4 Priests told: quit Nicaragua positions or else

ROME (NC) — Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops Conference, has criticized priests active in the country's Sandinista government and has warned that the church is ready to apply sanctions if they do not leave their positions.

The priests "are more in love with the political ministry than with the priestly ministry," he said.

Bishop Vega, head of the prelature of Juigalpa, Nicaragua, spoke in an interview published in the Feb. 2 issue of the Italian Catholic magazine, 30 Days.

He did not say what sanctions would be applied.

The bishop, who became conference president in 1983, referred to an agreement in 1981 between four office-holding priests and the Nicaraguan Bishops Conference after the bishops had warned the priests that they faced church sanctions if they did not leave their posts.

UNDER THE ACCORD, the priests agreed not to publicly exercise their ministry while holding office and pledged that they "will not invoke or use their conditions as priests

Continued on page 3

Castro did Church a favor
Persecution helped to renew it, says exile who is joining missions

By Ana Rodriguez-Soto
Voice New Editor

Twenty-five years ago, Fidel Castro set out to destroy Cuba's Catholic Church. He closed buildings and schools, persecuted priests and religious, barrased and beat the few who stayed and made religion a "counter-revolutionary" activity.

According to Jose Sanjudo, Castro did the Church a giant favor.

The graying 33-year-old from Pinar del Río province, who left the island in 1981, says from the ashes of that persecution a "more authentic" Catholic Church has arisen, one more vital, more intimate, more committed and more Christ-like than it ever was before.


Today, Sanjudo says , they no longer fear. In private homes and public hospitals, under the half-closed eye of the Communist, atheist state, committed lay people read the Scriptures and smuggle Communion to the sick. Youngsters by the hundreds gather not-so-secretly for week-long celebrations of Christianity.

Churches are open again for daily Masses, and the years of neglect slowly are being erased by volunteers who furitively contribute recycled nails and bricks and the sweat off their backs to rebuild the withered structures.

Seminaries throughout the island are brimming with students. Bishops are father figures. Priests are intimate friends.

Religious men and women are living, breathing, visible signs of Christ's presence.

"When everything was comfortable and easy, things weren't going as well," says Sanjudo, a minister of the Word and a minister of the Eucharist in Cuba who has nurtured the hope of becoming a priest for 16 years. He left the island because the overttness of his religious witness got him in trouble with authorities. He plans to enter a Franciscan Capuchin community in Costa Rica as soon as his family's financial situation permits it.

Cuban bishops even told him, he says, "We thought we had the people in our hands (before Castro) but we've seen that we were fooled. We didn't have anything."

Sanjudo denies that the Cuban Church today is perfect. But he says its witness is truer to Christ and the early Church than that of its wealthier, freer and more structured counterpart in the West.

"Communism destroyed all the institutions," he explains. "But it didn't destroy the Church... Then the Church had to begin from the bottom, without structures, only with the structure that Christ founded — bishops, laity, religious men and..."
Protestants protest U.S.-Vatican ties

WASHINGTON (NC) — Formal exchange of ambassadors between the United States and Vatican City could violate separation of church and state and promote discrimination against non-Catholics, Protestant leaders testified Feb. 2 at a Senate confirmation hearing for William Wilson, President Reagan’s choice as ambassador to the Holy See.

OUTNUMBERED nine-to-one at the hearing, the Senate’s Religious and Civil Rights backed formalization of diplomatic ties between the United States and Holy See. Formal relations were announded following congressional action to remove a century-old ban on such ties.

Critics said they were not opposed to Wilson personally or motivated by anti-Catholicism. And they praised the leadership of Pope John Paul II, acknowledging his diplomatic efforts—on behalf of world peace.

Sen. Jesse Helms (R-N.C.), said he opposed formal U.S.-Vatican ties and said he may put a hold on the nomination before it reaches the Senate floor.

Wilson, testifying briefly, said the formal ties would promote better communication between the United States and Vatican, that the “essential aspect” of an ambassador’s role would be to explain U.S. foreign policy to the Holy See, and that ties would help the United States and Vatican promote peace.

“The benefit to be derived from full diplomatic relations... would be primarily derived from a permanent American representative there,” he said.

The accusation that the opposition is grounded in anti-Catholicism was raised by Father Peter Stravinsky, East Coast regional director of the Catholic League for Religious and Civil Rights.

He said that those opposed to Wilson’s nomination do not find Wilson unsuitable for the job but think the job is off limits for any American.

“I SUBMIT THAT, at the bottom and after all the rationalizations have been stripped away, this attitude amounts to some kind of conscious or unconscious prejudice against the Catholic Church,” he said.

The priest also refuted the idea that the move to formal ties is a Reagan administration tool to gain Catholic votes and suggested instead that some opponents might have political motives.

“This group is in no way anti-Catholic,” said the Rev. Robert Maddox, executive director of Americans United for the Separation of Church and State and a Baptist minister. “To suggest this is some kind of anti-Catholic ploy is to miss the point.”

“The main thrust of our opposition is support for a clear separation of church and state,” said the Rev. James H. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

Astronomer cites church-science dialogue

VATICAN CITY (NC)— Pope John Paul II there has been “a dramatic increase in dialogue between the Catholic Church and science,” said U.S. astronomer Carl Sagan, author of the best-selling book “Cosmos.”

Sagan, a Pulitzer Prize winner and director of the Laboratory for Planetary Studies at Cornell University in Ithaca, N.Y., was interviewed at the Pontifical Academy of Sciences, where he was part of a meeting on “nuclear winter.”

French march for private schools

VATICAN CITY (NC)—More than 100,000 people marched in Lyon, France, in defense of the autonomy of private schools and the right of Catholic parents to educate their children according to their own value systems, Vatican Radio reported. The crowd demonstrated in support of private school authorities who have complained that a proposed governmental reform threatens the educational freedom of private schools. The government has proposed the creation of one school system which would assimilate private schools. Vatican Radio reported.

The bishops called for a defense of the rights of the family and for the defense of the farmer, especially the small farmer who is threatened by takeover from agricultural industries.

Haitian Bishops support Freedom

VATICAN CITY (NC)—A pastoral letter by the bishops of Haiti defended freedom of expression and the need to receive information, Vatican Radio reported.

The bishops called for a defense of the rights of the family and for the defense of the farmer, especially the small farmer who is threatened by takeover from agricultural industries.

African drought critical says CRS director

NEW YORK (NC) — The problems surrounding a prolonged drought in Africa, affecting more than 20 countries, have been compounded in many areas by poor economic and political conditions, according to Kenneth Hackett, Catholic Relief Services director for the Sub-Saharan region of Africa.

In response to the problem, the overseas aid agency of U.S. Catholics has accelerated its programs, secured additional aid from the U.S. government’s Food for Peace program and made appeals for a still greater American and world effort, Hackett said.

New diocese born in Colorado

COLORADO SPRINGS, Colo. (NC) — Trumpets and the voices of a 200-member choir and 2,000 people heralded the birth of the new Diocese of Colorado Springs and the installation of its first bishop, Bishop Richard C. Hanifen, former auxiliary bishop of Denver, was installed as head of the new diocese by Archbishop Pio Laghi, apostolic delegate in the United States, Jan. 30 at Pikes Peak Center.

Lutheran nuns join Catholic order

STOCKHOLM, Sweden (RNS) — Eight nuns in the Church of Sweden have left to join the Benedictine order of nuns in the Roman Catholic Church. The nuns, who belong to an order called Jesus Maria sister, relinquished their membership in the Church of Sweden during a service in their convent and led by a Roman Catholic priest. Mother Tyra, leader of the order said, "The reason we leave the Church of Sweden is not on account of state and government, but simply that our conversion should be seen as a logical step and con- sequence of the fact that for a long time we have followed the rules for the religious life created one of the most prominent religious orders in the Roman Catholic Church. Although the Church of Sweden holds to Lutheran theology, it maintains many of the rites and traditions of Catholicism."

French march for private schools

VATICAN CITY (NC)—More than 100,000 people marched in Lyon, France, in defense of the autonomy of private schools and the right of Catholic parents to educate their children according to their own value systems, Vatican Radio reported. The crowd demonstrated in support of private school authorities who have complained that a proposed governmental reform threatens the educational freedom of private schools. The government has proposed the creation of one school system which would assimilate private schools into the public education system.
Priests facing Church sanction

(Continued from page 1)

to help justify state or party functions and actions." The accord covers Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, cultural minister; Jesuit Father Fernando, director of the Sandinista Youth Movement; and Father Edgar Parrales, ambassador to the Organization of American States.

Another prominent priest in public office is Jesuit Father Alvaro Arguello, a member of the Council of State, a legislative advisory body. He was not covered in the agreement because he was elected by the Nicaraguan clergy to represent them in the council. Since then, church officials have said that he should also resign.

"There was an agreement made to give interested priests a way to review their positions," Bishop Vega said. "But with the passage of time it appears that they are more in love with the political ministry than with the priestly ministry."

"TODAY I DON'T know how many of them are willing to accept the dictates of the new canon law," he said. "There has not yet been an official pronouncement, but if nothing changes we will have to apply the code, and they know this."

Canon 285 of the New Code of Canon Law, which went into effect in November, says that clerics are forbidden to assume public office when they are elected by the people.

This involves sharing in the exercise of political power. Unlike the previous code, the new code does not explicitly allow bishops or religious superiors to grant individual dispensations.

Several priests took positions in the government after rebels led by the Sandinista Liberation Front ousted the dictatorship of Anastacio Somoza in 1979.

The priests defended their decisions on the grounds that qualified lay people were lacking.

During his one-day visit to Nicaragua last March, Pope John Paul urged obedience to the bishops, who had asked the priests holding government posts to resign. The pope’s words resulted in a shouting match with government supporters.

Relations between the government and the bishops have deteriorated since then, Bishop Vega said, with more pressure on the priests and less respect for its deepest convictions.

The Nicaraguan bishops last August, however, said the government was moving toward an "absolute dictatorship of a political party."

In November, church-state tensions worsened when Sandinista groups prevented Sunday Masses in several churches after the bishops had criticized the government’s conscription law.

Speaking about the current relations with the government, Bishop Vega said that the bishops would continue to work for socio-economic and political changes in Nicaragua, but not for a "Marxist-Leninist model" forced on the people.

"I've told the revolutionary leaders many times that the church today can contribute much more than any ideology that pretends to set man free while in reality it is pushing him in a hole and suffocating him," he said.

BISHOP VEGA said the bishops in Nicaragua stress three principles in dialogue with the government: that people choose their own social structures; non-alignment of the nation; and the freedom of citizens from "mechanisms and powers based on imperialist theories and ambitions."

The church, he said, was ready to offer its mediation between the government and its opposition. Armed bands of Nicaraguan exiles have for months waged a border war in Northern Nicaragua from bases in Honduras.

Pope John Paul's 1983 trip to Nicaragua, Bishop Vega said, left the church more unified. He defended the pope's criticism of the "popular" church in Nicaragua, local Christian organizations involved as groups in Sandinista and government projects.

The "popular" church, Bishop Vega said, does not promote the values or responsibilities of man, but instead destroys religious values.

"In my opinion, the "popular" church is nothing but an international network. Today it is evident that the progress of the "popular" church lies in its capacity to create an image outside the country. It has a vast network of publications at every level and personnel who work full time. Its strength is in internationalism," he said.

IN NICARAGUA

Deans, deacons in Cathedral rites

By Prentice Browning
Voice Staff Writer

Archbishop Edward McCarthy reminded the congregation at St. Mary Catholic Sunday of the exhortation in the Bible not to hide your light under a basket as he admitted candidates to the Order of Diaconate.

Archbishop McCarthy officially admits candidates to the Order of Diaconate.

The Archbishop called on the candidates to the priesthood and installation of two can-didates to the Order of Diaconate, and be a mouthpiece of the needs and interests of his Deanery.


The Archbishop called on the candidates and all Catholics to be "the light and the salt" of the Church.

He also emphasized the long history of the position of dean and the dean's responsibility of "improving the works of Christ in their areas, looking after the priests," and keeping the bishop informed.

