New drug program here

Test project to help parishes

By Betsy Kennedy

Voice Staff Writer

The federal government has funded Catholic Community Services in Miami to launch a new drug program aimed at prevention on the parish level in the Archdiocese of Miami. D.A.R.E. will be aimed at helping abusers like Mary Ann, a bright, spunky 12-year-old who goes to school each day with “a buzz on.” She takes the newest fad drug sold on the elementary school campuses — “bootleg Quaaludes,” each shaped like Pac Man, the video game character. But the true character of this drug is a deadly mixture of barbiturates which substitute for the fad drug treatment program we have tried for our next chemical boost.

“Recent statistics from the National Institute on Drug Abuse in Washington reveal that children are using drugs at an average age of 11 years, 8 months. Because their bodies are still in the growth stages, it really compounds the problem.”

Hard Facts

Other figures released from the Institute are disturbing to Faraglia. Sixty percent of high school seniors have experimented with marijuana. Another 60 percent have experimented with other illicit drugs. (And this figure may be higher, because it does not account for the number of students who have dropped out of school.) As high as 93 percent have experimented with alcohol, and 34 percent admit to alcohol use on a regular basis.

A former teacher in New York City and a former drug counselor at Village South Rehabilitation Center in South Miami, Faraglia felt appalled by the youthfulness of the addicts who came to her for help. Many of them were empty husks of what they once had been. They were no longer cheerful, productive, healthy teenagers. Instead they had become wan, apathetic shadows who lived only for the next chemical boost.

“I wondered why parents had let it come to this... I talked to parents in the elementary schools who swore their children had not experimented with anything. Then I would talk to the kids and they would admit to using all kinds of substances.”

When Faraglia worked at Village South, the average age of my clients was 21. It kept dropping until it was an average of 12 or 13 years old. I began to realize that prevention must be the answer.”

The D.A.R.E. program of the Archdiocese will focus on prevention and early intervention, and will be guided by the philosophy that “people are the most important resource in the fight against substance abuse.”

This program is an outgrowth of the drug treatment program we have had in the diocese for 14 years,” said Father Sean O’Sullivan, the division director.

Prevention

The D.A.R.E. program of the Archdiocese will focus on prevention and early intervention, and will be guided by the philosophy that “people are the most important resource in the fight against substance abuse.”

For more than 10 years, CCS has been conducting a full program at St. Luke’s Center, offering counseling, methadone maintenance primarily for detoxing and returning people to productive society, and a day care center for the children of addicts.

“I knew the importance of trying to provide prevention for this grave social illness as soon as possible in our schools and communities.”

Walk for life “til toes fall off”

By Ana Rodriguez-Soto

Voice News Editor

Bones chilled, hands numb, faces stenciled against the bitter gusts of cold wind, the 20 or so young men from St. John Vianney College Seminary in South Miami repeated Hail Marys and Our Father prayers as they walked around the parking lot of St. Stephen Catholic Church in Hollywood, holding black rosaries and carrying signs proclaiming human life as sacred.

“We decided we wanted to do something active for prolife in Hollywood, holding black rosaries which substitute for all kinds of substances.”

When Faraglia worked at Village South, the average age of my clients was 21. It kept dropping until it was an average of 12 or 13 years old. I began to realize that prevention must be the answer.”

The walkers, mostly members of the south Broward parishes, students from St. Thomas Aquinas and Madonna High Schools and children from the area’s Catholic schools, also were raising money for the South Broward Respect Life Office which organized the second annual Walk for Life.

“But their actions and the cold, dismal, gray day seemed to symbolize all proliferers, deeper resolve: As sure as the sun, invisible throughout the gloomy Saturday, would return to warm South Florida on Sunday, the bitter, chill wind cast upon life by the youthfulness of the addicts who came to her for help. Many of them were empty husks of what they once had been. They were no longer cheerful, productive, healthy teenagers. Instead they had become wan, apathetic shadows who lived only for the next chemical boost.

“Recent statistics from the National Institute on Drug Abuse in Washington reveal that children are using drugs at an average age of 11 years, 8 months. Because their bodies are still in the growth stages, it really compounds the problem.”

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The walkers, mostly members of the south Broward parishes, students from St. Thomas Aquinas and Madonna High Schools and children from the area’s Catholic schools, also were raising money for the chart parking lot.

Bush listed hopeful signs that America’s pro-abortion mentality is changing. “No question,” he said, “public opinion is beginning to sway.”

• More and more Catholic and Christian schools are opening each year, all of them teaching the future generation that abortion is wrong.


• One Supreme Court Justice, Sandra Day O’Connor, has said she is...
Pope tells lawmakers

Families must fight drug abuse

VATICAN CITY (NC) — If U.S. lawmakers want to fight drug abuse, they should "favor unhesitatingly all initiatives which aim at strengthening the family in American society," Pope John Paul II told a U.S. congressional delegation Jan. 16.

The group, representing the House Select Committee on Narcotics Abuse and Control, met with the pope in the Apostolic Palace.

"As YOU TRY to make your fellow citizens more and more conscious of the dangers of drug abuse; as you promote legislation, on the national and international level, which seeks to keep up the plan of deterrence against trafficking in narcotics, may you ever strive to meet the needs of the family, for it is a key element in establishing stable, loving relationships and in offering to every person the support needed for a fulfilling life," the pope told the 36 Americans.

"The social usefulness of narcotics has reached immense proportions, so that no nation is immune from its debilitating effects," the pope said.

The church's interest in the drug problem, he added, "is focused on the crucial role that the family must pay in the solution to the problem."

"The family stands at the very foundation of society, and through its role of service to life is vitally linked to society's advancement," the pope explained. "It provides the forum for the fostering of authentic and mature communion between persons and is the place of origin and the means for humanizing and personalizing society."

He added that "the church encourages the public authorities to do everything possible to ensure that families have all the help that they need in order to fulfill their responsibilities."

"It is by no means extraneous to your work as public servants to foster social conditions in which individuals may grow and develop in a way commensurate with their human dignity, unencumbered by threats to their authentic realization as person," the pope said.

"THE SCOURGE of drug trafficking and drug abuse," he added, "is one of the factors which "menace the individual and impede the growth of a healthy social climate."

The delegation visiting the pope included seven members of the House committee: chairman Charles B. Rangel (D-N.Y.), Daniel Akaka (D-Hawaii), Frank Garritson (D-N.J.), George W. Crockett Jr. (D-Mich.), Harold Sawyer (R-Mich.), Harold Rogers (R-Ky.) and Louis Stokes (D-Ohio).

Weakland of Milwaukee, Archbishop Weakland was notified that the Vatican doctrinal congregation ruled the case involved "the indirect violation of the sacramental seal" and that any "penal measures" against the priest would be left up to the archbishop. Father Arthur J. Baerlein, then pastor of St. Catherine Parish in Brown Deer, Wis., was accused of having repeated a parishioner's confession during a Sunday homily last July.

Peace pastoral opens dialogue

WASHINGTON (NC) — Dialogue generated by the U.S. bishops' pastoral on nuclear arms can help realize its goal to build peace and keep peace, speakers told a Jan. 15-18 symposium on the pastoral. Cardinal Joseph Bernardin of Chicago said in his address Jan. 15 that dialogue has begun between the church and the state, between religion and science, between the church and the universities and within the religious community—Christian and non-Christian. The symposium was sponsored by the U.S. Catholic Conference Department of Education to help implement the bishops' letter, which was approved last year.

Mugger suspects ask Vatican for help

SANTIAGO, Chile (NC) — Four people sought by Chilean police as suspects in the August murder of a general entered the Vatican diplomatic mission in Santiago Jan. 16 and asked for political asylum. A statement issued by the Vatican mission, called a nunciature, said the men and two women scaled at 10-foot wall in an "unauthorized entry" onto the nunciature grounds. The statement did not say if the Vatican would grant asylum but said the papal nuncio, Archbishop Angelo Sodano, contacted the foreign ministry "to look for a solution to the problem."
Boston's new archbishop is ecumenist

WASHINGTON (NC)—Boston's new Archbishop Bernard F. Law is a Harvard graduate known nationally for his ecumenical activity and in his home Missouri diocese for his pastoral skills.

Pope John Paul II promoted Archbishop Law from the small Diocese of Springfield-Cape Girardeau, with 52,000 Catholics, to head the 1.9 million Catholics of the Boston Archdiocese on Jan. 24. He succeeds Cardinal Humberto S. Medeiros, who died Sept. 17.

Archbishop Law, 52, has received national attention in the past three years as the director of the special, ecumenically dedicated U.S. program for admitting into the priesthood married Episcopal priests who convert to Catholicism.

In the Springfield-Cape Girardeau Diocese, whose Catholics make up only 1.2% of the area's total population, he is known as a pastorally direct man who frequently visits parishes and gets involved in parish life. Before administering confirmation, for example, he often led retreats for the young people to be confirmed.

The son of a career Air Force officer, the late Col. Bernard A. Law, Bernard Francis Law completed college at Harvard University in Cambridge, a Boston suburb. He then began studies for the priesthood, studying at St. Joseph's Seminary in St. Benedict, 1953-55, and at the Pontifical College Josephinum in Worthington, Ohio, 1956-61.

As head of Boston, the See with third-largest Catholic population in the country, the Archbishop Law could say, "the diocese really wants me."

"As a priest and bishop holding national and international ecumenical posts, Archbishop Law has frequently been a leading U.S. Catholic spokesman for Christian unity and the advance of Catholic-Jewish relations.

Also a spokesman for better Catholic-Jewish relations, at a National Catholic-Jewish Relations in 1977 in Detroit, Archbishop Law called Christian-Jewish dialogue in the United States "one of the most exciting developments in religious contact.

