Win one for the needy

ABCD fete cheers UM coach

By Ana Rodriguez-Soto
Voice News Editor

Football fans or not, more than 500 guests at a recent dinner for the Archbishop's Charities and Development drive (ABCD) seemed downright pleased with the gameplan for $4.5 million success offered by University of Miami coach Howard Schnellenberger. The mentor of the national football champions, who serves as honorary chairman of the 1984 campaign, stole an open hour from an impossible schedule to coach South Florida Catholics into winning one for the needy.

But first he and wife Beverlee, of Our Lady of the Lakes Parish in Miami Lakes, walked into a standing ovation and scattered cheers as guests finishing their dinners saw the now familiar mustachioed face with the graying sideburns stroll into the oversized dining room of the Omni International Hotel.

At evening's end, the coach patiently signed autographs for all—and there were many—who lined up. In between, however, his message on behalf of the ABCD campaign came through loud and clear.

"I don't like to be associated with a loser," he mock-warned in a booming Kentucky drawl, "and I know that the good Archbishop has put me in a position that will once again be successful."

But he intoned against resting on past laurels.

"Certainly, this drive over the (Continued on page 3)

Church reaches out to the hurting here

Life after divorce

By Betsy Kennedy
Voice Staff Writer

More Catholics than ever are going through the anguish of divorce. Approximately one-fourth of last year's 1.25 million divorces in the U.S. were between Catholics, according to Fr. James Young, director of the North American Conference on Separated and Divorced Catholics based in Washington, D.C.

But there is a silver lining in this otherwise gloomy cloud hovering over Catholic family life. That silver lining is the Church's healing ministry to separated and divorced through parish groups, workshops and conferences, such as the Fifth Archdiocesan Conference on Separation, Divorce and New Life, held recently at St. Andrew Church in Coral Springs.

At the Fifth Conference, which was sponsored by the Family Enrichment Center, many local Catholics discovered for the first time that not only does the Church welcome them back, it will help them learn to love again.

"At first I didn't know where to turn to. Then I realized there was no one else but God," said Marie Teale after her husband asked for a divorce and a 14-year marriage ended in heartbreak.

Teale admitted that her friends virtually "dragged" her to the conference where she realized the Church was reaching out to her in the divorce recovery process which can be as painful as a withdrawal from alcohol or drugs.

"I've gone through a lot of pain and suffering. My marriage wasn't recognized before, because my husband had a previous marriage. I resented the Church... and today I am still hurting."

"I was raised in New York City and a priest there taught me damnation and hell would happen if I got divorced. That alienated me. But it is great to know the Church has changed."

After Teale's marriage began to crumble, she still clung to hope for a reconciliation, but a local priest told her gently, "You have to stop being a martyr. It is time for you to go on with your own life."

Such understanding helped her gradually return to an active life as a Catholic. She joined St. Louis Church in south Dade after many years when she never attended Mass. She became a daily Communicant and is an auxiliary member of the Legion of Mary.

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At first, meetings and conferences of separated and divorced Catholics made her feel "like we were all a bunch of failures."

Then Teale realized, "they are all going through the same feelings of guilt and rejection as I am."
**Zimbabwe bishops plead for equality**

HARARE, Zimbabwe (NC)—The Zimbabwean Catholic bishops, in their first pastoral statement of 1984, have pledged to support a socialism based on Christian values and to oppose Marxism.

"In Zimbabwe socialism is understood to mean equality regardless of race, creed or sex, an equitable distribution of land, health care and education for all regardless of income; it means fair wages, a lifestyle of self-reliance as well as sharing, the promotion of cooperative ways of production and a national policy of reconciliation," the bishops said.

"TO THE EXTENT that the government has in fact begun to implement these policies, we have expressed our full support," said the statement.

"We acknowledge that socialism has inherited some elements from Christianity, but we also know that some forms of socialism do not agree with Christianity," it added.

"For us as Christians, only with God's help can we transform a society," it said.

"Atheistic Marxism, on the other hand, attempts to prove that man can accomplish God's work on earth all by himself," said the statement, issued Jan. 1 and signed by the seven members of the Zimbabwe Catholic Bishops Conference.

"We therefore find ourselves unable to go along with those of our fellow citizens who have adopted, together with socialism, an atheistic philosophy as their creed," it added.

The bishops criticized the Marxist concept of class struggle as a way to social progress.

"WE DO NOT DENY the existence of conflict between the different classes and between rich and poor nations. But we cannot accept that strife and conflict by themselves are positive forces for transformation," they said.

"It is not by fighting to the bitter end, but by analyzing the causes of conflict and by resolving it, that we can create conditions in which the self-reliant efforts of our people will bear fruit," they said.

The bishops' statement also criticized many government policies, saying their behavior "falsely contradicts the social justice to which they pay lip service—a fact which creates a credibility gap especially between the authorities and the ordinary people." They said: "Are all our politicians and public servants, who propagate self-reliance, prepared to tender in their service and to make the sacrifices that they expect from the ordinary man and woman, particularly in the rural areas?" they said.

**Tax credits 'fairness issue'**

WASHINGTON (NC)— Despite legislative setbacks the idea of tuition tax credits will continue to gain momentum, Frank J. Monahan, U.S. Catholic Conference assistant director of government relations, told reporters Tuesday.

"The basic issue involved is one of fairness to both the people and the institutions which comprise the private education enterprise in our nation," Monahan said. Monahan made his remarks at the Oklahoma City University's mid-year institute on "The Future of Education in a Free Society."

**Abp. Laghi meets Reagan**

WASHINGTON (NC)— Archbishop Pio Laghi, apostolic delegate in the United States, called on President Reagan at the White House two days after the United States and the Vatican established full diplomatic relations. Also participating in the meeting was William A. Wilson, Reagan's personal representative to the Vatican and his nominee to be the first U.S. ambassador to the Holy See. Archbishop Laghi said the brief visit was a courtesy call and that Reagan expressed his pleasure at the new ties between the two states.

**Italian parties call for debate**

ROME (NC)—As the expected signing date of a new concordat governing relations between the Vatican and Italy draws near, the leaders of five Italian political parties have called for a parliamentary debate and the opportunity to make changes in the draft of the treaty. They complained that Parliament has yet to see a final draft of the concordat. In December, Italian Prime Minister Bettino Craxi met Pope John Paul II and told reporters he expected the concordat would be signed by Feb. 11, the 55th anniversary of the signing of the Lateran Pacts.

**INS bail rule called 'brutal'**

LOS ANGELES (NC)—An federal judge has issued a preliminary injunction against a new rule which forbids suspected illegal aliens to work while on bail. The new Immigration and Naturalization Service regulation, which took effect on Jan. 1, has been referred to as "brutal from a human rights standpoint" because aliens are required by INS regulations to sign statements declaring they will not work while on bail. But the judge ruled the INS rule must be suspended until the court issue an injunction.

**Missionary sisters kidnapped**

ROME (NC) — Five Franciscan Missionary of Mary Sisters disappeared from their mission in Cacolo, Angola, and may have been kidnapped by guerrillas, according to Sister Alma Dufault, superior general of the order. The Franciscans learned that the missionaries were missing when contacted by Japanese officials Dec. 21. The Japanese government became involved because the youngest of the five missionaries is a citizen of Japan. Details of the apparent kidnapping, in which two priests and one religious brother, all members of the Society of the Divine Word, also reportedly were abducted, has come from townspeople in Cacolo, said Sister Dufault in an interview Jan. 14 at her Rome headquarters.

**Pope encourages Opus Dei**

ROME (NC) — Pope John Paul II met world leaders of Opus Dei, an international association of priests and lay people, and urged them to spread their message "in every direction of the human and created world." The pope told the 25-minute meeting during a pastoral visit to a Rome parish and youth center operated by Opus Dei priests: "I hope that you who are Opus Dei brothers become ever more Opus Dei and take Opus Dei in every direction of the human and created world," the pope told 32 of the group's regional leaders from 30 countries.

**Cdl. Glemp praises Vatican talks**

VATICAN CITY (NC) — Pope John Paul II, in a message to Lebanese Christians meeting to discuss their country's future, has again called for a "national dialogue" which will satisfy all of Lebanon's diverse political and religious factions. The pope's message came in a telegram to Cardinal Antoine Pierre Khrorache, the Maronite patriarch of Antioch, who has his headquarters in the Lebanese capital of Beirut.

**News at a Glance**

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Father David Russell pulls apple parable out of paper bag to make a point. (Voice photo by Ana Rodriguez-Soto.)

Prayer must come from heart

My beloved:

I am riding high again, but not in the air, I am on retreat. Some twenty Bishops of the southeastern region of the United States are on retreat, according to Bishop John D’Arcy, an Auxiliary Bishop of Boston, is our Retreat Master. He is excellent. He brings the experiences and talent of one who has done special studies in Spiritual Theology, has been a Spiritual Director for his own retreats, and is a Bishop. Not one who has lectured at retreats for Bishops and priests, and has the insights of himself being a Bishop.

We began with a conference on Monday evening and will close with the Eucharist on Friday morning. During the intervening days, we began with morning prayers followed by breakfast. We then had a conference and quiet time for reflection, followed by a concelebrated Eucharist. After lunch, we had time for a welcome rest or exercise, then another conference, reflection time and dinner, followed by night prayers and a final conference.

It is heavenly to have this seclusion time for rest and prayer and meditation, to company of fellow Bishops. No telephones! No stacks of mail on the desk! No appointments! Just alone with one’s thoughts and with the Lord. In our Year of Prayer, I am thinking of prayer—how it is really the only way to develop a personal relationship with the Lord, to discern what He wants of us in the various situations we face. I have been thinking of the importance of making prayer a truly personal experience — to speak very consciously to the Lord and not simply mouth words to fall where they may, to have the words come from my heart, from inside me, and not just from my lips, to be still and listen.

