Varela by a Mexican sculptor, Ralph Hernandez. Beside it stood once located on Chambers Street, but relocated many years ago to its present site on West Street. As pastor, Varela spent his days helping the poor and homeless, bringing the comfort of the sacraments at risk of his own life to the victims of pestilence-ridden ships, organizing a Temperance Society, a Ladies' Aid, and a Half-Orphan Society (since incorporated into St. Vincent's Hospital). To those in need he gave not only his priestly devotion but also his money, his food, his table silver, his household linens, and his own coat. His charity became a living legend.

Meanwhile, the intellectual in Father Varela was not silent. Evenings and well into the night, his mind and his pen were busy. Alone, by the dim light of his heart, he wrote numerous articles and periodicals, in English and in Spanish.

Together with Father John Power, Varela was for 16 years vicar general of New York. He served first as supporter to the scholarly Bishop Jean DeBois, whose unrighteous flock made his labors a torment, and later under Bishop John Hughes, who became New York's first archbishop.

On the lecture platform and in his writings, Varela calmly and ably conducted an amicable dialogue with the Quaker or Presbyterian, quite different from the often acrimonious discussions that took place between Catholic and Protestant leaders.

When burned out by overwork and the intensity of his flame, Father Varela retired to holy poverty in St. Augustine, where he was laid to rest.

A few days later, disciples from Havana who had raised a pension for him found him already interred. They used the money to build a memorial chapel with a burial vault for him at Tolomato; and there, for many decades, the people of the ancient city and occasional pilgrims from New York and Havana remembered him in prayer. In 1978, the Miami-based Cuban Society of Philosophy restored the chapel as a place of pilgrimage and placed a bust of Father Varela and a new inscription there.

Cuba wanted his remains, but St. Augustine refused them. Not until 1911 were his bones removed. They then were placed in an urn atop a column in the great hall at the University of Havana, where even to this day students can meditate on the life messages of him who taught us how to think.

This year on the 130th anniversary of his death, scholars are researching every facet of his labors, his cause for canonization is being promoted among lay and clergy, and the memory of Felix Varela grows ever more luminous.

Helen M. McCadden, Ph.D., lives in Browntown. With her late husband, Dr. Joseph M. McCadden, she is co-author of "Father Felix Tornch Bearer from Cuba," published in 1969 by the U.S. Catholic Historical Society, and now out of print.

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**Torch-bearer from Cuba**

(Reprinted from Catholic New York).

By Helen M. McCadden

One of the most remarkable figures in the history of the Church of New York died 130 years ago in St. Augustine, Florida, after a lifetime that combined the poor with a brilliant intellectual career.

Father Varela was servant of poor, and an intellectual.
Dear Fellow Catholics:

Food for the Poor is unlike any other charity that begs from you today in that my export company underwrites the administrative costs of this non-profit charitable trust. It has been created to build in some small way a LIVING BRIDGE between us, the Church in America and the people of God in the Third World.

I began helping the poor in Jamaica several years ago through the medium of missionaries on the island. In 1981 I was taken on a visit to Eventide Home, one of the largest poorhouses in Jamaica. When I left Eventide, it took me three days to get over the sickness, suffering, poverty and the degradation of some seven hundred human beings.

I realized then that I did not have enough money to give them sufficient care befitting their dignity as children of God; hence Food for the Poor was born.

Since its inception almost two years ago, we have sent many shipments of food, medicines, educational material plus funds and other supplies for the poor in Jamaica, Haiti and other Caribbean countries, all handled through Catholic missionaries. (We still have not even scratched the surface of the problem).

Generosity is a debt we owe in our service to God. A devout Christian once wrote, "The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices."

In our society we have hardly ever been taught how to really give. Let us begin to teach one another. An old epitaph found on a tombstone in New England reads: "What I gave, I have; what I spent, I had; what I kept, I lost." It is important to have a deep understanding of the real Christian meaning of almsgiving. It is the activity wherein the Christian carries on the redemptive work of our Lord. Confronted by it, a redeemed humanity does not cease to offer thanks to God for the gifts received.

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"As often as you did it for one of my least brothers, you did it for me."
—Matthew 25:40

THE VOICE-Friday, November 18, 1983-PAGE 7
Ethnic isolation hit by theologian

By Janelle D. Scott
Voice Correspondent

"Lopsided" parishes that don't acknowledge the many cultural groups in today's Church are both "unrealistic and un-Christian," says Dr. Marina Herrera.

No matter what group predominates in a parish—white, black, Hispanic—the parish must reflect all cultural groups, not just one, Dr. Herrera believes.

"These are lopsided churches, if there is no dialogue, nothing to acknowledge the presence of other groups, and they are both unrealistic and un-Christian," she says.

Dr. Herrera, a theologian and cultural anthropologist from Washington, D.C., and director of ECHO (Educational Consultant for Hispanic Organizations), was in South Florida recently to conduct two in a series of nationwide workshops on unity in the multi-cultural Church. The workshops are designed to teach communications skills between Catholics and celebration.

Dr. Herrera said the workshops grew out of a concern over the growing number of "segregated churches" with communications skills between Catholics and celebration.

"Lopsided" parishes that don't try to impose one cultural group onto another, but rather, "to deal with a variety of experiences and make use of the richness of American life."

"And this is a mirror of the Church, its universality. The Church is open to all people." The workshops encourage parishioners to communicate and think outside of their own culture.

The two area workshops were held at St. John Fisher Church in West Palm Beach and at St. George Church in Fort Lauderdale. Catholics representing several cultural groups assessed inter-cultural and race relations in the Miami archdiocese and suggested strategies for making parishes more unified.

One of the best ways to start, workshop leaders said, is to plan a multi-cultural liturgy around feasts that focus on the universality of the Church, for example, Pentecost and Epiphany.

"This is a starting place and it has worked in many parishes," says Father Austin Lindsay, a theologian and workshop facilitator. (The other facilitator is Larry Payne, director of urban ministry for the archdiocese of Minneapolis-St. Paul.)

Processions, eucharistic ministers and deacons representing different groups, readings in different languages are all elements of a multi-cultural event, Father Lindsay said. The parish feast day is another occasion for recognition of all groups within the community. Parishes can also make sure all groups are represented on the parish council and as eucharistic ministers and deacons, he added.

"That way, groups see themselves represented on the altar," Father Lindsay pointed out. All these practices reach out and encourage groups who perhaps have stopped participating in a parish, he said.

He stressed that the workshop team is not trying to impose one cultural group onto another, but rather, "to deal with a variety of experiences and make use of the richness of American life."

At the West Palm Beach session, Bishop Agustin Roman spoke in English, Spanish and Creole, reinforcing the idea that it is the duty of the Church to affirm all groups, Father Lindsay said.

At St. George's in Fort Lauderdale, the workshop included an "inter-cultural dinner" of diverse foods, and a Eucharistic celebration featuring a variety of ethnic music.

St. Michael's festival

St. Michael's Church in Miami will hold its 13th annual parish festival next week, from Nov. 24 to Nov. 27. Proceeds will go toward maintenance and improvement of the parish school, where more than 600 students are enrolled.

St. Michael's is located at Flagler Street and 29 Avenue in Miami. 

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Archbishop says

"Speak out," he tells League meet

By Ana Rodriguez-Soto
Voice News Editor

Lashing out at "bigots and profilers," Archbishop Edward A. McCarthy urged South Florida Catholics to "speak up" when they're the butt of jokes and ridicule.

"When (bigots) speak out, there should be others speaking out to counter them," he told members of the local chapter of the Catholic League for Religious and Civil Rights who gathered for their monthly luncheon last week.

"They're stepping on the toes of a lot of fellow citizens," he said, not just priests, or bishops, or even Catholics.

"WE'RE DEFENDING the rights of all people. We're not going to tolerate those who in the name of license deny us our freedom," said the Archbishop, who is on the national board of the Catholic League, a group formed to defend Catholics and their interests.

"I learned not to listen to some talk shows at night, Neil Rogers for one," said Archbishop McCarthy of radio station WNWS' potemical talk-show host.

He called Rogers' program "very offensive, simply in religion in general," and said the commentator is "making a buck over his bigotry," profiting from creating controversy by attacking religion.

"The voice of religious people is heard in the public life and religion" in the United States today, he said. But if God and morality are eliminated, "you can expect our society to fall apart."

"If we are really committed against crime... would we have the crime rate we have? Are we being as effective as we should in our civic responsibilities," he asked, pointing out that one fourth of the South Florida population is Catholic.

