On divorce and stress
How-to-cope tips offered at Archdiocesan conference
Pages 11-12

Becoming ‘drug-free’
Archdiocese facility gives addicts a second chance
Centerfold, Pages 13-14

Jubilees
27 Nuns, brothers celebrate years of Church service
Pages 16-17

RALPH RENICK SPEAKS:
‘One neighbor helping another’

Hundreds at ABCD dinners

By Prent Browning
Voice Staff Writer

Over 1500 parish supporters of Archdiocese charities gathered at fund raising dinners at the Omni and Doral hotels in Miami and Miami Beach last week to kick off this year’s Archbishop’s Charities and Development drive. Other dinners are scheduled for Broward and the Keys.

An enthusiastic group at the Doral sang along to a band playing old tunes and listened to talks by this year’s ABCD chairman and renown local television newsman Ralph Renick, and Fr. James Vitucci, director of the Archdiocesan handicapped and deaf ministry.

Renick told the group that the annual charities drive really belongs to them and not the Archbishop.

“You know money is really the easy way out. It’s a necessity, it’s a beginning, but I see the annual ABCD as a reminder to ask ourselves ‘are we really concerned with those around us outside our own family?’” This year’s drive for $4 million faces an uphill battle after losing the Palm Beach and Naples areas in the diocese split in ‘84.

Fr. Vitucci, speaking after the dinner, told the crowd that he wouldn’t thank them for their financial contributions since others would do that but he wished to thank three special parishes — Visitation, Holy Family, and Mary Magdalen — for their help to the handicapped.

Continued on page 3

REAGAN GIVES SUPPORT

Thousands of pro-lifers rally

By Ana Rodriguez-Soto
Voice News Editor

Donning sweatshirts and jogging suits, South Florida pro-lifers joined thousands of others across the nation this weekend in marking the 12th anniversary of the Supreme Court decision legalizing abortion.

Nearly 1,000 people participated in Walks for Life sponsored by three Respect Life Offices in different locations of the Archdiocese: St. Stephen Church in Hollywood; St. Bernard Church in Sunrise; and Our Lady of the Lakes Church in Miami Lakes.

Hundreds of others joined in a rally and motorcade on Jan. 19 at the Southwest Community Church in south Dade. The rally was sponsored by Miami Right-to-Life, which also held an Interfaith Memorial Service at Woodlawn Memorial Chapel on Jan. 22, the exact anniversary of the Supreme Court decision.

The service was attended by nearly 200 people, including Father Daniel Kubala, director of Respect Life for the Archdiocese of Miami, and more than 20 leaders of other religious denominations.

Afterward, participants watched “The Silent Scream,” a new ultrasound videotape which shows the fetus reacting with violent movements, assuming a defensive position and opening its mouth in “a silent scream of pain.”

A keynote speaker at the memorial service was John Winters, a handicapped South Florida Catholic who is a staunch advocate of the right to life.

Speaking haltingly because of the cerebral palsy which wracks his body, Winters told the story of how school-children often ask him if he would prefer to have been born without a handicap.

“No way, I love the way I am. Being handicapped is my gift to the world,” Winters said he always responds.

Notably present at many weekend activities were young people, mostly teenagers, and young women pushing strollers with toddlers and even newborn babies inside.

“I have a little sister and I know what it is to have a little kid in your life,” said Albert Lathens, Jr., who “walked for life” at Our Lady of the Lakes Church last Saturday morning.

“Why stop a human being from living?” he asked.

Lathens was joined by fellow members of St. Dominic’s Teen Action Group, including Rolando Ortu-azar, who said, “We teenagers should be more responsible for what we do.

Continued on page 4
Renown priest arrested

WASHINGTON (NC) — Jesuit Father Robert Divina, a former member of Congress currently on the Georgetown University law school faculty, was arrested in an anti-apartheid protest at the South African Embassy in Washington. Seven other protesters, including former U.S. Attorney General Ramsey Clark, also were arrested during the demonstration. About 600 protesters have been arrested in Washington and in other cities in the demonstrations. Charges against many have been dropped.

Interfaith groups query U.S. business

NEW YORK (NC) — Acid rain and "comparable worth" of female employees have been added to the list of issues on which Catholic and Protestant religious groups are challenging U.S. corporate policies through shareholder resolutions. Most church activity in the filing of stockholder resolutions is coordinated by the Interfaith Center on Corporate Responsibility, which in a new publication has listed resolutions filed by its members for action at 1985 annual corporation meetings.

Violts mark Feast of Innocents

ST. MARY'S, Ga. (NC) — About 200 people held prayer vigils at King's Bay Naval Base in St. Mary's to protest the nuclear arms race and to mark the feast of the Holy Innocents. The naval base is home for Poseidon submarines and a future home of the Trident submarine. Some protesters walked onto the base to pray on government property. They were given written warnings, but no arrests were made.

Protestants back Chile bishops

NEW YORK (NC) — Chilean Protestant leaders strongly identify with the vocal human rights stand taken by the Catholic Church under the leadership of Archbishop Juan Francisco Fresno of Santiago, the Rev. Wilson Book, a United Methodist minister, reported after visiting Chile. "It was quite surprised," he said, noting the Catholic-Protestant tensions of Latin America in the past. Book, a district superintendent in the New York annual conference of the United Methodist Church, visited Chile on behalf of the U.S. National Council of Churches to express pastoral concern for churches.

Vatican news sees 'avenues of hope'

VATICAN CITY (NC) — The decision by the United States and the Soviet Union to resume disarmament talks "opens some avenues of reasonable hope" for world peace, said a front-page editorial in the Vatican newspaper "Osservatore Romano Jan. 9. (During a meeting in Geneva, Switzerland, University, Omaha, from 1970 to 1978. He was appointed provincial superior of the Wisconsin Province of the Society of Jesus, died Jan. 1 in Omaha after a lengthy battle with cancer. He served as president of Creighton University, Denver.

Cardinal calls for budget controls

WASHINGTON (NC) — The federal deficit "must be cut" and the military budget must share in spending reductions to reach that goal, Cardinal Joseph Bernardin of Chicago said in a speech in Washington. Cardinal Bernardin, president of the bishops' conference, said the "trade-off between military and civilian spending is an issue that the American people have a duty to engage in.

CHA asks Reagan for an apology

WASHINGTON (NC) — The Catholic Health Association has asked Treasury Secretary Donald T. Regan to issue a "prompt, public apology" for allegedly claiming that Catholic nuns who run hospitals often have heads that "aren't screwed on tight." In a telegram to President Reagan demanding the apology from the Treasury secretary, CHA also sought a meeting with Reagan to discuss plans for "continued arbitrary cutbacks" in reimbursements for Medicare and Medicaid. The remarks by Regan appeared in Newsweek magazine. Treasury Department officials were not available for comment.
Pro-abortion ad

Cardinal says Church's moral teaching is the issue, not personal freedom

The ad did more than simply reflect the fact that various views regarding abortion exist: "The ad did more than simply reflect the fact that various views regarding abortion exist among American Catholics," Cardinal Bernardin said. "It directly challenged the Church's constant teaching about the immorality of abortion." Its focus was also directly on the "moral question" itself, and not on the related but distinct issue of "whether the Church can or should be protected to prevent the rights of the unborn in the civil sphere." After the Vatican demands for retractions became public, some representatives of Catholics for Free Choice, which sponsored the ad, and the Committee on Pluralism and Abortion, which gathered the signatures, sought to portray the Vatican actions as an attempt to deny the factual reality of diverse opinions among Catholics about abortion.

On the substantive issue of the statement's content, he said that the "key words" were those alleging more than one "legitimate" Catholic stand on abortion. "While some Catholics de facto hold various positions concerning abortion, it is incorrect to suggest that there is any ambiguity or uncertainty about the position of the Church's teaching authority..." He also disagreed with arguments advanced by some signers that the Vatican actions were an attack on legitimate freedom of expression and personal conscience.

"Priests and religious," he wrote, "have a special obligation to present correctly the teaching of the Church because they represent the church in a special way. Because of their role, they should not use their privileged position to undermine the integrity of official church teaching, especially by publicly challenging a doctrinal position which the magisterium (official church teaching authority) has clearly enunciated."

Naples readers

As Collier County is no longer in the Archdiocese of Miami which subsidizes printing of The Voice, Naples area parishioners will no longer receive The Voice as part of a parish plan, as of Jan. 31. Anyone wishing to continue receiving The Voice is invited to send $10 for a year's subscription to The Voice, P.O. Box 1059, Miami, FL, 33138.

Did you know...

ABC ...ABCD funds

Have helped build millions of dollars worth of Catholic social service ministries and facilities in its 25-year history? One of the first projects Bishop Col- eman F. Carroll launched as first Bishop of the new Diocese of Miami in 1959 was construction of a seminary for young men, as mandated by the Pope. The building drive was called Diocesan Downtown Funds (DDF) which later became ABCD or Annual Bishop's Charities Drive, and now Archbishop's Charities and Development.

The St. John Vianney Seminary opened in 1960 and expanded to included the famous St. Raphael's Chapel above.
Reagan rejects pro-life violence

Continued from page 1

We should be responsible enough to know that's a life that we created. If we abort it, we're murdering life. Let life go on..."

Joanna Fizer, co-director of the Hialeah Respect Life Office, which sponsored the walk at Our Lady of the Lakes, brought along her newest granddaughter, who is two weeks old.

"I showed the kids what they were walking for," said Elmer, adding that

nearly 350 people participated in the march, walking miles around the church grounds and donating the money they would be paid to the Respect Life Office.

Eimer said she invited neighboring Catholic parishes as well as area Protestant churches to send representatives to the walk because "Let's face it, it's not just Catholics for life, or it shouldn't be." She noted that quite a few Protestant churches took her up on the invitation.

One common theme on banners at this year's walks reflected the South Florida area's freesty of the Miami Dolphins, who would play in the Super Bowl just one day later.

"Save a future Dolfin," read some aqua-and-blue lettered posters.

"Thanks, Mrs. Marino, for Dan's

a couple who wanted to adopt the

Taking the papers, were signed, and Jeremy Gunn got to live.

It hasn't been easy for Jim Gunn, who has three older kids of his own and later was divorced, the spirit "begins with the recognition of the reality of life before birth and

the reality of death by abortion."

"But the spirit of understanding also includes, as all of you know, a complete rejection of violence as a means of settling this issue. We cannot condone the threatening or taking of human life to protect the taking of human life by abortion."

At two Masses preceding the annual march, Catholic bishops urged the faithful to continue to press the cause of the unborn.

"To assert this right to life no more legislates one religious viewpoint than do laws against child abuse, racial discrimination or murder," said Archbishop Pio Laghi, papal ambassador to the United States, speaking at a Mass at the National Shrine of the Immaculate Conception on the evening of the annual march.

"Therefore, we Catholics must not be intimidated by claims that our position in defense of human life is an imposition of our morality on others," Archbishop Laghi said. "Our church has an important contribution to make and cannot avoid its responsibility to do so."

Concelebrating with Archbishop Laghi were Auxiliary Bishops James P. Lyke of Cleveland, Emerson J. Moore of New York and John Ricard of Baltimore, as well as Bishop John J. Nevius of the newly-established Diocese of Venice on Florida's west coast.

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VATICAN CITY (NC) — Pope John Paul II’s Jan. 26-Feb. 6 trip to four South American and Caribbean countries affords him the chance to discuss issues as varied as the geography in the regions he plans to visit.