I have been thinking that from the earliest times prayer—from all of us, not just from the priests and religious — has belonged to the very essence of the Church, of being Catholic. The Bible tells us that from the very beginning those who were baptized “devoted themselves to the teaching of the prayers.” (Acts 2:42) And “there was one heart and soul in the company of those who believe.” (Acts 4:32)

We see in the Bible that soon times were set for prayer throughout the day, and from this developed the Liturgy of the Hours, the Breviary prayed by priests and religious but becoming more popular among the laity.

To be a Catholic means to be part of a world-wide chorus that sanctifies the cycle of time by extending the worship of the Eucharist throughout the day, as millions of lips praise God and give us all a foretaste of Heaven. These are the prayers of men on the way to work, children before school, mothers at the stove, the sick on their beds, priests with their Breviaries, religious on their knees, families around the table, young and old in prayer groups, etc.

God bless you! I hope you are making some effort to enrich and deepen your prayer life during this year of prayer we are celebrating as part of our effort to be more faithful in being disciples of Jesus.

My pastoral letter on prayer has now been published in pamphlet form. If you would like a copy (free), please write me at our Pastoral Center, 9401 Biscayne Boulevard, Miami Shores, Florida 33138.

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

Devotedly Yours
Kissinger report criticized on human rights

By Jim Campion
NC News Service

The Kissinger Commission report on Central America does not address the basic problem of human rights abuses in El Salvador, according to the head of the San Salvador archdiocesan human rights agency, Maria Julia Hernandez.

She was interviewed by telephone in her office in El Salvador and said she is disturbed that the report "doesn't address the problem of those who have been murdered, those who have disappeared." The report, she said, "doesn't respond to the repression of the people, but supports the very structures which are the problem!" She said she was referring to support for the military which she called the source of repression.

The Kissinger report, issued Jan. 11, recommended that Salvadoran military aid be contingent on certified human rights improvements. Reagan administration officials said "selective cutoffs" might be considered, but only if there is no danger of victory by guerrillas.

Amnesty International, prior to the publication of the Kissinger report, said there is a "continuing high incidence of extrajudicial executions, disappearances and arbitrary arrest and torture of persons from all sectors of Salvadoran society."

"All of the Salvadoran security and military forces have been regularly implicated in violent human rights abuses," the report said. "Agents acting under direct orders of Salvadoran military and security officials. Amnesty International said it opposes use of military aid for "arbitrary arrests, torture, disappearances and extrajudicial executions" and used mechanisms to ensure that aid is not used for such purposes.

A study of Central America by the Carnegie Endowment for International Peace, scheduled for publication Jan. 30, also differs with the Kissinger report. The Carnegie report is the result of a cross-section of opinion by 16 Carnegie experts.

A Carnegie commission press release Jan. 12 praised the Kissinger report's economic and social proposals, but said that it "employs humane and liberal language to justify and reinforce current policy." It found the Kissinger report "fundamentally flawed" because "economic and military assistance to intran- 

agents are linked to powerful economic and military groups stymieing reforms and blocking negotiations. To recommend increased economic and military aid will strengthen these groups and eventually lead to direct U.S. military involvement. Central America needs a political settlement to make Kissinger's economics work," he said.

Arturo Cruz, the coordinator of the Nicaraguan Sandinista government, criticized U.S. policies toward Nicaragua. He said hard-line policies by the United States cause a "self-fulfilling prophecy."

"A symbiotic relationship eventually developed between the hard-liners of the (Sandinista) national directorate and the ideologues of the Reagan administration. The actions of one side were used to justify the actions of the other," he said.

Cruz was a Nicaraguan official representing the private business groups (Continued on page 5).
VATICAN CITY (NC)—Pope John Paul II warned the United States and the Soviet Union that "there is not a moment to lose" in resuming negotiations to reduce arms and that they would have to answer to history for their failures.

The pope's strong words came Jan. 14 during a 30-minute talk at the Vatican to diplomats accredited to the Holy See.

Noting the anguish felt throughout the world over the nuclear threat, the pope said that arms talks should be resumed immediately.

"We are convinced that there is a serious duty for all the parties concerned and if anyone would want to withdraw from the necessity of such negotiations, he would incur a grave responsibility to humanity and to history," the pope said.

The pope's words came three days before the opening of a conference in Stockholm, Sweden, in which the United States and Canada plan to join the Soviet Union and other European nations to discuss world problems. During the conference, U.S. Secretary of State George Shultz and Soviet Foreign Minister Andrei Gromyko were scheduled to meet for the first time since the Soviets walked out of a conference on reduction of intermediate-range nuclear missiles last Nov. 23. Since then separate negotiations also have broken down on long-range nuclear missiles and conventional forces in Europe.

"The Holy See would like to help end today's impasse by encouraging people and groups to carry out concrete steps and to take prompt measures to advance toward the solution of the most elementary problems of justice in this world," the pope said.

In late October 1983 the pontiff wrote to U.S. President Ronald Reagan and Soviet leader Yuri Andropov urging them not to abandon arms reduction talks. A month later, Vatican Secretary of State Cardinal Agostino Casaroli told newsmen that the Vatican was willing to mediate the impasse following the breakdown of the talks.

In his speech to diplomats, the pope also encouraged continued North-South dialogue between the world's developed and underdeveloped nations.

"The enlargement of zones of poverty," he said, "is in the long run the most serious threat to peace."

For its part, and I insist on this point, the church wishes to continue to engage itself resolutely in the development of these countries called 'the South,' and it encourages the others to pledge themselves always more actively to this path," the pope said.

The pope expressed concern over developments in world trouble spots including Lebanon, Central America, Afghanistan, and Cambodia and encouraged the withdrawal of foreign occupying troops.

He also voiced anxiety over delays regarding the independence of Namibia, which has been ruled by occupying troops. -

(Continued from page 4)

Kissinger report

which later split with the Sandinista leadership over the economic and political direction taken by the Marxist-influenced ruling Junta. Cruz, now studying at Johns Hopkins University School of Advanced International Studies in Washington, said that "by its wholesale opposition to the entire Central American left, U.S. policy pushes the nonaligned left into the arms of those who are pro-Soviet."

"Marxist-Leninist China, with one-quarter of the world's population, remains a bulwark against Soviet hegemony. Marxist-Leninist Yugoslavia receives U.S. aid. Nonetheless, we have been reluctant to apply these distinctions in the U.S. 'backyard,'" he said.

"The distinction will have to be made if the U.S. is to live peacefully with its southern neighbors," Cruz said.

A group of U.S. citizens living in Nicaragua, including many Catholic and Protestant missionaries, issued a statement Jan. 12 also criticizing the Kissinger report.

"The commission members, who spent six days visiting Central America, delivered to president Reagan a report that essentially supports his interventionist policies," the statement said.

It criticized U.S. aid to guerrillas fighting the Sandinista government.

"We repudiate the suggestions that the death and desolation caused by the U.S. aid to the counter-revolutionaries favors a peaceful solution. The recommendation reveals a deep misunderstanding of the character and determination of the Nicaraguan people and can only lead to disaster," the statement added.

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Miami, Florida / THE VOICE / Friday, January 20, 1984 / PAGE 5
Father Bruce Ritter

A HAPPY ENDING

I'd better warn you in advance that this story has a happy ending — otherwise it would be too dreadful to talk and you'd have me at the end for turning your tears into a chuckle.

Billy was 16, a friend of ours who came away from Michigan. He was a nice kid. Not the brightest kid in the world, but a nice kid. When Helen, a thirtyish, slightly overweight, self-righteous, slightly indignant prostitute, arrived at our door with Billy in tow (I ain't no cradle robber), she said, "Billy had neglected his teeth, and he left them in tears. He said he lost that, too, in the lavatory, at the point of a knife, to another boy who had arrived in New York's cavernous Bus Terminal on Eighth Avenue less than an hour before. It took some thief less than ten minutes to separate him from his wallet and his lapdog. He still had about $10, but he lost that, too, in the lavatory, at the time of a knife, to another boy who had arrived in New York's cavernous Bus Terminal on Eighth Avenue less than an hour before. It took some thief less than ten minutes to separate him from his wallet and his lapdog. He still had about $10, but he lost that, too, in the lavatory, at the point of a knife, to another boy who had arrived in New York's cavernous Bus Terminal on Eighth Avenue.

Billy ran and ran and ran, got on the first bus to New York to get his Eighth Avenue wallet back.

To Helen, Billy was just another customer, a little on the young side maybe. Wrong time, kid? It was the last straw. I'm a bit too old for this. God, Helen quacked, nodded and purred out his story, his mother sick and dying in a Michigan hospital; his father angry and depressed. He and his father fought bitterly and his father threw him out. Billy went to the hospital to see his dying mother. Almost unconsciously and in great pain after surgery, she implored him to go to his aunt's home in Kentucky until she was better. Your aunt doesn't want you either, screamed the mother. Billy cried again.

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By Religious News Service
NEW YORK (RNS)—Jeanne Dixon, in her annual look into the near future, made many predictions for 1983. But the crystal ball of the self-proclaimed seer was foggy. Here were some forecasts for 1983 made by Ms. Dixon:

―"The U.S. economy will stagger under an upturn in interest rates."

―"Later in the year, the president will have to send troops into a Near East oil country." (Lebanon is not an oil-producing country.)

Pope Paul II's visit to Poland "will touch off a national revival in Poland and a religious revival in Poland and in Russia itself."

―"Britain's Princess Diana "will release news of a new pregnancy before the year is very old." (Ms. Dixon was wrong in an earlier forecast. The princess' first child will soon be born.)

"One of our leading scientists will soon denounce the theory of evolution — not on religious grounds, but because he thinks that one so consecrated can become an unsuspected enemy."

"There could be a toll on the First Lady's health if she lets her worries interfere with her usual regimen."

"For the first time in his vice-presidency, George Bush may be caught in a storm of controversy. The problem could relate to a loan of billions of dollars from the U.S. to another country."

"India's Prime Minister Indira Gandhi will be "in danger in 1983."

"She could be replaced or even arrested."

"Britain's Prime Minister Margaret Thatcher could call another election in December."

"Famed evangelist Billy Graham may be facing changes in his spectacular preaching career because of some outspoken remarks in the months ahead."