He has been a major advocate in Christian-Jewish understanding to the civil rights battles in the South in the 1960s, which he said "brought us out of theological and cultural isolation and made us one."

An internationally known Scripture scholar and author, formerly of Miami, will join the faculty of St. Vincent de Paul Seminary, Boynton Beach, early in February as a visiting professor.

Father Raymond E. Brown, S.S., who was ordained to the priesthood in 1953 at St. Rose of Lima Church, is the author of 15 books on the Bible and recently co-authored "Antioch and Rome" with Father John Meier.

In 1972 the Vatican appointed the only American named by the late Pope John XXIII to the Roman Pontifical, Biblical Commission. Presiding on Father's background is from the University of Chicago and is an expert Auburn Professor of Biblical Studies at Union Theological Seminary in New York City, Father Brown has been active in ecumenical work and was the first Catholic priest to address a Faith and Order Conference of the World Council of Churches in 1963.

For 5 years he was a consultant for Vatican Secretariat for Christian Unity by papal nomination: A past president of the Society of Biblical Literature, Father Brown lectures throughout the world and has degrees in Sacred Scripture, Semitic Languages, Philosophy, and Theology.

Since he began a sabbatical from Union Seminary, he completed work on recent biblical discoveries for Great Ideas Today, a supplement to the Encyclopedia Britannica which has now been printed in small book form as paperback book entitled, "The Churches the Apostles Left Behind," soon to be he went to Rome where he is a scholar in residence at the North American College, teaching Burnt Lectures at the seminar section which includes about 180 United States men studying for the priesthood.

On Feb. 8 Father Brown will conduct a workshop for Florida's Bishops and priests beginning at 9:30 a.m. and concluding at 3:30 p.m. at the seminar. A second workshop for religious educators and laity is slated for Saturday, Feb. 11. "The Churches After the Death of the Apostles" is the topic for both one-day sessions. For registration call 732-4424.

Father Greeley donates $1.25 million

NC News Service

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Father Greeley donates $1.25 million

NC News Service

Father Andrew M. Greeley, a sociologist-author whose sometimes steamy popular novels have been best-sellers, is donating $1.25 million in royalty income to the University of Chicago to fund a professorship in Catholic studies, the university announced Jan. 23.

The priest said Jan. 24 that in "I didn't become a priest to make a lot of money, and I don't ever want to become a millionaire," he said. "I don't want to be burdened with lots of money."

He said that aside from the grant, "I think that I've pretty much failed in bridging the gap" between the Catholic Church, particularly the Ar- chdiocese of Chicago, and the scholarly world, particularly the University of Chicago, "because neither the university nor the ar- chdiocese really wants me."

He added that Chicago Cardinal Joseph Bernardin "pretends that I don't exist" but that "If I were in his position I might do the same thing."

(The priest was once said to have plotted to get then-Archbishop Ber- nardin of Cincinnati to replace Car- dinal John Cody of Chicago. Father Greeley denied being involved in any such plot.)

The $150,000 grant to St. Mary of the Lake Seminary will be used to fund a lecture series in honor of the late Cardinal Albert Meyer of Chicago. The four lectures a year will feature distinguished scholars discussing the topic of church and society, Father Greeley said.

FATHER GREELEY'S three bestselling novels are "The Cardinal Sins," "Thy Brother's Wife," and "Ascent into Hell." He said a fourth novel, "Lord of the Dance," is to be published in March. He has authored and co-authored many scholarly books and other works as well as the popular novels.

He holds a doctorate in sociology from the University of Chicago and is a research associate at the National Opinion Research Center, a quasi-independent affiliate of the university.

Younger said that "interest in Roman Catholicism has been great here for a long time," he said that about one-quarter of the some 275 students in the university's divinity school are Catholic and that there are nuns and priests on the faculty.

The University of Chicago is a private, non-denominational institu-
Pope to streamline Vatican?

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Will 1984 be the year Pope John Paul II streamlines the Vatican Curia, the church’s central administrative offices?

The question arises because the terms of more than a dozen of the Vatican’s top officials expired last October. Under the 1967 curial reforms of Pope Paul VI, the term of the curia’s chief administrators is five years, renewable at the pope’s discretion.

Pope John Paul II took office in October 1978. The term of some of those officials whom he reappointed expired five years later.

Included among these are Cardinal Johannes Willebrord, president of the Secretariat for Promoting Christian Unity; Cardinal Eduardo Pironio, prefect of the Congregation for Religious and Secular Institutes; Cardinal Sebastiano Baggio, prefect of the Congregation for Bishops; and Cardinal Bernardino Gaviria, president of the Commission for Justice and Peace.

Another theory is that personnel changes will wait at least for several months and will be preceded by structural alterations in the Curia.

Support of this theory says that the pope appointed a 12-member committee to study the possibilities of streamlining the work of the Curia based on recommendations from cardinals around the world. They add that the pope will wait until hearing the committee’s suggestions for structural changes before deciding what to do with the officials whose terms have expired.

What might the structural changes be?

Many within the Vatican believe that the pope will establish at least one new department, a council for the sick and handicapped.

For years there has been speculation that the pope would consolidate the three secretariats which deal with diplomatic relations with other religions and philosophical beliefs, the Secretariat for Promoting Christian Unity, the Secretariat for Non-Christians, and the Secretariat for Non-Believers.

Many people working in the Vatican say streamlining is also needed to modernize the Curia’s equipment and office procedures. Such streamlining would improve efficiency, they add.

There is little use made of computers or word processors within the Curia, filing systems are frequently outdated, and even dictation equipment and electronic typewriters are rare.

In at least one major department, executives say, “An official secretary by five to one. We’d get a lot more done with half the executives, a little modern equipment and a few more secretaries,” said one curial staff member.

ROME (NC)—Diplomatic relations between the Vatican and Poland might be established during 1984, Cardinal Josef Glemp, the primate of Poland, said Jan. 19 after several days of meetings with Pope John Paul II and other top Vatican officials.

Meanwhile, a Vatican official engaged in negotiations with the Polish government on the issue said diplomatic ties would place Pope John Paul in a key position to protect the human rights situation.

“We discussed with the pope among many things, the problem relative to diplomatic ties between the Holy See and the Polish government,” Cardinal Glemp told reporters at the end of his four-day visit, before leaving Rome for Warsaw, Poland.

“I DON’T EXCLUDE that such relations may be established within the year,” Cardinal Glemp said.

Cardinal Glemp said he was not personally involved in ongoing negotiations about diplomatic relations. He said the task was under the direction of Archbishop Luigi Poggi of the Vatican’s Council for the Public Affairs of the Church.

As official involved in the negotiations told NC News Service that diplomatic relations would put the Vatican in a better position to communicate with the Polish government, especially on human rights issues.

“The diplomatic presence in Poland would be a help to the Vatican. It would help us know the local situation better, and it would give us the means of rapid and accurate communication with the Holy See,” said an official, who asked not to be named.

If diplomatic relations are established, Poland would become the first Warsaw Pact nation to have diplomatic ties with the Vatican.

Diplomatic relations were interrupted after World War II when the Communist government took power in Poland. Since 1974, however, Poland and the Vatican have had contact through a Polish embassy representative to the Vatican.

Poland-Vatican ties near

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PAGE 4 / Miami, Florida / THE VOICE / Friday, January 27, 1984
WASHINGTON (NC)—Freedom of religion in Cuba has improved, with an increasing tolerance between church and state, but some discrimination remains, according to a report on human rights in Cuba by the Organization of American States.

While there is no direct religious persecution, indirect restrictions constrain believers and lead to some discrimination, said the report, which was prepared by the Inter-American Commission on Human Rights of the OAS.

The OAS, which expelled the Cuban government of Fidel Castro from membership after the revolution in 1959, has published seven human rights reports on Cuba in the past 20 years. The latest was completed last October and released several months later.

"There is currently freedom of religion and worship in Cuba, but it is limited in terms of discrimination by two fundamental restrictions: the use of the mass communications media and education. The early hostility in church-state relations has given way to ideological competition, in which the government has, and uses, the vast resources it has at its command to actively promote the official Marxist-Leninist philosophy," the report said.

There has been an evolution in the positions of government and church, which "has brought about a positive environment of mutual tolerance," the report stated.

"There is no religious persecution; the restrictions to which certain religious groups have been subjected, including consequent ones against their members, can be traced to the impact of their actions on the political system and not to the fact of professing a religious belief as such," the OAS report said.

"Nevertheless, indirect restrictions continue to constrain believers, leading to discrimination against them and the loss of central aspects of life and politics of Cuban society, which "has brought about a positive environment of mutual tolerance," the OAS report said.

The OAS report said there is no religious persecution, but indirect restrictions exist by two fundamental restrictions: the use of the mass communications media and education. The early hostility in church-state relations has given way to ideological competition, in which the government has, and uses, the vast resources it has at its command to actively promote the official Marxist-Leninist philosophy.

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Horoscope use not in the cards—priest

VATICAN CITY (NC) — A priest-columnist for the Vatican newspaper L’Osservatore Romano has said reading horoscopes is contrary to Christian faith and morality.

The opinion piece, which appeared in the Jan. 19 issue, was written by a Franciscan theologian, Father Gino Concetti, who is one of the paper’s staff.

“Christian morality,” said the priest, “warns not only not to put faith in horoscopes, but also not to use them, so as not to subject the faith to the risk of pollution and not to offer the occasion of scandal to believers who are weak and insufficiently developed.”

The theologian criticized those who put their trust implicitly in horoscopes, because this contradicts providence and free will, and those who read them merely out of curiosity, because this can increase their popularity and lead others to believe in them.

The COLUMNIST said horoscopes were “increasingly becoming the object of wide interest” and that they had moved from women’s magazines to daily newspapers and then to radio and television.