The myth that Catholic lobbying for tuition tax credits represents the efforts of "a minority... trying to twist the Constitution" should be discredited, he added.

No public schools existed at the time of this nation's founding, he said. Once they came into being, in fact, until this century, "public schools taught religion." It was only after Catholic immigrants began arriving in large numbers "that the whole thing began to be questioned."

URGING TOLERANCE and understanding of those who oppose Catholics on tax credits, the Archbishop asked: "How would we like it if we were a predominantly Catholic area and suddenly people of other religions started coming in, all the Catholics started moving away and we were left with empty schools and empty buildings?"

Catholics must convey the message however, that issues such as tax credits and right-to-life are not just the special interests of a few.

"We're concerned about decency. We're concerned about justice. We're concerned about what's right for everybody," the Archbishop said.

"We have a right to stand up and be concerned about what's happening in our society."

HE ALSO REMINDED Catholics that they can't sit back and watch their leaders do the work.

"I think The Miami Herald would survive," if he cancelled his subscription in protest over an anti-Catholic remark or cartoon, he said.

"We're all a community. As we stand together, we should work together. Do we have a solution. We simply have to speak up.""
"How can a child be a peacemaker?" nine-year-old Joe Gar-
cor the sake of peace, Fr. Daniel Berrigan S.J.,
on his visit to Indiantown last week.
"By loving, playing, writing poems
anceful protests as he was pressed on all
ights Pious works of peace.
the crash of def- 
other.
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tone of peace.
they are peacemakers," he said,
and that is a lesson of great hope," he said.
peace movement’s
growths across cultures and
and of the bonds of affec-
tion and mutual conviction binding
they are about the same
ists," said Nancy Couch, lay
eration, representatives from
ting our culture... if we are
cess, told the St. Paul of the Cross
Peace Commission.
the world than death. It is worse to suf-
sonalists and pacifists of Holy Cross Catholic Church.
when he stepped out of the car, he was
hearing to the man
ot as a hero for
by children who had
ning New York he had learned of
in the war, the end of the world will be very
We are people of great simplicity.
"As a point of great simplicity.
Our civic experience and our
The poverty... the arms race itself. You can call anything
"I believe that what I’m doing is
"I am not interested in a
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European and American pacifists.
the National Catholic Peace Commission that
the poor in Vietnam," he said.
and men have constantly refus-
American history teach us that good
was the poor imprisoned in this
it is legal... It is worse to suffer los-
the world than death. It is worse to suf-
I don’t think the flag
one’s love of others... and none of
one’s love of others... and none of
reality behind them," he said, referring
to the U.S. bishops pastoral letter on
"If the documents of the Church are
to use the same language as the
courts... if we are
father of the Lord in Heaven, to say that we
love for us
to imply... to say that we
not to do violence when violence is done to them.
needs freedom to tell us God’s will.
To me the church is a
pale. That is to say, there was
any United States of America, so it is in
in our culture... if we are
of the same old thing, which is not sacred at
all but will draw us into the same pat-
ters of suicide.
"The alternative we have to offer is
no nukes." I am not interested in a
across frontiers of culture and
and mutual conviction binding
We are people like yourselves who
the death warrant for Robert Sullivan,
Florida Gov. Bob Graham’s signing of
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independently manufactured there,
pouring their blood over secret
documents as a symbolic gesture of the
against the war, peaceful demonstra-
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"I would be at fault if I held out any hope for seminary candidates to see a change in their lifetime. They have to live with the requirement of celibacy and give themselves back in love to the people they serve..."

Major hindrance In a yet unpublished extensive report by Foundations and Donors Interested in Catholic Activities (a non-profit Washington organization of private foundations which will co-sponsor a vocations conference Dec. 1-2 in Chicago), their researchers found: "There is no doubt that celibacy is a major hindrance to vocations today. It was not a hindrance in decades past. "Due to social changes," the report continues, "the diocesan vocations directors ranked celibacy as the third greatest hindrance for vocations, and...considered it even a greater hindrance than the requirement for lifelong commitment...." "I think this point the Church will not do anything about the problem because the pope does not even want to open it up for discussion," said Dr. Schoenherr.

Protestantism Catholic seminaries continue to suffer diminished enrollments, while Protestant churches are having no problems with numbers of mid-life ordinands and the revival of the church as a whole for the younger pool from which most candidates come, we will need to increase pastors. However, not every church has a fulltime ordained minister pastoring the membership," said Bob Naylor, of the Office of Church Life and Leadership.

Methodist trend "We have a steady state in terms of persons becoming candidates for the United Methodist ministry over the past 10 years," said Donald H. Trotter, Associate General Secretary of the United Methodist Church Board of Higher Education and Ministry.

Catholic trend "People have to realize...we're not doing this to reduce the number of ordinands by tightening up the selection process." The Lutheran Church, with 19 separate church bodies and 15 million members in the United States is doing well. "Student enrollment has remained pretty level, for several years," according to Albert L. Haverstick, assistant to the bishop of the Lutheran Church of America. "In some areas of the country there appear to be more pastors than congregations needing pastors, but this is not in general," said Haverstick.

"We have only one of two options open to us: Emphasize the virtue and value of the celibate priest, or work for a change in that commitment..." Fr. Robert Lynch, rector St. John Vianney College Seminary
novianism.) By 1972 the losses were evident: the theology (3rd year) enrollment was 49 per cent lower than the '67 figure. The college enrollment was down by 51 per cent and high school students dropped by 53 per cent, according to statistics researched by CARA's Center for Applied Research in the Apostolate in Washington, D.C.

In a report for 1983-1984 CARA Vice President of research Edward Sullivan said, "By 1977 the number of students enrolled in theology had dropped by 37 per cent."

A ray of light is evident this year with a gain of 3 per cent in theology students for a total of 4,244 as opposed to 4,109 reported in 1983. Diocesan candidates also rose by 54 students, or 2 per cent, and religious increased by 90 or 7 per cent.

Dr. Schoenheer points out that minimal gains will do little to offset current losses — that in 17 years, through resignations, retirements and deaths, the priesthood will be cut in half, while Catholics will have increased.

"By the year 2000 there will be nearly half the current population of priests—or 48 per cent between the ages of 56 and 75, while only 15 per cent will be between 18 and 35. There will be one priest for every 4,000 Catholics, and at present there is one priest for every 900 Catholics."

In his book, "Decline and Change in the U.S. Catholic Church" (University of Wisconsin, 1981), he examined the organizational structures of 84 dioceses and concluded "the church suffered a cumulative net loss of almost nine per cent from the beginning of 1966 to 1973, with even the diocese with the most gain only experiencing a 0.66 gain per annum, thereby increasing the number of clergy by only 6 per cent since 1966."

"Yet I don't read the issue to mean we should automatically allow celibacy to be abolished. It may be the structure of the church will have to change."

"The parish will no longer revolve around the priest, but the members of the parish community would have to take on more importance, and more jobs would be formally assigned to the priest..., for example, the Code of Canon Law now permits a lay person to be a chancellor, but there are no lay persons fulfilling that role. (In a diocese)," said Fr. Estevez.

"On the other hand, we have not explored a fully actualized church. The Magisterium will not look into it (celibacy), but I don't agree.

"Celibacy plays a part whenever people are attracted to the priesthood. Also the environment we live in places so much emphasis on consumerism, and this pressure makes the option of the celibate life seem impossible," said Fr. Gustavo Mijares, director of the Vocations Office for the Archdiocese of Miami.

He also agrees with Fr. Estevez that the role of the priest has undergone a revolution. Since Vatican II the lay ministry has expanded while priests no longer fulfill the same forms of service. "They aren't as actively involved in families and parochial schools as they used to be."

Celibacy itself neutral on the subject, Fr. George Birnhold a professor at Assumption College in Wisconsin conceded that "Protestant growth is a hint celibacy should be studied further."

"We have to ask other questions about celibacy too," he said, suggesting that celibacy may cause the priesthood to seem attractive in some cases to certain "bachelor types who aren't suited for the spiritual and communal aspects of the priesthood. Some are just unable to get along in society and they see the priesthood as a means of escape," he said.

Optional celibacy?

If we had an optional celibacy rule this would eliminate a lot of the problem.

Fr. Lynch counters that optional celibacy as an answer to vocations might be "trading a head of a comparative upset stomach. We'd have to change how our rectories are run, and there would be a financial impact."