None of these "probables" became certainties in 1983.

Ms. Dixon was right in some of her forecasts. For example, in the Dec. 28, 1982 edition she said: "Israe1 Prime Minister Menachem Begin is likely to step aside in 1983." He did. She said Soviet leader Yuri Andropov, who came to office an ailing man, "will face a sudden illness." Mr. Andropov did "suddenly" drop from public view in the middle of August.

There were a number of headline-making events that Ms. Dixon missed clean: Among these: the assassination of Benigno Aquino Jr., leader of political opposition to Philippine President Marcos; the shooting down by the Soviet Union of a South Korean civilian airliner with 269 persons aboard; the U.S. invasion of Grenada; the awarding of the Nobel Peace Prize to Polish labor leader Lech Walesa. But Star readers were informed by the "world's most famous psychic" (On April 12, 1983) that "astrologers aboard; the U.S. invasion of Grenada; the awarding of the Nobel Peace Prize to Polish labor leader Lech Walesa.

Laurence Mullin, retired foreign editor of Religious News Service, has been keeping account of the "supermarket psychics" for eight years now. He already has Ms. Dixon's predictions for 1984 tucked away to review next year.

Psychic's crystal ball proved foggy

Pope John Paul's visit to Poland will 'touch off a national revival in Poland and a religious revival in... Russia.'

Political nun denied dispensation

PROVIDENCE, R.I. (NC)—A Rhode Island nun who plans to run again for state office will not get a dispensation from church law prohibiting priests and Religious in politics, said Bishop Louis E. Gelineau of Providence.

"It is simply incongruous to expect that I should grant a dispensation in such cases when the holy father himself does not do so," said Bishop Gelineau in a Jan. 4 statement after a meeting with Mercy Sister Elizabeth Morancy, a member of the Providence Sisters of the Mother of Mercy.

Religious "are forbidden to assume any public office," said Bishop Gelineau. "Political nun denied dispensation..."


Even when the psychic's prog-

nouncements for 1983 were tentative, Ms. Dixon did not fare any better:

"(Of vaguely-described threats to) the life of President Reagan: ""There is a psychic impression of someone very near him, someone who has seen a threat before, who may become an unsuspected enemy."

"Pressures in the White House "could take a toll on the First Lady's health if she lets her worries interfere with her usual regimen."

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Pro-lifers recall losses, gains

By Stephenie Overman

WASHINGTON (NC) — Pro-lifers heading for the March for Life Jan. 23 can look back at a year in which their cause met a number of setbacks, but also scored some gains. In 1983 the pro-life movement witnessed the defeat of the Hatch amendment, the striking down of the Akron ordinance and setbacks in the "Baby Jane Doe" case, but the Hyde Amendment passed again, funding for abortion coverage in federal health insurance plans was not approved, and the vote on Hatch was seen as helping define battle lines.

THE SUPREME COURT struck down as unconstitutional key provisions in the abortion control ordinance from Akron, Ohio. The measure had been promoted as model legislation by pro-life forces around the country.

"It shows how aggressive the court is on abortion rights," said Richard Doerflinger, legislative assistant for the National Right to Life Committee.

Another setback was the Senate's defeat of the Hatch amendment, a proposed constitutional change which would have restored to the states the legislative power to prohibit or restrict abortions. The amendment was backed by U.S. bishops. Its defeat was hailed by groups backing abortion.

The amendment, co-sponsored by Sens. Orrin Hatch (R-Utah) and Sen. Thomas Eagleton (D-Mo.), would have declared that "a right to abortion is not secured by this Constitution."

The vote, 49 in favor to 50 against, meant that it received neither a simple majority nor the two-thirds vote that constitutional amendments needed for passage.

The hatch amendment had raised questions among pro-lifers about the effect such an amendment would have on abortion in the United States and on the legislative tactics used to fight abortion. Several groups had argued that constitutional amendments were needed for passage.

DO PRO-LIFERS use the defeat of the Hatch amendment to size up the situation for future abortion battles.

"It got the Senate on record so pro-lifers can find where we are and what we have to do," Doerflinger said.

National Right to Life Committee president Jean Doyle said the Supreme Court decision and senate action should serve "to further galvanize our forces nationwide and that's a positive thing."

The pro-life movement had more success in the House of Representatives. The House voted for the fourth year in a row, to prohibit federal funding for abortion coverage in the health insurance plans of federal employees. The action was the first test of a House rule which makes it more difficult to attach such restrictions to the appropriations bills that each year fund the activities of the federal government.

Pro-lifers also had no problem getting the Hyde Amendment, which prohibits federal funding of abortion except to save the life of the mother, extended for another year.

OFFICIALS

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

Effective January 9, 1984:

- Appointed to Vicars of the Archdiocese of Miami:
  - The most Reverend John J. Nevin, D.D., V.G. - to Dean of the North Broward Deanery
  - The Very Reverend James E. Quinn, V.F., - to Dean of the Central Dade Deanery
  - The Very Reverend Eugene Quinlan, V.F., - to Dean of the North Broward Deanery
  - The Reverend Monsignor Jude O'Doherty, V.F., - to Dean of the South Dade Deanery
  - The Reverend Monsignor John McMahon, V.F., - to Dean of the Monroe Deanery

The Reverend Monsignor Noel Fogarty, V.G. - to Director of the Hispanic Apostolate, effective January 5, 1984.

The Reverend Monsignor Jude O'Doherty, V.F. - to Dean of the North Dade Deanery

The Very Reverend Gerard T. O'Dowd, V.F. - to Dean of the South Broward Deanery

The Very Reverend Emilio Vallina, V.F. - to Dean of the Broward County Deanery

The Most Reverend Vincent Sheehy, D.D., V.G. - to Dean of the West Coast Deanery

The Most Reverend Neil Flemming, V.G. - to Dean of the South Broward Deanery

The Very Reverend Monsignor O'Doherty, V.F. - to Dean of the South Broward Deanery

The Most Reverend Monsignor Quinn, V.F. - to Dean of the South Broward Deanery

The Reverend Monsignor Robert McFall, V.G. - to Director of the Hispanic Apostolate, effective January 5, 1984.

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Bishops: Pray for Christian unity

The Annual Week of Prayer for Christian Unity, celebrated this year from Wednesday, January 18 to Wednesday, January 25, was dedicated to the prayer of Jesus Christ: "That all may be one!" (Jo. 17:21) and that "There might be one flock and one shepherd." (Jo. 10/16).

Christian Unity, celebrated this year from Wednesday, January 18 to Wednesday, January 25, was dedicated to the prayer of Jesus Christ: "That all may be one!" (Jo. 17:21) and that "There might be one flock and one shepherd." (Jo. 10/16).

It is the desire of Christ that the whole human family should worship and serve the Father together as one family in the truth, righteousness, peace, and love.

In a particular way, it is appropriate that all those who call themselves Christians, all those who profess Christ's commandment of love, should live as one family. A divided witness to Christ is an imperfect witness.

Through unity among Christians a moral and more effective witness to Christ could be given to the world. For unity implies fidelity to the authentic doctrines of Christ, fidelity to the authentic life of his Church, fidelity to the authentic life of human love because it is an irony of our times that much organized effort is directed against the most precious values of human life.

The Bishops of Florida

Joint Christian unity service set Jan. 29

The third principle is the pursuit of charity which alone brings the Christ to perfection.

In the long journey towards unity we are encouraged by the fact that the various churches at the highest level are engaged in dialogue and calling upon their finest scholars to find common grounds and avenues to unity.

We are encouraged by the existence of ecumenical offices which represent various ecumenical efforts by various institutions.

We are encouraged by the deepened desire on the part of all Christians, for unity, for many shared prayer services, and for shared efforts to serve the poor or achieve peace.

We are inspired by the example of Pope John Paul II, who, while holding very firmly to the principles of Catholic Faith and clearly recognizing the obstacles to be overcome, has yet shown himself so ready to visit with leaders of other churches, shown himself so cordial, so ready to cooperate and seek cooperation.

We do not wish to pretend that a great ideal has already been achieved and that one church is no different from another. We do not wish to "convert" or proselytize our Christian neighbors.

Rather we wish to show openness and, in this new age, to cooperate with other religious and other churches. We wish to show respect and care for those Christians who differ from us in doctrine or practice.

The celebration of the death and resurrection of Christ in the Eucharistic Liturgy is the source and aim of our unity. In the reception of Christ during the Eucharistic Liturgy is the fullness of expression of our faith. This reception is called communion because as Christ gives Himself to us we give ourselves to Him in the fullness of faith.

Until the day comes when all Christians share fully the same belief in Jesus the Christ, inter-communion is not possible.

Inter-communion would represent a unity which does not exist, namely, fully shared belief.

During the Week of Prayer for Unity, the Bishops of Florida will come when there will be one Bread for all Christians united in one faith.

We do not wish to gather in prayer before the Lord Jesus acknowledging that the weakness and sinfulness which has separated us is not possible.

In the introduction of the Preacher — Rev. Arnold R. Perry, Lutheran Bishop of Southern Florida.

WEBA is a growing organization of women who have had abortions and have suffered as a result. WEBA is a support group for all women and unborn children. An increasing number of religious denominations are taking part in these activities. There are so many thousands of dedicated Floridians working in this cause that we are both edified and encouraged.

We as the Bishops of the State of Florida express our appreciation to those in pro-life work and religious organizations for the long-standing pledge to do everything in their power to restore to human life, in the state of Florida, the very same respect, the very same right to life given to each of us by our Creator.

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15,000 Families to light candles for the unborn

Fifteen thousand families throughout South Florida will light candles the evening before Sunday, January 22 to show their opposition to the Supreme Court rulings which legalized abortion on demand in the United States. The 1973 decisions allow a woman to have an abortion at any time during her pregnancy.

Father Daniel Kubala, Respect Life Director for the Archdiocese of Miami, said, "January 22, 1973, a darkness came over the United States. We continue to live in a moral darkness that permits over 1.5 million unborn children to be killed each year. In America a child dies by abortion every thirty seconds."