“Science,” said the priest, “... has always denied the foundation of horoscopes...” (by demonstrating) that persons born under the same constellations have had diverse inclinations and lives that were totally different.

“While not wishing to deny that the stars exercise an influence on the balance of the universe, on plants, on animals and on other things, and even on human beings,” the columnist noted, “... this is not a sufficient basis for foreseeing the future of one person alone, of persons together, or of the entire human race.”

Father O’Riordan alluded to medieval theological currents and to contemporary scientific evidence in support of the thesis that the position of the stars does in fact have some influence on human behavior. But he said it would be “silly and morally wrong” to believe that horoscopes are the “dominant factor” in behavior and thus to “go about in fear and trembling if your zodiacal signs point to trouble” and to “feel that you are at the mercy of the stars.”

To read horoscopes with such implicit trust, the Redemptorist theologian, would be wrong, “but to read them simply out of curiosity and for fun, as most readers do, is perfectly OK.”
Problems as priests dwindle?

Can Church carry out mandate? Official asks meet

WASHINGTON (NC)—With far fewer priests and Religious in the future, “the church must carry out its mandate to teach, sanctify and govern?” asked Father Eugene Herron, director of the U.S. Catholic Conference’s Office of Research.

The answer is mixed, he told the National Task Force on Personnel at a meeting in Washington Jan. 16. He cited “significant growth in the numbers of permanent deacons and lay workers in many areas of church ministry, but he also noted a number of problems or potential problems arising in those areas.

The national task force, a group sponsored by the national organizations of the country’s Catholic bishops and superiors of men and women Religious, is seeking strategies to confront the church personnel needs in the future.

STATISTICAL projections released by Father Emmerich Hemrick said that the number of active U.S. diocesan priests could drop as much as 70 percent by the year 2000. The number of active men and women Religious is also expected to decline significantly by the turn of the centu-

Faced with this “dwindling” number of priests and Religious, traditionally the main source of church personnel, Father Hemrick told the task force members, there are a number of “optimistic signs” of increasing lay involvement in church work, but also some “qualifications must be made.”

Specific areas of growth he cited included:

- The addition of 6,000 permanent deacons in the U.S. church since the permanent diaconate ministry was restored in the early 1970s;
- Some 700 professional religious education directors in the country, of whom more than 300 are lay persons working full time at that job;
- Increases in recent years in the number of lay volunteers, who usually devote one to three years to some form of full-time lay missionary or service work.
- Significant lay involvement in campus ministry;
- The establishment of diocesan planning offices in many dioceses to make better use of church personnel and help them become more effective;
- Extensive involvement of lay persons in new lay liturgical and service ministries and many other forms of parish or Catholic group activity.

On the other hand, Father Hemrick said, there are questions about things as the adequacy of formation and supervision programs for permanent deacons, the adequacy of religious education programs which fail to reach more than two-fifths of the nation’s Catholic children, and the changing nature of the church if parishes must be closed down or lay-ordinated because of a lack of priests.

HE ALSO RAISED questions about the adequacy of temporary or part-time personnel to fill vacancies left by the lack of full-time personel.

He noted, for example, that the average permanent deacon has a separate full-time job and works about 14 hours a week for the church, and the average lay missionary volunteer does not receive enough pay to make it a long-term career if he or she wishes to raise a family.

By Father Kenneth J. Doyle

VATICAN CITY (NC) — The number of priests dispensed from their vows has dropped dramatically under Pope John Paul II, reflecting tighter norms and fewer priests wanting to leave the diocesan ministry, according to a Vatican official involved in the dispensation process.

Father Thomas Herron, said the number for 1983 was significantly lower than during the mid-1970s under Pope Paul VI when several hundred men were dispensed each year. The Vatican does not release figures for dispensations granted.

Father Herron is a 37-year-old diocesan priest from Philadelphia who staffs the American desk in the doctrinal section at the Vatican Congregation for the Doctrine of the Faith, the department which handles dispensation requests.

Father Herron said the drop in dispensations, also called laicizations, is partly due to fewer men leaving the priestly rank, whether they seek permission or not.

Although the Vatican does not release exact figures, it does issue the total number of priests who left the active ministry.

In 1977, the full year of Pope Paul’s pontificate, 2,506 men left the priesthood.

In 1981, the last year for which Vatican statistics are available, the corresponding figures were 1,260 and 172.

The new pope felt that if a man had pledged himself to a life in the priesthood, the good of the church demanded that the pledge be kept, said Father Herron in an interview with NC News Service.

Also, the practice of readily granting dispensations was creating problems in seminary formation, he added, as young men preparing themselves for a lifetime in the celibate priesthood were seeing many priests laicized, creating confusion as to what the commitment to priesthood actually entailed.

In October 1980 with Pope John Paul’s approval, the doctrinal congregation issued new norms.

ACCORDING TO these norms, laicization is “not to be considered as a right which the church must recognize indiscriminately as belonging to all its priests,” and the Vatican will accept for consideration only the cases of those “who should not have received priestly ordination because the necessary aspect of freedom of responsibility was lacking or because the competent superiors were not able within an appropriate time to judge in a prudent and sufficiently fitting way whether the candidate really was suited for continuously leading a life of celibacy dedicated to God.”

The critical time at issue, under the new norms, is not the present moment but the time prior to ordination. According to Father Herron, it must now be shown “with moral certitude, that the man should not have been ordained in the first place” for the dispensation to be granted.

Witnesses must give evidence to support the position that factors were present prior to ordination which would show that the petitioner’s ordination should not have occurred.

Only the petitioner’s suitability for ordination is being questioned under these norms, not the validity of the ordination.

The new norms, Father Herron said, have improved seminary evaluative processes, making faculties more attactive to their responsibilities so that they not be called to task later.
It's infanticide, surgeon gen. says

WASHINGTON (NC) — The pro-life movement will not compromise in its call for a human life amendment outlawing abortion, said Nellie Gray, president and founder of March for Life.

Barbara Vucanovich (R-Nev.) before the House before the holiday recess. Helms said he had "received many threats" because of his pro-life stands and that some have said his dedication to the anti-abortion legislation will mean he will lose his Senate seat in the 1984 elections. The senator said that the price of not voting "for the most innocent, the most helpless" is too high "and I will not pay it."

Marchers want HLA, not ERA

"Not the last word"

"So for my part and yours, we are not content to let the United States Supreme Court have the last word on abortion in the United States. The words that last will be those of Jesus: 'I have come that you may have life and have it more abundantly.' (Archbishop Edward A. McCarthy.)"

The Miami Archdiocese through the Respect life office is determined to defend the sanctity of every human life, since life is God's most precious gift. The respect life office in your area provides a life giving alternative to the abortion holocaust. The lives of many pre-born children have been saved through the selfless dedication of trained counselors and dedicated volunteers. Each area office offers the following services at no cost:

Pregnancy Tests — Baby Clothing — Help with Housing — Baby Furniture — Maternity Wear — Layettes — PLUS tender, loving care!

Each office is in need of trained counselors, secretarial help, fund raisers, typists — you are that person. Call your local office today!
Cold, wind can’t stop ‘life walk’

(Continued from page 1)

"willing to review" the Court’s 1973 abortion decision.

• Even the media, newspapers, radio and television, are re-adjusting their abortion-colored lenses.

"‘They’re getting out of the business of pushing social issues and getting into the business of reporting," Bush said in an interview before the rally. "The media are being forced to change ... (because they are) realizing that their credibility is only with 13 per cent of the population.”

Bush also told the walkers that the abortion issue bears "eternal consequences."

"I believe that all the aborted babies, 15 million of them, are going to stand before the Father, the Creator of the universe and one day look the abortionists in the eye," he said.

Chuck DiComo, a big man with a big sign, mentioned other reasons for walking. Clad in a shiny blue wind break and wearing a matching blue cap with the Knight of Columbus emblem sewn on, the St. Bartholomew parishioner said his involvement grew out of frequent conversations with prolifers who passed out pamphlets after Sunday Masses.

"They'd tell me about these little babies that they'd find in dumpsters and I don't think that's right," he said. One day, after determining that DiComo had "a big mouth," the prolifers commissioned him to sign up walkers and sponsors for the Walk for Life.

"I was standing outside of church, hustling people," DiComo said, when members of the parish dared him: "Fattio, if you walk, we'll sponsor you."

DiComo accepted and in 20 minutes found 34 sponsors. "I'll be lucky if I do, 10 (miles),” DiComo joked, but he walked on.

Barbara Moorman, a parishioner at Our Lady Queen of Martyrs in Fort Lauderdale, not only walked, she pulled a wooden wagon filled with two and sometimes three of her five sons ranging from 13 months to five years old.

The Birthright volunteer said she wanted to let women know that they don’t need to kill their unborn children. "It’s only nine months out of your life, but it’s the baby’s whole life," she said.

Seventh-grader Wendi Naylor, of St. Bartholomew School, said she took part in the walk "so that unborn children have the opportunity to feel love like we do."

Her friend, Joe Dietz, also in seventh grade, explained, “It isn’t fair (that) we get to walk here and none of those unborn babies do.” Each of them, along with fellow sixth-grader Dianne Hertel, would walk 10 miles and raise more than $70 between them for the Respect Life Office.

Toni Heitzman, coordinator of the walk, explained, “We didn’t do it for the money. We did it for public exposure (on the anniversary of the Supreme Court decision)... to let people know that the office is open for these girls... Somebody cares.”

She confessed to being shocked last year when 152 walkers collected more than $3,000 for the office. Bursting with joy, she referred to the nearly 400 participants in this year’s march.