OTHER responsibilities of the dean include evaluating the need for new parishes and schools, granting dispensations during an emergency, and administering a parish in the event of the death or resignation of the pastor.

As "pastor of the pastors," he is expected to develop a close relationship with the priests in his Deanery region and be a mouthpiece of the needs and interests of his Deanery.
Reagan: Bible has answers
President re-affirms stands on abortion, school prayer, child porn

WASHINGTON (NC)—President Reagan’s social policies are “totally unacceptable,” said leaders of the National Conference of Catholic Charities in response to the president’s State of the Union message.

In a joint statement, the Catholic Charities officials called on Reagan “to look more deeply into our state of the union.”

The statement, issued during an NCCC board of directors meeting in Washington, was signed by Msgr. Jerome Boulettein, NCCC president; Father Thomas J. Harvey, NCCC executive director; and Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., the NCCC’s episcopal liaison.

“The president completely ignored the 15 percent of the population who are not actively participating in the present recovery,” the statement said. “Nor did he address the monumental concerns of those who serve the growing numbers of poor and near-poor.”

‘The president completely ignored the 15 percent of the population who are not actively participating in the present recovery.’

WHILE REAGAN in his State of the Union speech acknowledged the individual contributions of Conventual Franciscan Father Bruce Ritter, founder of the Covenant House for runaway children in New York, the NCCC statement said that “to highlight the problems of kids on the streets without addressing the large problems facing families... is immature social policy.”

The experiences of Catholic Charities agencies “show that unemployment, poverty, hunger and homelessness are still very real problems that are reaching frightening proportions. The present euphoric state of economic recovery has not diminished the pain of these problems,” the statement said.

Saying that government social policy “must include the welfare of all citizens,” the statement urged “a deeper understanding for the kinds of economic and social supports that are needed by a substantial number of American families.”

It added, “Private charities alone cannot assume the burden of providing for all the needs that a humane social order requires.”

A DAY FOR LAITY
PRAYER FOR THE AVERAGE PERSON

- How to Talk to God
- How to Listen to God
- How to Get Started In Prayer
- How to Overcome Difficulties in prayer
- How to Cross the Desert in Prayer
- How to Pray Within the Family
- How to Pray at Mass
- How to Evaluate Prayer

Place: St. Clement Parish
2975 North Andrews Avenue
Ft. Lauderdale, Florida

Time: 8:45 - 4:00 p.m.

Date: Saturday, February 25

Price: $12.50

INTERESTED? Call Office of Lay Ministry
Dade: 757-6241 extension 371
Broward: 525-5157
Palm Beach: 833-1951
Bishop issues workers’ document

CHARLOTTE, N.C. (NC)—If workers had more influence over the decisions that affect their lives, workplace problems might be more easily solved, said a document issued by Bishop Michael J. Begley of Charlotte. At the same time, the document said, many of today’s proposed options for fixing the problem of homelessness can be met only with a comprehensive program that also addressed joblessness and hunger.

SAINT THOMAS OF VILLANOVA UNIVERSITY

Pastoral Counseling Center
(Formerly Biscayne College)
Individual, Couple, Family Therapy
Community & Organizational Consultation
Psychological & Psychiatric Evaluation
Francis J. McGarry, Director

• CENTRAL & N. DADE
• SOUTH DADE
• N. BROW. & PALM BEACH
• SPANISH SPEAKING (Dade)

COMPONENT OF THE INSTITUTE FOR PASTORAL MINISTRY
(Services on Sliding Scale)
16400 N.W. 32 Avenue
Miami, Florida 33054
For information call: 625-6000, Ext. 142

Vatican-Nazi story attacked

SOUTH ORANGE, N.J. (NC)—The New York Times’ story on alleged Vatican aid to Nazis was made up of “assumptions and speculations, unproven statements, poor reasoning and inaccurate language,” according to an expert in Judeo-Christian studies.

Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies at Seton Hall University in South Orange, said there was no Vatican involvement in efforts to help Nazi war criminals emigrate illegally and escape persecution after World War II.

The newspaper reported the allegation Jan. 26, citing a recently declassified “top secret” 1947 U.S. State Department report and statements by Sergeant Klasfeld, a Paris lawyer who has specialized in tracking down fugitive Nazis. The story’s allegations have been denied by the Vatican.

THE STORY quoted Walter Rauff, a former SS officer, as saying that after World War II he was hidden “in convents of the Holy See.” Msgr. Oesterreicher said there are no Vatican convents.

Terms such as “the Vatican” are sometimes used figuratively, he added, but to attribute to the Vatican acts which might have been done by individual priests or nuns “is to turn the figurative use of ‘the Vatican’ into an instrument of antagonism.”

Msgr. Oesterreicher called “plain balderdash” a statement in the 1947 document that the Vatican was willing to assist anyone as long as he or she were anti-communist and pro-Catholic Church.

He also said he was distressed to read that the Conference of the Presidents of Major Jewish Organizations had appealed to Pope John Paul II to have the newspaper’s charges investigated.

“I fear the members of the conference are not in tune with the pope. His mindset is not that of a prosecuting attorney, a detective or investigator: he preaches as well as practices forgiveness and reconciliation,” Msgr. Oesterreicher said.

Ralph Blumenthal, the reporter who wrote the Times article, declined to comment on Msgr. Oesterreicher’s statement, saying the story speaks for itself.

Saint Thomas of Villanova University

Pastoral Counseling Center
(Formerly Biscayne College)
Individual, Couple, Family Therapy
Community & Organizational Consultation
Psychological & Psychiatric Evaluation
Francis J. McGarry, Director

• CENTRAL & N. DADE
• SOUTH DADE
• N. BROW. & PALM BEACH
• SPANISH SPEAKING (Dade)

COMPONENT OF THE INSTITUTE FOR PASTORAL MINISTRY
(Services on Sliding Scale)
16400 N.W. 32 Avenue
Miami, Florida 33054
For information call: 625-6000, Ext. 142

AID THE POOR
by donating RESALABLE FURNITURE, clothing, merchandise to St. Vincent de Paul Stores

ALL OUR PROFIT GOES TO THE POOR

CALL FOR FREE PICK-UP

EVERYTHING YOU GIVE IS TAX DEDUCTIBLE.
You get a Tax Receipt

St. Vincent de Paul Stores

COLLIER COUNTY
3105 Osprey Blvd.
Naples. 779-3097
DARE COUNTY
Warehouse and Store
2353 Northwest 149th St.
North Miami Oke-Locks 560-5861
12003 N.W. Seventh Avenue
North Miami
15 S.E. First Avenue
Hialeah
19160 West Dixie Hwy.
Opa-Locka

BROWARD COUNTY
2328 North Dixie Hwy.
Pembroke Beach
482-2525
10112-5 Sunset Strip
Sunrise
740-4001

153 West Broward Blvd.
Fl. Lauderdale
482-8716
1050 South 56th Ave.
Hollywood
389-3548

PALM BEACH COUNTY
2647 Old Dixie Hwy.
West Palm Beach
845-9582
530 1st Ave.
West Palm Beach

Pasquinelli & Pagan

Interior/Exterior
Carpentry • Staining
*Professional, Reliable Workmanship
LOW PRICES
Free Estimates
Miami Beach 578-5185

Jerry Purnell

Painters

Miami, Florida / THE VOICE / Friday, February 10, 1984 / PAGE 5
By Jerry Filteau
NC News Service

What would the late Pope John Paul II send to the U.S. church with his choice of new archbishops for Boston and New York? If anything, it was an affirmation of the current mainstream of the American hierarchy, according to several close observers of American Catholicism.

Both new archbishops are considered well within the standard framework describing most American bishops: doctrinally orthodox and committed to the Second Vatican Council, strong on leadership and discipline within the church but comfortable with ecumenism and American pluralism. They also are considered committed to church involvement in issues of social justice, and public policy.

Archbishop Bernard F. Law of Boston is a specialist in Ecumenism and a former official of the U.S. bishops' national office.

Archbishop John F. O'Connor of New York is an enigma to many, but he is a strong proponent of the civil rights movement, and very much in tune with the bishops' positions on American Catholicism.

"Both are people who are concerned not only with the church as church, but with the church as part of the larger society," said Msgr. Francis Lally, secretary for social development and world peace of the U.S. Catholic Conference for the past nine years.

"Archbishop Law's position on civil rights is outstanding," added Msgr. Lally, a priest of Archbishop Law's new See.

He said Archbishop O'Connor will probably be more involved in New York affairs than his predecessor, Cardinal Terence Cooke.

"He is very forward-looking in solving both domestic issues and international ones," Jesuit Father Joseph O'Hare, editor in chief of the national Catholic magazine America, described both men as centrists.

"They are two very reliable, very presentable bishops...They're middle of the road — which is not to say that they are mediocre, by any means.

"Those appointments do not reflect an attempt (by the pope) to clamp down on the direction the church in the United States" such as some conservative voices in U.S. Catholicism had been pressing, said Father O'Hare added.

ARCHBISHOP O'Connor received wide publicity in the United States in 1981-83 as the so-called "hawk" on the committee that drafted the U.S. bishops' controversial national pastoral letter on war and peace.

But Catholic analysts were widely agreed that this popular label was uninformed and represented a great oversimplification of his position.

"To call him a hawk," said Father O'Hare, "is to suggest that he's an unthinking advocate of 'America, right or wrong.' But he's not that. He's a very articulate, reasonable man and in fact he did support the pastoral. Remember, his military background as a chaplain in Vietnam placed him on another side of an issue that was very formative for many Catholic social activists."

"His Auxiliary Bishop Thomas Gumbleton of Detroit, who also was a member of the war and peace committee and who espouses a strict theology of non-violence, said Archbishop O'Connor "very clearly took a stand on the just war theology — but so did the other bishops (on the committee) except for myself."

"Perhaps he was more forthright in pushing for certain points of view, but always we were able to engage in very reasonable discussion...and come up with wording that satisfied both points of view," Bishop Gumbleton added.

Archbishop M. O'Connor, first as a member and now as chairman of the USCC Justice and Peace committee, is his own main one who "studies the issues very carefully" and is "not afraid to ask questions or seek clarifications."

But he is also "very easy to work with...He relies heavily on the staff and trusts them," Msgr. Lally said.

The filling of the New York and Boston Sees adds "two more voices, with their shades of difference, with different accents," he said.

While observers did not think the two new archbishops would favor significantly different positions on the questions of the U.S. church and social policy, they saw in both appointments possibly a stronger emphasis on internal loyalty and discipline in the church.

Msgr. George Higgins, of the Catholic University of America, called Archbishop O'Connor "a very determined man" whose lengthy letters to priests shortly after he was made bishop in 1976 "clearly showed where he stood on clerical discipline."

Mr. Higgins was a spokesman on public policy issues for the U.S. bishops for more than 35 years.

On major in-church questions such as the ordination of women, both could be expected to be "unyielding, but able to argue their positions well and make them acceptable," said Father O'Hare.

Peter Steinfels, executive editor of the national Catholic magazine Commonweal, that "both have the public image of standing for a very hierarchical view of the church, for strong discipline in the ranks, for standing up for what the pope says."

In those terms, he said in the appointments "a visible assertion of a less pluralistic view of the church."

On major in-church issues such as the priesthood, ordination of women, abortion, or artificial contraception, Msgr. Higgins said he should be no surprise that whoever was appointed would have been "checked out very carefully" by the Vatican.

"It's clear that they're not going toappoint anyone who's untrustworthy" on such sensitive issues, he said.
By Jim Lackey

WASHINGTON (NC) — As the presidential campaign begins in earnest, one major issue that could emerge this election year is the future makeup of the U.S. Supreme Court.

Last summer, in the wake of the high court's ruling against the Akron abortion control ordinance, prolife leaders began noting that five of the six justice slots should be joined in striking down the Akron law were 74 years of age or older and, thus, were presumably nearing retirement.

Now both sides are calling attention to the issue. Sen. John Glenn (D-Ohio), campaigning in New Hampshire for the Democratic nomination for president, said a second term for President Reagan would give him the opportunity to "remake the Supreme Court."