"By lighting the candles we demonstrate that we will continue to respond to Christ's call to be a light that shines in the dark." The families lighting the candles show to the entire community their dual commitment toward protecting the unborn child and assisting the pregnant woman in a positive manner."

Walk-for-Life in Broward

The Respect Life Office of South Broward is sponsoring its second annual Walk-for-Life on Saturday, January 22, at St. Stephen Church, State Road 441, south of Pembroke Road, Miramar, from 9 a.m. to noon. The walk will be restricted to the church's parking lot, as it was last year, and is timed to coincide with the 11th anniversary of the Supreme Court decision legalizing abortion.

Nine parishes in the South Broward area are participating in this walk. A brief rally and distribution of free literature will precede the "life walk," whose purpose is to encourage more people in the community to be visible witnesses to the pro-life apostolate.

Those who sponsor walkers also show their support for pro-life, since funds will benefit the Respect Life Office of South Broward. For more information, call 434-6814.

Vigil for life

The World Apostolate of Our Lady of Fatima (The Blue Army) will hold a Vigil Day of Prayer at St. Clement Parish, 2975 N. Andrews Avenue, Fort Lauderdale, on Monday, Jan. 23. The Vigil will be in union with the Right to Life members who will be marching in Washington, D.C. to bring about a reversal of the present law.

Your help is needed to save the innocents

Dear Friends in Christ:

As we begin this New Year, we renew our commitment to the sacredness and dignity of all human life. Eleven years have passed, since the U.S. Supreme Court legalized abortion. Millions of unborn children have been destroyed since that decision.

We continue the evil of abortion. We have even the shame in our own city of Miami of having more abortions than live births. We also deny the sentiments in the United States towards legalized infanticide and euthanasia.

I ask your support for the Respect Life Appeal that will be held next weekend. Next Sunday, January 22nd, marks eleven years of the slaughter of the innocents. Your help is needed to support efforts of the Respect Life offices in the Archdiocese to further educate everyone about the sanctity of all human life and to provide alternatives to abortion.

Thanking you for your sincere concern and support of this Respect Life Appeal and for your continued prayers, I am

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami.

WISHING YOU
A
BLESSING AND HAPPY
NEW YEAR

To our many friends of the Society for the Propagation of the Faith we offer our prayers and good wishes for the Lord's Blessings of Health and Happiness.

Again, OUR THANKS for all you did in 1983 to further the Missionary Work of the Church through your generous sacrifices to the Society.

You will be pleased to know that your frequent gifts are already at work for the Missions. Annually, thousands of Missionaries and yes the MILLIONS they serve are hearing and seeing more of the Love of Christ because of your prayers and sacrifices.

And while we say THANK YOU ... we must also say PLEASE continue your love and interest for without it... the missions would truly suffer.

HERE'S A GOOD WAY TO START 1984 ... tear out this coupon and send it in TODAY with your first gift to the Missions for 1984.

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ELISIE MANISCALCO 962-4465

PAGE 10 / Miami, Florida / THE VOICE / Friday, January 20, 1984
A new culture, Ruether said, has arisen in Hispanic Pastoral Ministry. The rejection of the "nuclear" family (husband, wife and children) as the only model of family. Ruether also highlighted the "New Right" for supporting laws and government cutbacks which destroy families more than feminism, homosexuality and other 1960s "counterculture" movements which, she said, conservatives blame for all social problems.

In her talk, Ruether reviewed the history of feminism since the 1940s, when women began to search for their place in the world of work. In the 50s, she said, the media showed them that their place was in the home. "In the late 60s, women began to awaken to the fact that the victories won by women had not solved the problems of women's inequality," Ruether said. From this discontent arose the explosion of feminism which characterized the 60s and early 70s.

"Women, she said, then began to analyze the sexism which pervaded society and termed the general system of subordination of women "patriarchy."

"Economically, patriarchy is a system that uses women as unpaid or low-paid labor, and shapes the psychologies of both men and women to specialize in different kinds of psychical development in order for them to fit into separate work roles assigned to them," Ruether said.

"Legally, patriarchy has shaped the system that makes women dependent on men. Educationally, it shapes an educational system which ratifies the separate socialization of men and women."

Ruether contended that, regardless of the charges of the New Right, "the crisis in the family is not caused by feminism, but by the combination of patriarchy and industrialization."

"Patriarchy has given us a culture and a family structure that reduces women to dependency, while industrialization has caused a loss of the familial model. The education of women in the family, has fragmented the extended family into the nuclear family."

"Women are left to choose between the fragments of a loving mother who is weak and unintelligent or a cool, efficient worker who represses her feelings, or the witch and Amazon who is powerful."

"Yet women were looking for an integral image of female humanness in which women can be at the same time loving, intelligent and powerful," said Ruether, the mother of three children.

Since the feminist movement rejected the "status quo" in society, she said, it had much in common with other movements of the 60s which challenged the political "status quo."

Thus, feminists were included in the New Right "backlash" of the late 70s, along with peace, civil rights and other minority groups.

Hispanic Catholics here can expect a friendly knock on their door soon. The regional group's recommendations will become the basis for a "New Right" for supporting laws and government cutbacks which destroy families more than feminism, homosexuality and other 1960s "counterculture" movements which, she said, conservatives blame for all social problems.

The Plan would be put into action after a pastoral workshop which will take place August, 1985. The Plan, which was put together by the Archdiocesan Pastoral Plan Committee, is designed for the 2nd Hispanic National Encuentro and to be used at the 3rd Encuentro in 1985, to represent the specific needs and concerns among the Hispanic Church in the U.S., which sees itself as "God's People, on the move."

This logo, designed for the 2nd Hispanic National Encuentro and to be used at the 3rd Encuentro in 1985, represents the spirit of the group among the Hispanic Church in the U.S., which sees itself as "God's People, on the move."

The 13 members of the Archdiocesan Ministry's diocesan team are as follows: Fathers Jose Luis Hernando and Ricardo Balcazar, native Hispanics; Sister Pearl Cervantes, representing women religious; Sister Paula Cervantes, representing women religious; Sister Ossella, representing the large number of people who do not live in this kind of unit and, as a result, many people live in poverty and joblessness because there is no support for alternative kinds of relationships.

"We are to be like the stretched-hand out hand of the Catholic Church to those who feel alienated," she said. "We are to feel like the Good Shepherd seeking the lost sheep... We have to feel like missionaries."

Speaking to a group of more than 300 volunteers who attended the first training workshop at the Archdiocesan Pastoral Plan Committee, the 3rd National Encuentro is nothing new to Catholics in this Archdiocese, because it remains the main repository for the values of community life and for the ethics of mutuality and service."

Preparations are well underway to ensure that the region's Hispanic community would be well-represented at the 3rd National Encuentro, scheduled for the fall of 1985. The 13-member team of representatives from all the dioceses in the nation will be working on the planning and organizing of the event, which is expected to draw thousands of people from across the country.

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Life after divorce

Archdiocese reaches out to divorced separated

(Continued from page 1)

By Anna Rodriguez-Soto

Wounded and dying is how Paul and Angie described their 17-year marriage just six months ago. "I was desperate, really desperate," said the wife and mother of two teenagers. "I wasn't handling anything. I was suicidal. I was depressed about my husband, my kids, my life." Then, two "miracle" workers stepped in, Marty and Camille Thiry, of Epiphany Parish, minister to a couple trying to re-establish close relationships after a divorce.

"People just keep on living when they've been touched at a deeper level than we have ever been touched before," said Linda Messina, also a member of St. Louis parish and a friend of Teale's, who has been divorced for one year, and is gradually returning to what she calls, "a new stage of iden-
tify."

"I've gone through the grief. And I can really say the Church helped me get through it all."

Loving again

"When we learn to love again, we risk again... we come back in touch with God's spirit. The spirit provides for us Epiphanies, announcements and manifestations of God's presence... in certain very ordinary moments we are touched at a deeper level than we have ever been touched before."

"We have a close friendship now. I'm really happy about the fact that I was able to make this cake this week, something I wouldn't have dreamed I would do shortly after the divorce," she said with a laugh.

The workshop conference on "Re- structuring the Family" by Dr. Sharon Roesech, also helped Messina to deal with her children in a more open manner, she said.

"If your children ask you about a new relationship, first you should tell them about the wonderful bonding relationship you had with your father. You don't have to tell them all the details about the new relationship, but just tell them the truth and let them judge for themselves."

Both Teale and Messina felt that one of the most meaningful workshops was "Remaining a Lover After Divorce," by Fr. Greg Comella, M.D., director of pastoral counseling of the West Palm Beach branch of Biscayne College.

"Our lives have done a 180 degree turn. We have a close friendship now. What did I do wrong? Did I make a wrong choice?... That is why so many people deal with the pain of divorce blame themselves."

"He made us question our own consciences. People just keep on living with their guilty feelings about sexual activity after a divorce. The Church who condone extra-marital relationships..."

"The Church still teaches extra-marital sex is a sin. I don't!"

"I made a mistake that teaching, but everyone knows it," Fr. Comella, one of the workshop participants.

"When the happy ending doesn't come true a Catholic often thinks, "what did I do wrong? Did I make a wrong choice?"... That is why so many people deal with the pain of divorce blame themselves." —Fr. James Youn

Couples helping couples—

By Ana Rodriguez-Soto

Mary and Camille Thiry, of Epiphany Parish, minister to a couple trying to work out their differences with the help of the Marriage Ministry program of the Archdiocese of Miami. (Voice photo by Ana Rodriguez-Soto)

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New life

Mike Moloney said for him, the tough times are over. He has been di-
vided for three years and it was the immediate involvement in the separ-
ated and divorced ministry at St. Louis that helped him emerge a
stronger Catholic.

He is now a leader in the local
ministry and helps other separated
and divorced Catholics overcome
their problems. He attends the annual
national conference at Notre Dame
University in Indiana.

"I've found that the worst feeling
Catholics have to deal with is aliena-
tion from their peers and the Church.
They feel unworthy."