The voyage is scheduled to take him to hot and steamy jungles, desert oases and mountain cities. He plans to visit Maracaibo, Venezuela, which is 25 feet below sea level and Cuzco, Peru, nestled 10,000 feet high in the Andes Mountains. He plans to talk to bishops, workers, Indians and scientific leaders. He is scheduled to visit shantytowns and presidential palaces.

On the pope’s itinerary are the South American countries of Venezuela, Ecuador and Peru and the Caribbean nation of Trinidad-Tobago. It is to be the pope’s sixth visit to Latin America.

On previous journeys he urged effective church social action programs in underdeveloped countries and the need for stronger evangelization.

Latin America is a heavily Catholic region in numbers of church members, history, tradition and culture. Yet there is a shortage of local Catholic clergy and the church still relies on a strong influx of missionaries.

For example, where 91 percent of the 8.6 million population is Catholic, has an average of one priest for every 6,000 church members.

The result is “a lack of religious and moral formation so that specific aspects of Christian life are lax,” according to the apostolic nunciature in Peru which prepared background materials on the trip for journalists.

“Irregular activities such as conubinage and divorce and remarriage are ample. The practices of abortion and contraception are on the rise,” according to the nunciature.

Two scheduled beatifications and a planned ordination offer the pope platforms for stressing renewal of church life and Christian values.

The beatifications, which would be the first in Latin America, are scheduled for Feb. 1 in Guayaquil, Ecuador, and Feb. 2 in Aracquipa, Peru. The ordination of priests is scheduled for Feb. 3 in Lima, Peru.

In previous Latin American trips, the pope also has urged church social action to improve the lives of the region’s poor majority. In Venezuela he plans to lunch with iron and steel workers. In Ecuador and Peru he is scheduled to visit urban shantytowns, where many migrants from the countryside find makeshift homes while seeking jobs in the cities.

In Peru and Ecuador, the pope’s itinerary also calls for visits with Indians. In previous trips to Mexico, Brazil and Guatemala the pope has made strong calls for respecting Indian rights and cultures. Indians form 30 percent of the Ecuadoran population and 45 percent of the Peruvian population.

Ecuador’s bishops have painted a bleak picture of Indian life: “They live in huts, without electricity, without water and without sufficient means of communication.” The average life of an Indian is 45 years. Of every seven children only two to three survive. This is one of the highest infant mortality rates in Latin America.

While the pope has often spoken strongly for rapid implementation of social reforms, he has carefully coupled this with exhortations against exhortations against violence as a means of change.

A scheduled one-hour stop in the Peruvian mountain city of Ayacucho offers him the chance to emphasize that message. The Ayacucho area is the base of operations for Shining Path, a Maoist guerrilla group engaged in political assassinations and bombings.

The Peru visit also brings the pontiff to the country of Father Gustavo Gutierrez, a controversial liberation theologian.
Grape juice OK'd for alcoholic priests

WASHINGTON (NC) — Sixteen months after it revoked a special U.S. permission for alcoholic priests to use grape juice instead of wine at Mass, the Vatican has reinstated the permission in a modified form.

Bishops will no longer be able to grant the permission to priests on their own authority, however. Any future requests for the permission will have to be cleared individually with the Vatican Congregation for the Doctrine of the Faith.

From 1974 until September 1983 all diocesan bishops and religious superiors in the United States had a special indult, or permission, to excuse alocholic priests from ingesting wine when they celebrated Mass.

When they were concelebrating with other priests they could take only the host at Communion, and when they were celebrating alone they could use mumtvun — unfermented grape juice — as a substitute for the wine.

In September 1983, however, Cardinal Joseph Ratzinger, head of the doctrinal congregation, notified the NCCB that the indult was revoked. For alcoholic priests celebrating Mass he offered intinction — dipping the host in the cup of consecrated wine — as the only alternative to drinking from the cup.

Specialists in alcoholism treatment deplored the 1983 ruling as a backward step that would undermine the recovery of priests suffering from the disease.

Mgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops, called the Vatican's latest action on the issue "compassionate and helpful."

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PAGE 6 / Miami, Florida / THE VOICE / Friday, January 25, 1985
Nicaraguan priests suspended

By NC News Service

Three Nicaraguan priests holding high government posts have been barred from performing their priestly ministry, according to press reports. Vatican Radio reported that Bishop Pablo Antonio Vega, head of the Nicaraguan Bishops' conference, said the sanction took effect Jan. 10. The action affects Father Ernesto Cardenal, education minister, and Father Miguel D'Escoto, foreign minister.

News of the sanction against Father Ernesto was also carried in the Jan. 18 edition of Barricada, the newspaper of Nicaragua's ruling Sandinist National Liberation Front.

"No one can take the priesthood away from me," Father Cardenal said, according to Barricada. "One is a priest until one dies. What can happen is that they won't allow one to officiate," he said, according to the newspaper.

Italian press reports said the three priests-officials were suspended "a divinis." That means they may not perform priestly functions nor hold church administrative posts.

That would change an arrangement with the bishops by which the priests voluntarily suspended their public functions as priests while holding office into an indefinite penalty.

Under the agreement, the priests could have resumed their public ministry as soon as they resigned from office. The sanction bars them from their ministries whether in office or not.

The sanction follows months of discussion and argument between the priests and the bishops. The priests have said they are conscience-bound to keep their government posts.

The bishops, backed by the Vatican, have cited canon law forbidding priests from holding offices involving the exercise of civil power. They have repeatedly warned the priests they would face penalties if they did not resign.

Bishop Vega said a different action was being taken regarding Father Edgar Parrales, Nicaragua's ambassador to the Organization of American States. Vatican Radio said.

But the report did not describe the action.

The Vatican press office said that it had "no information on the Nicaraguan situation, saying it was a decision of the Nicaraguan bishops.

Evidence of persecution with them.

The unanimous ruling of the three-judge panel was handed down on an appeal by Exequatcion Bolanos Hernandez, who entered the United States in 1982.

At an immigration hearing Bolanos said he did not wish to be affiliated with either side in the political fight.

Immigration lawyers called the ruling important for Salvadorans who have sought refuge in the United States because many of them are believed to have fled the violence from different factions in the civil war.
VATICAN CITY (NC) — The Vatican has ordered Dominican Father Edward Schillebeeckx, a Belgian-born theologian, to publicly acknowledge church teaching that ordination priests may concoct the Eucharist.

The order was contained in a June 13, 1984, letter responding to the priest’s 1980 book, “Ministry: A Case for Change.” According to the Vatican, the book argues that ordination priests can consecrate the Eucharist where no priests are available.

Seven theologians had signed a petition to the Vatican for the Doctrine of the Faith, released this month.

Father Thomas Herron, an American official of the Vatican, said Father Schillebeeckx’s thesis is “unacceptable” because it says that “a person can get himself ordained or that a community can ordain him outside of apostolic succession.”

The congregation’s letter directed the Belgian theologian “to resolve the problems that have led you in this direction.”

The letter was signed by Cardinal Joseph Ratzinger, head of the Vatican congregation. The Vatican also said that on July 24, 1984, Cardinal Rat- inger met with Father Schillebeeckx, who is often disagreed with the congregation, also said his new book would not contradict the congregation’s letter.

Father Schillebeeckx, who has occasionally disagreed with the congregation, also said his new book would not contradict the congregation’s letter sent to the bishops in 1983.
Hundreds of youth clap and shout to Abp. McCarthy who throws kisses in return. (Voice photos by Araceii Cantero)

Teen-Archbishop love affair

Revealed at Cathedral Mass for International Year of Youth

By Araceii Cantero
Executive Editor, La Voz

There were wall-to-wall young people at St. Mary Cathedral recently, clapping and shouting their love for their Archbishop. And at the altar was the Archbishop, throwing kisses in the air and holding his hand to his heart to show how much he loved them back.

That's how 1985, the International Year of Youth as designated by the United Nations, began in the Archdiocese of Miami, with a trilingual Mass concelebrated by Archbishop McCarthy, Auxiliary Bishop Forward McCarthy, and Archbishop José Luis Menéndez, director of the Youth Ministry of the Archdiocese of Miami.

The news had been long-awaited, since for more than a year, groups of volunteer young people have spent their free time cleaning up the area and readying two prefabricated houses to become what is already known as the Spiritual Center for Youth of the Archdiocese of Miami. Although more work remains to be done, the center eventually will provide space for meetings and the spiritual formation of Catholic young people.

But the Archbishop wasn't satisfied with signs of affection. He also challenged the youths, reminding them of Pope John Paul II’s message at the beginning of this year, to reflect on their role in the Church and society.

“I told you once that you were my hope for new life in the Archdiocese,” the Archbishop said. “Now I want your presence to be felt in the new Church of Miami. I told you once that you were my priority: now I want you to ask me to take to heart what we are going to talk about today.”

Some adults are unable to deal with young people because they fear “your intolerance for hypocrisy and ingratitude. They are afraid of many of your questions which seem to be in conflict with their old ideas,” the Archbishop said.

But polls show that young people are showing a renewed interest in the spiritual life. And “Jesus is not afraid of you...”

In fact, He's calling young people “to enliven His Church with your optimism, your joyfulness, your new ideas, your loyalty, your commitment,” the Archbishop said.

He challenged young people to:

• Critically examine the values offered by today’s society. “Be able to distinguish those that help you grow as a person and those that seem to suffocate you by submerging you in a consuming machine.”

• Demand of themselves honesty, truth and justice. “I challenge your youth group to be open to all youth, without prejudice, being especially sensitive to the poor, the handicapped, those who do not know your language or share your culture, those who have different skin color, and those who are mentally retarded.”

• Commit themselves “to help with the problems in your home, school, youth group, and community... Being young does not excuse you from your mission in the church, from being the salt, the light, the yeast.”

“I challenge you not to close the dialogue we have started today,” the Archbishop added. “Write to me and... suggest ways and ideas of how you and I together... can reach out to (other) youth.”

Abp. McCarthy
Young adults re-commit lives to God

By Betsy Kennedy
Voice Staff Writer

One was blind, two suffered from crippling diseases. The rest, nearly 150 of them who were blessed with healthy bodies, also came to the altar. They proved that for every young adult who does not attend church, takes drugs or disrespects his parents, there are many, many more who are committed to a Christ-like lifestyle.

From parishes throughout the Archdiocese of Miami they gathered for the first Annual Young Adult Leaders Commitment/Renewal ceremony held at St. Martha’s Church on Jan. 13. With their parents and friends acting as proud witnesses, the young adults renewed their baptismal vows, re-dedicated themselves to fruitful leadership and accepted the thanks of the community.

The guest homilist for the Mass was Father John Cusick, director of young adult ministry from the Archdiocese of Chicago who called himself a “snowbird” on the same quest as the people gathered before him.

“We’ve all been touched by the Lord,” he told them. “We may shake our heads and wonder, why me? Why am I trying to get prayers and liturgy and music and cookies together? It is because there is no one else there to do it.”

Involvement in the youth ministry requires a willingness to take on responsibilities and endure the loneliness. It takes a willingness to seek God in everything we do, he said.

God makes himself known, “at the fundraiser, the volleyball game... in the ordinary things of life.” He asked the leaders to “let men and women everywhere... know by your life, faith and actions that there is such a God as this.”

Following the Mass celebrated by Bishop Agustin Roman, 60 young adult leaders participated in a commissioning service, including members of the Archbishop’s young adult council, which provides direction to all the youth organizations. Holding candles, they asked the spirit of God to bless their ministries while the congregation confirmed their support and encouragement.
Divorced Catholics

Priest tells them it's sometimes for the best

By Betsy Kennedy
Voice Staff Writer

The chief script writer for the popular soap opera, "Search for Tomorrow," suddenly found that one of his most tragic scripts came from her own life.