“They keep giving envelopes of money that they collected beforehand,” she exclaimed. “Even the children are coming up and giving us $1 bills.”
Keeping kids straight in Overtown

By Prentice Browning
Voice Staff Writer

From limbering up exercises to doing good deeds in the community, kids at a St. Francis Xavier after-school program in Overtown are having fun and keeping off the streets — all for free.

The program, which survives on donations from other parishes and civic groups is open to school kids from the surrounding neighborhood and includes a variety of activities.

There is the "Sunshine Club" whose purpose is in the words of 12-year-old Pshantel Dean, "to help people and to cheer each other up." They collect food for the elderly, visit nursing homes (sometimes singing songs to the bedridden), and often help each other with their homework.

SELF-RELIANCE is encouraged and each child contributes a dime in dues every week which he or she raises through his own efforts or the work of the club which has hosted puppet shows.

Boys are "honorary" members of this club which meets on Thursdays, its supervisor Sr. Pat Boyle says. Their own boys club meets at the same time and includes most of the same activities.

St. Francis Xavier school has had clubs before but this is the first year that they have been brought together under the organization of a central director, 23-year-old Katie Tracy. It was felt that it would offer an alternative to public school and YMCA programs which charge a fee.

Other activities include a choir group and Club Scout troop that meets on Mondays, a book club that meets on Tuesdays, a Newspaper Club that meets on Wednesdays, and a jazzercise and Boy Scout troop that meets on Thursdays.

All groups meet after school ends at 2:45 p.m. For more information contact Katie Tracy at 576-2865.

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SHRINE OF ST. JUDE
2390 Bush St., San Francisco 94115
/o Fr. J. V. Kane, OP, Room 13

My petition is

Name:
Street:
City: State: Zip Code:
Joy marks youth center dedication

By Araceli Cantero
Staff Writer, La Voz

Bearing signs, songs and joy, young people from every corner of the Archdiocese came to the dedication Saturday of their new Youth Spiritual Center, located behind La Salle High School by the bay in South Miami.

"It's about time to realize the Church is also made of young people," said Archbishop Edward A. McCarthy, and the more than 500 gathered clapped their approval.

The Archbishop praised the young people especially for their hard work in "transfiguring" the grounds behind the high school, for years covered by thorns, brambles and underbrush and now become a vast, grassy plain where youth can pray and meditate.

The Archbishop said the Youth Spiritual Center is important because young people themselves are vital to the life of the Church. He added that they need not only personal freedom but also "freedom from the ignorance of Jesus, freedom from fear and hatred, freedom from drugs," and warned, "There are people who are making millions of dollars from you.

But the work of Catholic young people alone would not have been enough to fulfill the dream of the Youth Center. La Salle Principal Rosemarie Kamke made it all possible by permitting Youth Ministry to use the grounds behind the high school as well as two small buildings which served as storage sheds.

Months ago, with the Archbishop's approval, groups of young volunteers began to clean up the area in the process uncovering a small stone temple, its interior covered with Italian tile, which was later converted into a small chapel named after St. John the Baptist.

The site of the Youth Center once formed part of the vast Vizcaya estate, which is adjacent to La Salle.

"As with everything in the life of the Church, work must be done to clean up the area," the Archbishop said.

"This is not a center for ping-pong tables or socials designed to keep young people entertained or librate, them from drugs," Father Menendez continued.

"This center was created to invite all to leave the noise of everyday life and here find silence and the Lord... No matter what country one comes from, what language one speaks or what accent one has... what begins today depends on the young people, on the love they must plant in the Archdiocese," he said.

"This is not mom and dad's house, it is your house, youth's house. It is only a piece of land and some buildings. You must fill it with spirit," the priest added.

The Cuban priest recalled that the idea for such a youth center was first conceived by Msgr. William Dever, a Cuban priest recalled that the idea for such a youth center was first conceived by Msgr. William Dever, director of Youth Ministry, and later was nurtured by his successor, Father Jim Murphy.

Father Menendez thanked Kamke, "the strong woman in whom we have always found the help to make our dream a reality."

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"This center was created to invite all to leave the noise of everyday life and here find silence and the Lord... No matter what country one comes from, what language one speaks or what accent one has... what begins today depends on the young people, on the love they must plant in the Archdiocese," he said.

"This is not mom and dad's house, it is your house, youth's house. It is only a piece of land and some buildings. You must fill it with spirit," the priest added.

The dedication ceremonies Saturday morning were preceded by an all-night prayer vigil. Young people took turns praying before the Blessed Sacrament to symbolize the deep spiritual dimension of the center.

The music during the dedication liturgy was performed in several languages and Haitian young people, moving to the beat of their native music, took up the offering.

Folkloric dancing and improvised performances by the young people kept guests entertained during the reception which followed the Mass.

The dedication of the Youth Spiritual Center marks the conclusion of the first phase of the project. Father Menendez explained. Youth Ministry hopes eventually to make full use of the grounds and carefully preserve the buildings already standing.

To this end, a group of architectural students from the University of Miami have drawn up plans, as part of class project, which outline the possible uses of the area. The design includes a small fountain for meditation and a structure for meetings.

Peacemakers exhibit going on the road

By Betsy Kennedy
Voice Staff Writer

The art exhibition sponsored by "Artists Speak for Peace" drew hundreds of visitors to the Archdiocesan pastoral center before ending Jan. 21. But the purpose of the event was not to promote brotherhood and peace for all nations, but rather, to be carried on similar events throughout the country by artists who are concerned about the survival of the earth.

Nym Gautama, a Canadian artist who was born in Kenya, Africa, has been so inspired by the efforts of the artists who have set forth their own "Artists Speak for Peace" organization in Canada.

"I can spread the message of peace. I want to tell people of their moral obligation. We human beings live in a state of suspense — each person and every drop counts."

Gautama's proposed organization will be based in Ontario where she hopes to encourage other artists like herself to form a network of peace. She also hopes to someday open a floating art exhibition for peace which would travel the world and bring the message of peace to every nation.

"I'd like to get Russian artists to participate. The Ambassador to Russia in Kenya is very supportive of my efforts for peace. Who knows what we can do?"

She felt the response to the Miami show was "quite a good thing. More and more people are concerned about losing all the progress the earth has made and the possibility of a nuclear holocaust which would render it to ashes."

She is committed to her goal of world peace because of her religious conviction, "I believe in one God and he dwells within all of us."

In response to accusations by Rafael Rodriguez and others in the accounting department of the Archdiocese that the art exhibition lacked religious symbolism and criticized the U.S. but not Russia, Gautama said, "How do we know what is in the spirit of the Russian people? Artists cannot speak of something which is beyond the range of their experience. The U.S. is within the range of their experience..."

Religious leaders should do their part in the peace movement by teaching people to be at peace with themselves and their families first, then the aura of brotherhood will spread to communities and nations, according to the artist.

"People can't get along even as neighbors, how can we expect nations to?"

Also as a result of the "Artists Speak for Peace" exhibition, sister organizations will be formed in Key West, London and Oakland, Ca.
At 15, she's been through Drug program to hel

(Continued from page 1)
ACTION, a federal agency, office of planning and policy in Wash., D.C.) has selected the Archdiocese of Miami to launch pilot project of D.A.R.E. and dependent upon the philosophy, it will be designed wide to include, "people of all denominations within the public schools," said Fr. Grif.

D.A.R.E. was born when the late Cardinal Terence Cooke, Archbishop of New York authorized a youth, a alcohol and drug commission report in 1981. In response to the needs outlined in the report, Father Terry Attridge of New York created the D.A.R.E. program. Drug rehabilitation experts have lauded the still,active organization, calling it extremely effective.

Mobilization

"We're running a replication study of the successful New York program headed by Fr. Attridge," said Fr. O'Sullivan.

The D.A.R.E. strategy stresses the mobilization of parents, grandparents, rabbis, teachers and parents as volunteers to use the available resources to combat the situation to prevent and defeat drug abuse.

In Miami the participants will be trained at special sessions at locations at various locations throughout the Archdiocese. A session is to be conducted at St. Kevin Church in west Dade on Feb. 2.

The workshop program is designed to accommodate 30-50 potential volunteers, who will be available to serve wherever they are needed. For instance, if the principal of a school spots a drug problem brewing among the students, or if he discovers one student is headed for addiction, he can call upon a trained volunteer for initial counseling and reorientation to the parents.

The volunteers will be selected qualified volunteers from parish leadership groups to participate in D.A.R.E.

"Through these workshops, parents will have the opportunity to become aware of the dimensions of drug abuse and how it affects their own families."

I talked to parents in the elementary schools who swore their children had not experimented with any thing. Then I would talk to the kids and they would admit to using all kinds of substances.

"I'm not proud of that. I have

Faraglia explained that parents who have kids in trouble will be directed to various agencies and rehabilitation centers. Referrals will be carefully screened to "separate the wheat from the chaff."

"Many facilities treat clients all the same. There is an old saying, 'we take them from woe to woe.' They don't try and treat each person as an individual, but rather as an addictive personality type. But you can't learn how to play, 'the good girl.'"

The friendly teen will tell you, "I was sent to the Starting Place rehabilitation clinic in Hollywood, but the stay was a brief one."

"I overdosed the night before I went there and again the night they kicked me out."

"The first time I overdosed I had taken a lot of speed and had been drinking alcohol and eating 'Quadluides.' I started to feel dizzy so I got up, took a few steps forward and then collapsed. I came to but threw up over and over again.

The other time Vicki overdosed was the night before her birthday at the Starting Place. Although she was on medication for her anger she punched two windows out. She had been 'dealing the medication to her friends.'

"All the families were there with their kids. I went to the bathroom and started throwing up. My friends who knew what was happening and I was rushed to Hollywood Memorial Medical Center. I was released around midnight and my mom picked me up."