Glenn, who favors preserving a right to abortion, said the Supreme Court's make-up was "one of the great issues in this presidential campaign" and warned that the civil rights movement might lose a key ally in the Supreme Court if Reagan is re-elected.

"Both sides are on target in their assessment that whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations. But whether those nominations will substantially change the direction of the court, including its judgments will be a major issue for the Senate's ability to confirm or reject his nominees. Though the circumstances were somewhat different, Frank Delano Roosevelt learned the dangers of trying to "pack" the high court with nominees sympathetic to the New Deal.

Thus the makeup of the Supreme Court may continue to be an election-year issue, but there is no guarantee that whoever is president next month will actually reshuffle the court.

"Whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations," said Glenn.

The youngest of the group, Blackmun, for instance, will be three months past his 78th birthday when the next presidential term ends on Jan. 20, 1989, and Brennan will be 82. (Reagan, who was the same age in 1981 when he turned 78 this April. Next retirement on the court, the chances of at least some resignations during the next presidential term are great.

The "youngest" of the group are Justices Thurgood Marshall and Harry Blackmun, who will make their birthdays this July and November, respectively. Though there is no mandatory decision to the issue. Sen. John Glenn (D-Ohio), campaigning in New Hampshire for the Democratic nomination for president, said a second term for President Reagan would give him the opportunity to "remake the Supreme Court."

Glenn, who favors preserving a right to abortion, said the Supreme Court's make-up was "one of the great issues in this presidential campaign" and warned that the civil rights movement might lose a key ally in the Supreme Court if Reagan is re-elected.

"Both sides are on target in their assessment that whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations. But whether those nominations will substantially change the direction of the court, including its judgments will be a major issue for the Senate's ability to confirm or reject his nominees. Though the circumstances were somewhat different, Frank Delano Roosevelt learned the dangers of trying to "pack" the high court with nominees sympathetic to the New Deal.

Thus the makeup of the Supreme Court may continue to be an election-year issue, but there is no guarantee that whoever is president next month will actually reshuffle the court.

"Whoever is elected president next November is likely to have the opportunity to make several Supreme Court nominations," said Glenn.

The youngest of the group, Blackmun, for instance, will be three months past his 78th birthday when the next presidential term ends on Jan. 20, 1989, and Brennan will be 82. (Reagan, who was the same age in 1981 when he turned 78 this April. Next retirement on the court, the chances of at least some resignations during the next presidential term are great.

The "youngest" of the group are Justices Thurgood Marshall and Harry Blackmun, who will make their birthdays this July and November, respectively. Though there is no mandatory

Seeking prayer petitions

by prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami FL 33138.
Life prolonging bill debated

Fla. House committee sidesteps Catholic Conference's objections

Cdl. Bernardin: For Church, life is not a single issue

WASHINGTON (NC) — While prolife groups may focus energies on limited problems, the Catholic Church must be involved in every visible area of life-related issues, said Cardinal Joseph L. Bernardin of Chicago in a recent letter.

The cardinal's letter, in response to one from the anonymous prolife correspondent, was released to NC News by the National Conference of Catholic Bishops in Washington to clarify the cardinal's position concerning the various issues presented.

He also repeated a statement he had made in a controversial talk at Fordham University, in which he said that "those who defend the right to life of the weakest among us must be equally visible in support of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker."

HE SAID that as a churchman he was speaking primarily of the church itself, which is under pressure from "both ends of the political spectrum" to address certain issues and leave others alone. However, the church must address many concerns and show how they fit into its vision of a personal relationship with God and one another, he said.

"Catholics have a responsiblity to appreciate all the facets of this total vision and to reflect on their role in promoting it, even if they feel they can best focus their own efforts on a particular injustice," he added.

"Certainly an organization can validly decide to address a small group of pressing issues in order to focus its own energies and garner support from citizens who disagree on many other issues," he said. "But I do not think the church can be this kind of group."
Hispanics, bishops plan pilgrimage

By Araceli Cantero
Staff Writer, La Voz

U.S. Bishops and Hispanic Catholics will make a pilgrimage together to the Basilica of Our Lady of Guadalupe in Mexico on Dec. 8-12 of this year, seeking to discover anew the things that make us most proud.

The proposal for the pilgrimage was approved recently by the Ad Hoc Committee for Hispanic Affairs of the U.S. bishops, which will officially invite all the other U.S. bishops to participate.

"With this pilgrimage we want to contribute to the creation of a new sense of what it means to be a Hispanic in the U.S., regardless of differences in culture," said Father Sabino Griego, of Albuquerque, New Mexico, who directs at the national level the Hispanic Affairs Department of the U.S. Catholic Conference (USCC) National Office for Hispanic Ministry, which coincided with the U.S. Bishops' Ad Hoc Committee on Hispanics' meeting at St. Thomas of Villanova University (Biscayne College).

During joint meetings between the bishops and NAC members, Father Griego said, several topics were discussed, among them the pilgrimage to the Mexican Basilica of Guadalupe, which received the necessary approval by the bishops.

Also discussed was the process currently underway in every diocese of preparation for the Third National Encuentro for Hispanic Ministry. NAC members presented the bishops with an outline of the plans being made for the first meeting of regional representatives, to be held in Chicago this April.

A third topic of the meetings centered on the implementation of the U.S. Bishops' Pastoral letter, "Hispanic Ministry: Challenge and Commitment," which was issued in November of last year.

Hispanics ask "study, funds" for evangelization

By Araceli Cantero
Staff Writer, La Voz

National leaders of the Hispanic Catholic, who have asked the U.S. Bishops' Ad Hoc Committee on Hispanics to urgently "study the critical situation of Hispanics in this country and raise funds to speed the process of evangelization."

The proposal was made by the National Advisory Committee (NAC) of the U.S. Catholic Conference's (USCC) Secretariat for Hispanic Affairs during a meeting with the bishops held recently at St. Thomas of Villanova University (Biscayne College).

The board asked the bishops to:
• Help and support the process of growth of the Hispanic people;
• Study the critical situation among Hispanics and provide short-term funding to help keep open the channels of evangelization.

By Prentice Browning
Voice Staff Writer

You could call it an annual healing Mass. Though no sick were cured, the annual Archdiocesan Mass to celebrate Black History Month in a small way perhaps helped to heal the spiritual wounds and the callousness caused by racial division and poverty.

Black and white parishioners from throughout the Archdiocese gathered at St. Mary Cathedral Sunday night to celebrate the liturgy and hear the preaching of Fr. Thaddeus Boucreux from St. Augustine Church in New Orleans.

Fr. Boucreux, whose ministry is preaching parish missions, gave an inspirational talk about the uplifting effects of faith.

"WE NEVER HAVE a need to give up because we have Jesus," he said.

"You and God together can pick up the brokenness of the world."

"God will take care and let the light of Jesus radiate into us. For God is the healer and you are the light. Within you are the infinite possibilities for growth."

"We want to thank God that we live within our community for the hope for what is good," he said.

During one of the songs performed by the St. Francis Xavier and Christ the King choirs parishioners joined hands singing "We've come this far by Faith!"

"Let us pray that the black Catholic will discover unique gifts and put those gifts in the service of the Lord."

"Let us hope that no race ever considers itself superior or inferior."

In the wake of recent events and increased tensions between racial and ethnic groups in the Miami, the Community Relations Board, chaired by Msgr. Bryan Walsh, also director of Catholic University School, released the following statement to the public:

The Dade County Community Relations Board, in its responsibility to foster mutual understanding, tolerance and respect among all groups, calls upon each individual to pause and reflect upon his or her thoughts and actions at this critical moment in the life of our community.

In the next few days the CRB will hold a series of meetings to act as a conciliator in controversies involving community relations. We will work with well meaning groups and individuals who hold differing opinions. Our purpose will be to find some common ground for agreement. During our meetings we will keep one principle at the forefront of discussion, a principle which we call upon the entire community to support: Only due process will decide the legitimacy and legality of an act or acts which are at the heart of the controversies.

Because we are a nation of laws, the CRB urges that the entire community rely upon the legal and administrative processes to decide the issues which threaten to divide our community. Let us not rush to judgment when we have worked so hard to preserve an orderly process capable of rendering justice. We will need your support and that of the many interests involved. While we are working at the group level, we want to keep in everyone's mind the personal responsibility which we all share for our future.

As individuals, we must each ask ourselves; "What difference can my response to tensions in our community make in bringing about peace and justice?" "How can I help to calm hostilities which, once begun, can grow beyond control?" Your Community Relations Board urges you to listen for the calm voice, for the positive voice, for creating an environment of peace to overcome confusion. Listen for these things and add your voice to the harmony. Avoid, at all costs, the voices of dissent, distrust, confusion and rumors. Let us not be led by those who would manipulate us into words or actions which would undermine our growing sense of pride in our community.

This is the time for us all to be alert and looking for our own personal opportunity to make a difference in community relations. Dade County and the City of Miami are communities whose beauty and strength are enhanced by our racial and ethnic diversity. Yes — we do live in paradise. Let each one of us, in these times of controversy and stress, reach out our hands to our neighbors in a true spirit of brotherhood and understanding. Be the first to offer a smile, a handshake, and your support for meetings that make us most proud to be a part of a greater Miami.

This is a time for a coming together and we each have a role to play.

Black History Mass 'heals' racial wounds

Father Thaddeous Boucreux of New Orleans preached about the power of faith at the Archdiocese's Black History Mass, held in St. Mary Cathedral. (Voice photo by Prentice Browning).

"WE DON'T want to create any racial wounds"

"It's not a matter of all Hispanics consider themselves superior or inferior."

"Let us not rush to judgment, but seek to discover anew what it means to be a Hispanic and to understand the blessings of Our Lady on the Third National Encuentro."
Sisters celebrate jubilees

On the feast of Our Lady of Lourdes, Saturday, Feb. 11, Archbishop Edward A. McCarthy will celebrate a Eucharistic Liturgy at St. Pius X Church in Fort Lauderdale for the Sister Jubilarian of the Archdiocese, the Congregation of St. Vincent de Paul and women religious who are rejoicing in fifty years of service to the Lord and His people. Two of the Jubilarians are from St. Joseph from St. Augustine who received their early education in the parochial schools of Miami where they first met the Sisters and decided to follow their example of loving service.

Sister Fabian Buesing
SISTER FABIAN BUESING, born in Chicago, began her Florida career at Gesu School in the sixth grade and completed her studies there with graduation from high school. After entrance to the novitiate at St. Augustine, she entered the Dominican Congregation at Barry University where she received her B.A. in education and M.A. in counseling. Presently she is a full time staff member at the Family Service Agency, a member of the Health Systems Agency, the Planning Advisory Committee of the Florida League for Nursing, the Advisory Council of the Health Council, treasurer of the Scholarship Committee, the Education Board of the University and a member of the Advisory Council for the schools of the Archdiocese. Sister has taught in elementary and secondary schools in Pennsylvania, Illinois, Nebraska, New Mexico, and for six years at St. Clement’s before her appointment as Librarian in 1982.

Sister Alice Sheridan
SISTER ALICE PATRICIA SHERIDAN entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan and made her first profession of religious vows in 1933. She received her Bachelor’s Degree from Siena Heights College, Adrian, Michigan and her Master’s Degree from De Paul University in Chicago, Illinois. Her continuing education consisted of graduate work at the Western Oregon State, Michigan State, Wake Forest, and Barry University. Sister also did several months work in India and has taken educational tours through Europe and Mexico.

Sister Charlene Cote
SISTER CHARLENE COTE, born in Shenandoah, Pennsylvania, taught in the Catholic schools of Pennsylvania, Massachusetts, Illinois, and New Mexico. Since 1961 Sister has been teaching at St. Clement’s School, Fort Lauderdale.

Sister Liliosa
SISTER LILIOISA, librarian at St. Clement’s holds a Master’s Degree in Library Science from Marywood College in Pennsylvania. Sister studied her profession of religious vows in the Congregation of St. Casimi, Sister received her B.A. and M.A. degrees in education from Villanova University. She taught in elementary and secondary schools in Pennsylvania, Illinois, Nebraska, New Mexico, and for six years at St. Clement’s before her appointment as Librarian in 1982.