After 17 years of marriage, her husband walked out on her, leaving her angry that God would "desert" such a good Catholic wife and mother as she. Eventually, when all the 'scapes and trappings of her life ceased away and the pain smothered all pretenses, she realized her communication with God and found a more meaningful and productive life.

Other divorced people should take heart from this woman's experience and realize that "divorce can be a blessing," said Father Jim Young, C.S.P., well-known author and the keynote speaker at the 6th Archdiocesan Conference on Separation, Divorce and Re-Growth held at St. Louis Church in Kendall.

Hundreds of men and women attended the day-long agenda of workshops on Jan. 12 with the theme, "divorcing, belonging, believing."

Fr. Young came in contact with the group about how to hear God's voice and feel his comforting presence even during the loneliness that ensues when a family breaks up. "The remorse we felt has made us better people. St. Augustine was one who recognized that all things work together for good, even sin," he said. The priest was quick to point out that divorce itself is not a sin, but a process. The Church does not allow remarriage unless an annulment is obtained.

Often the newly divorced person feels alienated, especially in his relationships with God. He may feel like a stranger, in a foreign country, abruptly transported to unfamiliar surroundings — unable to speak the language. But this is exactly the time when we need God the most and when we should listen to him in our lives, said Fr. Young.

In the case of the divorced script-writer, she decided to return to church on the day of her wedding anniversary at Good Shepherd Church in New York and unexpectedly encountered Fr. Young delivering a homily on divorce. She was convinced that this was God's sign, urging her to reconcile with the Church.

Fr. Young used another anecdote about a friend to illustrate that God intervenes despite the fact that he has given people free will. A young man who had been in seminary school with Fr. Young was working in a nightclub as a pianist during the time he and his wife were going through a divorce. Numbed by the changes in his life, the young man was barely aware of those around him as he played nostalgic songs. During his performance, a stranger approached him and put an envelope on his piano.

When he later opened the envelope he found inside a medal inscribed with the words, "I am with you." When he looked around to find the gift-giver and thank him, the stranger was gone. That was the turning point for the young man, and from there he went on to restore his emotions and spirit.

"God intervenes, but one of the greatest gifts he gives us is free will," explained Fr. Young.

In his own experience as a priest, he had a humbling experience and felt God's hand in his plans when he first graduated from seminary school. He was assigned to a very difficult parish with serious problems — a task he welcomed in his eagerness to be the best of all priests. After an unheard of 30 years or so, he realized that this was God's sign, urging him to go on to other tasks.

"I am with you," he quoted, and Fr. Young, in fact, was at that very moment making plans for the Archdiocese of Miami's sixth annual conference for divorced and separated.

Fr. Jim Young addresses participants at Archdiocese of Miami's sixth annual conference for divorced and separated. (Photo/voice/betsy kennedy)

Stress: What can be done about it?

By Betsy Kennedy
Voice Staff Writer

Do you habitually grit your teeth, bite your nails or carry a chip on your shoulder? Do you miss out on life's joy because you just can't understand why? Are you always tired and you just can't understand why?

You might be suffering from ten- der within 50 miles on whom I can rely. I am not referring to strangers. I am referring to people who are not just important to me but are close friends and acquaintances — people I can confide in about personal matters.

I am in good health (including eyesight, hearing, teeth).

I am able to speak openly about my feelings when angry or worried.

I have regular conversations with the people I live with about domestic problems, e.g., chores, money and daily living issues.

I go somewhere for fun at least once a week.

I am able to manage my time effectively.

I drink fewer than three cups of coffee (or tea or cola drinks) a day.

I take quiet time for myself during the day.

To get your score, add the figures and subtract 20. Any number over 30 indicates a vulnerability to stress. You are seriously vulnerable if your score is between 50 and 75, and extremely vulnerable if it is over 75.

The following test was developed by Psychologists Lyle H. Miller and Alma Dell Smith at Boston University Medical Center. Score each item according to how much of the time you experience it from 1 (almost always) to 5 (never), and subtract 20. Any number over 30 indicates a vulnerability to stress. You are seriously vulnerable if your score is between 50 and 75, and extremely vulnerable if it is over 75.

1. I eat at least one hot, balanced meal a day.

2. I get seven to eight hours sleep at least four nights a week.

3. I give and receive affection regularly.

4. I have at least one relative within 50 miles on whom I can rely.

5. I exercise to the point of perspiration at least twice a week.

6. I smoke less than half a pack of cigarettes a day.

7. I take fewer than five alcoholic drinks a week.

8. I am the appropriate weight for my height.

9. I have an income adequate to meet basic expenses.

10. I get strength from my religious beliefs.

11. I regularly attend club or social activities.

12. I have a network of friends and acquaintances.

13. I have one or more friends to confide in about personal matters.

14. I am in good health (including eyesight, hearing, teeth).

15. I am able to speak openly about my feelings when angry or worried.

16. I have regular conversations with the people I live with about domestic problems, e.g., chores, money and daily living issues.

17. I go somewhere for fun at least once a week.

18. I am able to manage my time effectively.

19. I drink fewer than three cups of coffee (or tea or cola drinks) a day.

20. I take quiet time for myself during the day.

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Some tips on dealing with stress

(Continued from page 11)

...a habit and 21 days to break one. The fourth step is to study your eating patterns and make appropriate changes. How you respond to stress depends in part on how much white sugar, flour and caffeine intake are in your diet. These substances deplete the body of vitamins C and B and the system gets addicted to them.

"It is important to recognize how much stress you can take and when you are experiencing it. People who really know their bodies can tell and others don't even realize when it is affecting them. Get to know yourself. We can learn to cope with our weaknesses and the stress factors which keep us from being healthy and fulfilled human beings," said Veissi.

"The more we're full of ourselves spiritually and emotionally, the more we're full of ourselves physically," said Fr. Young. "In every circumstance of our daily lives, the more we are caring through life and the mistakes I made, why did I come out as well as I did?"

(Continued from page 11)

discouraged and asked the Paulist fathers for a re-assessment. They sent him to Boston, where two divorced women approached him after Mass one day and implored him to do something about the lack of spiritual and emotional "physician" that heals lives in parishes in nearly every state.

The more we're full of ourselves the less room we have for God. Our lives would have been entirely different if I hadn't let Him get through to me... If I hadn't let Him get through to me... "The more we're full of ourselves the less room we have for God. Our lives would have been entirely different if I hadn't let Him get through to me..."

"How does God speak to us in our lives?" he asked. Responses included: "By putting thoughts in our mind each day... "through other people in our lives... "in every circumstance of our daily lives."

One certain way to determine how God has helped you during your painful divorce process, said Fr. Young is to ask yourself the question, "Given the way I was caring through life and the mistakes I made, why did I come out as well as I did?"

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New lay ministers

Ten new lay ministers were commissioned on Sunday at St. Maurice Catholic Church in Ft. Lauderdale by Archbishop Edward McCarthy. It was the first time the ceremony was held in a parish church and the Archbishop saluted its active parishioners and especially the eight new lay ministers from St. Maurice who were commissioned.

Those who completed the three-year program and were commissioned were: Jeanette Adair, Muriel Foley, Frank Foley, Constance McGowan, Diane and George Pastular, all from St. Maurice Parish who will be involved in the Ministry of Outreach. Also of St. Maurice parish were Gloria Santarone, Ministry of Welcome, and Ann Kearney, Ministry to the Bereaved. Also receiving commissions were Jean Doyle, Ministry to the Sick, from St. Anthony parish, and Julie Murphy, lay minister for the Archdiocese Office of Respect Life.

There will be an orientation day for the Archdiocese Ecclesial Lay Ministry Program on Feb. 16 at St. Vincent de Paul in Margate. Anyone interested in attending should contact his pastor.

Bookstore Sisters plan to celebrate 25th here

The 25th anniversary of their Miami foundation will be observed by the Daughters of St. Paul, a Catholic religious order of women founded in 1915, at 6 p.m., Saturday, Feb. 2 at 2700 Biscayne Blvd., Miami.

Archbishop Edward A. McCarthy will celebrate a Mass of Thanksgiving for the Daughters of St. Paul Book and Film Center established by the Daughters of St. Paul, a Catholic religious order of women founded in 1915, at 6 p.m., Saturday, Feb. 2 at 2700 Biscayne Blvd., Miami.

The Daughters of St. Paul, founded in 1915, are a religious order of women who live in community, are dedicated to the work of education and embrace a charism that is unique in the Church, have published more than 40 million books and pamphlets, three monthly magazines with circulations of more than 16 million, hundreds of 16 mm films and broadcast weekly radio programs on 25 stations.

Already familiar to many Dade Countyans through their evangelization program which takes them door-to-door to homes, schools, businesses, where they bring a variety of pamphlets, books, video cassettes, the Sisters bring the teachings of Christ to non-Catholics as well as Catholics.

Wearing beige habits on their daily tours of neighborhoods, the Sisters carry reading materials appropriate to the area which they will visit. Literature in Spanish is provided for Hispanic neighborhoods while French publications are available to Haitian immigrants. Video cassettes have also been produced by the Sisters in Vietnamese. While two Sisters take the books, etc. all of which have been written, illustrated and printed as their headquarters in Boston, other runs staff the St. Paul Book and Film store.

The store stocks a myriad of publications for people of all ages and stages of spiritual development as well as Bibles, prayer books, records, cassettes and films that schools or churches may rent. Due to overcrowding in the original location the Sisters are now building an addition to the store which also stocks books written by well known priests, philosophers and theologians.

In the past 50 years the Daughters of St. Paul whose apostolate is unique in the Church, have published more than 40 million books and pamphlets, three monthly magazines with circulations of more than 16 million, hundreds of 16 mm films and broadcast weekly radio programs on 25 stations.

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A second chance for addicts

By Ana Rodriguez-Soto Voice News Editor

Monday morning at Bethesda Manor.

A young man in his 20s shuffles in, hesitant, stumbling, eyes lazily concentricating on floor directly underneath. His tired and shaggy beard matches his worn and shaggy clothes. He looks like the stereotypical "street character." His medium-length hair hangs down in stringy wigs.

Carrying a small cloth bag stuffed with his belongings, he struggles to raise his eyelids and look up. He's in no physical pain. He finds an eating, worn-out lounge chair in a corner and quickly lies down.

His parents, obviously middle-class, obviously distressed, yet somehow able to seeing them like this, seem unsure of what to do.

They hover over him and look at the counselor, pleading and thanking him at once for taking over.

"Please do what you can," they seem to be telling him. There doesn't seem to be much hope left in them.

Well, said the counselor, his speech is slurred. He doesn't know how many pills he took. A friend, a classmate, obviously distressed, yet somehow managing to see his son like this, seems unsure of what to do.

A second chance for addicts

Teen addicts to get help in Broward

A residential facility for the treatment of 12-17-year-old substance abusers could be a reality in Broward County by April of this year, according to Fr. Sean O'Sullivan, director of the Substance Abuse and Criminal Justice Division of Catholic Community Services.

CCS was just awarded a grant to open the 10-bed unit, which will provide "intensive therapy" to Broward's teenage drug and alcohol abusers, both on a residential and outpatient basis.

It will be the first facility of this type in Broward, Fr. O'Sullivan said, calling the move an effort by CCS to meet "the need in Broward" as well as "the needs of every young addict. Unfortunately, that's the direction (of drug use) in our society."

He said the plan calls for teenagers "who have been seriously addicted...to stay six weeks at the home before going back to their families. If detoxification is necessary, it will be done at another facility prior to admission."