"Vicki's mother has been by her side through everything, she said, "I used to feel like she was not there because she didn't defend me against my father. But she was always there... believing in me and supporting me... She wouldn't give up for me.""

Psychiatrist told Vicki's mother that her daughter's problems were caused by deep emotional conflicts. Vicki said it was because, "I was getting high all the time and I had a lot of anger in my kids."

Although her mother always wanted her to stay at home, Vicki would not agree. She began living with her boyfriend who was more than ten years older than her.

Her past addresses read like a counselor's directory of detention centers and hospitals. Variety Children's Hospital, Coral Ridge Hospital Psychiatric unit, a Runaway home in Nashville, Tennessee... all have treated and released her to the streets.

She attended Cardinal Gibbons High School beginning January 3rd of last year. She was "kicked out" a month later. After that, the slide down hill was rapid.

"I was living on a beach in Ft. Lauderdale with my boyfriend. I was doing a lot of coke (Vicki has had an operation on her nose for the damage done by cocaine) I turned to drugs (prostitution). I was stealing."

"I'm not proud of that. I have very low self-esteem. But I'm working on making it right again at Villagw South."
ven clear that marijuana is a drug of choice in recent years except in the 15 tidies more potent then the substance (opium, percodan, etc.)

Hurt least once a week.

ag-drinkers in the United States, permitted with hallucinogens: PCP, permitted with cocaine. permitted with stimulants, permitted with alcohol, and drugs association is complete. She attends Carley-Notre Dame High School and reports back to the program promptly after school each day.

At first I was so nervous being to one side and then the other. First to one side and then the other. Vicki, a 15-year-old who is recovering from drug addiction at a program at Village South in Miami, said it is "getting easier" to live a normal life, but she still has to take one day at a time. (Voice photo by Benny Kennedy)

"I know I should write. He still says, please God, let tomorrow be a good day. This is the only way I can take it, one day at a time."
Matter of Opinion

Pope and Ayatollah - today's symbols

By their actions shall you know them, so says the wisdom of the Scriptures. Holding up that truth as a mirror, it is interesting to compare the reflections of two religious leaders today: Pope John Paul II and the Ayatollah Khomeini.

The Ayatollah wages a "holy war" against fellow Moslems in Iraq, while the Pope pleads for peace in the name of holiness.

The Ayatollah orders even Moslems who differ from Khomeini's Shi'ite brand of Islam, to be shot dead. Thousands have been executed by the local forces in the Ayatollah's area, tawdry hatreds to stir up medieval fanaticism among his people. He is the fiery-eyed avenger with sword raised high.

Meanwhile, the Pope reaches out across barriers to heal wounds of the past. He embraces the Archbishop of Canterbury in the Archbishop's cathedral and speaks of the things they have in common.

EDITORIAL

He addresses a Lutheran congregation in a Lutheran church and praises Martin Luther for his "profound religiousness." He meditates a solution to a territorial dispute between Argentina and Chile that would almost certainly have led to bloodshed or even war by now. He offers the same for the Mideast and for the super-power nuclear stand-off, decrying the danger of the ever-nearer "Apocalypse."

Then, in the most Christ-like gesture of all, he puts his arm around and embraces the man who tried to murder him. He speaks to his assassin, counsels him, and forgives him face to face.

The Pope does not hide behind a façade of pious words, but lives the words he preaches.

The Ayatollah spreads bloodlust and drags his people backward in time to an era of fanatical intolerance, while the Pope attempts to draw the world forward to an era of peace and understanding.

Their actions represent the basic two forces pulling at the world's people today. We must do well to look into our personal and public lives and see where our actions fit into the framework of these forces.

Letters to the Editor

‘Career’ letter unworthy of nun

To the Editor:

Sister Maria Lincoln’s letter with its uninspired comments does nothing to improve the vocations crisis in the religious communities and, in my opinion, is unworthy of a nun.

Selfless, dedicated, compassionate women who become nuns are not running away from life. Instead they choose to become nuns believing that in serving God they may have life and see where our actions fit into the framework of these forces.

They choose to become nuns believing that in serving God they may have life and see where our actions fit into the framework of these forces.

Theologian praises insights on gays

I recently had the opportunity to read E.J. Thorton’s insightful column which he addressed at some length the situation of gay Catholics in the contemporary Church.

I was moved by the sympathy and insight of your writers and impressed by the courage of the column which this coverage demonstrated.

As a professor of theology at a major catholic university, I have been repeatedly made aware of the dilemma of young men and women who are, against remarkable odds, secure and happy in their sexual identities as gay or lesbian, but who are also serious and committed Catholics and are trying to find a way of integrating both realities.

Your articles which address the theological issues but also and in importantly to the human realities display the kind of pastoral perspective which seems so much needed, and sadly is so often lacking.

John McDargh, Ph.D.
Boston College

Abortion effects are hidden

To the Editor:

January 22, 1984 marked the eleventh year since Roe vs. Wade Supreme Court abortion ruling.

Theoreticians of the abortion movement used to say that abortion was simply a medical decision that involved only a woman and her doctor, but times have changed and now they avoid reference to abortion and insist that they are only for freedom of choice. This simplistic rhetoric has had the effect of making the deep scars that this phenomenon - abortion on demand - has caused in our social fabric.

Cursory examination of the statistics would indicate that in the last eleven years since Roe vs Wade, millions of women have been coerced into the violent spiral of abortion of demand. The current number is given at 1.5 million each year and assuming approximately one-third are now repeats, we must face the fact that at least ten million women in the childbearing age group bear the burden of knowing that they cooperated in taking a human life.

The information that this experiment will result in serious problems to the woman's health and in future childbearing was well known, but withheld from them lest they not exercise their choice. The compulsion for abortion once let loose seems inescapable, and so we now see that 34% of the 1.5 million are done on teenagers, many of whom are emotionally and physically children.

The Department of Health and Human Services reports that infant deaths are down, but we know that in foreign countries, prematurity, a leading cause of motor and mental retardation, goes up dramatically with increases in abortion.

Our national soul cannot live with the lies that the abortionists have foisted on this country. Each day scientific studies offer new deceptions and ignorance. The debasing effect on an individual that kills for personal gain will also accrue to nations who kill for so-called social gains.

Our women in the childbearing age group are our most valuable human and natural resource. We must end their exploitation and degradation.

We neglect them at our peril.

Bart Heffernan, M.D.
Ft. Lauderdale

Hit bigots in pocketbooks

To the Editor:

Mr. John McNamara in a letter has asked if anything could be done to stop the trash, slurs and abuses aimed at all religions and especially the Catholic Church, that are continually aired on WNWS by a few of the talk show hosts, the most detracting—Neil Rogers!

Yes, something can be done if only all good God fearing people got together and hit these mis-informed, anti-God speculators, where it hurts the most, in their pocketbooks. We really have to get together because our decent way of life is being threatened by these Godless creatures.

Star a letter writing campaign to the producer of WNWS telling him that if this irreligious, malignant cancer is not removed from his station, we will, collectively, write to all their advertisers and tell them we will not patronize their station.

All mature Christians should join in so we can protect the weak, the immature and in the faith, and all our brothers and sisters who have fallen on the way-side, waiting for someone to rescue them. Above all we must pray for all these misguided people that God will show them the Light.

Carmela Sabia
Tamarac
The pope and a teenager

Pope John Paul II's televised Christmas Mass and a teenager's remarks to her parents after their Christmastime reflections spurred me to join in the general discussion about whether liturgical celebrations can be religious or secular, private or public, human or divine, and what presence God has in contemporary liturgies.

When Toscanini, the great musical conductor, made his debut in New York City, he asked the audience to put aside their newspapers so that the musicians would get the applause due to them. When he arrived in the hotel that was hissecond home, he inquired if the program could be printed upon silk so that the old chambermaid in the hotel would have a souvenir which she could treasure.

In 1926, Leonardo da Vinci wrote to the Duke of Milan in 1482: "Humphry Dumpy said, in a rather scrofulous tone, "It means just what I choose it to mean—neither more nor less."

It was Nelson that published one of the most recent definitions of anticlericalism: "Anti-clericalism: Opposition to Catholicism directed particularly against the clergy. Anti-clericalism is usually secularist but is sometimes associated with Protestantism. It seeks to rid the civil state of church schools and abolish religious teaching in all schools; entirely to secularize works of charity, such as hospitals; to suppress religious orders; to forbid public demonstrations of Christianity; to penalize the practice of religion by servants of the state."

Silk programs

When Toscanini, the great musical conductor, made his debut in New York City, he made an unusual request. He asked that the program be printed upon silk so that the old chambermaid in the hotel would have a souvenir which she could treasure.

Another time he thought that it would be nice to offer the old chambermaid in the hotel that he was staying at two tickets to one of his concerts: "Would you like to go to the concert next Friday evening?" he asked.

"Why, is that the only night you have off?" she asked.

"Yes, and after the concert, we'll sit down and have a glass of champagne together," he replied.

Leonardo da Vinci wrote to the Duke of Milan in 1482: "Humphry Dumpy said, in a rather scrofulous tone, "It means just what I choose it to mean—neither more nor less."

The two Christmas events dramatized the issue. As I watched the final minutes of that televised Eucharist, from St. Peter's in Rome, its weighty solemnity and careful reverence stood out. Folded hands, serious faces, precise gestures, beautiful vestments, spacious basilica, majestic altar, rehearsed actions, boys' choir, formally dressed participants behind barriers and slow, deliberate procession to the central alter. All these contributed to a sense of mystery, awesomeness and worship of our great God above. Yet was there not an atmosphere of closeness and hospitality. The community did sing popular, standing room only Christmas Eve Mass at a grandmother's parish. The liturgy was well done and afterwards the pastor warmly greeted all at the door. But on the way home, the young lady said to her mother: "There is nothing like going to Mass in your own church."