In other places in addition to Florida
with progressive divorce ministries
are cities like Rochester, N.Y., and
Chicago, as well as certain cities in
California, explained Moloney.

However, the conference at St. An-
drew was "the third I have attended
and it was the best yet."

"They get better every year," said
Mesina, who has also attended three.

"They really know what to do to
help people now."

Marie Teale relaxes at home with her two daughters, Trisha (left), 11, and Rosanna 13. Teale credits the
Catholic Church with helping her recover from the trauma of divorce. (Voice photo by Betsy Kennedy)

"I was ready to leave
my husband. I was
ready to walk out
on my kids... Now we're
able to really find the
good in each other."

make a budget and stick to it.

"We do try to get them to make a com-
mmitment to doing things for each
other," explained Marty. "They
don't leave home without something
to (because the problem is not going
to be solved here). It's going to be
solved out there (at home)... They
learn to solve their own problems."

Members of Epiphany Parish in
Miami, the Thirys also volunteer as a "PMI couple," ad-
ministering the Pre-Marital Inventory
to men and women engaged to be
married.

Both find their work as Marriage
Ministers "very rewarding," in
Marty's words. "Someone's hurting
and he or she needs to release that
hurt?" he said. "Getting them here is
the important thing."

They say couple-to-couple counsel-
ning makes a lot more sense than
couples discussing intimacies of their
married lives with celibate priests.

A priest has never been married
and he's never been a woman," said
Camille, a graduate of Catholic
elementary, high school and college
in the Miami area. "Some things he
might not think important are very
important to women."

"(The couples) seem to be able to
relate to us and open up to us," con-
tinued Marty. "The women are glad
to have a woman here... It seems
very empowering."

Communication gaps

The Thirys and other Marriage
Ministers, such as Eduardo and
Graciela Rivera of St. Kieran Parish
in Miami, have found communica-
tion to be the number one problem in
marriages.

"In general, people don't com-
unicate," said Marty. "They don't
talk about their problems."

"People tend to make mountains
out of molehills," agreed Rivera,
"and when no communication exists
problems are created which lead to
grudges and resentments later on.

"The grudge later explodes. But if
lines of communication are kept
open, it's not necessary to solve
everything by yelling or violence," he
said.

Asking for help early, both Mar-
riage Ministry couples agreed, is the
key to keeping the marriage from ir-
revocably souring. Unfortunately,
the mentality persists that going to
counseling is synonymous with ad-
mitting failure or illness.

"You go to a tax consultant.
You

but it is helping us to recognize our
special needs."

"We don't tell people what to do,"
explained Camille, formerly a teacher
and now a homemaker expecting her
fourth child. "Their own feelings sort
of bounce off us and they realize
what their spouse is feeling. We can
point our ways for them to help the
relationship, but they have to do it."

Doing it entails completing
"homework" assignments after each
terms. A couple having trouble
showing affection might be told to
go out on a date. Another one, facing
financial problems, might be told to
point out ways for them to help the
other," explained Marty. "They
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The Thirys and other Marriage
Ministers, such as Eduardo and
Graciela Rivera of St. Kieran Parish
in Miami, have found communica-
tion to be the number one problem in
marriages.

"In general, people don't com-
unicate," said Marty. "They don't
talk about their problems."

"People tend to make mountains
out of molehills," agreed Rivera,
"and when no communication exists
problems are created which lead to
grudges and resentments later on.

"The grudge later explodes. But if
lines of communication are kept
open, it's not necessary to solve
everything by yelling or violence," he
said.

Asking for help early, both Mar-
riage Ministry couples agreed, is the
key to keeping the marriage from ir-
revocably souring. Unfortunately,
the mentality persists that going to
counseling is synonymous with ad-
mitting failure or illness.

"You go to a tax consultant. You

If you just sit down with a
priest," he added, "the female's out-
going is always... I'm always trying
not to let him make the first step.
We have to stop and talk to each other.
"And the priest is great..."

it's that 'couple-to-couple'
ministry.

"Unless they're trained in this
area, priests really don't feel comfort-
ble with marriage problems," he
commented. The couples themselves
"feel much more comfortable with
their own.""You have to walk into
a place and talk to someone..."

Paul and Angie, whose names have
been changed to protect their privacy,
were married for three years and it was the
best yet. They drew was "the third I have attended
away from this conference feeling
that God is there and the Church
loves me. And that is a good feeling."

"People respond well to this work-
shop because it meets their needs.
They learned in marriage that bond-
ing and loving was enhanced by sex-
ual activity. Their loving was inte-
grated into that sexual activity. So as
divorced people begin to love again and
become loving people, they
should also learn to be loving and pa-
tient with themselves."

The Church encourages them to
continue to be loving and does not
want them to "withdraw from the
fiber of life," said the priest.

Miami, Florida / THE VOICE / Friday, January 20, 1984/ PAGE 13
EDITORIAL

Campaign for life

During her visit to the United States two years ago, Mother Teresa of Calcutta spoke of poverty. Her primary concern, however, was not poverty caused by lack of financial resources. "People are not just hungry for bread; they are hungry for love," she said. They are not just naked for a piece of clothing, they are naked of human dignity. They are not just homeless for a room made of bricks, but because of rejection," she continued. "For me," said Mother Teresa, "abortion is the greatest poverty that a nation can experience."

January 22, 1984 (this Sunday) marks a decade plus one of our nation experiencing the greatest poverty Mother Teresa speaks of. To some that date marks just another year — but the reality shouts out the destruction of another million and one-half lives of pre-born children.

The reality shouts out the exploitation of women as never before in the hidden guile of freedom. The reality shouts out as the sanctity of life diminishes in its other aspects. The "Right to Life" as they are labeled, continue to be ridiculed as fanatics even by those who should share the same belief that our God is the giver of all life.

In sixteen cities across the land there are more abortions than live births. Miami is one of those "abortion capitals." Unborn children continue to be destroyed and their mothers exploited. Some 16 million unique and irrepeateable images and likenesses of God destroyed since that cold day in Washington, January 22, 1973.

Will it end soon? It cannot continue! But it will if we continue to allow it, compromise for it. The spirit of Herod is still alive. Herod lives wherever the innocent are killed or war is prepared. The fear, loneliness, and threat he felt still lives today.

Here in South Florida we could safely state that our legislators, both in Washington, D.C., and Tallahassee are among the most pro-abortion in the country. If our local Catholic university and other organizations continue to honor and support them, then expect us to be deeply upset. We are only following our belief in God who is the giver of life, we are only listening to the words of Pope John Paul II, "We will stand up every time that human life is threatened."

We are only listening to the words of our own Archbishop McCarty: "We are called to raise prophetic voices, willing to be ridiculed as were the prophets of old, as we challenge the secularizing, dehumanizing forces of our day. We cannot compromise...

We will always forgive, but we cannot overlook the life-destroying records of each of those legislators.

The Respect Life Apostolate of the Archdiocese renews its commitment and dedication to preserving Respect for Life of all persons, the unborn, handicapped and aged. Do not leave this awesome task to "somebody else." Please, we need you, all of you, but don't ask us to compromise.

To remember the infamous date when abortion was ushered into the United States will be dedicating our Catholic cemeteries on Saturday, January 21, at 1:00 a.m. to those blessed unborn whose lives have been taken. A Walk-for-Life will be held on that same morning at St. Stephen Church in Hollywood. We also ask you to join our Light for Life campaign.

Let us not be overtaken by the darkness of the anti-life philosophy. Light your candle at dusk on the evening before or on January 22 to show your opposition to the disastrous Supreme Court rulings, and to stand in favor of the Right to Life of every person from conception to natural death.

Father Dan Kubala
Respect Life Director,
Archdiocese of Miami

Letters to the Editor

Reagan tells truth about abortion

To the Editor:

On the occasion of the 10th anniversary of the Supreme Court decision in Roe v. Wade, President Reagan delivered an address entitled "15 MILLION LIVES SNIPPED OUT" to the 100th Knights of Columbus Supreme Council Conference in Hartford and received resounding applause when he said that if we "do not know when the unborn becomes a human life, then we have to opt in favor that it is a human life until someone proves that it isn't." The following are some of the highlights of this message:

1. As a result of the Supreme Court decision, leaving the readers with the impression, however, that the real question today is not whether a human life is a human life, but, What is the value of human life?

9. If you don't know whether a body is alive or dead, you would never bury it.

10. The real question today is not whether a human life is a human life, but, What is the value of human life?

11. We live at a time when some persons do not value all human life. They want to pick and choose which individuals have value.

12. As a nation, we must choose between the sanctity of life ethic and the "quality of life" ethic.

Although I realize there are some Catholics who are "PRO-CHOICE" instead of "PRO-LIFE," I strongly recommend that they do some serious thinking on the subject after reading this letter.

Donald A. Pruesman

Further Comment on altar girls

To the Editor

In the Dec. 23rd issue of the Voice, Fr. Totty's letter dealt in part with the issue of altar girls, but he just went to a certain point and stopped. He quotes a Chicago teacher of church law: "As of Nov. 28, there is no canon law against altar girls from which to dispense." He ended the subject with no further clarification, leaving the readers with the impression, "it's okay, altar girls are in." I don't think this is an issue to be dealt with lightly. There are too many Modernists and feminists causing undue confusion and division in the church.

Mrs. Sara Quinn
Palm Beach Gardens

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

Those were the opening sermon words of Father Jack Fulford, a Redemptorist priest who has dedicated the rest of his life to preaching on alcoholism. There were no coughs or other evidence of restlessness during the 20 minute homily which followed that startling start.

Moreover, on the subsequent Monday and Tuesday evenings, several hundred people accepted Father Jack's invitation and came for his more detailed explanation of this disease and its best cure.

The stark introductory admission was no mere attention getter developed by a clever orator. Jack Fulford is a recovering alcoholic. In the sermon he sketched briefly his own gradual journey to the depths and his eventual resurrection from the despair that this disease produces.