Sister Agnes Gott
SISTER AGNES BERNADETTE GOTT, entered the Dominican Congregation of St. Catherine de Ricci in Elkins Park, Pennsylvania on July 16, 1956 and made her first vows on February 13, 1959. Sister received her Bachelor’s Degree in English from the College of St. Rose in Albany, New York and her master’s in Religious Education from Barry University in Fort Lauderdale, and St. Joseph School in Miami Beach.

Sister Claire Klem
SISTER CLAIRE KLEM, born in Shenandoah, Pennsylvania, made profession of religious vows in 1934 and completes studies at Barry University in Baltimore, Maryland in 1939. She received her B.A. degree in Psychology and education from Barry University. Sister Klem’s fifty years of apostolic dedication have been spent in the Catholic schools of Pennsylvania, Massachusetts, Illinois and New Mexico. Since 1961 Sister has been staff the college drew her to enter the Congregation of the Holy Rosary, where she made her profession of religious vows in 1959. After completing her education, Sister Charlene taught in the Catholic schools of New Mexico, Arizona, and California before coming to Florida in 1968 where she taught at St. Elizabeth Ann Seton and St. Pius X Church in Fort Lauderdale. Sister has been active in the Charismatic renewal and in the Catholic Youth programs in Broward County.

Sister Rudy Cline
SISTER RUDY CLINE, a native of Jamestown, New York, entered the Sisters of St. Francis of Penance and Christian Charity at Stella Niagara, New York in 1956, and made first profession of religious vows in 1959. Sister received her B.S. degree in Education in 1961 from Daemen College (formerly Rosary Hill) in Buffalo, New York. Nine years later she entered the elementary school principal followed. Sister was a Campus Minister at St. Bonaventure College for three years and received an M.S. degree in Rehabilitation Counseling from the State University of New York at Buffalo. At present, Sister is a Rehabilitation Counselor at St. John’s Nursing and Rehabilitation Center in Fort Lauderdale.

Sister Mary Hodson
SISTER MARY ANTHONY HODSON came to Miami from the Archdiocese of Philadelphia in 1959. She is a member of Our Lady of Charity of the Refuge community, founded by St. John Eudes. As an educator, Sister Mary Anthony has taught at the Augustine Elementary School and St. Hugh School; where she also served as Principal for five years. Sister taught mathematics at immaculata-LaSalle High School and a High School Equivalency Program at Barry University in Miami. For five years she served as Mathematics Coordinator for the schools of the Archdiocese.

Sister Mary Hodson has been involved in community work for the past 25 years and is the founder of Project Good News, an educational/social action program for the children of migrant agricultural workers. Currently Sister is director of the Office of Social Advocacy for the Ministry of Christ Service.
Cuba’s Church: Smaller, more ‘alive’

By Ana Rodriguez-Soto

Local

Searching for vocations
Hialeah men meet, pray about God’s call

By Anna Rodriguez-Soto

Voice News Editor

Three young Hialeah men, Sanjudo said goodbye to this secular, materialistic world.

He quit his job as shipping manager for a local company and chuckled his newly-purchased 1981 Buick Regal.

Far from the din of money and possessions, he figured, he would be free to hear the quiet voice of God softly calling him to a special voca-
tion.

“I felt the desire to leave all I had and find another meaning in life,” Trujillo says now. “I didn’t want to live to pay bills and accumulate things.”

The 26-year-old Cuban adds that God has not disappointed him. As soon as the debts acquired during his “previous” life are paid off, Trujillo hopes to enter the seminary in the Archdiocese of Miami.

Or, he says, he might become a Lit-
tle Brother of the Good Shepherd and spend all of his years feeding the hungry, poor and destitute who crowd the sidewalks around Camillus House in Miami.

“I haven’t been able to see really what the life of a priest in a parish in-
volves,” Trujillo says of his yet unset-
tled future. But spending weekends and days off working with the brothers and the poor people at Camillus House has shown him that such a life of service is “delightful.”

Heart search

Responding to a vocation, he adds, “takes time. It is not a matter of just leaving everything and going into it. You really have to look into your heart.”

Trujillo hasn’t searched alone. A parishioner of St. John the Apostle in Hialeah, he began meeting more than six months ago with four other young men — all single, all working, every one deeply religious — all wondering whether God was calling them, too.

The loosely structured group meets every Friday evening at immaculate Conception Church, one of the parishes of the majority. For an hour or two, they pray — saying the Rosary, reading passages from Scripture chosen at random and reflecting on them.

They also talk about their own religious experiences, their hopes, their dreams, their fears, their con-
cerns for the Church.

Not all of them are as sure as Tru-
jllo about the future God is calling them to. But as one of them said, the group meetings are “a way to form community and to share opinions on ministry, especially these days when young people are worried about everything except religion and the Church.”

The group, this young man added, is “simply for people who want to sanctify their lives.”

Trujillo mentions another purpose — to foster vocations.

Approach priest?

“Many people, when they begin to think about a vocation, are somewhat afraid to talk to a priest,” he explained. “They think immediately they’ve made some sort of commitment, when only the thing the priest wants to do is talk, to search to see what is happening in that person’s life and discover whether it is true that God is calling him or her.”

Since the group is composed of peers who themselves are searching, the pressure is off, he says. The young people can reflect on a call at their own pace without fear or embar-
rassment.

The story of one member of the group illustrates Trujillo’s point.

After noticing the young man at daily Masses and prayer services, Jose Sanjudo, one of the founding members of the group, approached him.

“I’m used to taking risks,” explained Sanjudo, men and women from Cuba in 1981 and plans to join a Franciscan Capuchin Community in Costa Rica as soon as his family’s financial situa-
tion permits him.

Sanjudo bluntly asked the young man whether he felt he had a voca-
tion. Yes, the young man answered, but until then he hadn’t confided in anyone. Sanjudo said he then joined the group. The young man still at-
tends regularly.

“Nobody had ever approached him to tell him, ‘Here I am, I am a brother to you,’” marvels Sanjudo. Had he not asked, the young man might never have found the courage to act on his feelings.

That, say Sanjudo and Trujillo, is the reason for the decline in voca-
tions today — overworked priests and religious find precious little time to sit down with young people and invite them to consider the religious lifestyle as an option.

Unclear path

Few young people today know exactly what becoming a priest or religious involves, adds Trujillo. Most organized program exists for allowing young people to follow a priest, sister or brother around for an entire year. Also, he feels that many young people who might be attracted to service in vocations are not inspired by middleclass religious experience and style in many middleclass parishes.

Sanjudo says the post-Vatican II atti-

ditude that the laity can take over many Church jobs is enlightened but it is alive and strong. It has. The Second Vatican Council in 1963 caught it physically weakened and mentally dumbfounded, unable to respond to the challenge emanating from Rome.

Church leaders implemented the reforms, however, and began im-
pressing upon the laity “the need for them to care for the Church,” Sanjudo says.

Eventually, the laity themselves “almost demanded from the bishops and priests that they be given a role in the Church. And the clergy realized that the help of the laity was necessary,” he adds.

Today, Sanjudo says, the laity educate people for Baptism and other sacraments. They “animate” the small communities and prepare them for the “spiritualizing” action of the priest.

Laity also administer Church finances, periodically sitting down with the priest and determining “what he needs to live on.”

Without “mountains of paper-
work,” Sanjudo says, priests are free to concentrate on the spiritual, travel-

ing constantly between as many as 12 communities dispersed miles apart throughout the diocese to visit Christ-
ian families whom they know almost intimately.

Catholics speak to their bishops as equals, Sanjudo adds, face to face and without need of appointments or intermediaries. Every week, the bishops meet with a priest.

In the face of adversity, the Church is even winning some battles with the government.

“It was unthinkable 10 or 15 years ago that a lay person could lead a basic community,” he continues, “because each church had to have a pastor and the government did not allow it. However, we began doing it. We waited for a reaction from the regime, nothing happened and we continued doing it.”

His enthusiasm for Cuba’s Church does not imply a negative judgment of the Church in South Florida or the United States, Sanjudo says, because the situation and causes of both are so vastly different.

But he can’t help being concerned that the material comforts and wealth which abound in American society are making young people feel disconnected from religion, which makes canvassing young peo-
ple, talking to them and supporting those considering the religious life doubly difficult.

What the Archdiocese needs to do, he feels, is to assign one person to vocations full-time, in spite of the cur-
cent shortage of available priests.

Sanjudo says the post-Vatican II attitude that the laity can take over many Church jobs is enlightened but it is alive and strong. It has. The Second Vatican Council in 1963 caught it physically weakened and mentally dumbfounded, unable to respond to the challenge emanating from Rome.

Church leaders implemented the reforms, however, and began im-
pressing upon the laity “the need for them to care for the Church,” Sanjudo says.

Eventually, the laity themselves “almost demanded from the bishops and priests that they be given a role in the Church. And the clergy realized that the help of the laity was necessary,” he adds.

Today, Sanjudo says, the laity educate people for Baptism and other sacraments. They “animate” the small communities and prepare them for the “spiritualizing” action of the priest.

Laity also administer Church finances, periodically sitting down with the priest and determining “what he needs to live on.”

Without “mountains of paper-
work,” Sanjudo says, priests are free to concentrate on the spiritual, travel-

ing constantly between as many as 12 communities dispersed miles apart throughout the diocese to visit Christ-
ian families whom they know almost intimately.

Catholics speak to their bishops as equals, Sanjudo adds, face to face and without need of appointments or intermediaries. Every week, the bishops meet with a priest.

In the face of adversity, the Church is even winning some battles with the government.

“It was unthinkable 10 or 15 years ago that a lay person could lead a basic community,” he continues, “because each church had to have a pastor and the government did not allow it. However, we began doing it. We waited for a reaction from the regime, nothing happened and we continued doing it.”

His enthusiasm for Cuba’s Church does not imply a negative judgment of the Church in South Florida or the United States, Sanjudo says, because the situation and causes of both are so vastly different.

But he can’t help being concerned that the material comforts and wealth which abound in American society are making young people feel disconnected from religion, which makes canvassing young peo-
ple, talking to them and supporting those considering the religious life doubly difficult.

What the Archdiocese needs to do, he feels, is to assign one person to vocations full-time, in spite of the cur-
cent shortage of available priests.

Sanjudo says the post-Vatican II attitude that the laity can take over many Church jobs is enlightened but it is alive and strong. It has. The Second Vatican Council in 1963 caught it physically weakened and mentally dumbfounded, unable to respond to the challenge emanating from Rome.

Church leaders implemented the reforms, however, and began im-
pressing upon the laity “the need for them to care for the Church,” Sanjudo says.

Eventually, the laity themselves “almost demanded from the bishops and priests that they be given a role in the Church. And the clergy realized that the help of the laity was necessary,” he adds.

Today, Sanjudo says, the laity educate people for Baptism and other sacraments. They “animate” the small communities and prepare them for the “spiritualizing” action of the priest.

Laity also administer Church finances, periodically sitting down with the priest and determining “what he needs to live on.”

Without “mountains of paper-
work,” Sanjudo says, priests are free to concentrate on the spiritual, travel-

ing constantly between as many as 12 communities dispersed miles apart throughout the diocese to visit Christ-
ian families whom they know almost intimately.

Catholics speak to their bishops as equals, Sanjudo adds, face to face and without need of appointments or intermediaries. Every week, the bishops meet with a priest.

In the face of adversity, the Church is even winning some battles with the government.

“It was unthinkable 10 or 15 years ago that a lay person could lead a basic community,” he continues, “because each church had to have a pastor and the government did not allow it. However, we began doing it. We waited for a reaction from the regime, nothing happened and we continued doing it.”

His enthusiasm for Cuba’s Church does not imply a negative judgment of the Church in South Florida or the United States, Sanjudo says, because the situation and causes of both are so vastly different.

But he can’t help being concerned that the material comforts and wealth which abound in American society are making young people feel disconnected from religion, which makes canvassing young peo-
ple, talking to them and supporting those considering the religious life doubly difficult.