Liturgies in both parishes-at her own and her grandmother's church-were not all that different. Still, praying with others who have familiar faces and interacting comfortably with friends as well as neighbors made a difference for the teenager. Here, too, the element of prayer of God was present, but he stress or emphasis would have been on the horizontal dimension, a gathering of people together as a community to worship.

We are not talking about an either/or situation, but a both/and mix. There will constantly be differences over the proper degree of vertical or horizontal thrust in given liturgies, but true worship will always contain both.

The American bishops maintain this point in their document on "Environment and Art in Catholic Worship:"

They urged the community or horizontal aspect for liturgical celebrations in these words: "As common prayer and ecclesial experience, liturgy flourishes in climate situations in which people are comfortable with one another, either knowing or being introduced to one another, and in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants and not as spectators."

In the very next paragraph, however, they stress the vertical or mystery aspect of worship and recognize a health tension there with the horizontal or community element: "The experience of mystery which liturgy offers is found in its God-centeredness. The liturgy is an exercise of mature responsibility, which all, in a certain beneficial tension with the vertical or mystery aspect of worship, are inclined to practice."

There are many who prefer that St. Peter's basilica type of worship and do not appreciate attempts to promote a community atmosphere through such efforts as introductions at the beginning of Mass. There are many others who look forward to the new worship with a spirit of exchanges between fellow believers before, during and after Mass. They would find papal-like liturgies in their own church.

Fortunately, our Church offers both styles, with each one ideal containing vertical and horizontal elements despite varying emphases.
A church leader’s example

The church stands out prominently as I reflect on events of 1983 that I think will have an important effect in 1984.

I regard 1983 as a period in which the church emerged as a powerful witness for truth on many fronts. I feel strongly that the presence of Jesus Christ in the world is being revitalized because of the example of Pope John Paul II, the American bishops and the clergy of Central America. Catholics should feel enormously proud of the church’s leadership in troubled times.

BY ANTOINETTE BOSCO

Consider the actions of Pope John Paul II on behalf of prisoners. He has even asked government to grant clemency to those condemned to death, especially political prisoners.

He amazed the world when he asked a state governor in the United States to stay an execution of a condemned man. His request was not granted by the governor of Florida. Nonetheless the world was shown that the church values mercy and life.

ON DEC. 27 THE pope went to the prison where the man convicted for an attempt on his life, Mehmet Ali Aega, is serving a life sentence. Pope John Paul II met

The pope’s profound respect for life is reaffirmed when he encourages peace initiatives. He is unquestionably a pope who speaks openly and directly to government heads about the evil of fighting and killing and the urgency of making peace.

Pope John Paul II did another remarkable thing when he participated in a service in December at the Evangelical Lutheran Christian Church in Rome, breaking historical barriers. "Despite the separateness that still exists in teaching and in life, we feel profoundly united...in the solidarity of all Christians," he said during his visit.

Calling us to adoration

"The church unites only in order to sanctify, and she sanctifies only the better to adore." (A.G. Herbert)

Where does the adoration of God fit in your life?

Adoration is the word that best describes the highest aspect of God, however dimly understood. The stars, the moon, the angels, the saints, all of God’s creation can awaken in us the holiness of a saint, all of God’s creation can awaken in us the spirit which is usually in response to some aspect of God, however dimly understood. The stars, the endless rhythm of the ocean, the playfulness of a kitten, the holiness of a saint, all of God’s creation can awaken in us a spirit of worship.

God’s love. We are "transformed and perfected in the Fire of Love so that we are not only united with this Fire, but we become one living flame within it." (St. John of the Cross)

All prayer, at all stages, has one common denominator, "the humble acknowledgment of God’s Objective Reality as the controlling fact of life." (The Cloud of Unknowing, Ch. VII)

"The power of prayer is directly related to the degree of one’s self-offering, which includes in part an entire willingness and suffer in his heart, asking for no assurance of results. All that is done and endured is in service to His creative love and is part of one’s life of adoration." (Evelyn Underhill)

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

What about the future?

Q. I really have a problem with the future. I really scares me, because I don’t think it will work out right. I enjoy living in the past because I have lots of nice memories. When I daydream about the past I am comforatable, but others tell me this is bad to do. I am supposed to live in the present and future. (Maryland)

BY TOM LENNON

A. Congratulations! If you have had good times in the past and some fine happy memories you are fortunate person.

Hang on to those memories. The loving God who gave you those happy times in the past will be with you all your life. The odds are high that he will give you more good times.

In a way those happy memories are a constant reminder that the God of goodness undoubtedly has happy surprises in store for you all through life. It is also a very healthy thing to remember the past.

But that’s different from living there constantly.

The present moment is all you have. The past has slipped away and no longer exists; the future is not yet here and you have no way of knowing for sure what it will be.

So why fret about the unknown? True, there could be a nuclear disaster, or an economic disaster of unparalleled proportions. You yourself could be doomed to starvation and die a horrible death in a dirty gutter...

But another future is also possible — the one betting on this one: God will pour out the Holy Spirit on humankind in a way that we have never know before. People all over the world eventually will learn to love one another and to make sacrifices for one another.

We will be led away from the brink of disaster to an era of love. Humankind, as Jesus Father Pierre Teilhard de Chardin once suggested, will once again discover fire. It will be the fire of divine and human love.

Still, we can never be certain what will happen on the world scene and in our personal lives.

Perhaps the most reliable prediction is that you will have a mixture of good and bad in your life, of sorrow and joy, of tears and laughter.

And, through the years, God will be at your side.

For now, all you have is the present moment. You should live that moment. Never be so insignificant it may seem, to the fullest and to the best of your ability.

As for that uneasy, uncertain future, why not live the words of the biblical writer who said, “Wait for the Lord, act courageously; let your heart be strong; trust in the Lord forever.”

(Send comments and questions to Tom Lennon, 1312 Mims Ave. N.W., Washington D.C. 20005.)
When cheerleading is cheerless

BY DOLORES CURRAN

If every little boy dreams of being a football star, every little girl dreams about being a cheerleader. In spite of the many new roles emerging for women and our attempts to battle the superficial image of girls by giving them an overdue opportunity to play sports, we still find legions of girls who would die to make the cheerleading squad.

When they don’t, they consider themselves losers in the self-image struggle, sometimes for life. In his book, Is There Life After High School?, Ralph Keyes details the number of girls who would die to make the cheerleading squad.

Cheerleading is so important to girls like this that today we’re finding cheerleading classes and schools should not be a place that instills thousands of built-in losers. It’s time to try an alternative system. School should be a place that instills thousands of built-in winners. Every girl who tried out made cheerleader in his school. He simply divided them into squads and divided the number of sports events by the number of squads. Instead of having twelve girls cheer all the events, he had 40 girls cheer four of five games. And it worked beautifully.

Many readers over the years have referred to this column, three telling me they initiated it in their school, others asking me to repeat it. I don’t repeat columns but I will repeat the idea because it’s a good one. Parents can get this system operating in their school if they get together and approach the principal and support him if there’s opposition. (There will be from the mothers of girls who want to play sports.)

It’s a move the PTA or parents’ group could initiate. School should be a place that instills failure and low self-image. Cheerleading does that effectively for too many girls. It’s time to try an alternative system.

(All Publishing Co.)
Scriptural Insights

God is our daily strength

Readings: Zephaniah 2:3, 3:12-13, 1 Corinthians 1:26-31, Matthew 5:1-12

BACKGROUND:
The theme for the Fourth Sunday in Ordinary Time is that, through our weakness, the Lord can show his strength.

BY FR. JAMES BLACK

Zephaniah lived and preached in the 600's B.C., although virtually nothing else is know about him. Most of his prophecy echoes that of the greater prophets who lived before his time. In the reading for Sunday, Zephaniah reminded his listeners of their need to be humble. It was only when this occurred that his people could take refuge in the Lord.

Some members of the Corinthian community believed that they were more important than they really were. In his first letter to Corinth, Paul reminded such people that God has chosen the weak rather than the strong to do his work. The gospel passage from Matthew presents the opening lines of the "Sermon on the Mount." These lines are generally heard as the beatitudes. A quick reading of the beatitudes will remind us once again that the Lord's ways are not our ways.

**REFLECTION:**
An article in this morning's paper tells what is necessary for one to live a long and healthy life (as though such situations are more common to clerics). The author details specific diets for each decade of one's life. He also mentions the appropriate exercise regimen to follow.

I would never claim that diet and exercise don't contribute to one's personal health, every study indicates that they do. Everybody wants to be strong; no one is his right mind would actively seek weakness.

But it is interesting enough, many types of weakness are already present in our life. There are some truly important things that we just cannot accomplish by ourselves, including our own salvation.

It's when we recognize such situations of weakness that the Lord can enter them and share his strength with us. When we recognize that everything we do is of a passing nature at best, we can then appreciate the Lord's eternal presence, power and strength.

As a high school teacher, I know many strong and athletic types. But the strongest people I know aren't the ones who pump iron or run eight miles a day. They're the ones who believe deeply in the Lord and make him an important part of their daily life.

Clarifying canon law

Q. I am indignant at your recent answer to a woman who was divorced 30 years ago and whose husband remarried in the Baptist Church, died in a coma and was given the last rites and buried in the Catholic Church. You remarked that circumstances could allow him to receive the last sacraments, including the last rites, before death.

Do you mean to tell me that if he continues as he until his death, there is any circumstance at all which would allow him to receive the last rites? Why should I, then, continue to follow my vows and live the rest of my life alone if this is the case? (Ohio)

A. You have been badly and painfully hurt by your husband. But before and above everything else, please don't let bitterness begin to rule your life. You will hurt yourself far more than you will hurt your husband.