He talked about sneaking his first drink from the Mass cruets at 15 as an altar server, about tourist's objectivity. Obviously I don't always do that well. I was reminded of this by some excellent and charitably written letters I received in response to a column I wrote recently. Those letters convinced me that I didn't allow for another viewpoint in that column.

It was mostly a column about the Sign of Peace. It began with my unhappiness that in our parish a Sign of Peace was important because in the Sign of Peace, quietly and reverently, and it seemed to me that it be an important sign of reconciliation. My parishioners turn to each other in the Sign of Peace. There was silence... and it seemed to me that it be an important sign of reconciliation.

Father John Burke, perhaps the foremost promoter of good preaching in the United States, would judge disagree with those who write most charitably to remind me that it be an important sign of reconciliation.

Jack Fulford's recovery took about four months. Afterwards he asked the Redemptorists authorities for permission to make this preaching crusade his primary ministry. They agreed and today, at 68, Father Jack has spoken in nearly 300 parishes to over a million people.

Some clergy have expressed hesitation about using Sunday preaching time for such presentations like Fulford's not closely linked with the assigned scriptural readings of the day. In their judgment, the sign must remain unmistakable and, following Vatican II principles, the sign, either as optional or mandatory, should center on the biblical texts.

Dominican Father John Burke, perhaps the foremost promoter of good preaching in the United States, would judge disagree with those who write most charitably to remind me that it be an important sign of reconciliation.

BY FR. JOSEPH M. CHAMPLIN

One of the things that I've always understood is that within the Church there are those who hold different viewpoints where a different of views is perfectly all right. Because I understand this, I make a conscious effort not to make judgments on either those considered to be progressives or those considered to be conservatives.

This is my own high opinion of my own objectivity. Obviously I don't always do that well. I was reminded of this by some excellent and charitably written letters I received in response to a column I wrote recently. Those letters convinced me that I didn't allow for another viewpoint in that column.

It was mostly a column about the Sign of Peace. It began with my unhappiness that in our parish a Sign of Peace was important because in the Sign of Peace, quietly and reverently, and it seemed to me that it be an important sign of reconciliation. My parishioners turn to each other in the Sign of Peace. There was silence... and it seemed to me that it be an important sign of reconciliation.

Fulford is a recovering alcoholic. In the sermon he sketched briefly his own gradual journey to the depths and his eventual resurrection from the despair that this disease produces.

He talked about sneaking his first drink from the Mass cruets at 15 as an altar server, about praying as a Body with me when I pray...
How old are children?

The October issue of the "American Journal of Diseases of Children" carried a report on a child who nearly drown-
ed and came back to tell of her near-death experience.

Dr. Melvin Morse, the pediatrician with the University of Washington School of Medicine who treated the child during her week-long hospitalization, wrote the report. He said the 7-year-old was comatose, with fixed and dilated pupils when she was pulled-out of the swimming pool. She required mechanical life supports for three days before she came back to consciousness.

Two weeks later, the child began telling Morse what had happened, explaining that she was a little embarrassed. She said she remembered "talking to the heavenly father," after being in the water and entering a dark tunnel.

WHEN A WOMAN named Elizabeth appeared to her, the tunnel became bright. The woman was tall, she said, with bright yellow hair. She led the girl to heaven where she met the relatives and saints and angels. She was asked if she wanted to see her mother. When she said yes, the child awoke in the hospital.

Morse reported the case to alert pediatricians that such experiences can occur in children as well as adults, and that children may benefit from counseling after such experiences.

I found this a fascinating account. In acknowledging that the phenomenon can be experienced by children, it forces us to pay some attention to children as persons.

I think children are subject to a greater deal of age discrimination. Adults indulge and cater children, ignore and scold them, care for them and protect them, teach them and get annoyed at them. What many adults rarely do, however, is take them seriously.

I THINK THAT'S because adults still tend to believe that children should be seen, tolerated and humored but not really listened to and heard.

Yet children are incredibly integrated. They think, reason, question, are aware of right and wrong and sometimes sin. They understand love and the need to both receive and give.

Children are not cognitively as well developed as adults, of course, but where we err is in thinking of them as unfinished, using this as a justification not to take them seriously.

Yet, if we try to see children as though through God's eyes, I think we'd see them as totally complete beings. When it comes to what makes us truly human, we are all the same age. Who will deny that children experience terror, joy and love, and that the intensity of their experience can be as deep and valid as that of any adult?

We may be confused, equating their intellectual growth with their human and spiritual essence. But I'll wager they are fully recognized as total persons in the eyes of God.

THAT'S WHY I was not at all surprised to read that a child could have a spiritual experience when apparently near death...

Rather than use this report as simply another proof that people who seem to die have heavenly experiences, I think the account should be seen as pointing out that children are not little people, partly complete on their way to adolescence.

Rather, they are full human persons, with a right to be taken seriously and listened to by adults.

Are brothers and sisters supposed to fight?

Q. Is it all right for a brother and sister to love each other, or is it bad to have a close friendship? I think I'm crazy because my brother and I get along so well. Everybody else fights with their brother.

A. More than a year ago Presi-
dent Carter coined the news media for not reporting more good news. Inspired by his words of reproof, I resolved to report from time to time in this column some good news about young people. This week the good news is contained in the question and the answer but in the question: A brother and sister who report they are getting along together very well.

But the sister is worried about this happy relationship. For years we've heard about "sibling rivalry." "We're told it's "normal" for the children in a family to fight and yell at each other.

That line of thinking has so filled the atmosphere that some people,

Overcoming alienation

A good family life rooted in faith is the best defense against alienation.

We have heard of and nauseated the world referred to as a global village. But unlike the small villages of old, the global village does not reflect a life lived in common, a sharing of thoughts, emotions, values, rituals and a sharing of celebrations. Modern people feel uprooted, alienated from their environment, indeed isolated from one another. This sense of alienation is supported by every facet of life, from TV, which locks our attention on a_services center.

Aпотребоновка на тюфяках

one another. This sense of alienation is supported by every facet of life, from TV, which locks our attention on a services center.

The dictionary defines alienation as a withdrawal or estrangement of feelings or affections. More often than not it leads to escapism in the form of alcohol or drugs. Psychiatry defines it as an "illness" - a mental illness. It should be noted that we suffer the pain of loneliness and isolation when we feel a deep estrangement from the very ground of our being, and so, consciously or unconsciously, alienation is also a kind of crying out to God. Instinctively we know He is the key to all healing.

BUT WHERE is God? We are a sentient people in need of conscious awareness of a reality that we can apprehend. God knows that the limited human mind cannot embrace the concept of infinite life and infinite love. The Father, in His great mercy, gives us His son, Jesus, who is the only real answer to our alienation.

He came to us with a human face, he became our brother. After dying a real and painful death, He rose; the power of His life broke the bonds of death, and exploded all human limits, which kept us estranged from God and one another. He lived on after death and His spirit lives in us now, with a force which we cannot understand but which profoundly affects us at every moment, a life-force which pervades our collective existence. The Holy Spirit, in conjunction with the Father and the Son, is at work within us, constantly giving us opportunities to heal broken hearts, to mend and restore broken relationships, to reunite people into a loving, compassionate community of believers.

TRULY, THE SPIRIT of Jesus has conquered alienation and death.

"Come to Me all you who labor and are burdened, and I will give you rest." (Mt. 11:28)

Are brothers and sisters supposed to fight?

BY FR. JOHN CATOIR

"NOAH, YOU'VE GOT TO SEPARATE
THE ELEPHANTS."
Dear Dr. Kenny: I am a 34-year-old divorced woman with two daughters. I was raised Catholic, attended Catholic grade and high school. My divorce was a result of getting married at an early age for both of us and growing apart. I have met someone else. He is also Catholic, but has a justice. It's a measure of wishes. But I'm not sure if he and I should continue seeing each other instead of his trying to get unable to commit ourselves to a serious relationship. It's tempting to achieve in families today. But his untimely death jog's my memory. I first met Fr. Reedy when he wrote to me in the sixties asking for an article on social justice and the family for Ave Maria Magazine. At the time, my husband and I were active in the social justice movement in our church and country but it was the first time anyone suggested that the family played a significant role in promoting social justice, a message of the man that his vision and insight preceded so much of what we're attempting to achieve in families today. I wrote the article and it came back loaded with blue pencil. Some editors would have penned a cryptic, "This won't do. Rewrite." But Fr. Reedy wrote a friendly letter suggesting that the angry tone of my article would turn off readers and that I write it as if I were explaining my family why I thought it was important to introduce our children to children of other colors and creeds. As one lady sadly told me recently, "Married men are a dead-end street." She was simply stating a bit of earthly wisdom. Married men may not always love their wives, but most tend to stick with their families. This lady got her hopes up and got burned.

A married man is not the answer

BY DR. JAMES AND MARY KENNY

Father John Reedy is dead of cancer at 58. I am saddened by his death and want to tell you why. For those of you who didn't know Fr. Reedy through his columns, he was a Holy Cross Father, who, among other things, wrote a warm but profound weekly column. He was publisher of Ave Maria Press at Notre Dame and a long-time editor of Ave Maria Magazine.

We all "come from parents, grandparents and great-grandparents, and, more than likely, will be all of them too. Past and present and future in our families are all linked together a bit like a big, bright colored circle. Where do we start and where do we end? Does the past hold the key to the future? Answers, anyone?

Activity time

Young Family

Family Tree Materials: old family heirlooms, poster board, colored construction paper, crayons, glue, scissors, tape, or any material you can to trace family back to when some family member arrived in America from overseas. Each Family Tree has beginning. It can be any size. Be creative. Use different colors, shapes to decorate the trees and separate colors for Mom and Dad's relatives. Survey the family heirlooms and tell the children about their origins and why they are treasured.

Middle Years Family

Relatives—Where are they? Materials: a USA map, paper, crayons. Draw a good size map of the USA. Then note where relatives live. Write the foreign countries below if some live overseas or in Canada or Mexico. List five reasons why it's good to have relatives. Surprise a relative with a phone call.