What the Archdiocese needs to do, he feels, is to assign one person to vocations full-time, in spite of the cur-
cent shortage of available priests.

Sanjudo says the post-Vatican II attitude that the laity can take over many Church jobs is enlightened but it is alive and strong. It has. The Second Vatican Council in 1963 caught it physically weakened and mentally dumbfounded, unable to respond to the challenge emanating from Rome.
By Prentice Browning  
Voice Staff Writer  

She is surrounded in a physical therapy room with the evidence of once healthy bodies gone bad, being worked and reworked just to function on a barely adequate level.

Yet Ida Issaacoan, 79, a stroke victim, keeps repeating with a smile, "You never give up, you never give up 'til you die!"

This may sum up an attitude at the St. John's Nursing and Rehabilitation Center in Ft. Lauderdale, a quality health care facility supported by the Archdiocese, which is facing the new year with unique challenges and high hopes of expansion.

As the only not-for-profit nursing home with a rehabilitation staff in a county where nearly one out of three residents is 60 or over, St. John's is currently preparing to expand its full rehabilitation area to accommodate 250 per cent more outpatients.

Currently it is one of the few comprehensive rehabilitation programs in South Florida offering everything from physical therapy, occupational therapy, speech pathology, and counseling services.

But because it is also a nursing home and accepts long term patients, St. John's has been caught in a crosscurrent of limited state aid and new nursing home legislation, according to its outspoken director, Joseph Spinelli.

ON THE ONE hand, there is the State of Florida which "won't pay anything," says Spinelli, limiting reimbursement and cutting down on the number of nursing homes constructed in order to decrease medicaid expenses.

Paradoxically, new legislation makes it illegal to transfer patients when short-term Medicare benefits expire (Medicare only covers rehabilitation care up to 100 days) and patients switch to long term state medicaid benefits.

"If we filled up all those Medicare beds with long term medicaid patients, we would be doing a disservice to the community," says Spinelli, referring to the facility's unique need of having beds available for short term rehabilitation patients. Currently 20 percent of their patients are on Medicaid.

As it is the average length of stay for rehabilitation is 30 days with 100 patients, both outpatient and inpatient, cared for in the rehabilitation center every day.

It is hoped the construction of a $1 million, 2,000-square-foot addition to the rehabilitation area will not only double the number of daily visits but also increase the capacity for inpatients by 70 percent.

There is almost a limitless need in South Florida for those kinds of services, according to Spinelli. Referring to their amputee clinic, he says, "Thousands of amputees could use those services (toning of the muscles and fitting of a prosthesis)."

MOST COMMONLY their patients are recovering from the disorienting effects of a stroke.

Often causing paralyzing effects on one side of the body, a stroke can turn the simple image of a human face into a perplexing puzzle, says rehabilitation director, Jim Ball.

Although their hearing may not be affected, patients often "cannot say what their minds want them to say."

This makes it necessary to combine speech therapy with several different kinds of physical therapy, with the specialist from each therapy mode meeting with the patient once a week for a discussion of his progress.

Patients are cared for by the over 100 nurses throughout the nursing home and the 14 registered therapists in the rehabilitation department, making the total ratio of staff to patients a high 1.3 to 1.

In the physical therapy room there is an atmosphere of purposefulness, with every third patient assisted by a therapist while the others wait their turn.

"THEY ARE very good here," says Issaacoan, who spent some time in another rehabilitation program before coming to St. John's. "They don't stop to talk about other things."

Issaacoan, who suffers from partial paralysis of the right side, is like many patients involved in physical therapy twice a day for several hour periods.

The doctor told her that she wouldn't be able to walk, but now she is able with effort to walk with the use of a cane.

Ball emphasizes that just because the person is old it doesn't mean that a stroke is less painful and it doesn't make the need for a complete recovery any less important.

"YOU HAVE to get over the fact that these are old people," he says. "Whether 22 or 82," he says, "they are motivated to make the best of life.""
In praise of schools

Students honor God with motion

By Prentice Browning
Voice Staff Writer

It was a special Mass in celebration of Catholic School's Week in which the faculty of Little Flower school in Coral Gables rededicated themselves to their profession of teaching. As usual in such celebrations there was a choir composed of school children led by a music director after the homily.

But that is where what is usual ended, for school children participated not just in the choir but in the liturgy itself performing a graceful sacred dance introducing the offertory.

The dance, accompanied by recorded liturgical music, was choreographed by Mary Gene Salazar, the director of the St. Theresa School of Ballet, who believes passionately that sacred dance can be a beautiful expression of the love for God.

AT LITTLE FLOWER last week over a dozen children dressed in white tunics presented the host to pastor Msgr. John Glorie and formed several lines on the altar.

All members of the ballet school, the children each formed a circle with their hands, fingertips touching, that expressed the "radiation of the spirit."

They then made a rocking motion with their arms as their hands moved upward and they turned slowly in unison. As their hands were extended over their heads they pressed them together and bowed their heads in a symbolic offering of their understanding to God.

Toward the end of the cycle of movements the dancers bowed their heads and then palms upward throwing their heads back in surrender to the Lord.

The dance performed at the altar was possible because of the support of Msgr. Glorie who believes that sacred dance when it is performed properly is a beautiful expression of prayer and a "source of inspiration."

"It is also a way to get the children more active in the liturgy itself," he said, so they don't see the altar area "as something foreboding.""

ALTHOUGH MOST people seem to respond positively to sacred dance there are some who believe strongly that it is too distracting to be part of the Mass.

"The choreography of the dance has to reflect meaning, the liturgical essence, so at no time will the gestures of the dancers be a distraction," says Salazar.

She emphasizes that the dancers are filled with humility and at no time is the dance a "performance."

"It's a new dimension of prayer," she says, "using God's given talent to praise him, because he gave us a beautiful body."
Mideast stifling Christianity

It is ironic that in the part of the world that gave birth to Christianity the Faith is slowly being eradicated.

The attempt at a coalition government that might maintain a balance of the various religious and ethnic groups in Lebanon appears to be rapidly crumbling. Strident Syria moves ever closer to annexing or taking control of a large part of Lebanon which has traditionally been the major bulwark of Christianity in the Middle East. Christians there are under mounting pressure to flee, and it is highly questionable whether Christianity will long remain a major force in Lebanon.

As Maronite Archbishop Francis Zayek puts it, "The apostolic churches are drowning in an ocean of Islam and disorder.

While Islam does contain in its teachings the possibilities of compassion and tolerance, most of today's Mideast leaders are playing or have been playing on interpretations of religion and seizing on past sins to further the course of hostility and retribution.

He points out that in Egypt the Copts, for the first time in history, are now emigrating out because of discrimination, their patriarch under confinement.

In Saudi Arabia there is no sign of Christianity in society though there are over one million Christians there. No sign of Easter or Christmas celebration is permitted. (Yet Moslems are)

able to express freely their faith in most of the Western Christian world.)

In Syria, Christians are emigrating to Lebanon but now must go on to other nations.

In Iran, members of the Latin Rite are considered foreigners, and it is believed that other Christian groups will be coming under increasing pressures. Iraq, which is at war with Iran, is currently helping Christian communities, but this too is believed to be temporary.

Christians are reasonably safe in Israel, the only democracy in the Middle East, but the Patriarch of Jerusalem has said that one-fourth of his population has left because of discrimination or a feeling of isolation.

President Assad of Libya has told the Christians of Lebanon to choose between the sea and the coffin—depart or die. The Moslem Convention at Lever in 1980 decreed that Christianity must be eradicated from the Middle East by the end of this century, according to Archbishop Zayek.

While we can take comfort in Jesus' promise to Peter that the gates of hell will not prevail against the Church, we must not overlook the implication that the church must, therefore, come up against those fiery gates.

In our own part of the world where we worry—or ought to worry—about materialism eroding Christian values, we forget that even in modern times, there are still Christians in many countries who are second-class citizens, whose rights to education, jobs, freedom are severely restricted.

Letters to the Editor

Being a Sister is not a 'career'

To the Editor:

The two letters published in your December 20 issue are surely a study in contrasts. On one hand the letter of Clara Maria Perez, as coming from a woman in whom God has created a special call to voluntarily dedicate one's life to God's service in community. There seems to be no meaning to the religious vows made to Christ. The religious life was never equated with a career. It was a special calling that many persons professed to be "religious" without ever intending to yield themselves wholly to God—to do with as He wishes—in obedience. Let's hope not.

The other hand, St. Patricia Lincoln feels differently. I always thought religious life for a woman was a special call to voluntarily dedicate one's life to God's service in community. There seems to be no meaning to the religious vows made to Christ. The religious life was never equated with a career. It was a special calling that many persons professed to be "religious" without ever intending to yield themselves wholly to God—to do with as He wishes—in obedience. Let's hope not.

Women priests?

To the Editor:

From time to time we hear and read through the various media, of women aspiring to the priesthood, who because of being denied this privilege, claim discrimination.

We know from the gospels and the teaching of the Church, everything that Jesus did and every word He spoke was done as an example for us, and in so doing, He dwelled on all matters, leaving nothing for doubt or questioning.

When it became time for Jesus to start His ministry, He chose twelve persons to be His first ministers. We know them as Apostles and each of the twelve were men. Then to assist the twelve, seventy-two more were chosen, all of them likewise men.

Now if Jesus had intended for women to be priests, He certainly would have appointed them, but He did not, even though He had available to Him, the greatest woman that ever lived, His own Mother.

Could it just be possible that these women of today feel they are more worthy than was the Blessed Virgin.

What do you think?

Anthony J. Bir
S. Miami

Quiet Riot not quite Christian

To the Editor:

I was incensed, saddened and disgusted to find an article on bass guitarist, Rudy Sarzo, in your last issue (February 3). What is a person who played last year with Ozzy Ozburne, infamous ex-singer for "Black Sabbath," doing in a Christian newspaper?

During their year-and-a-half stint together, they performed such songs as, "Mr. Crowley" (singing the praises of the 20th century's greatest occultist satanist), "Suicide Solution," "Little Dolls" (a song portraying the virtues of voodoo), "Diary of a Madman," and many other Heavy Metal classics. The most stunning laser effect of their concert tour together was turning a cross upside down in midair.

But then his latest band, "Quiet Riot," is no winner either. Their No.l hit, "Cum on Feel the Noize," was filled with such phrases of Christian virtue as "...girls rock your boys," which they and the crowd at their latest South Florida concert turned to "...girls f—your boys."

Why, they were billed with such groups as "Iron Maiden" (promoting their latest album, "Number Of The Beast: 666") and Morley Crue ("Shout At The Devil"), their latest music ventures.

 Didn't the Voice use any kind of spiritual discernment when printing this article?

Patrick Sicard
Miami Lakes, Fla.
Reaching out to the poor

Christmas brings out in this country a remarkable and encouraging number of secular and sacred efforts to assist the poor. Countless secular groups in our section of the United States, like the Police Benevolent Association or Optimist Club, distribute an impressive quantity of turkeys and toys for those whose holiday celebrations would otherwise be quite lacking in food and presents.

So, too, many Catholic parishioners individually stop at the rectory and leave a ham, a box of toys, or more often, a $50 bill or substantial check “for someone you know who really could use this.”

Most parishioners also prepare for the feast by organizing well publicized and planned projects to help the hurting. While these labors serve to attract greater attention and become more pronounced at Christmas time, the efforts are normally a mere intensification of what has been happening throughout the year.

The following illustrations from several parishes in the Syracuse area are but typical of what is increasingly common in Catholic churches across the country.

• The Cathedral, a downtown, center city parish with many below poverty level residents in its territory, has set out a massive Christmas basket distribution program. Volunteers under the direction of an associate pastor interviewed potential recipients, checked their situation with the local clearing agency to avoid wasteful duplication, sorted and packaged an immense amount of material and delivered boxes to 225 houses or apartments. The stuff for these cartons came from their own parishioners and from suburban churches who responded to the Cathedral for its human development work.