The person who asked the recent question had no intimate knowledge of the final days of her deceased ac- quaintance. As I indicated, unless an individual was with the person almost continually through those final hours, and unless he or she were privy to all the thoughts and words of the dying person, circumstances could most certainly open the way for Catholic burial.

The individual may have given clear signs of sorrow to one person or another, or might even have received the last sacraments, including the sacrament of penance, sometime before death.

In granting Christian burial, whenever it is possible to give an individual the benefit of any doubt, the church makes absolutely no in- dividual the benefit of any doubt, the church makes absolutely no pretense of judgment about that individual's soul. It simply acknowledges that the deceased man or woman is one of its children, and commends it with every possible prayer at its command to the merciful judgment of God.

Be faithful then to your faith, without falling into the dangerous illusion of separating Christ from His Church or the Church from its Magisterium." (Pontificium 110)

Q. Recently we attended a wedding of a Catholic man to a Baptist girl in a Baptist Church. We assumed a priest would be there to represent a Catholic presence, but no clergy were there except the Baptist minister. Is this allowed by the Catholic Church? All Catholic relatives were much saddened as they thought it meant virtual excommunication and felt they should get up and leave. (Ohio)

A. As I have explained many times before, the requirement that a Catholic must be married before a justice of the peace, adjudge or marry anyone who has legal power to perform marriages — a justice of the peace, a minister of another church.

Assuming that the Catholic man in this case received such a dispensation, it was not at all necessary for a priest to attend for the marriage to be valid in the church. It makes no difference whether a priest was there or not, as far as the validity was concerned.

As a pastor I usually attend such weddings involving members of our parish. I've even participated in them most of the time by offering a prayer or blessing, or reading a scripture passage. But that presence was not essential to the validity of the marriage according to the law of the Catholic Church.

When such a dispensation is given, it means that a Catholic may be married by anyone who has legal power to perform marriages — a justice of the peace, a judge or minister of another church.

Q. A couple I know are divorced and remarried. I have read in our newspaper of the new canon law and wonder if there is a copy.

It seems reasonable that we who are expected to keep the laws should also know them. Where are the laws of the church available? (Massachusetts)

A. You can obtain a copy of the new Code of Canon Law in the of- ficial Latin and English text from the Canon Law Society of America, Catholic University, Washington D.C. 20064.

Be warned, however. As with civil law, it is one thing to read it and quite another to understand, interpret and apply the church's law.

It is not for nothing that priests and others spend years of specialized study to prepare themselves to know the laws and their history, to understand their function within the tradi- tional practice of jurisprudence in the church and to apply them correctly and pastorally to the everyday life of members of the church.

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‘Testament’ had political reading

By Michael Gallagher

NEW YORK (NC) — Now that the December film rush is over, and it’s possible for the harried critic to draw a breath, it’s time for modestly praised films found reflections on 1983. Let me offer one: I think that the most noteworthy development in American popular entertainment in the past year was a willingness to get into politically sensitive areas.

I DON’T MEAN documentary films or public television or even network specials, all of which from time to time do dip into controversy. I mean, rather, mainstream Hollywood theatrical films and made-for-television movies clearly meant to make the grade as popular entertainment.

Costa-Gavras’s “Missing” of the previous year may have been the harbinger. This story of an American father’s vain search for his son secretly executed in the bloody coup against the democratically elected Chilean president, Salvador Allende, was extremely harsh in its criticism of what was little sign of political awareness in American popular entertainment, especialy since there was not a willingness to get into politically sensitive areas.

But then this year came “Testament” and “Under Fire.” Neither is political in the same way that “Missing” is, nor is either, strictly speaking, controversial.

Yet “Testament’s” stark, harrowing account of a heroic mother’s attempts to cope with the terrible aftermath of nuclear war and “Under Fire’s” wholehearted embrace of the Sandinista revolution against Somoza in Nicaragua have inescapable political implications.

In THE FIRST CASE, audiences who have empathized with a mother watching her children die one by one from the effects of radiation sickness — a mother, not incidentally, moved by the heroism of the rebels of two American correspondents so alive and sending back a false report of a rilla leader as though he were still in power — may not be controversial in itself, but its implications, however, obvious — if one says “A,” one must say “B.”

As for “Under Fire,” its depiction of two American corresponding so moved by the heroism of the rebels that they aid the Sandinistas by photographing a recently slain guerilla leader as though he were still alive, including back a false report to the media they work for may seem to present a problem more in the area of journalistic ethics than political controversy.

Its implications, however, obviously beyond that. For the basic thrust of “Under Fire” might easily lead the average moviegoer to start wondering how the good guys of 1979 could have so swiftly turned into the bad guys of 1983.

Nor was it a matter of theatrical films alone. Made-for-television movies, normally the most toothless form of the popular arts, suddenly developed a pronounced bite in 1983.

The example of “The Day After” is so evident that there is no need to go into it. It had such apparent impact that many of those in support of Reagan administration policy have been quite vociferous in their denunciations.

“The Day After,” ABC’s protests to the contrary notwithstanding, is a political film which appeals primarily to the fear and self-interest of Americans. No so “Choices of the Heart,” which NBC broadcast on the evening of Dec. 5.

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Like “Testament,” “Choices” is not political, but, also like “Testament,” this very quality makes it extremely political. For if these murderers, whom a U.S.-supported government is unwilling or unable to bring to justice, killed someone like Jean Donovan, who would they not kill? And, again, if one says, “A,” one must say “B.”

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

Books for Catholic readers

"Prayer for All Times," by Father Pierre Charles, Christian Classics, $5.95, 157 pp., is a somewhat abridged edition of a book that has been highly popular since it appeared in French in 1922.

"Teilhard and the Unity of Knowledge" edited by Father Thomas M. King, S.J., and Father James Fr. Salmon, S.J., Paulist Press, $6.95, 172 pp., contains the papers and summaries of the discusions heard at the centennial symposium at Georgetown University marking the birth of the famous Jesuit scholar, Theilhard de Chardin.

"Together Toward Hope," by Father Philip J. Rosli, S.J., University of Notre Dame Press, $16.95, 281 pp., explains how freedom, community, imagination and hope mutually give moral shape to our human world.

Note: Some of these books may not be on bookstores shelves at this time. Check with your local Catholic bookstore as to availability or order direct from publishers.

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Our 37th Year
Six charities honor Morris

Six local charities and hundreds of friends of the late Blanche Swift Morris, noted philanthropist and patron of the arts, will gather to pay tribute to her and benefactor at a reception and fine art viewing on Wednesday, Feb. 1, at the Doral Hotel on the Ocean, Miami Beach.


Blanche Swift Morris died on Sept. 9, 1983; but her legacy lives on. Proceeds from the reception will benefit six of the local charities she supported.

Blanche Swift Morris will be performed. No admission.

A ten-week Adult Religion Course Begins at St. Vincent Parish Community Center on Monday, Jan. 23 at 7:30 p.m. and continues for ten consecutive Mondays.

Any Catholic interested in deepening their knowledge of the Faith could benefit from these classes, as the teaching and adults preparing for Confirmation.

Preaching class at seminary

Classes are being offered to third and fourth year theology students at the St. Paul of the Cross Parish School of Theology. Each of the student homilies will be video-taped for later individual evaluation and critique with Father Harris.

For more information on this and other programs at the seminary, please call 972-3242.

Boystown seeks team sponsor

A sports jamboree was held this December at Boystown in Miami, a residence for children from broken homes and all S. Dade parishes participating. Each of the student homilies will be evaluated.

It's a Date

St. Paul of the Cross Parish, 10907 St. Rd., 703, N. Palm Beach, will host a night of Spiritual Growth and Discernment on Jan. 30th and Feb. 6. Both sessions start at 7:30 p.m. and continues for ten consecutive Mondays.

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CHARISMATIC GROUPS hold day of growth

The Catholic Charismatic prayer groups of Palm Beach County will be holding a day of growth for parents and friends of the Anglican community which will take place Sunday, Feb. 5 and continuing Monday through Thursday evenings, at 7:30 p.m.

Father Solanus Guild Meeting will be held on Saturday, Feb. 12, at Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard, Fort Lauderdale from 2:00 to 5:00 p.m.

Celebrate black history

Catholics from all over South Florida are expected to participate in the Archdiocese of Miami's annual Black History Month celebration, which will take place Sunday, Feb. 5, at 3:30 p.m. at St. Mary Cathedral, 7525 NW 2 Avenue.

Archbishop Edward McCarthy will preside at the Mass to celebrate the Rev. Father Thaddeus Bourcere, from St. Augustine Church in New Orleans, L.A., who will be guest speaker.

Father Bourcere will also be the principal celebrant of the fourth annual Mass of the Most Holy Hour sponsored by the Black Catholic Advisory Council of the Palm Beach Region. The Mass will be celebrated at St. Francis of Assisi Church, 100 West 20 Street, Riviera Beach, on Saturday, Feb. 4 at 7:30 p.m. Those interested in attending the Palm Beach celebration should call Eleanor Fowler at 842-2482.

As part of Black History Month, Father McCarthy will be presiding at the annual parish revival at St. Francis Xavier Catholic Church, 1682 NW 4 Avenue, Fort Lauderdale, on Sunday, Feb. 5 and continuing Monday through Thursday evenings at 7:30 p.m.

Father Bourcere's fulltime ministry is held in the Miami archdiocese throughout the United States. A native of New orleans, he was ordained a priest on Aug. 30, 1950, and has taught in high schools and seminaries in addition to being extensively involved in community organizations and social justice ministry.