Counselors also will work with the families of those being treated, as well as provide help to direct teenagers on an outpatient basis.

Between 40 and 50 teenagers are expected to be in counseling at any one time, according to O'Sullivan, said adding that CCS is currently looking for a suitable location.

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legal and often lethal chemicals. Quitting cold turkey, said Louise Thomas, head nurse, is never a good idea. "It's like asking to die."

But becoming "drug-free," according to Quintana, is "only the beginning."

"Because a person comes to this program does not mean they are cured," she said. "Psychologically and emotionally, they need to grow... That's why therapy is important."

Throughout the detoxification process, and for the remaining two weeks, residents are expected to attend counseling sessions, both individual and collective, with any of the four counselors at Bethesda.

They also are expected to participate in morning meditation sessions and show up for Alcoholics Anonymous and Narcotics Anonymous meetings held there in the evenings.

Spirituality, acknowledging powerlessness over the disease and seeking the help of a non-denominational "Superior Being," is an important part of the treatment, and parallels the 12 steps outlined by both AA and NA (Alcoholics Anonymous and Narcotics Anonymous) as basic for recovery.

Also important is strict adherence to basic rules. Every bed must be made up in the morning. If it's made incorrectly, a staff member turns it over and the resident must make it again. A list of directions given to addicts upon admission specifies where they can and cannot smoke cigarettes, when they may have visitors and use the telephone, the time by which they must be in bed and the hours they can watch television. Chores are assigned.

Candy and caffeine sodas are strictly forbidden. So are fighting and cursing. Refusing to provide urine samples or being caught with drugs, alcohol or weapons are grounds for "involuntary discharge."

A disease

The rules are for a reason. "People that are addicted to drugs are going to be addicted to drugs all their lives," said Quintana, who has been director of Bethesda since last June, and who previously worked as St. Luke's Methodist Treatment and Day Care Centers, two other CCS facilities. "It's exactly like alcoholism."

Just as people who suffer from diabetes need an insulin shot every day, she explained, addicts and alcoholics must be "married" to never having a drink, to never smoking a joint and to attending AA or NA meetings "forever."

"It's the only successful treatment they have found for this disease," Quintana said, and as many as 99 percent of the people afflicted can recover if they adhere to those rules. "If one day you decide you're cured," she added "that's when you fail."

Before leaving Bethesda, patients are strongly encouraged to make appointments for outpatient counseling just down the street, at another CCS facility, St. Luke's Center. If more intensive therapy needs to be done, they are remanded to residential treatment facilities such as Concept House.

But "once they're out of here, we don't have control," Quintana said. "It's entirely up to the individual to continue walking the "drug-free" road."

Such a prognosis may seem discouraging to most people, especially considering that a life of addiction is the only life most addicts have known.

But Quintana is hopeful that addicts who are really determined can take what Bethesda Manor gives them and change permanently. A second chance at life, after all, is better than no life at all.

The one mistake was that first high:

Counselor Steve Kurz talks with director Silvia Quintana outside Bethesda Manor, an Archdiocesan-sponsored drug/alcohol detoxification facility which is unique in the state. (Photo photo/Alex Rodriguez-Solis)

The one mistake was that first high'
Sisters and brothers to celebrate... On the Feast of the Presentation of Jesus in the Temple at Jerusalem, 27 religious of the Archdiocese of Miami will celebrate Jubilee of Vows. Twenty-one sisters and five brothers representing fifteen religious Congregations will still share in the Eucharistic liturgy celebrated by Archbishop Edward Cardinal Egan. Twenty Roman and thirty-five priests of the Archdiocese Feb. 2, at 11 a.m. in St. Martha Church.

SISTER ROBERT F. KOEHLEY, FMS, born in Butte, Montana, and educated in Ireland. In 1925 she returned to the United States with six SSJ. She was born in Wittenheim, Alsace, Germany, and continued at Mount St. Mary's College in Cincinnati, Ohio; two years as campus minister at Marygrove College and her Master of Arts at Northwestern University. Sister Catherine Mary of the Angels was born in Repausa, New Jersey, and received her first profession of vows in August, 1936. Since 1960 Sister has been librarian at St. Ann High School in Miami Beach. For ten years she was back in Florida her family, her many friends and from the University of America, and Marquette University of Arizona, and has taught in the dioceses of Camden, New Jersey, and the Philippines. Sister Catherine was born in 1925, and received her B.A. in English and Speech, and the Catholic Theological Union of Chicago, a certificate in theology. Further study in Television and Film at Northwestern University and the University of Ottawa prepared Sister Marie Carol for her present work as Director of Television Programs for Catholic Television. She is Professor of Humanities at Barry University and Director of the Outreach Program to Black Ministries.

Sister Regina Marie Hillman, IHM, was born in Repausa, New Jersey, and received her first profession of vows in 1935. After completing her education at Siena College, she entered the Congregation of the Sisters of Providence, Rhode Island and Catholic University of America in Washington. Sister Regina Maria has been a member of the staff of St. staff of the Outreach Program to Black Ministries.

Sister AGNES RITA MCDONOUGH, SC, born in San Francisco, California, and received her Bachelor of Arts degree from Xavier University in Cincin-

Sister ANNE R. BURKE, IHM, born in Centralia, a small mining town in the hills of Pennsylvania, received her first vows in the villages of Charity at Mt. St. Joseph-on-the-Ohio River in Cincinnati, Ohio; two years as campus minister at Marygrove College and her Master of Arts at Northwestern University. Sister Catherine was born in 1925, and received her B.A. in English and Speech, and the Catholic Theological Union of Chicago, a certificate in theology. Further study in Television and Film at Northwestern University and the University of Ottawa prepared Sister Marie Carol for her present work as Director of Television Programs for Catholic Television. She is Professor of Humanities at Barry University and Director of the Outreach Program to Black Ministries.

Sister Agnes Rita is presently ad-
Sister HELEN PEATTIE, HM entered the novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Moroee, Michigan, in 1941. After completion of her studies at Marygrove College and the University of Detroit, Sister Helen taught in elementary and secondary schools in Michigan, Ohio and Puerto Rico, where she also served as principal at the Catholic University. Sister served as registrar at Marygrove College in Detroit and as administrator of secondary and elementary schools in Michigan. For the past twenty years, Sister Helen has been principal of Catholic elementary schools in the Archdiocese of Miami from 1974-77 at St. Michael the Archangel; 1977-82 at St. Matthew, Hallandale; 1982-85 at Nativity, Hialeah.

Sister DOROTHY PITTS, OSF, of Alliance, New York, entered the novitiate of the Franciscan Sisters at Allegany, New York in 1934 and made her first profession of vows on August 16, 1936. Assigned to St. Francis Xavier School in Fort Myers, Sister spent most of her religious life in Florida. In 1956 she came to Corpus Christi School in Miami and then to Sacred Heart in Homestead. After a year at St. Paul’s School in St. Petersburg, Sister Dorothy was assigned to St. Mary’s Hospital in West Palm Beach where she has spent fifteen years in various types of clerical work and volunteer services.

Sister GABRIELLE SKUPIEN, CSJ, of Poughkeepsie, New York, entered the Congregation of Our Lady of Victory Missionary Sisters in Huntington, Indiana in 1915. Trained as a Missionary Catechist, she studied at Regis College, Denver, Colorado and graduated with a Bachelor of Arts in education at St. Bernard College in Cullman, Alabama after coming to the United States in 1963. Having served eight years as teacher at Immaculate Conception School in Halahs, Sister Anne spent a year at the Mercy Sisters Novitiate in Deerfield Beach and worked as Director of Religious Education at the Parish of St. Paul the Apostle in Lighthouse Point. Sister Anne returned to Immaculate Conception for five more years of teaching, and in 1978 became a teacher of Junior High classes at St. Bernadette School in Hollywood.

Sister JOHN CAMPBELL, SM, a native of Brooklyn, New York, entered the novitiate of the Society of Mary in 1958 and made his first profession of religious vows in September, 1959. Having received his Bachelor of Science degree from the University of Dayton in 1966, Brother joined the faculty of Chaminade High School in Hollywood as teacher of biology, mathematics and religion. He organized the first of his famous cross country and track teams which have an admirable record of success in state competition. In 1966 Brother John served as assistant director of novices, while working toward a Master’s degree in school psychology at the University of Virginia. In 1968 he returned to Chaminade as teacher of religion and psychology. He became the school psychologist in 1973 and received a certificate of specialist in spirituality from St. Louis University in 1976. Brother John became the first President of the Chaminade Foundation in 1982 and received the Chaminade Founders award the following year.


Sister ANNE CORRIGAN, RSM is an Irish Sister of Mercy of the Congregation. Educated at the National University of Ireland, she continued her studies at St. Bernard College in Cullinan, New York and then returned to the United States in 1963. Having served eight years as teacher at Immaculate Conception School in Hialeah, Sister Anne spent a year at the Mercy Sisters Novitiate in Deerfield Beach and worked as Director of Religious Education at the Parish of St. Paul the Apostle in Lighthouse Point. Sister Anne returned to Immaculate Conception for five more years of teaching, and in 1978 became a teacher of Junior High classes at St. Bernadette School in Hollywood.

Sister JOANN MCGOVERN, RMM, a member of the Sisters of Mercy of the Dioceese of Ardagh and Clonmacnoise, Ireland, entered the novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Moroee, Michigan in 1935. Trained as a Missionary Catechist, she studied at Regis College, Denver, Colorado and graduated with a Bachelor of Arts in education at St. Bernard College in Cullman, Alabama after coming to the United States in 1963. Having served eight years as teacher at Immaculate Conception School in Hialeah, Sister Anne spent a year at the Mercy Sisters Novitiate in Deerfield Beach and worked as Director of Religious Education at the Parish of St. Paul the Apostle in Lighthouse Point. Sister Anne returned to Immaculate Conception for five more years of teaching, and in 1978 became a teacher of Junior High classes at St. Bernadette School in Hollywood.

Sister MARIE COLETTE GERRY, OSF, a native of Spartangburg, South Carolina, entered the Congregation of Franciscan Sisters founded by St. John Neumann, the saintly Bishop of Philadelphia. Sister completed her studies for the B.A. degree at Our Lady of the Angels College in Glen Riddle, Pennsylvania and returned to her home state for seven years of teaching at Anderson, South Carolina. She spent four years teaching at St. Bernardette in Silver Spring, Maryland and five years at Nativity in Washington D.C. Sister Marie Colette earned her Master’s degree at Catholic University in Washington and came to Florida in 1982 as Principal of St. Anne’s School in Naples.

Sister MICHAEL MANN, SMBV, a native of Cleveland, Ohio, earned her Bachelor of Arts degree in Secondary Education at St. John’s College in Cincinnati, Ohio in 1964. Assigned to the novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Moroee, Michigan, she was assigned to St. John’s College in Cincinnati, Ohio after receiving her Master’s degree from Xavier University in Cincinnati. Assigned to the Congregation of Sisters of St. Joseph of St. Charles in Baltimore, Maryland, she served as principal at St. Joseph School in Poughkeepsie, New York and prepared for her teaching career at Stina Heights College in Naples. In 1963 Sister came to the Archdiocese of Miami to teach at St. Joseph Parish in Stuart.

Sister UNA MC GOVERN, RSM is a member of the Sisters of Mercy of the Dioceese of Cork and Clonmel, Ireland, entered the novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Moroee, Michigan in 1935. Trained as a Missionary Catechist, she studied at Regis College, Denver, Colorado and graduated with a Bachelor of Arts in education at St. Bernard College in Cullman, Alabama after coming to the United States in 1963. Having served eight years as teacher at Immaculate Conception School in Hialeah, Sister Anne spent a year at the Mercy Sisters Novitiate in Deerfield Beach and worked as Director of Religious Education at the Parish of St. Paul the Apostle in Lighthouse Point. Sister Anne returned to Immaculate Conception for five more years of teaching, and in 1978 became a teacher of Junior High classes at St. Bernadette School in Hollywood.