• St. Joseph’s in Danville is a sizable suburban parish with many comfortable, even affluent people, but also, as in all churches, with its pockets of poverty and persons in need. At the beginning of Advent, a decorating giving tree and bulletin/pulpit appeal invited young and old to provide by December 18 specific presents for particular individuals. On that Sunday afternoon, the human development committee divided the huge gathering of gifts into appropriate boxes for each family. Augmented with food from Sunday donations, these cartons were then taken to the poor is but a continuation of what they do all year long.

The man who is the Catholic press

We’re coming into February and another Catholic Press Month. There will be the usual articles about the vital importance of the Catholic press, articles that are justified for there has never been a time that the Catholic community had a greater need of that special dimension of the news media. But I’m not going to write about the need for greater attention and become more prominent in Catholic churches who regularly donate food to the poor. Last year they donated over $18,000 from this tithing process to various causes.

• St. Anthony’s in Syracuse was one of those parishes which had material from the tithing of St. Rose. This parish, years ago one of the major churches of our diocese in terms of numbers and importance, has now a rather low number of people from the inner city trend and the consequent decline of its neighborhood. Nevertheless, it continues to reach out to many young people. The federal government is almost entirely black in enrollment and most students are not Catholic; the church facilities host offices and meetings for many community help organizations; the rectory is the center three days a week for food distribution — grocery stores available monthly because of donations in money or kind from more comfortable parishes like the North Syracuse faith community.

• Holy Trinity in Syracuse is another of those once flourishing, now near marginal parishes. It, however, sustains its small school which serves the neighborhood poor and every weekend volunteers from the human development committee who travel downtown and work on the ecumenical soup and sandwich project for the city’s homeless.

For these churches, the flurry of Christmas giving to the poor is but a continuation of what they do all year long.

BY FR. JOSEPH M. CHAMPIN

Countless secular groups in our section of the United States, like the Police Benevolent Association of Optimist Club, distribute an impressive quantity of turkeys and toys for those whose holiday celebrations would otherwise be quite lacking in food and presents.

BY DALE FRANCIS

At the beginning of Advent, a decorated giving tree and bulletin/pulpit appeal invited young and old to provide by December 18 specific presents for particular individuals. On that Sunday afternoon, the human development committee divided the huge gathering of gifts into appropriate boxes for each family. Augmented with food from Sunday donations, these cartons were then taken to

those in the Catholic press in the last four decades. There have been some outstanding men and women among them — dedicated, professional and talented. But I believe that Monsignor Peters has been and is the most complete newspaperman of them all, the personification of what those in the Catholic press should aspire to be.

His ability as an editor has been offered as public evidence through some 2,000 issues of what the Catholic Post has been through the years one of the best newspapers of the Diocese of Peoria has received, and now is the Catholic Post. It is not just the awards that the newspaper of the Diocese of Peoria has received, there is a general consciousness that the Peoria Post has been through the years one of the best Catholic newspapers in the country. Good editors are not necessarily good writers. But the editorials of the Catholic Post have been examples of clarity in writing and in thought. He has never shied from controversial issues but he has never strayed from Catholic principles.

He writes so easily and well that some 15 years ago when I was editing the National Catholic Register and wanted to give readers some new Catholic columnists, he was the first I chose.

As an editor, he has been a teacher. There are many with Catholic newspapers across the nation who have begun their careers under Monsignor Peters — and they credit him for the success they have had later.

Monsignor Peters has been the complete newspaperman. There is probably no one in the Catholic press who knows more about the technical aspects of printing. He has played an important role in virtually all of the technical advances that have brought the Catholic press today into the modern world of mass communication.

What I’m saying, every one in the Catholic press already knows. I think it would be good if everyone knew it.

Back in the days of vaudeville, when the Palace was the goal and Gus Sun-time the fate of hundreds of vaudeville acts, it was said that if an act went over in Peoria — played is the way they put it — then it was ready for the B.F. Keith circuit and the next big city.

The Catholic press has played in Peoria and the reason is Monsignor Robert Peters. Support the Catholic press and remember the man who personifies it.

(Dale Francis is a nationally syndicated columnist)
Opinion

Slimmer and trimmer

BY ANTOINETTE BOSCO

Another fringe benefit of exercise is that people often find they feel less hungry and therefore can decrease the amount of food they eat. For dieters that is a real bonus.

MY FAVORITE EXERCISE right now is yoga, which I've been doing off and on since 1977. It's terrific exercise that tones all the muscles in the body but also is very relaxing.

What I like about yoga is that I can do it on my bedroom floor. I don't need fancy equipment or special clothes or to travel outside my home to a special gymnasium.

Yoga is based on the premise that the body has everything it needs to keep in shape and remain healthy.

In the words of Lincoln...

If Abraham Lincoln were alive today, I wonder what he would say about current events. I researched some of his writings in order to create an imaginary interview with him. The following quotes are taken from Lincoln's writings.

Q. Mr. Lincoln, what do you think of the present U.S. policy of containing revolutionary fervor in Latin America by providing arms and support for repressive regimes?

A. "Any people anywhere being inclined and having power so far superior to permit them to remove this danger to the community, it is the duty of that community to provide for its own defense."

Physical fitness has been a hot topic in the United States for many years. And if Abraham Lincoln were here today, he would say something along the lines of:

"Health is the first and the last of all blessings." (Letter to Mrs. Taylor, 1861)

Physical fitness is a basic human need. And just as Abraham Lincoln advocated the right to vote, he also advocated the right to engage in physical fitness activities.

Some people may simply be lazy in regard to those things that concern their life in Christ. Still others may be too focused on the cares and worries of life that they find it difficult to give much time or effort to developing their life of faith.

Q. I really want to understand my faith and want to grow in it. How can I do that?

A. "You have done what you ought to do, and you need not fear any consequences."

Faith and doubt

Q. Why do so many teenagers doubt their faith and doubt that there is a God? Why is it that teenagers don't take their faith seriously?

A. "Any person anywhere being inclined and having power so far superior to permit them to remove this danger to the community, it is the duty of that community to provide for its own defense."

Q. I want to be serious about my religion, but I don't know how to go about it. (Calif.)

A. "The first questioner should note that many adults also express doubts about their faith occasionally and also don't always take their faith seriously.

With both adults and adolescents there are many possible explanations:

Some persons may have had a poor religious education, possibly none at all. As a result, they may not know how to mature in their faith. Many persons seem to be heavily influenced by the popular culture, by certain ideas that are promoted in magazines, movies, television, tapes and recordings and so on. These ideas can be described as non-Christian and opposed to the ideas Christianity promotes.

Some people may simply be lazy in regard to those things that concern their life in Christ. Still others may be too focused on the cares and worries of life that they find it difficult to give much time or effort to developing their life of faith.

The second questioner, however, shows that some young people and some adults are holding fast to their faith and want to grow in their understanding of Jesus.

Often enough, reading is very important in accomplishing this lifelong task. You can search for books or other publications that appeal to you in the vestibule of your church, at a Catholic bookstore or possibly at your local public library.

Not all books are for persons your age; some will not interest you. But one fine and simply written book, recommended by Cardinal Joseph Bernardin of Chicago is "The Teaching of Christ" by Lawler, Wuerl and Lawler. It is published by Our Sunday Visitor Press.

Some fine new translations of the Bible are available. One simple, excellent edition is the "Good News Bible: Catholic Study Edition." It is published by William H. Sadlier Inc. You might also enroll in a religious education class in your area. Or you might find it valuable to make a weekend retreat with a high school group such as "Search" or "Teens Encounter Christ" or "Crossroad." Possibly you might look for one that will make available to you tapes that will enrich your understanding of your faith.

And how about discussing your faith with your parents, teachers, adult friends and your peers?

For now, the best of luck to you on this lifelong task of deepening your understanding of Christianity.

(End comments and questions to Tom Lennon, 1121 Mass. Ave. N.W. Washington, D.C. 2005.)
Dear Dr. Kenny: My Father is 84 and has terminal cancer. How can we help him prepare for death?

The family and religion are the two oldest institutions known to man. The dying person needs the support of both.

The family is a holy place. The religious nature of the family shows in the loving ministry between the members. Who said God is love?

The elderly person facing death may wish, however, to think and look beyond his present circumstance.

4:11 "Beloved, if God has loved us..."

clearer, we are reminded in 1 John 4:11 that the love of God is "beyond this vale of tears." The notions of "better" and "beyond" both suggest anticipation that one's state will improve. Some are confirmed by reports of near-death experiences where the person had a strong feeling of a warm, loving, forgiving presence.

You might suggest to your father that he put himself mentally in touch with his power, this force, this love. Sometimes dying persons want to move on but are afraid to let go. They may need to discuss their own thoughts and mistakes, express some sorrow and experience forgiveness from family members, priests or those who have wronged them. More simply, they may need your permission to die.

Love is said in words and touches. Imagine a loving good-bye at the train station or airport. "Don't worry. I'll see you again in a little while. Meantime, I shall miss you very much." Physical touch is especially important at this time.

Hold hands. Lay your hands on his head or shoulder. Embrace him. No human being should die alone, away from family or friends. And don't be so afraid of mentioning death that you fail to say goodbye.

(NC News Service)

Who owns the family car?

I met a mother recently who is a wreck because her firstborn is approaching sixteen and his driver's license. She has visions of his unlimited freedom, reckless driving, and long nights waiting for him to come home safely. All parents worry about these things, of course, but it's easy to see that she views the driver's license as his freedom instead of hers.

No sooner training and first grade, the driver's license is God's greatest gift to mothers. The new driver is so eager to drive that any errand is welcome. To be freed from running the after-school shuttle is true liberation. To run off of milk ten minutes before a meal is no longer a calamity. Waiting outside dusty gyms for young athletes becomes a memory.

In like manner, the driver's license has its plusses and drawbacks. A parent may prefer to keep all contestants if they don't abdicate in this area. I've found that the role of the faith family is to listen and be open as religious themes are discussed. These might include:

"Do you think God really cares?"
"Suppose there is no afterlife?"
"What is heaven like?"

DON'T BE too quick to give some pat answer to these questions. Better to listen and discuss than to answer immediately. Your basic message of trust may be that if you as a family and member or minister are concerned about them and with them, then God as the creator and Father of all can do no less.

Hope is expressed in many of the cliches we hear about heaven and the kingdom of God. What lies "beyond this vale of tears." The notions of "better" and "beyond" both suggest anticipation that one's state will improve. Some are confirmed by reports of near-death experiences where the person had a strong feeling of a warm, loving, forgiving presence.

You might suggest to your father that he put himself mentally in touch with his power, this force, this love. Sometimes dying persons want to move on but are afraid to let go. They may need to discuss their own thoughts and mistakes, express some sorrow and experience forgiveness from family members, priests or those who have wronged them. More simply, they may need your permission to die.

Love is said in words and touches. Imagine a loving good-bye at the train station or airport. "Don't worry. I'll see you again in a little while. Meantime, I shall miss you very much." Physical touch is especially important at this time.

Hold hands. Lay your hands on his head or shoulder. Embrace him. No human being should die alone, away from family or friends. And don't be so afraid of mentioning death that you fail to say goodbye.

(NC News Service)

Who owns the family car?

I met a mother recently who is a wreck because her firstborn is approaching sixteen and his driver's license. She has visions of his unlimited freedom, reckless driving, and long nights waiting for him to come home safely. All parents worry about these things, of course, but it's easy to see that she views the driver's license as his freedom instead of hers.

No sooner training and first grade, the driver's license is God's greatest gift to mothers. The new driver is so eager to drive that any errand is welcome. To be freed from running the after-school shuttle is true liberation. To run off of milk ten minutes before a meal is no longer a calamity. Waiting outside dusty gyms for young athletes becomes a memory.

In like manner, the driver's license has its plusses and drawbacks. A parent may prefer to keep all contestants if they don't abdicate in this area. I've found that the role of the faith family is to listen and be open as religious themes are discussed. These might include:

"Do you think God really cares?"
"Suppose there is no afterlife?"
"What is heaven like?"