Seeking prayer petitions

"Call me to and I will answer you," says a sign in the window of the St. Vincent Seminary, where the archdiocesan prayer center is located.

The employees of the Archdiocese of MiamiPastoral Center gather each day to say the Holy Rosary in the hopes that they and others who visit the center will find the peace and comfort they seek.

Father Pius O'Dea, Regional Director of Respect Life, Father Bernard Powell, Pastor of Holy Redeemer, a well known and experienced in evangelistic material in South America and the U.S., and Joe Powell, a member of the All Florida Catholic Charismatic Commission, will present "The Beginning of the End," an open forum, with the audience encouraged to ask questions. The event will take place Saturday, Jan. 28, at 7:30 p.m. at Nativity Parish School, 8800 Biscayne Blvd., Miami, 9401 Biscayne Blvd., Miami, FL 33138.

LifeLine dedicates new office

LifeLine of Martin County dedicated a new office on Thursday, Jan. 3, 1984. The new counseling service was blessed in an ecumenical service by Father Pius O'Dea, Regional Director of Respect Life. Father Bernard Powell, Pastor of Holy Redeemer, and Deacon Jack Raisch, St. Martin DePorres.

The Ecumenical ceremony was well attended by many different Christian churches.

Father O'Dea opened the prayer service in the presence of many different Christian churches.

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Chaminade’s “Fourders Day Fun Run” will be held on Sat., Jan. 28th on the school track, 500 Chaminade Drive, Hollywood. The one-mile event is open to all 8th grade boys and girls, 13 years of age. No entry fee is required and t-shirts will be given the top 120 entrants.

Registration may be by mail or by 8:30 the day of the race. Race starting time will be 9 a.m.

For registration form or further information call Brother Neil Murphy at 989-5150 (Broward) or 624-1651 (Dade), or visit the Main Office on campus between 8 a.m. and 3:30 p.m.

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Problems with prayer

No time, little interest, frustration:
We may be missing more than we know

By David Gibson
NC News Service

The young man was "in great anguish." He was having experiences that he needed to talk about, but he couldn't put them into words. Nothing in his training or background provided the words and phrases he needed to discuss the profound spiritual experiences that had entered his life.

In a small book he wrote titled "The Heart of the World" (Crossroad), trappist Father Thomas Keating tells the story of this young man. He was like a man who was tongue-tied, says Father Keating. What's more, the young man's feelings are not uncommon.

Many people "experience the unexpected invasion of God's presence every now and then, but do not what to make of it," writes Father Keating. "It can be scary. They are even more scared to tell their friends for fear they might be told, 'You must be nuts. Better go see a psychiatrist.'"

I THINK that with those few thoughts, Father Keating puts his finger on two of the problems of prayer today:

• One problem is the sense, or fear, that prayer is an unpopular topic in some quarters. A person might be reluctant to discuss his experiences with friends, even if he were perfectly able to put the experiences into words.

• Another problem is the difficulty of putting one's own experiences into words, or even of recognizing that the experiences might be prayerful.

After all, prayer outside the liturgy can take many forms, suited to different personalities. Preconceived ideas of what prayer should be might not fit the experiences of prayer that actually occur in the lives of some people.

THE STORY of another young man illustrates that point. He was a student in a college conducted by the monks of a large benedictine abbey. This young man greatly loved music. So it wasn't at all strange that he often went to the abbey church for a few minutes in the evening to listen to the Gregorian Chant as the monks sang the Liturgy of the Hours. The Monks' choir was excellent and included fine solo voices.

The young man said that he thought he ought to take advantage of these few minutes in the church to say some prayers while listening to the choir. But he had no desire to read any prayers — or anything else — during those moments. Futhermore, no words came to his mind, no matter how hard he tried. All he could hear was the music.

The young man said later it never occurred to him that listening to the monks sing might be his prayer. He thought praying meant "doing" something. The definitions of prayer that he had at his fingertips did not fit the experience he was having.

BUT ISN'T it at least worth thinking about? Could his experience be prayer?

Father Keating writes in his book: "A certain experience of God is quite common in the population." And: "Our capacity for the transcendent is precisely what distinguishes us most for the rest of visible creation. It is what makes us human."

The problem of prayer? Some might say the problem is simply lack of time, the need to make time for it. Others might say the problem of prayer is the amount of noise and the number of distractions that are part of modern life and that are part of modern life and that make solitude or silence difficult to come by.

THOSE can be very real problems. But preconceived ideas about what prayer ought to be — the forms it "should" take — can be a problem for some people too.

Father Keating suggests that human beings possess some natural aptitude for prayer. In other areas of human life, we've grown accustomed to pouring great energy into identifying the aptitudes of individuals — the aptitudes of children in school, for example.

Perhaps it will take time, and some energy as well, to identify what our own aptitude for Christian prayer is — and what forms our own capacity for the transcendent can take.

KNOW YOUR FAITH

GOD in the Human Situation

By Father John J. Castelot
NC News Service

If there ever was a man of prayer, it was St. Paul. His letters give overwhelming testimony to the fact that prayer was woven into the very fabric of his intensely active life. Yet Paul could admit frankly that we do not know how to pray as we should. In doing so, he gave voice to the common human experience: Prayer is not easy.

Very few really worthwhile, even necessary, things in life are easy; still they are possible. The wonderful thing is that God understands the inadequacy, the weakness, and
HE UNDERSTOOD that for some people vocal prayers come easily, while others might find it more natural to remain in complete silence. While others might find it more natural to remain in complete silence.

One should wish for no prayer except precisely the prayer that God gives us — probably very distracted and unsatisfactory in every way... As to method, do what you can do and what suits you.

By Sister Christine Allen, RSM

NC News Service

"The rule is simple: Pray as you can and do try to pray as you can't. Take yourself as you find yourself and start from that." Father John Chapman, founder of the Benedictines of St. Mary of the Woods, Indiana, was among the greatest experts on prayer in the modern world. He died in 1933.

But he understood the distractions that make regular prayer difficult. He concluded that it is important not to force prayer, but to accept our situation. "We are not meant to ask God to do our bidding; we are meant to answer his call.

"As to direction, I think most people at the present day want very little of the good direction is to pray as you can, not as you ought to. In a very real sense, we ought not to worry too much about the prayer that God gives us — probably very distracted and unsatisfactory in every way... As to method, do what you can do and what suits you.""
VATICAN CITY (NC) — Hundreds of letters a day arrive for Pope John Paul II at the Vatican. Some people, chiefly heads of state, send them via diplomatic pouch. Others hand deliver them to the Swiss Guards standing at the bronze door, the main entrance to the Apostolic Palace where the pope lives.

MOST OF THE writers, however, simply put their letters in the mail and depend on the postal system to carry their messages to Pope John Paul II, Vatican City State 00121. The letters range from fund-raising appeals to praise or criticism of his actions.

The pope receives more letters than any of his immediate predecessors, say officials at the Vatican Secretariat of State, where the letters first go. At the secretariat the letters are sorted with the majority divided into eight language categories: Italian, English, French, Spanish, Portuguese, German, Polish and Latin. Letters not in any of these languages are given to translators.

Secretariat officials said the exact number of letters the pope receives daily is not known, but they stressed that it is in the hundreds.

It takes nine priests working full time to read, summarize and often respond to the English-language letters alone.

The secretariat has a larger staff because of the greater number of letters. Secretariat staff members say he always reads all the letters which are addressed to the pope and go to him. Prior to delivering the pope’s mail, the staff sorts the letters into envelopes according to topic and summarizes the ideas on a sheet of paper attached to the envelope. They highlight some letters and cards to give the pope the flavor of the correspondence.

THE POPE SOMETIMES recalls the letters in speeches.

He once received a letter from a woman in Anchorage, Alaska, who told him that her granddaughter, who has been terminally ill when she presented flowers to the pope on his visit to Anchorage in 1981, had died. The grandmother told the pope how upset the child had been when someone had shot “her pope.” A few months afterwards, when the pope addressed a pilgram group from Alaska, he referred to the child and compared her to the Alaskan state flower, the forget-me-not.

People write to the pope for many reasons. Some complain that a favorite priest has been transferred. Other criticize his actions. Several persons, for example, criticized the granting of a papal audience to Yasser Arafat, head of the Palestine Liberation Organization, in 1982. Others ask for prayers. Many persons, especially children, express love and admiration for he pope.

The pope enjoys the letters from children because “they give him a boost,” said one American at the Secretariat of State.

Some people ask the pope to support fund-raising activities by sending one of his personal effects to be auctioned off. As a matter of policy, the pope does not honor such requests.

ONLY A SMALL percentage of the letters are kept from the pope, said a secretariat official. He described these as letters from people who claim to know the date of the end of the world or who write about a private visit from God.

DEAR POPE — Amy Allen and Todd Cunningham, fourth graders at St. Roche’s School in Indianapolis write letters to Pope John Paul II. The pope gets a lot of supportive mail from children, and his affection for them is always obvious when he appears in public.

I went to a religious education workshop in my parish last week and had a good time. I was fascinated by all the jargon and made it a New Year’s resolution to study it. For fun I underline some of the words used frequently and tried them out on the family.

Here is the Young Family Pocket Dictionary of some church jargon.

Networking: A condition which must exist to play badminton or tennis (oldest daughter).

Charisma: A movement in the church to get people to care more (husband).

Social justice: A friendly judge (middle daughter).

Group process: Putting our family into our Volkswagen (oldest son).

Global vision: A computer game that plays all the new cartridges (youngest son).

Pastoral approach: The parish priest is coming (group consenus).

Religious symbols: A percussion instrument clanged together by a priest or nun (anonymous).

We had so much fun that we were sure our dialogue and networking had processed our felt need for a pastoral and collegial approach to community building while using the religious symbols of family.

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