Sister MARIE MARIE TATTIT, SMBV, a native of St. Louis, Missouri, entered the Congregation of Sisters of St. Joseph of St. Charles in Baltimore, Maryland, in 1963. After receiving her Bachelor of Arts degree in Secondary Education at St. John’s College in Cincinnati, Ohio in 1964, Sister was assigned to the Congregation of Sisters of St. Joseph in St. Louis, Missouri, where she taught in elementary schools in Missouri and Arizona and became the first President of Chaminade High School in Hollywood.

Sister JOHN CAMPBELL, SM, a native of Brooklyn, New York, entered the novitiate of the Society of Mary in 1958 and made his first profession of religious vows in September, 1959. Having received his Bachelor of Science degree from the University of Dayton in 1966, Brother joined the faculty of Chaminade High School in Hollywood as teacher of biology, mathematics and religion. He organized the first of his famous cross country and track teams which have an admirable record of success in state competition. In 1966 Brother John served as assistant director of novices, while working toward a Master’s degree in school psychology at the University of Virginia. In 1968 he returned to Chaminade as teacher of religion and psychology. He became the school psychologist in 1973 and received a certificate of specialist in spirituality from St. Louis University in 1976. Brother John became the first President of the Chaminade Foundation in 1982 and received the Chaminade Founders award the following year.

Sister MARY JEAN CLEMENER, OP, born in Niagara Falls, New York, spent her early years in Hollywood, Florida, where she attended Little Flower elementary school and South Broward High School. In 1960 Sister made her first profession of vows in the Congregation of the Dominican Sisters of Adrian, Michigan and prepared for her teaching career at Stina Heights College in Naples.
More misinformation on abortion issue

As demonstrators marked the 12th anniversary of the legalization of abortion, misinformation and distortion continue to muddy the waters around the issue.

Counter ABC's Nightline show with Ted, this past Tuesday night. Rudely cut off national pro-life leader Nellie Gray in mid-sentence, informing her — and the nation — that the American public approves of abortion. Her belief that abortion should be restricted was ignored.

Why? Because a just-released ABC poll found that 55 percent of Americans would not support an abortion ban, he said.

Mrs. Gray and the pro-life groups ought to seize on this concensus and pressure the Congress to follow that mandate to restrict abortion through a Hyde-type amendment or similar legislation.

This would save over 90 percent of the unborn lives now being lost. Once achieved, then the other ten percent could be addressed. But to continue adamantly vowing "no compromise" is silly, alienate the majority of Americans from the pro-life movement.

The pro-life movement need not compromise its moral convictions while compromising politically to save millions of unborn. To demand the whole loaf all at once or nothing at all, will likely result in just that — nothing at all, in a nation where the people ultimately rule.

To stand on moral absolutes while the killing goes on is, in itself, immoral.

to the Editor:

As national columnist Joan Beck reported a few days ago, Newsweek's current surveys found that 21 percent think abortion should be legal under all circumstances, and 21 percent would ban it under all circumstances. Fifty-five would have it legal only in certain hard cases.

To put it plainly, 76 percent (21 plus 55) would ban or restrict abortion and only 21 percent would leave it as it is, an open door. Why? Because a just-released ABC poll found that 55 percent of Americans would not support an abortion ban, he said.

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Letters

More reaction to Voice teen survey

I do not believe any of these mentioned points are the problem or defect of the parent.

—George V. Wormser

Palm City, FL

To the Editor:

The article "Our Teenagers Like school, don't like drugs" (Voice, Nov. 30) cannot be left unanswered. By every law enforcement official's admission, the south Florida area is under siege in a drug war. To think that the Catholic school system is immune from the problems of our society is fatuous.

To make the drug problem concrete, consider the havoc wreaked by alcohol users in the 13 to 21 age group in Broward County during the past 21 months:

• 38 traffic deaths
• 9 suicides
• 14 homicides
• 5 non-traffic accidents deaths
• 2,000 emergency room visits (10 month period)
• 533 referrals of juveniles for drug rehabilitation by the Broward County court system.

We tend to accept alcohol use by 33% of our Catholic youth with an attitude of "Thank God it's only alcohol!" Ethyl (drinking) alcohol carries a Class II narcotic designation from the Food and Drug Administration, the same as morphine and demerol. In the brain alcohol breaks down into tritydropropaverine, a narcotic; all invented today, alcohol would not receive government approval to be marketed since it has no medical use.

The dropout program in Dade County, often drug-related, costs one billion dollars a year in lost wages and services. The emotional damage of drug and alcohol abuse is still more awesome.

A person with a drug problem significantly affects the lives and behavior of five other people. What is the price of a shattered dream, a broken heart, a marriage ending in divorce, a mal- formed baby? Not smoking marijuana may not insulate a good life, but a conviction for possession of an illicit substance will cause loss of freedom, the right to vote, a driver's license, the right to practice medicine or law, to work as a nurse, a law enforcement officer, a pilot, or a paratrooper.

Finally, the ingestion of an illicit substance into one's system is wrong; drug use is a sin, an evil with no place in our society. We have no right to accept the fact that 33 percent of our high school seniors are illegally using alcohol to get drunk once a month or more. We need to confront drug and alcohol abuse in our schools and wherever it occurs.

It is time for those of us who care to take a stand. The lability of this country has petitioned their bishops for a formal statement on substance abuse similar to those issued on nuclear disarmament or the U.S. economy. Nothing has happened yet. I think we, as laity, need to remind the bishops that while they are rightly concerned with the state of the nation and the world, young people in their dioceses are shooting dope, getting drunk, and quarantining themselves out of reality.

I know whereof I speak. I am a recovering addict who spent twenty years going on and off narcotic substances prescribed in good faith by the medical profession and alcohol. At the age of 39, I entered Jackson Memorial Hospital's detoxification program. This was followed by two years in a rehabilitation program. This will be my fifth continuous year free from narcotic drugs and alcohol.

—Paul A. Viebrock

PAGE 18 / Miami, Florida / THE VOICE / Friday, January 25, 1985
Reminders about reverence

BY FR. JOSEPH M. CHAMPLIN

under both kinds is to be desired in all celebra-
tions of the Mass, although this is not possible in all cases.

• To achieve that goal, a sufficient number of properly trained and moti-
vated ministers of the Eucharist should be present for and partici-
pate in the entire celebration of the Mass and not only for the Rite of Holy Communion.

• Pastoral leaders should study their regular weekend worship condition carefully over a period of time to determine the amount of wine required for each celebration so that none remains after-
ward. In those instances when there remains more consecrated wine than was necessary, the ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass.

• Normally only one chalice and a flagon of suf-
ficient size should be used on the altar from the presen-
tation of the Gifts until the rite of fraction at the altar, so that the sharing of all from the one cup is signified.

The learning experience

BY DALE FRANCIS

those who say those solutions represent a liberal agenda that has, for the most part, been abandon-
ed even by its former advocates.

Serious articles suggest the bishops needed a closer analysis of the problem of unemployment today. They point out that existing solutions with unemployment has been a remarkable in-
crease of nearly 20 million new jobs in the last 12 years. This not only was a 25 percent increase in total jobs but it came at a time other nations were suffering a loss of jobs. Some economists believe this remarkable increase in jobs at a time of displacements in heavy industry is a sign of economic vitality that will meet the problems of unemployment. At the same time, they point out that there was a 25 percent increase in the labor force between 1972 and 1982, mostly because of the entrance of women into the job market. It was impossible to absorb immediately this increase, they say, but there is no possibility of a similar in-
crease in the future.

Time capsules

By Frank Morgan

Bishop Fulton J. Sheen, on one of his telecasts, told the story about the preacher who shouted to his congregation:

"Stealing horses is bad!" and the congregation answered, "Amen." Then he shouted, "And stealing chickens is bad!" At this point more than a few in the congregation looked at each other and said, "Now he's meddling!"

The ancient Greeks called a bird, the halcyon. It built its nest on the surface of the oceans and seemed to be able to quiet the winds and the waves while its eggs were hatching. From this story we get the term, "halcyon days" which refers to a time of peace and contentment.

The problem of poverty is taken seriously by ev-
eryone but some felt the letter's presentation of pov-
erty in the United States was too unrelievedly negative. It is an understandable tendency of those zealous for full justice. Atlanta's Mayor An-
drew Young, whose credentials of concern for the victims of poverty and injustice cannot be ques-
tioned, said recently that main-line Christianity in its zeal for the quest for perfection talked too much about what is wrong in the country and showed too little appreciation of what is right. HE SAID, "We have been able to feed more peo-
ple through a free-enterprise system than anybody has been able to do through any other system. We have been able to generate more wealth, and there-
fore we have been able to do more for the poor. And even the poor have more in this country than the average in the Third World. We should be grateful." Andrew Young, after affirming this progress, emphasized that we still have a long way to go. This has been the traditional position on the draft of the pastoral letter in the dioceses. What has come from them will, no doubt, after the findings are presented to the drafting committee and the sec-
ond draft of the letter is written. Then, too, we will know how the learning process is going and what points to what points and to whom the bishops have been listening. The second draft will be most significant and the discussion that follows it may be more in-
teresting than the discussion that followed the first.

(Dale Francis is a nationally syndicated columnist)

By John Hall Ingham

John Hall Ingham wrote the following poem about George Washington:

Patient in triumph, temperate in power,
Not striving like the Corsican to tower
To heaven, nor like Great Philip's greater son
To win the world and then weep for the worlds unwon.

This was the man God gave us when the hour
Proclaimed the dawn of Liberty began,
Who dared a deed and died when it was done.

Miami, Florida / THE VOICE / Friday, January 25, 1985 / PAGE 19
Opinion

Time for reflection

A recent Saturday, a mild and sunny day, was a gift for those living in New England. Here winter generally comes in with a blast and its frigid temperatures hang on for weeks and weeks. It was hard to know what to make of a day that hovered in the 60-degree range.

I guess the sunny weather gave me a midwinter spell of spring fever. I found myself wanting to clean closets, wash windows, listen to good music, read a book, write letters. What I didn't want to do was my ordinary work — writing, I faced my deadlines as though they were enemies. I stewed in the warm weather. I wanted a break.

While I'm generally very disciplined, the lure of the day pulled me away from the typewriter. I made tea for myself and my daughter and we sat and talked and laughed, joking about how we were pretending to be women of leisure.

Both of us are writers whose work cannot be continued outside the hours of 9 to 5. In addition, she is studying to be an opera singer and is busy around the clock.

We talked about how long it had been since we had taken a day to do a little of this and a little of that. We concluded that the price we were paying for our busy lives was having to give up the "joy of putting." Most of my adult life I've had to be productive, meeting the requirements of being a single parent or supporting six children. And usually that's been OK.

But this day I felt the extent to which lack of time was filling my life. Without spaces in our schedules, the things that round us out as human beings can be crowded out.

"When did you last take a day to putter?" my daughter and I asked each other. What we really meant was, Are we finding the time needed for reflection on what we are here for, what our lives are about, what makes life worth living.

And in needing to give so much to our jobs, who has been crowded out — friends, ourselves, God?

I took a walk around my house and slowly realized that this day was no accident. It was a message from God. I think he pulls surprises on us every so often to force us to stop, look and listen to ourselves, to him.