However, such a momentous change would be "a tremendous experience."

"I'm convinced that people love the church so much they would have less problem with it than we would institutions," Fr. Birnholt thinks married priests who have left could conceivably re-enter the system this way. "Now they are shunned..."

Another foot in the door was the recent ordination this year of a number of metropolitan married priests into the Church, he said.

Fr. Sherry feels that celibacy is not nearly as important as to the issue of lower enrollments as the lack of encouragement by family and peers. "The attitude of existing clergy is vitaly important."

He added that "Mass attendance is up, even college students are attending more regularly in recent years."

In a telephone interview Dr. Potvin agreed in part with Fr. Sherry's conclusions.

"Young people are definitely religious, but not in the institutional sense. They aren't willing to make life-long commitments to an institution, because of the restrictions a celibate implies."

"Instead, they are finding easier ways to serve the church in lay ministry where they don't have to give up marriage and family."

Teens fear commitment?

Young adults were surveyed in Our Sunday Visitor magazine by editor Bob Lockwood and staff in an article July 1983. They responded frankly about their reasons for not choosing the religious life.

In a random poll of 738 senior Catholic high school students in Detroit, Memphis, Cleveland, Ft. Wayne and Albany, the Visitor discovered, "Respondent after respondent saw the life of a religious vocation as uncertain and unchallenging..."

However, the reason most often cited for not considering a religious life was the desire to marry and raise a family.

"They did not see how they could live a life of celibacy."

"Yet, though few stated they might consider a vocation if the vow of celibacy was not required, most simply saw their primary vocation in the family."

The FADICA study pointed out that both Protestant and Catholic youth who would potentially consider a religious vocation live in the mainstream of society. They both watch the same television shows and are affected by the same secular forces and values.

"In a group that has much in common among youth in the last decade or so. We agree that they are less committed to mainline denominations today as they were two decades ago. But there is no overall diminution in spiritual energy or religiosity by Catholics, only a shift in religious energy. The downturn in vocations is thus not the result of a general spiritual crisis in America or in the Catholic community, but rather the result of a partial institutional crisis..."

At the heart of that institutional crisis at this time in this county is celibacy. "I believe the principal deterrent for entry into the Catholic priesthood is celibacy," said Dr. Jackson Carroll, director for social and religious research at Hartford Seminary in Connecticut.

In Dr. Carroll's studies have centered on phenomena and trends in Protestant mainline denominations, he has reviewed the econometric factors between the Catholic Church and these denominations.

The key difference is celibacy. Most Protestants talk about the ministry as something they feel they have to do to serve God. They don't take the same vows as the Catholic priests. Yet their ordination is seen as a life commitment. At present, celibacy is the only remaining distinction.

The issue of marriage and family also seem to have a noticeable influence on withdrawals from Catholic seminaries.

Dr. Raymond Potvin cited Robert Brooks' findings in "The Former Maj or Seminarians" (Univ. of Notre Dame library), as among those proving that celibacy is a major cause of withdrawals.

The question was posed to seminarians in high school, college and theology classrooms. "Would you consider marrying if the Church permitted it?"


Of the high school students responding, 72 per cent said left within one year; of college students, 40 per cent; of theologians, 26 per cent."

"In each case the proportion of withdrawals (of those who might marry) is three to four times higher compared to seminarians who answered the question in the negative," said Dr. Potvin.

His study was a probability study of seminarians in the U.S., major and minor, diocesan and religious, and attempts to establish dimensions along which American seminarians can be categorized. It showed, "Less than half of all seminarians define the present celibacy requirements as a moment of the dedication to Christ, and as many as 39 per cent of all theologians definitely or probably would marry if permitted."

One former-seminary student who spent 1 year, 3 months renewed, even though they don't take the same vows as the Catholic priests. Yet their ordination is seen as a life commitment. At present, celibacy is the only remaining distinction.

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On vocations and the celibacy rule

The Voice did not start out to write about celibacy. Disturbed about the mounting vocations crisis, we decided to investigate the problem, to talk to experts, to people who had studied vocations, anyone who might have some insight into why so few young men were interested in becoming priests.

What we ran into was celibacy. Not exclusively the sexual aspect but the broad meaning of the term, including marriage and family. Oh, sure, everyone knows celibacy is part of the problem. There are many aspects to the problem of vocational decision-making, selflessness, lack of support in faith and institutions in the 60s and 70s, the Vietnam war, etc., etc., etc.

But one of the first things we found, disturbingly, was that the Protestant youth generally were not having any such problem. Yet, Protestant youth have been growing up under the same environment as Catholic youth. The same societal forces apply to them. They are the only obvious variable is the celibacy requirement. Even the Episcopal Church which

is similar to the Catholic Church in structure and style, has an abundance of seminarians. Celibacy would seem to be THE problem.

And, of course, this is not intended to be a comparison of Protestant and Catholic churches. Many Protestant churches have suffered a falloff in Sunday attendance and some internal conflicts, as do all churches. The Catholic Church is in many ways a renewed and vital church, with growing ministries in many areas, including more lay involvement, and increased social awareness.

But in terms of vocations, there is a major problem brewing, and many average Catholics seem barely aware of it. At this point, when you go to Mass there is a priest there. Same for confession or marriage. But as time goes on, the priests are having to take on more and more double duty. And now the Church is talking of ways to take on more roles and of clustering parishes so one or two priests can serve five or six at a time.

It simply is not a healthy situation when a church cannot produce an adequate number of clergy in a country that is well catechized and formerly produced enough vocations. And though our report focused on priests, we would assume a parallel accompanies the decline in Brothers' and Sisters' vocations.

Of course, these things are subject to interpretation. Even semantics. If we had more support in the families, and if we put more value on long-range commitment, and if... But as Catholic University sociologist Dr. Dean Hoge points out, the country has undergone major changes in recent years. The vanguard "sexual revolution" has doubt brought some healthy openness into the subject of sex, along with an unhealthy emphasis on sex as a toy and a downright preoccupation with it.

Rightly or wrongly, one of the results has been lowering of the mystique surrounding sex. Or, putting it bluntly: Sex is no longer such a big deal. Which has led to a corollary: Abstinence from sex is no longer a big thing. And as our report noted, priests are a big deal.

That is probably unfortunate, as it fails to value the sacrifice and commitment our priests and seminarians are making.

Following the "Thorn Birds" controversy on television a few months ago, Father Andrew Greeley, respected sociologist and, uh, noted novelist, pointed out that it was the celibacy factor that set Catholic priests so apart from all others and therefore so "interesting." This, plus the loving commitment to the flock and the full-time involvement available to a non-married man.

Nevertheless, it is today's world and its conditions the Church must

function under. If something isn't done, there will eventually be few priests left, and their celibacy will seem less and less as important as having a fuller priesthood.

We have no intention of mounting a campaign to eliminate celibacy. That is not our purpose. Our aim is to help solve the problem. And the first step is to stop making the problem worse by making celibacy optional. Or it should campaign vigorously to sell the value of celibacy to young people. Confront youth openly on the issue. Tell them, yes we know the world is selling you other values, but let's talk about some different ones.

Simple waiting for things to change has not solved anything. While asking God's help, we must help ourselves.

Jewish group lauds peace pastoral

To The Editor:

Prophets can be religiousists. Prophets can be scientists. They can be Christians, Jews, Buddhists and non-affiliates of organized religion.

Recently, in Chicago, a Jewish chairman of the Albert Einstein Foundation, recommended that their president, Norman Cousins, award their annual $50,000 peace prize to Cardinal Joseph Bernardin. The Cardinal was the architect of the American Catholic Bishop's peace project: A scientist, Carl Sagan blueprints the horror of a NUCLEAR WINTER. Like the bishops, Sagan had his conclusions scrutinized by over one hundred experts. Scientists in the U.S., Europe and the Soviet Union. Sagan describes the results of the depletion of the ozone layer. People who didn't

burn or freeze to death after a thermo nuclear conflagration would starve to death. Billions of dead bodies thawing. Disease rampant. Sagan says, "What I describe... horrifies me."

We recall the book of Genesis where a merciful and loving Creator gifted us with our world and entrusted it into our care. We, who are parents and grandparents, are also entrusted with the lives of children and grandchildren. For them and for us there is no "winnable nuclear war." For those who would dismiss the Bishop's Pastoral, can they also dismiss the Sagan conclusions?