Adult Family

Scripture Time. Materials: Bible. Read aloud Matthew 1:1-7. What is important about this passage? What does it tell us about our families?

Snack

Hot spiced tea and white cup cakes with coconut frosting (snowball delight).

Entertainment

Future Telling. Write each family member's name on a piece of paper in secret and pass out the papers (no one is allowed to have his own name). Then each one write a long paragraph on what is going to happen to the person whose name he has drawn in the future. Be creative. It's such fun! Share aloud and have the family guess who the person is.

Thank you Fr. Reedy

BY DOLORES CURRAN

Thank you Fr. Reedy for all you did in the past with Ave Maria Magazine. I believe it's fair to say that without his influence and encouragement, I may not have become a family columnist.

I know the demise of Ave Maria Magazine was a personal disappointment to him. He was attempting, successfully, to move the magazine from one of piety to one fleshing out the vision of Vatican II. He took on issues like peace and justice that were sore spots with Catholics going through the post conciliar turmoil. It wasn't a pleasant time in our church and circulation dropped. Like many other good Catholic periodicals of its time, Ave Maria Magazine became a memory.

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A married man is not the answer

Thank you Fr. Reedy
Liturgical music: does it pass the test?

Q. The priests in our parish have begun to ask us not to sing or play some music we have used for years. They say it isn’t liturgical. It seems to me that if we have done it, and it makes people happy, there’s nothing wrong with it. How can priests act this way? Is there anything we can do? (Pennsylvania).

A. The size of a really adequate answer to your question would be the book, Liturgical Music: does it pass the test? by Fr. John Dietzen, published by Liturgical Press. Here is a brief summary of what I think are some of the most important points:

1. The first is artistic: it should be basically good music, in both composition and performance.

2. Second, music must be liturgically correct. There are, among other things, that the music must fit the liturgical seasons and feasts, and must give opportunity for the whole congregation to participate in those parts of the Mass which are theirs.

3. Third, the music must be pastorally appropriate. That doesn’t mean it has to be something the pastor likes, but that it be music which will help this particular congregation, at this particular time, pray and worship God well together.

APOSTLESHIP OF PRAYER INTENTIONS FOR FEBRUARY

For Prayers for Pope John Paul II

In past centuries, missionaries from Europe made little effort to adapt the teachings, customs and hymns of the Church to the culture of the people they were attempting to evangelize. They first tried to "Europeanize" the natives, changing their customs, their dress, even their language. Then they would give them the Church, just as it existed in the missionary’s homeland.

It is no longer possible to do this today. Most cultures are too proud of their heritage to surrender it for another. Neither is it necessary. Jesus died for every human being and called all cultures; their dress, even their language. Then they would give them the Church, just as it existed in the missionary’s homeland.

Every nation, every tribe has some values and customs both good and beautiful. In offering her message, the Church does not want to destroy these, but to use them in her work to express, better, the unsearchable riches of Christ.

That's all the more reason for our relationship with the Lord to be a strong and a healthy one.

Liturgical Insights

Pointing out the Lord

Readings: Isaiah 49:3, 5-6, 1 Corinthians 1:1-3, John 1:29-34

BACKGROUND:
The theme found in the readings for the Second Sunday in ordinary time is that of pointing out the Lord. In the first reading, from the second part of the book of Isaiah, the prophet reminded the Israelites that in the coming of Jesus of Nazareth. The gospel passage shows us the role of John the Baptist in pointing out Jesus the messiah to his contemporaries.

The second reading is the introductory part of Paul’s first letter to Corinthians. In this introductory section of the letter, Paul recalled to the community there his letter to Corinth, which the Corinthians had been discussing. The Lord had done for them, as he had done for the Israelites.

‘Most people probably don’t find God on their own very often. Surprisingly enough, we need other people to point him out to us.’

REFLECTION:
Most people probably don’t find God on their own very often. Surprisingly enough, we need other people to point him out to us.

But what might be most surprising of all is just how frequently that actually happens. Other people, by their response to God, make him more present in our lives as well by calling attention to his reality or to his presence in this situation or in that one.

Religious conversions come not from preaching or teaching (unfortunately!), but from your lifestyle which others find attractive. They want to imitate you and thus, they begin asking questions about your relationships with others and with God.

That’s all the more reason for our relationship with the Lord to be a strong and a healthy one.
SCHOOLBREAK

John Laughlin stars in the title role in "Dead Wrong," the John Evans Story," the first "CBS Schoolbreak Special." It aired Jan. 28 at 7 p.m. on CBS, Channel 4.

The drama depicts the criminal career of a convicted killer who left a videotaped legacy to young "people.

"...And there is supposedly a two-year-old in Nebraska who occasionally smiles at "Facts of Life.""

By James Breig

In the current shows I listed, there is one which is weak at times ("Newhart"). The other is on its way out ("Facts of Life"). But — and this is no original thought — there is thread weaving through all the good comedies: characters. When a sitcom has good characters, backed up by good writing, then it can be funny on a regular basis.

Here's a test: What was the character name of the bald-headed newswriter on "The Mary Tyler Moore Show?" How about the gruff boss? How about the vain newswoman? Name the next-door neighbor to Mary. Name the newsman's girl-friend..."We Got It Made.""

I bet you remembered all of them: Murray, Lou, Ted, Rhoda (or Phyllis), and Georgette. Now name the girls on "Facts of Life." How about Arnold's girlfriend on "Diff'rent Strokes"? Tell me the women's names on "We Got It Made."

I was led to this dissection of sitcoms by the introduction — on one level quite rightly — to the now alleged comedies: "Domestic Life," "Empire" and "Night Court." My problem with all of them is very simple — I didn't laugh.

They all tried to be wacky in their parodies of an average family, a big business/board room and a Manhattan court, but, throughout the 90 minutes, I didn't laugh, maybe twice. That's not a good chuckle-per-hour ratio.

Each of these sitcoms also tried to introduce some memorable characters. On "Domestic Life," (CBS), Martin Mull plays a muddled, laid-back simpleton — the sort of role he has played every time he has appeared in a movie or on TV. He has a career, somehow, on that character, but it is no more appealing in this sitcom than it was on "Ferris 2-Night." It is, essentially, a satirical mask which does not play well in extended exposure. At best, it's a sketch characterization.

On "Empire" (CBS), we were greeted by a character who was supposed to be the dweeby character, including secretaries, office personnel, board members and their families. But none of them emerged as anything more than a one-dimensional farce figure (and often cutesy). You had an overpowering boss, the quivering yes-man, the back-stabber, a domineering wife and — in what must be blatant plagiarism unless arrangements were made — the actor who played the brave-sells-military-intelligence officer on "M*A*S*H" playing the same role in civilian life and even referring to his previous incarnation. You also have as wishy-washy a main character as Martin Mull.

"Night Court" (NBC) features a raft of loonies: a bailiff who looks like Curly from "The Three Stooges" on steroids, lawyers interested in their careers, zany defendants and the silly judge who believes that the justice system should be replaced by something akin to a board game. A lot of effort and money went into these shows; it's too bad it was wasted that way when it could have been used to do something more worthwhile — like establishing penalties for the likes of Mull, Dennis Hugan (of "Empire") and others on these shows which won't last longer than Rula Lenska.

Give us characters, memorable and lovable ones; then give them funny things to say and do. Voila! Comedy..."

BYE, BYE BOOGIEMAN, by Judy Rae, Touchstone Enterprises (Fargo, N.D., 1982). 40 pp. $3.95.

A superb book for any family whose children are learning to cope with fears of dancing shadows in their bedroom or of things that go bump in the night. Sprightly narrative style and attractive charcoal illustrations by Lul into makes "Bye, Bye Boogie Man" a bedtime story that is fun for children to hear. Couple that with success in the book's chief aim, to help children deal better with their "boogie men" and to help parents help their children cope, and you have a top-notch children's book.

After a first reading my three-year-old became noticeably less afraid of being attacked at night by elephants, and my six-year-old began dealing far more positively with fears of sounds and shadows. When I first read it, my children were so enthralled with talking about how they would stand up to things to say and do. Voila! Comedy. It sounds simple, but it isn't. The evidence is all over the table.

Farewell, boogie man

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After a first reading my three-year-old became noticeably less afraid of being attacked at night by elephants, and my six-year-old began dealing far more positively with fears of sounds and shadows. When I first read it, my children were so enthralled with talking about how they would stand up to things to say and do. Voila! Comedy. It sounds simple, but it isn't. The evidence is all over the table.
Regional Seminary hosts publishing celebration

St. Vincent de Paul Regional Seminary, Boynton Beach, Florida announces an evening of celebration on Monday, January 23, 1984 commemorating the publication of "The Apocalypse: Biblical Revelation Explained," by the Rev. Patrick J. Sena, C. PP. S., Professor of Biblical Theology at St. Vincent's Seminary, Boynton Beach, Florida. The festivities include the celebration of the Eucharist, at 5:00 p.m. with Father Sena presiding and preaching the homily, followed by a wine and cheese reception and book signing opportunity. The event is free and open to the public.

St. Vincent de Paul Regional Seminary has as its primary focus the preparation of men for the Roman Catholic Priesthood. In this preparatory formation, future priests, the study of the Bible and preaching on God's Word is essential. As a result, St. Vincent's has built a strong teaching faculty with a solid emphasis on Scripture.


St. Vincent de Paul Regional Seminary is located at 184th St. and Franjo Rd. 1 block east of Levitz Mall. For more information call 856-7449.

It's a Date

Festivals
One Lady of Lebanon Catholic Church will hold a Lenten Festival from Jan. 27 thru 29th. Lebanon dishes, fine music, entertainment by the Lebanon Folklore Dance Group. Admission free on Friday from 11 a.m. until 5 p.m. All other times during festival hours, from 11 a.m. to 11 p.m. admission is $5 for adults. Children under 12 free. For reservations and information call 845-7449.