BY ANTOINETTE BOSCO

The Church for sinners

The church should project an image of itself as a refuge for sinners. But does it? Jesus once said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." (Mk. 10:25) His disciples were shocked. "Then who can be saved?" Jesus answered, "For a man it is impossible, but not for God. With God all things are possible.

It's interesting that in the sayings of Jesus, both admonishment and mercy go hand in hand. The church is like that too, but some people feel the church is too heavy-handed.

Sometimes life's surprises are hard ones — the death of a loved one, an illness. They are shocks that stop us in our tracks and force us to make room for God.

But this day the surprise was a benevolent one. I think God wanted people, at least me, to do something different, to change the ordinary schedule. Unless people let go of their ordinary schedules now and then, they can get trapped and forget to reflect on their destiny.

So I took the day, savored it and thanked God for stopping me in my tracks in such a lovely way. I shut down the treadmill for a day and meditated on my maker and the blessing of my life.

I couldn't help but think of the invitation from Jesus I learned so long ago in my religion classes: "Come to me all you who labor and are burdened and I will refresh you."

It was a benediction I had not thought about for a long time.

(NC News Service)

BY FR. JOHN CATOIR

Always wanting to drink

Q. I have a friend who started drinking just about a year ago. He isn't a drunkard yet though and I and my other friends don't drink on weekends. This person now seems to always want to drink. He's like he has a compulsion to drink. I don't want to make him feel guilty about stopping but I'm just wondering if you have any advice for getting out of hand yet? (North Carolina)

A. It sounds like you're saying your friend hasn't been on any wild drinking sprees and hasn't been drinking for driving while intoxicated. At least not yet.

I assume you mean something like that when you say the situation "really hasn't gotten out of hand yet!" But if your friend "now seems to always want to drink," then he is in trouble. Bad trouble.

BY TOM LENNON

His drinking has definitely gotten out of hand. To develop that strong a craving for alcohol of my own might take a few more months. This friend's drinking sounds very much like the person is an alcoholic.

But don't lay that on him — at least not yet. No one I've ever met wanted to hear or admit that he or she is an alcoholic.

Try another plan, one that involves some peer pressure and that I saw some fellows use in a small college not far from my home.

One of their buddies, whom we'll call Brian, slowly developed a drinking problem. Long before 5 p.m., he'd start having one shot and then another. "Just to relax a bit from studying." Five of his buddies started working with him in a non-hostile, non-nagging and very friendly way.

They helped Brian analyze why he was tense. They looked for other ways for him to relax. Brian learned a lot about himself. He also learned a lot about his peers. He started having one shot and then another "just to relax a bit from studying."

One night two of his buddies went with Brian to a meeting of Alcoholics Anonymous where all of them did listen and watch. It was an eye-opener for all of them.

Brian didn't stop drinking entirely, but he moderated it and got it under control. He also learned a lot about himself. For him, "peer pressure was a definite plus.

Can you and your other friends do something similar for your one friend who seems headed for severe trouble?"

Could you also consider the possibility of forming a support group at your school for students who want to fight some addiction even an addiction to eating or a compulsion to church? You can seek the aid of school authorities and perhaps get some sound advice from Alcoholics Anonymous on how to run such a group.

You might be in some razing, put-downs or even really hateful remarks. But if you can ignore them, you'll be fighting bad peer pressure in order to create some good peer pressure of quite another sort.

Send questions for this column to Tom Lennon, NC News, 1312 Mass. Ave. N.W., Washington, D.C. 20005.
Helping the adult child

Dear Dr. Kenny: I was disappointed in your answer to the mother of the adult child who seemed to be underlying and depending on his family. Your advice reflected the "bootstrap" philosophy.

From the description of the young man, it appeared to me he was troubled. Depression, irritability, lack of ambition, low self-esteem, etc., are signs of someone who may need counseling.

Further, I believe that the parents need counseling, not only on how to let go of their son, but possibly on how to allow him to be whatever he will become.

In this economy jobs are hard to find even for an educated, capable person.

It is easier to suggest that someone is lazy than to recognize the larger problem. — Pennsylvania

One of the mamas regretted her three younger ones from the next. Two flew off. The third flushed to the thud.

The mother remained quietly on the branch. She did not swoop down to help her "baby." Nor did she return for counseling. She waited.

After a while, a cat appeared. The mama raised a terrible racket, divebombing the cat until it disappeared. Mama returned to the branch.

I wanted to go out and care for the small bird. But respected mama's wisdom.

The fledging hid in the bushes for a time. Then it came out to try a few awkward takeoffs. Eventually the small bird became airborne. As it did, it entered the tree stand our family lived with children more than five years.

The author does not recommend that parents should always follow the fifth way. "Hardly! First of all, the six-year-old's propensity to talk is so great that a parent who always truly listened would have negligible time left to accomplish anything else. Second, the effort required to truly listen is so great that the parent would be too exhausted to accomplish anything else. Finally, it would be unbelievably boring."

He explains that we need a balance of all five ways. "It is necessary at times to tell children simply to shut up — when, for instance, their talk is distracting. There are other times when children are not content to talk to themselves but desire to interact with parents, and yet their talk can be quite adequately met by pretend listening. At these times what children want from interaction is not communication but simply closeness, and pretending to listen will suffice."

"Furthermore," he goes on, "children themselves often like to drift in and out of communication and will be understanding of their parents' selective listening, since they are only selectively communicating. They understand this to be the rule of the game."

"SO IT IS only during a relatively small proportion of their total talking time that six-year-old children need or even desire a response of true and total listening. One of the many extremely complex tasks of parenting is to be able to strike a close to ideal balance of styles of listening and not listening, responding with the appropriate style to a child's varying needs."

I have merely touched on his ideas on listening. There are many more — listening to older children, to spouses, to grown parents. But this gives you an idea of the author's style and the book's readability. It is a provocative, challenging, and freeing work which leads us to new appreciation of love and spirituality.

r. 1985 Alt Publishing Co.

BY DOLORES CURRAN

Listening to children

One of the best books I've read in a year is The Road Less Travelled by Dr. Scott Peck, psychiatrist, who makes no distinction between mental and spiritual health. It is one of those books where the reader utter's "a-ha" every three pages and uses up a Hi-liter to set off passages after glimpsing insights promised in the subtitle: "A New Psychology of Love, Traditional Values and Spiritual Growth."

Here I want to explore one topic that has to do with love — listening to children. Anyone who has lived with children more than five years understands the dilemma. We're supposed to listen to children but if we do, we court ongoing temporary insanity.

Dr. Scott recognizes this frustration and gives us permission not to listen all the time. He says, "The process of listening to children differs depending upon the age of the child. For the present let us consider a six-year-old first grader. Given the chance, a first-grader will talk almost incessantly. How can parents deal with this never-ending chatter? Perhaps the easiest way is to forbid it. Believe it or not, there are families in which the children are virtually not allowed to talk."

"A second way is to permit the chatter but simply not listen to it, so that your child is not interacting with you but is literally talking to thin air. A third way is to pretend to listen—occasionally making "uh huh" or "that's nice" notes at more or less appropriate times in response to the monologue."

"A FOURTH WAY is selective listening, which is a particularly alert form of pretend listening, wherein parents may pick up their ears if the child seems to be saying something of significance..."

Opening prayer

Father, be present with us as we come to celebrate our family heritage. We recognize our rich ancestry in our family and in our church. We thank you for our roots, for our grandparents, aunts, uncles, cousins, and all those who have contributed to our family, Amen.

Activity time

Young and Middle Years Families

Place a tree branch in a can held in place with sand to represent your family tree. Decorate the tree stand and tree. Let the children hang pictures and paint. Original illustrations of each family member on the tree. Go as far back into your heritage as your information permits.

BY DR. JAMES AND MARY KENNY

Family Nights

Activity time

Adult Family

Make a scrapbook of all the items you have that tell something about your past — valentines collected from grandparent's, awards, achievements of family members, photos, etc.

Photo Albums. Many families have pictures scattered here and there. Gather them together and decide on a meaningful arrangement and organize into a family photo album, which can serve as a record of your family's history. It will become more valuable with each passing year.

Design your own family Coat-of-Arms. It can be as simple as or elaborate as you choose — anything from paper and pencil, cardboard, wood, paint. The completed product should express the uniqueness that your family is — what you believe and value, what your family name means, where you come from, etc.

Tape Recordings — with cassette tape recorders found in so many homes today you can have an audio rather than only a written record of family events. Prepare events and try to be recorded that tells all that you have four more. Let your family members add to it as new information appears.

Snack

Popcorn or popcorn balls.

Entertainment

Play "Did I ever Tell You?" by letting each person tell a story beginning with the words, "Did I ever tell you about the time when..."

Sharing

1. Share why you are happy and what you will do for the member of this family.

2. Share your happiest family memory.

3. Share what you would like to be remembered for in the future family history.

Closing prayer

— Suggested Prayer: Father, all of us have our roots in you, who have given us life. Help us to treasure that life and appreciate the blessings you have given us our family name and heritage. Amen.

Miami, Florida / THE VOICE / Friday, January 25, 1985 / PAGE 21
A day in the life of Jesus

Mark's gospel is the source of the third reading. The selection offers a "day in the life of Jesus." Its message, however, is more than a charming fantasy on how the Lord spent his time. Rather, by use of the messianic title "Holy One of God," and by emphasizing the authority of Jesus over even devils, it proclaims the almighty and supernatural identity of Jesus of Nazareth.

While circumstances, either personal or social, may confound living faithfully ... that faithfulness is never impossible...

REFLECTIONS:

For those who first heard the message of Deuteronomy, the ideal it proposed was clear: faithfulness to God is everything. While circumstances, either personal or social, may confound living faithfully as children of God, that faithfulness is never impossible. God's presence and guidance are tangible and present. The judges, kings, priests, and prophets all appear in his name to strengthen resolutions and sharpen focus.

St. Paul's message in the second reading is in the theme of the first. Faithfulness to Christ is everything. Nothing is so reward to those good intentions is another matter. But, being true to them is the joy of Christian believers — and the ability indeed to be true to Christian intentions is made easier by the power of Jesus himself, who is the "Holy One of God."

How does that power touch me and strengthen me? anyone might ask. Allowed entry into the church by a genuinely humble and loving heart, it presents itself in sound advice, wise judgment, firm hope, strong faith — in associations and in experiences made meaningful by balancing them upon the example of Jesus and upon the wish to follow him.

Can we write our marriage vows?

Q. I will be married soon in a Catholic Church. What form of vows must we use? Can we recite our own personal vows?

If not, can we add to the traditional vows? I've heard that this is not allow what would this be? (North Carolina)

A. Two forms of consent or vows are possible in the United States. One is common to the whole church: "I, Joseph, take you Anne, to be my lawful wife, to have and to hold, from this day forward, for better or for worse, for richer, for poorer, in sickness and in health until death do us part."

Either of these forms may be put as a question ("Do you, Joseph, take Anne?"") to which the couple would respond: "I do."

One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating priest or deacon nor the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community.

In practice, this works no hardship whatsoever for the couple, since numerous opportunities exist for the couple to convey their faith and feelings toward each other, and toward God and other people. A major one, of course, is in their choice of scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves.

Another quite frequently used is the opportunity for the couple to compose their own prayer to be recited, separately or separately, immediately after the vows, or at another appropriate time during the ceremony, such as after Communion.

'Most priests are happy and anxious to help couples make use of their opportunities to express thoughtfully ... their own beliefs and commitment.'