DON'T BE too quick to give some pat answer to these questions. Better to listen and discuss than to answer immediately. Your basic message of trust may be that if you as a family and member or minister are concerned about them and with them, then God as the creator and Father of all can do no less.

Hope is expressed in many of the cliches we hear about heaven and the kingdom of God. What lies "beyond this vale of tears." The notions of "better" and "beyond" both suggest anticipation that one's state will improve. Some are confirmed by reports of near-death experiences where the person had a strong feeling of a warm, loving, forgiving presence.

You might suggest to your father that he put himself mentally in touch with his power, this force, this love. Sometimes dying persons want to move on but are afraid to let go. They may need to discuss their own thoughts and mistakes, express some sorrow and experience forgiveness from family members, priests or those who have wronged them. More simply, they may need your permission to die.

Love is said in words and touches. Imagine a loving good-bye at the train station or airport. "Don't worry. I'll see you again in a little while. Meantime, I shall miss you very much." Physical touch is especially important at this time.

Hold hands. Lay your hands on his head or shoulder. Embrace him. No human being should die alone, away from family or friends. And don't be so afraid of mentioning death that you fail to say goodbye.

(NC News Service)
Seeking the ‘Christian Witness’

Q. What is the correct procedure concerning sponsors at baptism? I was told that one of the sponsors could be a non-Catholic. Is that correct? The baptism will actually take place in another state. Will that make a difference? (Indiana)

A. In the baptism of a Catholic there must be at least one sponsor who has received the three sacraments of initiation — baptism, confirmation and the Eucharist — and who is a good Christian and even as a good Catholic, insists that Christ's witness is conscientiously able to do so.

There should be no difference in these procedures from one state to another. They are spelled out in the "Introduction to the Rite of Baptism," and the "Directory Concerning Ecumenical Matters" of the Secretariat for Promoting Christian Unity of May 14, 1967, which apply to the entire Latin Rite church.

Q. Our group has been discussing Lent. Where in Scripture can we find the words used in the services of Ash Wednesday? (North Carolina)

A. The words (Except for "Remember, Man.") are from the Book of Genesis 3:19. They appear in the adoration to Adam by God after the fall, and echo, of course, the words in the story of mankind's creation in the second chapter of Genesis, that God formed man out of the clay or dirt of the ground.

The theme is a common one in the Old Testament. The magnificent passage in Ecclesiastes 12:6, for example, which describes the decline of old age, ends with the words, "The pitcher is shattered at the spring, and the broken pulley falls into the well and the dust returns to the earth from which you are dust and unto dust you shall return?" (North Carolina)

A. The words (Except for "Remember, Man.") are from the Book of Genesis 3:19. They appear in the adoration to Adam by God after the fall, and echo, of course, the words in the story of mankind's creation in the second chapter of Genesis, that God formed man out of the clay or dirt of the ground.

The theme is a common one in the Old Testament. The magnificent passage in Ecclesiastes 12:6-7, for example, which describes the decline of old age, ends with the words, "The pitcher is shattered at the spring, and the broken pulley falls into the well and the dust returns to the earth from which you are dust and unto dust you shall return?" (North Carolina)

A. The words (Except for "Remember, Man.") are from the Book of Genesis 3:19. They appear in the adoration to Adam by God after the fall, and echo, of course, the words in the story of mankind's creation in the second chapter of Genesis, that God formed man out of the clay or dirt of the ground.

The theme is a common one in the Old Testament. The magnificent passage in Ecclesiastes 12:6-7, for example, which describes the decline of old age, ends with the words, "The pitcher is shattered at the spring, and the broken pulley falls into the well and the dust returns to the earth from which you are dust and unto dust you shall return?" (North Carolina)

A. The words (Except for "Remember, Man.") are from the Book of Genesis 3:19. They appear in the adoration to Adam by God after the fall, and echo, of course, the words in the story of mankind's creation in the second chapter of Genesis, that God formed man out of the clay or dirt of the ground.

The theme is a common one in the Old Testament. The magnificent passage in Ecclesiastes 12:6-7, for example, which describes the decline of old age, ends with the words, "The pitcher is shattered at the spring, and the broken pulley falls into the well and the dust returns to the earth from which you are dust and unto dust you shall return?" (North Carolina)
evangelical fundraisers. In 1982 Swaggart raised $60 million, and for the producers of this "Frontline" documentary, such a large sum raises questions about where the money goes and the Swaggarts' lifestyle.

Swaggart maintains that his only business is the Lord's and that his big car, expensive watch and wife's jewelry are token gifts pressed upon him by generous followers. However that may be, Swaggart creates a credibility gap by saying that all monies received go into the general fund set aside for the particular cause, such as the Children's Fund, for which the donation was intended. Some contributors may not be pleased to learn this and it may horify CPAs, but the program presents no evidence of wrongdoing or misapp

 networks spewed more than eight profane incidents per hour. The leading profanity-oriented programs include The Yellow Rose, Emerald Point, Hill Street Blues, Magnum P.I., Dynasty, Dallas, Simon & Simon and Knots Landing. A copy of the complete report, including the words of profanity, sponsors, addresses, etc., can be obtained by sending a self-addressed, stamped envelope to: Coalition for Better Television, Drawer 2440, Tupelo, MS. 38803.

The program on the need is an unshaken center around the examination of the electronic church. According to William Martin of Rice University, the program's only on-camera expert, TV evangelism is based on three things: showmanship, one of Swaggart's targets - and an on-camera expert, TV evangelism is just another magazine show, offering one or two worthwhile stories, but satisfied on the whole with the picturesque and the superficial. It seems hardly the best use of all the resources the series has at its command.}

Foul words foul up viewing

If you think you are hearing more profanity on TV lately, you are right, according to a study by the Coalition for Better Television. The Coalition says profanity during the fall of 1983 increased 140 percent compared to a similar study during the fall of 1982. CBS increased the amount of four-letter words by 162.4 percent during that period, while NBC showed an increase of 171.2 percent. ABC's swear-level was also up by 65.8 percent. On an average, the electronic pulpits in preaching a conservative theology on social issues.

The program has at its command. Her concluding commentary. She explains the constitutional difficulties in any kind of regulation of TV evangelists, even today when they are already troubled by the vast complex of the electronic church — why so many people watch and contribute — is not even pondered. For a person who has given much thought to the subject, the program is a start but there is nothing new here for those who are already troubled by this phenomenon.

'The Smithsonian World' series Wednesday Feb. 15, 8-9 p.m. on PBS.

There are five segments presented: early aviation, the streamlined design of the 1930s, the Panama Canal's Tropical Research Institute, balloonning and the survival of the Siberian Tiger. In one way or another travel is involved, although sometimes it seems a bit forced.

The other segments pass by with what seems a bit forced.

'The Smithsonian World' seems determined to become just another magazine show, offering one or two worthwhile stories, but satisfied on the whole with the picturesque and the superficial. It seems hardly the best use of all the resources the series has at its command.

THE SEGMENT DEVOTED to aviation features an interview with Anne Morrow Lindbergh and easily could have filled the entire hour. Serving in the 1930s as co-pilot, navigator and radio operator for her husband, Col. Charles A. Lindbergh, she helped to chart the airline routes that are still used in international air travel.

Even after crossing the distance of 50 years, one still finds it an exciting bit of history. A very private person who rarely grants interviews, Mrs. Lindbergh is absolutely charming as she recalls the journeys and difficulties, the people and some of the fun of the pioneer days in the sky.

Another segment explains how modes of transportation, from oceanliners to automobiles, were streamlined to give them greater speed. The new, sleek designs became the fashion for consumer goods during the Great Depression. This streamlined style seemed to suggest progress during the stagnant depths of the Great Depression, with the hint of prosperity on the horizon. It is an interesting sidelight to the hard times of the era but there is not enough time to develop the subject.

The other segments pass by with what seems a bit forced.

'The Smithsonian World' seems determined to become just another magazine show, offering one or two worthwhile stories, but satisfied on the whole with the picturesque and the superficial. It seems hardly the best use of all the resources the series has at its command.
St. John’s rehabilitation holds benefit

**Architects rendering of proposed rehabilitation wing**

Mrs. John (Eleanor) Zaccagnini and the South Dade Catholic Widowed, are co-chairing the committee to plan the Orange Blossom Showcase, a kick-off benefit for St. John's Nursing & Rehabilitation Center.

The March 2 event is being held in the gift shop at the new Biscayne Grove Plantation builder's home by Stevenson Building & Design. Beginning at 7 p.m., the evening will offer an epicurean buffet, music for dancing, special entertainment, an auction of several unique items and a private screening of a new audio-video presentation, "St. John’s... Another Chance at Life!".

The 7 p.m. benefit, which has a goal of $40,000 to fund equipment for the new Waterside Unit at the Rehabilitation Center, is one phase of the overall campaign to raise $4 million. Tickets for the "Showcase are $100 per person and can be obtained by calling the Foundation Office, Ft. Lauderdale, 739-6233.

The event is sponsored by St. John’s Center Foundation which is headed by Henry J. Stella, St. John’s President. Sold to Michael Marinelli, Chairman of Intercounty Construction and a resident of Hollywood, is general chairman for the $4 million Expansion and Endowment Campaign.

St. John’s nursing & Rehabilitation Center is a 180-bed facility established, in 1980, by the Archdiocese of Miami. As the only comprehensive not-for-profit major rehabilitation and nursing facility in Broward County, it has served more than 3,000 young to elderly patients in Palm Beach, Broward and Dade Counties.

Heart attack prevention lecture at Holy Cross

**Ways to prevent a heart attack or to "short circuit" an attack that is occurring so that no permanent damage is done to the heart will be discussed at Holy Cross Hospital on next free health lecture at 7:30 p.m. on Wednesday, February 15, in the auditorium of the hospital’s new Sister M. Innocent Hughes Education and Conference Center.**

The speaker will be Dr. Zachariah P. Zachariah, a board-certified cardiologist and director of the Cardiac Catheterization Laboratory at Holy Cross.

The speaker will describe how a recently developed technique known as balloon angioplasty can open up severely obstructed coronary arteries and, therefore, stop an attack from occurring. He also will tell how an enzyme known as streptokinase can be used during the early stages of heart attack to dissolve an obstructive blood clot before permanent damage is done to the heart muscle.

Reservations for the program are necessary. They may be made by calling the Holy Cross Public Relations Department at 771-7423, weekdays between 8:30 a.m. and 5 p.m.

**Dr. Daniel Ruge, physician to president Ronald Reagan at the White House, Washington, D.C., will be the guest speaker at the third in the series of Distinguished Guest Lectures on Wednesday, February 15.**

The third and final lecture in the series will be held at the Henry Morrison Flagler Museum beginning with a cocktail reception for Dr. Ruge at 6 followed by the lecture to be held in the West Room at 7 P.M.

Mrs. Smith said today, "It will be a great pleasure for us to meet and talk with Dr. Ruge when he discusses his 'experiences as White House Physician.' Dr. Ruge's lecture will conclude the Distinguished Guest Lecture Series for 1983-1984 sponsored by the Community Health Care Education Committee of St. John's Hospital's Advisory Board of Trustees. The very successful series has welcomed so many community friends and we wish to thank all those who have been involved in planning the lecture series and all those who have joined us at The Flader."
Caring for elderly topic of Orlando seminar

"Fray Elders — Professional Roles, Family Support, and Options for Care", a one-day seminar for nurses, clergy, social workers, hospital discharge planners, and physicians, will be held March 30, 1984 at the Sheraton World Hotel in Orlando, Florida.

For more information, interested participants can call toll-free to Leslie Gorton, at EDC, in Newton, Mass. (800) 225-4276; Barbara Mitchell, Co-chair, the Florida Council of Churches Mission on Aging (904) 222-0588; or the Florida Council of Churches of (305) 422-7077.

"South Florida Circulation for Leisure Reading"
Traveling light

Christians should live life ‘of least possessions’

By Cindy Liebhart
NC News Service

Father Marvin Mottet likes to tell the story of an elderly woman he once saw walking in Washington, D.C. The woman, he said, was wearing three heavy coats and had her remaining possessions crammed into three shopping bags. Finding it impossible to carry all three at once, she would set one bag down, carry two of them for a distance and then go back and pick up the third. She repeated this procedure over and over.