Parade has initiated a writing campaign. Send two letters, one to President Reagan and the other to

Soviet President Yury Andropov, both c/o PARADE P.O. Box 4381, Grand Central Station, New York, N.Y. 10163. They will deliver our letters and report results in a later issue.

The prophet in all of us must speak.

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Alienation and its cure

A divided parish, disfigured church and divorced man may seem to have little in common. In fact, however, each suffers from the same disease — alienation.

port and opposition poured in from around the country; the New Hampshire Supreme Court ruled, finally, that the nuns had a right to sue the bishop.

Unfortunately, Bishop Gendron and the sisters reached a settlement out of court. In a joint announcement following this accord, they said, "All of us will look forward to developing a spirit of one community working together for the good of everybody."

Unfortunately, the anger, hurts, wounds, divisions and scars will not at once disappear simply because the conflicting parties have reconciled.

A FORMER STUDENT of mine-now a wife and mother-formerly an active member of Sacred Heart parish as well as the connected Our Lady of the Miraculous Medal parish and was deeply involved in that controversy. She recently told me of the sad hostility which continues to exist between some parishioners who took antagonistic sides throughout the dispute.

One can understand those painful, human reactions, but, at a distance, also observe how such divisions fall far short of the mutual forbearance, willingness to forgive, and unity in love expected of Christians.

Time will naturally heal a bit of those wounds, but I doubt if there will be much deep reconciliation without prayer and recourse to the Lord for motivation and strength.

Our pastor opened up this Central New York church for the 6:30 a.m. Mass last week and discovered to his grief that someone(s) with a spray can of paint had defaced the statue of St. Joseph and printed bizarre, obscene comments upon half the doors.

There were a few expected, immature, repulsive, adolescent statements ("God sucks").

But more puzzling and disturbing, epithets such as "Antr-Cntrist; Anti-Christ; Anti-Christian; Anti-Fascist; "Pay Salvation" and a swastika traced on the statue of St. Joseph with a swath of black paint across his eyes.

REACTION TO THIS vandalism was swift and surprisingly strong. Contractors offered to repair without charge the damage; parishioners at home and persons from afar sent checks to defray costs of rehabilitation; visitors in droves stopped to look, pray and express regret; the media carried front page stories and several minutes coverage about the "outrageous" deed; police personnel sought to apprehend the culprits.

The building and statue will look like new in a few days. The police may arrest and convict the offenders. The church will probably install additional protective spot lights. The local sheriff will dispatch squad cars to circle the building several times each night.

Those steps may or may not prevent a future repeat performance. But without God in their hearts will these or other vandals be able to overcome the alienation which leaves them restlessness unhappy and pushes them to destructive deeds like disfiguring a church?

A divorced man in the southwest went through terribly acrimonious divorce proceedings. He feels very bitter, judging that his ex-wife unjustly appropriated and sold a treasured coin collection given to him by his father. Whenever the man sees one of the few remaining items, sentiments of anger and resentment quickly rise to the surface. Again, I cannot believe the poor fellow will ever overcome his alienation and experience a deep peace without recourse to Christ's teachings and the Lord's grace.

Lady of the Miraculous Medal parish and was deeply involved in that controversy. She recently told me of the sad hostility which continues to exist between some parishioners who took antagonistic sides throughout the dispute.

One can understand those painful, human reactions, but, at a distance, also observe how such divisions fall far short of the mutual forbearance, willingness to forgive, and unity in love expected of Christians.

Time will naturally heal a bit of those wounds, but I doubt if there will be much deep reconciliation without prayer and recourse to the Lord for motivation and strength.

Our pastor opened up this Central New York church for the 6:30 a.m. Mass last week and discovered to his grief that someone(s) with a spray can of paint had defaced the statue of St. Joseph and printed bizarre, obscene comments upon half the doors.

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A divided parish, disfigured church and divorced man may seem to have little in common. In fact, however, each suffers from the same disease — alienation.

The thought that we must thank God is of ancient religious heritage. The Old Testament story of Moses, from Exodus through Deuteronomy, carries a constant theme of thanksgiving to God for all of His blessings. Moses never ceased to remind his people that the obligation of thanksgiving was to be dominant in their lives. There has always been within the Catholic faith this same emphasis on the necessity of giving thanks to God. So the idea behind Thanksgiving Day as a day for thanking God is of both ancient and constant heritage.

But Thanksgiving Day as it originated in America was not in any way a Catholic day of thanksgiving. For the Puritans it was a harvest festival, more related to the English Yuletide than to a religious day of thanksgiving, and for the Puritans it even had an anti-Catholic basis. The Puritans of Massachusetts were opposed to the celebration of Christmas, which was considered a Catholic holiday. Except for Rhode Island, Christmas was not observed in any of the colonies in the early years. Thanksgiving took the place of Christmas for the orthodox Puritans and for them it was a religious observance.

BEFORE THE beginning of the 17th century, Thanksgiving was an official holiday in Connecticut and Massachusetts and in the next century it became firmly established throughout America. It was not a national holiday but proclaimed by governors of the various states. By the beginning of the 19th century it was an American holiday, its religious meaning as a day of thanksgiving to God well-established, and any conflict with the celebration of Christmas long since gone.

It was Sarah Josepha Hale, who wrote for the magazine, "Godey's Lady's Book," who began the campaign of papal ingraining Day as a national holiday, observed on the last Thursday of November.

It was 120 years ago that she wrote to President Abraham Lincoln, asking him to proclaim Thanksgiving Day as a national holiday with a uniform date. On October 2, 1863, President Lincoln proclaimed that Thanksgiving Day would join the birthday of George Washington and the Fourth of July as national holidays.

EVEN since the successors of Abraham Lincoln have proclaimed Thanksgiving Day, although it was not until 1941 that Congress by resolution made it a legal holiday.

IT IS not a religious feast day for Catholics, although there is a motive Mass for Thanksgiving Day and by growing custom Catholic churches are crowded with those joining in the spirit of the national holiday of special thanks to God for the blessings of the year.

To give thanks to God is not only good but an obligation of our faith. There's no need to pursue that, it is something every one understands.

But I would like to offer a suggestion on a way that we can extend Thanksgiving Day. We do owe thanks to God for the blessings in our lives but if we really understand ourselves then we must know that we owe thanks to so many people whose lives have touched our own.

We are coming to a better understanding that our religious faith requires that we live in service to others. Understanding this we should come to a realization that we owe thanks to others for their service to us.

SO AS you meditate on all God has given you in blessings, think of all that other people have done for you. This Thanksgiving Day write some notes of thanks to those to whom you are indebted—your parents, perhaps a teacher, a pastor, a fellow worker, a neighbor, a friend, someone who helped you. You'll make some people feel a special warmth, you'll feel better, once you've begun then each year go back over the year, give thanks to others who have helped you through the year, and include this in your thanksgiving.

(Dale Francis is a nationally syndicated columnist.)

When Cardinal Gibbons arrived in New York from the Vatican Council that reaffirmed the dogma of papal infallibility, many media asked him if he really believed in the complete and unqualified infallibility of the Pope. He simply replied, "I certainly do," said the Cardinal, "although when I was leaving, the Pope did call me Gibbons.

THE VOICE-Friday, November 18, 1983-PAGE 15
Labor of love

On the second Sunday of October, a beautiful sound was heard in St. Vincent Ferrer Church in New York City: the sound of a new organ built by 48 volunteers who contributed 4,000 hours of work over 17 months.

A new organ, comparable to the one created out of $57,000 handmad lace. A few years ago, I attended a conference where I heard a priest talk about his parish's financial problems. He mentioned he needed money to paint the church. Someone suggested he ask for volunteers from the parish to do this—as pastors did in the old days. He said, as I recall, that the question had come up in the parish council, but members were worried about insurance costs. Liability insurance to protect the church should a volunteer get injured while painting would be exorbitantly high, they speculated. The council thought it would make more sense to hire professional painters.

Another argument I've heard concerns the lack of time. People are just too busy to volunteer their time for church projects, goes the argument.

'THINK St. Vincent Ferrer's experience disproves those objections. Apparently the volunteers felt the regular liability insurance carried by the church covered them and, somehow, they felt more secure.

The reason seems obvious to me. The parishioners were turned on, committed. They had a specific project that challenged their abilities on many fronts, from raising money to actually learning what is required in building an organ. I would guess that at no time before were they ever so close to their church.

To keep our parishes vigorous, it seems to me that a key is to find ways to keep people committed and challenged to support their parishes, both financially and with their time. This can include many kinds of work, from painting buildings to teaching children.