Most priests are happy and anxious to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

Q. I attended Mass in a neighboring city in which altar boys were permitted to serve with girls. What is the rule on this now? If it is all right in one place it ought to be in another.

I was told the new canon law has changed the old rule. (Indiana)

A. The regulation prohibiting girls and women from serving at Mass is still in effect. The rule is surely continuing to be present in liturgical guidelines, clearly admit women to ministries which are far more integral to the eucharistic celebration than being a server.

Lay men and women, for example, may be readers of the word of God and ministers of the Eucharist. Either I believe, be considered deeper involvement in the Mass than carrying the cross, holding the sacredly or assisting the priest with the wine and water, which are responsible sibilities of the servers.

The new Code of Canon Law, however, has not changed the ruling found in two documents preceding the 1983 code, one in 1980 ("Inestimable Donum") and the other in 1971 ("Ideal it was for Correct Implementation of the Constitution on the Liturgy). Nothing in the 1983 code reverses these positions. (See canons 2 and 20).

(Permission by NC News Service)

Questions for this column should be sent to Father Dietzen at the same address.)

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A. Two forms of consent or vows are possible in the United States. One is common to the whole church: "I, Joseph, take you Anne, to be my lawful wife, to have and to hold, from this day forward, for better or for worse, for richer, for poorer, in sickness and in health until death do us part." Either of these forms may be put as a question ("Do you, Joseph, take Anne?") to which the couple would respond: "I do.") One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating priest or deacon nor the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community.

In practice, this works no hardship whatsoever for the couple, since numerous opportunities exist for the couple to convey their faith and feelings toward each other, and toward God and other people. A major one, of course, is in their choice of scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves. Another quite frequently used is the opportunity for the couple to compose their own prayer to be recited, separately or separately, immediately after the vows, or at another appropriate time during the ceremony, such as after Communion.

'Most priests are happy and anxious to help couples make use of their opportunities to express thoughtfully... their own beliefs and commitment.'

Most priests are happy and anxious to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

Q. I attended Mass in a neighboring city at which altar boys were permitted to serve... with girls. What is the rule on this now? If it is all right in one place it ought to be in another.

I was told the new canon law has changed the old rule. (Indiana)

A. The regulation prohibiting girls and women from serving at Mass is still in effect. The rule is surely continuing to be present in liturgical guidelines, clearly admit women to ministries which are far more integral to the eucharistic celebration than being a server.

Lay men and women, for example, may be readers of the word of God and ministers of the Eucharist. Either would, I believe, be considered deeper involvement in the Mass than carrying the cross, holding the sacredly or assisting the priest with the wine and water, which are responsible sibilities of the servers.

The new Code of Canon Law, however, has not changed the ruling found in two documents preceding the 1983 code, one in 1980 ("Inestimable Donum") and the other in 1971 ("Ideal it was for Correct Implementation of the Constitution on the Liturgy). Nothing in the 1983 code reverses these positions. (See canons 2 and 20).

(Permission by NC News Service)
A mislaid kernel of greatness

Mike Hammer star jailed for smuggling

The script was packed with so many ironies that it is a wonder CBS
decided to air it. But there it was on
a recent Saturday night: "More Than
Murder," a two-hour episode of the
"Mike Hammer" series which stars
Stacy Keach.

Mr. Keach, now and during the air-
ing of the show and for some time to
come, is in the slammer in England,
serving a nine-month sentence for
coke smuggling. In his incarnation as
Hammer on this particular program,
he was investigating cocaine smug-
glers. At one point, he inveighed
against the laxity of the justice sys-

tem which permits bad people to plea-
gag out of long sentences.

Only a few days earlier, he had been
asking the English magistrate who
sentenced him to ease up on the
length of the incarceration. One al-
ways understands mercy better when
one needs it.

"'But nothing heavy like cocaine." She
did to you."

But she has known others who use
cocaine, often as a way of getting at-
tention and feeling good about them-
selves.

"You can get attention and love in
more productive ways," she told me,
"like giving gifts or wearing a pretty
dress or getting work. When you're on
drugs, people respond to you, but
nothing comes in; it's all blocked.

"They stop using drugs, people are
so different!"

Thinking about her comments and
Mr. Keach's travail, I went back to the
interview I did with him two years ago
when he was starring in a mini-series,
"The Blue and the Gray." What he said
then takes on new shades of meaning
in light of his conviction.

Miss Kennedy referred to his "ker-
el of greatness" but implied the ac-
tor didn't live up to it. To me, he spoke
about a short-lived career ("Carbie")
he had started in.

"I gave me exposure... and un-
wrenched me from the category of se-
rious, classical actors which had stig-

dilized me up to then," he said.

A serious, classical actor with a
kernel of greatness appearing in a
weekly series about a reactionary,
sexist, fists-first private eye — might
such a status lead to drug use?

Or consider his comments on his
father, an actor who never achieved
any fame: "Sometimes, I have feel-
ings of guilt about achieving so much
which he hasn't achieved, but those feelings are balanced by his
pride in me. It's hard to live up to
something, but it's also inspiring and
motivates me to succeed."

Could such confused feelings of
pride, guilt, achievement versus a fa-
ther's lack of success lead to drug
abuse?

Then I think of his comments re-

garding his cleft lip, the birth defect
which would seem to work against a
career in a profession requiring com-
munication skills and often demand-
ing perfect looks.

"I've become proud of it in a way,"
he told me, "and I've never been self-
conscious about it."

He also worked with the American
Cleft Palate Association "because
these people need support."

After my interview appeared, I re-
membered a woman who wrote me to ask
how she could get in touch with Mr.
Keach because her young child had a
cleft palate. What does she think
now?

I don't know how to conclude these
ruminations, quotations and long-dis-
tance, amateur psychoanalyses. I was
led to them because Mr. Keach im-
presses me as much as he does Miss
Kennedy. I hope his stay in jail, no
doubt an embarrassment and threat
to his career, provides more positive
results for him personally and as a
public figure.

And the next time he plays a char-
acter who wants to lock 'em up and
throw away the key, I hope he re-
members the quality of mercy and the
humanity of even the most benighted
among us.

AT THE MOVIES — Goldie Hawn (top) stars as Sunny Davis, a Washington
cocktail waitress who goes from serving drinks to serving her country in
"Protocol." The comedy is classified A-1 by the USCC, (Below) as daugh-
ter Beth (Becky Jo Lynch) watches, Sissy Spacek as Mae Garvey tries to save
the ailing family cow in "The River."

PILGRIMAGE FROM
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At The Movies: Mike Gordon

Miami, Florida | THE VOICE | Friday, January 18 1985 | PAGE 23
It's A Date

Spiritual Renewal

The Cenacle Spiritual Life Center in Lantana will hold its annual four-day spiritual renewal on Jan. 23-27. On Feb. 6-10 there will be a retreat titled "The Gifts of Life." Both retreats are conducted by Fr. Greg Comella and begin at 9:30 a.m. and end at 3 p.m. For further information call Sr. Barbara Young at 561-2324.

St. Kevin's Church, 12525 S.W. 42nd St., has scheduled an "Evening of Reflection" on Feb. 11 from 8:30 to 10 p.m. Fr. Jorge Garcia will be moderator. Tickets: $1.50.

St. Richard Parish Women's Club will spon- sor a "Mother-Daughter Tea" on Feb. 24 from 3:30 to 5:30 p.m. at the Parish center with admission at $3 per person. Tickets are available free but confirm attendance by phoning Phyllis Capp on 966-6428.

The Cenacle Community of Faith Prayer Group sponsored by the Cenacle Sisters of Mary, of Miami for Healing and Assisting of the Sick, mass held Feb. 5th and 8th at 9:30 a.m. in the school cafeteria, Sacred Heart School, 1650 S.W. 13th Ave.

Fashion Shows

St. John the Baptist Church Women's Guild Fashion show and luncheon, Feb. 23 - Par 36 Crystal Bay Golf Course. Dinner: 5:00 p.m. Admission: $6.00. For further information call Irene Wolfbech 565-5554 or Angie Madaly 491-6838.

St. Kevin Home and School Association (SKHA) sponsors its 1st Luncheon/Fashion Show, Feb. 9, 1985 at the Omni International Ballroom, featuring fashions for children from "Sophisticated Kid" and the new spring collection of Mrs. Fleur De Varona. Cocktail hour is at 11:30 a.m. and lunch will be served at 12:30 p.m. Tickets are $25.00 for adults and $15.00 for children.

St. Lucy's Women's Guild of Highland Beach will hold a Luncheon and Fashion Show on Fri., Feb. 22nd at 11:30 a.m. at the Debut Ballroom, 2001 S. Ocean Blvd., Delray Beach. The Fashion Show will be given by Alfredo's Cotton Shop, located at 12401 S.W. 36th Street, Miami. During her 20 years as a social worker for Catholic Family Services, the Adoptive Parents Association will be held a farewell and thank you banquet Sunday, Feb. 16 from 9:30 a.m. to 4 p.m. at the Larry and Penny Thompson Park, 12401 S.W. 36th Street, Miami. During her 20 years as a social worker for Catholic Family Services, Mrs. Manning has placed over 3,000 children for adoption. She will be reunited with many of them and their families at the luncheon. Tickets are $25 per adult, $12.50 per child 12 years or younger.

Bazaars

St. Jude Church in Tequesta will hold a rum- age sale on Sat., Feb. 9th from 9 a.m. to 5 p.m. and Jan. 26th from 9 a.m. to 5 p.m. Closing of all varieties for all ages. Toys, cars and home decor items available.

St. Clare's Church, 905 NE 4th Ave., Fort Lauderdale, is having a Game Party on Jan. 30th at 7:30 p.m. Admission: $2.00 per person. For further information call Mrs. Patrick at 661-5752.

Bazaar

Holy Spirit Catholic School, 655 N.W. 131st St., will be sponsoring a "Madrigals Night" on Feb. 14th at 7 p.m. The proceeds will be used to purchase new organs for the school. Admission is $1.00 per person.

Seeking prayer petitions

"Call me and I will answer you." Jer. 33:7. The North American NCCJ office of Miami holds a monthly "remit for prayer" lecture on a variety of topics. You, your relatives, friends and members of the community. The Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of prayer. Petition is simple, just fill out the request slip (a prayer request write (no phone calls, please), to us at this address: Prayer Petitions, The Voice, 5901 Biscayne Blvd., Miami, FL 33138.
THINKING IT OVER

work to find one of his children ter-
ribly agitated. It was the day in 1981
when President Reagan was shot in
Washington. An afternoon TV pro-
gram the child was watching had
been interrupted with a vivid report
of the shooting.

This child's father did not work
near the scene of the shooting. All
the child understood, however, was
that her father was in Washington
where a terrible shooting had oc-
curred. The child wondered if her
father would be safe. She was not
content until he arrived safely home.

Via television, the child had be-
come virtually a firsthand, and
frightened, witness of a shooting.

Teachers and parents who caution
children against taking rides from
strangers or walking alone on dark-
ened streets can experience a sense
of discomfort in this role. They
want to teach children about risks
that exist in society. Still they worry
that children will begin to regard
the world as an evil and violent place.

Will the goodness of the world as
a place where God acts recede from
their mind? Will the child grow to
think of himself more as a pow-
erless victim than as a potential
healer? What can be done about
this?

Violence is a factor in the human
equation. It is present in society in
many forms. And it can take a toll.

One possible solution is to get chil-
dren, teachers and parents to con-
template violence. It is not just to
study or lament. It is to consider its
meaning and consider the conse-
quences of the violence.

What is the effect of violence?

What happens when millions of
viewers become witnesses via TV
news reports to the violent and
deadly results of a battle fought in
war that very day?