For Father Mottet, who heads the U.S. bishops’ Campaign for Human Development, this 20th-century story can be drawn on to illustrate a sad truth about the way many people go through life — burdened with extra baggage they really can’t carry but don’t want to give up.

"AS CHRISTIANS, we cannot easily escape the call to a life of simplicity and service to the poor found in stories throughout the Gospels," he said. "I don’t see how we can live the Gospel without trying to live some sort of voluntary poverty. That’s the way Jesus lived — in solidarity with the poor without even an extra pair of sandals."

GIVING UP material possessions was the least difficult adjustment for Father Mottet. Giving up privacy and time were harder sacrifices.

He acknowledges that not everyone is called to his particular lifestyle. But he believes "every Christian is called to some form of poverty, detachment, simplicity."

"In our closed homes and closed cars we isolate ourselves from the poor," Father Mottet said. "We very often don’t see how many people really are living on the margins of society."

"But as Catholics, we must realize we are members of a universal family in which most of our brothers and sisters are poor. We are a church of the poor. This realization must affect everything we are and do — our lifestyle, how we vote, the way we invest or don’t invest, the way we purchase or don’t purchase."

In families, for example, Father Mottet thinks a spirit of poverty can be fostered by an open and compassionate attitude toward poor people, minorities, the mentally ill, the elderly; by "the attitude that the extra cost in your closet is for your neighbor"; by associating with causes and organizations concerned with justice and the welfare of the poor; even by choosing jobs which do not require compromising one’s principles.

BECOMING active for the first time in serving the poor can be a frightening and uncomfortable experience, Father Mottet said. Efforts are not always met with friendly faces.

"It is important that people get rid of their fear," gaining the experience they need gradual-ly, he said. This might mean beginning to volunteer regularly in a soup kitchen, a Catholic Worker House or a neighborhood center.

Father Mottet said that by increasing the time spent with them, romantic notions about the poor disappear and fear is replaced by "a healthy anger and sense of urgency. When you’re around the hungry and homeless and hearing people all the time, you get to know them as they really are and you get a more realistic idea of what solutions might be. Most of all, you don’t blame the victims."

Service ...

Know Your Faith

God in the Human Situation

By Father John Castelot
NC News Service

The mother caring for her family, with all that entails, is praying.

The father working faithfully to support his loved ones is praying.

The single person contributing to society in a variety of ways is praying.

They are all serving. To serve is to pray.

It is a question of living one’s vocation. And actually there is only one vocation, the call to discipleship, the call to follow in the steps of Jesus. This call is addressed to all.

IN LUKE’S Gospel, Jesus states the conditions for discipleship:

"Whoever wishes to be my follower must deny his very self, take up his cross each day and follow in my steps. Whoever would save his life will lose it and whoever loses his life for my sake will save it. What profit does he show who gains the whole world and destroys himself in the process?"

"If a man is ashamed of me and my doctrine, the Son of Man will be ashamed of him when he comes in the glory of his Father and his holy angels." (Luke 9:23-26)

If this call, this vocation, goes out to all, then obviously it is possible to live it in any of the many states of life in which people find them-
GOD in the Human Situation

A demanding spirituality

By Michael Garvey
NC News Service

It is a handsome, striking face which looks out from the photograph which confronts me when I turn the page. She must have been in her mid-70s when it was taken. The broadness of the forehead, the prominence of the cheekbones, the tranquil set of the mouth and the generous distance between the eyes all suggest a quiet intelligence and a deeply feminine, intuitive, even maternal wisdom.

But the eyes are the most arresting; they seem to take in a great deal, like the eyes of a contemplative. There is potential challenge in them too. They look like they could narrow quickly, shifting the tone of a gaze from an inviting warmth to an icy accusation.

Inches away from Dorothy Day’s portrait there is a woodcut of St. Jerome, which her good friend, Adé Bethune, carved long ago. Jerome, also a writer, scowls over his scripture translation. He is at work for God but quick to anger; not to be trifled with, not to be approached from the wrong side, but fascinating.

The pictures belong together. I knew Dorothy Day only through other people — my wife, my close friends, the people with whom I once worked and lived in a Catholic Worker house in Davenport, Iowa. Day was always, and will always be — perhaps because of that indirect acquaintance — a presence as haunting and multifaceted as her face in that photograph.

SHE WAS EXPERIENCED by those dear to me in a variety of relations but always the woman of prayer, who spoke with a disconcerting authority.

When Margaret, my wife, opened a Catholic Worker house in the early 1970s (where we later met), Day wrote encouraging and kindly letters exhorting her not to be too hard on herself, to appreciate her limits, to avoid the temptation to try to do too much. However, when the two of them were introduced, Margaret was dressed down for not having written enough, for not publishing a newsletter and for not taking enough time for prayer.

Margaret returned from the meeting shaken, furious at Day and determined to write more often, to publish a newsletter and to take enough time for prayer.

For Day, prayer — keeping company with God — was the indispensable ingredient. Prayer would transform the days. Prayer, she thought, would not only mitigate the sufferings of the oppressed but might shame the oppressor in us so that we would renounce an oppressive society upheld by fear and greed.

Those who would commander Day’s witness, putting it to the service of a spirituality which makes no demands, misunderstand her life. For her, spirituality, an approach to God, could result in simply carrying on business as usual.

SHE USED TO SAY that Christianity and the customary way of making do were mutually opposed to one another. The integrity of a human life was determined by the choices one makes — and her choices cost her everything. For her, Christianity changed everything.

Knowledge of the high cost of Christianity inspired her famous remark when someone suggested she might one day be canonized: “I don’t want to be dismissed that easily,” she said. That remark reflects her humility and sense of what sanctity really implies, as well as her fear of the ways sentimentalism could accompany praise of her by others.

But she won’t be dismissed easily. The disconcerting thing about Dorothy Day is that she is very much like anyone reading this: by turns generous, unreasonable, prayerful, humble, petty, gloomy, cheerful and autocratic. An enormously talented but otherwise unremarkable North American.

A simple daughter of the church who simply chose to live in Christ. (Copyright (c) 1983 by NC News Service)

SHE USED TO SAY that Christianity and the customary way of making do were morally opposed to one another.

... is everybody’s vocation

vocation to live the Christian life as just as they are in the exercise of their roles in life. It is a call to strive to live according to gospel standards.

ONE IS NEVER more Christlike than when one serves. This is truly to deny oneself.

"There are different gifts but the same Spirit. There are different ministries but the same Lord; there are different works but the same God who accomplishes all of them all the members, many though they are, are one body; and so it is with Christ.” (1 Corinthians 12:4-7, 11-12).

Of course, if this service is to be prayer and not just humanitarianism, it must be Christian service.

If this service is to be prayer and not just humanitarism, it must be Christian service.

... will color everything in surprising ways.

And it will keep Christ very close to the level of consciousness, so much so that he will frequently break through to remind us that we are working for and with him: serving as he served, loving as he loved and, in the process, praying as he prayed.

"The fact is that whether you eat or drink — whatever you do — you should do all for the glory of God — just as I try to please all in any way I can by seeking, not my own advantage, but that of the many, that they may be saved. Imitate me, as I imitate Christ.” (1 Corinthians 10:31, 33).

Miami, Florida / THE VOICE / Friday, February 10, 1984 / PAGE 23
Bishop finds peace despite cancer

BELLEVILLE, Ill. (NC) — “The amazing thing is that you see people with two eyes don’t realize how lucky we are,” said Bishop John D. Wurm of Belleville.

Bishop Wurm, 56, underwent surgery Jan. 2 for a malignant tumor in his liver. The cancer has spread to his eyes and possibly his brain.

He has been receiving chemotherapy and radiation treatments and was hospitalized Jan. 24 for the third time since the operation. He was listed in good condition Jan. 26 at St. John’s Mercy Medical Center in St. Louis.

The simple things are what bring joy to life, the bishop said during an interview which was published in the Jan. 20 issue of his diocesan newspaper, The Messenger, “to share with the people that I am very much at peace.”

On Jan. 6 the newspaper also published a letter from the bishop explaining his condition and telling the people that his sufferings were being offered as sacrifices to the priesthood and religious life, a resolution to the unemployment problem and good crops and a productive harvest in his rural diocese.

He is very positive about his condition and one of my eyes is not opening properly. I am still very hopeful that the radiation treatments will resolve the problem,” he wrote. “There are signs, however, of additional cancer in the area of the brain.”

WITH ALL THE concerns and problems in the world, the bishop said in the interview, “It is just the simple things that really bring joy and happiness.”

He sits on the back porch and enjoys meals,” said Bishop John D. Wurm, 56, of Belleville, Ill. Despite suffering from a fast-spreading cancer, the bishop feels he is at peace within.

“I have always tried to be a simple... good priest, Marian priest, trying to serve the people, that we all are sinners for that I am sorry!”

Lord says: “All right, we’re going to cash in on them (the prayers),” he said. “I really didn’t know what a powerful impact they would have on me. Now I have come to realize the Lord is asking something of me as a result of these prayers. I am ready and willing to respond in any way he wants.”

“If he wants me to stay a long time; if he wants this to be a transitional period of suffering; if he wants me, I will do his will,” the bishop said.

He said “Many times you don’t think of it, and then 30 years later the Lord says: ‘I have always tried to be a simple, good priest, Marian priest, trying to serve the people, that we all are sinners for that I am sorry!’”

The bishop said he is most grateful that he did not die right away, but has time to pray, to meditate and to review his past priesthood. He has tried to be a good priest; I really have.

“I have always tried to be a simple, good priest; I really have. I am rich enough and ask for nothing more. I said these prayers with real sincerity,” he said. “I really didn’t know what a powerful impact they would have on me. Now I have come to realize the Lord is asking something of me as a result of these prayers. I am ready and willing to respond in any way he wants.”

“If he wants me to stay a long time; if he wants this to be a transitional period of suffering; if he wants me, I will do his will,” the bishop said.

“He has always tried to be a simple, good priest, a Marian priest, trying to serve the people. I am not so much the way it has been. I know that we are all sinners, make mistakes and offend people. For that I am sorry...”

The bishop said he is hopeful that he will “get over this. But I am also realistic and realize I could die any time. And every day as I celebrate Mass, I think: this could be my Vaticium,” the last time he receives communion.

“I realize that because I realize what cancer is,” he said. “But I’m really not worried. I’m very much at peace.”

The key to musical kids

By Hilda Young

I’d be willing to bet research could show that most of the world’s famous musicians were the only children in their families. I make this prediction on two scientifically observable facts.

First, more-focused parental support. Parents paying for music lessons will listen to a flute being used as a pea shooter and call it music.

SECOND, ONLY CHILDREN do not have brothers and sisters who will threaten, tease and otherwise discourage future Bachs from turning their harpsichords into pinball machines.

Example: We now have a 7- and 10-year-old taking violin, and an 11-year-old studying guitar. They’re both brothers and sisters taking lessons at the same time will be mutually supportive.

REality: Qeyt Mr. T could conduct this orchestra. I now realize why symphony players always wear black — in memory of all those who have been hounded to death along that way.

“I’ve heard better sounds coming off the bands on brace retainers,” our guitar player accused her violinist brother last night.

“How’d you like it if I arranged to have you fit with a pair, chubby fingers?” he retaliated.

“I do not have chubby fingers,” she replied.

“TELL THAT TO your poor guitar,” he asked me the other night what it was like to have only one string fingered at a time. And, hasn’t your teacher explained that chords aren’t just a pair of pants!”

“At least my playing doesn’t crack the enamel on your teeth,” she said.

THEY ARGUED for five minutes about what songs they all knew in the same key, another three minutes about who should start, and two minutes about what they’d do to each other if the other messed up. Just as I was wondering if we were total failures as parents or if we should have considered military school instead of music lessons, they began.

Hearing “Twinkle, Twinkle, Little Star” played by your own children, even at three different tempos in several different keys, can bring tears to your eyes. I’m just not sure why.