Holy Cross School is holding a carnival on Feb. 2nd thru 5th, from 6 p.m. to 11 p.m. on Feb. 2nd and 3rd, 4 p.m. to 10 p.m., 11 a.m. to 9 p.m. on Feb. 4th and 5th, and 11 a.m. to 8 p.m. on Feb. 5th. Holy Rosary School is located at 184th St. and Franjo Rd. It block east of Levitz off U.S. 1.
Centering prayer

Techniques of an ancient form of meditation

Father M. Basil Pennington, OCSO
NC News Service

The rather shrill bell pierced the quiet of the guesthouse. As I made my way down the hall I heard the large oaken door open, the heavy iron knocker rapping against it. He stood, framed by the portal: a big, powerful man, all of 6 feet 4 inches. He reminded me of St. Peter with his flaming red hair and bushy beard.

"Hello, I’m Father Basil." "I’m Dan." A warm, friendly smile covered his face and a firm hand shot out to shake mine.

"Would you teach me to meditate?" I settled Dan into a comfortable chair and listened to his story, a familiar one. Born into a Catholic family, he was marched off to Sunday Mass. But religion as he encountered it made no impact on life for Dan. So he left it behind.

He first heard of meditation from a swami at Woodstock. He had sat with Achincha from Thailand at a Buddhist Meditation center. But "roots" are in. He wanted to learn Christian meditation.

MEDITATION is a special word. Even in Catholic tradition it has held different meanings. For many centuries it was part of a process — reading, meditating, praying, contemplating.

In a later, more rationalistic age, meditation came to mean analytic reflection on a word of Scripture or a truth of faith. In modern Hindu terminology meditation means simply being present to reality, the absolute — God.

I told Dan to sit up straight in his chair, relax, let it support his back, close his eyes, open himself to the God’s love. Then I taught him about centering prayer, an ancient form of Christian meditation.

1. Turn to God dwelling in the depths of your being, and tell him about centering prayer, an ancient form of Christian meditation.
2. For 10 minutes listen to the quiet of the guesthouse. As I made my way down the hall I heard the large oaken door open, the heavy iron knocker rapping against it.
3. Take a word and give thanks.
4. Anytime outside sounds, or images, or thoughts interrupt the meditation, use that name, your prayer word, to return your attention to God.
5. DAN AND I spend 20 minutes in silent meditation together. Then I slowly prayed the "Our Father" in a quiet voice while Dan followed interiorly. Dan said he found it hard to believe the time had passed so quickly.

Dan had a good experience. I urged him to do this twice a day. I gave him a little booklet, "The Gospel of Saint John," and suggested he spend time with it 10 minutes each day. Then I gave him a card on which were printed a few guidelines for his daily reading or "lectio divina":

1. Take the text with reverence and call upon the Holy Spirit.
2. For 10 minutes listen to the Lord and respond to him.
3. Take a word and give thanks.

On the other side of the card were printed the guidelines for the centering prayer.

I told Dan that if he did this his life would become filled with those wonderful gifts of the Spirit of which St. Paul speaks: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Dan was undoubtedly led by the Spirit when he came to the monastery door. For the rich Christian heritage of prayer, made available very simply and clearly, can help people to "taste and see how good the Lord is."

Know Your Faith

GOD in the Human Situation

Jesus prayed

By Father John J. Castelot
NC News Service

Jesus was a prayerful man.
That is such a simple statement. Yet its full implications are not always understood, much less comprehended. Many people, reluctant to accept the reality of Jesus’ humanity, feel that he cannot really be taken seriously as a model when it comes to prayer.

After all, they reason — or unconsciously assume — Jesus was divine and did not experience the helpless dependency which leads us to pray. But this ignores the clear teaching of Scripture that "the Word became flesh."

Jesus did experience the anxieties and needs that his brothers and
To pray always must mean that planned times of prayer in our lives are not to be limited. All of God's world can occasion the stirrings of prayer.

Of standing before God, of being open to the Spirit. Every part of life has God present in it. The key to prayer is to be attentive and find that God is there.

As I walked from painting to painting that day and read the artist's words about her work, I found myself coming into contact with God's creative energy.

At the center of the collection is a large abstract painting of brilliant colors and moving shapes called the "Spirit of Wisdom," a text adapted from the Book of Wisdom: "Life's colors move, blend, overlap. A scientific insight or a wisdom that God sees the harmony of the whole." The painting looked to me like a fountain of nourishment and energy. I stood before it for a long time. It was like meditating before an icicle.

I moved on to Sarah, the wife of Abraham. Sarah is old and beautiful, leaning against a flowering almond tree. She is laughing heartily at the thought of becoming pregnant at her advanced age. One can almost hear the laughter carry through to Isaac's birth, and echo through all the surprising events of history.

The Visitation was next. Elizabeth and Mary are running toward each other, leaping and almost flying with joy. They appear so happy to see each other. I wondered what secrets they shared in their three months together before the births of John and Jesus.

The picture of Mary Magdalene was at once beautiful and terrifying. It is a painting of blues and grays and black. Her face, however, is stark white and reminded me of a death mask.

I was making my way in wonder from Mary Magdalene to the stooped woman described in Luke's Gospel, when those of us in the room were invited to be seated for a meditation in music, poetry and movement.

Then a musician and reader created a world of sound, and a dancer enacted the story of the stooped woman, so drained of strength she was unable to stand erect. She moved in a part that went like this: "I see a stooped, bony woman rising before the women of a congregation, called to stand tall and free."

After 18 years of being bent over and drained of strength, this anonymous biblical woman was noticed and called and touched. On the Lord's day, when healing was forbidden, Jesus broke the law to set her free.

When the song and the dance finished, we sat in silence for a while, glad to simply be there. Then in twos and threes we moved to the foyer to share some refreshments and to talk about our experience. More than one person offered the suggestion that this had been much like an experience of prayer.

St. Paul tells Christians to pray always. What does this mean? Christians have wondered through the ages. Some maintain that one prays best when removed from the cares of the world. Sacred places like chapels or churches are regarded as conducive to prayer.

Obviously there is wisdom in those assumptions. Solitude and silence do help one to center on the things of God. Consecrated places are vibrant with the faith and love of the prayers of those who have gone before.

But surely, to pray always must mean that the planned times of prayer in our lives are not to be limited. All of God's world can occasion the stirrings of prayer.

Beautiful sonnets and fearsome ice storms both reflect God's power. Grief can open us to consolation. A scientific insight or an act of art can move us to gratitude and praise before God.

Over and over we have seen and our attention have a lot to do with transforming ordinary experiences into living prayer.

That Sunday, a woman danced, another sang, and several biblical women looked at me from an artist's canvases. Prayer formed in their presence and was a prayer of color and melody and movement. It breathed new life.
BUT "PEOPLE their own food, so they didn't need said Msgr. Finucan. "They paid for Cubans.
local weekly newspaper praising the season ended the Orchard's owner, in Gay Mills, Wis. After the months of work at Frank's Apple Or-
murderers and rapists after all,' "They started saying to themselves; Communion and smile at everyone. 'Maybe all these Cubans aren't
Cuban, and Andrzej Resiak, 22, a with him: Celsb Garcia Enfante, 64, a with him: Celsb Garcia Enfante, 64, a
EUTHYMIUS EUTHYMIUS
by the faith and perservance of these
Cubans. Msgr. Finucan said. "None of them ever applied
"IT HAS BEEN a marvelous ex-
priest to refugees while on sabbatical leave and asked his local Prairie du Chien, Wis., denary representatives to help resettle four Cuban men. Msgr. Finucan offered to sponsor all four, who ranged in age from late 20s to early 60s.
"Our parish was ready for this because a former pastor, Msgr. Ur-
ban Baer, taught our people the fun-
damentals of Christian justice," said Msgr. Finucan. He also said there some negative reactions.
"But "PEOPLE heard the Cubans sing at Mass and watched them go to Communion and smile at everyone. They started saying to themselves, 'Maybe all these Cubans aren't
Bj Hilda Young

The perfect mom

By Hilda Young

The perfect mother is 5 feet 2 in-
ches tall, wears a size 7 dress, weight 112 pounds, can screw in
burned-out light bulbs without a chair in 8 feet ceilings, hold a
25-pound 2-year-old on her hip while loading a 50-pound sack of
sugar into a shopping cart with her free arm and have a lap big enough
to hold 2.5 children. Resiak came to Eastman after 14
months in an Austrian refugee camp. He grew up in a village near Olsansk, Poland, and was a member of student Solidarity. He fled after martial law was imposed.
RESIAK HAS HAD training as a barber and because the are a doesn't have one, Msgr. Finucan said he
thinks some money can be made clip-
ing hair. Barbering tools are available and the priest is looking for a barber's chair.
The young Pole intends to cut hair for a year while mastering barbering and西班牙 phrases from Enfante. Says their sponsor, "Even though they speak different languages, they com-
municate well when speaking about a favorite shared subject — their in-
tense dislike of communism."

HOLY HOME — Msgr. James Finucan, pastor of St. Wenceslaus Parish in Eastman, Wis. poses in his rec-

EASTMAN, Wis. (NC) — Refugees have found a refuge in the rectory at St. Wenceslaus Church in Eastman, where the pastor, Msgr. James Finucan, has taken in six men over the past two years.
He now has two refugees living with him: Celsb Garcia Enfante, 64, a Cuban, and Andrzej Resiak, 22, a

The perfect mom

"Wait until I tell your father," or
"God will get you for that!" and

The perfect mother never loses
temper, understands when her

The perfect mother volunteers 20
hours a week at the school, 10 hours
a week at the parish, holds down a
part-time job as a librarian and im-
port buyer, takes night classes in
American history and is home
whenever you forgot your lunch or

The perfect mother prepares balanced meals, feeds her
children all the fast foods they
want, never serves leftovers and
never forgets dessert. She has a food
budget she finances by recycling
aluminum and glass, only buys in
bulk and during sales, and saves
enough to redecorate the kitchen.
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The perfect mother never loses
temper, understands when her
14-year-old wants to marry someone 25 and move to Honduras,
disciplines without ever saying

PAGE 24 / Miami, Florida / THE VOICE / Friday, January 20, 1984