Maybe the bottom line is for parishes to do what the Lord said, "Ask and you shall receive." Only more aggressively.

The head of the organ committee expressed well what can happen: "We originally thought you could only get volunteers if they have $2,500 for new pipes imported from that country. We were wrong." (NC News Service)

To the rescue

Superman and Lois Lane know about saving and being saved. The metaphor is not entirely out of place during advent. Advent is a time to prepare for the coming of the Lord. He is rushing toward us faster than the speed of light, indeed already skived by a loving, gracious God, but fables are only slightly veiled depictions of a longing which He effected nearly 2000 years ago, but which, for us, each of us personally, is still To Come.

Fantasy? No, not fantasy. All the epics and sagas of history may be fantasies, where heroes come to save their loved ones, but fables are only slightly veiled depictions of a longing buried in the human heart, a yearning to be saved.

WE ARE indeed already saved by a loving, gracious God, and all the problems of life, which include suffering and death, are mysteriously embraced by the cross and the rescue which He effected nearly 800 years ago, but which, for us, each of us personally, is still To Come.

We all need to be saved from something: from ourselves, from the evil in the world about us, from our common enemy, the devil. Not only the streetwalker, the heroin addict, the drifter, the shoplifter, but the housewife, the bank clerk, the grocery man, the clergyman. All of us are tempted by the power and fascination of sin, all of us are precariously close to death, just a heartbeat away.

ADVENT HELPS us to experience the rescue operation before it happens. We are called to prepare for that precise moment in time when we will meet God face to face, as we breathe our last breath.

We need to know ourselves well before we meet our God. We need to find out about ourselves. Most often, we do not yet know too well our total personalities.

This year's theme is "To the rescue." Superman can't really be in love. Superman and Lois Lane know about saving and being saved.

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Let us turn back to our ability to love. Superman and Lois Lane know about saving and being saved.

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To the rescue
Dear Mary: For so long I have believed in a certain person and all that he stood for. He was a priest and a very good one for 25 years. He had guided me back to the church without his even knowing it. He had such a way with words that truly you felt Jesus speaking through him. He left the priesthood to get married. (So I hear.) Doesn’t he have an obligation to his parishioners and others for some kind of explanation or apology or anything? Or is it his own life?

For someone like myself who is trying so hard for something to believe in, I find this hard to swallow. Granted, I at least can give many, many thanks for very reassuring words while he was a priest. But I still feel a great sense of sadness and loss, as in the death of a loved one. In a sense, in my eyes he has died. I feel so cheated, let down.

Most of all, thank you for our forgiveness. Thank you for your explanation. Logical—Logically, he does. In actual practice, no.

As an outsider you do not and cannot know all the circumstances. His actions are apparently best in his judgment. Do not second-guess when you know so little. Do not judge him.

Second, let your feelings out. You are doing this now when you describe your grief, regret, anger, confusion. Third, get used to life without the person. You may be starting to do this when you realize that you can be grateful for the time you knew him. More than that, I need reassuring that I’ll overcome this great hurt and my faith will be restored. Help! (Rhode Island).

You describe graphically the shattering effect of a human loss. Many families describe a similar reaction when close friends announce they are getting a divorce. Your letter underscores that commitments we chose to make are not merely personal matters but reverberate throughout the community. A couple’s marriage vows or a priest’s vows are highly personal choices, or course. But the effect of those commitments is to establish ties throughout the community where the person lives and works.

The committed person is needed, wanted, counted on. And a choice to abandon those commitments is more than a personal choice. It r uptures the community involved.

YOU MENTION that the experience seems like death. The steps for getting over your grief are like those which occur after a death.

First you ask why. Doesn’t he owe you an explanation? Logically, he does. In actual practice, no.

As an outsider you do not and cannot know all the circumstances. His actions are apparently best in his judgment. Do not second-guess when you know so little. Do not judge him.

Fourth, get used to life without the person. You may be starting to do this when you realize that you can be grateful for the time you knew him.

Fourth, get on with your life. A charismatic person can lead us to faith. There is nothing wrong with that.

But after such persons leave, the faith remains alive in the community where it was planted. As you come to accept the loss of this priest, begin to look around your parish. Where are there fellow Christians you might join—in a study group, a social action group, a religious education program for children or adults? Look for people with a faith commitment that matches your needs, interests and talents. Then join them.

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

By Dr. James and Mary Kenny

BY DOLORES CURRAN

Last Thanksgiving we experienced a deeply moving liturgy at our local parish. It was a Mass with music and liturgical symbols honoring Kateri Tekakwitha, the American Indian saint canonized a few years ago. The magnificent choir sang to an Indian beat supplied by native instrument and drums. Two young women dressed like Indian maidens led the procession and danced reverently as part of the liturgy. This was no Class B Western but a touching and reverent integration of our liturgical and American heritage. The very large church was packed with worshippers standing in every inch because it was a repeat of the year before. As we say in families, “one is a tradition,” whenever anything truly meaningful occurs. So it is in the parish family.

As I worshipped, I reflected on the phenomena of people at Mass that day. It’s not an obligation liturgy. Families could have slept late. They didn’t have to go to Mass as they do on New Year’s Day. They didn’t sneak in late to the last possible Mass and celebrate in a kind of daze as they so often do at liturgies on holy days of obligation. They were deeply involved in the liturgy because it meant something to them.

We need to look at this phenomena closely. It tells me that when the celebration itself—Thanksgiving in this case—touches a national nerve, people want a religious observance of empty and so shattered.

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BY DOLORES CURRAN

Thanksgiving is a day of great joy and dooming it, but parishes that fail to see it as one of the most meaningful religious days of our year are missing an understanding of the need for people to integrate religion and important secular holidays.

Most of our holy days and holidays were born in other countries and other cultures. We don’t have village and national patron saints so we don’t have feasts like those honoring Our Lady of Guadalupe in Mexico or St. Joseph in Italy.

If our faith is to mean something beyond obligation in our lives, perhaps we should look to our unique American celebrations and develop liturgies to impact them. We celebrate the 4th of July with parades and family reunions, yet we rarely find a rousing parish liturgy on that day. Why not? Because Rome doesn’t instruct us to do so?

Thanksgiving, Mother’s Day, Father’s Day, Memorial Day, the 4th of July and Labor Day are our national days of celebration and yet they lack a spiritual dimension. I wonder if parish liturgy commissions consider these as spiritual opportunities to touch lives. As one who is grateful for a touching Thanksgiving liturgy, I hope so.

(Alt Publishing Co.)

Activity ideas

Young Families

Thanksgiving Day Place CARDS Materials: colored construction paper, crayons, and scissors. Each person traces his or her hand on a piece of construction paper, then cuts it out with scissors and colors it into a turkey with the fingers as the tail and the thumb as the head. Write a short prayer of Thanksgiving on the back and use the turkeys as place cards for the Thanksgiving dinner. Plan to have each person read his or her prayer at the meal. Share some thoughts about the importance of Thanksgiving.

Middle Years Families

Decide as a family whom to invite for Thanksgiving dinner, perhaps a person who lives alone and has no family nearby. Plan and make a handmade centerpiece to be used on Thanksgiving Day.

Adult Families

Read aloud Psalm 67 and share with one another a memory of a Thanksgiving as a child.

Entertainment

1. Count Your Blessings

Each person has a piece of paper and pencil. Set a timer for thirty seconds and have each list the blessings or good fortunes of the family. Award the one with the most meaningful blessings a paper button, “Blessings Champ.”

2. Attend a Thanksgiving Day parade together or watch one on television.

Sharing

—What am I most looking forward to this holiday season?

—Thanksgiving means to me...

—What am I most looking forward to this holiday season?

—Thanksgiving means to me...

—I am happiest when....

Closing prayer

The Lord’s Prayer.

The Voice-Friday, November 18, 1983-PAGE 17
BACKGROUND:
I expect that most people don’t spend much time thinking about the fact that Jesus Christ is King. But if we do accept his kingship, it would seem that we should listen carefully to what he has to say to us.

The first reading describes David, the greatest of the Israelite kings. David had been king over Judah (the southern part of Palestine), but eventually he prevailed over the house of Saul and became king over all Israel. The reading shows his election by the northern tribes. Ultimately, the messiah-king would come from David’s lineage.