What happens when a violent at-
tack on the life of a pope or presi-
dent is seen on television?

What happens when violence
strikes close to home?

• One possibility: People grow
mumbly as they witness episode af-
fter episode of violence. They begin
to accept violence as the normal, un-
controllable course of the world.

• Another possibility: People
grow more and more fearful, re-
training from a world they regard as
too violent.

• Yet another possibility: People
grow in the desire to build up their
world, to heal its wounds, to make
it more just and loving.

One suburban parent who works
in Washington, D.C., tells the story
of the day he arrived home from

The survivors

By Joe Michael Feist
NC News Service

On the evening of Oct. 15,
1982, Janet Ennis' three teen-age
children left their suburban Pitts-
burgh home for a pizza. William
Ennis, 18, his sister Robin, 17,
and brother Brian, 15, never re-
turned. They were killed instantly
in a car crash.

Stunned as she was by the
tragedy, Mrs. Ennis remembers
how inadequate was the response
from so many others. In such a
situation, she said, a lot of people
are afraid and don't know what
to say or how to act. Instead of
moving closer to the survivor,
they move away.

Mark Dressel was president of
the youth group at Sacred Heart
Parish in the Shadyside section of
Pittsburgh. He was "a real good
kid, an all-American boy," said a
friend. When Dressel was killed,
associate pastor of the parish.

Last January, halfway through
his freshman year at college,
Mark Dressel was killed in an
automobile accident. He was 18.

"One of the things that im-
pressed me was the hundreds and
hundreds of cards the family re-
ceived," recalled Father Leonard.
"All of them said the same thing
... "Words can't express, words
cannot describe... And I thought
that is just wrong.

"Is Christianity silenced by
tragedy?" Father Leonard asked.
"If it is we've met our match. If
not, we have something to say."

Last April, Father Leonard,
Mrs. Ennis and others decided it
was time for the church to be-
come involved in a ministry to
families of people who died
tragically, either through murder,
suicide or accident. The program
they launched is called "We Are
Remembered" and its purpose
goes to the heart of the Christian
response to violence.

Organized under the Diocese of
Pittsburgh's Family Life Office,
the program has two main objec-
tives, Ennis said. The first is to
remember the dead while helping
families cope and live with the
loss. The second is to help
equip people — priests and lai-
— on how to relate to sur-
vivors.

"People need to remember
loved ones who died violently,"
Father Leonard said. "We re-
legate them to nothingness if we
do not remember them."

Ennis agreed. To parents,
brothers and sisters and other
family members, she said, the
deceased person, though gone,
remains very real. The need to
member their personalities, their
contributions, their good and bad
points, must be met.

A major problem, she contin-
ues, is that people seem para-
lyzed by tragedy.

"Many people have no idea

Violence and the...
what to say," explained Ennis. "They're frightened because they don't know what to say and because they feel vulnerable, that it might happen to them. They're so afraid that they just stay away. Then you lose your friends as well as your loved one?"

Asked what friends can do in such cases, Ennis said "the main thing is to be there" with the survivors. "What I remember (about the death of my children) is who was there, who said I love you, who said I'll pray for you," said Ennis.

Father Leonard said there is a need to move in closer to the survivor, do a lot of listening, be supportive and try to help them express themselves.

What should be avoided, the priest emphasized, are pious sayings designed to justify what has happened. "It was God's will" or "He's in a better place" or "You're fortunate you have other children" fall into this category.

In the case of murder or assault, another factor faces the Christian victim or survivor — forgiveness.

While acknowledging the healing power of forgiveness, Father Leonard said frankly that "some people are never going to forgive." Those people must be cared for as well, be added. "That should not be our only goal — to make victims forgive," said Father Leonard. "It's simplistic to think that if you forgive, then you're back on the road to recovery. It's much more complex than that. (Survivors) must know that all hope is not gone, that they can laugh again and live again." Both Father Leonard and Ennis stressed that the thrust of their ministry is spiritual.

"That does not mean that we accept tragedy," said Father Leonard. "We have to work to make the world a safer place. We have to be in courtrooms and legislatures speaking out against injustices that make life unbearable or unbearable."

But legislation, such as stiffer penalties against drunk drivers, is not the primary goal of "We Are Remembered."

"Jesus Christ was an innocent victim," said the Pittsburgh priest. "We can speak to such situations because we know that redemption was accomplished in the midst of tragedy."

By Katharine Bird

NC News Service

Two years ago pastoral associate Laura Meagher took 40 CCD students from Holy Trinity Parish in Washington, D.C., on retreat. There, during a discussion, a 15-year-old girl brought up her suicide attempt. She explained, haltingly, that she did it because the boy she cared for didn't return her feelings.

In helping the group respond deliberately to the girl, Meagher asked a question: "How many of you have seriously considered suicide or know someone who has?"

"I was stunned," she said. "They all raised their hands."

Soon the discussion turned to what might lead teen-agers to take such a potentially fatal step. They mentioned many reasons including: lack of friends; feeling unable to live up to parental expectations; feeling torn between divorcing parents. Many teens indicated they felt worthless or that no one loved them.

By now, the girl who attempted suicide was in tears. At that point, an older boy turned to her and said: "If you ever think of suicide again, please call me. I care what happens to you," Meagher reported.

That sort of "personal touch" is vital in showing teens there are alternatives to suicide, that someone does care, Meagher said. For many 15-year-olds "don't believe life goes on" when problems arise.

Meagher is in charge of sacrament preparation programs and the CCD program at Holy Trinity. Asked to define violence, she explained it is "anything that kills the spirit." This includes physical violence but also psychic violence.

Many youths talk about the psychic pressure they feel from moving about in a large, impersonal environment, she added. If their schools and parishes are huge, students can worry that they "may fall through the cracks of the system."

Holy Trinity puts a high priority on confronting different kinds of violence in its high school program, especially in social justice courses. Meagher explained why: "We want our students to develop a Christian perspective and response to violence."

In describing how a program might treat violence, the pastoral minister mentioned a unit on the Christian worldview. The unit deals from a Christian perspective with what currently is in the news headlines.

One year the headlines were full of the Middle East crisis. So refugees from the region were invited to talk about their experiences with the students.

Violence in the abstract doesn't have much meaning for students, according to Meagher. They need to be able to "attach names and faces to violence, to see it's people who hurt."

Violence in the abstract doesn't have much meaning for students. They need to be able to "attach names and faces to violence, to see it's people who hurt." When violence is viewed this way, students get interested in trying to do something about it, the pastoral associate commented.

The war-peace issue also attracts lots of attention at Holy Trinity. In courses two years running, students studied the U.S. bishops' pastoral letter, "The Challenge of Peace."

The first year they were "overwhelmed," finding the violence or war was a hard topic to handle, Meagher indicated.

So, to bring the topic down to a more manageable level, at one point the 10th-graders and their teachers discussed war and peace in terms of conflict resolution. They "talked about methods of conflict resolution within daily life" and about the need for compromise, Meagher said.

In discussing violence in its many forms, she continued, students see that "the Scriptures are clearly against aggression. And students are open to the gospel message if it's given in concrete terms."
Joygerm Joan says:

Glorify God with grins

By Alexa Steele
NC News Service

Imagine what would happen if everyone started spreading joy to everyone.
• The Soviets might pack up their missiles and put them in the attic forever.
• Wifebeaters would laugh and hug their spouses instead of using fists.
• There wouldn’t be any starvation because everyone would feel like sharing what they have.
• There would rarely be any divorces and in the few that did happen, no one would kidnap kids, yell in court or threaten to kill each other over a few pieces of furniture.
It may never happen, but Joan White of Syracuse, N.Y. at least has

‘Everyone has a certain amount of fear ... you have to take it by the hand, take it along and overcome it.’

the ball rolling. Four years ago she founded Joygerms Unlimited, as a local, better known as Joygerm Joan, the zany lady has devoted her life and her organization to spreading happiness and joy, which she says is infectious.
Joygerm is her byword for acting with a caring, educated heart.
The club has no meetings or rules, but is almost 8,000 strong, with members in every state and at least 31 countries. ‘Joygers will hail ya in Australia,’ she says.
Each member receives a membership card which describes Joygerms as the ‘no dues, just do club’.
She decided to form the group in 1981, when she read about a club in California that charged $10 to worry for people twice a year. She said she found that very negative, and started Joygers ‘to try to get rid of some of that frustration.’
The fourth anniversary of the club’s establishment was Jan. 8, which Joygerm Joan has declared National Joygerm Day.
Flyers were posted all over Syracuse urging people to ‘Hug, smile, grin, and win over at least one gruff and grumpy grouch to the Joygerm Generation.’
She celebrates National Joygerm Day by holding a Joygerm Smile Checkup Clinic at a local shopping mall. Participants stand on a ‘smile-o-meter’ to see if they have happy, healthy smiles, Miss White explained.
People who pass the test receive certificates stating that they are ‘good for another 10,000 (g)mites.’

If all of this sounds a bit unusual, don’t feel bad. Joygerm Joan, 50, agrees. ‘I know I’m a little bit off-the-wall and kooky — but I love it!’ she said.
She also insists that her group is not a bunch of unrealistic Pollyannas. ‘We feel that you have to accept responsibility and that there’s risk involved in life,’ she said.

‘Everyone has a certain amount of fear. You have to take it by the hand, take it along with you and overcome it.’

Judging from the rapidly growing membership, there are plenty of people who agree with Miss White’s philosophy. Members include a school of Indian children in Arizona, Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, 75 medical personnel at a U.S. air force base near Portugal, and a group of 22 Dominican cloistered nuns in Syracuse.
Miss White, a member of the Church of the Assumption Parish, said local Catholic churches are also helping to spread joygers, and most recently announced National Joygerm Day in their bulletins. ‘People are becoming closer... instead of walking around with blinders on,’ she said.

Joan White, a member of the Church of the Assumption parish in Syracuse believes that God is glorified by grins, not groans, so she started Joygers Unlimited — a club for spreading joy. She is pictured with the mascot, J.J.

It is now well past Christmas and this year I did something I have promised myself I would do in the past. I kept track of where the toys of Christmas went.

As I write this, Joey and Mikey are in a corner of the living room on this cold, rainy day playing with the assortment of 3-inch, stand-up soldiers and cowboys that came in a plastic bag. The assortment cost Santa $99 cents. The boys have played with them nearly every day since Christmas.
The battery-powered $16.75 "stomper truck" stomped right over soldiers and wrapping paper, but apparently was not designed to stomp angel hair or tinsel from the Christmas tree. It has been sitting on Johnny’s dresser since Christmas looking like a miniature prop from the “Dukes of Hazard” TV show.
The 79-cent paints are almost all used up. They provided enough fun and art to paper two bedroom walls, one refrigerator door and half a bathroom mirror.
The expensive electric racing track that makes the Indy 500 look like a piker’s race on television was used for two days. It has spent the better part of the past 37 days under Mike’s bed.
Should I go on? I guess I am saying this aloud in the hope it might give us the courage next Christmas to withstand the consumerism that infects us every year, even when we have the best of intentions to fight it.
In fairness to us and so many other families, it’s more than consumerism. It’s the thought of the children’s shining eyes when they open that special package and see ‘the’ present.

There is a tension between love and love generated at Christmas, I think — the love of wanting our children to know we love them enough to try to make them as happy as the children in TV commercials appear, and the love that knows we should help lay the groundwork to create authentic happiness.

Surely buying children basically useless, expensive gifts at Christmas is not going to ruin their lives; nor does it necessarily move the focus of Christmas from the Christ child to the charge card. Or does it?