The gospel reading from Luke describes the crucifixion of Jesus—a crucifixion that led to Jesus’ resurrection and eternal kingship. The Romans placed a sign over the crucified Jesus describing his crime: “Jesus the Nazorean, King of the Jews.” The supreme irony is that the charges were understated. Jesus is King of all creation.

In the second reading, Paul reminded the Colossians that Jesus’ kingship continued in their day; that Jesus was the head of the Church and the image of the invisible God. It was through Jesus’ power over sin and death that they had the opportunity to enter God’s heavenly kingdom.

REFLECTION:
Most of us tend to respond favorably when we accept the belief that Jesus is our savior. We recognize the reality of sin in our own lives, and thus, our need for the Lord’s forgiveness.

When we hear the phrase, “Jesus the savior,” we know that there’s something in it for us. But do we respond with equal enthusiasm when we begin to understand that Jesus is Lord and King?

Basically, it means that if we acknowledge Jesus as King, then he must occupy a central place in our lives. He must become part of all that we are and everything that we do.

Next Sunday is a “New Year’s Eve” of sorts. The Church Year is about to end; a new one will begin on the first Sunday of Advent.

Thus, it’s a good time to reflect on how much Jesus is a part of our lives. Here are some questions to think about this week: Have I really tried to read Jesus’ message in the gospels? Do I know what he asks of me? Have I made a genuine attempt to form a personal relationship with him? Do the choices I make in my daily life help to build the kingdom of God on earth?

If the answer to any of those questions is “no,” it just might be time for me to make a few New Year’s resolutions.

Q. During the past several months you have written about the occasional need to delay baptism of an infant because of the parents’ refusal to practice their faith.

BY FR. JOHN DIETZEN

I’m not awfully old (61), but I know I was taught that an infant should be baptized as soon as possible. If the baby was not baptized and died he or she would spend eternity in limbo, forever denied the vision of God.

Is the belief in limbo still in Catholic doctrine? (Florida.)

A. Our old catechism approach to learning our faith had some advantages; but one major disadvantage was that all teachings in it were often presented as of equal importance and certainty. Thus we found some Catholics fearing that the entire doctrinal structure of the church was collapsing when meat was allowed on Friday.

The teaching about a limbo for infants is a good example. It revolves around the question about which we still know very little: What happens to children dying without baptism?

For centuries there was not much concern on the subject. It was simply assumed that God took care of these children his own way. Some theologians held that unbaptized infants suffered some pain, but by the 12th or 13th century that idea was widely rejected.

A few centuries later, limbo was the subject of heated debate. The heretical sect called Jansenists taught that all infants dying without baptism are condemned to the fires of hell.

In 1794, Pope Pius VI condemned this teaching. One may believe in a limbo—place of happiness that is not heaven and which has no suffering—and still be a Catholic, he said. This is the only mention of limbo in all the major official documents of the church.

Obviously this is a long way from limbo being a matter of Catholic belief. It was simply a theory which Catholics could hold without implying any denial of their faith.

An infant who dies without baptism is one of many subjects he has not told us much about. They certainly do not suffer the painful separation from God that is the result of serious personal sin.

LIFE IS PRECIOUS

"The child needs special safeguards and care, including appropriate legal protection, before as well as after, birth." (Preamble, United Nations)

The Catholic Church in South Florida strives to cherish all our children from conception to natural death. The Respect Life offices from Stuart to Miami offer alternatives to abortion that everyone can live with. Free pregnancy tests, counseling, maternity clothing, baby wear are only some of the services available to a girl in need. Most of all — we care about YOU and your precious child.

We are in need of baby furniture, baby wear and maternity clothing. Volunteers needed for our counseling training course. If you believe in God’s most precious, call any one of our offices and see what a difference you can make.

Are unbaptized babies in limbo?

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An infant who dies without baptism is one of many subjects he has not told us much about. They certainly do not suffer the painful separation from God that is the result of serious personal sin.
Hiroshima comes to Kansas

A theory popular in film criticism has it that the movie monster of the past 30 years—the giant ants, the men from Mars, even the great white shark—are metaphors for the mushroom menace which hangs over and terrifies the world. In “The Day After,” which I recently previewed, the mushroom monster takes off its masks and appears in all its own horror. Hiroshima comes to Kansas with a fury.

The first half introduces the characters: a doctor and his wife, a farmer and his family, students and soldiers. We learn almost as if leafing through a photo album, as they marry, love, bicker, work, sin, play, forgive and dream of the future but the future does not come for, in background media reports, we hear of escalating tensions in Europe which mushroom monster takes off its masks and appears in all its own horror. Hiroshima comes to Kansas with a fury.

The second half then follows the survivors, who are plagued by radiation, lack of food and water, the breakdown of society, the paucity of medical supplies and discipline.

A common expression heard throughout the film and its central theme is “If I try not to think about it.” This apathy, indifference and lack of involvement by people is as much to blame for the war as any nation’s prosecution. The film pleads, though not directly, for people to take an interest and to get active on this issue.

There is, as usual for TV, a lack of religion in the film. The holocaust brings no prayers, not even a cry against God or lamentation for the dead. The single exception is an incoherent sermon by a hysterical minister. Could we not assume that the clergy would be as adept at recovery and organization as the medical people and scientists in the movie?

This lack of religious sensibility, all too common on TV, is, after all, one sign of why people feel the need for protective bombs or become apathetic about their existence. Should children watch it? I think not, but I recommend it for all adults and older teens, who should share their thoughts on the subject with younger children.

‘Gregorio Cortez’ is paen to Hispanic courage

By Michael Gallagher

NEW YORK (NO) — “The Ballad of Gregorio Cortez” (Embassy), based on an actual event, is the story of a clash between Anglo conquest and Hispanic resistance.

In 1901 in Gonzales, Texas, a Hispanic-American, Gregorio Cortez (Edward James Olmos), shoots a sheriff when a mistake made by an incompetent and wilful malice.

In 1901 in Gonzales, Texas, a Hispanic-American, Gregorio Cortez (Edward James Olmos), shoots a sheriff when a mistake made by an interpreter turns a question into a threat. He flees for the border, more than 400 miles distant, accused of two more murders and pursued by a huge posse led by Texas Rangers. After eluding his pursuers by his courage, skill and endurance, Cortez nevertheless turns his back on the Rio Grande and salvation after he learns that his beloved wife and children are being held in prison.

He delivers himself over to his enemies, facing, he believes, a trial that can have but a single outcome: a verdict of guilty followed by hanging.

Things, however, don't turn out quite that way because there are a few men on the other side who realize that for justice to have any significance it must apply to all. Directed by Robert Young, who did “Short Eyes” and seems to have strong empathy with those whom Hollywood customarily neglects, “Gregorio Cortez” is based on a book by America Paredes adapted for the screen by Victor Villasenor.

It is a sensitive and restrained, not especially dramatic, film given special impact by the fine cinematography of Ray Villalobos and a superb performance by Edward James Olmos as Cortez. Ironically, Olmos turned down a role in Chevy Chase’s “Deal of the Century,” an abysmal effort shock full of offensive Hispanic stereotypes, to play this part.

The period look is wonderfully authentic as is the excellent supporting cast. Standouts here are James Gammon as a sheriff with a firm sense of justice, Tom Bower as the interpreter whose incompetence and wilful malice precipitate the tragedy, Bruce McGill as a reporter who tries to piece together what actually happened from the various accounts, and Michael McGrady who appears briefly but vividly as a vengeance-bent sheriff.

“The Ballad of Gregorio Cortez” is a film that's both entertaining and inspiring, one whose serious intent and considerable accomplishment make it an exceptional work.

The U.S. Catholic Conference has classified it A-II, adolescents and adults, and designated it “Recommended.” There is some brief if graphic violence. The Motion Picture Association of America rating is PG.

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

Recent Film Classifications

“The Ballad of Gregorio Cortez” (Embassy) — A-II—adolescents and adults; PG-parental guidance. (Recommended.

“Pauline at the Beach” (Orion Classics)—A-IV—adults, with reservations; R-restricted.

“The Osterman Weekend” (Fox) —O—morally offensive; R-restricted.
Informed Families explain program at St. Louis

Informed Families of Dade County, a group formed to combat the teen epidemic of alcohol/drug abuse, will explain their program and goals at a workshop at 7:30 p.m. Tuesday evening, November 22, at St. Louis Church, 7270 SW 120th Street. It will be sponsored by Informed Parents and the archdiocesan office of Substance Abuse Ministry. Father Michael Hogan, O.S.A., director of the latter, noted that “parents and school personnel are frequently at a loss as to what to do about the teen problem.”

“Informed Families,” he added, “is a national network of parent groups, has been an effective means in addressing the program head on.”

The success of Informed Families is a very hopeful sign for the future,” Fr. Hogan said, “Hesitously our response has been half-hearted, in that we felt the cultural attitudes and obstacles were too great to counter effectively. But groups like Informed Families, that organize parents, are the best line of defense in escalating the nationwide war against drug use by our young people.”

Noting that the workshop will be of special value to elementary and high school staff, as well as to CCD teachers, Hogan concluded: “Now we have an effective alternative to recommend to frustrated parents.”

There is no charge for the workshop.

Parish hall built the family way

St. Henry Parish in Pompano Beach built their parish hall the family way. They did it with parishioners’ loans and parishioners’ labor.

The new hall will be dedicated by Archbishop Edward A. McCarthy at 5 p.m., Nov. 28 at a consecrated Mass.

“The way we did it,” said Father Jim Reynolds, pastor, “was through an interest-free loan program. The Parishioners made loans to the parish of $500, $750 and $1,000. The loan

Oblate mission seeks stamps, post cards

post cards are used to help support overseas missions in the poverty stricken areas of many countries. Stamps should be left on paper, with a margin of 1/4 inch, and separated into U.S. and Foreign. They should be sent by 3d or 4th class mail.

Architect's rendering of new St. Henry parish hall.

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St. Bernadette Women’s Guild, 5650 Sirling Road. Hollywood, will hold its annual Holiday Bazaar Dec. 2, from 10:30 a.m. to 4 p.m., Nov. 26, from 10 a.m. to 4 p.m. For further information call 622-8424.

Maria Center for Retarded Children and Young Adults, 1700 W. 37 Ave., will hold its annual Pre-Christmas Sale Dec. 2, from 6:30 p.m. to 10 p.m., and Dec. 3, from 10:30 a.m. to 10 p.m. There will be ceramic items, plants and other miscellaneous items. For further information call 586-7621.

Our Lady of the Lake Activities Group will hold their annual Pre-Christmas sale of original handmade articles before and after the 1 p.m. mass on Nov. 19, and also before and after the masses up to and including the noon mass on Nov. 20.

Dances

Our Lady of Peace, a Panhellenic Monastery, and Retreat, House, will hold its 15th Annual Heart Attack Ball, Nov. 10 at the Breakers Hotel on Palm Beach. Tickets are $15 per person. For tickets and further information call 626-1300.

Our Lady of Florida, a Passionist Monastery and Retreat House, will hold its Fourth Annual Dinner Dance, Nov. 19, at the Omni International Ballroom, featuring Miami Sound Machine and Sounds Unlimited. Cocktail hour is from 8 p.m. to 9 p.m. and dinner will be served at 9:30 p.m. For further information call 223-4051.

The Greater Hollywood Catholic Women’s Club, will hold a Gala Christmas dinner-dance Dec. 2, from 6 p.m. to 11 p.m. There will be live music, gifts, tree sale and Santa. The ticket is $8. For further information call 961-2188 or 431-8275 after 8 p.m.

The Ladies Society of Little Flower, 1805 Pierce St., Hollywood, will hold its annual Heart Attack Dance, Nov. 19, from 8 p.m. to 11 p.m. and a hot and cold buffet will be served at 9:30 p.m. The tickets are $7.50 per person. For tickets and further information call Madeline at 923-8057.

Potpourri

Blessed Sacrament Woman’s Club will hold a Christ Child Coffee, Nov. 20, from 9 a.m. to 1:30 p.m. For further information call 923-2022.

Our Lady of the Lakes Catholic Youth Organization will hold its annual Parish Dance, Nov. 19. The kids are reeled by the hop-scotch, nature trail and dance house. For further information call 509-2122.

St. Kevin Home and School Association will hold their Fourth Annual Dinner Dance, Nov. 19, at the Omni International Ballroom, featuring Miami Sound Machine and Sounds Unlimited. Cocktail hour is from 8 p.m. to 9 p.m. and dinner will be served at 9:30 p.m. For further information call 223-4051.

The Ladies of Charity, the Women’s Auxiliary to the Archdiocese of Los Angeles will hold an annual Parish Cruise, from Jan. 29 to Feb. 3 on the SS March Grac. The cruise will be sailing to ports of Cuzco, Grand Cayman and Ocho Rios, Jamaica. Rooms will be loaded in the church parking lot for transportation to the Miami Port. For reservations and further information call Anthony Ferraro at 923-8057.

Crescent Retreat House, 1400 South Dixie Highway, West Palm Beach, will sponsor a Charismatic Retreat, from Dec. 2 to 4 with Rev. Martin Iott, C.S.C. For further information call 582-2534.

Parish hall built the family way

The U.S. Bishops’ pastoral on nuclear war ministers, Dec. 3, from 2 p.m. to 5 p.m. The office will hold an afternoon of reflection for youth and young adults, Dec. 3, at Lourdes Academy, 5525 Highway, Lantana, will hold their annual Bazaar at 19100 N. Miami Ave., on Dec. 3, at 9 a.m. For further information call 582-2534.

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Sister Sonya Ann Molnar

Sister Sonya Ann Molnar, also known to some as Sister Mary Jeanine, died at the Sisters’ Residence at 333 South Miami Avenue, Nov. 6. She succumbed to cancer. She was 47 years old.

Sister’s parents were Charles A. Molnar (from Austria - Hungary) and the late Jacqueline E. Moorhouse (from Slovakia). Sister graduated from St. Joseph Academy in St. Augustine, Florida in 1954. Her last mission assignment was at St. Peter and Paul in Miami beginning in 1982. She also served at St. Mary’s cathedral in Miami from 1957-60 and St. Therese’s in Coral Gables from 1960-62.

Services for Sister were held in St. Augustine. An Evening Prayer Service was held at 4:30 p.m. on Nov. 7 at the New Craig Funeral Home; the Wake Service was held at 7 p.m. on Nov. 8 at the Cathedral-Basilica, and the Funeral for Christian Burial took place at 10 a.m. on Nov. 8 at the Cathedral-Basilica. Burial was in St. Lorenzo Cemetery in St. Augustine.

Trinity Council No.4839, Knights Of Columbus, Boynton Beach, Florida, recently held the dedication of their newly erected Shrine to our Blessed Mother, Mary, in memory of all the deceased members of the Council and all the deceased members of the Ladies of the Knights.

James O’Meara acted as Master of Ceremonies. There was an attendance of 160 members of the council, their wives, Ladies of the Knights, District Deputy, Robert Collins, his aide, Paul McDermott, Members of the 4th Degree Knights of Columbus and friends.

The event took place on the grounds of the Council Chambers. Chaplain, Father Clemens Haskins, conducted the dedication ceremony, while Mrs. Arthur Jones, President of the Ladies of the Knights, placed a single Red Rose in a vase before the Madonna, and Grand Knight, Charles Barbatto, lit the Vigi Light.
Finding joy in small things

By Dolores Leckey
NC News Service

Barbara Pym, the late English novelist, often portrayed her characters through descriptions of their preferences and pleasures.

She writes, for example, of a woman anthropologist who delights in tea that has become "dark and stewed."

A village vicar walks early in the morning because he so likes the air at that time of day.

An elderly woman finds Vespers without music most enjoyable; the silence soothes her.

THE PEOPLE in Pym's fictional world intrigue me because they seem to know so clearly and definitely which small things give them pleasure and which do not. They have insights about themselves. It makes me pause and consider the variety of life's experiences which I find pleasing. For example:

—Late afternoon and early evening skies always have moved me. The light at that time of day makes me feel secure somehow.

—Oceans, rivers and streams always relax my mind and body.

—Leafless trees set like black webs against gray winter skies delight me, and so do birds, all kinds of birds, in flight or feeding, silent or full of song.

As I grow older I'm discovering some new pleasures. For many years, even though I had formally studied piano, I didn't listen to music for the pleasure of the music. It was always background for some other activity.

Now, after a long time, I have resumed piano lessons. The surprising thing is that I learn about Bach's gift for balance and the intricacies of Schubert's cadences, I find I also listen to music in a different way. It's like hearing for the first time.

THE SAME CAN be said for color. I now see shades and hues that formerly were indistinguishable by me. It's a source of real pleasure.

The pleasures I speak of are woven into one's life. These are not the pleasures of hedonism, a philosophy that claims pleasure as the principal reason for any human action.

Enjoyment of nature, delight in scientific discovery and art, fun in flight or feeding, silent or full of song.

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human relationships: They all have a place in Christian life.

There is also place for coming to know what really does give us pleasure and what we really want in life, like the characters in Ms. Pym's books.

Being honest about our desires—about what we want in life—helps us to understand who we really are before God.

One of the recurring questions in the Gospel is this question by Jesus: "What do you want?" The question reaches deep into us.

ST. THOMAS Aquinas taught that men and women want and seek that which they perceive as good. In other words, they act in ways that seem to them to satisfy their desire for happiness.

But why do people try to scale Mt. Everest? Or raft up the Colorado River? Certainly their sense of accomplishment is satisfying to them. Success in these adventures is a cause of pleasure.

Long ago St. Augustine cautioned that "Men go forth and admire lofty mountains and broad seas and roaring torrents and the ocean and, of course, the stars, and forget their own selves while doing so."

WE DO NEED to be aware that the journey outward to pleasurable discovery can deflect us from the inner journey to self-understanding.

There is a tradition in Christianity among contemplatives that casts light on the Christian view of pleasure.

Contemplatives like St. John of the Cross, Angela of Foligno and even St. Paul were people conscious of their unity with God, with other men and women and, indeed, with all creation. It's clear that they experienced pleasure through their sense of unity with the ordinary things in life.

For the contemplatives, this unity with creation—and the enjoyment of it—became a path to God. It is interesting to think that as our enjoyment of the ordinary grows, so will our love of God.

It is interesting, too, that if we reflect on what we really enjoy in life—what we really want—we may deepen our sense of gratitude for all the moments of grace that are ours.

This guest's good joy

By Father John Castelot
NC News Service

The Old Testament author of Ecclesiastes posed as "David's son, king in Jerusalem." (1:1) In the guise of the fabulously wealthy, wise and pleasure-loving Solomon, the author set out to find perfect happiness. It ended in frustration. He drew the dismal conclusion: "Vanity of vanities! All things are vanity!" Hard work, wisdom, moral, sensual enjoyments all turned out to be emptiness (vanity) compounded.

However, while the pursuit of pleasure as the key to happiness proved to be "a chase after wind," (1:14) the author of Ecclesiastes still had to concede it was good to be alive and
How would you define pleasure?

By Katharine Bird  
NC News Service

Thirteen-year-old Maureen often felt lost in the shuffle. Somewhat shy, her more gregarious brothers and sisters usually overpowered her quiet comments with their boisterous conversations. The middle child in the family, she sometimes saw herself shadowed by her busy parents.

Then her recently widowed grandmother moved into Maureen's home. Over the weeks and months that followed, the two naturally were drawn into continual contact with each other. Under her grandmother’s expert tutelage, Maureen learned to sew. Together the two spent many enjoyable hours putting together a new wardrobe for Maureen. Other times they went for long walks together.

Sensing her grandmother’s interest, the young girl began to open up, confiding her school worries and her fears about making friends to the older woman. The grandmother, too, talked about herself, filling the young girl in on family stories.

As time passed, the two became great friends, rejoicing in the pleasure of each other’s company. Gradually the experience transformed them. The grieving grandmother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother.

That story brings home a basic fact about life’s simple pleasures: that God intended the enjoyment of life’s simple pleasures:

"GO, EAT YOUR BREAD WITH JOY AND DRINK YOUR WINE WITH A MERRY HEART, BECAUSE IT IS NOW THAT GOD FAVORS YOUR WORKS." (EC 7:3)

In fact, they are indispensable. Without them life is unbearable and people can never become fully what they are meant to be. Laughing is as much a part of being human as crying.

Jesus himself enjoyed life. Unfortunately, the Gospels, not being biographies of Jesus in the modern sense of the term, tell us little about his psychological states. Rarely, if ever, do they mention the facial expressions that accompanied his words. But this is only because no one remembered this sort of thing. And so we don’t know whether Jesus said that with a smile or a grin or whether he laughed.

WHEN HE GENTLY chided Martha for being "anxious and upset about many things," (Luke 10:41) chances are he did so with a big grin. On that occasion he was a dinner guest at the home of his good friends and a gracious dinner guest is not a sourpuss.

In fact, they are indispensable.

As time passed the grandmother and the girl became great friends, rejoicing in the pleasure of each other’s company. Gradually the experience transformed them. The grieving grandmother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother.

That "kind of awareness has to be given ex-pression in the liturgy," Father McDonagh asserted. When it is, Christians are helped to "rejoice in what they have been given and to renew their sense of value and hope for themselves."

But liturgies have another dimension as well. The sharing of the bread and wine carries certain ramifications for the future, Father McDonagh said.

—The liturgy reminds us of our need to carry the sense of fellowship outside the celebration into service wherever people are needy.

—And the liturgy reminds Christians that they are intended for a future happiness with God.
A nun and her scissors

She became world famous paper cutting artist

SEATTLE (NC)—"Black-handled scissors" were the code words Dominican Sister Mary Jean Dorcy told her worried family she'd use if convent life proved too difficult and she wanted to go home. Sister Dorcy stayed and became a noted artist; those scissors turned out to be her tools.

Sister Dorcy, a retired silhouettist who lives in Seattle, is celebrating her 50th anniversary as a nun. Displays of her intricate art will mark the 50th anniversary of her first paper cutting.

Sister Dorcy remembers that when she was 19, packing to go to the Dominican School convent in 1933, her sister Margie had insisted on a signal to her family if she didn't want to stay. "OK, if I say "black-handled scissors," you come after me," she said, holding up scissors taken from her mother's sewing basket. "That's silly," her sister responded. "What could you ever possibly find to say about scissors?"

Sister Dorcy recalls thinking, "Well, people said that they'd tell you to do something impossible, and when I couldn't do it, they'd send me home." She didn't want to get sent home so she "made one just like it," startled her superior and found her calling.

The new scissorist started a letter home: "You'll never believe what the old black-handled..." but she didn't dare use the words.

As a novice Sister Dorcy thought she would be forced to go home. She couldn't cook, couldn't keep discipline in the classroom, knew nothing about bookkeeping, fainted at the sight of blood.

By the 1960s her work was known worldwide. She spent the last years of her life at John's Cathedral gallery, Albuquerque, N.M.

Her final cuttings were a set of six Mexican children's designs, written and illustrated 18 books, mostly for children.

PAPER ARTIST—Fifty years after Sister Mary Jean Dorcy began making paper cutting in the Dominican School Convent in Seattle, her work continues to be in demand. She has created more than 3,000 of the silhouettes and has written and illustrated 18 books, mostly for children.

A celebration of her art, "Expressions of Faith," including 15 noted American artists, will be held Nov. 15 to the end of January 1984 at St. John's Cathedral gallery, Albuquerque, N.M.

To celebrate her 50 years as an artist, a one-person show of her cuttings is tentatively scheduled for May 1984 in Seattle.

When Father comes to dinner

By Hilda Young

Why is it that the same priest you will tell everything to in the confessional, you will hide everything from when he comes to dinner?

Maybe it's just the way I was brought up. If our pastor was coming for dinner, my mother would enroll my brothers in a military academy for a week and make sure all the girls had rosaries displayed permanently on our dresser drawers.

We're not quite that strict with our kids, although my husband did allude to surgical removal of oldest son's elbow if it approached the half-finished game of Monopoly on the end table that I dust the 1 o'clock since we hung it up, to find out whose homework is coming for dinner, my mother would enroll my brothers in a military academy for a week and make sure all the girls had rosaries displayed permanently on our dresser drawers.

Actually, I should be thankful our pastor comes over from time to time. It makes me face up to a lot of facts. Like there are times I wouldn't have to worry about finding seven saucers without chips. It makes me realize that I have become so accustomed to the half-finished game of Monopoly on the end table that I dust the houses and hotels without thinking. It motivates me to buy a battery for the wall clock that has said 5 o'clock since we hung it up, to find out whose homework is collecting under the coffee table, every time you turn on the lights, to find out whose homework is collecting under the coffee table, to decide if I should have the dirty clothes hamper never overflows.

 Maybe there is something in a lot of us that makes us want others to think we take Better Homes and Gardens magazine seriously.

There is a part of me that wants people to think we always use a soap dish, that the commode water is always blue, that my bath towels all have matching hand towels and washcloths, and that the dirty clothes hamper never overflows.